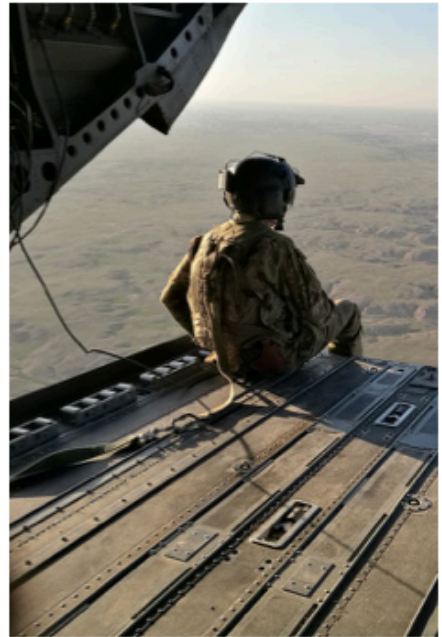
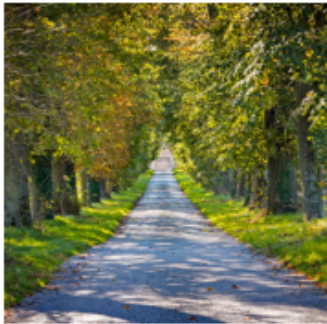


Four Approaches to Violence



To Inform Community of Christ's
Understanding of Nonviolence

INDIVIDUAL AND CLASS STUDY MATERIAL
(A4 International Paper Size)

Andrew Bolton, Elray Henriksen, and David Anderson

Contents

About the Authors	5
A Place of Beginning	6
Introduction	9
Prelude: The Story So Far	11
Lesson 1: What is Violence?	15
Lesson 2: Setting the Stage	23
Lesson 3: Holy War	31
Lesson 4: Just War	41
Lesson 5: Just Peace	49
Lesson 6: Pacifism	57
Lesson 7: Bringing things together and Next Steps Forward	67
Appendix:	
WCR 1317 Domestic and Sexual Violence	75
WCR 1319 Nonviolence	75
Completed table for exercise in Session 1	76
Commentary on Principles	77
Just War – Community of Christ Peace and Justice Team 2007	81
Non-Retaliatioin in the New Testament	87
Prevention of Genocide	88
Further Reading	91
Evaluation	93

About the authors...

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Andrew Bolton has had a life-long passion for peace and justice. He grew up in a family with a dad deeply troubled by seven years as a British soldier in World War II. They also lost the family farm. He has taught religious studies at high school and college level, including Westminster College, Oxford University, and Graceland University. He coordinated Peace and Justice Ministries for Community of Christ internationally for twelve years and also helped coordinate the church's mission with 215 congregations in ten countries in Asia for nine years. Recently retired, he and his wife Jewell have returned to Leicester, England, and support the church's mission locally and in Europe.

David Anderson is currently president of the High Priest Quorum. He served thirty years in the United States Air Force as an operational fighter pilot, university professor, diplomat, international affairs officer, and operations policy advisor on peacekeeping during the Bosnia Kosovo War at NATO Headquarters. His academic studies include peace and war research at Uppsala University in Sweden, Paul Nitze School of International Affairs, Hoover Institution on War, Revolution, and Peace at Stanford University. He has attended the Community of Christ Seminary and holds a Doctor of Ministry degree from Hazelip School of Theology. His key interests are international affairs, peace and justice for the common good, and the prophetic nature of peace and justice.

As you can see by our short biographies above, we have diverse backgrounds and experiences. We acknowledge that we approach this important subject differently. Although in some cases we disagree, we remain committed to an ongoing journey together. We share a strong bond of friendship, which spans decades. We consider each other important conversation partners and value each other's ministry and perspectives. In our passionate discussion over the writing of this guide, we have gained valuable insight from one another. We agree more than we disagree about Christ's peace. This document is a consensus document of our work together. Our common bond is God's shalom and our call to proclaim the Reign of God in our world. God has blessed our friendship. May you be so blessed as you discuss this important subject with each other.

A Place of Beginning...

It was World War I 1914-1918. F. Henry Edwards was a 19-year-old British conscientious objector. Working class and a Community of Christ member, what were his reasons? He rejected the ideology of king and country for serving the King of kings. His patriotism was not the British Empire, but the kingdom of God. He was court martialled, suffered 112 days hard labour and then 2 years on the Home Office work scheme. It was not an easy road: 70 died and 30 went insane from their abuse. The church, along with many other churches, was hostile to COs. New President of the church, F. M. Smith, had no time for “pacifists and cowardly slackers.”

“This was the war to end all wars” was the rallying cry in the USA, Canada, and Britain. Instead, it unleashed terrible suffering for the rest of the 20th century: the Russian Revolution, WWII, the Cold War and 9/11. Community of Christ member Matt Naylor calls WW1 the founding catastrophe of the 20th century. Who was right – Edwards or Smith?

After WWI F. Henry Edwards and F. M. Smith actually met when F. M. Smith came to Britain in 1920. To his consternation F. Henry was assigned to be Smith’s secretary during this time. How did that go? F. Henry discovered that F. M. Smith was “kindness personified”. Smith later called F. Henry into the Council of Twelve Apostles, and then F. Henry later married F. M.’s daughter, Alice. In 1946 and 1958 F. Henry was called to be a member of two First Presidencies. He was also the most prolific church leader writer in the whole of the Latter-Day Saint movement.

F. Henry and F. M. Smith had very different ideas about war, but they both believed in Zion. In their personal relationships they cared about each other and worked well together. They model loving faithful disagreement for us today as we also discuss the question of violence and nonviolence at the next World Conference in June 2022. We do not always agree on the road to peace, but whilst we walk and talk, may we be ‘kindness personified’ to each other.

In days to come
the mountain of the Lord's house
shall be established as the highest of the mountains,
and shall be raised above the hills;
all the nations shall stream to it.

Many peoples shall come and say,
"Come, let us go up to the mountain of the Lord,
to the house of the God of Jacob;
that he may teach us his ways
and that we may walk in his paths."

For out of Zion shall go forth instruction,
and the word of the Lord from Jerusalem.

He shall judge between the nations,
and shall arbitrate for many peoples;
they shall beat their swords into ploughshares,
and their spears into pruning hooks;
nation shall not lift up sword against nation,
neither shall they learn war any more.

(Isaiah 2:2-4)

"Every gun that is made, every warship launched,
every rocket fired signifies, in the final sense, a theft
from those who hunger and are not fed, those who
are cold and not clothed. This world in arms is not
spending money alone. It is spending the sweat of its
laborers, the genius of its scientists, the hopes of its
children."

(USA President Dwight Eisenhower, 1953 World War II General)

"I know there is nothing weak – nothing passive – nothing naïve –
in the creed and lives of Gandhi and King...[however] make no
mistake: evil does exist in the world...To say that force is
sometimes necessary is not a call to cynicism – it is a recognition
of history; the imperfections of man and the limits of reason."

(USA President Barack Obama at acceptance of Nobel Peace Prize, 2009)

Introduction

Even when [Jesus] experienced persecution and violence by crucifixion, he stayed true to his peaceful nature without returning violence for violence. His steadfastness on the cross as he suffered horrible violence reveals the truth that our common redemption and calling in Christ is to be “peaceful humanity.”

- President Stephen M. Veazey, Closing Message, World Conference 2019

Action taken at the April 2019 World Conference challenges the church worldwide to engage in conversation and discernment over the next three years on the topic of nonviolence (WCR 1319, see page 75-76). The First Presidency will present a report and/or statement on nonviolence for consideration at the 2022 June World Conference. In the interim, the church around the world will be engaging in an important conversation.

What is nonviolence?

Principled Nonviolence (Ethical or Religious):

Beliefs and behaviour of several types in which violent acts are prohibited on religious or ethical grounds. In some belief systems, not only is physical violence barred, but also hostile thoughts and words, and the idea of conflict itself may be rejected. Certain belief systems additionally enjoin positive attitudes and behaviour toward opponents, or even a rejection of the concept of opponents.

Nonviolent Action or Struggle (also referred to as Pragmatic Nonviolence):

A general and pragmatic technique of conducting protest, resistance, and intervention without physical violence. Such action may be conducted by acts of omission, acts of commission, or a combination of both. The technique includes a multitude of specific methods that are grouped into three main classes: nonviolent protest and persuasion, non-cooperation, and nonviolent intervention.¹

Discussion:

- What are the main differences between principled nonviolence and nonviolent action or struggle?
- Why is this difference important in our discernment process about nonviolence for Community of Christ?

¹ Gene Sharp, *Waging Nonviolent Struggle: 20th Century Practice And 21st Century* (Manchester, New Hampshire: Extending Horizons Books, 2005).

Christian nonviolence is rooted in the teaching, stories, example, death, and resurrection of Jesus Christ and in the practice of the early Christian Church for the first three hundred years.

Over the last hundred years, we have also benefitted from the pioneering work of Gandhi, Martin Luther King, and many others. We now know much more about how to create effective strategies and how to use nonviolent methods in the pursuit of justice.

In this booklet, we will explore four different historical approaches to violence within the Christian tradition: Holy War, Just War, Just Peace, and Pacifism. Understanding Christianity's use of violence over the centuries is a helpful first step in our exploration of nonviolent action and what role this technique can play in the life and mission of the church. Everyone's voice in this process is important.

Information about these four main approaches will give us a starting point to engage in an informed discussion. Each main approach of Holy War, Just War, Just Peace and Pacifism is summarised. As we evaluate each approach we will also be invited to consider scripture, the Mission Statement, the Enduring Principles, and the Mission Initiatives, adding our own prayerful thinking and conversation with others.

May our prayerful reflections be blessed, and may our discussions be fruitful and enlightening as we seek to listen to each other and to the Holy Spirit. Our voices, stories, and discernment together of what the Holy Spirit is saying is very important.

Prelude: The Story So Far...

Community of Christ members and friends are called to pursue peace. As Christians, “we share God’s vision of reconciliation, salvation, wholeness, justice, and peace expressed in the scriptural definition of shalom.”²

From the first Christian communities to us today, Christians have struggled with the proper response to violence. The story begins with Jesus 2,000 years ago. Angels sang peace at his birth. During his ministry, Jesus proclaimed the reign of God. To those early disciples, he shared the importance of the Beatitudes and taught the Sermon on the Mount, including love your enemies. At the moment of his arrest in the Garden of Gethsemane, Jesus disavows an action of violence against those who arrested him.

For the first 300 years, the early Christians were pacifists – and heavily persecuted. No church leader in this period advocated that it was okay for Christians to serve in the army. Becoming a Christian was a process of regular teaching over at least three years. It was a process of resocialisation to form new habits, including serving the poor and the giving up of violence.

In the early fourth century, a significant transition occurred. Christianity changed from a movement whose followers were heavily persecuted to a religious institution that was privileged by those in power. The conversion of Constantine, the eventual sole ruler of the Roman Empire, in 312 CE, marked a turning point in Christian history. Whether Constantine was sincere or not is subject to much discussion. Regardless, his ‘conversion’ ended persecution of Christians. The theory of just war emerged soon after through the writings of early Christian leaders such as Ambrose, a former Roman governor in northern Italy and later a bishop of the church, and Augustine, a bishop and one of the most influential theologians in the church. In the ensuing centuries, notable theologians and loving Christians struggled with proper attitudes and actions toward violence and nonviolence. Many Christians committed horrible acts in the name of a Christianity in a partnership with emperors and monarchs, sometimes called Christendom. People who suffered were Jews, Christian non-conformists, Muslims, and indigenous populations, many of whom were colonised in the Americas, Asia, and Africa. Other Christians, regardless of their social settings, struggled to keep the vision of the reign of God alive in the context of the societies in which they lived.

Community of Christ has also struggled with its understanding of a faithful response to violence and nonviolent action. From its inception, Community of Christ has proclaimed the peaceable reign of God – Zion.

In the Book of Mormon, the perspectives of the proper response to violence are not entirely clear. In the ‘New Testament’ of the Book of Mormon, Jesus preaches to seek the kingdom first; and he taught a version of the Sermon on the Mount including love your enemies.

² Community of Christ, *Sharing in Community of Christ – Exploring Identity, Mission, Message, and Beliefs* (Independence, MO: Herald House 2018), 9.

He also healed the sick, blessed the children, and taught the importance of being at peace with each other. In this story, the response of the people to the love and ministry of Jesus was to live for 200 years in peace, with no violence, no poverty, and no social classes. They were motivated by the love of God in their hearts (III Nephi 5:1-IV Nephi 1:37). The Book of Mormon also has the wonderful story of a group of repentant warriors called the Anti-Nephi-Lehites, who after a religious conversion made a pact to bury their weapons of war for peace. (Alma 14:47). When they later refused to fight the enemy, some were killed; but the enemy soldiers became so touched by their example that they laid down their own arms and joined with the people of Anti-Nephi-Lehi, a greater number than the pacifists who died. However, later in Alma, armies protect the pacifists from slaughter. The Book of Mormon also provides stories of godly military men. Two of these men were Moroni, the young military commander, and Mormon, the abridger of the Book of Mormon. As described by Alma, Moroni exemplified perfectly a man of God whose leadership and military genius led his people to support the cause of freedom (Alma 21:132-134).

Early church members were critical of the savage treatment of Native Americans and saw them as equal partners in God's kingdom. They also believed they were part of a religious movement 'restoring' New Testament Christianity. Initial persecution in Jackson County Missouri in 1833 was largely met with nonviolence by church members under the leadership of Bishop Edward Partridge, whose homestead was on the future grounds of the Temple.

However, continuing persecution in the 1830s resulted in a different reaction. Section 100 (February, 1834), is a response to violent conditions in Independence. Joseph Smith advocated a militaristic liberation of Zion. It was a "clarion call to which personnel and resources were to be committed. It would be a life - and church - changing experience."³ Called Zion's Camp, the military expedition resulted in dismal failure.

Sidney Rigdon, in his "Salt Sermon" on July 4, 1838, in Far West, urged a holy war of extermination against the enemies of the church. This violent preaching only made persecution worse. After the extermination order issued by Governor Lilburn Boggs on October 27, 1838, church members were driven out of Missouri. As homeless refugees, they regrouped and founded the city of Nauvoo in Illinois. They organized a militia, an army, of eventually 5,000 men, that was called the Nauvoo Legion. This again did not solve the problems of persecution. On June 27, 1844, Joseph Smith, Jr., and his brother Hyrum were assassinated. On this occasion the Nauvoo Legion did not retaliate against the enemies of the church. After this tragedy, the church fragmented.

At this time, young Joseph, also called Joseph III, was just 12 years old. His mother Emma and the rest of the family stayed in Nauvoo while most of the other church members left. As they left, three people gave young Joseph three gifts. One church leader gave him a pistol.

³ Dale Luffman, *Commentary of the Community of Christ Doctrine and Covenants, Vol 1: The Joseph Smith Jr. Era*(Independence, MO: Herald House, 2019), 448.

Another gave him a Bowie knife. Newell K. Whitney, knowing about these gifts of potential violence, gave him a different kind of gift, a writing desk. He wanted to impress on young Joseph the message that, "The pen is mightier than the sword." This young Joseph accepted, including the idea that a pen is better than the sword. He used this writing desk for many years as president of the church.

Joseph Smith III served from 1860-1914 as president of the reforming, reorganising, dissenting group of church members that today is called Community of Christ. Rejecting the early violence of the church 1834-1844, Joseph Smith III led us in an increasingly clear peace mission. He, with others, rejected the militarism of Nauvoo. He was one of three who designed the church peace seal in 1874. He forgave a man named Thomas Sharp, who almost certainly was implicated in the assassination of his father. He embraced interfaith dialogue after attending the Parliament of World Religions in Chicago in 1893. In inspired counsel to the church, he called on the Council of Twelve to be apostles of peace. When World War I broke out he advocated for USA neutrality in 1914 in his last *Saints Herald* editorial before he died.

Joseph Smith III's son, Frederick M. Smith, became the president of the church and served from 1915-1946, during both World War I and World War II. He was against pacifists and other 'cowardly' slackers. He said if drafted/conscripted a man's duty was to go, even if this meant church members possibly killing each other. However, he did call British church member F. Henry Edwards to the office of apostle in 1922, even though he had been imprisoned as a World War I conscientious objector. It was not until the early 1960s that the church supported the position of conscientious objection along with military service.

A number of American church young men were conscientious objectors in the Vietnam War in the 1960s and early 1970s. Some felt Vietnam was an unjust war. Others served during the war period.

Beginning in 1960, the church became much more international and less dominated by American culture. The church has a presence now in about 60 nations, and it is much more racially diverse.

In 1984 instruction came to the church on the purpose of the Independence Temple with these words:

"The temple shall be dedicated to the pursuit of peace. It shall be for reconciliation and for healing of the spirit ... inspired by the life and witness of the Redeemer of the world (Doctrine and Covenants 156:5a,e).

This has led to further clarification of our peace mission. In more recent years, Community of Christ declared Christ's mission to be our mission. This includes the pursuit of peace (*shalom*) on and for the earth as well as abolishing poverty and ending needless suffering. For some in our movement nonviolence as a personal practice informs their discipleship.

Others sensed a call to military and public safety service, arguing that such professions served the common good. Indeed, a resolution prior to the dedication of the Temple called for creative nonviolent methods in the pursuit of justice and peace to be added as integral parts of Temple ministries.⁴ Additionally, as a church, we have done a lot of soul work over the years since the Temple's dedication, seeking to become more inclusive and doing honest church history. We are fashioning our discipleship after Jesus.

All the pieces are in place for an open conversation about the role nonviolence should play in the life and mission of the church, a question that has come before Community of Christ from its 2019 World Conference. We are in a time of conversation and discernment to inform the process leading up to a Community of Christ statement and/or report on that subject at the 2022 World Conference. These lessons are to help us all participate in this discernment.

⁴ WCR 1216 Temple Ministries for Peace and Justice Adopted April 7, 1990.

Lesson 1: What is Violence?

Focus

To understand nonviolence, it is helpful to first of all understand violence. What is violence?
How can different forms of violence be defined?

Objectives

The Learners will

- Understand John Galtung's model and definitions of different kinds of violence.
- Understand something of the reality of the Roman Empire and its use of different kinds of violence during the time of Jesus of Nazareth in first century Judea and Galilee.

Supplies

- PowerPoint projector
- PowerPoint file
- Flip chart stand with paper or a sheet that you can stick to the wall
Plus marker pens and masking tape.
- Community of Christ Sings

Gather

Activates background knowledge; prepares and motivates for lesson
(10% of lesson time)

Pair with someone you do not know.

Introduce yourselves and then consider the following:

Remember the crucifixion of Jesus:

Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. (Luke 23:32-33)

What were the different kinds of violence that Jesus suffered on the day of his crucifixion?

Who was involved in inflicting this violence on Jesus?

Violence is a difficult subject. Think of a person that you know who has suffered violence.
How did you feel for them?

Read or sing "What Comfort Can Our Worship Bring" CCS 199.

Read or sing together

Engage

Invites exploration and interaction

(35% of lesson time)

and Respond

Takes the learners from hearing to doing

(45% of lesson time)

What is violence?

To understand nonviolence, it is helpful to understand violence.

One simple but full definition of violence from the academic discipline of Peace Studies is this:

Violence is seen as the avoidable insults to basic human needs, and more generally to *life*.⁵

Also, in Peace Studies four classic definitions of basic human needs are often used:

- 1) Survival
- 2) Well-being
- 3) Identity
- 4) Freedom

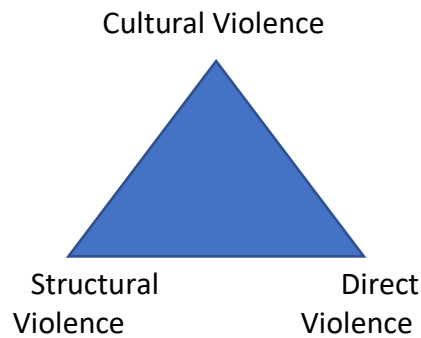
What would be the outcome/results of denying somebody one of those four needs?

Project or draw the following table with just the first column of basic human needs filled in. What could be the means and end result of denying someone's basic human needs? Then, discuss what would go in the second and third columns. The first one is done for you. (A completed table is in the appendix on page 76)

Basic human needs	<i>Denial through violence</i>	<i>Outcome</i>
Survival	- <i>Killing</i>	<i>Death</i>
Well-being	-	
Identity	-	
Freedom	-	

Norwegian pioneer of Peace Studies, John Galtung, suggests three super-types by which violation of basic human needs may occur. This is often spoken of as the violence triangle: cultural violence, direct violence, and structural violence:

⁵ Johan Galtung, *Peace by Peaceful Means, Peace and Conflict, Development and Civilization* (London: PRIO, Sage, 1996), 197.



This triangle is also referred to as the ABC triangle:

- (A) Cultural violence describes **attitudes**, beliefs, and values in a culture that cause people to deprive others of their basic human needs. Nazi ideology is an extreme example, but other forms of nationalism, religions, or ideologies can lead to harm.
- (B) Direct violence like war or terrorism are **behaviours** that deprive others of their basic human needs.
- (C) Structural violence is how economic, legal, and social **conditions** might obstruct basic human needs. Slavery or Apartheid in South Africa are examples. A wide gap between rich and poor resulting in great poverty might be another example. Also, discrimination against women, or a minority racial, ethnic, or religious group are other examples

Although these three different kinds of violence interact, there is a basic difference in **time** between the different concepts. Direct violence is an **event**. Structural violence is a **process**. While cultural violence is **more permanent**, remaining the same for long periods given the slow transformations of basic cultures, ideologies or religions.

The underlying assumption is simple: violence breeds violence. Violence is needs-deprivation, and needs-deprivation is serious. Depriving someone of their needs causes a reaction in the group that has had their needs deprived and leads to a cycle of violence starting in any corner of the triangle.

DISCUSSION

In twos or threes (with someone other than your partner) discuss these questions:

- 1) Are there times when Christianity as a religion or deep-seated culture has contributed to depriving peoples of their basic human needs? Give concrete examples.

- 2) Ecological balance is seen by many as foundational for human survival needs and well-being needs. Discuss the ways environmental degradation is a form of violence against future generations.

Violence in the time of Jesus

Jesus was born into a violent Roman-controlled world, and this is told in the Gospels. Joseph, with pregnant Mary, had to make the journey to Bethlehem to be registered for taxation purposes according to the decree of Roman Emperor Augustus.⁶ King Herod the Great, client king of the Roman empire, ruled Judea from Jerusalem. In a paranoid rage he had slaughtered all the baby boys under two in the Bethlehem area at the time of Jesus' birth.⁷ John the Baptist, a relative of Jesus, was arrested by the son of Herod the Great, Herod Antipas, after John criticised Antipas publicly for marrying his brother's wife. Later, Antipas had John beheaded. After Jesus cleansed the Temple for charging outrageous prices for sacrificial animals to the pious poor, the chief priests and scribes looked for a way to kill him.⁸ Arrested, tried, and found guilty by the Jewish Sanhedrin, Jesus was delivered to Roman Governor Pilate for crucifixion by Roman soldiers. This, in outline, is the story told in the Gospels.

First of all, there was the issue of taxes in Roman-controlled Judea. King Herod the Great built a grand Temple, in Jerusalem, among many other building projects. The Temple and high priesthood in Jerusalem not only collected tithes, but also collected tribute for Rome. The Temple stood, not only at the heart of the Palestinian economy, but it was "also politically central to the whole political economy of the Roman province of Judea."⁹ The high priestly and ruling Herodian families benefited from collaborating with the Romans, gaining wealth, privilege, and power. These client rulers were kept in that place by the Romans.

Second, the Romans were ruthless. They destroyed Carthage in 146 B.C.E and Corinth around the same time. Pompey marched into Syria and Mesopotamia in 64-63 B.C.E., and Palestine was one of the last corners of the Mediterranean world taken over by the Romans. The 'new-world order' brought power and privilege to the Roman elite and glory to Rome. Subject people, peasants generating agricultural wealth, experienced Pax Romana as 'disruptive, disorientating, or even devastating new world *disorder*.'¹⁰ They were taxed severely by King Herod the Great (reigned 37 BCE– c. 4 BCE) on behalf of the Romans, and Herod also took his cut to support his building projects. Thus, there were three layers of economic exploitation: (1) Temple tithes (2) taxes to support Herod (3) tax tribute to Rome.¹¹ It was a crushing burden for Palestinian peasants. No wonder tax collectors were hated in the Gospels.

⁶ Luke 2:1-2.

⁷ Matthew 2:16.

⁸ Mark 11:18-19.

⁹ Richard A. Horsley, *Jesus and Empire – The Kingdom of God and the New World Disorder* (Minneapolis: Fortress Press, 2003), 10.

¹⁰ Horsley, 21.

¹¹ Horsley, 32.

King Herod Antipas, son of Herod the Great, ruled over Galilee and Perea 1-39 C.E., and extravagantly built two capitals in this small province. By living in Galilee, his extraction of taxes was efficient and severe. This created crises in the families and villages of Galilee, particularly in bad harvest years; and farmers went into debt to feed their children and then would lose their land when unable to repay their loans.

Third, the Roman Empire was supported by an imperial and militaristic ideology, reinforced by the cult of the emperor, who was hailed as divine, worshipped as 'saviour', and celebrated by shrines in public places throughout the Roman world. Subject peoples were also forced to worship the Roman army standards. Pontius Pilate, even though he knew Jewish beliefs about graven images, introduced effigies of Caesar into Jerusalem by night.¹² Part of the energy for imperial expansion came from having to feed in Rome a population of over a million people, filled with displaced and impoverished Italian peasants who had lost their land while fighting in Roman legions. Bread and circuses were important to keep the population in Rome pacified.¹³

To keep subject people in their place and still paying their taxes the Romans used 'crucifixion, mass slaughter and enslavement, massacres of whole towns, and annihilation of whole peoples' in order to terrorise subjected people into submission.¹⁴

Despite Roman repression, Jewish peasants were among the most difficult in the Roman Empire. Inspired by the story of Exodus of how God had delivered Hebrew slaves from the tyrant Pharaoh, desperate Jewish peasants believed God could help them find military victory over the Romans. One revolt was in Galilee in 4 BCE around the time Jesus was born. In the area near Nazareth 2,000 men were crucified in punishment and to intimidate the Galileans. It must have traumatised a whole generation among whom Jesus grew up.¹⁵ In the 50s CE a group called the *Sicarii*, or daggersmen, arose. In crowded Jerusalem streets they would assassinate Romans or Jewish collaborators and escape.¹⁶ This was counter terrorism in response to the terrorism of Roman rule. In the great revolt of 66-70 C.E. the Romans laid siege to Jerusalem and crucified 500 people every day in full sight of the walls around the city.¹⁷ The Temple was destroyed and Jerusalem laid waste. The Kitos war 115-117 CE was another Jewish revolt, although fought largely outside Judea. The Bar Kokhba revolt 132-136 CE was the last major revolt. Initially successful, the Romans finally gained the upper hand through overwhelming force. Nearly 600,000 Jews were killed, many more died from disease and hunger, whole areas were depopulated and captives were sold again into slavery. It was almost genocidal. Afterwards, Jews were barred from living in or entering Jerusalem.

Christians did not revolt. For one thing they were not attached to a land but spread throughout the Roman Empire, and they often lived dispersed in cities. Nevertheless, from

¹² Horsley 22-23, 31.

¹³ Horsley 24-25.

¹⁴ Horsley 27.

¹⁵ Horsley 28-30.

¹⁶ Horsley 42-43.

¹⁷ Horsley 29.

the crucifixion onwards, they suffered persecution in the Roman Empire for the first three hundred years of the church. Many were martyred.

So, Roman imperial violence and taxation were the context in which Jesus grew up and shared his ministry. When John the Baptist was arrested by client King Herod Antipas, Jesus came into Galilee 'proclaiming the good news of God, and saying, "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news."' ¹⁸ Herod was bad news. Caesar was bad news, but God and God's kingdom were good news. Jesus thus began addressing the exploitation of Empire by declaring God's judgment, and then pursuing the healing of the traumatised poor, teaching how to resist the breakdown of Jewish egalitarian social and economic structures, and promoting the renewal of the faith of Israel. ¹⁹

Discussion (Whole group)

- 1) How did the Romans and their collaborators practice (a) Cultural violence, (b) Direct violence (c) Structural violence?
- 2) Imagine you had grown up in Galilee at the time of Jesus. You are the daughter or son of a peasant farmer. What would you want to say to this class about Roman and King Herod's rule?

Send

Explores how the lesson might be lived
(5% of lesson time)

Out of Europe, from 1492 onwards, developed global Spanish, French and British Empires. At its peak in 1922, the British Empire controlled one quarter of the land worldwide, the largest ever of all human empires. These European empires were also ruthless, violent and exploitive imperial systems.

In the struggle with the Roman Empire Jesus taught his disciples to pray. Reflect on the Lord's Prayer as a kingdom prayer very different from the Roman empire:

¹⁸ Mark 1:14-15 NRSV.

¹⁹ Horsley chapters 4 and 5.

Lord's Prayer	Commentary
Our Father who art in heaven.	God, you are the ultimate Being of the universe yet like a loving, intimate parent. You are above all earthly Lords, including ruthless Caesar in Rome.
Thy kingdom come, thy will be done, on earth as it is in heaven.	God's loving will be done, not my will, nor the will of tyrants who oppress us.
Give us this day our daily bread.	Loving God give us our needs for Rome robs us of our bread through ruinous taxation
Forgive us our trespasses as we forgive those who trespass against us.	In your kingdom, God, there is forgiveness of all, beginning with your forgiveness of us. But hear our cry for there is no Roman forgiveness only hunger, slaughter and crucifixion. Help us also forgive.
And suffer us not to be led into temptation but deliver us from evil.	Helps us not retaliate violence for violence, nor exploit our neighbour as we suffer.
For thine is the kingdom, the power and the glory, for ever and ever, Amen	We rest assured that your will shall be victorious and your wonderful kingdom of peace and joy will come. Amen

Bless

Time of prayer, praise, blessing and help
(5% of lesson time)

Pray together the Lord's prayer.

Pause in silence for a moment afterwards to reflect on the Spirit of this prayer and how it is different from the spirit of the world we live in today.

(Read ahead the next chapter as preparation for the next lesson.)

Lesson 2: Setting the Stage

Focus

How can different approaches to violence and empire in the Christian tradition inform a possible Community of Christ position on nonviolence? (The First Presidency will be offering a statement and/or report on Nonviolence for discussion at the 2022 World Conference, see WCR 1319).

Objectives

The learners will...

- Understand why Community of Christ is now discussing nonviolence.
- Become aware of Christianity's four main approaches to violence and how they could inform a possible position on nonviolence. The four approaches are Holy War, Just War, Just Peace, and Pacifism.
- Explore possible criteria for evaluating each of these four approaches.

Supplies

- PowerPoint projector
- PowerPoint file
- Flip chart stand with paper or a sheet that you can stick to the wall
Plus marker pens and masking tape.
- Community of Christ Sings

Gather

Activates background knowledge; prepares and motivates for lesson
(10% of lesson time)

SILENT REFLECTION

In wonderful poetry the story of Creation is told in Genesis chapter 1. Creation begins with Spirit moving on the face of the waters. Then, light bursts forth. The repeating chorus, "And it was good," comes at the end of each day of creation. Then, on the sixth day humans are created. "So God created humankind in his image, in the image of God he created them; male and female he created them." Creation is harmonious, and nonviolent. Humans are stewards, caretakers, gardeners. And "God saw everything that he had made, and indeed, it was very good."

In the beginning of creation there is relationship without violence. Let us pause in praise and thankfulness for God's very good creation.

Sing "Morning Has Broken" CCS 143.

Engage

Invites exploration and interaction
(35% of lesson time)

FOUR MAIN APPROACHES TO THE USE OF VIOLENCE IN THE CHRISTIAN TRADITION

(Have four different people read out the four main approaches from the Christian tradition)

Holy War

Holy war is violence without restraint. There are no rules, except killing everybody and destroying everything on the other side. Violence is at the centre of discipleship. It can be religious or ideological. Holy War supports empire and cheers the use of violence. There is no mercy.

Examples: Entry of Israel into the promised land, the Crusades, Oliver Cromwell in Ireland in the 1650s, the Nazi Holocaust of the Jews 1933-1945, the use of strategic nuclear weapons, terrorism.

Just War

Just War is violence with restraint, according to rules. As, for example, in boxing or football, there are rules that make for fairness and protection from serious injury, so the Just War tradition has rules for starting a war, conducting a war, and ending a war. The war has to have a just cause. It can only be started by a legitimate authority and after a declaration. Force has to be proportional. Civilians cannot be directly targeted. Soldiers that surrender cannot be killed. The Just War tradition can be used to evaluate the conduct of a war. This approach confronts nations and their leaders with ethical restraints on their use of violence. The right of self-defence is advocated in UN Charter, Article 51.

Examples: UN Charter Art 51 (self-defence); WWII, Bosnia, collective defence (NATO Chapter Five), Book of Mormon (Alma 21 :132-136), position of Catholicism since Augustine (354-430 CE) and many Protestants.

Just Peace

Just Peace is concerned about justice in all areas of life, honouring the equal worth of all persons in all circumstances, and the sacredness of creation. By addressing injustice in society, it is preventive of war. Just Peace recognises two kinds of violence: 1) the violence of poverty, racism, sexism, religious prejudice, violation of human rights, and violence against the earth (e.g. environmental degradation); and 2) violence of war, violent revolt, and terrorism. Methods of resistance to oppression should be nonviolent. However, there is a responsibility to protect (R2P) people in extreme peril, as in cases of genocide. Just Peace criticises empire and holds empire responsible for its use of violence.

Examples: Position of United Church of Christ (UCC) since the 1980s, and the World Council of Churches (WCC) since 2011. Under discussion at the Vatican currently.

Pacifism

Adherents argue that pacifism is being obedient to Jesus' teachings in the Sermon on the Mount. "Turn the other cheek; walk the second mile; love your enemies." It is to put away the sword, for those that live by the sword shall die by the sword. Any form of violence is incompatible with the Christian faith. Jesus himself was a pacifist who taught and practiced pacifism, and his followers must do likewise. Pacifism contradicts empire and disengages from its use of violence.

Examples: Jesus, the early Christians for the first 300 years, the Monastic movement, the Historic Peace Churches: Anabaptists (Hutterites, Mennonites, Amish, Church of the Brethren) and Quakers. Gandhi, Andre Trocme, Martin Luther King Jr., Caesar Chavez. The Golden Age of the Nephites (IV Nephi 1:1-37).

DISCUSSION

In twos or threes (with someone other than your partner) discuss these questions:

- 1) Considering these four approaches, what is your favoured approach to violence: (i) always use violence (Holy War), (ii) violence used only according to rules (Just War), (iii) violence only in very extreme situations (Just Peace), (iv) never violence (Pacifism)?

Write this down here. We will come back to your initial thought at the end of the course.

- 2) How do you see your favoured approach informing the church's future statement and/or report on nonviolence? Give your reasons if you can.

Respond

Takes the learners from hearing to doing
(45% of lesson time)

Whole class question:

- 1) What should be our criteria in Community of Christ for evaluating the different Christian approaches to violence as we prepare to discern a way forward in relation to nonviolence?

After this discussion, consider the following:

HOW ARE WE TO READ SCRIPTURE?

Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by the Son... (Hebrews 1:1-2 NRSV)

Do not fail to listen attentively to the telling of the sacred story, for the story of scripture and of faith empowers and illuminates. But neither be captured to time-bound formulas and procedures. Remember that instruction given in former years is applicable in principle and must be measured against the needs of a growing church, in accordance with the prayerful direction of the spiritual authorities and the consent of the people. (D&C 161:5)

For our time we shall seek to live and interpret the witness of scripture by the Spirit, with the community, for the sake of mission, in the name of the Prince of Peace.
(Scripture in Community of Christ, Affirmation 9)

Scripture contains Spirit-inspired *words* of God, but Jesus is the **Word** of God. As the church's Christological Statement says, "Jesus Christ is the Word made flesh, both full human and fully divine."²⁰ Jesus is the ultimate revelation of God to humans. When Jesus hugs a child in blessing, God is like that. When Jesus heals the sick, God is like that. When Jesus cries out in agony on the cross, God is suffering. Scripture points to Jesus, as John the Baptist and other prophets did. It is Jesus whom we must hear, for Jesus is greater than scripture. Affirmation 1 of the Scripture Statement includes these words:

It is to Christ that scripture points. It is through Christ that we have life (John 5:39-40). It is Christ we must hear (Mark 9:7)²¹

Our mission statement begins, "We proclaim Jesus Christ..." In Community of Christ Jesus Christ is the key for creating communities of joy, hope, love and peace. But who is this Jesus Christ that we proclaim, what is this Jesus Christ really like? Our pictures of Jesus emerge through the reading of all scripture. We cannot understand Jesus' passion for the poor without reading the Old Testament story of Exodus from slavery, and the words of the prophets Isaiah and Amos, for example. Yet it is through the lens of the New Testament that Christians read the Old Testament. Paul's letters are the earliest parts of the New Testament written but he did not know Jesus personally in life like the first disciples. For these stories we must go to the four gospels to see what it was like to encounter the "Incarnation" in the human Jesus walking the dusty roads to Jerusalem, teaching besides shimmering Lake Galilee, in crucifixion agony at Golgotha and in shock of an empty tomb three days later. It is in the gospels that we encounter significant blocks of the remembered teachings of Jesus, including love your enemies. However, this teaching of doing good to those who harm us is found in over 30 places throughout the New Testament.²²

²⁰ "We Proclaim Jesus Christ" in *Sharing in Community of Christ – Exploring Identity, Mission, Message and Beliefs* (Independence, MO: Herald House, 2018) #2, 58

²¹ "Scripture in Community of Christ" in *Sharing in Community of Christ – Exploring Identity, Mission, Message and Beliefs* (Independence, MO: Herald House, 2018) Affirmation 1, 63

²² See page 84 in the appendix at the back of this resource.

Jesus is the Peaceful One,²³ the ‘embodiment of God’s shalom’²⁴ and it is of him that we should learn and it is to him scripture points. It is by these multiple pictures of Jesus that we get from scripture that we should evaluate our position on violence and nonviolence.

Discussion Question

(In small groups of 3-4, preferably not with a partner unless recently married!)

- 1) What are the scriptural pictures of Jesus as the ‘Peaceful One’, ‘the embodiment of God’s shalom’ that will be relevant for our discussion on nonviolence?

- 2) Is interpreting scripture rightly an individual action or something better done together?

As a whole church we shall also be using the six lenses for discerning God’s will on the issue of nonviolence. We will thus be considering scripture, knowledge and reason, tradition, experience, revelation, and common consent (see diagram below). Our discussions through this class material is to support this common consent process of discerning God’s will.



HOW DO WE EVALUATE EACH APPROACH?

Conversation about what the scriptures say is a good beginning. We also need common, agreed criteria for evaluating each of the approaches to justice, peace, violence and war.

Against whom or what do we test each approach? Consider the following:

- 1) Let us first consider the Mission Initiatives:
 - Invite people to Christ

²³ See Stephen M. Veazey’s closing sermon at the 2019 World Conference

²⁴ Doctrine and Covenants 163:2a

- Develop Disciples to Serve
- Abolish Poverty, End Suffering
- Pursue Peace on Earth
- Experience congregations in Mission

In particular we begin with Jesus. To 'Invite people to Christ' is to invite people to discipleship, to be followers of Jesus, to embrace his teachings and live informed by his life, ministry, death and resurrection. The mission statement of the church begins 'We proclaim Jesus Christ...' Jesus Christ is key for us. Our chosen approach to violence and non-violence should glorify Jesus Christ.

2) Next, let us consider the nine Enduring Principles. These are the church's agreed core values:

- Grace and Generosity
- Sacredness of Creation
- Continuing Revelation
- Worth of All Persons
- All Are Called
- Responsible Choices
- Pursuit of Peace (*shalom*)
- Unity in Diversity
- Blessings of Community

3) Finally let us consider this criterion, "Protect the most vulnerable," taken from this passage from the Doctrine and Covenants

As revealed in Christ, God, the Creator of all, ultimately is concerned about behaviours and relationships that uphold the worth and giftedness of all people and that **protect the most vulnerable**. Such relationships are to be rooted in the principles of Christ-like love, mutual respect, responsibility, justice, covenant, and faithfulness, against which there is no law. (D&C 164:6a)

The church has also issued an official Commentary on Principles, using D&C 164:6a-b. This can be read in the appendix (see pages 77-80).

In future lessons we will be evaluating each particular approach (Holy War, Just War, Just Peace, Pacifism) by these criteria.

Discussion (Whole class)

- 1) Are you comfortable using Jesus Christ, the scriptures, the mission initiatives, the enduring principles, and protection of the most vulnerable as criteria for evaluating each of the main approaches of Holy War, Just War, Just Peace, and Pacifism?

- 2) Is anything missing? Is there anything that we should not use?
- 3) Should our eventually chosen approach to violence and nonviolence honour and glorify Jesus Christ? What does this mean? Why or why not is it important?

Send

Explores how the lesson might be lived
(5% of lesson time)

“The Worth of All Persons” has a long scriptural history. Humans at the beginning of Creation are made in the image of God, both male and female (Genesis 1:27). The prophets spoke of God’s concern for the widow, the orphan, the poor, slaves, and the stranger (Isaiah 1:17; 58 :6-7,10; Exodus 3 :7-10; Deuteronomy 10:19; Leviticus 19:34). Jesus treated the outcast, women and even a Roman Centurion with dignity and respect and commanded us to, “Love your neighbour as yourself” (Matthew 22:39). The Restoration movement in its very earliest of days received the revelation ‘Remember the worth of souls is great in the sight of God...’ (Doctrine and Covenants 16:3c) The worth of persons has been affirmed twice since then in Doctrine and Covenants sections 151:9 and 162:6a).

Have someone read each of the following Enduring Principles out loud and slowly, meditatively. Reflect on how the Worth of Persons is found in each Enduring Principle as it is read:

- Grace and Generosity
- Sacredness of Creation
- Continuing Revelation
- Worth of All Persons
- All Are Called
- Responsible Choices
- Pursuit of Peace (*shalom*)
- Unity in Diversity
- Blessings of Community

Then think how today you can honour the worth of each person you meet.

Bless

Time of prayer, praise, blessing and help
(5% of lesson time)

Have someone pray for the class so each might be blessed with wisdom, love, and grace to find with each other the right way forward in discerning a future position on nonviolence for Community of Christ.

Sing "Let There Be Peace on Earth" CCS 307.

(Read ahead the next chapter as preparation for the next lesson.)

Lesson 3: Holy War

Focus

Consider Holy War.

Objectives

The learners will...

- Understand what is Holy War.
- Evaluate this approach using Jesus of the New Testament, the Enduring Principles, Mission Initiatives and Protection of the Most Vulnerable

Supplies

- PowerPoint projector
- PowerPoint file
- Flip chart stand with paper or a sheet that you can stick to the wall
- Plus Marker pens and masking tape.
- Community of Christ Sings
- Have a church seal for people to see. It may already be in the room, or brought from elsewhere, or it can be projected.

Gather

Activates background knowledge; prepares and motivates for lesson
(10% of lesson time)

Look at the church seal. What are some of your feelings when you look at it?

Then hear the scripture Isaiah 11 :6-9 that inspired the church seal:

“The wolf also shall dwell with the lamb,
The leopard shall lie down with the young goat,
The calf and the young lion and the fatling together;
And a little child shall lead them.
The cow and the bear shall graze;
Their young ones shall lie down together;
And the lion shall eat straw like the ox.
The nursing child shall play by the cobra’s hole,
And the weaned child shall put his hand in the viper’s den.
They shall not hurt nor destroy in all My holy mountain,
For the earth shall be full of the knowledge of the Lord
As the waters cover the sea. (Isaiah 11:6-9 NKJV)



Reflection: How do these words and the seal help you understand the peace mission of Christ?

Engage

Invites exploration and interaction

(35% of lesson time)

and Respond

Takes the learners from hearing to doing

(45% of lesson time)

HOLY WAR

Biblical

After escaping from slavery and wandering in the wilderness for forty years the people of Israel were commanded as follows:

But as for the towns of these peoples that the Lord your God is giving you as an inheritance, you must not let anything that breathes remain alive. You shall annihilate them—the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the Jebusites—just as the Lord your God has commanded, so that they may not teach you to do all the abhorrent things that they do for their gods, and you thus sin against the Lord your God. (Deuteronomy 20:16-18 NRSV)

Although it is not certain that these acts of annihilation actually occurred, this passage portrays the conquest of Canaan as a holy war of complete extermination of the native peoples and all living animals. So the idea of 'Holy War' appears to be a sanctioned perspective in the book of Deuteronomy, but it was exceptional. There is no support for it later in the Hebrew Bible or the New Testament. In the life, ministry, teaching, and example of Jesus there is a repudiation of all violence. Thus, there was no idea or practice of 'Holy War' in Christian history for the first thousand years. Then came the Crusades.

Crusades

The First Crusade was launched on Tuesday, November 27, 1095, with a rousing sermon given by Pope Urban II at Clermont in Central France. In part the Crusade was a way of seeking to redirect internal violence in Europe, and especially in France, outward against an external enemy. The convenient enemies were Muslims. The aim was to liberate the Eastern churches from Muslim control and continue to recapture the holy sites of Jerusalem for Christian pilgrimage. It was also a way for the papacy to increase its control of Europe.²⁵ Nine crusades were launched. The fourth one resulted in capturing and looting the Christian city of Constantinople, the very city the Crusades were launched to save.²⁶ The (final) Ninth Crusade was led by Prince Edward of England in 1271-1272 and came to nothing.

²⁵ Terry Jones and Alan Ereira, *Crusades* (London: Penguin/BBC, 1994), 9-13.

²⁶ Jones and Ereira, 166-168.

Actually, under Islam both Jews and Christians were tolerated and had significant rights. In Jerusalem, there was peaceful coexistence of Jews, Christians, and Muslims under Muslim rule for five centuries.²⁷

Then the First Crusade happened. The crusaders arrived in Jerusalem on Friday July 15, 1099. First of all, the crusaders stormed the mosque called the Dome of the Rock and robbed it of all its silver. People fled to the nearby al-Aqsa Mosque. Promised protection by the crusaders, they surrendered. The next day the crusaders went in and slaughtered every one of them – 70,000 according to a Muslim chronicler. Blood and bodies were knee deep in the mosque.²⁸ Jews in the city had taken shelter in a synagogue. It was set on fire, and all were burned alive.²⁹

Other Forms of Holy War

Since the crusades, 'holy wars' have regrettably continued. It includes extermination of native peoples in the Americas, Australia, and elsewhere by European colonisers. Fundamentalist and secular totalitarian ideologies can also advocate for Holy War. The terrible Nazi genocide of Jews in World War II was a form of Holy War. Terrorism is another form of Holy War and has been advocated by both Protestants and Catholics in Northern Ireland, as well as Jewish, Muslim, and Christian far right extremist groups in the last 100 years. However, it should be noted that terrorism is not the teaching of mainstream Judaism, Christianity or Islam. The use of strategic nuclear weapons would also be a form of Holy War in their massive killing of all.

Understanding the Heart of Holy War

A Christian historian, Roland Bainton, wrote as follows about the crusading idea in Christianity:

The crusading idea requires that the cause shall be holy (and no cause is more holy than religion), that the war shall be fought under God and with his help, that the crusaders shall be godly and their enemies ungodly, and the war shall be prosecuted unsparingly.⁶

Another scholar, Lisa Sowle Cahill, summarises this form of Christian war as follows:

The crusades ... place violence (and especially killing) at the heart, not the periphery of faithful discipleship.⁷

²⁷ John L. Esposito, *Islam: The Straight Path*, 2nd ed. (Oxford: Oxford University Press, 1994), 60.

²⁸ Jones and Ereira, 1-2.

²⁹ Jones and Ereira, 53.

⁶ Roland H Bainton, *Christian Attitudes toward War and Peace: A Historical Survey and Critical Re-evaluation* (Nashville/New York: Abingdon Press, 1960), 148.

⁷ Lisa Sowle Cahill, *Love Your Enemies – Discipleship, Pacifism and Just War Theory* (Minneapolis: Fortress Press, 1994) 122, 123, 125.

Discussion (in small groups of 3-4)

- a) How do you feel about Holy War?
- b) What would be your arguments for or against Holy War?

Genocide – A Form of Holy War Today

Genocide is defined as the

- deliberate and systematic destruction of a racial, political, or cultural group. (Merriam Webster Dictionary)
- deliberate killing of a large group of people, especially those of a particular nation or ethnic group. (Oxford English Dictionary)

According to the UN Convention on the Prevention and Punishment of Genocide, ratified in 1951, the crime of genocide has three elements:

1. acts of genocide, committed with
2. intent to destroy, in whole or in part,
3. a national, ethnic, racial, or religious group.³⁰

The concept and word 'genocide' was pioneered by Raphael Lemkin, an innovative international lawyer, in the 1940s in response to the Armenian genocide in World War I, and the then current Nazi holocaust of the Jews.³¹

Examples of genocide include: Californian (18th century to late 19th century), Armenian (1914-1923), Holocaust (1941-1945), Cambodian (1975-1979), Guatemalan genocide (1975-1985), Rwandan (1994), Darfur (2003-2016) and Rohingya Muslims (2017). Between 1956 and 2016 there have been 43 genocides with over 50 million killed.³²

Genocide is a form of 'Holy War' carried out for political and ideological purposes, and like all forms of 'Holy War', without mercy.

It is helpful to understand genocide as a process. Guy Stanton, president of 'Genocide Watch' describes genocide as a ten-step process:

³⁰ Guy Stanton, 'What is Genocide?' <https://www.genocidewatch.com/what-is-genocide> Accessed 18 May 2020.

³¹ Philippe Sands, *East West Street – On the Origins of Genocide and Crimes Against Humanity* (London: Weidenfeld & Nicolson, 2017).

³² Charles H. Anderton, Jurgen Brauer, ed. *Economic Aspects of Genocides, Other Mass Atrocities, and Their Prevention* (Oxford University Press, 2016).

- 1) **Classification** (Us and them, German and Jew, Hutu and Tutsi. Stereotypes of victim group promoted.)
- 2) **Symbolisation** (Giving names (Jews or Gypsies) or symbols to groups (Star of David))
- 3) **Discrimination** (Use of law, custom, and political power to deny rights to a victim group, for example the Nuremberg Laws in Germany in 1935 removing citizenship of Jews and employment by the state or universities). Denial of citizenship to the Rohingya Muslim minority in Myanmar/Burma led to genocide in 2017 and over a million refugees.
- 4) **Dehumanisation** (Through hate speech, describing members of a group as vermin, immoral etc. Such propaganda may even be in school textbooks. Individuals may even have their names replaced by numbers. All this makes it easier to kill them.)
- 5) **Organisation** (This is often planned by the state using militias, death squads, secret police, and sometimes through inciting mob violence.)
- 6) **Polarisation** (Extremists silence, arrest or kill moderates. Inter-marriage made illegal. Emergency laws passed giving total power over the victim group. Group disarmed.)
- 7) **Preparation** (Plans are made for a 'final solution'. Train and equip armies and militias. Euphemisms for genocide are used like ethnic cleansing, counter-terrorism, purification. Propaganda is used to make the dominant population fearful in order to justify violence against the intended victims.)
- 8) **Persecution** (Identified and separated into ghettos, concentration camps, or starved in a famine struck region. Death lists, torture, displacement. Sterilisation and abortion, children removed from their parents. Genocidal massacres begun. All these actions are against the Genocide Convention, but if the UN or others are not taking any action then perpetrators move to the next stage.)
- 9) **Extermination** (Through mass killings. Women, if spared, may be mass raped to destroy the group genetically. History and culture important for the group's identity destroyed. Total war, including use of biological and chemical weapons are also genocidal. Nuclear weapons are the ultimate act of genocide.)
- 10) **Denial** (Perpetrators destroy the evidence of mass killings, blame the victims or unfortunate actions in a civil war or counter insurgency. Euphemisms like 'ethnic cleansing' used. Subsequent histories and school text books suppress the truth. All this makes future genocides more likely.)

This is not necessarily a linear process; a number of stages can happen together.³³

³³ Guy Stanton, 'The Ten Stages of Genocide', (Genocide Watch, 1996)
<https://www.genocidewatch.com/tenstages> Accessed 2 December 2020

Discussion

1. In the early days of Community of Christ in the 1830s in Missouri, church members were driven out of Independence and Jackson County in 1833. They found refuge in Clay County and then moved to found the settlement of Far West in Caldwell County. Unfortunately, in 1838, armed conflict broke out between church members and their neighbours. Blame was on both sides, but church members were a minority. Church members were prevented from voting in local elections. On October 27, 1838 Missouri Governor Lilburn Boggs issued the following order to General John Clark, of the Missouri militia, “The Mormons must be treated as enemies, and must be exterminated or driven from the state if necessary for the public peace—their outrages are beyond all description.”³⁴ Three days later, 30 October, the church settlement at Haun’s Mill was attacked and 17 men and boys were massacred.
 - a) Which of the ‘Ten Stages of Genocide’ might be evident in this story?
 - b) What further research would you need to do in order to decide if a genocide in Northern Missouri was really in progress?³⁵
2. Looking at the above ‘Ten Stages of Genocide’ what can ordinary people do to prevent genocide?

(For more information on Genocide see page 88-90 in the Appendix.)

EVALUATION OF HOLY WAR

In your own words, summarise the Holy War approach:

Then in small groups of 3-4 evaluate this approach using the following table:

³⁴ Missouri Executive Order 44 Wikipedia https://en.wikipedia.org/wiki/Missouri_Executive_Order_44
Accessed 18 May 2020.

³⁵ An excellent and objective historical account can be found in Stephen C. Lesueur, *The 1838 Mormon War in Missouri* (Columbia, MO: University of Missouri, 1987) The Mormons were to blame in many ways for the war.

Mission Initiatives <i>Does Holy War help further these initiatives?</i>	Your Comments
• Invite people to Christ	
• Develop Disciples to Serve	
• Abolish Poverty, End Suffering	
• Pursue Peace on Earth	
• Experience Congregations in Mission	

Enduring Principles <i>Does Holy War harmonise with the following Enduring Principles?</i>	Your Comments
Grace and Generosity	
Sacredness of Creation	
Continuing Revelation	
Worth of All Persons	
All Are Called	
Responsible Choices	
Pursuit of Peace (Shalom)	
Unity in Diversity	
Blessings of Community	

Commentary on Principles	Your Comments
Protect the most vulnerable	

Discussion (Whole Group)

- 1) What are the strengths and weaknesses of Holy War, and what are your overall conclusions about it?
- 2) Do you think the God of Jesus ever commands holy war? Give reasons for your answer.
- 3) Does Holy War honour and glorify the Jesus Christ that we see in the New Testament?

Send

Explores how the lesson might be lived
(5% of lesson time)

Look again at the church peace seal.



What kind of peace church is God calling us to be?

In what ways does the Holy War approach help or not help our peace mission?

Please write down your reflections:

Bless

Time of prayer, praise, blessing and help
(5% of lesson time)

Sing “When the Darkness Overwhelms Us” CCS 305 (first two verses).

In pairs briefly pray for each other that each of you may be a channel of Christ’s peace.

Homework: Read ahead for the next lesson – Lesson 4: Just War

Lesson 4: Just War

Focus

Consider Just War.

Objectives

The learners will...

- Understand the idea of Just War and the traditional rules for Just War.
- Familiarise themselves with a version of Just War developed by the Community of Christ Peace and Justice Team 2005-2007.
- Evaluate the Just War approach using Jesus of the New Testament, the Enduring Principles, Mission Initiatives and Protection of the Most Vulnerable

Gather

Activates background knowledge; prepares and motivates for lesson
(10% of lesson time)

Brainstorm (Whole Group)

What would be good rules to have for a just war?

(Brainstorm on a flip chart or similar and make a list of answers)

Engage

Invites exploration and interaction
(35% of lesson time)

and Respond

Takes the learners from hearing to doing
(45% of lesson time)

BACKGROUND (Read as a group with different readers)

For the first three centuries after Jesus, Christians were pacifists and were frequently persecuted because of their faith. They did not retaliate. The Christian position started to change when Constantine became Roman Emperor and ruled 306-337 CE. In the Edict of Milan (313 CE) Christians were granted tolerance in the Empire and persecution ended. A later Roman Emperor, Theodosius I, made Christianity the official religion of the Roman Empire in 380 CE. This was the birth of Christendom, when government and the Christian Church entered into a partnership. Christianity was now privileged, but this meant that Jews, heretics, and pagans were mistreated.

The Just War doctrine began to replace pacifism as the church's teaching on war and violence about that time. Just War teaching was brought into Christianity through Bishop Ambrose (339-397) and his friend, the influential theologian Augustine of Hippo (354-430). Borrowing from

Greek and Roman philosophers, including Cicero, they began a tradition whereby Christians could use violent force under certain rules.

Boxing and football have rules for fair play. In a similar way, the Just War tradition argues that violence is permitted, but only according to certain rules. Augustine had three rules. The great theologian Thomas Aquinas (1225-1274) later summarised these three rules from Augustine's writings as follows:

- 1) Legitimate authority is needed to declare war. This could only be the king, queen or emperor. A private person cannot declare war. Revolt therefore is not just.
- 2) A just cause is needed. The other side has done some wrong; there is an injustice that needs correcting to stop harm.
- 3) Right intention is required. The intention cannot be selfish or to promote one's own interests. Augustine wrote, "Among true worshippers of God those wars are looked on as peace-making which are waged neither from aggrandisement nor cruelty, but with the object of securing peace, of repressing evil and supporting the good."³⁶

Current international law recognises the right of self-defence, which is also endorsed by the International Court of Justice. Chapter Seven, Article 51 of the UN Charter states:

"Nothing in the present Charter shall impair the inherent right of individual or collective self-defence if an armed attack occurs against a Member of the United Nations, until the Security Council has taken measures necessary to maintain international peace and security. Measures taken by Members in the exercise of this right of self-defence shall be immediately reported to the Security Council and shall not in any way affect the authority and responsibility of the Security Council under the present Charter to take at any time such action as it deems necessary in order to maintain or restore international peace and security."

The Community of Christ Peace and Justice team (2005-2007) produced a just war framework for consideration by the church in 2007. This statement has no official standing, but it was a thorough and careful piece of work with an international group of people, some with military and academic backgrounds. This document reflects a long tradition of reflection on the work of Augustine and Aquinas and can be found in the Appendix on pages 81-86.

Here it is summarised in outline:

The Community of Christ version of Just War is an expanded understanding of this tradition and indebted to many other previous versions. It consists of three parts:

³⁶ Aquinas, "War, Christians and the Clergy" in Robin Gill, *A Textbook of Christian Ethics*, second edition (Edinburgh: T&T Clark, 1995), 281-282.

(Use PowerPoint to go over these)

1. Just Initiation of War (*jus ad bellum*)
2. Just Conduct in War (*jus in bello*)
3. Just Termination of War (*jus post bellum*)

1. Just Initiation of War

Clear justification for military action is required in the Just War tradition before military action can be entered into. All the following rules have to be observed in order that war can justly be declared. Otherwise the war is unjust and should be opposed.

1. Just Cause.
2. Right Intention.
3. Legitimate Authority.
4. Last Resort.
5. Probability of Success.
6. Proportionality. The scale, duration and intensity of military action must be the minimum necessary to achieve the intended goal.
7. Prior Declaration.

2. Just Conduct in War

Just conduct of war is about valuing the worth of persons during military action. Even in conflict, respect for the dignity of all human beings is required. Violence still has to be restrained and limited by ethical considerations. All the following rules should be observed for the war to be carried out justly. Otherwise the war is unjust and its continuation should be opposed or protested.

1. Discrimination. Civilians, relief and medical workers, combatants who surrender, the sick and wounded, and prisoners of war are to be protected.
2. Proportionality. Methods should be selected in proportion to the threat.
3. No Means 'Evil in Themselves.' For example, rape, mass murder, genocide, nuclear weapons, mines, cluster bombs, or robotic weapons are not permitted.

3. Just Termination of War

Just termination of war is about restoring right relationships, accountability, repairing harm, restoring order and building the political structure of good governance and a just peace. Again, all the following rules have to be observed in order that war can justly be concluded. Otherwise the war's conclusion is unjust and is likely to sow the seeds of future conflict. In such event it is a responsibility to protest and oppose such action.

1. Just Cause for Termination.
2. Right Intention.
3. Legitimate Authority.
4. Discrimination.
5. Proportionality.

EVALUATION OF JUST WAR

In your own words, summarise what you understand to be the Just War approach:

Compare what you have written with a neighbour that you have not worked with yet.

Discussion (Whole group)

“There are historic situations in which refusal to defend the inheritance of a civilisation, however imperfect, against tyranny and aggression may result in consequences even worse than war.” - Reinhold Niebuhr (1892-1971, American Reformed Theologian and Ethicist)

1) To what extent does the Just War tradition help us address Reinhold Niebuhr’s point in the above quote?

2) For a war to be judged just, honest and accurate information is needed. Often this is not possible because of governmental secrets, censorship, propaganda and even lies. Sometimes it is only later historians who can help us understand the real truth of what was actually happening.

Knowing that the truth will not be known until years later, to what degree is the Just War tradition practical?

3) Who should have the right to determine that a particular war is unjust? How should the determination that a particular war is unjust be enforced? At what point do individual participants in a war have the right to judge that a particular war is unjust?

4) Were the following wars just wars:

- Colonisation wars by European nations of Africa, Asia, Australasia, Pacific Islands and the Americas?
- World War I?
- World War II?
- Vietnam War?
- 2003 Iraq War?

5) Can modern warfare with the use of overwhelming force, nuclear weapons etc ever be just?

Then in small groups of 3-4 evaluate this approach using the following table:

Mission Initiatives <i>Does Just War help further these initiatives?</i>	Your Comments
<ul style="list-style-type: none"> • Invite people to Christ 	
<ul style="list-style-type: none"> • Develop Disciples to Serve 	
<ul style="list-style-type: none"> • Abolish Poverty, End Suffering 	
<ul style="list-style-type: none"> • Pursue Peace on Earth 	
<ul style="list-style-type: none"> • Experience Congregations in Mission 	

Enduring Principles <i>Does Just War harmonise with the following Enduring Principles?</i>	Your Comments
Grace and Generosity	
Sacredness of Creation	
Continuing Revelation	
Worth of All Persons	
All Are Called	
Responsible Choices	
Pursuit of Peace (Shalom)	
Unity in Diversity	
Blessings of Community	

Commentary on Principles	Your Comments
Protect the most vulnerable	

- 1) What are the strengths and weaknesses of the just war approach and your overall conclusions?
- 2) War is not the only violence people experience. There is the violence of poverty, sexism, racism, domestic violence, climate change, LGBT discrimination etc. Does the Just War tradition have anything to say about these other kinds of violence?
- 3) How can this approach inform a future position on nonviolence for Community of Christ?
- 4) Does the Just War position honour and glorify the Jesus Christ that we see in the New Testament?

Send

Explores how the lesson might be lived
(5% of lesson time)



Consider again the purpose of the Temple:

The temple shall be dedicated to the pursuit of peace. It shall be for reconciliation and for healing of the spirit...And it shall be a place in which the essential meaning of the Restoration as healing and redeeming agent is given new life and understanding, inspired by the life and witness of the Redeemer of the world. (D&C 156:5a,5e)

- 1) What kind of peace church is God calling us to be?

- 2) In what ways does the Just War approach help or not help our peace mission?

Please write down your reflections.

Bless

Time of prayer, praise, blessing and help
(5% of lesson time)

Sing "Make Me a Channel of Your Peace" CCS 605.

In pairs briefly pray for each other that each of you may be a channel of Christ's peace.

Homework: Read ahead for the next lesson – Just Peace

Lesson 5: Just Peace

Focus

Consider the Just Peace approach.

Objectives

The learners will...

- Understand that the Just Peace approach is about wholistic peace, *Shalom*, Zion, 'big peace.'
- Learn how Just Peace is different from Just War.
- Understand that Just Peace is about preventing violence and war by addressing the unjust conditions that can contribute to violence and cause war.
- Evaluate this approach using Jesus of the New Testament, the Enduring Principles, Mission Initiatives and Protection of the Most Vulnerable.

Supplies

- PowerPoint projector
- PowerPoint file
- Flip chart stand with paper or a sheet that you can stick to the wall
Plus marker pens and masking tape.
- Community of Christ Sings

Gather

Activates background knowledge; prepares and motivates for lesson
(10% of lesson time)



A sculpture inspired by Isaiah 2:2-4, beating swords into ploughshares, stands overlooking the World Plaza of the Temple in Independence, Missouri, USA.

It was created by Dave Martin, an Evangelist in the church and a Korean War veteran, who said he was a hawk on the journey to being a dove.

It was unveiled at the 2002 World Conference by the president of the church Grant McMurray, and Ela Gandhi, granddaughter of Mahatma Gandhi before a crowd of about 3,000 conference attendees.

Read together meditatively:

In days to come
the mountain of the Lord's house
shall be established as the highest of the mountains,
and shall be raised above the hills;
all the nations shall stream to it.
Many peoples shall come and say,
"Come, let us go up to the mountain of the Lord,
to the house of the God of Jacob;
that he may teach us his ways
and that we may walk in his paths."
For out of Zion shall go forth instruction,
and the word of the Lord from Jerusalem.
He shall judge between the nations,
and shall arbitrate for many peoples;
they shall beat their swords into ploughshares,
and their spears into pruning hooks;
nation shall not lift up sword against nation,
neither shall they learn war any more. (Isaiah 2:2-4)

In the first three centuries of Christianity, those preparing for baptism would memorise this passage. What might it be saying to us today?

Sing "O My People, Saith the Spirit" CCS 604 (first two verses).

Engage

Invites exploration and interaction
(35% of lesson time)

What is Just Peace?

Seek *shalom* and pursue it.
Justice, and only justice, you shall pursue.³⁷

"The real sin of the church is not that she allows war, but that she tolerates the state of things that leads to war."
(Frederic Lewis Donaldson, Leicester, England, November 1914 at the beginning of World War I)³⁸

We looked at Just War in the last lesson. Just War deals with the reasoning for and conduct of armed conflict. However, it has nothing to say about poverty, sexism, domestic violence, climate change, racism, LGBT discrimination and so on. Just Peace has a lot to say about

³⁷ Psalm 34:14b. Deuteronomy 16:20a, NRSV.

³⁸ *Leicester Mercury*, 27.11.1914

addressing these justice issues. Just Peace is about justice in all areas of life. Just Peace is about preventing war by addressing these justice issues.

The Just War tradition focuses on war. Just Peace focuses on justice, not war. Just Peace seeks justice and peace in every sphere of life, including the following four contexts:³⁹

<p>FOR PEACE IN THE COMMUNITY so that all may live free from fear (Micah 4:4)</p> <p>Overcoming the violence of poverty, racism, caste, sexism and bigotry. Love your neighbour as yourself.</p>	<p>FOR PEACE WITH THE EARTH so that life is sustained</p> <p>End greed and violence against the earth. Live in simple dignity, become stewards personally, and together to overcome climate change for the sake of our children and grandchildren...</p>
<p>FOR PEACE IN THE MARKETPLACE so that all may live with dignity</p> <p>Justice in the marketplace, overcoming the huge gap between rich and poor. Enable all people to live full lives with dignity, regardless of class, gender, religion, race or ethnicity. Over-consumption and deprivation are forms of violence. Cut military expenditures and end the arms trade – stop profit from weapons of death and destruction.</p>	<p>FOR PEACE AMONG THE PEOPLES so that all human lives are protected</p> <p>Confess that the spirit and logic of violence is sin. Human security first, not national security. Nations embrace truth, turn swords into ploughshares, and not learn war anymore. Nuclear weapons threaten mass destruction and should be abolished. Climate change is the proliferation of lifestyles of mass extinction.</p>

The World Council of Churches adopted this position in 2011. The description of Just Peace in this lesson is drawn from World Council of Churches documents. The Catholic Church is also considering Just Peace.⁴⁰ So Just Peace also gives us an ecumenical language and framework to build bridges and to partner with other Christians.

Just Peace is about Reconciliation

“Just Peace is based in a spiritual grounding rooted in the Bible” and the life, ministry, teachings, death and resurrection of Jesus.⁴¹ During his earthly ministry, Jesus told his disciples to love their enemies, pray for their persecutors,⁴² and in the Garden of Gethsemane to not resist arrest by using the sword. ⁴³ Jesus’ peace is expressed by the Spirit of the Beatitudes.⁴⁴ The church that lives Christ’s peace is what Jesus called a City set on a Hill for all to see.⁴⁵

³⁹ World Council of Churches, *Just Peace Companion* Second Edition (Geneva: WCC, 2012) , 9-13, 53-75, UCC, *Just Peace Church Handbook*, 2015, 5 (<http://www.uccfiles.com/pdf/just-peace-handbook-06-2015.pdf>).

⁴⁰ There have been two consultations at the Vatican in 2016 and 2019 each followed by a book: Marie Dennis, Ed., *Choosing Peace – The Catholic Church Returns to Gospel Nonviolence* (Maryknoll, New York: Orbis, 2018)

Rose Marie Berger, Ken Butigan, Judy Coode and Marie Dennis, Eds., *Advancing Nonviolence and Just Peace in the Church and the World* (Brussels: Pax Christi International, 2020)

⁴¹ UCC, 5.

⁴² Matthew 5:43-48.

⁴³ Matthew 26:52-53.

⁴⁴ WCC, 2; Matthew 5:3-11.

⁴⁵ Matthew 5:14.

Believers exercising the ministry of reconciliation ... point beyond the churches to what God is doing in the world.⁴⁶

Just Peace is Critical of Violence and the Christendom Heritage

Institutional Christianity has often compromised its message and calling by being co-opted by those in power. One example is in the Church of England, where the king or queen of Great Britain and Northern Ireland is the supreme governor of the church. This has often prevented the Church of England speaking out prophetically against injustice and violence.

Just Peace is critical of these forms of compromised Christianity. In Community of Christ, we have historically been critical of the merger between Christianity and Rulers begun by the Roman Emperor Constantine, who ruled 306-337. "Restoration" was a longing and an attempt to return to the 'Old Jerusalem Gospel,' the pattern and power of the early Christian church, and the cause of Zion. Our understanding of 'the apostasy' was simplistic and naïve, but it contained, in principle, an important suspicion of the misuse of Christianity by those in power. Unfortunately, Christians, including ourselves, can easily buy into the distortion of a Christianity serving those in power and resulting in violence and oppression. We need to recognise those occasions, seek forgiveness, repent, and return to living in the Reign of God and proclaiming Christ's peace.

Responsibility to Protect (R2P)

What about people facing genocide in Bosnia, or Rwanda, or in Nazi Germany? Just Peace Christians say we have a responsibility to protect (R2P) vulnerable people in great peril. This should be done by "police action" under the United Nations or other legitimate authority. This "police action" should be bound and restrained by international law. Debate continues about this perspective. However, there remains the duty to protect peoples in great peril from genocide or other crimes against humanity

Beyond Just War vs. Pacifism

Just Peace addresses the issue of violence and non-violence differently than Just War and Pacifism. It brings together Christians with different views on the proper response to violence into a new partnership where they can work together most of the time.

In Summary

Just Peace focuses on justice, on holistic *shalom*, and on being a living expression of the kingdom of God today. Community of Christ's tradition of Zion, from its very beginning, is a form of Just Peace. Consider the following:

⁴⁶ 2 Corinthians 5:18.

And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them; and Enoch continued his preaching in righteousness unto the children of God.
(*Doctrine and Covenants* 36:2h-i, Fayette, New York, December 1830)

Zion here is a community with reconciliation, right living and economic justice. Zion comes by preaching, persuasion, not through violence.

The work the church has done in the last 20 years on mission initiatives, basic beliefs, enduring principles, and so on, is in harmony with, and supportive of, the Just Peace paradigm. Just Peace affirms our Zion tradition and is a helpful framework for us.

Just Peace professes a desire and preference for nonviolence, but at times, in order to protect the innocent and vulnerable, legitimate force is required. It helps bridge the gap between those who hold to the Just War theory, and those who hold to Christian Pacifism, so they can work productively together without compromising their senses of integrity. Just Policing can help us address the 'responsibility to protect' (R2P) vulnerable populations in grave peril.

Respond

Takes the learners from hearing to doing
(45% of lesson time)

Discussion (whole group)

- 1) What do you like about Just Peace?
- 2) What do you have questions about in this position?
- 3) How is Just Peace different to the Just War position?
- 4) What is legitimate force?
- 5) If there is a Responsibility to Protect, what should be the threshold for commencing an international police action? How serious should a breach be in order to merit such action?

Evaluation of Just Peace

In your own words, summarise the Just Peace position:

Then in small groups of 3-4 evaluate this approach using the following table:

Mission Initiatives <i>Does Just Peace help further these initiatives?</i>	Your Comments
<ul style="list-style-type: none"> • Invite people to Christ 	
<ul style="list-style-type: none"> • Develop Disciples to Serve 	
<ul style="list-style-type: none"> • Abolish Poverty, End Suffering 	
<ul style="list-style-type: none"> • Pursue Peace on Earth 	
<ul style="list-style-type: none"> • Experience Congregations in Mission 	

Enduring Principles <i>Does Just Peace harmonise with the following Enduring Principles?</i>	Your Comments
Grace and Generosity	
Sacredness of Creation	
Continuing Revelation	
Worth of All Persons	
All Are Called	
Responsible Choices	

Pursuit of Peace (Shalom)	
Unity in Diversity	
Blessings of Community	

Commentary on Principles	Your Comments
Protect the most vulnerable	

Discussion (Whole Group)

- 1) For you what are the strengths and weaknesses of the Just Peace approach?

- 2) In what ways, can the Just Peace approach help bring together those who hold the Just War position and those who hold the Pacifist position?

- 3) How can this approach inform a future statement and/or report on nonviolence for Community of Christ?

- 4) Does the Just War position honour and glorify the Jesus Christ that we see in the New Testament?

Send

Explores how the lesson might be lived
(5% of lesson time)

Read the following passage twice:

“And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them...”
(D&C 36:2h-l, December 1830)

Each time reflect on how Just Peace might be expressed in this passage?

Bless

Time of prayer, praise, blessing and help
(5% of lesson time)

Sing "O My People, Saith the Spirit" CCS 604 (last two verses).

Have someone close in prayer asking that we might be truly people of Zion, spiritually and practically.

Homework: Read ahead for the next lesson – Pacifism

Lesson 6: Pacifism

In a polarised environment such as a war, the pacifist is more unpopular than the enemy. The enemy is necessary to prop up one's own identity as being on Team Good. The pacifist calls that identity into question.

- Charles Eisenstein⁴⁷

Focus

Christian pacifism is the theological and ethical position that any form of violence is incompatible with the Christian faith. Christian pacifists state that Jesus himself was a pacifist who taught and practiced pacifism and that his followers must do likewise.

Objectives

The learners will...

- Understand how Pacifism is rooted in the teachings and example of Jesus.
- Learn how Pacifism is different from other positions.
- Understand the importance of honest and critical history of nations and war and peace.
- Evaluate this approach using Jesus of the New Testament, the Enduring Principles, Mission Initiatives and Protection of the Most Vulnerable

Supplies

- PowerPoint projector
- PowerPoint file
- Flip chart stand with paper or a sheet that you can stick to the wall
Plus marker pens and masking tape.
- Community of Christ Sings

Gather

Activates background knowledge; prepares and motivates for lesson
(10% of lesson time)

Responsive reading adapted from Apostle Paul's Letter to Romans 12:2, 14-21:

Leader: Do not be conformed to this world, but be transformed by the renewing of your minds,

People: so that you may discern what is the will of God—what is good and acceptable and perfect...

⁴⁷ Charles Eisenstein, "The Polarization Trap" <https://charleseisenstein.org/essays/the-polarization-trap/>
Accessed 2 December 2020

- Left Side:** Bless those who persecute you; bless and do not curse them.
- Right Side:** Rejoice with those who rejoice, weep with those who weep.
- Leader:** Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are.
- Right Side:** Do not repay anyone evil for evil, but take thought for what is noble in the sight of all.
- Left Side:** If it is possible, so far as it depends on you, live peaceably with all.
- Leader:** Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord."
- Right Side:** No, "if your enemies are hungry, feed them; if they are thirsty, give them something to drink;
- Left Side:** for by doing this you will heap burning coals on their heads."
- People:** Do not be overcome by evil, but overcome evil with good.

Non-retaliation, love your enemies, is famously taught in the Sermon on the Mount (Matthew 5:38-48), the Sermon on the Plain (Luke 6:27-36), as well as Romans 12:14-21. In total, this teaching is to be found more than 30 times in the New Testament and this is summarised in the appendix.⁴⁸ Pacifists understand that Jesus lived out the Sermon on the Mount in his life, crucifixion, and was vindicated in the surprise of the resurrection. The cross is the revelation of God's nonviolent love encountering the violence of evil. God did not retaliate against those who participated in the judgement of Jesus, nor take vengeance on those who hammered nails into his body. The cross is the demonstration that God loves God's enemies, and that the disciples of Jesus should do the same.

Activity:

When have you felt like cursing and taking revenge against someone who has hurt you? Write down names and situations and then offer up a prayer for their good and well-being.

Then in pairs share with a neighbour how you found this exercise.

Engage

Invites exploration and interaction
(55% of lesson time)

⁴⁸ See 'Non-retaliation in the New Testament' in the Appendix, page 87.

What is Pacifism?

Historical Background

The term pacifism was invented by a militant French peace activist Émile Arnaud (1864–1921) who was critical of violent forms of socialism and anarchism. He formulated his ideas in a book published in 1901 called *Code de la Paix*. The term ‘Pacifism’ was adopted by the tenth Universal Peace Congress in Glasgow in the same year.⁴⁹ Arnaud ‘advocated humanism, charity, tolerance, and non-violent conflict resolution.’⁵⁰

In Indian culture, the term ‘*ahimsa*’ is a similar equivalent term, meaning ‘do no harm’, and was developed in Hinduism, Jainism, Buddhism and strongly influenced the thought of Mahatma Gandhi.

PACIFISM IN CHRISTIAN HISTORY

[The Romans are] the plunderers of the world.... If the enemy is rich, they are rapacious, if poor they lust for dominion. Not East, not West has sated them.... They rob, butcher, and call it “empire;” and where they make a desolation, they call it “peace.”
Scottish Chieftain (in Tacitus)⁵¹

When the first Christians called Jesus “Lord”, they were saying that Caesar was not. Consequently, they were brutally persecuted for the first 300 years of their existence by the Roman Empire. But against Empire they were not violent. The strategy of the early Christians was very different from the violent revolts by Jews. John Driver sums up in the early Christian strategy as follows:

Between 100 and 313 no Christian writers ... approved of Christian participation in warfare. In fact, all those who wrote on the subject disapproved of the practice.⁵²

The non-retaliatory tradition of early Christianity changed when the Roman Emperor Constantine came to power and issued the Edict of Milan in 313, legitimizing Christianity. Constantine was decisive in changing Christianity but the change was also bigger than Constantine and continued after him. It was during the reign of Emperor Theodosius I in 380 that Christianity became the official religion of the Roman Empire, under the Edict of Thessalonica. Christendom was thus born. It is helpful to talk about this process of change as

⁴⁹ Keith Robbins, *Abolition of War: "Peace Movement" in Britain, 1914-19* (Cardiff: University of Wales, 1976) 10

⁵⁰ Émile Arnaud, Biography on Line <https://www.biographyonline.net/people/famous/pacifists.html> Accessed 27 May 2020.

⁵¹ Richard A. Horsley, 15. Horsley used the term Caledonian for Scottish.

⁵² John Driver, *How Christians Made Peace With War – Early Christian Understandings of War* (Scottsdale, Penn: Herald Press, 1988), 14.

the “Constantinian shift.”⁵³ James Carroll, a former Roman Catholic priest, sums up the impact of Constantine for the church as follows:

When the power of the Empire became joined to the ideology of the Church, the Empire was immediately recast and reenergised, and the Church became an entity so different from what had preceded it as to be almost unrecognizable. It goes without saying that the conversion of Constantine, for Church and Empire, both, led to consequences better and worse – although not for Jews, for whom, from this, nothing good would come.⁵⁴

Not only Jews suffered. European empires, Catholic and Protestant, invaded and crushed indigenous peoples in the Americas, Africa, and Asia. In World War I and II, Catholics slaughtered Catholics and Protestants killed Protestants. Christianity became discredited for many Europeans.

Pacifists argue that it is better to be crucified than to inflict crucifixion on others. Unearned suffering can create redemptive change. Non-cooperation with evil is as important as cooperation with the good. Pacifism was held by Christians for the first three centuries, by monks and nuns from the fourth century onwards, by Anabaptists (eg. Hutterites, Mennonites and the Church of the Brethren) and Quakers from the sixteenth and seventeenth centuries, by Tolstoy in the 19th century, the Bruderhof and the Catholic Worker movement in the 20th century. All these movements have been enormously influential proponents of this position.

PACIFISM AND WORLD WAR I

World War I itself was the first mechanised, industrialised, chemicalised war, and the first global war in history. Contending European Empires – Russian, German, Austrian Hungarian, French, and British – escalated a local problem in Bosnia in 1914. “The First World War was a tragic and unnecessary conflict...” are the first and poignant words of British (and right of centre) military historian John Keegan in his book *The First World War*.⁵⁵ Historians of World War I, both left and right, agree the war was not necessary.⁵⁶ According to Matthew Naylor, church member and currently president of the US National World War I Museum in Kansas City, Missouri, World War I was the ‘founding catastrophe of the twentieth century.’⁵⁷ After 100 years of relative peace in Europe, World War I led to the Bolshevik Revolution in 1917, and after the unjust 1919 Versailles treaty, the rise of Hitler and World War II 1939-45, the Holocaust, the nuclear age, the Cold War 1946-1989, and is still the cause of many of the difficulties in the Middle East today, including the terrorists attacks of 9/11 in the USA in 2001. US President Woodrow Wilson’s World War I slogan, “The war to end all wars,” could not have been more cruelly and appallingly wrong.

⁵³ John Howard Yoder for instance talks about the Constantinian shift. See John H. Yoder *Christian; Attitudes to War, Peace, and Revolution – A Companion to Bainton* (Goshen Biblical Seminary, 1983) chapter 3 The Meaning of the Constantinian Shift, 37-54.

⁵⁴ James Carroll, *Constantine’s Sword - The Church and the Jews: A History* (New York: Houghton Mifflin Co., 2001), 171.

⁵⁵ John Keegan, *The First World War* (London: Hutchinson/Random House, 1998), 3.

⁵⁶ Michael Clinton, “War against War: A Conversation with Michael Kazin,” *Peace & Change* 42, no. 4 (October 2017): 485.

⁵⁷ Matthew Naylor. Email to Andrew Bolton, October 29, 2018.

In a bigger picture of World War I opposition, including workers, women, and soldier poets, Conscientious Objectors (COs) were at the forefront. Whether socialist or religious, COs have been called the shock troops of resistance in World War I. Their stands of resistance in World War I put them on the right side of history. Their commitment against violent nationalism and for a bigger humanity, is significant for us today. COs were threatened with being shot, were tortured, deprived of food, and treated appallingly. Seventy-three British COs died, either in prison or as a direct result of their incarceration. Thirty-one went insane from their treatment.⁵⁸ Among their number was Community of Christ church member F. Henry Edwards from Birmingham, England. At the age of 17 he wrote a letter to the church's *Saints Herald* magazine that includes the following:

My fellow countrymen are making great sacrifices for their king and country, and I want to be willing to give my life, if need be, for my King, the King of kings, and for the establishment of his kingdom – to be a patriot in the great sense.⁵⁹

Edwards' brief statement says a great deal. It challenges the idolatrous worship of monarch and nation. The quotation "King of kings", more fully "King of kings and Lord of lords", is from Revelation, the final book of the New Testament and the Bible.⁶⁰ "King of kings and Lord of lords" is sung wonderfully in the latter part of Handel's *Messiah*. In the Book of Revelation, it is Jesus who is King of kings and Lord of lords. Edwards was sentenced to 112 days hard labour and then worked with about a thousand other COs in Dartmoor prison for 2 years. Three quarters of Edwards's companions were socialists, critical of empire, advocating for economic justice for working people, campaigning for the vote, and refusing to fight other working class people from other countries suffering from the same political and economic oppressions as they were. Their pacifism was part of a bigger resistance; their conscientious objection was also against the economic and social injustices that made for war. For Edwards it was nonviolence in the pursuit of Zion. Edwards went onto be an apostle and a member of two First Presidencies. Charles Dexter Brush, a Missouri farmer, was another Community of Christ CO in World War I. Neither Edwards nor Brush had the support of the church, which was hostile to conscientious objection in both World War I and World War II and did not accept conscientious objection as an ethical stand until the early 1960s.⁶¹

Discussion (Whole Group)

- 1) What do we learn from the pacifist approach and tradition?

⁵⁸ David Boulton, *Objection Overruled*, 11. See page 266 for a list of names of the 73 who died. For a longer discussion of those who went insane see page 258.

⁵⁹ Francis Henry Edwards, Letter to the Editor, Birmingham, England, February 13, 1915, *The Saint's Herald*, (May 12, 1915), 40.

⁶⁰ Revelation 19:16. See also Revelation 17:14.

⁶¹ Andrew Bolton, 'What is the Significance of Latter Day Saint Conscientious Objectors in World War I?' *Restoration Studies* (Vol. XX, Fall/Winter 2019), 122-143.

- 2) What do you think of F. Henry Edwards and Charles Dexter Brush's stand in WWI? Looking back, do you think they did the right thing?

- 3) Is the cross above the flag and is Jesus above every monarch, president, congress or parliament? If this is true, does it mean we should obey his teachings on nonviolence?

Respond

Takes the learners from hearing to doing
(30% of lesson time)

Does pacifism ignore the reality of violence?

Like poverty, violence seems ever present. It is often argued that the only way to stop the violence of evil people is to stand up to them with force if necessary. Appeasement of Hitler by the British Conservative government in the 1930s did not prevent war, it only made Hitler bolder and increase his demands. If the League of Nations had acted in a united way, even if the British and French governments had acted in a timely, earlier way, perhaps Hitler could have been contained. As it was, war became unavoidable and the only way of defeating Hitler.

Jesus was born in an occupied country and grew up among an oppressed people. The reality of violence, every bit as bad as the violence of Hitler, was all around him. It is in this violent historical context, with his eyes wide open and facing an appointment with crucifixion, Jesus taught Love your enemies, pray for those who persecute you, because God loves good and bad alike (Matthew 5:43-48). This teaching that humans should practice mercy, grace and forgiveness as God practices mercy, grace and forgiveness permeates the whole of the New Testament. Jesus also taught creative nonviolent resistance as a way to work for justice when he taught turn the other cheek, walk the second mile, and when he cleansed the Temple in Jerusalem. There are not just the options of fight or flight. There is also the third option of stand and creatively resist. For the first three hundred years, throughout the Roman empire Christians disciplined each other in this nonviolent way of Jesus despite periodic persecutions.

Unarmed monks and nuns, living all things in common, continued this nonviolent tradition from the early sixth century, through the Medieval period, with all its wars, down to our day. They were islands of welcome and hospitality to any who knocked on their doors, centres of learning that also improved agriculture and technology and birthed universities. The pacifist Mennonites grew out of the blood shed of an armed revolt in the city of Muenster in N. Germany in the 1530s. Anabaptists argued for separation of church and state and in the end were successful in many countries. Quakers were birthed during and just after the terrible English Civil War in 1652. Both Mennonites and Quakers have done much good through their humanitarian work and the Quakers are the only faith community in the world to have received the Nobel Peace Prize.

The story of the French village of Le Chambon in WWII is a significant pacifist story. It was a Protestant village with centuries of a culture of resistant to Paris. Under the leadership of pastor André and Magda Trocmé, the village saved around 5,000 people from the Nazis and got them to safety in Switzerland 300 kilometres away. 3,000 of them were Jews. Their creative nonviolence made this very dangerous, risky work possible.⁶²

Thus, it can be argued that Christian pacifism grows out of the terrible realities of violence by offering another way to end hell on earth and redeem the world.

Discussion Questions (in groups of 3-4 and then as a whole group):

- a) Can pacifists prevent and end genocide, change the course of a military power intent on conquest? Just War advocates say that sometimes to love one's neighbour in extreme peril violence has to be used to save them. By refusing to use force in such situations are pacifists irresponsible. What do you think?
- b) President F. M. Smith who led the church through both WWI and WWII thought conscientious objectors were cowards and slackers. Young men when drafted should go without question and serve their country even if it meant church members in Germany, Britain, Canada, Australia and New Zealand risked killing each other. This was nevertheless the responsible thing to do, he argued. To what extent do you agree with him?

A CONTEMPORARY PEACE CHURCH?

We cannot be one of the historic peace churches like Mennonites or Quakers that began in 1525 and 1652. However, today Community of Christ is called to share the Peace of Jesus Christ.

“Jesus Christ, the embodiment of God’s shalom, invites all people to come and receive divine peace in the midst of the difficult questions and struggles of life. Follow Christ in the way that leads to God’s peace...” – Doctrine and Covenants 163:2

Discussion (In pairs and then as a whole class)

- 1) Are we as a church moving towards an understanding of a nonviolent Jesus Christ? In what ways? Is this a good thing or an unfaithful development?

⁶² Philip P. Hallie, *Lest Innocent Blood Be Shed* (London: Michael Joseph, 1979).

Justine Zoradi, *Conspiracy of Goodness*, https://www.faithgateway.com/the-conspiracy-of-goodness/#.XvyQPy2ZM_U Accessed 1 July 2020.

Weapons of the Spirit – documentary by Pierre Sauvage, 1989 (90 minutes full length) (Pierre Sauvage was born from Jewish parents in the village of Le Chambon but did not discover the story of what happened until he was 18. A remastered wide-screen edition of the film was released in 2020).

2) Are we called to be a contemporary peace church?

Evaluation of Pacifism

In your own words, summarise the Pacifist approach:

Discussion Question: What might have happened if early Christians had chosen the violent revolt strategy of the Jews against the Roman Empire?

Share what you have written to the above questions with another person who is not your partner. Then complete the following table together:

Mission Initiatives <i>Does Pacifism help further these initiatives?</i>	Your Comments
<ul style="list-style-type: none"> • Invite people to Christ 	
<ul style="list-style-type: none"> • Develop Disciples to Serve 	
<ul style="list-style-type: none"> • Abolish Poverty, End Suffering 	
<ul style="list-style-type: none"> • Pursue Peace on Earth 	
<ul style="list-style-type: none"> • Experience Congregations in Mission 	

Enduring Principles <i>Does Pacifism harmonise with the following Enduring Principles?</i>	Your Comments
Grace and Generosity	
Sacredness of Creation	
Continuing Revelation	

Worth of All Persons	
All Are Called	
Responsible Choices	
Pursuit of Peace (Shalom)	
Unity in Diversity	
Blessings of Community	

Commentary on Principles	Your Comments
Protect the most vulnerable	

- 1) What are the strengths and weaknesses of Pacifism and your overall conclusions about this position?

- 2) In what ways can Pacifism, the ethical and theological position that any forms of violence are incompatible with the Christian faith, challenge the power of Empire in our lives?

- 3) How can this approach inform a future statement and/or report on nonviolence for Community of Christ?

- 4) Does the Just War position honour and glorify the Jesus Christ that we see in the New Testament?

Send

Explores how the lesson might be lived
(5% of lesson time)

Responsive Reading

- Leader: Then they came and laid hands on Jesus and arrested him.
- Left side: Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear.
- Leader: Then Jesus said to him, “Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? [Equivalent of 36-72,000 paratroopers...]
- Right side: Jesus said to the crowds, “Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me.
(Matthew 26:50-55 NRSV)
- All: For even if soldiers came to John and received advice on how to act, and even a centurion became a believer, the Lord in subsequently disarming Peter disarmed every soldier.
(Tertullian, Carthage, N. Africa, c155-c240 CE)⁶³

Pause in silence for a moment

Bless

Time of prayer, praise, blessing and help
(5% of lesson time)

Sing “We are People of God’s Peace” CCS 306.

(This hymn was written Menno Simons (1496-1561) founder of the Mennonites, one of the historic peace churches. He was a fugitive for 25 years up to his death in 1561 as he ministered in the Netherlands and north Germany. If he had been caught it is certain that he would have been executed.)

In pairs pray for each other to be a person of Christ’s peace.

⁶³ John Driver, 41

Lesson 7: Bringing things together and Next Steps Forward

Focus

Evaluate all four approaches of Holy War, Just War, Just Peace and Pacifism and discern how these approaches can inform Community of Christ's possible understanding of nonviolence and participation in nonviolent action. What are next steps forward?

Objectives

The learners will...

- Evaluate the different Christian approaches of Holy War, Just War, Just Peace and Pacifism?
- Understand the importance of rigorous, honest history and thorough research to evaluate both violent and nonviolence campaigns in the 20th and 21st centuries.
- Contribute towards a proposal of the important elements to keep in mind as Community of Christ ventures towards a statement on principled nonviolence and nonviolent action (pragmatic nonviolence). Send the group's proposal to the First Presidency.

Supplies

- PowerPoint projector
- PowerPoint file
- Flip chart stand with paper or a sheet that you can stick to the wall
Plus marker pens and masking tape.
- Community of Christ Sings

Gather

Activates background knowledge; prepares and motivates for lesson
(10% of lesson time)

Responsive Reading:

Leader: "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.'

People: But I say to you, do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also;

Left side: and if anyone wants to sue you and take your coat, give your cloak as well;
and if anyone forces you to go one mile, go also the second mile...

Right side: "You have heard that it was said, 'You shall love your neighbour and hate your enemy.'

Leader: But I say to you, love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good....

All: Be perfect, therefore, as your heavenly Father is perfect.”
(Taken from the Sermon on the Mount - Matthew 5:38-48 NRSV)

Silent Reflection

How is grace expressed in this teaching of Jesus from the Sermon on the Mount?

Thought for reflection:

Neither revolution nor reformation can ultimately change a society. Rather you must tell a **new powerful tale**, one so persuasive that it sweeps away the old myths and becomes the preferred story ... one so inclusive that it gathers all the bits of our past and our present into a coherent whole, **one that even shines some light into the future** so that we can take the next step.... ***If you want to change a society, then you have to tell an alternative story.***
- Ivan Illich⁶⁴

Whenever we gather for World Conference we sing this beautiful hymn to the tune Finlandia often in the opening ceremony. It reminds us to celebrate our own land and also the lands of others. God has made all beautifully and wonderfully. And we also remember ‘For God so loved the world...’ (John 3:16), not a single nation. Singing this hymn helps us begin telling an alternative story.

Read or sing “This is My Song” CCS 389.

Invite someone to pray for this the last class, for class members to be touched by Spirit and grace as they work through ideas, their own experiences and their sense of calling to be ministers of Christ’s peace.

Engage

Invites exploration and interaction
(35% of lesson time)

EVALUATING FOUR MAIN APPROACHES TO VIOLENCE IN CHRISTIANITY

Have four different people read out the four approaches we have been considering (summary in Lesson 2 on pages 24-25).

⁶⁴ Ivan Illich cited in Simon Springer, *The Discourse of Neoliberalism: An Anatomy of a Powerful Idea* (London: Rowman and Littlefield, 2018) 2

Using the table below work with 2-3 others (not your partner). Include your thoughts about preventing genocide.

APPROACH	to Violence	to Nonviolence and Nonviolent Action	Key actors
Holy War	War is ordained by God and total violence is required to eliminate the “evil”.	Rejects recourse to nonviolent methods and mercy.	Religious or ideological leaders advocate for holy war in collusion with political leaders.
Just War	War is not part of God’s vision. Just War rejects holy war. It does not address the causes of war. War is a reality of human irresponsible choices. Violence is sometimes considered necessary when strict criteria are met and used with restraint and under clear rules of engagement.	Just war is critical of principled nonviolence as an absolute, but willing to engage in nonviolent action and in war only as a last resort and with strict parameters.	Political leaders advocate for just war with support of religious leaders.
Just Peace	War is not part of God’s vision. Just Peace believes war is preventable if we address economic, ecological, gender and racial justice issues. Just Peace is critical of violence in all its forms whether it be cultural, structural or war.	A preference for nonviolent action, but with a responsibility to protect through ‘just’ policing based on human rights and community accountability with strict parameters. This perspective informs the current approach of the World Council of Churches. The Roman Catholic church is also discussing this position.	Ecumenical leaders through the World Council of Churches advocate for just peace with the support of non-state actors.
Pacifism	War is not part of God’s vision. It is directly opposed to God’s desires, and wrong in every circumstance. Pacifists will not participate in war or violence as a matter of principle. Pacifism rejects all forms of violence.	Principled nonviolence through non-retaliation and non-participation in violence in all circumstances, and may or may not engage in nonviolent action.	Conscientious objectors reject the role of the State in legitimising violence and are critical of co-opted religious leaders who support violence.

1. Which approach addresses Domestic and Sexual Violence best?
2. To what extent does each of these approaches contribute to the common good and a just society?

3. Which approach is most faithful to the life, teachings, death and resurrections of Jesus Christ?

4. By yourself, rank the approaches in order of your level of support and consider why you support certain approaches more than others.
 - 1) _____ (most supported)
 - 2) _____
 - 3) _____
 - 4) _____ (least supported)

Give your reasons for choosing your most favoured approach.

Discussion (pairs and whole group)

- 1) Share in pairs (choosing someone other than your partner) your conclusions from above.
- 2) Share conclusions as a whole group.

WHAT ARE NEXT STEPS TO CONSIDER?

a) The Importance of Honest and Rigorous History

The church encourages honest, responsible historical scholarship.⁶⁵

It has been very important for Community of Christ to face the dark pages of church history honestly and forth rightly. We can both learn from our mistakes in the past and find, in the grace of God, new beginnings. Early in the reorganisation, under the leadership of Joseph Smith III,

⁶⁵ Church History Principles #3 in *Sharing in Community of Christ – Exploring Identity, Mission, Message, and Beliefs* (Independence, MO: Herald House, 2018) 79

we repented of the early violence of the church including having an army of 5,000 men in Nauvoo, Illinois in the early 1840s.

Given our peace mission as an international church, it is important to face honestly and squarely the past of our various nations. The way we tell the stories of our nation is often one-sided, simplistic, and too nationalistic. Sometimes our nations do terrible things to others. But then there is a cover up, silence, even denial. The story of how Germany now teaches history to its school children is helpful. Henning Mueller, a church member living in Munich, Germany gives this account of German history and how schools teach history today:

Germany had a defining role in European history long before the idea of a national state to unite the Germanic peoples ever became an idea. Its role was that of a bridge. First, a bridge through time from the Greeks and Romans to the Enlightenment. Then a bridge between the cultures of Eastern and Western Europe. Germany embraced the enlightenment, its Prussian Kings created a safe place for freedom of thought, and its thinkers, including Martin Luther, Immanuel Kant, Gottfried Leibnitz, and Karl Marx. They wove a fabric which defines much of Western culture to this day. It was at its best when it embraced a tolerance for the cultures in its midst and when it let Jewish writers, scientists and entrepreneurs flourish. And it was at its worst when nationalism and cultural exclusion happened as in the NAZI era, 1933-1945.

It is to our shame that we are capable of perpetrating such unspeakable crimes against humanity and devised such a perfect industry of genocide. In the depth of our soul we Germans wish to be seen to be loyal to our leaders and our principles. To be known to be reliable and worthy to be trusted is our highest virtue. For centuries it was a great heresy to even question this. Now we must question blind loyalty to our leaders. We must think for ourselves.

The history of World War I and World War II that we teach our children in schools has to be an honest history written with the help of Polish, French, and other historians. For a better future we must face our past with courage and with eyes not blinded by patriotism.

German children are now taught in schools to “beware of the beginnings,” i.e. to watch out for violent ideologies that can lead to oppression in its earliest stages. From our own experience we have learned to see through false dichotomies in the speeches of charismatic leaders and to identify blatant populism. We have experienced the terrible results of this and must prevent it happening again.

The experience of three cataclysmic world wars in our lands (the 30 Years’ War, and the First and Second World Wars) has scarred our psyche. We are called to embrace our identity and not to despise it or disregard it. We must learn to accept our shame as a part of us as much as the virtues we hold sacred; both the light and the dark episodes in our rich history that forms our identity and who we are. This could be our new humble strength.

Discussion (Whole Group)

- 1) What can we learn from this way of teaching children history in Germany?
- 2) Is patriotic history honest history? Why or why not?

It has also been illuminating to understand the forgotten Great War, World War I 1914-1918. At the time in Britain and the USA it was proclaimed as the war to end all wars. The reality is that it led to further terrible violence in the 20th century – the Russian Communist Revolution, WWII, the Holocaust, the Cold War, the Gulf Wars and 9/11. As Matthew Naylor, church member and CEO and President of the US National World War I Museum in Kansas City, “WWI is the founding catastrophe of the 20th century.” Violence can be a terrible failure.

With historic rigour and hindsight many can now see that the Vietnam War and the 2003 Iraq War were unjust wars. In contrast the lack of sufficient UN Peace Keepers in Rwanda in 1994 enabled genocide to continue with terrible consequences for Tutsis. At the same time the intervention by NATO in Bosnia in 1995 ended genocide and created conditions for a peace treaty in the region. For many it is clear that international “police action” carried out transparently and accountably according to international law and informed by human rights can save lives in extreme peril.

b) Learning from the history of nonviolence in the 20th century

The history of nonviolence protest and campaigns in the 20th Century is also important to understand. Gandhi’s nonviolent methods were very successful in India in defeating British Imperialism and led to not only to independence but also to a democratic India. The US Civil Rights movement begun by Rosa Parks in Montgomery, Alabama in 1955 and under the leadership of Dr Martin Luther King Jr was very successful in ending segregation, gaining voting rights for African Americans, and introducing programs like Medicare.

After WWII with the birth of the United Nations and in the recent success of Gandhian nonviolence in Indian, the new academic discipline of Peace Studies was born at Manchester University, Indiana, USA. Leading peace studies academics have included people like Johann Galtung, Adam Curle, and Gene Sharp.

In his groundbreaking study *From Dictatorship to Democracy*, Gene Sharp wrote this: “It is our contention [...] that political defiance, or nonviolent struggle, is the most powerful means available to those struggling for freedom,” This kind of creative, pragmatic nonviolence has been called “a war by other means”.⁶⁶ Nonviolent activists wage their own kind of battles. They plan wise strategy and tactics. Pragmatic nonviolence demands

⁶⁶ Curle, Adam 1971. *Making Peace*. London: Tavistock. 184

courage, discipline and sacrifice of its nonviolent “soldiers”.⁶⁷ It is a method that can work for those who do not have military power or the financial means to fight violently.⁶⁸

How successful has nonviolence been in the 20th century? Erica Chenoweth and Maria Stephan’s examination of 323 violent and nonviolent campaigns from 1900-2006 found that nonviolent resistance was twice as effective as violent resistance, and nonviolent campaigns were also more likely to result in democratic and peaceful societies after a conflict. Overthrowing the Marcos dictatorship in the Philippines in 1986, ending the Pinochet dictatorship in Chile in 1988, and the collapse of communism in Eastern Europe in 1989 are famous examples. In contrast, armed rebellions have decreased in their effectiveness, and when they have been victorious have almost never produced democracies, often relapsing into civil war.⁶⁹

c) Distinguishing Between Pragmatic and Principled Nonviolence

There are two kinds of nonviolence. Principled nonviolence is the nonviolence of pacifism. Christian pacifism is based on the idea that the life and teachings of Jesus Christ mean Christian disciples must always be nonviolent. Those who use pragmatic nonviolence may be pacifists, but many are not. However, they use nonviolent methods for social change because they are effective, they work and lead also to better outcomes after the conflict. So as we explore nonviolence as a method for justice making in Community of Christ it is important to recognise that we can support pragmatic nonviolence whether we are pacifist or hold say a just war position. We can still be allies in the practical use of nonviolence.

Discussion (small groups of 3-4 and then in the whole group)

- 1) Is it a surprise to discover that in a study of 323 violent and nonviolent campaigns from 1900-2006 it was found that nonviolent resistance was twice as effective as violent resistance, and nonviolent campaigns were also more likely to result in democratic and peaceful societies after a conflict? Why do you think nonviolence can be more successful than violence?
- 2) What is the difference between pragmatic and principled nonviolence. Does understanding this difference help build unity in the church over the question of nonviolence?

⁶⁷ Weber, Thomas 2003. Nonviolence Is Who? Gene Sharp and Gandhi, in: *Peace and Change* 28(2), 250-270 (258).

⁶⁸ Ackerman, Peter and Christopher Kruegler 1994. *Strategic Nonviolent Conflict: The Dynamics of People Power in the Twentieth Century*. Westport: Praeger. 17

⁶⁹ Erica Chenoweth and Maria Stephan, *Why Civil Resistance Works: The Strategic Logic of Nonviolent Conflict* (New York: Columbia University Press, 2011) 6-7

Respond

Takes the learners from hearing to doing
(30% of lesson time)

Group Brainstorm a Statement on Nonviolence

Together as a whole group brainstorm what should be included in a statement on nonviolence in pursuit of peace on and for the earth to be considered at the 2022 World Conference.

Please arrange for these points to be word processed and sent to the First Presidency at fp@cofchrist.org. Please state the group and its location with a contact person to follow-up with if necessary.

Send

Explores how the lesson might be lived
(5% of lesson time)

The Temple in Independence, MO, USA has strengthened our peace mission as a faith community. Be reminded of its purpose and our mission as a people through this responsive reading:

Leader: We shall be dedicated to the pursuit of peace.

People: We shall be for reconciliation and for healing of the spirit.

Left side: We shall strengthen our faith and prepare for witness.

Right side: So that we can be conduits of the Holy Spirit bringing wholeness of body, mind, and spirit to the broken, the sick, and the troubled.

All: We shall diligently and gladly commit to education for priesthood and discipleship responsibilities.

Leader: Together we shall find the essential meaning of the Restoration as a healing and redeeming agent.

All: Together we shall find new life and understanding of Christ's peace, inspired by the life and witness of the Redeemer of the world.
(Adapted from Doctrine and Covenants 156:5a-e)

Bless

Time of prayer, praise, blessing and help
(5% of lesson time)

Sing as a closing prayer "Go, My Children, with My Blessing" CCS 650.

Appendix

WCR 1317 Domestic and Sexual Violence (Adopted April 12, 2019)

Whereas, Globally, according to the World Health Organization, about one in three women has experienced physical violence, and almost one in five has experienced sexual violence, since the age of 15 (<https://www.who.int/news-room/fact-sheets/detail/violence-against-women>); and

Whereas, Violence in familial and domestic settings continues to be recognised world-wide as a significant public-health issue for women, men, and children; and

Whereas, Familial and domestic violence and sexual assault are crimes that cause endless and unacceptable suffering; and

Whereas, It is within our calling to support those who are acting to prevent the victimization associated with familial and domestic violence, for in Doctrine and Covenants 163:4a we read, “God, the Eternal Creator, weeps for the poor, displaced, mistreated, and diseased of the world because of their unnecessary suffering. Such conditions are not God’s will. Open your ears to hear the pleading of mothers and fathers in all nations who desperately seek a future of hope for their children. Do not turn away from them. For in their welfare resides your welfare.”; and

Whereas, the challenges brought to the church in WCR 1195 (1986), WCR 1235 (1992), WCR 1250 (1996) and WCR 1276 (2002) remain, and require revisiting in order to be met with renewed vigour, therefore, be it

Resolved, That

1. The 2019 World Conference express its solidarity with and show active support for those organizations and community groups that currently aim to eradicate familial and domestic violence wherever it occurs.
2. Congregations world-wide be called upon anew to prioritize with urgency the admonitions found in WCR 1195, 1235, 1250 and 1276.
3. The conference requests that the First Presidency develop or make available culturally appropriate study materials regarding domestic and sexual violence and abuse with the intent that such material will become part of the required course curriculum for all current priesthood members and candidates for priesthood office.

WCR 1319 Nonviolence (Adopted April 12, 2019)

Whereas, the call of Jesus Christ has led Community of Christ to learn from acts of violence in its early history and to seek to embody the peace of Christ in the world; and

Whereas, any discussion on the ethics of violence in the current political and social context can polarize people and provoke worries, concerns, and strong emotions; and

Whereas, Community of Christ has declared itself to be a peace church in the Restoration tradition, affirming the Worth of All Persons and lifting up the cause of Zion; and

Whereas, Community of Christ independently and ecumenically already is exploring different positions on the use of violence; be it therefore

Resolved, that, over the next three years Community of Christ members and leaders discuss the role nonviolence plays in the pursuit of "peace on and for the Earth" (Doctrine and Covenants 165:1d) and in the life and mission of the church; be it further

Resolved, that, scriptural, theological, and historical discussion resources on the principles of nonviolence be produced and suggested for members and friends of Community of Christ as part of our continued commitment to peace education and advocacy; and be it further

Resolved, that, the position of Community of Christ on nonviolence be referred to the First Presidency for a report and/or statement to be presented to the 2022 World Conference.

Completed Table for Lesson 1 exercise on page 16

Basic human needs	<i>Negation through violence</i>	<i>Outcome</i>
Survival	- <i>Killing</i>	<i>Death</i>
Well-being	- <i>Maiming, Hunger, Fear</i>	<i>Misery, physical and mental illness, death</i>
Identity	- <i>Desocialisation eg everyone has to become Christian or Communist or Roman</i>	<i>Alienation, separation, loss of roots</i>
Freedom	<i>Civil liberties taken away. Imprisonment</i>	<i>Repression, detention, torture</i>

Commentary on Principles

After initial discussion, the 2016 World Conference referred a resolution on “Issues of (Priesthood) Morality” to the First Presidency. Referral is a parliamentary action that encourages the Presidency to act as determined best for the church.

The referred resolution called “for meaningful and respectful dialog among members and priesthood about how individual, family, and congregational activities, lifestyle, and choices can be aligned more closely and more faithfully with the values and morals lifted up in the Enduring Principles and Doctrine and Covenants 164:6a–b.” The Presidency believes a common understanding of the Enduring Principles and the principles in Section 164:6a–b is important for such a discussion.

The Enduring Principles help define the character and identity of our church. They arise from our response to the foundation of our faith—God, Jesus Christ, and the Holy Spirit—and our sacred story as a people. The Enduring Principles:

- Grace and Generosity
- Sacredness of Creation
- Continuing Revelation
- Worth of All Persons
- All Are Called
- Responsible Choices
- Pursuit of Peace (Shalom)
- Unity in Diversity
- Blessings of Community

Descriptions of the Enduring Principles are found in *Sharing in Community of Christ*, 4th Ed. and at <https://www.cofchrist.org/enduring-principles> . The sub-points under each principle offer additional explanations. Also there have been articles in the Herald, and the church has produced videos exploring the meaning of the Enduring Principles.

This statement is commentary on the principles outlined in Doctrine and Covenants 164:6a–b. By providing these basic explanations, the Presidency is responding to its responsibility to be the “leading interpreters...of the laws and revelations of God...” (WCR 386). The Presidency has received significant input from other church leaders representing various cultures while developing this commentary.

Commentary: The Principles

Doctrine and Covenants 164:6a–b identifies the following principles of moral behaviour and relationships:

- The worth and giftedness of all people
- Protect the most vulnerable
- Christ-like love
- Mutual respect
- Responsibility
- Justice
- Covenant
- Faithfulness

These principles apply to ethical relationships in general and specifically to recently raised topics like sexual ethics, drinking intoxicants, and priesthood morality. The Presidency gives particular attention to these principles and the Enduring Principles as it considers policy questions. So, what do these principles mean?

- The worth and giftedness of all people means affirming that each person has equal worth as a child of God. Therefore, each one should have the same opportunity to express her or his potential and gifts in families, congregations, the worldwide church, and society. Characteristics like economic status, caste, sex, gender identity, age, race, ethnicity, body type, or physical or mental ability should not be used to assign people to a lesser position. Human diversity should never be the basis for assumed superiority, discrimination, or oppression. Rather, Community of Christ invites all to respond to God's call with the gifts God has given them.
- Protect the most vulnerable entails giving high priority to concern for the defenceless, dependent, weak, impressionable, and the least secure in families, congregations, and larger societies. The most vulnerable always include children and the child-like, regardless of age. It also may include the poor, sick, or elderly. In larger society, protecting the most vulnerable means high-priority concern for those most affected or potentially harmed by a situation, decision, or action. This may include persons or groups that historically are viewed as inferior or regularly discriminated against. Identifying the "most vulnerable" in various situations is vital when evaluating and developing church policies.
- Christ-like love is self-giving love. It is found where the salvation, well-being, and growth of others are primary in one's thoughts and actions. It is charitable, grace-filled, patient, and forgiving. It reflects God's love and demonstrates a spirit of generous servanthood. Christ-like love includes love of self and others, but it is not selfish. It affirms our integral relationships with each other by bearing each other's burdens and giving oneself for the well-being of others and the community.
- Mutual respect refers to healthy regard and concern for others as they would like you to treat them. Mutual respect is equitable, just, and reciprocal to the greatest extent possible. Sometimes mutual respect involves personal restraint and deference. It may feel demanding because respect for one person may cause us to choose that relationship over another, such as choosing to protect the most vulnerable. Mutual respect is not domineering, coercive, or one-sided.

- Responsibility means we are accountable (answerable) before God, the church community, and others. A responsible person responds to situations by making informed decisions and being morally answerable for his or her actions and related consequences. Responsibility is making wise judgments and just decisions that consider the potential effect of one's actions on others, the church, the most vulnerable, and creation. All disciples and priesthood members are called to make Responsible Choices. Responsibility, however, assumes ability to respond. Some cultural and legal situations prevent persons from making the choices they believe are right.
- Justice has many forms, including respecting human rights, fairness, equality, fulfillment, and restoration. Justice is not about revenge. Justice finds meaning in the scriptural vision for right and healthy relationships in the reign of God. Justice comes when right and healthy relationships are nurtured in reconciliation, redemption, and restoration. A just outcome fulfills God's purposes and potential in people's lives. Justice is shared concern and action for the common good. Christ calls Christians to work for justice when others are being oppressed or have limited choices.
- Covenant is a particular expression of a sacred relationship, promise, and commitment between God and people. Covenant is more than a personal feeling or intent. It is not a restrictive obligation as understood in some nations. In scripture, covenant always begins with God's grace and reconciling purpose in human lives and our response. Covenant with God blesses persons, families, and congregations with vision, guidance, and divine help for righteous living. In the church, covenant with God is established and sustained through sacraments that involve shared worship, rituals, symbols, and priesthood ministry. Entering into sacred covenant helps us live moral lives and grow in healthy relationships with God, others, the church community, and the Earth.
- Faithfulness is fidelity to God and others throughout one's lifetime. Faithfulness involves loyalty, honesty, devotion, dependability, and trustworthiness. To be faithful is to be true and responsible to God and others with one's calling, word, agreements, promises, and covenants. Faithfulness brings belief and ethics together by uniting them in our covenant with God through baptism, confirmation, and responsibility to one another in Christ.

To ensure clarity and guide ethical decisions, Doctrine and Covenants 164:6b emphasises that the principles cited do not allow for "selfish, irresponsible, promiscuous, degrading, or abusive relationships." These terms help clarify behavioural boundaries when questions arise. Again, what do these terms mean?

- Selfish means one is self-centered to the point of harming or excluding others. Selfishness leads to gratifying one's own needs and desires at the expense of others without seeking their consent. It is a lack of full comprehension of how one's actions and behaviours impact others and the world. To be selfish is to be egotistic and self-absorbed.
- Irresponsible behaviour is careless and negligent. It often is reactive or impulsive and lacks self-control. Irresponsible behavior takes risks without considering possible options and outcomes. It includes making decisions under the influence of illegal or controlled substances or avoiding responsibility by blaming others for undesired, negative, or destructive results. Irresponsibility is often the cause of unintended or unwanted consequences. People are not irresponsible if the action in question was forced on them against their will.

- Promiscuous behavior is indiscriminate, permissive, and unrestrained. Transient, casual sexual relationships are promiscuous and unacceptable. Promiscuity seeks self-gratification without consideration of or responsibility for the welfare or ethical concerns of others. It rejects the common good. Consent is not the only criteria for determining appropriate interaction. An encounter between consenting adults still can be promiscuous.
- Degrading behaviours and relationships diminish, humiliate, and shame others, treating them as objects. Degrading behaviours undermine the worth of persons and the relationships of the community. They damage or destroy the promise of healthy relationships.
- Abusive words and behaviours harm people, relationships, or creation. Abuse can be physical, mental, spiritual, emotional, sexual, or neglectful. Abuse can happen because of unequal power in a relationship. Through words and actions, this power is used to harm, insult, manipulate, or cause fear. Abuse can lead to irreparable harm or death.

Principles are not sufficient in themselves to guide ethical decision-making. Principles must be carefully considered and applied with wisdom and discernment to particular moral questions. The Presidency, World Church Leadership Council, and Standing High Council are using these statements to inform our consideration of various issues, including questions of priesthood morality raised at the recent World Conference. The Presidency encourages the church to become familiar with these principles and explanations in anticipation of upcoming responses to particular issues.

<https://www.cofchrist.org/common/cms/resources/Official-Commentary-on-Principles.pdf>

Just War

– Community of Christ Peace and Justice Team 2007

Since violence and coercion can have terrible consequences, using them to enforce human rights, defend one's country or resist oppression must be contained and guided by a limiting ethical framework. This report provides a synopsis of one such framework - the Just War tradition - as mandated by item G9 of the 2004 World Conference.

The **Just War** tradition has a history of around 1,600 years in Christianity. The framework outlined below is the first comprehensive statement of the Just War tradition by members of the Community of Christ. The Community of Christ Peace and Justice Committee have done this work. Although the committee represented diverse views, the discussion was conducted with a spirit of grace and heartfelt give-and-take in an atmosphere of respect. In their discussions and drafting they have used a variety of sources including scholarly work on the Just War tradition from Augustine onwards, the tradition of the worth of persons in the Community of Christ, the International Committee of the Red Cross, US Army Rules of Engagement and other relevant literature.

The Just War Framework outlined here is only one position represented by members of Community of Christ. It is thus not necessarily intended that this statement become the official church position on the ethics of war. Those members that hold other positions (such as pacifism or Christian realism) are encouraged to speak from their ethical positions in any debate on the ethics of war within the church or wider society.

This statement is intended to help those who want to take the Just War tradition seriously and to apply it rigorously. It is hoped that this will enable members to contribute their voices in an informed way on particular wars as citizens and voters. It is also hoped that it will provide helpful ethical guidance for those who serve in the military or who would consider military service in times of war. One possible consequence for those who apply Just War rules seriously in a violent conflict is that they may need to be selective conscientious objectors. That is, if the war is just, they will be willing to fight or support, but if it is not, they may refuse to fight or support and may be willing, out of conscience, to protest and resist such a war.

Finally, the committee also humbly recognizes that there are other statements on the criteria for Just War that members of the church might draw upon in their evaluations and decision-making.

The Community of Christ version of Just War stated in the following pages consists of three parts:

1. Jus ad Bellum: Just Initiation of War
2. Jus in Bello: Just Conduct in War
3. Jus post Bellum: Just Termination of War

This is then followed by a glossary of terms and further reading.

Peace and Justice Committee, December 2006

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1. Jus ad Bellum: Just Initiation of War

Clear justification for military action is required in the Just War tradition before military action can be entered into. All the following rules have to be observed in order that war can justly be declared. Otherwise the war is unjust and should be opposed.

8. **Just Cause.** Military action or violent force can only be carried out for self-defense, to repel aggression, or protect human rights such as those outlined in the UN Universal Declaration of Human Rights and the UN Genocide Convention.
9. **Right Intention.** The intent of the war must be for self-defense, to stop aggression, or protect human rights. It must not be a pretense for national self-interest, economic gain, hatred or revenge.
10. **Legitimate Authority.** No decision to initiate military action should occur without reference to a democratic process. Any such decision should ideally involve a multilateral commitment initiated by or with the explicit support of the United Nations Security Council.
11. **Last Resort.** All reasonable non-violent, and preferably non-coercive, methods must be exhausted before a state resorts to military intervention.
12. **Probability of Success.** Military action should only occur if there is a reasonable chance of success based on credible evidence. If defeat is unavoidable it is unjust and meaningless to waste human life and economic and environmental resources.
13. **Proportionality.** The scale, duration and intensity of military action must be the minimum necessary to achieve the intended goal. It must not outweigh the potential costs - human, material and environmental.
14. **Prior Declaration.** A formal declaration of war and prior warning of intent to use violence must be made before taking military action so that the opponent has an opportunity to stop their unjust actions and thus prevent war.

2. Jus in Bello: Just Conduct in War

Just conduct of war is about valuing the worth of persons during military action. Even in conflict, respect for the dignity of all human beings is required. Violence still has to be restrained and limited by ethical considerations. All the following rules should be observed for the war to be carried out justly. Otherwise the war is unjust and its continuation should be opposed or protested.

5. **Discrimination.** Those carrying out military action must only attack human and material targets that are engaged in combat or abusing human rights. Civilians, relief and medical workers, combatants who surrender, the sick and wounded and prisoners of war are to be protected.
6. **Proportionality.** Methods should be selected in proportion to the threat. Tactics, use of weapons and targeting must avoid causing disproportionate suffering—especially for the civilian population. Targeting health facilities, schools and historical cultural sites must be avoided where not absolutely necessary for self-defense.
4. **No Means 'Evil in Themselves' (Mala In Se).** Tactics which are 'inherently evil' (not just inappropriate in terms of proportionality) are forbidden, such as: genocide, ethnic cleansing, torture or rape. Weapons of mass destruction (WMD) like nuclear, chemical, and biological

weapons are prohibited. Weapons whose effects cannot be adequately controlled, such as antipersonnel land mines and cluster munitions should not be used.

3. Jus post Bellum: Just Termination of War

Just termination of war is about restoring right relationships, accountability, repairing harm, restoring order and building the political structure of good governance and a just peace. Again, all the following rules have to be observed in order that war can justly be concluded. Otherwise the war's conclusion is unjust and is likely to sow the seeds of future conflict. In such event it is a responsibility to protest and oppose such action.

6. Just Cause for Termination. Military action must only be terminated once the security of a people's human rights has been assured and a reasonable chance for peace and stability exists or continued combat does more harm than good. Early or delayed exits for political expediency are irresponsible.
7. Right Intention. The post-conflict process must be undertaken with the intention of bringing lasting peace and restoring right relationships between the antagonists; it must not be done with the intention to exact vengeance or to exploit the situation. Any party that allegedly violates this principle should be referred to the International Court of Justice (states) or the International Criminal Court (individuals) as appropriate.
8. Legitimate Authority. No post-conflict settlements should be negotiated without reference to the representations of all relevant parties.
9. Discrimination. Those who have acted as aggressors or who have abused basic human rights (such as defined by various United Nations instruments) must be held accountable. Those who have allegedly committed such acts should be referred to appropriate institutions of justice, such as courts martial, tribunals, truth commission or the International Criminal Court. Punitive measures must not be placed upon a population as a whole.
10. Proportionality. Punitive measures against perpetrators should be relative to the scale of abuses committed. Victims should receive reparations that justly consider their suffering. Reparations should be made in a timely manner.

Glossary of Terms

The following glossary gives the definitions of terms understood by the committee in their discussions:

Aggression – An unprovoked attack by one country or armed group against another.

Antipersonnel mines – According to the Antipersonnel Mine Ban Convention, it is a “munition designed to be placed under, on or near the ground or other surface area and to be exploded by the presence, proximity or contact of a person” and that “will incapacitate, injure or kill one or more persons.”

Biological weapons – Weapons that use bacterial, viral or other disease-bearing organisms. These are one of the three types of weapons of mass destruction.

Chemical weapons – Any weapons which uses manufactured toxic substances such as gases or poisons. These are one of the three types of weapons of mass destruction.

Cluster bombs – A weapon which contains many sub-munitions – ‘bomblets’ – which are scattered over a wide area.

Ethnic cleansing – Mass forcible removal of a population, through intimidation and killing. Genocide – Acts “committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group,” according to the UN Convention on the Prevention and Punishment of the Crime of Genocide.

Human rights – These are basic standard of treatment that cannot be bought or sold, given or taken away from any human. These rights exist from birth simply because one is a human being. As an example, see the Universal Declaration of Human Rights.

Inherently evil – Something that is morally wrong no matter how it is used, or for whatever ends it is used to achieve.

International Committee of the Red Cross – According to their website, they are “an independent, neutral organisation ensuring humanitarian protection and assistance for victims of war and armed violence.” Based in Geneva, they are the body mandated to monitor compliance with the international laws of war, such as the Geneva Conventions.

Just War – A Christian ethical theory that argues that the use of violence can be justified in certain specific circumstances, when action is constrained by moral principles.

Multilateral – Actions or organisations involving three or more countries. Often used to describe intergovernmental organisations such as the United Nations, European Union, African Union, North Atlantic Treaty Organisation (NATO) or the Organisation of American States. Compare this with “Unilateral” – action taken by one nation.

Nuclear weapons – Weapons whose power comes from a nuclear fission or fusion reaction. These are one of the three types of weapons of mass destruction.

Reparations – Payment or other form of symbolic compensation (e.g. memorials, grants, in-kind contributions) to redress wrongs committed or damage caused.

Restorative justice – A philosophy of criminal justice that is victim and community centred. It focuses more on the processes of atonement, reconciliation and forgiveness than on punitive measures (though these also may be involved).

Torture – Within the context of war it is physical or mental cruelty inflicted on someone by someone in authority, with the intent to yield information, obtain a confession, inflict punishment or demoralise the person. In keeping with the Community of Christ Statement on Torture

(<https://www.cofchrist.org/common/cms/resources/Documents/Statement-on-Torture-2006.pdf>) we view torture as a form of human degradation that is ungodly, undermines life before God, destroys the worth of persons, and devastates hope for a just and peaceful world.

United Nations Security Council – The UN body responsible for managing threats to international peace and security. Decisions made by the five permanent member countries (which have vetoes) and the 10 rotating members are legally binding on all UN member states.

Further Reading

David Anderson and Andrew Bolton, *Military Service, Pacifism, and Discipleship – A Diversity of Callings* (Independence: Herald House, 2003). This book covers five positions on the ethics of violence, including just war, in the Christian and Community of Christ traditions. This is perhaps the best book for a summary of the just war tradition. The authors are David Anderson, a colonel in the US Air Force for nearly 30 years and Andrew Bolton, Peace and Justice Ministries for the Community of Christ.

Roland H. Bainton, *Christian Attitudes toward War and Peace—A Historical Survey and Critical Re-evaluation* (Nashville/New York: Abingdon Press, 1960). Out of print but available in libraries, still an excellent overview.

Lisa Sowle Cahill, *Love your Enemies – Discipleship, Pacifism, and Just War Theory* (Minneapolis: Fortress Press, 1994). The best book since Bainton.

Robin Gill, *A Textbook of Christian Ethics* Newly Revised Edition (Edinburg: T&T Clark, 1995). Section 3 on War and Peace includes primary sources of Augustine, Aquinas and others on the just war tradition.

International Committee of the Red Cross, “International Humanitarian Law (IHL)” (2006). <http://www.icrc.org/Web/Eng/siteeng0.nsf/htmlall/ihl?OpenDocument> Excellent website on the laws of war, including introductory material, primary documents and in-depth commentary.

Mary Kaldor, *New and Old Wars: Organized Violence in a Global Era* (Cambridge: Polity Press, 1999). Provides a good overview of the changing nature of warfare and calls for greater commitment to respect civilians and protect the vulnerable.

Brian Orend, “War,” *Stanford Encyclopedia of Philosophy*. (2002) <http://plato.stanford.edu/entries/war> Includes a simple introduction to the just war philosophical tradition.

Adam Roberts and Richard Guelff, *Documents on the Laws of War* Third Edition (Oxford, Oxford University Press, 2000). Excellent collection of documents (mostly legal texts) on international humanitarian law, which limits the use of force in wartime. Especially useful documents are the “1978 Red Cross Fundamental Rules of International Humanitarian Law Applicable in Armed Conflicts” and “1991 Operation Desert Storm, US Rules of Engagement: Pocket Card.”

David R. Smock, *Religious Perspectives on War – Christian, Muslim, and Jewish Attitudes Toward Force After the Gulf War* (Washington, D.C.: United States Institute of Peace Press, 1992). An excellent overview of three world religions about the ethics of the Gulf War. The United States Institute of Peace is funded by the US Congress but has an important degree of independence of the government administration.

United Nations, “Universal Declaration of Human Rights” (1948). <http://www.un.org/Overview/rights.html> Considered the standard statement on human rights, adopted by the UN General Assembly.

United Nations Office of the High Commissioner for Human Rights, "Convention on the Prevention and Punishment of the Crime of Genocide" (1951). <https://www.un.org/en/universal-declaration-human-rights/index.html> Binds countries to prevent and stop genocide.

Michael Walzer, *Arguing about War* (New Haven and London: Yale University Press, 2004). This book includes Walzer's reflections on wars from the first Gulf War, Kosovo, Afghanistan, and Iraq and also deals with genocide and ethnic cleansing in Bosnia, Kosovo, Rwanda, Sudan, Sierra Leone, the Congo, Liberia, and East Timor.

Michael Walzer, *Just and Unjust Wars – A Moral Argument with Historical Illustrations*, Second edition (Harmondsworth, Middlesex: Penguin Books, 1992). A very good evaluation of different wars up to the Gulf War from the perspective of the just war tradition. This book has become a classic.

Revision November 27, 2006 Links and references update December 7, 2020 by AB

Non-Retaliation in the New Testament

“Gordon Zerbe cites over thirty texts that witness to some form of non-retaliation, including not cursing, not litigating, forbearing, enduring, and being at peace.” (Swartley p. 409). They are listed as follows:

Passive Responses

- (1) “not repaying evil for evil” (1 Thess. 5:15a; Rom. 12:17a);
- (2) “not taking vengeance for oneself” (Rom. 12:19a);
- (3) “not cursing” (Rom. 12:14);
- (4) “forbearance” (Phil. 4:5; 1 Thess. 5:14; 1 Cor. 13:4; Gal. 5:22; 2 Cor. 6:6);
- (5) “endurance” (1 Cor. 4:12; 2 Cor. 11:20; cf. Col. 3:13; 2 Thess. 1:4; Rom. 12:12; 2 Cor. 6:4; 1 Cor. 13:7; cf. Rom. 5:3-4; 2 Cor. 1:6);
- (6) not litigating (1 Cor. 6:1-8);
- (7) “not reckoning evil” (1 Cor. 13:6).

Active responses include:

- (8) responding with good/kind deeds (1 Thess. 5:15b; Rom. 12:17b, 20-21);
- (9) “blessing” (Rom. 12:14; 1 Cor. 4:12);
- (10) “Conciliating” (1 Cor. 4:13);
- (11) “being at peace” (1 Thess. 5:13; Rom. 12:18; cf. Gal. 5:20, 22);
- (12) “forgiving” (2 Cor. 2:7-10; Col. 3:13);
- (13) “loving” (1 Cor. 13:4-7; cf. 2 Cor. 6:6; Rom. 12:9; 1 Thess. 3:12).⁶⁷ (Swartley p. 214)

Romans Chapter 12

- “Do not curse” (12:14)
- “Repay no one evil for evil” (12:17)
- “Never avenge yourselves” (12:19)
- “Do not be overcome by evil, but overcome evil with good” (12:21)
- “Leave it to the wrath of God” (12:19)
- “Vengeance is mine” (12:19)
- “If your enemy is hungry, feed him, . . .for by so doing you will heap burning coals upon his head” (12:20)

“All of these admonitions are *peacemaking means to peaceable ends*. As Richard Hays succinctly puts it commenting on Romans 12, “There is not a syllable in the Pauline letters that can be cited in support of Christians employing violence.” (Swartley p. 238)

“The consistency of the New Testament’s ethical stance of non retaliation to evil is striking, for it presents the gospel’s solution to the [dominance] of ... violence in human culture. Nowhere does the New Testament condone the use of violence by Christ’s followers, even as a means to defeat evil.” (Swartley p.428)

(From Willard M. Swartley, *Covenant of Peace – The Missing Peace* (Grand Rapids: Eerdmans, 2006))

Prevention of Genocide

It is murder when you kill another human, but it was not illegal for a nation to kill millions of its subjects until the Nuremberg trials in 1945-1946 when leading Nazis were found guilty of Crimes Against Humanity. Since then there has developed the International Court of Justice, and the International Criminal Court – both of which are located in the Hague, Netherlands.

In 1948 the UN Genocide Convention was established. Genocide is the deliberate killing of an ethnic, religious, national or racial group. Examples of Genocide include the destruction of indigenous peoples in the Americas, the Armenian genocide 1915-1917, the Nazi Holocaust 1941-1945, Rwanda 1994, and Bosnia 1995. The Rohingya genocide against a Muslim minority in Myanmar (Burma) began in 2017 and is continuing. How to prevent genocide now and in the future is important. Community of Christ members and friends will be helped in their mission of peace with justice by understanding how they can participate effectively in genocide prevention.

Human rights for all, and courts to enforce human rights is very important as a first step to prevent genocide. Human rights are rights you are born with simply because you are human. Human rights cannot be bought, sold, stolen, or taken away. You have human rights no matter what your religion, race, ethnicity, language, gender, sexual orientation, age, or nationality. Human rights are for all. They are *universal* - for everyone, everywhere. In Community of Christ we proclaim the worth of all persons, without any exceptions, as the heart of God's revelation in Jesus Christ. So, we support human rights for all as a practical expression of the worth of all persons.

In response to the terrible violations against humans in World War II the ***Universal Declaration of Human Rights*** (UDHR) was first proclaimed by the United Nations in Paris, France on December 10, 1948. It has been called the Magna Carta of Humanity. It describes for the first time in history basic human rights for all people and the declaration has been translated into over 500 languages.⁷⁰ Regretfully, over 70 years later, the UDHR is still not binding as law for all countries, for example in the USA. In contrast, the European Convention on Human Rights was drafted in 1950 and entered force in 1953 for all Council of Europe member states. Any person in these countries can take their case to the European Court of Human Rights in Strasbourg, France. In Europe human rights are part of law with a court to enforce them. This is a major step for preventing future mass murder or genocide in Europe. However, some countries like Britain may want to withdraw. So, we cannot take these rights in law for granted. They have to be maintained and supported by pressure from ordinary citizens.

Genocide does not just happen without warning. It is a visible process with steps of increasing harm. According to Dr Gregory H. Stanton, President of Genocide Watch, genocide is a ten step process.⁷¹ If one step is prevented then genocide does not happen. In the table below each of the ten steps is described along with corresponding steps of prevention.

⁷⁰ <https://www.un.org/en/universal-declaration-human-rights/index.html> Accessed 14 June 2019

⁷¹ Guy Stanton, 'The Ten Stages of Genocide', (Genocide Watch, 1996)
<https://www.genocidewatch.com/tenstages> Accessed 2 December 2020

Steps to Genocide	Steps of Prevention
<p>1. Classification of 'us and them'. For example: race, religion, nationality, ethnicity etc</p>	<p>Do not stereotype! See people as individuals not as members of a group. Seek common ground. Belong to an international church. Support and attend events that help different groups meet. Be active in a local interfaith group building bridges, understanding and trust with people of other faiths. Participate in international church events like World Conference, International Youth Forum and Eurotribe. Support peace education for example Peace Clubs, Peace Mobile, the Peace Pavilion and in schools.</p>
<p>2. Symbolisation giving names and symbols to groups. Jews had to wear the yellow star of David during the Nazi Holocaust to be seen as the enemy. Racism takes advantage of involuntary symbolization like skin colour.</p>	<p>Refuse to participate. In WWII the Bulgarian government refused to supply yellow stars and more than 80% of Bulgarian Jews did not wear them. Make such practices illegal. Make hate speech and hate symbols like the swastika illegal. Take part in anti-racism training and become an ally of a vulnerable group.</p>
<p>3. Discrimination against vulnerable groups of people eg Nuremberg Laws against Jews in 1935 in Nazi Germany, Blacks under South African Apartheid, making it difficult for African Americans to vote in some states in the USA, denial of citizenship of Rohingya Muslims in Burma.</p>	<p>Civil disobedience as in the US civil rights movement. Advocate for international sanctions against such states. Human rights for all legally with courts to enforce. Individuals should have the right to sue the state, corporations and other individuals if their rights are violated.</p>
<p>4. Dehumanisation denying the humanity of a vulnerable group by calling them vermin, cockroaches, a disease. Hate speech and propaganda makes it then easier to harm and kill. Take away names and replace with just a number like in Nazi death camps. This is perhaps the most important step towards genocide.</p>	<p>Condemn hate speech and make it culturally unacceptable. Media has a moral responsibility. Leaders who incite genocide should be banned from international travel and have their foreign finances frozen. Hate radio stations should be jammed or shut down and hate propaganda banned. Facebook, Google, YouTube and other social media pressured to act promptly against hate. Hate crimes and atrocities should be punished promptly under the law.</p>
<p>5. Organisation Genocide is always organised usually by the state, sometimes covertly through militias or mobs. Special training is given to militias or special army killing units. Secret police spy, arrest and torture opponents eg Gestapo.</p>	<p>Membership of genocidal militias and groups outlawed and their leaders denied visas for foreign travel and foreign assets frozen. UN impose arms embargoes on such nations. Create commissions to investigate violations and prosecute using national legal systems as done in Rwanda after genocide.</p>
<p>6. Polarisation Extremists drive groups apart through polarizing propaganda. Laws forbid intermarriage or social interaction. Moderates from the dominant group first arrested and killed, then leaders from the targeted group. Civil rights taken away through decrees and new laws so dominant group has total control.</p>	<p>Media has responsibility to be moral conscience. Security protection for moderate leaders and human rights groups. Assets of extremists seized and visas denied.</p>
<p>7. Preparation of genocide includes the training of armies and militias to enact the "Final</p>	<p>Arms embargoes and commissions to enforce them. Prosecution of incitement and conspiracy</p>

<p>Solution". Euphemisms used like "ethnic cleansing", "purification" or "counter-terrorism". Indoctrination with the mentality of "if we don't kill them, they will kill us". Peace processes or forthcoming elections may hasten genocide before perpetrating group loses power.</p>	<p>to commit genocide, both crimes under Article 3 of the Genocide Conventions.</p>
<p>8. Persecution - victims identified, death lists drawn up, property taken away, herded into ghettos, concentration camps or confined to a famine-struck region. Deprived of water and food. Forced sterilisations or abortions, killings, torture, forced displacement and massacres begin. What is the international reaction? If nothing massacres continue.</p>	<p>Do not be a bystander doing nothing. Advocate for action by your nation's leaders. Genocide Emergency must be declared. UN prepares to take action. Humanitarian assistance should be organised by the UN and charitable relief groups for large numbers of refugees. In Denmark most of the country's Jewish population escaped to safety because of actions of many Danish people.</p>
<p>9. Extermination is the actual genocide. The mass killing of a certain group. There may be retaliatory genocide by victim groups as in Rwanda. Rape. Destruction of cultural and religious property. Modern warfare, including nuclear weapons does not discriminate between soldiers and civilians, indeed civilians are 95% of the victims of war.</p>	<p>Only rapid and overwhelming armed intervention can stop genocide. Real safe areas or refugee escape corridors should be established with heavily armed international protection. Groups and individuals can provide shelter and escape, for example the village of Le Chambon in France saved over 5,000 Jews in WWII.</p>
<p>10. Denial always follows a genocide. Evidence is hidden, witnesses intimidated, investigations blocked. History denied. If not dealt with, further persecution and genocide.</p>	<p>Bring perpetrators to justice through national and international courts making evidence public. Local courts as in Rwanda heard evidence with opportunities for reconciliation and restitution. Education is needed in schools and through the media about the facts of a genocide, the suffering of its victims, motivations of perpetrators and the need for restoration of the rights of its victims.</p>

Summarised and adapted from Gregory H. Stanton's *Ten Stages of Genocide*, 2016
<https://www.genocidewatch.com/tenstages> Accessed 2 December 2020

Conclusions

With clear vision, informed disciples of Jesus Christ can join with others to non-violently prevent genocide happening when still in the initial stages. To do this they have to be uncompromising about the worth of all persons, understand the stages that lead to genocide, and then be organised in large numbers, and strategic in their actions. A genocide project insufficiently confronted leads inevitably to extermination of large numbers of people. Then only heavily armed intervention can stop it. Violence in stopping genocide is a failure of insufficient action early on. Genocide is not inevitable. In its first stages it can be stopped non-violently if enough people act in timely ways. Pacifists have a serious responsibility to confront genocide early.

Further Reading

Community of Christ History

Andrew Bolton, John Hamer, David Howlett, Lachlan Mackay, and Barbara Walden, *In Pursuit of Peace - Community of Christ's Journey* (Independence, MO: Herald House, 2016)

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Roland Bainton, *Christian Attitudes Toward War and Peace: A Historical Survey and Critical Re-evaluation* (Nashville: Abingdon, 1960)

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Stuart Murray, *Post-Christendom – Church and Mission in a Strange New World*, Second Edition (Eugene, OR: Cascade Books, 2018)

Ronald J. Sider (Editor), *The Early Church on Killing – A Comprehensive Sourcebook on War, Abortion, and Capital Punishment* (Grand Rapids, Michigan: Baker Academic, 2012)

Ronald J. Sider, *If Jesus is Lord – Loving Our Enemies in an Age of Violence* (Grand Rapids, Michigan: Baker Academic, 2019)

Walter Wink, *Engaging the Powers – Discernment and Resistance in a World of Domination* (Minneapolis, MN: Augsburg Fortress, 1992)

Just War

Mark David Hall and J. Daryl Charles Eds. *America and the Just War Tradition – A History of U.S. Conflicts* (Indiana: Univ. Notre Dame, 2019)

– see also readings list on pages 82-83

Just Peace

UCC, *Just Peace Church Handbook*, 2015, 3-4 (<http://www.uccfiles.com/pdf/just-peace-handbook-06-2015.pdf>)

World Council of Churches, *Just Peace Companion* Second Edition (Geneva: WCC, 2012)

Marie Dennis, Ed., *Choosing Peace – The Catholic Church Returns to Gospel Nonviolence* (Maryknoll, New York: Orbis, 2018)

Rose Marie Berger, Ken Butigan, Judy Coode and Marie Dennis, Eds., *Advancing Nonviolence and Just Peace in the Church and the World* (Brussels: Pax Christi International, 2020)

Modern Advocates of Nonviolence

Erica Chenoweth & Maria J. Stephan, *Why Civil Resistance Works – The Strategic Logic of Nonviolent Conflict* (New York: Columbia University Press, 2011)

Clayborne Carson and Peter Holloran (Eds), *A Knock at Midnight - Inspiration from the Great Sermons of Reverend Martin Luther King* (New York: Warner Books, Inc, 1998)

Eknath Easwaran, *Gandhi the Man - The Story of His Transformation*
3rd Revised Edition (Tomales, CA: Nilgiri Press, 2001)

M. K. Gandhi, *An Autobiography or The Story of My Experiments with Truth* (Navajivan, Ahmedabad: Navajivan Trust, 1927)

George Lakey, *How We Win – A Guide to Nonviolent Direct Action Campaigning* (Brooklyn: Melville House, 2018)

Martin Luther King Jr. "Letter from Birmingham Jail" (August 1963)

<https://swap.stanford.edu/20141218230016/http://mlk-kpp01.stanford.edu/kingweb/popular%5Frequests/frequentdocs/birmingham.pdf>

Gene Sharp, *The Politics of Nonviolent Action Part Three: The Dynamics of Nonviolent Action* (Boston, Ma: Extending Horizons Books, Porter Sargent Publishers, 1973)

Leo Tolstoy, *The Kingdom of God is within You*. Trans Constance Garnett (Lincoln, NE: Univ. of Nebraska Press, 1984)

Leo Tolstoy, *My Religion What I Believe* (1884)

Evaluation

**Holy War, Just War, Just Peace, Pacifism - Four Christian Approaches to Violence that could inform
Community of Christ's understanding of Nonviolence**

What did you like? What went well? What was helpful?

What could be improved about the material or delivery if this class were taught again?

Other Comments?

Please mail/post to the First Presidency, Community of Christ International Headquarters,
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