

# The Way of Peace

Anzac Centenary Edition 1915-2015

## The eight themes are:

Growing a Culture of Peace

Power and Domination

The Blame Game

Militarism and the Arms Industry

The Violence of Poverty

Violence Towards the Natural World

Forgiveness and Reconciliation

The Power of Active Non-Violence

## Introduction

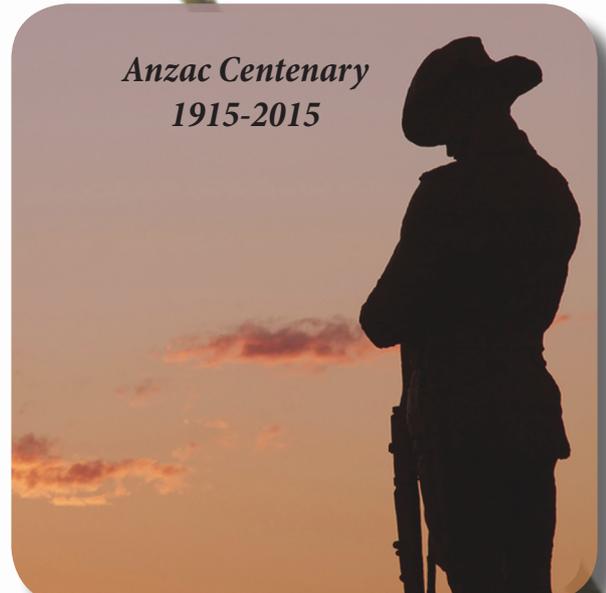
This is a resource produced by the Columban Mission Institute's Centre for Peace, Ecology and Justice to enable Christian reflection and response during the time of the Anzac Centenary and beyond.

It is a re-working of a set of 8 sheets called The Way of Peace developed at the time of the invasion of Iraq and in conjunction with the UN Decade for a Culture of Peace and Nonviolence for the Children of the World 2000-2010.

As violence and warfare continue to plague so many parts of the world today, this resource provides stimulus for you to be creative and active in responding to the Christian call to be peacemakers in the footsteps of the non-violent Jesus.

**A donation for the use of this resource is appreciated**

*Anzac Centenary  
1915-2015*



The Way of Peace can be downloaded at  
[www.columban.org.au](http://www.columban.org.au)

For further information: E: [pej.cmi@columban.org.au](mailto:pej.cmi@columban.org.au) or Ph: 02 9352 8001

 [www.columban.org.au](http://www.columban.org.au)

# The Way of Peace

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## #1 Growing a Culture of Peace

The expression “culture of peace” was adopted in 2000 by the UN for the International Decade for Peace and Nonviolence for the Children of the World.

“In order to make possible a future of peace for coming generations, our first task is to educate for peace in order to build a culture of peace.” Pope Benedict XVI

*“No one is born hating another person because of the colour of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite.” Nelson Mandela*

April 25th, 2015 will mark the Centenary of the terrible battle at Gallipoli. World War 1 was supposed to be the war to end all wars. One hundred years after that period of suffering, death and destruction that gave rise to the ANZAC tradition, what have we learned about peace?

We know that war doesn't bring lasting peace. The Twentieth Century was the most violent in the history of the world. The 21st Century has already had its share of violence. In fact it could be said that we are living in a culture of violence. Violence is a consequence of a fundamental commitment to an acquisitive mode of being, thinking, doing. Peace is an evolutionary process of a fundamental commitment to a contributive mode of being, thinking, doing.

*Let us then pursue what makes for peace and for mutual upbuilding. Rom 14:19*

## Peace may be understood in many ways:

### Negative peace

- Absence of war or violence
- Absence of structures which may cause violence to people, eg. economic structures
- Absence of cultural violence, eg. racial discrimination

### Positive peace

- Personal peace, eg. inner well being
- Structural peace, eg. structures which allow development or collaboration
- Gandian peace or active non-violence in the face of oppression
- Cosmic or Christic peace, eg. sense of interconnectedness and solidarity with all living things and the Earth.
- Right relationships, eg. reconciliation

### Violence comes in many forms

- Violent response to violence eg retaliation
- Verbal abuse or bullying on social media
- Domestic violence
- Destruction of the natural world
- Structural poverty and disadvantage
- War or threat of war
- Torture or slavery
- Sexual assault or harassment
- Denial of basic human rights

**Culture** is the shared, learned, symbolic system of values, beliefs and attitudes which shapes and influences perceptions and behavior.

**A Culture of Peace** includes a culture of life, a culture of human rights and responsibilities and a culture of ecological awareness and living.

**Growing a Culture of Peace** implies that the seeds of peace have been planted and are being nurtured at the personal, local, national, regional and international levels. This takes courage and effort and honours the memory of those who suffered and died in war.

...Peace is the wholeness created by right relationships with oneself, other persons, other cultures, other life, Earth and the larger whole of which we are part...

Earth Charter [www.earthcharter.org](http://www.earthcharter.org)



Cartoon source: Pontius Puddle: [www.pontius.com](http://www.pontius.com)

## Profile of a Peacemaker



Doug Hewitt, a member of the Uniting Church, taught for many years at Australian Catholic University, where he introduced several courses in peace and justice for teacher education students. On his retirement, he worked with the National Council of Churches and the NSW Ecumenical Council. He is passionate about causes for peace with justice, particularly for the Palestinian peoples. In the Hunter region he has been involved in prayer vigils and other actions. For over 25 years Doug has been a committee member of the international development agency of the National Council of Churches, now called *Act for Peace*.

As a committed ecumenist, he attended his third World Council of Churches Assembly in Busan, Korea late in 2013. All participants were invited to go from there on a *Pilgrimage of Justice and Peace*. The NSW Ecumenical Council accepted that challenge, and with Doug's inspiration, in August 2014 a forum, *Achieving Peace with Justice*, was held. Faith based justice and peace agencies came together to affirm and strengthen their commitment to continue striving for peace with justice, and to act in solidarity for those oppressed by inequitable structures in our society.

## Fact File

The Tent of Nations Farm near Bethlehem in Palestine, in the face of unjust aggression by the Israeli military, lives out its motto, "We refuse to be enemies". Instead it builds bridges across different cultures and religions through education and farming. [www.tentofnations.org](http://www.tentofnations.org)

Much is made of sacrifice in war. Not a lot is heard of those who sacrificed to prevent war. Franz Jagerstatter was an Austrian farmer who refused to co-operate with what he saw as the evil of the Nazis. He was executed in 1943 during World War 2 and has been declared a saint. [www.catholiceducation.org](http://www.catholiceducation.org)

Shirley Murray wrote "Hymn for Anzac Day" which includes the verse "Honour the brave whose conscience was their call, answered no bugle, went against the wall, suffered in prisons of contempt and shame, branded as cowards, in our country's name." *Hope is Our Song, New Hymns and Songs from Aotearoa New Zealand, New Zealand Hymn Book Trust, 2009.*

## Discuss:

"To stop the unjust aggressor is licit." *Pope Francis, Sept 8th, 2014.*

How can each one of us relearn ways to do this without resorting to violence?

"The ultimate weakness of violence is that it is a descending spiral begetting the very thing it seeks to destroy. Instead of diminishing evil, it multiplies it. Through violence you may murder the liar but you cannot murder the lie, nor establish the truth.

Through violence you may murder the hater, but you do not murder hate...

Returning violence for violence multiplies violence, adding deeper darkness to a night already devoid of stars. Darkness cannot overcome darkness; only light can do that.

Hate cannot drive out hate; only love can do that."

*Martin Luther King*

## Useful Links

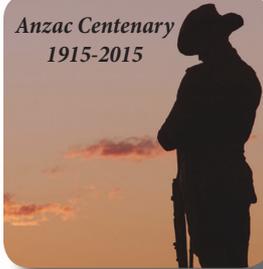
Pax Christi: [www.paxchristi.org.au](http://www.paxchristi.org.au)

World Peace: [www.worldpeace.org](http://www.worldpeace.org)

Centre for Peace and Conflict Studies:  
<http://sydney.edu.au>

Parliament of World Religions:  
[www.parliamentofreligions.org](http://www.parliamentofreligions.org)

World Council of Churches:  
[www.oikoumene.org](http://www.oikoumene.org)



# The Way of Peace

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## #2 Power and Domination

Power used wisely is good. It is important to consider the dynamics of power because the powerful are often never conscious of their strength, but the weak are nearly always conscious of their weakness. Wise use of power, whether it be in a family or a nation, while promoting the common good, especially considers the most disadvantaged and respects the dignity of all involved, both human and non-human.

To many, power means domination. Domination occurs when one group knowingly or unconsciously exploits another for its own benefit. This is contrary to Christian belief.

*These are the things you are to do: Speak the truth to each other, and render true and sound judgement in your courts. Zech 8:16*

Our society is structured in such a way that many people are pushed to the edges. There are numerous examples of this. The exclusion of people occurs at all levels and in different institutions – families, schools, Church, multinational corporations.

One effect of these structures of domination is that both the oppressor and the oppressed are dehumanised.

We must ask who is excluded and who is included? Why? Who decides priorities? Who benefits and who loses?

Those who dominate use fear. They rely upon blindness, ignorance and arrogance. In contrast, wise use of power reflects the desire to build relationships of mutual respect and encourages us “To act justly, to love tenderly, to walk humbly with God”. *Micah 6:8*

Source: *Compendium of Social Doctrine of the Church*

*Do nothing from selfish ambition or deceit but in humility regard others as better than yourselves. Let each of you look not to your own interests but to the interests of others.*

*Phil 2: 3-4*

### Some Elements of Domination are:

- **One person or group defines what is ‘normal’, ‘real’ or ‘correct’.**  
For example: Socialisation of women in subservient positions; Promotion of terms such as Islamic terrorist, Un-Australian, Illegal boat arrivals.
- **Unequal treatment such as bullying, discrimination or exploitation are part of the way things are done.** For example: Poor countries which are locked out of fair trade opportunities, thus keeping them in a situation of debt and poverty.
- **A person or a group is socialised into an oppressed condition and actually assists the powerful to remain dominant.**  
For example: Those of us who adopt a lifestyle which is beyond the reach of many, in response to promotion by the advertising and marketing industries.
- **The culture, language or history of the oppressed group is diminished and that of the dominant group takes over.**  
For example: Indigenous peoples colonised by powerful rulers.

*“Education is the most powerful weapon which you can use to change the world.”*

*Nelson Mandela*



YOU MUST STAND  
ON YOUR OWN FEET



Cartoon source: Michael Leunig; [www.leunig.com.au](http://www.leunig.com.au)

Leunig

“Courage is not the absence  
of fear — it is inspiring  
others to move beyond it.”

Nelson Mandela

“Do unto others as you  
would have them do to you.”

The Golden Rule

## Profile of a Peacemaker



Sr Susan Connelly is a Sister of St Joseph, who after many years of teaching became involved with the Mary MacKillop Institute, the work of the Josephites, in East Timor. Her role included supporting the Timorese people's identity through the development of books in their major local language Tetun and the promotion of the vast and beautiful store of Timorese music.

Mindful of the implications of the Australian presence in Timor in 1942, the lack of Australian support when Timor was invaded and occupied, and the injustices concerning the resources of the Timor Sea, she continues to advocate for the Timorese people. She is also concerned about the treatment of asylum seekers and the people of West Papua. Susan is now studying the relationship between Australia and East Timor, using the theories of René Girard on violence, scapegoating, and the Christian imperative of forgiveness and non-retaliation.

For further information: E: [pej.cmi@columban.org.au](mailto:pej.cmi@columban.org.au) or Ph: 02 9352 8001

## Fact File

In Australia:

- 1 woman is killed by a current or former partner every week
- 1 in 3 women has experienced physical violence since the age of 15
- 1 in 5 women has been the victim of sexual violence

[www.ourwatch.org.au](http://www.ourwatch.org.au)

Children's 'witness' or exposure to domestic violence has been increasingly recognised as a form of child abuse, both in Australia and internationally. [aic.gov.au](http://aic.gov.au)

In conflict zones, women are still the target of deliberate, systematic and brutal violence by soldiers as a weapon of war and a token of conquest.

*Caritas Australia, Fearless Voices Blogpost.*

Malala Yousafzai stood before the United Nations as an act of defiance after she recovered from being shot in the head by a Taliban gunman for speaking out against the oppression of young Pakistani girls who were being denied an education.

## Discuss:

What is the difference between “power over” and “power with”?  
What place does education have in making the difference?

What Can You Do?

The websites featured in The Way of Peace all have suggestions for action in which you can get involved.

## Useful Links

Amnesty Australia:  
[www.amnesty.org.au](http://www.amnesty.org.au)

Caritas Australia:  
[www.caritas.org.au](http://www.caritas.org.au)

Small Island Developing States:  
[www.sidsnet.org](http://www.sidsnet.org)

Australian Fair Trade and Investment Network:  
[www.aftinet.org.au](http://www.aftinet.org.au)

Decalogue of Assisi for Peace:  
[www.vatican.va](http://www.vatican.va)



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*“Much violence is based on the illusion that life is a property to be defended and not to be shared.”*  
Henri Nouwen

## #3 The Blame Game

When groups are threatened with social upheaval, it is human to look for a cause. Rivalry is also part of the human condition. The blame game starts when escalating rivalrous situations lead people to engage in violent conflict. The one blamed for the conflict is usually the one who is the least protected by the group. Everyone is called to be on the same side, the right side. All it takes is for someone in the “in” group to point an accusatory finger and the outsider becomes the one who is made to take the blame by being banished in some way. Expulsion of the scapegoat is the means for restoring a temporary peace. The violence becomes part of the culture but it is not recognised.

This occurs, in all kinds of groups: interpersonal, family, school, work, Church, sporting, civic, political, businesses, international affairs.

Jesus is the one who has enabled us to recognise this “victimage mechanism”. Social philosopher, Renee Girard, believes that *“the Judeo-Christian scriptures represent an unequalled unveiling and trenchant critique of the victimage mechanism, substituting the promotion of an ethic of love and forgiveness that allows humanity to loosen its hold of the seemingly ineluctable necessity of scapegoating.”*

Source: Chris Fleming in *Mimesis, Violence, and the Sacred: An Overview of the Thought of René Girard*.

## We are called

The Gospel shines a light on how to discern who and where the scapegoats are.

Understanding how the scapegoat mechanism works helps us to see what happens in the lead up to war. It is often said that the first victim of war is truth. Countries engage in propaganda to garner support for the cause for war. Each side tries to justify its position through impugning the enemy.

Governments understand that we will not fight people unless we see them as “evil”. Hermann Goehring, Nazi propagandist, said after WW2, *“The people can always be brought to the bidding of their leaders. All you have to do is tell them that they are in danger of being attacked and denounce the pacifists for lack of patriotism and exposing the country to danger.”*

The Gospel calls us to recognise the humanity of each and every person, including those blamed as enemies.

*As many of you were baptised into Christ have clothed yourselves with Christ. There is no longer Jew nor Greek, there is no longer male or female; for all of you are one in Christ Jesus. Gal.3:27-28*

# Profile of a Peacemaker



Sr Jan Barnett is the Justice Coordinator for the Sisters of St Joseph. She is passionate in her belief that it is impossible to achieve peace without justice. The anniversary of Gallipoli and the growing threats to world peace have led her to work with many groups to explore the causes of conflict and the deep desire in the hearts of so many people for peace.

In this cause, she has engaged in conversations with other peace-seekers, taken part in peace rallies and workshops, facilitated conferences for Peace groups, such as Pax Christi, and spoken at interfaith gatherings for students and ecumenical groups to promote peace in our world.

She sees this sculpture from Hiroshima of a mother and her children as expressing the hopes for peace of ordinary people and the power of love to endure suffering and overcome grief in the cause of peace. Peace, in this sense, is seen as both fragile and powerful.



*“Evil and the violent measures taken to combat evil are essentially the same.”*  
Rene Girard



*“To love one’s enemy is the acid test of who’s Christian and who isn’t. Everything else is an old tape simply replaying itself over and over.”*  
Ron Rolheiser.

## Fact File

On Christmas Eve 1914, “enemy” soldiers fighting on the Western Front in WW1 put down their weapons, came out of their trenches, played football and sang Christmas carols together.

In 2008, the three daughters of Palestinian Dr Izzeldin Abou-Laish were killed by Israeli rockets. He wrote a memoir called *I Shall Not Hate: A Gaza Doctor’s Journey*, where he vowed not to succumb to blame, bitterness and hate.

On July 25th 2014, the German Catholic Bishops made a public statement in which they acknowledged that Europe’s Christian churches had also played their part in “war-mongering” at the outbreak of WW1. [www.thecatholicspirit.com](http://www.thecatholicspirit.com)

The Columban Mission Institute works at building bridges between those who are being blamed in Australia today. The Centre for Christian-Muslim Relations publishes Bridges and builds community relations between Christians, Muslims and other religions. The Centre for Peace, Ecology and Justice makes connections between issues of peace, ecology and justice with people from different religions, cultures and secular groups.

## Discuss:

Think of people you know who are or were in entrenched positions eg George Bush and Sadam Hussein. How was blame used in maintaining their entrenched positions? Discuss what entrenched positions you take.

*“All violence is the result of people tricking themselves into believing that their pain derives from other people and that consequently those people deserve to be punished.”*  
Marshall B Rosenberg

## Useful Links

- Australian Girard Seminar:  
[www.australiangirardseminar.org](http://www.australiangirardseminar.org)
- The Raven Foundation:  
[www.ravenfoundation.org](http://www.ravenfoundation.org)
- Religions for Peace:  
[www.religionsforpeaceaustralia.org.au](http://www.religionsforpeaceaustralia.org.au)
- Psychologists for Peace:  
[www.groups.psychology.org.au](http://www.groups.psychology.org.au)

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## #4 Militarism and the Arms Industry

*“War is irrational; its only plan is to bring destruction: it seeks to grow by destroying,”* said Pope Francis. *Greed, intolerance, the lust for power: These motives underlie the decision to go to war and they are too often justified by an ideology...*” [www.news.va](http://www.news.va)

The arms industry is one of the largest industries in the world. Billions are spent on the research and development of more deadly and sophisticated ways of killing people and destroying the environment, even moving into space. Militarism is promoted as necessary for defence and most nation states regard war as an acceptable tool of foreign policy.

Many nations are economically reliant on the ‘industrial military machine’. The arms industry needs wars to keep it functioning. Corrupt governments and people are given easy access to arms, which helps keep them in power and profits the arms manufacturers. The film and communication industries feed the appetite for militarism and the arms industry.

The majority of conflicts currently taking place are, in fact, within nations rather than between nations. Syria, Iraq, Sudan, Nigeria and Democratic Republic of Congo are the target of small arms dealers. The small arms industries are among the most destructive.

Landmines are the most serious culprit. Women and children are usually the victims.

The use of drones has changed the face of militarism. It has become killing by remote technology. Innocent citizens are casualties.

*“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 are not clothed.”* Ex USA President Dwight D. Eisenhower

Armed response to conflict teaches a defence consciousness that will only disappear through disarmament and education on non-violent responses.

While the Christian tradition has long held to the principles of a ‘just war’. In the face of new and ever more deadly weaponry, increasingly these traditional reasons are no longer valid. Therefore the argument for a ‘just war’ is difficult to defend.

The cause for taking the military response against the perceived enemy may seem to be just. However, history shows that military might has not brought peace in the Middle East. It has spawned the conditions for hatred and anger which has made things more complex and difficult. The catastrophic consequences are great for the future of the planet and its peoples.

Just as the conditions for war are spread culturally, so the conditions for the abolition of war are spread, culturally. We need to grow a culture of peace.

Source: [en.wikipedia.org/wiki/File:Nonviolence\\_malmo\\_P7130029.JPG](http://en.wikipedia.org/wiki/File:Nonviolence_malmo_P7130029.JPG)





Cartoon source: Michael Leunig; [www.leunig.com.au](http://www.leunig.com.au)

*"We cannot be both the world's leading champion of peace and the world's leading supplier of the weapons of war."*  
 Ex USA President  
 Jimmy Carter

## Fact File

The first use of aerial bombing occurred on 1 November 1911 in the Italo-Turkish War in Libya. Bombing was inexact and initially caused small numbers of death and casualties to civilians. As its use increased, so did the number of civilians killed and injured. Military leaders began to look at the practicality of bombing an enemy into submission, defeating them by totally demoralising them and causing absolute damage to their cities and to the populace's everyday life.

### Landmines

The first use of landmines was in WWI when they were developed from old shells as anti-tank weapons. During WWII fields of large plate size mines were laid to protect areas or to deter attack. These weapons were designed to kill.

Modern mines are smaller and are designed to wound and maim. They are often smaller than a hand.

In 1992 the International Campaign to Ban Landmines (ICBL) formed, was awarded the Nobel Peace Prize in 1997.

### Nuclear

The development of firstly atomic and then nuclear weapons heralded the beginning of an era of constant development then deployment of a variety of bombs, including weapons of mass destruction.

(*Medical Association for the Prevention of War*).

### Re-focusing

Australian taxpayers are paying \$325m for the commemoration of Anzac 2014-17 (*Anzac's Long Shadow: The Cost of Our National Obsession*, James Brown)

The real threats to global security are climate change, competition over resources, global militarisation and the marginalisation of the majority of the world. (*Oxford Research Group: Abbott, Rogers and Slobada*) [www.opendemocracy.net](http://www.opendemocracy.net)

## Profile of a Peacemaker



Activist, writer and speaker, Donna Mulhearn was a human shield during the 2003 invasion of Iraq and returned several times as an aid worker and human rights activist. She is a journalist, former political adviser and completed her Masters at the University of Sydney Centre for Peace and Conflict Studies.

During her fifth trip to Iraq in 2013 she researched the effects of toxic weapons on the civilian population, particularly mothers and babies in the city of Fallujah. She coordinates the Australian Campaign to Ban Uranium Weapons which is part of an international movement working towards a ban on depleted uranium weapons.

Featured on ABC's Australian Story program, her book, *Ordinary Courage*, a memoir about her experience as a human shield, was published in 2010. Inspired by the Peace Prayer of St Francis of Assisi, she describes herself as a 'Pilgrim and Storyteller.'

*"War is expensive. Peace is priceless."*

*These will hammer their swords into ploughshares, their spears into sickles. Nation will not lift sword against nation, there will be no more training for war.*

Is 2:4s

## Discuss:

What is your response to the claim that militarisation makes us more secure?

*"Mankind must put an end to war or war will put an end to mankind."* John F. Kennedy

## Useful Links

The Enduring Effects of War, a series of lessons for Years 9/10 prepared by He Medical Association for the Prevention of War, Act for Peace and the History Teachers Association of Victoria:

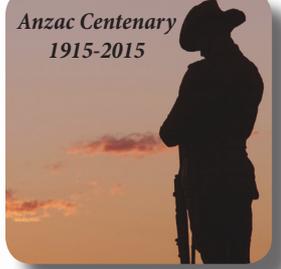
[www.mapw.org.au](http://www.mapw.org.au)  
[www.actforpeace.org](http://www.actforpeace.org)

Women in Sahara disable landmines:

[www.youtube.com/watch?v=O94RT7PC1zE](http://www.youtube.com/watch?v=O94RT7PC1zE)

International Campaign to Ban Landmines- Australia:

[australia.icbl.org/index.htm](http://australia.icbl.org/index.htm)



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## #5 The Violence of Poverty

*“Overcoming poverty is not a task of charity; it is an act of justice. Like Slavery and Apartheid, poverty is not natural. It is man-made and it can be overcome and eradicated by the actions of human beings. Sometimes it falls on a generation to be great. YOU can be that great generation. Let your greatness blossom.” Nelson Mandela*

Poverty is a form of violence against the dignity of the human person. It restricts the possibilities for total human development. The growth of prosperity in Australia and globally has not resulted in a fairer society. It has only served to increase the divide between the ‘haves’ and ‘have-nots’. The Oxfam report, “Working for the Few” highlights the extremes to which this has led: 85 individuals have the same amount of the wealth of 50% of the world’s people. Thomas Piketty, French Professor of Economics has written about the emergence of a new patrimonial capitalism which governments are enabling by privatising national wealth.

The competitive free market economic system pits the strong against the weak, demeaning, and even blaming the most vulnerable for their plight. The faces of this system are of those who die from preventable diseases simply because they don’t have access to basic health care, or those who sniff glue to keep the hunger pangs at bay, or those who sleep rough because of no shelter.

*“We must make connections between unjust loans that hurt our local and global communities.” Jubilee for students*

In “Evangelii Gaudium”, Pope Francis writes about the economic system as one of the major problems facing the world. He says, “**No to an economy of exclusion and inequality**”, criticising the trickle-down theory which leaves the excluded still waiting. #53-55. He says, “**No to the idolatry of money and the dictatorship of an impersonal economy lacking a truly human purpose.**” #55-56. He says, “**No to a financial system which rules rather than serves**”, reminding financial experts, “Not to share one’s wealth with the poor is to steal from them and to take away their livelihood. It is not our own goods which we hold, but theirs.” #57.

The Beatitudes are a call, not to help the poor catch the scraps tossed from the table of the rich, but to move the table so that the poor can sit around it and share in the gifts of the Earth. Let’s get involved in bringing about a fairer economic system. [www.oxfam.org](http://www.oxfam.org), Thomas Piketty, *Capital in the Twenty First Century*.

*“God created the universe in such a manner that all in common might derive their food from it, and that the earth should also be a property in common to all. Why do you reject one who has the same rights over nature as you? It is not from your own goods that you give to the beggar; it is a portion of his own that you are restoring to him. The earth belongs to all.”*

*St Ambrose (340-397CE)*



Cartoon source: Cartoonstock.com

*“You will never understand violence or nonviolence until you understand the violence to the spirit that happens when you watch your children die of malnutrition.”*  
*Institute for Food & Development Policy*

## Profile of a Peacemaker



Growing up in Blacktown, on the outer-western fringe of Sydney, John Falzon was schooled in the realities of class. He set off early in search of a way to live out a commitment to building a new society, working at different times as a youth worker, a community development worker on large public housing estates, an academic, a researcher, and now the CEO of the St Vincent de Paul Society National Council.

He cherishes the privilege of being able to listen to and learn from the people in society who are excluded and unheard. He uses whatever opportunities he can take, as a member of the massive movement for social justice and social change, to speak and write about the violence of poverty and inequality in people’s lives. “Our social and economic structures are based on widening inequality. These structures humiliate and disempower people. The dominant discourse criticises people for their own marginalisation. Our twin enemies are surfeit and despair. Our twin objectives are a redistribution of wealth and a redistribution of hope,” he says.

## Fact File

Even as the Philippines struggles to rebuild after Typhoon Haiyan, the government has to repay loans of US\$6.7bn per year.  
<http://columban.org>

Jubilee USA has been praised by the Vatican for bringing together Muslims, Jews and Christians to work on debt, taxes and financial reform in order to end poverty.  
[www.jubileeusa.org](http://www.jubileeusa.org)

Jubilee Australia as part of the global Jubilee movement promotes accountability for the causes of poverty and injustice in the Asia Pacific and elevates the voices of affected communities.  
[www.jubileeaustralia.org](http://www.jubileeaustralia.org)

For every \$1 in aid to developing countries, several dollars, which should be spent building hospitals and schools, slip out through tax dodging. Up to US\$255 billion is lost every year to governments around the world because of the no or low taxation of funds in offshore centres. The Tax Justice Network Australia is a growing network of individuals and organisations calling for fairer tax systems.

Many countries rich in finite natural resources such as oil, gas and minerals are burdened by their bounty instead of blessed by it. In fact two thirds of the world’s poorest people live in resource-rich countries. The Publish What You Pay campaign works towards transparency and accountability in the mining and oil and gas.

*To get to the shacks and shanties where Miguel’s mother lived, we crossed a river black as tar with pollution. Plastic bags and human waste floated as the slums have no sewers or toilets. The footbridge was rickety, dangerous, and made by the people themselves with scraps, just like their shacks and hovels.*

*Fr Shay Cullen, Columban Missionary priest.*

## Discuss:

What does Pope Francis mean by “an economy of exclusion”. How can you say no to it?

## Useful Links

The Story of Stuff :  
[www.storyofstuff.org](http://www.storyofstuff.org)

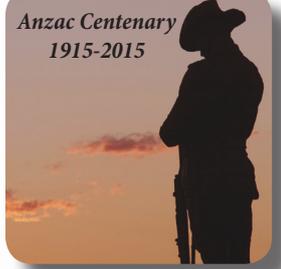
An Action Agenda for Sustainable Development:  
[www.unsdsn.org](http://www.unsdsn.org)

Steady State Economy:  
[www.steadystate.org](http://www.steadystate.org)

St Vincent de Paul Society:  
[www.vinnies.org.au](http://www.vinnies.org.au)

Tax Justice Network Australia:  
[www.taxjusticenetwork.org.au](http://www.taxjusticenetwork.org.au)

Publish What You Pay:  
[www.pwypaustralia.org](http://www.pwypaustralia.org)



# The Way of Peace

Anzac Centenary Edition 1915-2015

A German officer in 1918 painted a WWI death scene: 'dumb, black stumps of shattered trees which still stick up where there used to be villages. Flayed by splinters of bursting shells, they stand like corpses'.

*"When you besiege a city a long time, to make war against it in order to capture it, you shall not destroy its trees by swinging an axe against them; for you may eat from them, and you shall not cut them down. For is the tree of the field a man, that it should be besieged by you?" Deuteronomy 20:19*

## #6 Violence Towards the Natural World

Destroying Earth destroys the bedrock of Peace. Violence done to the earth itself is a part of war. It tears down what God has created through eons of evolution on this wondrous blue planet.

Historically warfare has used the natural world as a weapon. Wars cause habitat destruction, pressure on natural systems.

Large scale mining, over-fishing, logging of native forests, pollution are also forms of violence, contributing to loss of species.

Today, because of the negative effects of human anthropocentric arrogance on the natural world, scientists have named this era the Anthropocene. An attitude of domination and disrespect for the integrity of creation has led humanity to become a threat, not only to the survival of other species, but to the survival of the human species itself. The values and ideas that contribute to environmental destruction are the same as those that contribute to injustice and the oppression of people.

Christianity is about hope. In 1990, Pope John Paul II called for an ecological conversion for all people. Through repenting from our harmful ways, we can grow into new attitudes, healing and creating better relationships not only with humans but with all of creation.

Scientists and indigenous peoples teach us that all creatures are parts of the one web of life. From our ecological vocation, we are called to make decisions that locate us within these natural cycles, not outside them. In growing a culture of peace, people need to recognise their intimate relationship with the natural world. We depend on it as God upholds every moment of our existence. An attitude of respect for creation is grounded in a deep sense of the sacred.

*"We must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace".*

EarthCharter [www.earthcare.org.au](http://www.earthcare.org.au)

The weary gentleman looks up and there, laid out before him: the entire, elaborate and irrefutable argument against war.



Cartoon source: Michael Leunig; [www.leunig.com.au](http://www.leunig.com.au)

## Profile of a Peacemaker



Image: lauren Ausburn

Miriam Pepper tries to live out the implications of her belief in God at the centre of the interconnectedness of all life. She believes in the proper place of humans in that web of life. As well as committing herself to reducing her own ecological footprint, she works part-time in the Uniting Earth Ministry of the Uniting Church NSW/ACT Synod where among other things she has contributed to the development of the policy of divestment from fossil fuel investments by the Uniting Church.

She also contributes to the Faith Ecology Network (FEN) [faihtecology.net.au](http://faihtecology.net.au) and the Australian Religious Response to Climate Change (ARRCC) [www.arrcc.org.au/](http://www.arrcc.org.au/)

She regularly speaks to a variety of audiences on matters of religion and ecology. She has participated in nonviolent actions opposing coal mining.

### Discuss:

The survival of the human is dependent on the life-giving ability of the planet.

*“No peaceful society can afford to neglect either respect for life or the fact that there is an integrity to creation.” Pope John Paul II, World Day of Peace Message, 1990*

### Useful Links

Does Climate Change Mean More Conflict?

[www.columbans.co.uk](http://www.columbans.co.uk)

Bombed: The Effects of War on the Environment.

[www.greenliving.about.com](http://www.greenliving.about.com)

Catholic Earthcare Australia:

[www.catholicearthcare.org.au](http://www.catholicearthcare.org.au)

Linking Ecology and Religion:

[www.columban.org.au](http://www.columban.org.au)

Stations of the Forests:

[www.columban.org.au](http://www.columban.org.au)

Make Tomorrow Better:

[www.maketomorrowbetter.com.au](http://www.maketomorrowbetter.com.au)

## Fact File

- “The Devil’s Garden”, is the name of where 18 million landmines were buried in 1921 in the sands of El Alamein, mostly by the British.
- The testing and manufacture of the nuclear bomb has left persistent environmental damage around the world, including Maralinga, SA.
- Kuwait’s burnt-out oilfields in the First Gulf War made healthy grazing land useless. Greenery and wildlife is now coated in oil residues that affects water flow, seed germination and microbial life.
- The US military defoliated Vietnam’s forests 1962-71 using 72 million litres of chemical spray. It killed coconut trees, left animal offspring deformed and seeds that would not germinate.
- The Mesopotamian marshes once stretched over 20,000 square km and gave images for the Bible’s Garden of Eden story. They have been largely drained for military operations. The interconnected lakes, mudflats and reed marshes were once a crucial stop millions of migratory birds and the nursery for the Persian Gulf’s fish and shrimp industry. [www.ppu.org.uk](http://www.ppu.org.uk)
- The Earth’s Nine Life Support Systems are being stretched to breaking point. [www.newscientist.com](http://www.newscientist.com)

*“Each species is a unique real-isation of living possibility, an aspect of the real-isation of God.”  
Dr John Feehan*



# The Way of Peace

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## #7 Forgiveness and Reconciliation

*“If you bring your gift to the altar, and there recall that your brother or sister has anything against you, leave your gift there at the altar, go first and be reconciled with your brother or sister, and then come and offer your gift.”*

*Matt 5: 23, 24*

What could be achieved if we all realise that another future is possible? The state of the world and its communities is at stake. If there is to be a change it must begin with a conversion of each human heart.

There is a crying need and a global yearning today for reconciliation, the healing of broken relationships, the restoration to the oppressed of what was taken from them, respect for the place of everyone and everything.

After war ends, former enemies realise that those they were killing were people with names and families just like themselves.

Jesus is the one who personifies forgiveness and reconciliation: *“Father, forgive them for they know not what they do.”* He unmasked oppressors, took the side of the suffering, but recognised the humanity of both. In the parable of the Good Samaritan, the victim, a Jew, finds himself being cared for by the very person who is supposed to hate him and whom he is expected to fear! This is God’s work, enfleshed in the life and words of Jesus. God reconciles the whole of creation in Christ crucified and risen from the dead.

**Reconciliation is a public process of truth-telling and healing.**

It brings together not only victims, perpetrators and their families, but also representatives of the local community. Victims tell what was done to them, what they have suffered, and their outrage and loss. Those who oppressed them have the opportunity to take responsibility, show remorse, and say what led them to this offence. Gradually, as people have their say, they move to a new place in their relationship as a community.

As they heal the wounds of division, they seek practical ways of restoring what was broken and compensating loss. **This is what is called “Restorative Justice.”**

We are called as Christians to create communities of hope, nurturing an alternate vision for our world, one based not on the need to blame and punish, but on the free gift of God’s reconciling love. God empowers former victims and offenders to be healers and reconcilers in a broken world. Source: “from Violence to Wholeness”

### *Prayer for Reconciliation*

*In the midst of conflict and division, we know it is you who turns our minds and thoughts to peace.*

*Your Spirit changes our hearts:  
enemies begin to speak to one another, those who  
were estranged join hands in friendship,  
and nations seek the way of peace together.*

*Let your Spirit be at work in us.  
Give us understanding and put an end to strife,  
fill us with mercy and overcome our denial,  
grant us wisdom and teach us to learn from the  
people of the land.*

*Australian Catholic Social Justice Council, adapted from  
the Preface of the Eucharistic Prayer*

# Fact File

- In 1914, Pope Benedict XV made repeated appeals “urging powers to put down their weapons”. Anzac Day originated in 1916 as a civilian initiative under the leadership of Anglican priest, Canon David Garland. Though secular, it was designed as a liturgy of remembrance for those sent into a doomed campaign who fought, suffered and died bravely.  
[www.bartonbooks.com.au](http://www.bartonbooks.com.au)

- The words of a letter written by Turkish leader at the time of Gallipoli, Kamal Attaturk, “to those heroes that shed their blood”, offered a gesture of reconciliation that made possible the friendship between the British Empire (as it was then), including Australia, and Turkey.

- “Black Diggers” is a play that explores the untold stories of Aboriginal soldiers. It is the result of research into the lives and deaths of about a thousand Aboriginal man who went away to fight in WW1.  
[www.theguardian.com](http://www.theguardian.com)

- The Truth and Reconciliation Commission in East Timor was a powerful symbol of transformation – it was housed in a former Indonesian prison, built in Portugese times, and funded for renovation by the Japanese (all former invaders).

- The use of Restorative Justice with criminals began in New Zealand in 1989, was adapted by Australian police in 1991, and is used in many Australian states. It is now used in many Australian schools and as a model for resolving family conflict.



Cartoon source: Michael Leunig; [www.leunig.com.au](http://www.leunig.com.au)

## Profile of a Peacemaker



Source: Broken Bay Diocese

Richard Campbell is a gifted artist whose mother was a Gumbaynggirr woman and father a Dunghutti man. At the age of nine, a black car took him and his family from their home in Bowraville to the Macksville courthouse where he was charged with being a neglected child. His family was separated: the boys taken to Kinchela Boys Home, the girls elsewhere. The next period of his life was one of abuse and trouble. When Richard was asked to do a painting connecting the Bible stories with Aboriginal spirituality, he began to explore and remember more of his own Aboriginal spirituality.

Gradually his painting has helped him tell the story of the pain of the losses in his family, the suffering he has endured, the growth in his spiritual journey and to come to a place of forgiveness. He is now painting and telling his story to others, not just for reconciliation for himself but for his brothers and sisters, his aunts and grandparents and the other Aboriginal children and men he shared his youth with in the homes and institutions and for the abuse they suffered.

*“As I walked out the door toward the gate that would lead to my freedom, I knew if I didn’t leave my bitterness and hatred behind, I’d still be in prison.” Nelson Mandela*

### Discuss:

What would we say to peacemakers in 1913?

What kind of sacrifice does peacemaking involve?

Where do you see the need for reconciliation in your community?

### Useful Links

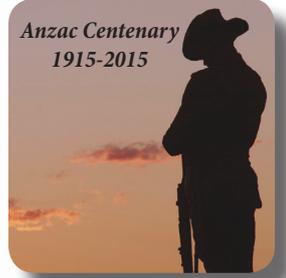
Centre for Restorative Justice:  
[www.restorativejustice.com.au](http://www.restorativejustice.com.au)

Restorative Practices:  
[www.maristyc.com.au](http://www.maristyc.com.au)

Real Justice :  
[www.realjustice.org](http://www.realjustice.org)

Honest History, Supporting Balanced and Honest History:  
[www.honesthistory.net.au](http://www.honesthistory.net.au)

*“Compassion” asks us to go where it hurts, to enter into the places of pain, to share in brokenness, fear, confusion, and anguish. Henri Nouwen*



# The Way of Peace

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## #8 The Power of Active Non-Violence

Growing a culture of peace requires the rejection of violence. We need to take seriously the way of Jesus: *“But to you who are listening I say: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you.”* Lk 6: 27, 28.

Nature teaches us that struggle, including the struggle to develop one’s self, is part of the life cycle. We need to work at solutions to conflict that are an alternative to the futile cycle of war. This demands a much stronger set of other strategies.

Feelings of hurt lie at the roots of violence in ourselves, in others, and in our culture. Being committed to non-violence comes face to face with this sense of injury. This includes identifying and gradually transforming our personal and social reactions that say retaliate. It includes acknowledging that men and women act differently.

Even more profoundly, a commitment to non-violence makes contact with the sacred. This sacredness is the deepest part of ourselves that is the presence of God who longs for the wholeness of all creation.

The need to change is urgent. We see the bullying committed on a grand scale by governments, military and large corporations and on a smaller scale in families, schools, churches and workplaces.

Active nonviolence that confronts bullying and intimidation is the way to peace that can be practiced by one person or a whole nation. This requires a change of mind and heart. It requires a new sense of global interdependence and universal responsibility.

Source: *“From Violence to Wholeness”, Pace e Bene Franciscan Nonviolence Centre.*

*‘Somehow we must be able to stand up before our most bitter opponents and say: ‘We shall match your capacity to inflict suffering by our capacity to endure suffering. We will meet your physical force with soul force. Do to us what you will and we will still love you.*

*Martin Luther King Jr from ‘A Christmas Sermon on Peace’ (1967)*

### Principles of Nonviolence:

- Violence is not automatic. It is a choice.
- Using active nonviolence to resolve conflict is a deeply religious act.
- Human beings are meant to love and be loved.
- Nonviolence is a way to restore balance.
- Nonviolence is a choice for a different vision for the world.
- Nonviolence is a process of repentance & transformation.
- Christian nonviolence requires an authentic spirituality.

What violence do you want -  
Sporting, military or  
random-psychotic?



Cartoon source: Michael Leunig; www.leunig.com.au

Leunig

*Alternatives to war must answer the questions that war promises to answer — but in a better way. Jim Wallis*

## Fact File

- In Afghanistan, Badshah Khan (1890-1988), a devout Muslim, raised the first nonviolent army in history to free his people from British imperial rule.
- During the Second World War, Danish civilians resisted Nazi occupation through labour strikes and sabotage, thus diminishing German exploitation of their country.
- In 1966, Vincent Lingiari led Aboriginal stockmen and their families in a walk off from Wave Hill Station NT, eventually gaining the Gurindji people title to their own land.
- In the 1980s, Chileans staged nonviolent demonstrations for months on end, eventually culminating in a vote which led to the end of the military rule of Pinochet.
- In 1998, Bishop Carlos Belo and Jose Ramos-Horta were awarded the Nobel Peace Prize for their nonviolent leadership of the East Timor freedom movement.
- A group of organisations are working to establish an Australian living peace museum. Their aim is to document stories of people who have worked for peace.
- In Australia, the Alternative Anzac Day began with a group of Essendon and Collingwood supporters opposing the militarisation of the Anzac Day football match to: a) Remember those who died in WWI, b) Remember the Australian peace movement of those years c) Promote peace in Iraq and Afghanistan.

## Profile of a Peacemaker



'Pace e Bene Nonviolence Service' was begun in the U.S. by a small group of Franciscans and others and has now grown into a worldwide community of people from diverse religious traditions. The name 'Pace e Bene' (peace and good) comes from the greeting of St. Francis and St. Clare to people in the 13th century. Today, Pace e Bene's mission is to develop and sustain a spirituality and practice of active nonviolence in our ways of living and being. They hope to change the current violence-dominated culture of our society.

Pace e Bene in Australia provides educational materials, study and action programs as well as community workshop facilitators in helping people learn new ways. One successful program is the Nonviolent Interfaith Leadership program which involves young people. A successful non-violent direct action partnership has been the Love Makes a Way initiative which is challenging asylum seekers policies in Australia.

### Discuss:

Peacemaking is not an optional commitment but a requirement of our faith.

*I do not believe we have even begun to plumb the depths of the possibilities of nonviolence.*

*Niall O'Brien, Columban Missionary Priest.*

### Useful Links

Waging Peace  
[www.wagingpeace.org](http://www.wagingpeace.org)

Conflict Resolution Network:  
[www.crnhq.org](http://www.crnhq.org)

Sojourners Community:  
[www.sojo.net](http://www.sojo.net)

The Nonviolent Peace Force:  
[www.nonviolentpeaceforce.org](http://www.nonviolentpeaceforce.org)

Pace e Bene Centre:  
[www.paceebene.org.au](http://www.paceebene.org.au)

Australian Christians who seek lasting peace for the people of Palestine and Israel:  
[www.pien.org.au](http://www.pien.org.au)