

Shalom! The Potential of a Deeper, Distinctly Christian Approach to Conflict and Violence

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When Lutherans reflect on their personal encounters with *violence*, their responses are often very moving, and illustrate the seriousness and breadth of the problem of violence in our society: "A loved one brutally mugged"... "discovering how far-reaching are the effects of domestic abuse on a friend"... "joining the military as an idealistic recruit and seeing first-hand how awful war really is"... "observing my children act out violent scenes from a children's cartoon"... "meeting people who were tortured in a Central American war – and finding out the US was backing the government that was responsible"....

The experiences of *nonviolence* recalled by Lutheran leaders are equally diverse and emotionally charged: "Discovering the power of forgiving someone who I didn't think deserved it"... "Watching a principal who is barely 5 feet tall use only words to pull an angry 6 foot student back from threats of violence"... "Learning from a film about Gandhi, Bonhoeffer, Day, or Romero that nonviolence isn't weakness, it's a different kind of strength than violence"... "Working with the poor in the Lutheran Volunteer Corps at a fraction of the salary of my fast-track friends and seeing them come to envy my choice"... "Taking part in civil disobedience and experiencing first-hand that unarmed truth can be more powerful than guns and dogs and handcuffs."

Sharing personal stories of *nonviolence* makes clear how much we need to hear positive experiences and images of hope. Sharing our stories of *violence* reveals how deeply enmeshed even thoughtful Christians find themselves in the inadequate understanding and methods of addressing conflict of our violence-steeped culture. And those limitations exist on every level of our lives from the interpersonal to the international. In contrast, it is very rewarding to explore the richness of the Gospel perspective on conflict and peacemaking. For there we are offered not our culture's superficial word of comfort, but the saving hand of grace, and the empowering hand of discipleship that allow us to see through the web of our violent culture and to work on skills and insight adequate to the challenge of standing up to the 'culture of violence' in our life and ministry.

An activity based on the popular book *Getting to Yes* shows how children in our culture are socialized into flawed, one-sided ways of addressing conflict, what Fischer and Ury term "soft" and "hard" negotiating styles. Examining these methods helps us to better appreciate the conceptual advance of what Fisher and Ury call "principled negotiation" and to learn skills from that approach. Such tools and insights alone could dramatically improve how we address conflict in our congregations, communities, and international relations.

Yet for all its power, the approach of Fischer and Ury has several limitations which a biblical perspective can help us transcend. The focus of *Getting to Yes* is on disputes like who owns the apples from the tree on the property line, disputes which we can resolve as neighbors of roughly equal power. A growing body of experience and thought can help us explore a deeper dimension of conflict and violence.

Digging Deeper

To take on the challenge of conflict and violence in our world today, we first need to delve beneath the surface of specific conflicts to get at the reasons why violence is so enduring; for only by getting at those underlying problems can we come up with strategies that have a chance of making a real difference.

Let's begin with some questions: Why does the US have twice the prison population per capita of most other industrialized nations? Why are most conflicts shown on television resolved with force – often violent force – and only a tiny handful with the techniques experts say should be taught in our schools? What should we make of all the grossly violent and sexist computer and video games that are not only widely available but are the best sellers? How can we account for the extremely high rates of domestic violence? How might we explain the growing levels of violence in spectator sports? Why do leaders of both political parties claim deep Christian values but speak mostly of vengeance and the use of superior force when there's a crisis? While politicians, media pundits, and church forums periodically consider such questions, it is very rare to find serious exploration of the deeper issues and realities that underlie them.

For such problems to be as deep-seated as they are, across such a range of our experience, suggests a structural problem. Our culture not only has serious deficiencies dealing with conflict and violence, but by all the evidence, our culture is stuck. And it is stuck in ways the church is uniquely equipped to help out, if we can grasp the gifts of the Gospel that might make such help possible.

Engaging our individual and cultural weaknesses in dealing with conflict and violence has the potential to improve at a minimum the way our congregations and church committees deal with conflict. A more serious effort could help the church play a useful, even transforming role in helping our society grapple with conflict and violence. And such a process, in turn, could revitalize our church.

The problem is that most Christians are working with only a fraction of the resources of our own biblical tradition. To grasp the power of those resources requires a paradigm shift in our thinking comprising at least a half dozen major conceptual advances from what is commonly utilized in the larger culture. That paradigm shift entails a challenge for us; it also contains both the empowerment and the hope we need to achieve it.

Let's start with the limitation we observed in the approach of Fischer and Ury: Many conflicts are caused, held in place, or exacerbated by power imbalances. What does a biblically-grounded perspective on conflict and peacemaking offer? First, it helps to remember that Jesus lived in a culture that was enmeshed in power structures – notably, the Roman occupation, an oppressive structure of temple taxes and rules, and institutionalized gender, ethnic, and class relations that made Jesus' conversation with the woman at the well or choosing a Samaritan hero of a story revolutionary acts. In the opening chapters of *Engaging the Powers*, Walter Wink shows how today – as well as in Jesus' time – these oppressive, institutionalized structures together form a 'domination system' and he offers valuable insights for understanding and confronting those structures. In so doing, he offers us a refreshingly challenging vision of discipleship, of servant leadership.

We often hear the US referred to as a 'Christian' culture, but take a closer look at the foundations of how it deals with violence. Far from dealing with our conflicts out of Jesus' call to discipleship, to servanthood, to *Shalom*, the great majority of conflicts are approached from the stance of what Wink terms "the myth of redemptive violence." This is the belief that justice and an end to violence can be sought through violence, whether in a punitive criminal justice system, or in the rhetoric of the "war on terrorism," or in most action film and video game visions of how to rid the world of some evil. But the worldview or myth of redemptive violence reinforces and reproduces violence in a culture, and because it functions largely on a subconscious level, it is all the more compelling and dangerous. The psycho-dynamics of the great majority of children's cartoons, video games, or films illustrate this myth with great clarity:

Children identify with the good guy so they can think of themselves as good. This enables them to project out onto the bad guy their own repressed anger, violence, rebelliousness, or lust and then vicariously to enjoy their own evil by watching the bad guy initially prevail.... When the good guy finally wins, viewers are then able to reassert control over their own inner tendencies, repress them, and reestablish a sense of goodness without coming to any insight about their own inner evil. The villain's punishment provides catharsis; one forswears the villain's ways and heaps condemnation on him in a guilt-free orgy of aggression. Salvation is found through identification with the hero. (Walter Wink, *The Powers That Be*, 49)

It should be clear that these cartoons, video games, and action films are not just escapist fun. Together they express a belief system in fundamental competition with our culture's supposed Judeo-Christian values. The sheer scale of their impact should give us pause. The average child graduates from high school having spent more time in front of the television set than in the classroom. Not more time than the school conflict resolution program, or civics class, or church youth program, but more time than is spent in all classes!

What church or synagogue can even remotely keep pace with the myth of redemptive violence in hours spent teaching children or in quality of presentation? (Think of the typical children's sermon. How bland by comparison.).... No other religious system has ever remotely rivaled the myth of redemptive violence in its ability to catechize its young so totally. From the earliest age, children are awash in depictions of violence as the ultimate solution to human conflict. (Ibid, page 54)

Our experience of conflict and violence is characterized by what Wink, Rene Girard and others have persuasively argued is a "spiral of violence." We see it every day. The supervisor comes down on the

worker, the worker can't strike back at the source of his frustration so his anger falls on his wife who hits the kids who kick the dog. (And those children, in turn, are more likely to grow up to be abusive themselves.)

The biblical vision thus offers powerful insights into why we are stuck on violence. It has even more to offer on peacemaking, on the way out. The message of Jesus, notably in the Sermon on the Mount, is nothing like the spiritualized and wimpy sort of approach to conflict and violence that I grew up with as a Lutheran and which is still an all too prevalent stereotype. For Jesus offers a genuine alternative to the myth of redemptive violence, an alternative to the false dichotomy of "fight or flight." By looking to the historical context of Jesus' teachings we see that he was speaking to the powerless, the oppressed. And he offered them a way to stand up to the Romans, to assert their humanity and to transform their society through love. Jesus called them to act in powerful and creative ways to transform oppressive and violent situations.

The full impact of what Wink and others have done to recover a biblically-grounded response to conflict and injustice is developed in what Wink calls "Jesus' Third Way." He shows how Jesus offers not only a different approach to conflict, but a radically more useful and compelling perspective on *power* as well. That perspective has influenced the most creative theories and actions on the ethical use of power from Penn, Woolman, and Ballou, to Tolstoy, Gandhi, and King. [In fact, as Gandhi struggled to develop a truly moral approach to conflict, he first found it expressed in the Way of Jesus, particularly the Sermon on the Mount, and only later was able to see those insights more deeply in the Bhagavad Gita of his own tradition.]

There is still more to what can be learned from the biblical tradition as explored in Wink and in training programs like the ELCA's "Equipping for Peacemaking" or "Living Faithfully in a Violent World," Lutheran Peace Fellowship's "Leadership Training in Peacemaking," or Pace e Bene's "From Violence to Wholeness."

For example, Wink's chapter "On Not Becoming What We Hate" builds his case with a wide range of examples, from the US in Vietnam and the deepening Israeli- Palestinian standoff to how prisons socialize inmates into criminal behavior or how Western methods of fighting malaria have increased its incidence over 100 times. He notes that groups like Alcoholics Anonymous, or cancer support networks have evolved methods that are more successful and sustainable than what they have replaced.

In "The Acid Test: Loving Enemies," Wink develops the insight that we can learn from our enemies to understand those parts of ourselves that we dislike and to come to know our own tendencies for evil. And through grace, we are offered the possibility of rising above ourselves, the gift to recognize the good and bad in everyone, the ability to see that we are all sinners and that we can change through love.

The more I wrestle with these concepts in our workshops and in my own experiences of conflict, the more it seems that Henri Nouwen is right when he asserts:

If anyone should ask you what are the most radical words in the Gospel, you need not hesitate to reply. "Love your enemies." It is these words that reveal to us most clearly the kind of love proclaimed by Jesus... Love for one's enemy is the touchstone of being a Christian.

By this standard, in dealing with conflict and violence, our culture is stuck. It is in the grip of a worldview that is the antithesis of the Christian view we think we have, a worldview that dominates media depictions of conflict and most responses to violence, one that reinforces and reproduces itself. We are stuck in ways the church is uniquely equipped to help if we can grasp the gifts of the Gospel that might make such help possible.

Those gifts are embodied in the word used by Jesus, the prophets, and the early church: "Shalom." The word itself means far more than simply "peace." *Shalom* fully includes our concepts of "justice," "inclusive community," "wholeness," "healing." And the concept that comes closest to describing how *Shalom* might be achieved in our violent world is "nonviolence," as many of our brightest theologians on the subject have concluded – Walter Wink, Dorothee Soelle, Henri Nouwen, Walter Brueggemann, Susan Thistlethwaite, John Howard Yoder, Mary Evelyn Jegen, Thomas Merton, Dietrich Bonhoeffer, and Jim Douglas, to mention a few. One could list an equal number of secular thinkers.

But for us to realize the potential of nonviolence, we have to get past – and help our congregations and communities work through – the misconceptions and stereotypes that have accumulated around the concept: that compared to violence it is weakness or passivity... that it is less dynamic or interesting than violence ... that nonviolence works on easy conflicts but when things get tough we must resort to violence.... Moreover,

we don't know the potential of nonviolence because in many ways we are just getting started. We are ahead of the crest of the wave and can't see back to the ocean that follows us. It entails a spiritual transformation we must embrace in ourselves and practice in our lives if we want to fully grasp this alternative.

New Hope: The Decade for Peace

In the past decade, a dramatic initiative has gained momentum, one that could help the church grapple with the questions raised here. And we Lutherans are already at the heart of this initiative.

Here's how it started. In 1997, twenty Nobel Peace Prize winners – the largest number ever to get behind a single initiative – launched an appeal. They proposed that the first decade of the new millennium be devoted to tackling the problem of violence, and specifically to teaching "the practical meaning and benefits of nonviolence in our daily lives in order to reduce violence and... build a new culture of nonviolence."

In 1998 and 1999, a resolution in support of the Nobel Appeal was passed by hundreds of congregations, 31 ELCA synods, and churchwide units representing women, global missions, church in society, and higher education and schools. The 1999 ELCA Churchwide Assembly approved the resolution by a wide margin, and an interunit Task Force on the Decade was set up to provide leadership and develop resources. In November of 1998, the UN General Assembly passed a resolution without dissent designating 2001-2010 as "The International Decade for a Culture of Peace and Nonviolence for the Children of the World," and the World Council of Churches and other bodies adopted parallel Decade initiatives. Lutherans have become one of the two or three largest, best organized groups in the US on the Decade for Peace.

The 9/11 tragedy could have been an opportunity to address our culture's inadequate security priorities – not just airport screening and intelligence assessment, but the pitifully small proportion of resources that go to addressing our culture of violence and the ways in which it reinforces and reproduces itself. Instead, we lost our way in responses, supported by politicians across the spectrum, that have exacerbated our situation.

How could the Decade be helpful in recovering a more hopeful approach? The Nobel Peace Appeal (a document of just 21 lines) and the Decade for Peace it launched are significant in at least six ways:

- 1) The Nobel Appeal is entitled "for the children of the world" and begins by observing that "all too many children grow up in a culture of violence... on the streets, in the schools, in family life, and in the community." The approach, "For the children..." has proved to be an extremely powerful means to bring people together across the various divisions that separate us. One thing that parents – Israeli and Palestinian, Blue and Red state – can all agree on is that *our children deserve better than this*.
- 2) The Nobel Appeal takes an unusually broad understanding of our problem, insisting that we address the full depth and range of violence in our society, "physical violence, psychological violence, socio-economic violence, environmental violence, political violence."
- 3) It is a reflection of their grasp of the seriousness of the challenge of violence that the Nobel Laureates and the UN called for a full decade of work (2001-2010) in stark contrast to the two or three weeks of saturation media attention after an event like the Columbine tragedy before it is dropped for the Next Big Story. The Decade shows that the Nobel Laureates understand what we are up against.
- 4) The prestige, integrity, and courage of the Laureates who initiated the Nobel Appeal – people like Nelson Mandela, Aung San Suu Kyi, Mother Teresa, Desmond Tutu, Elie Wiesel, the Dalai Lama, Mairead Corrigan Maguire – help make the Decade for Peace something to take seriously. Peacemaking for them is not an abstract ideal but was forged in some of the most challenging and dangerous conflicts of our time. And they have since been joined by virtually every living Nobel Peace Laureate, which is completely unprecedented.
- 5) While the word "peace" appears in the title of the UN resolution, the Nobel Appeal does not use the word at all; instead it uses the word "nonviolence" six times. This is a conscious decision to ground the work of the Decade in the insights and practical successes of the nonviolent tradition and movements such as those led by Gandhi, King, Day, and Nobel Peace Laureates like those listed above.
- 6) It is significant that the Nobel Appeal understands that violence is not just individual acts of conflict and oppression, and the solution is not just a matter of stopping or punishing those acts. We are – all of us –

immersed in a "culture of violence" that needs to be understood and transformed. This is the significance of the vision and challenge offered by the Nobel Appeal: "together we can build a new culture of nonviolence that can give hope to all humanity and particular the children of the world."

There isn't space to enumerate what has been accomplished because of the Decade for Peace. Significant new projects in countries around the world are addressing domestic violence, racism, conflict education, and street violence. Here's a larger scale example. A number of the participants in the 1999 Decade planning meetings in India felt that for the Decade to attain its potential, it had to reach down into the neighborhood, classroom, church group, and family. We proposed that a "Pledge of Nonviolence" be made a central element of the Decade for Peace. Since then, an unprecedented number of people – over 75 million – have signed the Decade pledge of nonviolence! Many are active in projects in their community.

The Decade for Peace is a particularly hopeful initiative for us as Lutherans. The Decade has the potential to encourage useful activity within our congregations and communities. It offers a context to respond to our culture's limitations in dealing with conflict and violence. The Decade offers an opening to rediscover a neglected dimension of the Gospel, and to experiment with the potent resources it offers for improving our Sunday Schools, youth groups, bible study, and methods of handling conflicts in our church committees and among leaders. We need not stop there. A more serious effort could help our Church play a major, even transforming role in helping our society grapple with conflict and violence. Such service would, in turn, dramatically revitalize our Church. Blessed, indeed, are the peacemakers!



Sources and Further Directions

The quotes from Lutheran leaders on violence and nonviolence that begin this essay are from participants in LPF Leadership Training in Peacemaking workshops as are the *Getting to Yes* and other activities mentioned. See "Peacemaking Workshops" below for more information. The following are drawn largely from LPF resource guides supporting those workshops.

Conflict Resolution, Conflict Transformation

Agreeing and Disagreeing in Love (Mennonite Peace & Justice network, <http://peace.mennolink.org/agree>): concise, biblical program for congregations and committees; ***When You Disagree...*** (Mennonite Conciliation Service), audio tapes and manual for up to 10 sessions on conflict resolution geared to helping members of church groups improve their skills

Families Creating a Circle of Peace (Institute for Peace & Justice, 314/533-4445, www.ipj-ppj.org): booklet geared to the Family Pledge of Nonviolence; IPJ has developed useful curricula, videos, bulletin inserts, manuals, and an e-newsletter; Susan G. Fitzell, ***Free the Children*** (New Society, 1997): fine, helpful conflict education manual for children and youth

Roger Fisher and William Ury, ***Getting to Yes*** (Penguin, 2nd ed., 1994): well-written, widely used book on negotiation skills; William Ury also wrote ***The Third Side*** (Penguin, 2000, ***Getting to Peace***, 1999), an extremely useful contribution

How to be a Bridge in a World Full of Walls (LPF, 206-720-0313 www.lutheranpeace.org): helpful, innovative workshop

John Paul Lederach, ***The Little Book of Conflict Transformation*** (Good Books, 2003): the best introduction on the subject

Marshall Rosenberg, ***Nonviolent Communication, A Language of Compassion*** (PDP, 2003) and ***Speak Peace in a World of Conflict*** (PDP, 2005): exceptionally well-written and concise books which apply the insights of nonviolence to a wide range of conflict resolution and communication issues (see the Center for Nonviolent Communication www.cnvc.org)

Peter Steinke, ***Congregational Leadership in Anxious Times*** and ***Healthy Congregations*** (Alban, 2006; 2007), and Carolyn Schrock-Shenk and Lawrence Ressler, ***Making Peace With Conflict*** (Herald, 1999): helpful, practical introductions on addressing conflicts in the congregation; each is grounded in sound research and practice

Going Deeper

Walter Wink, ***Engaging the Powers*** (AugsburgFortress, 1992): a gold mine of creative insights and useful examples. No book is mentioned more often as having had a fundamental influence on their thinking and spirituality by Lutheran lay leaders and pastors. Wink's ***The Powers that Be*** (Doubleday, 1998) is a briefer version; his ***Jesus and Nonviolence*** (AugsburgFortress, 2003): explores a central theme in these books in 100 pages and offers a variety of new insights.

Robert Herr and Judy Zimmerman Herr, editors, ***Transforming Violence*** (Herald, 1998): among the best anthologies on peacemaking, local to global, including chapters by Dorothee Soelle, Walter Wink, Elise Boulding, and Doug Hostetter

Gregory Baum and Harold Wells, eds., ***Reconciliation of Peoples*** (Orbis, 1997): global anthology of case studies & analysis

Roland Bainton, ***Christian Attitudes Toward War and Peace*** (Abingdon, 1960): seminal survey of biblical and early church sources

Donald Shriver, ***An Ethic for Enemies: Forgiveness in Politics*** (Oxford, 1995): an exceptionally insightful, lucid, and unpretentious study that features five extended case studies

Glen Stassen, ed., *Just Peacemaking: Ten Practices for Abolishing War* (Pilgrim, 1998): essays that cover a wide range of approaches from threat reduction and conflict resolution to direct action

Paul Wee, *American Destiny and the Calling of the Church* (Augsburg Fortress, 2006): a very useful brief survey

Walter Wink, editor, *Peace Is the Way* (Orbis, 2000): the best anthology we've seen, offering a wide array of insights

John Howard Yoder, *The Politics of Jesus* (Eerdmans, rev. ed., 1996): an illuminating exploration of nonviolence in Luke

Peacemaking Workshop Programs and Resources

Leadership Training in Peacemaking (206-720-0313 www.lutheranpeace.org): a Lutheran Peace Fellowship program that has offered more than 400 intro workshops and weekend trainings in dozens of cities. Topics include Biblical Peacemaking, Conflict 101, How to Be a Bridge in a World Full of Walls, Just War, Budget Priorities, Engaging Controversial Issues, etc. LPF's youth program works with student groups and youth leaders offering workshops and other services. LPF has tested over 90 interactive exercises and audiovisuals and published a dozen "Peace Points" resources for leaders.

Center for Nonviolent Communication (800/225-9185, www.cnvc.org): offers a variety of workshops and resources that apply the power and insight of nonviolence to interpersonal conflict resolution, communication, parenting, etc.

Church Innovations Institute (888-223-7909, www.churchinnovations.org): for "Growing Healthier Congregations" training workshops in faith-based conversation on tough issues that move us from fear and avoidance to decision and action in ways that form and shape, enhance and enrich community through conversation with God and each other.

Engage and **From Violence to Wholeness** (Peace Bene Nonviolence Center, www.paceebene.org): remarkable 10-session manuals on the spirituality and practice of nonviolence offering well-crafted activities, brief readings, discussions, and prayers. It has been used by hundreds of churches and groups. In the past six years, 1000 Lutherans have purchased the **FVTW** manual and LPF's supplement. Peace Bene offers workshops, retreats, and training for trainers.

Fellowship of Reconciliation (845-358-4601, www.forusa.org): FOR nonviolence training and **Peacemaker Training Institute** workshops for youth have been among the most useful, and widely available nonviolence workshops in the US.

Help Increase the Peace (American Friends Service Committee, revised edition, 2005): a dynamic, highly participatory, and engaging training program for youth to explore and learn nonviolent skills; AFSC has trainers in 19 states (their newly revised manual is \$30, a 12-minute video rents for \$5; AFSC, 410/323-7200, www.afsc.org)

Institute for Peace and Justice (314-533-4445, www.ipj-ppj.org): has developed a wide range of high-quality workshops, videos, weekly bulletin inserts, an e-newsletter, curricula, books, Pledge of Nonviolence and kits for churches and schools.

Kirkridge Retreat and Study Center, Creating a Culture of Peace Program (610/588-1793, www.kirkridge.org): offers workshops and retreats on nonviolence and peacemaking, public witness experiences, training for trainers, led by outstanding leaders

Living Faithfully in a Violent World: Walking Jesus' Path of Peace (AugsburgFortress, 2001): a superb five-session resource written by activists from the PeaceCenter in San Antonio, with an introduction by Walter Wink. Developed in conjunction with an ELCA workshop program by the same name directed by Loretta Horton sponsored by the Div. for Congregational Ministries.

Religious Peace Fellowships are working within many faith traditions including Baptist, Buddhist, Catholic, Church of God, Disciples, Episcopal, Jewish, Lutheran, Methodist, Muslim, Presbyterian, Quaker, Unitarian, and United Church of Christ. Links to their web sites are on the **Fellowship of Reconciliation** site: www.forusa.org/rpf

The Decade for Peace

The ELCA Interunit Task Force on the Decade for a Culture of Peace (www.elca.org/nonviolence): Building on the ELCA Peace Statement which called for education about nonviolence in our, the Task Force has developed a brochure, worship resource, web site, and the "Equipping for Peacemaking" training program and process

Lutheran Peace Fellowship (206/720-0313, www.LutheranPeace.org): offers workshops, the Nobel Appeal, LPF resolution listing the 31 synods that passed it, and more than a hundred advocacy helps, nonviolence stories, worship materials, and workshop activities like LPF's **Budget Priorities Game** which explores key dynamics underlying our dilemma:

UN Decade for Peace (www3.unesco.org/iycp/): UNESCO is the lead United Nations program working on the Decade, and this site offers many activity reports and resources including the international Pledge of Nonviolence; **The Fellowship of Reconciliation** (www.forusa.org): offers a variety of articles, resources, and activities on nonviolence and the Decade

Parallel efforts to the Decade for Peace: World Council of Churches Decade to Overcome Violence: www.wcc-coe.org
National Council of Churches "Pillars of Peace:" www.uccusa.org Hague Appeal for Peace: www.haguepeace.org

Especially Useful Christian Sources

Karen L. Bloomquist and Ronald W. Duty, *Talking Together as Christians about Tough Social Issues*, and Ronald W. Duty, *Talking Together as Christians Cross-culturally* (AugsburgFortress, 2002, 2004): helpful resources on a crucial topic

Richard Deats, *Martin Luther King, Jr.: Spirit Led Prophet* (New City, 2003): a brief, well-written biography emphasizing King's spiritual dimension; James M. Washington, ed., *I Have a Dream* (HarperCollins, 1995): the best brief MLK anthology, and *A Testament of Hope* (HarperCollins, 1986): a major collection of King's writings; see also volumes by Ansbro, Branch, Cone, Dyson, etc.; Many of King's writings are available at: www.mlkonline.org and www.Stanford.edu/group/King

Rene Girard, *Violence and the Sacred* (Johns Hopkins Univ. Press, 1977): Wink's discussion of Girard (chap. 7 of *Engaging the Powers*) makes accessible Girard's provocative view of sacrifice and the role of the scapegoat in Biblical times and our own.

George S. Johnson, *Beyond Guilt* a useful brief overview for deeper Christian involvement in peace and justice activity

Patrick R. Keifert, Patricia Taylor Ellison, and Ronald W. Duty, "Growing Healthier Congregations: How to talk together when nobody is listening -- a video workshop," (Church Innovations Institute, 1997; also available through AugsburgFortress)

Cynthia Moe-Lobeda, *Healing a Broken World: Globalization and God* and *Public Church* (AugsburgFortress, 2002, '04)

Henri Nouwen, *The Road to Peace* (Orbis, 1998): a wonderful collection of published and unpublished writings on peace

Larry Rasmussen, *Dietrich Bonhoeffer—His Significance for North Americans* (Fortress, 1990 especially chap. 3), and *Dietrich Bonhoeffer: Reality and Resistance* (Abingdon, 1972): explore Bonhoeffer's insight on nonviolence

others: Walter Brueggeman, *Prophetic Imagination* (AugsburgFortress, 2000); Daniel Buttry, *Peace Ministry: Handbook for Local Churches*, (Judson, 1995); John de Gruchy, *Reconciliation: Restoring Justice* (AugsburgFortress, 2003); James Douglass, *The Nonviolent Coming of God* (Orbis, 1991); *For the Peace of the Whole World, Five Bible Studies in Just Peacemaking* (Augsburg Fortress, also available from LPF); Ann Hafften, *Water from the Rock* (AugsburgFortress, 2003); Dennis A. Jacobsen, *Doing Justice: Congregations and Community Organizing* (AugsburgFortress, 2001); Mary Evelyn Jegen, *A New Moment*; William Klassen, *Love of Enemies* (Fortress, 1984); Richard McSorley, *New Testament Basis of Peacemaking* (Herald, 1979); Ronald Sider, *Nonviolence* (Word, 1989), Thomas Merton, *The Nonviolent Alternative* (Farrar, Strauss & Giroux, 1980); Cheryl J. Sanders, *Empowerment Ethics for a Liberated People* (Augsburg Fortress, 1995); Daniel Smith-Christopher, ed., *Subverting Hatred* (Orbis, 1998); Susan Thistlethwaite, *A Just Peace Church* (UCC, 1987); Willard Swartley, ed., *Love of Enemy and Nonretaliation in the New Testament* (WJKP, 1992); Gerard Vanderhar, *Active Nonviolence and Enemies and How to Love Them* (23rd Publ.); Sharon Welch, *After Empire* (AugsburgFortress, 2004)

Worship Resources

Bill Kellerman, *Seasons of Faith and Conscience* (Orbis, 91): superb exploration of peace with justice throughout the church year

Jim McGinnis, *Call to Peace* (Liguori Press, 1998): 52 fine meditations on peace themes, with resource listings (www.ipj-ppj.org)

Jack Nelson Pallmeyer and Bret Hesla, *Worship in the Spirit of Jesus* (Pilgrim, 2005): reclaiming Jesus as peacemaker in liturgies

Peace Worship Resources (Lutheran Peace Fellowship, \$6): sixty pages of prayers, songs, litanies, sermons, and complete services

Cindy Pile, ed., *Our Prayers Rise Like Incense* (Pax Christi, www.paxchristi.org): fifty complete liturgies on peace and justice themes.

others: Walter Brueggemann, *Praying the Psalms* (SMP, 1982); Gary Davidson, ed., *Banquet of Praise*: 300 prayers, hymns. (Bread for the World, 1990, www.bread.org); Geoffrey Duncan, *Timeless Prayers for Peace* (Pilgrim, 2003); Marian Wright Edelman, ed., *Guide My Feet* (Beacon, 1995); Anthony Gittins, *Heart of Prayer* (Collins); Mary Lou Kownacki, ed., *Fire of Peace* (Pax Christi, 1992); Martin Luther King, Jr., *Strength to Love*, sermons (Augsburg, 1965/1981); Jim McGinnis, *Journey Into Compassion* (Crossroads, 1993); Henri Nouwen, *Show Me the Way* (Crossroad, 1992); James Brockman, ed., *The Violence of Love* (Harper, 1998) and *Voice of the Voiceless* (Orbis, 1983), from sermons of Oscar Romero; Mary Schram, *Extravagant Love* (Augsburg); Desmond Tutu, ed., *African Prayer Book* (Doubleday, 1995); Brian Wren, *Bread of Tomorrow* (Orbis)

Outstanding Secular Perspectives on Nonviolence

Joan Bondurant, *Conquest of Violence* (Calif., 1965): an unusually clear and penetrating exploration of Gandhi's genius

Cynthia Enloe, *Maneuvers... Militarizing Women's Lives* (Calif., 2000): an insightful survey of the impact of militarism on women's lives by the author of such ground-breaking books as *Bananas, Beaches and Bases* and *Does Khaki Become You?*

Staughton and Alice Lynd, eds., *Nonviolence in America* (Orbis, 1995): a fine anthology with a superb historical introduction

Pam McAllister, ed., *Reweaving the Web of Life* (New Society, 1982): a rich collection of essays on women and nonviolence

Colman McCarthy, *All of One Peace: Essays on Nonviolence* (Rutgers, 1994) and *I'd Rather Teach Peace* (Orbis, 2002): thoughtful and humane articles by one of the best teachers of nonviolence; many originated as *Washington Post* columns.

Thomas Merton, ed., *Gandhi on Nonviolence* (New Directions, 1964): brief quotations with a fine intro by Merton; for more lengthy passages: Homer Jack, ed., *The Gandhi Reader* (Grove, 1994) and Louis Fischer, ed., *The Essential Gandhi* (Vintage, 1962); good websites: www.mkgandhi.org www.GandhiInstitute.org www.gandhiserve.com

Bill Moyer, et al, *Doing Democracy* (New Society, 2001): on social movement organizing and how change takes place

Michael Nagler, *Is There No Other Way: The Search for a Nonviolent Future* (Berkeley Hills, 2001): a valuable recent overview for the general reader by the author of *America Without Violence** (Island, 1982);

Marshall Rosenberg, *We Can Work It Out, Parenting from Your Heart, Getting Past The Pain Between Us, Teaching Children Compassionately*, booklet series by the author of ***Nonviolent Communication*** (Center for Nonviolent Com., www.cnvc.org)

K. Louise Schmidt, ***Transforming Abuse*** (New Society, 1995): on nonviolent responses to abuse of women and children

Gene Sharp, ***Politics of Nonviolent Action*** (3 volumes, Porter Sargent, 1973): the magnum opus of a key figure in the development of modern theory and practice of nonviolence; the middle volume consists largely of a detailed elaboration of 198 distinct tactics and strategies of nonviolence while volumes 1 and 3 include many stories of nonviolence in action

William Ury, ***The Third Side: How We Fight and How We Can Stop*** (Viking Penguin, 1999, 2000) and editor, ***Must We Fight? A New Perspective on Violent Conflict and Its Prevention*** (Jossey-Bass, 2002)

Patty Wipfler, exceptional "Listening to Children" booklet series on parenting (Hand in Hand, www.handinhandparenting.org)

Others: Elise Boulding, ***Cultures of Peace*** (Syracuse, 2000); Selwyn Bruyn and P.M. Rayman, eds., ***Nonviolent Action and Social Change*** (Irvington, 1981); George Lakey, ***Powerful Peacemaking*** (New Society, 1987); Chaiwat Satha-Anand and Michael True, eds., ***Frontiers of Nonviolence*** (available from PJSA, www.peacejusticestudies.org); Jonathan Schell, ***The Unconquerable World***, (Holt, 2003); James Tracy, ***Direct Action*** (Chicago); Stephen Zunes et al, ***Nonviolent Social Movements*** (Blackwell)

Stories and Case Studies of Nonviolence

William Ackerman and Jack DuVall, ***A Force More Powerful*** (St. Martin's, 2000, www.aforcemorepowerful.org): companion volume to the celebrated 6-part PBS video series narrated by Ben Kingsley exploring successful nonviolent movements on 5 continents; the book examines additional case studies and provides useful background, extensive analysis, and photos.

Robert Cooney and Helen Michalowski, ***Power of the People*** (New Society Publishers, 1987): a wonderful illustrated history of nonviolence in the U.S. covering a remarkable number of the key events, leaders, and theorists

Richard Deats, ***Mahatma Gandhi*** (New City Press, 2005), and Eknath Easwaran, ***Gandhi the Man*** (Nilgiri, rev. ed., 1997): superb brief biographies emphasizing Gandhi's spiritual grounding; Stanley Wolpert, ***Gandhi's Passion*** (Oxford, 2001): a wonderful new full-length biography; see other helpful studies by Judith Brown, Pico Iyer, Louis Fischer, Gene Sharp...

Eknath Easwaran, ***A Man to Match His Mountains*** (Nilgiri, 1986): illustrated biography of Badshah Khan, Muslim nonviolent hero

Pam McAllister, ***You Can't Kill the Spirit*** and ***This River of Courage*** (New Society, 1988, 1991): terrific stories on women and nonviolence by the editor of ***Reweaving the Web of Life***, a seminal anthology of essays by women on nonviolence

Philip McManus & Gerald Schlabach, eds., ***Relentless Persistence: Nonviolent Action in Latin America*** (New Society, 1991)

People Building Peace: 35 Inspiring Stories from Around the World (ECCP, IFOR, 1999, available from www.forusa.org)

The Wall of Hope (206/720-0313, www.lutheranpeace.org): richly-illustrated LPF exhibit of 120 nonviolent heroes and movements throughout history, used at over 500 schools and conferences; free 'how to' kit with text, tips, photos, sources

Jim Wallis and Joyce Hollyday, ***A Cloud of Witnesses*** (Orbis, 1991): fine profiles of peace heroes by two *Sojourners* leaders

Others: Joan Chittister, ***Passion for Life*** (Crossroad, 1998); Charles deBenedetti, ***Peace Heroes*** (Indiana, 1986) and ***The Peace Reform in American History**** (Indiana, 1980); Todd Gittlin, ***The Sixties*** (Bantam, 1987); Vincent Harding, ***Hope and History*** (Orbis, 1990); Brennan R. Hill, ***Eight Spiritual Heroes*** (St. Anthony Messenger Press, 2002); Arthur Laffin & Anne Montgomery, ***Swords into Plowshares*** (Harper, 1987); Mary Ann Luke, ed., ***Pilgrims and Seekers*** (Pax Christi, 1990); Milton Meltzer, ***Ain't Gonna Study War No More*** (Harper, 2003); Michael True, ***Justice Seekers, Peace Makers*** and ***To Construct Peace*** (23rd Publ., 1985, '92); Kathryn Watterston, ***Not By the Sword*** (S&S, 1993); Fred Wilcox, ***Uncommon Martyrs*** (Addison Wesl, 1991); Munib Younan, ***Witnessing for Peace*** (AugsburgFortr, 1903). Also accounts by and about Aung San Suu Kyi, Dan and Phillip Berrigan, Dietrich Bonhoeffer, Cesar Chavez, Dorothy Day, David Dellinger, Jean Donovan, Muriel Lester, John Lewis, Nelson Mandela, Thomas Merton, A.J. Muste, Rosa Parks, William Penn, Helen Prejean, Oscar Romero, Desmond Tutu, Andrew Young, and many others.

Many of these resources offer helpful bibliographies. See also resources guides such as "Transforming Our World" or "Conflict Transformation, Nonviolence, and Justice" from the Peace & Justice Resource Center (pjrcbooks@hotmail.com <http://pjrcbooks.tripod.com>); and research sources like Roger Powers and William Vogele's encyclopedia of nonviolence, ***Protest, Power and Change*** (Garland, 1997).



On the author: As national coordinator of Lutheran Peace Fellowship, Glen Gersmehl directs LPF's Leadership Training in Peace-making program which has offered over 400 workshops on issues discussed here. Mr. Gersmehl's peacemaking experience includes ten year's work as an organizer and educator in the highest crime areas of NY City and Oakland and a key role in the passage of a major arms control treaty in the US Senate. He co-led a study trip on the effects of war in Central America, and directed the largest efforts in the US to gain support for the UN Decade for Peace. His experience led to his being asked to serve as US delegate to the UN Decade for Peace planning process held in India. He serves on the ELCA Interunit Task Force on the Decade for Peace as well as other national committees. He previously taught in and coordinated a university peace studies program and directed global, multi-cultural, and conflict studies for 80 schools. Glen's graduate degree is in conflict and international security from Harvard's Kennedy School of Government. He has written many articles, been interviewed on over 300 radio and television programs, and presented testimony or worked as a consultant for twenty government agencies and legislative committees, and for policy groups such as the Federation of American Scientists. To comment on this article or for further resources or information please contact:

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