

The Challenge of Peace Continues in an Age of New Technologies



*If this day you only knew what makes for peace—
but now it is hidden from your eyes.*

Luke 19:42

*Blessed are the peacemakers for they shall be called
children of God.*

Matthew 5:9

*But I say to you that hear, Love your enemies, do good to those
who hate you, bless those who curse you, pray for those who
abuse you. If you love those who love you, what credit is that to
you? For even sinners love those who love them. And if you do
good to those who do good to you, what credit is that to you? For
even sinners do the same.*

Luke 6:27-32



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Parish Bulletin Education Series for April and May 2013

Catholic Social Teaching on Peace:

Pacem in Terris (April 1963) and

The Challenge of Peace: God's Promise and Our Response (May 1983)



April 14

50 Years of Catholic Teaching on Peace: *Pacem in Terris (Peace on Earth)*

"The warning of Pius XII still rings in our ears: *Nothing is lost by peace; everything may be lost by war.*" (Pacem in Terris #116 papal encyclical 1963)

Reflect: What does Pope Pius XII mean?

April 21

50 Years of Catholic Teaching on Peace: *Pacem in Terris (Peace on Earth)*

"This is the peace which we implore of Him with the ardent yearning of our prayer. May he banish from the hearts of men whatever might endanger peace. May he transform them into witnesses of truth, justice and brotherly love. May he enlighten the rulers of peoples so that in addition to their solicitude for the proper welfare of their citizens, they may guarantee and defend the great gift of peace. May he enkindle the wills of all so that they may overcome the barriers that divide, cherish the bonds of mutual charity, understand others, and pardon those who have done them wrong. By virtue of His action, may all peoples of the earth become as brothers, and may the most longed-for peace blossom forth and reign always among them." (Pacem in Terris #171 papal encyclical 1963)

Reflect: In what practical ways can we be witnesses of truth, justice, love?

April 28

50 Years of Catholic Teaching on Peace: *Pacem in Terris (Peace on Earth)*

"In fact, there can be no peace between men unless there is peace within each one of them, unless, that is, each one builds up within himself the order wished by God." (Pacem in Terris #165 papal encyclical 1963)

Reflect: How do we build peace within ourselves?

May 5

50 Years of Catholic Teaching on Peace: *The Challenge of Peace: God's Promise and Our Response*

The Catholic tradition has always understood the meaning of peace in positive terms. Peace is both a gift of God and a human work. It must be constructed on the basis of central human values: truth, justice, freedom, and love. The Pastoral Constitution states the traditional conception of peace: Peace is not merely the absence of war. Nor can it be reduced solely to the maintenance of a balance of power between enemies. Nor is it brought about by dictatorship. Instead, it is richly and appropriately called "an enterprise of justice" (Is. 32:17). Peace results from that harmony built into human society by its divine founder and actualized by men as they thirst after ever greater justice. (*The Challenge of Peace: God's Promise and Our Response* #68 U.S. Catholic Bishops 1983)

Reflect: What is my response to God's promise of peace?

May 12

50 Years of Catholic Teaching on Peace:

The Challenge of Peace: God's Promise and Our Response

As we have already noted, however, the protection of human rights and the preservation of peace are tasks to be accomplished in a world marked by sin and conflict of various kinds. The Church's teaching on war and peace establishes a strong presumption against war which is binding on all; it then examines when this presumption may be overridden, precisely in the name of preserving the kind of peace which protects human dignity and human rights. (*The Challenge of Peace: God's Promise and Our Response* #70 U.S. Catholic Bishops 1983)

Reflect: What is my response to God's promise of peace?

May 19

50 Years of Catholic Teaching on Peace:

The Challenge of Peace: God's Promise and Our Response

The Christian has no choice but to defend peace, properly understood, against aggression. This is an inalienable obligation. It is the how of defending peace which offers moral options. We stress this principle again because we observe so much misunderstanding about both those who resist bearing arms and those who bear them. (*The Challenge of Peace: God's Promise and Our Response* #73 U.S. Catholic Bishops 1983)

Reflect: What is my response to God's promise of peace?

May 26

50 Years of Catholic Teaching on Peace:

The Challenge of Peace: God's Promise and Our Response

While the just-war teaching has clearly been in possession for the past 1,500 years of Catholic thought, the "new moment" in which we find ourselves sees the just-war teaching and non-violence as distinct but interdependent methods of evaluating warfare. They diverge on some specific conclusions, but they share a common presumption against the use of force as a means of settling disputes. (*The Challenge of Peace: God's Promise and Our Response* #120 U.S. Catholic Bishops 1983)

Reflect: What is my response to God's promise of peace?

Passages from the Challenge of Peace: God's Promise and Our Response



The Catholic Tradition of Peace

"The Catholic tradition has always understood the meaning of peace in positive terms. Peace is both a gift of God and a human work. It must be constructed on the basis of central human values: truth, justice, freedom, and love. The Pastoral Constitution states the traditional conception of peace: Peace is not merely the absence of war. Nor can it be reduced solely to the maintenance of a balance of power between enemies. Nor is it brought about by dictatorship. Instead, it is richly and appropriately called "an enterprise of justice" (Is. 32:17). Peace results from that harmony built into

human society by its divine founder and actualized by men as they thirst after ever greater justice." [68]

"Pope John Paul II's 'World Day of Peace Message 1982' Peace cannot be built by the power of rulers alone. Peace can be firmly constructed only if it corresponds to the resolute determination of all people of good will." [60]

Just War or Nonviolence?

"As we have already noted, however, the protection of human rights and the preservation of peace are tasks to be accomplished in a world marked by sin and conflict of various kinds. The Church's teaching on war and peace establishes a strong presumption against war which is binding on all; it then examines when this presumption may be overridden, precisely in the name of preserving the kind of peace which protects human dignity and human rights." [70]

"We believe work to develop non-violent means of fending off aggression and resolving conflict best reflects the call of Jesus both to love and to justice. Indeed, each increase in the potential destructiveness of weapons and therefore of war serves to underline the rightness of the way that Jesus mandated to his followers. But, on the other hand, the fact of aggression, oppression and injustice in our world also serves to legitimate the resort to weapons and armed force in defense of justice. We must recognize the reality of the paradox we face as Christians living in the context of the world as it presently exists, we must continue to articulate our belief that love is possible and the only real hope for all human relations, and yet accept that force, even deadly force, is sometimes justified and that nations must provide for their defense." [78]

"While the just-war teaching has clearly been in possession for the past 1,500 years of Catholic thought, the "new moment" in which we find ourselves sees the just-war teaching and non-violence as distinct but interdependent methods of evaluating warfare. They diverge on some specific conclusions, but they share a common presumption against the use of force as a means of settling disputes." [120]

Both find their roots in the Christian theological tradition; each contributes to the full moral vision we need in pursuit of a human peace. We believe the two perspectives support and complement one another, each preserving the other from distortion. Finally, in an age of technological warfare, analysis from the viewpoint of non-violence and analysis from the viewpoint of the just-war teaching often converge and agree in their opposition to methods of warfare which are in fact indistinguishable from total warfare. [121]

On War and Arms

No Christian can rightfully carry out orders or policies deliberately aimed at killing non-combatants. [66]

213. It is a tragic fact that U.S. arms sales policies in the last decade have contributed significantly to the trend the Holy Father deplors. We call for a reversal of this course. The United States should renew

earlier efforts to develop multilateral controls on arms exports, and should in this case also be willing to take carefully chosen independent initiatives to restrain the arms trade. Such steps would be particularly appropriate where the receiving government faces charges of gross and systematic human rights violations. [213]

Therefore, with Pope John Paul II we declare: Today, the scale and the horror of modern warfare -- whether nuclear or not--makes it totally unacceptable as a means of settling differences between nations. War should belong to the tragic past, to history it should find no place on humanity's agenda for the future. [94] Reason and experience tell us that a continuing upward spiral, even in conventional arms, coupled with an unbridled increase in armed forces, instead of securing true peace will almost certainly be provocative of war. (#219)

On Nonviolence

Non-violent means of resistance to evil deserve much more study and consideration than they have thus far received. There have been significant instances in which people have successfully resisted oppression without recourse to arms.[96] Non-violence is not the way of the weak, the cowardly, or the impatient. Such movements have seldom gained headlines, even though they have left their mark on history. The heroic Danes who would not turn Jews over to the Nazis and the Norwegians who would not teach Nazi propaganda in schools serve as inspiring examples in the history of nonviolence. (#223)

Pope Paul VI summarized classical Catholic teaching in his encyclical, *The Development of Peoples*: "Peace cannot be limited to a mere absence of war, the result of an ever precarious balance of forces. No, peace is something built up day after day, in the pursuit of an order intended by God, which implies a more perfect form of justice among men and women." [100] (#234)

One Human Family

...The truth that the globe is inhabited by a single family in which all have the same basic needs and all have a right to the goods of the earth is a fundamental principle of Catholic teaching which we believe to be of increasing importance today. [202]

We are living in a global age with problems and conflicts on a global scale. Either we shall learn to resolve these problems together, or we shall destroy one another. [244]

Consistent Life Ethic

No society can live in peace with itself, or with the world, without a full awareness of the worth and dignity of every human person, and of the sacredness of all human life (Jas. 4:1-2). When we accept violence in any form as commonplace, our sensitivities become dulled. When we accept violence, war itself can be taken for granted. [285]

Our Call

...we urge every diocese and parish to implement balanced and objective educational programs to help people at all age levels to understand better the issues of war and peace. (#280)

In the words of our Holy Father, we need a "moral about face."The whole world must summon the moral courage and technical means to say "no" to nuclear conflict; "no" to weapons of mass destruction; "no" to an arms race which robs the poor and the vulnerable; and "no" to the moral danger of a nuclear age which places before humankind indefensible choices of constant terror or surrender. Peacemaking is not an optional commitment. It is a requirement of our faith. We are called to be peacemakers, not by some movement of the moment, but by our Lord Jesus. The content and context of our peacemaking is set, not by some political agenda or ideological program, but by the teaching of his Church. [333]

Source: Peace Subcommittee, Diocesan Public Policy Committee, Rochester, NY, 2013

Passages from PACEM IN TERRIS

ENCYCLICAL OF POPE JOHN XXIII

ON ESTABLISHING UNIVERSAL PEACE IN TRUTH, JUSTICE, CHARITY, AND LIBERTY

APRIL 11, 1963



...to the Clergy and Faithful of the entire Catholic World, and to all Men of Good Will.

Any human society, if it is to be well-ordered and productive, must lay down as a foundation this principle, namely, that every human being is a person, that is, his nature is endowed with intelligence and free will. By virtue of this, he has rights and duties of his own, flowing directly and simultaneously from his very nature. These rights, are therefore universal and inviolable. [8]

Beginning our discussion of the rights of man, we see that every man has the right to life, to bodily integrity, and to the means which are necessary and suitable for the proper development of life. These means are primarily food, clothing, shelter, rest, medical care, and finally, the necessary social services. Therefore a human being also has the right to security in cases of sickness, inability to work, widowhood, old age, unemployment, or in any other case in which he is deprived of the means of subsistence through no fault of his own. [11]

For any human society that is established on the sole basis of force must be regarded as simply inhuman, inasmuch as the freedom of its members is repressed, when in fact they should be provided with appropriate incentives and means for developing and perfecting themselves. [34]

Since women are becoming ever more conscious of their human dignity, they will not tolerate being treated as inanimate objects or mere instruments, but claim, both in domestic and in public life, the rights and duties that befit a human person. [41]

Justice, right reason and humanity, therefore, urgently demand that the arms race should cease; that the stockpiles that exist in various countries should be reduced equally and simultaneously by the parties concerned; that the nuclear weapons should be banned; and that a general agreement should eventually be reached about progressive disarmament and an effective method of control. [112]

The warning of Pius XII still rings in our ears: "Nothing is lost by peace; everything may be lost by war." [116]

In fact, there can be no peace between men unless there is peace within each one of them, unless, that is each one builds up within himself the order wished by God." [165]

This is the peace which we implore of Him with the ardent yearning of our prayer. May he banish from the hearts of men whatever might endanger peace. May he transform them into witnesses of truth, justice and brotherly love. May he enlighten the rulers of peoples so that in addition to their solicitude for the proper welfare of their citizens, they may guarantee and defend the great gift of peace. May he enkindle the wills of all so that they may overcome the barriers that divide, cherish the bonds of mutual charity, understand others, and pardon those who have done them wrong. By virtue of His action, may all peoples of the earth become as brothers, and may the most longed-for peace blossom forth and reign always among them. [171]

Source: Peace Subcommittee, Diocesan Public Policy Committee, Rochester, NY, 2013

Prayers of Petition for Peace



April 14: That our nation will work sincerely to create peace everywhere in the world, avoiding aggression and embracing understanding.

We pray to the Lord.

April 21: That all people of good will take to heart the message of Pope John XXIII and allow God to banish from our hearts whatever might endanger peace and transform us into witnesses of truth, justice and brotherly love.

We pray to the Lord.

April 28: That we will lead our children and young people in the ways of love and peace as Jesus has taught us, showing them examples of nonviolence and respect for all people.

We pray to the Lord.

May 5: That, led by the example of Jesus the peacemaker, Christians will answer the call to build harmony throughout the world, especially where there is disorder and strife. *We pray to the Lord.*

May 12: That government leaders all over the world work together to ensure the protection of human rights, reduce poverty and encourage a respect for the dignity of all people. *We pray to the Lord.*

May 19: For people who are serving in the armed forces around the world, that they may return home safe and whole in mind, body, and spirit. *We pray to the Lord.*

May 26: For peacemakers around the world, that their courage and faith will be sustained, and that many will follow their example. *We pray to the Lord.*

Additional options:

For the people of the Middle East, that they may soon find ways to order and peace in their own nations, and become secure and self-determining. *We pray to the Lord.*

For refugees everywhere, especially those threatened by violence, that there will be loving and brave disciples of Jesus to bring them peace, dignity, and hope. *We pray to the Lord.*

That all countries may seek peaceful and just relations with other nations. *We pray to the Lord.*

Source: Peace Subcommittee, Diocesan Public Policy Committee, Rochester, NY, 2008

Resources for Campus and Youth Ministers: The Challenge of Conscience



Today's young people receive a lot of mixed messages about morality. They are bombarded with media messages that may challenge their ability to choose between right and wrong. Yet the choices they make in their teens and young adult years- about being sexually active, the use of drugs and alcohol, career choices, whether to join the military - will influence the rest of their lives. A strong foundation in conscience formation can help them sort out what they believe and how it applies to whatever challenging situations they face.

Although young people are usually familiar with Church teachings on making healthy choices for their bodies, many are not aware that the Catholic Church has much to say about war and nonviolence. We do our young people a great disservice if they enter adulthood without ever having the opportunity to reflect on how a Catholic responds to a call to war. The Church calls us all to be peacemakers and recognizes that military service in defense of peace may be part of that obligation. But if the war and the means that are being used to fight the war are unjust, a Catholic is equally obliged to resist. Here are some suggestions for initiating conversation on issues of conscience regarding war and nonviolence:

Challenge young people to read a church document on peace, war or nonviolence and discuss what they learn in light of conscience formation. The annual World Day of Peace Messages may be more accessible than the longer *Pacem in Terris* and *The Challenge of Peace*. Be sure "just war" principles are included in the conversation.

Consider the readings in light of these two quotes from the encyclical and the Pastoral Letter:

- "The warning of Pius XII still rings in our ears: Nothing is lost by peace; everything may be lost by war." (*Pacem in Terris* #116 papal encyclical 1963)
- "The Church's teaching on war and peace establishes a strong presumption against war which is binding on all; it then examines when this presumption may be overridden, precisely in the name of preserving the kind of peace which protects human dignity and human rights. (*The Challenge of Peace: God's Promise and Our Response* #70 U.S. Catholic Bishops 1983)

Watch Franz Jagerstatter: *A Man of Conscience*, a 30 minute video about a modern Catholic saint who stood up to the Nazis and his own bishop to resist fighting in Hitler's army. Consider these questions:

- How did Franz' faith affect his decision to refuse to serve in Hitler's army?
- Why did Franz' pastor and bishop oppose his decision? Who do you think was right? Why?
- Franz' decision came at great cost to his wife and small children. Was that right? Fair? Just?
- What if Franz was American and refusing to fight for the Allies? Could he still be right?

Additional Youth Resources

From the Catechism of the Catholic Church:

1778 Conscience is a judgment of reason whereby the human person recognizes the moral quality of a concrete act that he is going to perform, is in the process of performing, or has already completed. In all he says and does, man is obliged to follow faithfully what he knows to be just and right. It is by the judgment of his conscience that man perceives and recognizes the prescriptions of the divine law.

1785 In the formation of conscience the Word of God is the light for our path,³ we must assimilate it in faith and prayer and put it into practice. We must also examine our conscience before the Lord's Cross. We are assisted by the gifts of the Holy Spirit, aided by the witness or advice of others and guided by the authoritative teaching of the Church.⁴

From "Forming Consciences for Faithful Citizenship"

How Do I Form My Conscience?

- 1) When examining any issue or situation, we must begin by being open to the truth and what is right.
- 2) We must study Sacred Scripture and the teaching of the Church.
- 3) We must examine the facts and background information about various choices.
- 4) We must prayerfully reflect to discern the will of God.

The United States Catholic Catechism for Adults adds:

- 5) The prudent advice and good example of others support and enlighten our conscience.
- 6) The authoritative teaching of the Church is an essential element.
- 7) The gifts of the Holy Spirit help us develop our conscience.
- 8) Regular examination of conscience is important as well.

More Resources

Franz Jagerstatter: A Man of Conscience available through the Diocesan AV Library

Pax Christi USA, the Catholic peace movement: <http://paxchristiusa.org/>

The Catholic Peace Fellowship: <http://www.catholicpeacefellowship.org/index.html>

Source: Peace Subcommittee, Diocesan Public Policy Committee, Rochester, NY, 2013

Pax Christi International Statement on Drones

December 3, 2012



The increased use of Remotely Piloted Air Systems (RPAs) - also called unmanned aerial vehicles (UAVs) or drones - has inaugurated a new phase in modern warfare and is raising grave moral and legal questions that deserve immediate attention. Pax Christi International has given serious consideration to different perspectives on this issue and is persuaded that the use of these armed unmanned vehicles as weapons should be prohibited.

1. Pax Christi's opinion refers specifically to the use of RPAs (or UAVs) as weapons and does not preclude their deployment for some non-military, non-human surveillance purposes such as the monitoring of power or gas lines, infrastructure inspections, air quality management, resource monitoring, communication or broadcast services or monitoring human rights abuses. Although not the focus of this statement, concerns about the invasion of privacy using drone technology for human surveillance, including civilian purposes such as law enforcement or border control, must be taken very seriously.
2. According to advocates, the use of robots and unmanned systems increases the safety of civilians during military operations. Despite U.S. government claims that drone operators can distinguish an al Qaeda terrorist from innocent civilians, recent studies present significant evidence that US drone strikes have killed hundreds of civilians and injured many more. Furthermore, the 24-hour-a-day hovering by drones over communities unable to protect themselves in any way has terrorized men, women, and children; caused tremendous anxiety and psychological trauma among civilian communities; and disrupted essential community activities such as school and tribal dispute-resolution efforts. Evidence in a recent Stanford Law School/ NYU study suggests that U.S. drone strikes have undermined U.S. relationships in the region, especially with Pakistanis, facilitated recruitment to violent non-state armed groups and motivated further violent attacks. Furthermore, a serious lack of government transparency about drone strikes hampers ongoing monitoring and public accountability.

Some of the most serious questions about the use of lethal drone technology relate to the rule of law. The U.S. government has failed to make public the legal basis for its program of targeted assassinations and is setting dangerous precedents for other governments, including repeated likely violations of other nations' sovereignty. To execute people without due process or an opportunity to surrender should violate the moral and legal sensibilities of people who claim to believe in the value of every human life and the right to a fair trial. The legality and morality of killing weak targets (or every last potential "enemy") outside of a war zone is itself highly questionable. Furthermore, the objectification of targeted human beings and their remoteness is likely to lower the threshold for using armed violence to resolve conflicts. In the near future, the option of fully autonomous drones or "killer robots," capable of making their

own decisions about killing without a human operator "in the loop" are expected to be seen on the battlefield.⁴ Killing by remote control is deeply offensive to Pax Christi's belief in active nonviolence that is committed to taking on violence rather than inflicting it on others.

4. Pax Christi International continues to emphasize the need to deal with security threats in non-military ways. The use of drones in armed conflict, because they are relatively low in cost and exact few military casualties, will likely increase the move to war and military intervention. We believe that international cooperation in criminal investigations; the arrest and trial of suspected terrorists; investment in human development, jobs, and education; plus dialogue, diplomacy and compromise are more effective routes to sustainable peace and inclusive security and reflect more accurately the kind of people we hope to become.
5. Pax Christi International, in opposing the use of RPAs or drones as weapons, believes that they lower the threshold for resorting to violent force to resolve complex conflicts. In particular we oppose the use of lethal drones for targeted assassinations on what could become a battlefield without borders.
6. Pax Christi International calls on the United States and other governments using drone technology for counterterrorism purposes to cease immediately the use of lethal drones for targeted assassinations; to ensure transparency and accountability related to the use of lethal drones; and to demilitarize counterterrorism strategies.
7. We call on the United Nations to develop binding legal standards based on the principles of international law for the production, use and proliferation of RPAs or drones and to prohibit the use of fully autonomous "killer robot" drones.

<http://paxchristiusa.org/2012/12/03/drones-pax-christi-international-statement-on-drones/>

Teachings on Life, War and Nonviolence

Consistent Life Ethic



In a series of talks in the 1980s, Cardinal Joseph Bernardin outlined a way of thinking that linked many issues together by seeing them through the lens of human dignity. During this time many Catholic activists were organizing against abortion and nuclear war, but activists did not always see these issues as linked. According to Cardinal Bernardin however, "When human life is considered 'cheap' or easily expendable in one area, eventually nothing is held as sacred and all lives are in jeopardy."

The Consistent Life Ethic calls us to a Catholic perspective that transcends political allegiances by not

valuing the life of an unborn child over the life of a born child - both deserve our care and protection. Abortion, the death penalty, war, racism, poverty, euthanasia all cheapen the value of life and deny that all humans were created in God's image.

From Cardinal Bernardin:

I am convinced that the pro-life position of the Church must be developed in terms of a comprehensive and consistent ethic of life....

Precisely because life is sacred, the taking of even one human life is a momentous event.

The dominant cultural fact, present in both modern warfare and modern medicine, which induces a sharper awareness of the fragility of human life is our technology. To live as we do in an age of careening development of technology is to face a qualitatively new range of moral problems.... From the inception of life to its decline, a rapidly expanding technology opens new opportunities for care but also poses new potential to threaten the sanctity of life.

The essential question in the technological challenge is this: In an age when we can do almost anything, how do we decide what we ought to do? The even more demanding question is: In a time when we can do anything technologically, how do we decide morally what we never should do?

Asking these questions along the spectrum of life from womb to tomb creates the need for a consistent ethic of life. For the spectrum of life cuts across the issues of genetics, abortion, capital punishment, modern warfare and the care of the terminally ill. These are all distinct problems, enormously complicated, and deserving individual treatment. No single answer and no simple responses will solve them.

A Consistent Ethic of Life: An American-Catholic Dialogue
Gannon Lecture, Fordham University Joseph Cardinal Bernardin December 6, 1983

The Catholic Nonviolent Tradition

In the nonviolent tradition, followers of Jesus are called to live as he did. Jesus allied himself with the poor, the sick, the outcast and spoke courageously against injustice. He did not use power or weapons to bring about the revolutionary kingdom he described where all would live with justice.

Members of the early Christian communities did not serve in the military because of the prohibition of killing and the requirement to swear allegiance to the emperor considered divine. This began to change when

the Emperor Constantine converted to Christianity and imposed Christianity as the state religion. By 425, Emperor Theodosius required all members of the military to be Christian; hence, the Catholic Church has not been one of the traditional peace churches.

The Catholic Worker Movement in the 20th century, the teaching of Pope John XXIII, and opposition to the Vietnam War were catalysts for a growing trend towards pacifism within the Church. The Second Vatican Council, and later, the U.S. Catholic bishops in *The Challenge of Peace: God's Promise and Our Response* legitimized nonviolence as an appropriate stance for individual Catholics to take and affirmed the right of Catholics to declare themselves conscientious objectors.

Nonviolence is not passive nor does it accept injustice or violence. It often involves courageous confrontation and resistance to those who misuse power. Those who promote nonviolence believe that violence only begets violence. It is also believed that only in actively working for justice and peaceful solutions before the brink of war is reached will alternative solutions to violent conflict be found.

Just War Theory

Only after the age of persecution, when the Roman emperor Constantine converted to Christianity and imposed Christianity upon the Roman Empire as the state religion, did Christians begin to deal with the Dilemma of participation in civil society on a level that might mean military service. Two early Christian philosophers, St. Augustine and St. Thomas Aquinas, put limits on acceptable uses of war by Christians by articulating what has come to be known as the Just War Theory. This theory brings together two conflicting notions; that violence against another is wrong, and that it is an imperfect world where force may be necessary to protect the innocent and preserve order.

Catholic social teaching accepts the right of a country to defend itself when all attempts at peacemaking have failed. Once peacemaking efforts have failed, the Just War Theory puts limitations on the waging of war. A war is permissible when:

1. there is a just cause (protection of innocent life and human rights, preservation of conditions for decent human life)
2. it has been declared by a competent authority (elected government leader) as a last resort
3. there is a strong probability of success, and it is expected that the damage done by the war is proportionate to the expected good.

Once war has been declared, Just War principles put limitations on the conduct of war:

1. proportionality and means that the response to the aggression should be proportional to the aggression
2. Discrimination requires that the lives of innocents should not be targeted

The overriding presumption, however, must always be against war and in favor of peace.

Any form of violence offends the God-given dignity of both the victim and the perpetrator. However, the Church accepts that in our imperfect world there may be times when the greater good is served by using violence as a means to defend the innocent or restore order.

Articles and Books on Peace, Nonviolence and Drones



ARTICLES:

In Harm's Way: Children Born and Unborn Trapped in Wartime, Mary Meehan, *America Magazine*, March 15, 2010

<http://americamagazine.org/issue/5126/article/harms-way>

Flying Blind: U.S. Combat Drones Operate Outside International Law, Mary Ellen O'Connell, *America Magazine*, January 12, 2012

<http://americamagazine.org/issue/729/article/flying-blind>

A Troubling Disconnect, Maryann Cusimano Love, *America Magazine*, March 15, 2010

<http://americamagazine.org/issue/729/article/troubling-disconnection>

Catholic Scholars Weigh Ethics of Military Drones, Scott Alessi, *Our Sunday Visitor*, August 1, 2010, <http://www.osv.com/tabid/7621/itemid/6698/Catholic-scholars-weigh-ethics-of-military-drones.aspx>

Conscience in the Mud, The Editors, *America Magazine*, October 31, 2011

<http://americamagazine.org/issue/792/editorial/conscience-mud>

Do Drones Undermine Democracy, Peter W. Singer, *New York Times*, January 21, 2012

<http://www.nytimes.com/2012/01/22/opinion/sunday/do-drones-undermine-democracy.html?pagewanted=all&r=0>

BOOKS

A Force More Powerful: A Century of Non-Violent Conflict

Peter Ackerman and Jack DuVall, Palgrave Macmillan, 2001

Wrestling with Jesus' Call to Nonviolence in an Evil World: What About Hitler,

Robert W. Brimlow, Brazos Press, 2006

Jesus for President: Politics for Ordinary Radicals,

Shane Claiborne, Zondervan Publishing, 2008

Be Not Afraid: An Alternative to the "War on Terror"

Tom Cordaro, Pax Christi USA, 2008

Peace in the Post-Christian Era, Thomas Merton, Orbis Books, 2004

Spirituality Of The Beatitudes: Matthew's Vision For The Church In An Unjust World
Michael H. Crosby, Orbis, 2005

Disarming the Heart: Toward a Vow of Nonviolence
John Dear, SJ, Herald Press, 1993

Living Peace: A Spirituality of Contemplation and Action
John Dear, SJ, Image, 2004

The Peace Book: 108 Simple Ways to Create a More Peaceful World
Louise Diamond, Conari Press, 2001

The Nonviolent Coming of God
James W. Douglas, Orbis Books, 1991

The Healing Power of Peace and Nonviolence
Bernard Haring, Paulist, 1986

Love Beyond Measure: A Spirituality of Nonviolence
Mary Lou Kowasacki OSB, Pax Christi, 1995

New Testament Basis of Peacemaking
Richard McSorley, SJ, Herald Press, 1985

The Nonviolent Alternative
Thomas Merton, Farrar, Straus and Giroux, 1980

Imagine a World: Poetry for Peacemakers
Compiled by Peggy Rosenthal, Pax Christi USA, 2005

Seeds of Peace: Contemplation and Nonviolence
William Henry Shannon
Crossroad, 1996

The Nonviolent Coming of God
James W. Douglas, Orbis Books, 1991

Prayers for Peace
Robert Runcie and Cardinal Basil Hume, ed., SPCK, 1987

Source: Peace Subcommittee, Diocesan Public Policy Committee, Rochester, NY, 2013

Music on the Topic of Peace



For additional suggestions, check the index in music resources under: peace, love, reconciliation, justice, healing, unity, kingdom, discipleship.

Key: GIA (Gather, Gather Comp, Gather Comp. 2nd ed, Ritual Song, Worship)

OCP (Music Issue, Breaking Bread, JourneySongs, Spirit & Song)

WLP (We Celebrate: Word & Song)

All Who Hunger - GIA resources)

At Evening - David Haas (GIA hymnals)

Awake, O Sleeper, Rise From Death (GIA hymnals)

Bearer of Peace - Farrell (OCP hymnals)

Blest Are They - David Haas (GIA but many hymnals)

Bring Forth the Kingdom - Marty Haugen (GIA hymnals)

Canticle of Zechariah (all hymnals - see Morning Prayer)

Christ Be In Your Senses (Brindgle, Gath. Comp. 2nd ed)

Christ Be Our Light - Farrell (most hymnals)

Diverse in Culture, Nation, Race (GIA hymnals)

Dona Nobis Pacem (traditional; most hymnals)

For the Beauty of the Earth - traditional (most resources)

For the Fruits of This Creation - traditional (OCP & GIA hymnals)

For the Healing of the Nations (most hymnals)

Give Us Your Peace (Mahler, Gath. Comp. 2nd ed)

Go Make a Difference - Angrisano/Tomaszek (OCP hymnals)

God Is Love - Chiusano (OCP hymnals)

God of Day and God of Darkness - Haugen (most hymnals)

He Came Down - Cameroon traditional arr. John Bell (GIA hymnals)

Healer of Our Every Ill - Haugen (GIA hymnals)

Help Us Accept Each Other (GIA hymnals)

Hosea (Gregory Norbet; most resources)

How Can I Keep From Singing (most hymnals)

I Come With Joy (text by Wren (WLP and GIA hymnals)

In Christ There Is No East Or West (most hymnals)

It Came Upon a Midnight Clear (Christmas Carol)

Let There Be Peace on Earth (most hymnals)

Lord, Make Us Servants of Your Peace (WLP hymnals)

Lord of All Hopefulness (Gaelic; most resources)

Love Is the Sunlight (tune: Morning Has Broken; Gather Comp. 2nd ed)

May God Bless and Keep You (Haas; Gather Comp. 2nd ed)

O God of Every Nation (GIA hymnals)

O God of Love (GIA & WLP hymnals)
One Bread, One Body - Foley (most hymnals)
Peace (Norbert/Weston Priory (WLP & OCP hymnals)
Peace For Our Times - Wentz (WLP hymnals)
Peace Is Flowing Like a River (most hymnals)
Prayer of Peace (Haas, Gather Comp. 2nd ed)
Prayer of St. Francis/Make Me a Channel (most hymnals)
Send Us Your Spirit - Haas (most hymnals)
Somos El Cuerpo de Cristo /We are the Body of Christ - Cortez (many hymnals)
The Peace of God (Haas; Gather Comp. 2nd ed)
This Is My Song (Finlandia; Gather Comp. 2nd ed)
Ubi Caritas - Taize, Hurd and others (most hymnals)
We Are Called - Haas (most hymnals)
We Are the Light of the World (most hymnals)
What Does the Lord Require (GIA hymnals)
Where Charity and Love Prevail - (most hymnals)
With One Voice - Manalo (OCP hymnals)
World Peace Prayer - Haugen (GIA hymnals)

See also the following psalms:

Ps. 72: Every nation on earth/
Justice shall flourish in his time

Ps. 85: Lord, let us see your kindness

Ps. 122 I rejoiced/Let us go rejoicing

Ps. 131 My soul is still

Audio-Visual Resources on Peacemaking



The resources listed below are available from the AV Resource Center, 1150 Buffalo Rd. Rochester, NY 14624. Contact Sr. Connie Derby at 585-328-3228 x1201 or derby@dor.org.

Creating Circles of Peace: Alternatives to Violence *Intergenerational/Families Against Violence Advocacy Network* This kit offers a collection of tools for educating, motivating and empowering students and teachers to act against violence.

Folktales of Conflict and Peace/Folktales of Peace *27 minutes/Intermediate-junior high/Early Autumn Pictures,1998* These multicultural live action programs feature folktales about peace-making, reconciliation and friendship.

Journey to a Hate Free Millennium: Stories of Compassion and Hope *36 minutes/Senior high-adult/New Light Media,1999* This documentary film asks questions about why hate crimes such as the murders of Matthew Shepherd in Wyoming and the students at Columbine High School in Colorado are happening and seeks to find answers that will bring an end to these acts of violence.

Peace Is Every Step: The Life and Work of Thich Nhat Hanh *52 minutes/Senior high-adult/Legacy Media,Inc.,1997* This program documents the efforts of Thich Nhat Hanh, well-known Buddhist monk and peace activist, to help heal a world in conflict.

Peacemaking and the "Powers": Promoting Justice and Peace in Post-9/11 America *Institute for Peace & Justice, 2005* This binder contains plans for a six-session program for churches, youth and religious communities on the topics of racism, materialism and militarism.

The Power of Forgiveness *78 minutes/Senior high-adults/Journey Films, Inc.,2007* Through stories on the Amish, the 9/11 tragedy and peace-building in Northern Ireland and more, this program explores the role forgiveness holds in various cultural and faith traditions.

Rainbow War *20 minutes/Intermediate-adult/Pyramid Film & Video* This story about the confrontation between three kingdoms battling for their own supremacy results in a reminder that we are all part of the same human family.

Raising Children in a Violent World *35 minutes/Adults/Twenty-Third Publications,1997*
Kathleen Chesto brings to light the problem of the over dominance of violence in our society and offers practical advice on how to counteract this trend within our own hearts and families.

The Revolution of Gospel Nonviolence *60 minutes/Adults/Sheed & Ward* Fr. Richard Rohr illustrates eight points to consider when seeking to accept and carry out the challenges that gospel-based non-violence presents to all people.

Sadako and the Thousand Paper Cranes *30 minutes/Intermediate-junior high/George Levenson,1991* This program tells the true story of Sadako Sasaki, a young Japanese girl, who developed leukemia from radiation caused by the bombing of Hiroshima. While hospitalized, a friend reminds her of the Japanese legend that if she folded a thousand paper cranes, her wish to get well might be granted. With hope and determination, Sadako began folding.

The Way of Justice and Peace *Five 20 minute lectures/Adults/Little Rock Scripture Study,2001* This program from the Little Rock Scripture Study series searches the Old and New Testaments for the call to justice and the word of peace given by God.