

# Refresh



Journal of Contemplative Spirituality  
Volume 15 Number 2 Winter 2015.

## Just Peace



---

Volume 15, Number 2. Winter 2015. ISSN: 1176-3477

Published by: **SPIRITUAL GROWTH MINISTRIES TRUST.**

36 Buller Crescent, Manurewa, Auckland 2102, New Zealand.

Spiritual Growth Ministries is an incorporated trust registered with the Charities Commission on 17 June 2008 (cc 26037).

Spiritual Growth Ministries [SGM] is a network of people from diverse Christian traditions and experience who find depth and meaning through the whole Christian heritage of contemplative spirituality. The Spiritual Growth Ministries Trust aims to enable people to develop spiritual resources for life and work by deepening their relationship with God in Jesus Christ through spiritual direction, training, retreats and other experiences of prayer.

© 2001 **Spiritual Growth Ministries Trust**

Disclaimer: The articles in this journal are the opinions of the authors, and are not necessarily those of either the Editor or Spiritual Growth Ministries Trust.

SGM Trust is happy for any part of this publication to be duplicated, distributed and used for training or information. Please acknowledge the authors and Spiritual Growth Ministries when using our material. We ask that no part of this publication be changed or altered in any way without permission from SGM or the authors.

**SGM Contacts [www.sgm.org.nz](http://www.sgm.org.nz)**

**Admin:**

Joanne Garton, 36 Buller Crescent, Manurewa, Auckland 2102; 09 2675957 [sgm@clear.net.nz](mailto:sgm@clear.net.nz)

**Convenor:**

Mike Wright, Spiritual Directors' Formation Programme Coordinator: Barbara McMillan, 90 Daffodil Street, Titirangi, Waitakere 0604; (09) 8177376; [sgmtp@xtra.co.nz](mailto:sgmtp@xtra.co.nz)

**Desktop Publishing and Printing:**

Advocate Print, Rotorua

**Refresh Editor:**

Diane Gilliam-Weeks, 32 Kauri Street, Eastbourne, Hutt City; 0274978374; [dianegw@actrix.co.nz](mailto:dianegw@actrix.co.nz)

**Cover Image**

© Ian Thomson St Clair Beach

**Find Refresh on Facebook and 'like' us!**

---

# Contents

PEACE....please <i>by Frances O'Leary</i>	3
Principled Nonviolence <i>by Kevin P. Clements</i>	5
Up to the Mountain <i>by Patty Griffin</i>	9
Just Peace <i>by Trish McBride</i>	10
Peace to the World <i>by Maggie Quinlan</i>	13
The Unsettling Secret of Shalom <i>by Alexander Shaia</i>	15
Community of the Spirit <i>by Diane Gilliam-Weeks</i>	18
Peace loving - peace making <i>by Andrew Dunn</i>	21
In your will is our peace <i>by Thomas Merton</i>	23
The Soul is that point <i>by L. Anne Kilgour</i>	24
Peace on Earth <i>by Jo Anastasiadis</i>	26
Do You Love Me? <i>by Joy Cowley</i>	28
If You Want Peace, Go In Peace <i>by Richard A. Davis</i>	30
Just Peace and Restorative Justice <i>by Janet Sim Elder</i>	34
P.E.A.C.E. <i>by Jill McLeod</i>	40
Books for a Just Peace	41
Movies for a Just Peace	42
SGM News	43
Contributors	45
The Spiritual Cremaster <i>by Jennie Cochrane</i>	46



# PEACE....please

by Frances O'Leary

In the midst of depression, peace  
appears beyond reach....a dream...  
impossible.... at the best, elusive....  
like a spring  
in a dry river bed.

Yet in this encompassing darkness  
I feel God whisper,  
offering 'peace'.  
'Not as the world knows it,  
but as I give it.'

Quiet. Relax. Unwind.  
Allow God to happen. And then  
like the tiniest sliver of the moon  
bringing light into the darkness  
and hope to my heart,  
God comes.  
Peace





# Principled Nonviolence

by Kevin P. Clements

*This article, reprinted by permission of Tui Motu, compares and contrasts principled and strategic nonviolent social and political movements. Strategic nonviolence has often proven effective in overthrowing corrupt regimes. But for radical transformation of such regimes only principled nonviolence can be truly effective.*

Analysing why individuals, groups, movements, organisations, and nations resort to (direct or indirect) violence to satisfy their interests and needs is a key focus of those engaged in peace and conflict studies. Analysing alternatives to violence hasn't received anywhere near the same attention. This is partly because violence is assumed to be more interesting and newsworthy than nonviolence; but also reflects the fact that even in the rich discipline of peace and conflict studies, we tend to be much more concerned with pathology than cure.

Why choose nonviolence? One reason for the relative neglect of nonviolence is that no word exists which adequately explains what it's all about. Is nonviolence an ethical belief, an attitude, a tactic or a strategy, or all of the above? What has motivated people in the past and the present to choose nonviolence in response to life's many dilemmas? Why, in the second decade of the 21st century, is there an upsurge of academic and political interest in nonviolence?

There are many answers. In the first place it's clear that within most major religious and philosophical traditions, nonviolence is viewed as a superior way of living — something to aspire to. These religious traditions developed what's known as 'Principled Nonviolence', which was and is, seen as more virtuous than the old warrior traditions.

**Strategic nonviolence simply asserts that physical violence is too costly or impractical.**

Christians are enjoined to love their enemies, Hindus and Buddhists to observe the oneness of all things and not harm life, Taoists and Confucians reinforce a search for harmony as a universal truth principle. All these religious traditions highlight the value of principled nonviolence as a way to understand and live 'truth' in the face of the physical, psychological and moral vulnerability that flows from each one of us living in the company of others.

## Principled nonviolence

Principled nonviolence is based on a rejection of all physical violence. It rests on a willingness to suffer instead of inflicting suffering, a concern to end violence, and a celebration of the transformative power of love and compassion. Nonviolence is seen as an outward manifestation of a loving spirit within each one of us.

Principled nonviolence seeks to love potential enemies rather than destroy them and promotes nonviolent peaceful means to peaceful ends. Its preferred processes are persuasion, cooperation, and nonviolent resistance to forceful coercion for political

purposes. The tradition has fuelled many successful political movements of the 21st century including the Civil Rights movement in the U.S. It's been successful in places like Poland, the Philippines and countries in the former Soviet Union.

### **Strategic nonviolence**

The second understanding of nonviolence is known as 'pragmatic' or 'strategic' nonviolence. Some critics refer to it as 'nonviolence light' – perhaps a little unfair since many people who engage in strategic nonviolence exhibit considerable courage when confronting oppressive regimes and deep-rooted injustice. The reason it's considered 'nonviolence light' is that it doesn't demand a commitment to personal pacifism or a nonviolent lifestyle.

Strategic nonviolence simply asserts that physical violence is too costly or impractical. Instead of asking 'what is right?' it asks 'what will work?' Strategic nonviolence is a means to an end, rather than an end in itself – a more effective method or tool for generating political change. Once having overthrown repressive regimes, successful strategic nonviolent movements are willing to utilise the coercive power of the state for their own political purposes. In doing so they often become fatally compromised as was the case in Egypt, Palestine and Syria.

The main concern of strategic pragmatic nonviolence is to resist oppression and build mass-based movements as effective instruments for waging a range of political struggles. They focus a lot of attention on articulating and promoting a wide range of nonviolent protest tactics like withdrawal of cooperation or non-cooperation with private and public sector actors, as well as civil disobedience in the face of unjust customs, norms and laws.

The good news is that strategic nonviolence has proven effective in civilian resistance to oppression. The bad news is that many aren't successful over the long haul. Some come to power, e.g. The Muslim Brotherhood in Egypt, but refuse to grapple with the deeper sources of direct and indirect violence. Wittingly and unwittingly, they perpetuate popular preoccupation with state power, politics and coercive agency.

### **Nonviolence as a way of life**

All this is why I argue for principled nonviolence as an imperative, not an optional extra. Principled nonviolence embraces all the tactics and strategies of strategic nonviolence, but always maintains a critical wariness of the monopoly of violence at the heart of every state. Like strategic nonviolence, it encourages the development of grass roots capabilities, but aims for long-term rather than short-term solutions.

Principled nonviolence will work with the state when appropriate and oppose the state when it's not. It derives its legitimacy from values that can't be compromised and by continual self-critique – as well as a robust commitment to continue to work for a more just and peaceful world. It knows that simply overthrowing an unjust repressive system is no guarantee of long-term justice and peace.

Advocates of principled nonviolence reject the use of physical or emotional violence in all personal and political life. Rather than seeing nonviolence as a short-term rational



choice for particular political ends, they see it as a way of life and being.

The challenge is how to hold the principled and strategic in tension.

If we take two examples of principled nonviolent action — the Indian Struggle for Independence and the U.S. Civil Rights movement — it's clear analysts and activists in both movements were as concerned with the peaceful consequences of their processes as they were with the outcomes. They felt uneasy with processes that didn't accord as much respect to their opponents as to their followers. Because of this, they subjected their politics to much more radical scrutiny than those that were opportunistically nonviolent.

If our goal is to be in peaceful relations with fellow human beings at all levels and in all sectors through time, it's a much more demanding proposition than simply employing nonviolence to achieve immediate political objectives.

### **Gandhi's philosophy of nonviolence**

Principled nonviolence is aimed at building radical cultures of respect, dignity and peacefulness at all social, economic and political levels. It's not seduced by the political, but gives practical recognition to what I'd call the politics of love and compassion.

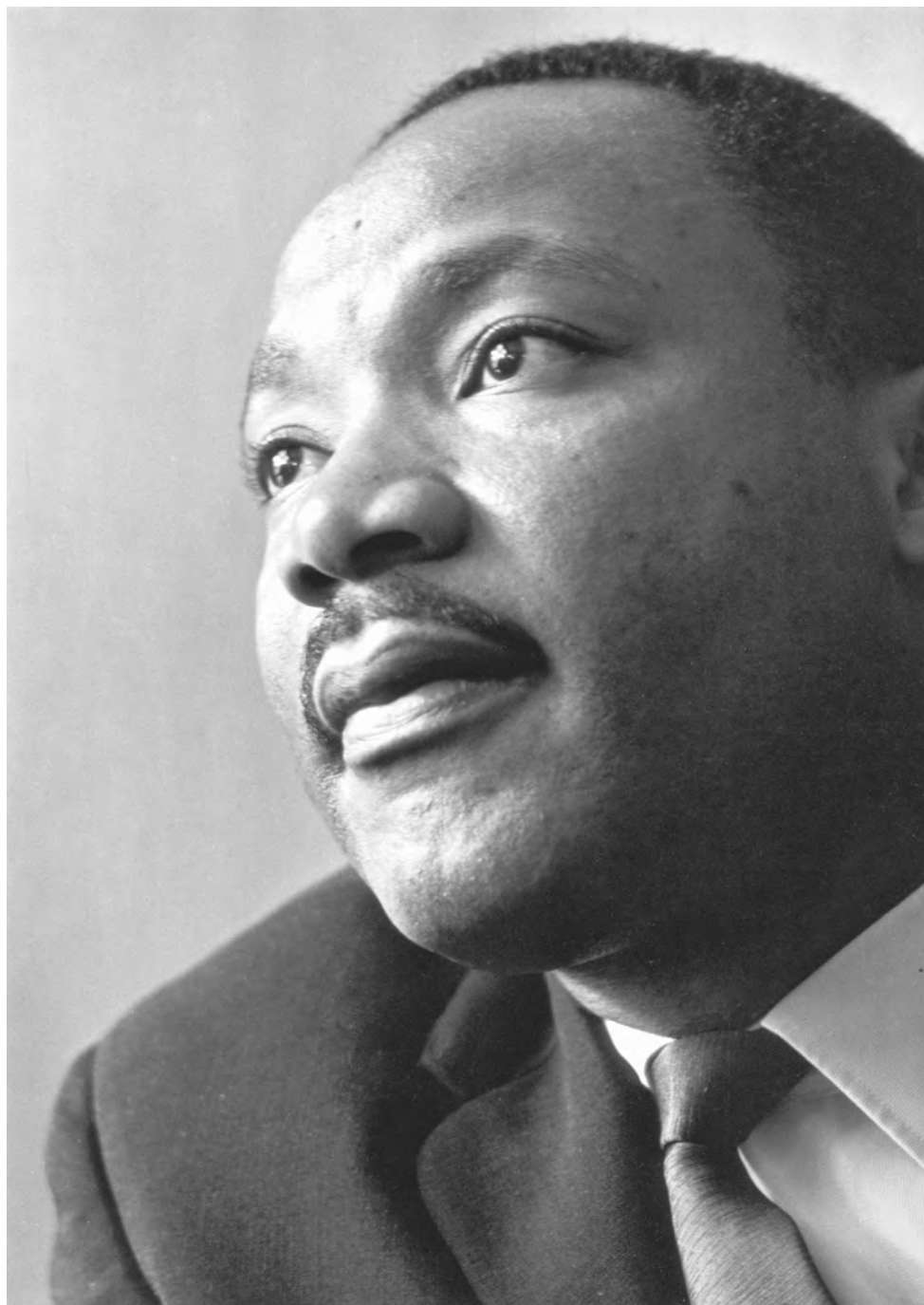
Most principled nonviolence flows from Gandhian philosophy based on a daily practice to wage peace. Gandhi was always looking for the 'truth' in relationships. He believed if he could discover what generated deeper compassion, this 'truth force' would prove more compelling than brute force.

He believed in living each day with truth, justice, patience, compassion, courage, and loving kindness as his companions. These are the values and concerns most principled peace advocates promote and a much more radical commitment than simply looking for effective political tactics.

Gandhi's use of the ancient Hindu term Ahimsa (not injuring or harming anyone in thought, word or deed) actively promotes universal well-being for all species and the environment – what Gandhi calls *Savadaya* or justice for all creatures. It also involves commitment to *Swaraj* or self-rule, where we assume full responsibility for our own behaviour and for decisions on how to organise our own communities. It stands in radical tension with what we might think of as 'dominatory' politics.

Finally Gandhi's philosophy is based on Satyagraha or nonviolent revolution, which is aimed at turning foes into friends and intolerance into hospitality. This is very different from mass-based social and political movements which assume a simple regime change will solve the problems of human coexistence. Nonviolent revolution is aimed at continual nonviolence unleashing virtuous cycles from multiple small acts of goodness.

These principles for a just and peaceful life are a long way from the short term considerations of the strategic, pragmatic activist. They clearly articulate a living revolution, a daily revolution that by definition knows no end – giving a radical edge to personal and political transformation. And the good news is they've been embodied by many of the leaders and movements that advocate principled nonviolence.



# Up to the Mountain by Patty Griffin

A song written for Martin Luther King

I went up to the mountain  
Because you asked me to  
Up over the clouds  
To where the sky was blue  
I could see all around me  
Everywhere  
I could see all around me  
Everywhere

Sometimes I feel like  
I've never been nothing but tired  
And I'll be walking  
Till the day I expire  
Sometimes I lay down  
No more can I do  
But then I go on again  
Because you ask me to

Some days I look down  
Afraid I will fall  
And though the sun shines  
I see nothing at all  
Then I hear your sweet voice, oh  
Oh, come and then go, come and then go  
Telling me softly  
You love me so

The peaceful valley  
Just over the mountain  
The peaceful valley  
Few come to know  
I may never get there  
Ever in this lifetime  
But sooner or later  
It's there I will go  
Sooner or later  
It's there I will go

# Just Peace

by Trish McBride

For any peace to last, it has to be based on justice!

In the early 1980s, when apartheid was still alive and well, more than 150 South African theologians of various denominations and races sat together to work out a Christian and biblical response to the institutional injustice that prevailed in their nation – and which caused such enormous suffering.

In 1985, they issued the *Kairos Document*<sup>1</sup>. In Greek, *Kairos* means ‘the time is now’ or the ‘sacred (or favourable) moment’. Their document had enormous impact on my thinking about violence of all sorts – including domestic violence – and the range of possible Godly responses.

Their analysis was actually quite shocking to someone brought up to equate Christianity with mandatory forgiveness, peace and reconciliation – no matter what the outcome!

First they critique what they call ‘State Theology’ i.e. ‘might is right’. Next these theologians assert how useless standard ‘Church Theology’ had been against the institutional oppression in which they lived. They argue that forgiveness, peace and reconciliation, of themselves, can’t produce a just peace; efforts of that sort change nothing unless the perpetrators of injustice experience a miraculous, corporate and extremely unlikely change of heart.

As a solution, the *Kairos Document* outlines a ‘Prophetic Theology’ which declares those who are oppressed have a responsibility to take action to resist oppression. Advice and teaching which encourage the oppressed merely to ‘keep on forgiving’ don’t grow the Shalom of God!

They describe as ‘sin’ any attempt ‘to persuade those of us who are oppressed to accept our oppression and become reconciled to the intolerable crimes committed against us’.

And they maintain: ‘like Jesus, we must expose this false peace’. As disciples ‘we should promote truth and justice and life at all costs, even at the cost of creating conflict, disunity and dissension along the way...’ In the context of domestic violence, marriages may break up as a result!

‘If the oppressor does introduce reforms that could lead to real change, this will be due to strong pressure from those who are oppressed. True justice, God’s justice, demands a radical change of structures. This can only come ... from the oppressed themselves.’

Oppression, they say, is the experience of ‘being crushed, degraded, humiliated, exploited, impoverished, defrauded, deceived, and enslaved’. Strong words, readily

---

<sup>1</sup> The Kairos Theologians, *The Kairos Document, Challenge to the Church* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co, 1986), 37-47.

recognisable in the former experience of black South Africans.

But in Aotearoa, how easily do we recognise this in the experience of the woman next door, or the parishioners we sit beside on Sunday mornings?

'It cannot be taken for granted that everyone who is oppressed has taken up their own cause and is struggling for their own liberation. Nor can it be assumed that all oppressed Christians are fully aware that their cause is God's cause... The Church must then help people understand their rights and duties. There must be no misunderstanding about the moral duty of all who are oppressed to resist oppression and to struggle for liberation and justice'.

So here's a call for a peace based on God's justice! A call with pastoral applications way beyond apartheid. A call well underway when the *Kairos Document* was published for justice and equality by women around the world. A call taken up in Aotearoa New Zealand, when Maori protest the injustice done to them. The Disabled have also made their needs known: their slogan 'Nothing about us without us' a potent reminder that all people are entitled to a voice in achieving justice. In all these some progress has been made.

Most recently, Gay, Lesbian, Bisexual, Transgender and Intersex communities have demanded and received their equal rights under the law.

As the *Kairos Document* observes: deprivation of 'the other' of their rights – by a more powerful group or institution – can never be justified.

Jesus was the 'Great Includer'. The more marginalised people were, the closer he chose to be to them. Shalom, the Kin-dom, The Realm of God – that is to say true peace based on justice – are better served by resistance to oppression rather than a martyred submission!

The spirit of the Lord has been given to me  
for he has anointed me.

He has sent me to bring good news to the poor,  
to proclaim liberty to captives  
and to the blind new sight,  
to set the downtrodden free,  
and to proclaim the Lord's year of favour.<sup>ii</sup>

---

<sup>ii</sup> Luke 4:18. Jerusalem Bible.





# Peace to the World

by Maggie Quinlan

Peace and justice  
Plaited together with love.  
All are necessary  
To bring life's harmony  
Just as Father, Son and Holy Spirit  
Are one in beautiful relationship.

Christ came to earth as a baby.  
Angels came to the shepherds  
Proclaiming peace and goodwill.  
Jesus died that we might be justified.  
The spotless lamb of God our sin-bearer,  
Making Peace possible for all.

True peace is a lifetime's journey  
Accepting God's love, in complete trust  
Fully knowing our acceptance as we are.  
We can hide nothing  
Yet nothing can separate us from that love  
Whatever happens positive or negative.  
We stand on the solid rock of God's promises.

Jesus, you wept tears of blood at Gethsemane.  
You were killed without justice.  
Were you at peace?  
Men, women and children suffer and die without justice.  
Can they be at peace?  
Without love and goodwill  
How can peace and justice reign?

O Holy Spirit so powerful  
Transform our hearts and minds  
Making us willing  
To be ministers and ambassadors of love  
To work for justice and peace  
That the lust for power be replaced with compassion  
Inequality by humility  
And Christ's mission completed.



© Alexander Shaia

# The Unsettling Secret of Shalom

by Alexander Shaia

How many times do we wish each other peace? We greet with a handshake, offer a hug, or post a card expressing our desire that the other might find peace, have peace? What is in our hearts as we offer peace to another?

The Merriam-Webster dictionary defines the word peace as ‘freedom from disturbance, tranquility’ or ‘a state or period in which there is no war or a war has ended’.

I would imagine most of us are not in a war zone, and it’s ‘freedom from disturbance’ that we have in mind. We wish another to have a sense of calm, and to be free from the burdens of disturbance.

I also imagine most of us believe that peace and its meaning is an equivalency for the Hebrew word shalom. Each time we hear the word shalom – in our minds we’d translate the wish as tranquility or freedom from disturbance.

But is it really? Do we recognize the difference in these two translations of Jesus’ saying in John 14:27?

‘Peace I leave with you; my peace I give to you.’

‘Shalom I leave with you; my shalom I give to you.’

In the Gospel of John, Jesus the Christ speaks these words while our feet are still damp and our hearts still pounding. Just moments ago, the Christ knelt before us and washed our feet. Next, he tells us of difficult things that are about to happen. But he closes with strong assurance, speaking the Hebrew word shalom: ‘Shalom I leave with you; my shalom I give to you.’

Those of us who are English speaking Christians would predictably understand this as Jesus wishing us freedom from disturbance in the midst of coming trials. But is he? Does the Hebrew word ‘shalom’ really carry an equivalent meaning to the English word ‘peace’?

**Jesus the Christ speaks these words while our feet are still damp and hearts pounding.**

To work this out we need to review Hebrew history.

In the Semitic world, one way the word ‘shalom’ is used is when people meet – both as initial greeting and as farewell. From this, we can infer a journey or a process – a sense of alpha and omega, beginning and end. As greeting and farewell, shalom serves as blessing: ‘may life be lived as the journey of shalom’. In this sense, the word shalom isn’t significantly different from the English language use of the word ‘peace’.

However, there is another variant of shalom which I became aware of during my Hebrew studies with a rabbi. The name of the great city of Jerusalem is a famous example. When King David created the city as the capital of Israel, he also coined its name from two Hebrew words, *jeru* and *shalom*. Jeru meaning place or site of and Salem a variant of

shalom. Thus, Jerusalem would always be known as a place or site of shalom. Beautiful indeed is such a name for a holy capital.

But was there even more in David's decision?

As I understand it, David's choice of the word shalom conveys a sense of dynamism rather than a static state of affairs. The word speaks to the process of making shalom, not just wishing to have it.

So what is the process of making shalom? And why did David choose it as the capital's name?

In David's time, representatives of Judah's twelve tribes would gather in Jerusalem to deliberate issues with the King in order to discern God's will. Their intention was to govern the nation with justice and holiness. Can you imagine the passion in those deliberations? Imagine how many opinions would be expressed with passion and conviction – be it by thirteen Jews, or Lebanese (my heritage), or Irish, or Brits, or Kiwis for that matter?

As a first generation immigrant from Lebanon, I know something about Semitic fervor. Semite refers to the settled village peoples of the Middle East – Jordan, Palestine/Israel and Lebanon. When we deliberate – we do it with energy and movement, hands flailing, body rocking, tones rising. In fact in my family, to speak in a calm, quiet manner would mean I was hiding something! Hence the Semitic maxim: 'show me your passion and I can trust you're telling me your truth'.

For the most part, it's worth noting that Semitic passion isn't about argument. It's about the conviction that my passion will awaken yours. When Semitic peoples converse passionately, we wish to see what might grow in the middle of our exchange. And at times we recognize this fervor can spill over into spoken violence or worse.

Three millennia ago, King David would have been intensely aware of this phenomena – its gifts as well as dangers. In the Hebrew idiom, shalom isn't just a journey, it's also a spiritual practice. And in naming the great city as the place of shalom, David sets the governance of Israel upon this spiritual practice – the dynamic journey of the process of shalom-ing.

The unsettling secret of shalom is that the practice and the place are not without disturbance. Far from it! The practice of Shalom is a place where we welcome tension, even increase it, yet seek to hold it with respect, awe and in prayer. For the tension between us, held in respect, becomes the soil of union and the holy.

Shalom is like a musical fugue, a composition in which each voice or instrument is first heard alone, then discordant, and finally in an exquisite and integral harmony.

Shalom is a process in which each diverse expression is voiced and respected.

To the degree opinions or thoughts are in tension with each other, they are held with even more care. (Any expression of violence is not allowed.) Their expression is followed

by a time (brief or long) of purposeful waiting as spiritual practice. For shalom is not a process of education, cognitive resolution, debate or argument. We do not wish to resolve the tension. The waiting is a Spirit-led action: waiting even as the sense of tension may increase.

In Hebrew scripture, this type of waiting is found in the account of Jacob wrestling with the Angel. Jacob refuses to let the Angel go until he has received the blessing. Jacob's blessing arrived late in the night. We too are often blessed just as the tension seems to be at a breaking point. Something arrives. Grace!

Hear again Jesus' words: 'Shalom I leave with you; my shalom I give to you.'

In the moment of angst, despair and conflict, Jesus does not appear to be giving us balm without disturbance. Flowing from our deeper understanding of the practice of shalom, we see that Jesus offers something even more essential to the holy.

Jesus says, 'the strength needed to welcome and engage tension, I leave with you; my strength to journey through tension to a deeper harmony, I give you.'

**The word actually speaks to the process of making shalom, rather than just wishing to have it.**

Out of the practice of shalom and the presence of Jesus, our early ancestors would gather at table and rename that place the New Jerusalem. The historical Jerusalem – on its holy mount – was the place where the twelve tribes of Judah were called to the practice of shalom; but now our tradition would do something radical in human history. We would open the door of hospitality – to a table where shalom is promised to every people and tradition. Welcome, listen, engage tension, wait and pray for grace to move.

This shalom is our great practice whereby we share communion.

The unsettling secret of shalom is that each of us is an eccentric son and daughter of the Holy. And when we are able to place our irreducible uniqueness in respectful tension, held in awe and soaked in prayer, then we actually participate in being who we already are – the one Body of The Christ.

May these heart words be true.

Shalom. Shalom. Shalom.

# Community of the Spirit

by Diane Gilliam-Weeks

Romans 8:12-28 *A sermon on an ecclesiology of peace*

Let me paraphrase Paul...

*'Who would deny it? All around us... creation is groaning...like a woman in labour.  
But this groaning isn't just going on around us...  
inwardly...we are groaning too...'*

Why?

*Because the Spirit of God dwelling in us...  
has aroused us...to see the disparity...the gap...  
the great dark chasm that exists  
between the good God is constantly bringing to birth...  
and the evil  
that results when God's purposes of love...are opposed.*

*In faith we wait believing...one day love will win the day...  
until then...we wait...and we groan together...  
as a community aroused by the Spirit...  
labouring and groaning for God's purposes of love  
to be fulfilled.'*

And what about when we are so emotionally exhausted and disillusioned we think we can't go on...well again...Paul reminds us...we wait... but we do not wait alone in that empty agonising place...

like a midwife...God's Spirit is right there... helping us to stay the course. Even if or when we don't know how or what to pray... it doesn't matter.

The Spirit of God...will be right there praying in and for us... making prayer out of our wordless sighs, and our aching groans. That is our faith...

For as Paul says, the Spirit knows us far better than we know ourselves, and keeps us present to God.

That ongoing presence of the Spirit is precisely how we can be sure... God can work for good... in all things.

Are you groaning inwardly at the moment... in despair at the cruelty and irrationality going on in the world? Had you thought it might be the spirit of God arousing that groaning? I think Jesus knew what he was doing when he told the disciples to return to Jerusalem and wait...



for the coming of the Holy Spirit...  
don't try this on your own...

don't try to be a sign of God's kingdom on your own...  
don't try to be my body in this world on your own...you're going to need help...

Knowing Jesus and his teaching will help us be a sign of God's kingdom...sharing the bread and the wine will help us hang together...but the ongoing presence of God's Spirit is what will enable us to accomplish what we simply cannot do alone.

As we know  
the purpose of the church is to be a sign  
amidst all the atrocities and excesses of the Empire..  
of the breaking in of God's loving purposes...  
God's kingdom...

And the purpose of the church is to be the Body of Christ in the world...

If that's what our purpose is we're going to need help...

If recent history is anything to go by...mere human beings just can't bring about the salvation of the world in their own strength and rational intelligence.

Millions of years of evolution simply haven't bred out our human propensity toward self-seeking greed and violence and the abuse of power...not in me...and not for you...

Humans like Peter and Paul...are what they are ...impulsive, angry, retributive, vengeful and unforgiving, lustful, self seeking...  
and we will even create gods who justify our tendencies.

So... if those who gather around Jesus are actually going to be different...they're going to need help...don't you think...they're going to need something to arouse in them the strength to bear faithful witness to Jesus' revelation of God's will...something to help them stay on Jesus' way...of peace and compassion and mercy and forgiveness.

They're going to need something more powerful than words... more powerful than laws...or this new movement gathered around Jesus is going to crumble.

They will have to recognise and acknowledge  
the Spirit of God dwelling in them as a people...

They will have to recognise and acknowledge...  
that only the ongoing presence of God's Spirit...  
can provide the strength and the hope they'd need ...  
to stay the course  
...when the rest of the world is going mad.

So at Pentecost the Spirit of God is poured out on Jesus followers...  
in a way they can't ignore or deny...  
a way that empowers them to communicate and bear witness  
in times of persecution and horror...

a way that enables them to be a sign of God's kingdom  
when all they want to do is run away.

Given our human propensity for self-interest and greed ...do you really think they'd have shared all they had with one another...so everyone would have enough... without divine help?

Do you think they'd have ever overcome  
their prejudices about foreigners and pagans...  
and women...and slaves...and the unclean...  
without divine help... ?

Do you think they'd ever have forgiven Paul  
for all the persecution and murder he'd committed against the early church... without  
the assistance  
of the Holy Spirit?

Amazing grace how sweet the sound...  
that saves a wretch like me.

You see, it's the Spirit of God working in us  
that bears witness to Jesus' way...

So how do we know the Spirit of God has been working in us as a community...what is  
the evidence of God's work...the fruit of the Spirit?

Well Paul tells us there will be love and joy and peace.  
There will be patience and kindness and generosity.  
There will be faithfulness, and gentleness and self-control.  
You know I think people all over the world...  
people who've never heard the Gospel of Jesus...  
will... from time to time...  
manifest the fruit of God's spirit working in them...

And it seems to be all over the world there are individuals who through their freedom...  
hit the mute button on the Holy Spirit... to silence that arousing voice...  
which urges them toward mercy and compassion and forgiveness  
...toward justice...and peace...

So when we talk about what it means for us to be the church  
here at the ends of the earth...we must remember that one of  
God's purposes for the church is to be a Community of the Spirit.

A community who trust the arousal of the Spirit within us...  
groaning for us to see and to remedy...the great dark chasm that  
still exists between the good that God is constantly bringing to birth  
...and the evil that results... when God's purposes of love...are opposed.



© lunchbuddiesplus

# Peace loving – peace making

by Andrew Dunn

Our Government's recent decision to send military trainers to Iraq along with armed troops to protect them, raises yet again the issues around the wisdom of getting involved in other people's conflicts. It's an especially critical decision given the ISIS propensity for executing, in the most brutal ways, captives from nations which oppose them.

The dilemma highlights the challenges faced by disciples of Jesus in every area of conflict – global or local – whether military aggression or family and personal relationships.

This quandary can be sharply magnified for the contemplative person.

With an acute sense of God's grace ever-present, how can we enter into conflict with others – some of whom may well have had similar experiences of grace? With a sharpened awareness of God's *shalom* – the all-pervasive peace, justice and full welfare for all – how can disagreement develop creatively and healingly?

**At every thrust of the  
slashing knives, courage  
arose within me.**

At challenging times, my experience of a deepening awareness of God has strengthened my resolve and given me the courage to act. During the 70's in Papua New Guinea, our area pastor was accused of immorality with a teacher's wife. It was decided I would take him from the Urika plantation to the Government Station for the court case.

As we attempted to leave, we were accosted by the woman's irate brothers armed with machetes – one a pastor, the other a medical orderly. They were angry and determined to cut the accused. I was determined they should not – for everyone's sakes.

At every thrust of the slashing knives, courage arose within me. I stepped in front of the accused and blocked the knife thrusts. I demanded, 'In the name of Jesus, stop!' The situation was defused and I promised to deliver the accused to court later that day.

Quite a profound and growth-full experience!

The problem is, of course, that some of us steer away from confronting conflict. We're wired up that way! So we tend toward a peace-loving stance. We seek to negotiate our way – maintain peace at all costs. This often leads to inadequate solutions.

Yet Jesus, while saying, 'Peace I leave with you, my peace I give to you'<sup>i</sup> and teaching, 'Blessed are the peace makers – they shall be named children of God' also said in a different context, 'I came not to bring peace but the sword!'

<sup>i</sup> John 14:27; Matthew 5:9; Matthew 10:34.

So can lovers of God just sit on their hands and be lovingly sweet in the name of Jesus? I think not. For disciples of Jesus, more is expected; indeed more is demanded.

There's no doubt that peace is a widely used New Testament term. It appears more than eighty times in the Gospels, Letters, and other writings. It's used often in greetings: 'Grace and peace to you ...' and in referring to the work of Christ.<sup>ii</sup>

Indeed Paul says, 'Christ is our peace'. Jesus bridges the gap between humanity and God, between ethnicities, and factions within the Christian fellowship.

For Christ, it was costly: 'making peace by the blood of his Cross'<sup>iii</sup>.

So if Christ's work is to make peace, isn't it ours as well – to establish the justice and peace he came to implant? That's more than creating a loving and peaceful atmosphere. It takes guts, courage and not a little grace to become peacemakers wherever life is threatened, communities are fractured and evil – in any of its forms – prevails. It may involve crucifixions and resurrections too!

I'm fascinated by the life and witness of Thomas Merton, a deeply contemplative and prayerful man, who had a keen sense of justice. Merton felt called to question things that were out of kilter on the national and international stage – war, the development of nuclear weapons, and the USA's involvement in Vietnam, among others. This stance set him at odds with the powers that be in the state, the church and in his own Trappist monastery at Gethsemane in Kentucky.

Anticipating upcoming elections in the UK, a recent *Anglican Bishops' Letter* calls on Parliament and the people to rethink attitudes to life, relationships and service. This is creative thinking from a Gospel perspective – drawing praise and criticism in the effort to bring back humane and Gospel values into British politics, industry, education and welfare.

Peace loving – peace making. What greater desire could there be? One arising from the other so it's 'both and' rather than 'either or'.

### **A few questions to ponder**

How can we toughen up gently, so we don't reflect the discord we challenge?

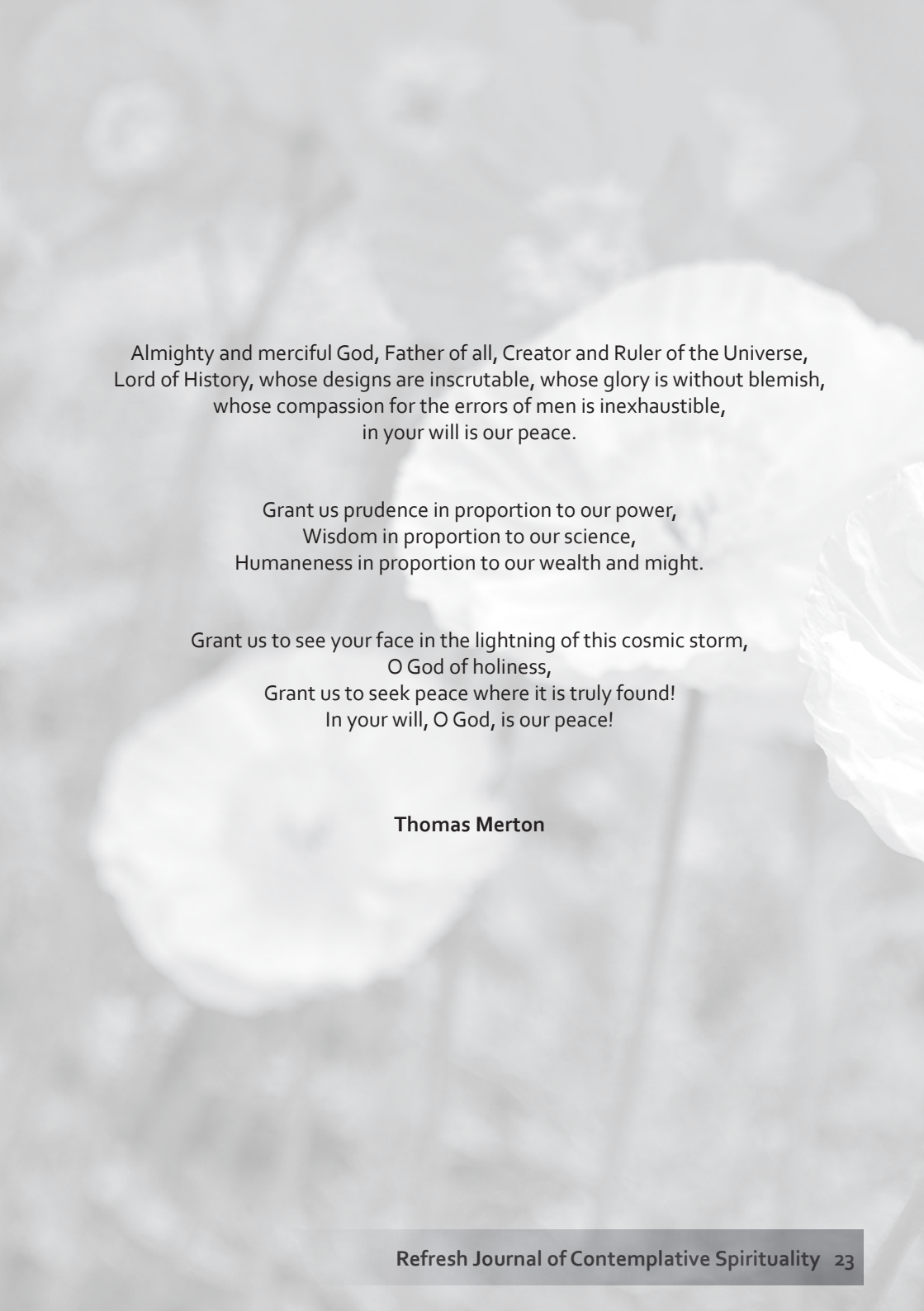
How can we reflect Christ, the Prince of Peace, in our own lives?

How, as contemplative people, can we reflect our discoveries of relational depth, of wonder and awe, of the primacy of grace and the love of God, into situations we encounter – like a mirror does the sun?

---

<sup>ii</sup> e.g. Ephesians 2:11ff

<sup>iii</sup> Colossians 1:20.



Almighty and merciful God, Father of all, Creator and Ruler of the Universe,  
Lord of History, whose designs are inscrutable, whose glory is without blemish,  
whose compassion for the errors of men is inexhaustible,  
in your will is our peace.

Grant us prudence in proportion to our power,  
Wisdom in proportion to our science,  
Humaneness in proportion to our wealth and might.

Grant us to see your face in the lightning of this cosmic storm,  
O God of holiness,  
Grant us to seek peace where it is truly found!  
In your will, O God, is our peace!

**Thomas Merton**









## The Soul is that point

by L. Anne Kilgour

The Soul is that point where  
Beauty Love and Action come  
together

As a fulcrum so that Sacred  
Power, compassion, discernment

Wisdom and Hate can be

Brought to light in an ever

changing response

of deep goodness

In the Kaleidoscope of living

Each ordinary day.

# Peace on Earth

by Jo Anastasiadis

Peace on earth, good will to all people

Where is the peace, Abba?

So much strife; so much war:

Between nations, between tribes, between neighbours,  
within families; within myself.

You came to bring peace;

Where is it?

It's not fair!

Where's their peace? Where's mine?

*'Where's Mine?*

*I too live with the turmoil and strife of all your choices*

*I too feel the pain, grief, agony, horror*

*As people are mown down by guns*

*As bombs explode, maiming lives*

*As children are killed by a mother's hand*

*As planes plummet from the sky*

*As teens become soldiers in hatred*

*As you war within yourself.*

*I hear the screams*

*I feel the wounds that pierce physically and emotionally*

*Do not think I am untouched*

*I am cut to My core by*

*every bullet and bomb and knife*

*and word of criticism and rejection.'*

Yes, but You are God

You can cope with anything

I am but mortal!

*'You have Me in you!*

*So you have the strength to make a difference*

*in the part of the world I have placed you.*

*Bring peace My child where you are*

*Offer a smile instead of a frown*

*Stretch out your hand to help instead of walking by*

*Be Me to those around you*

*Take the one step you can*

*Let My Heart guide you.*

*Where is My peace, My child?*

*In your hands'*

Where do I find peace?

*'On My knee; wrapped in My arms;  
Curled up and held in My heart as  
I cry tear for tear with you.  
A peace that is turmoil and yet peace  
Of a nature and substance you understand not  
A peace within companioning  
A peace that says you are not alone in your turmoil.'*



© Jo Anastasiatis

# Do You Love Me?

by Joy Cowley

John 21: 15-17

On the shore of Tiberias, I stand with the risen Jesus. He has fed me.  
He has claimed me as his friend. Now he asks the question, 'Do you love me.'

'Lord, of course I love you. I've called you by all the names of love I have ever known. Did you have to ask that question?'

'Do you love me in the world?' he says. 'Do you love my sisters and brothers?'

'Jesus, I do try. I endeavour to see you in everyone.'

Still he asks. 'Do you love me in the poor, the blind, the crippled, those in prison?'

I count them on my fingers: the charities for families who are struggling, help for people suffering addiction, donations for those with blindness and other physical disabilities. And yes, I write to prisoners who want to correspond with me. I say with certainty, 'Yes, Jesus. I do my best to love you in all those people.'

Then he says, 'Do you love me in the spiritually poor? What about those who live on the surface of life and project their dissatisfaction on the faith you hold dear? Do you love me in those people? And what of those who are blind to the needs of others while gathering material comfort around them? Those who are crippled by anger or greed? Those who are imprisoned by their need for power?'

I don't know how to answer him. Is he really in the people he describes?

He continues, 'You love me in worship, in what gives you comfort, and I accept that with gratitude. But it's in these others that I hang on the cross unnoticed, and am most in need of your love.'

I know he is speaking truth.

'How do I do that?' I ask.

'Don't discriminate,' he says, 'Do not judge. The multi-millionaire and the beggar on the street, the evangelist and the militant atheist, the prisoner and the gaoler, the slayer and the victim - love them all.'

I don't know if I can do that.

'But why?' I whisper.

Jesus replies.

'You know why. Because love is the only thing that will change the world.'



© Hugh Perry

# If You Want Peace, Go in Peace

by Richard A. Davis

Ever since Pope Paul VI's *World Day of Peace* message in 1972, the title of his address 'If You Want Peace, Work for Justice' has become a commonplace.

Of course, there is truth in this statement; justice and peace go together, it being difficult to imagine an unjust peace or unpeaceful justice. Furthermore, Paul VI has some important sources on his side. He found scriptural support for his topic in Isaiah 32:17: 'The effect of righteousness [justice] will be peace, and the result of righteousness [justice], quietness and trust forever' (NRSV).

The Pope's view also seems supported by common human experience. Injustice is often upheld and perpetrated through violence and or the threat of violence. On the other hand, those seeking to be liberated from injustice may be tempted to defeat their oppressors through violent means in order to win their freedom and the hope that they can fulfil their dreams of a just and peaceful society.

So it appears that to create peace one must overcome injustice. But it's not quite that simple, and this rich saying connecting peace and justice deserves closer examination. In this essay I wish to place this and other assumptions – about how to get to a just peace – under scrutiny.

The saying 'If You Want Peace, Work for Justice' implies peace is an end worth striving for. Without question, we should all seek peace. Yet peace isn't simply an end toward which we ought to work. Peace, in addition to being an end, is also a means by which to achieve other ends, such as justice. To say peace comes through peace, and justice comes through justice may seem tautological, but that's only if one confuses the end and means.

To work for justice and peace, both of which are ends, doesn't mean we can ignore the means by which we reach them. This confusion of ends and means has unfortunately led us into the contradiction that war and violence are means through which to win justice and peace.

Seeking peace by working for justice implies that peace is achieved indirectly and that there is no direct route to peace. Implied in Pope Paul VI's statement is the notion that we do not work for peace directly, but rather that it comes through working directly for justice. Peace becomes a by-product of working for justice.

But couldn't we say if we want peace we must work for peace or be peaceable?

Why can't we seek peace directly?

We can approach this problem through consideration of the notions of ultimate and penultimate goods.

The ancient Greek philosopher, Aristotle, wrote that the ultimate good is good in and of itself, and is not something that is good for gaining a further good.



Applying his insight to our saying, we learn that justice is a good in so far as it helps us reach the higher good of peace. We might also deduce that peace is an end in itself because other things lead to peace, but peace does not lead to a higher good. Peace is a good in and of itself – meaning that peace is not good for something else, but the ultimate good.

Viewing justice in this instrumental fashion might be seen as unfair to justice, which many believe has a higher status than simply being the way to peace. Based on Paul VI's logic, justice here becomes a penultimate good that is good in so far as it makes for peace, but is not an intrinsic good.

But this may also be unfair to peace, especially from a Christian perspective. Several theologians have proposed that peace is good because it is only in peaceful times that we can fully worship God. A secular peace might be an ultimate good for the atheist, but for the Christian it can be viewed as a penultimate good which makes space for the ultimate good of worshipping God.

**Peace, in addition to being an end, is also a means by which to achieve other ends, such as justice.**

One theologian who adopted this approach was Karl Barth. He wrote that the 'State was an instrument of divine grace and serving to protect man from the invasion of chaos allowing time for the preaching of the gospel, time for repentance and time for faith'<sup>i</sup>

For Barth, peace (which for him comes from the state) is good insofar as it supports the worship of God, the highest end of humanity. Barth's comment also reveals an often unspoken assumption about how peace in the modern world is supposed to be achieved, i.e. that creating peace and justice is the proper role of the state.

Modern politics largely run on the basis that the state creates peace and justice by waging war for peace against its enemies and in developing public policies for a just society. Furthermore, both justice and peace have become political or public things that must be sought through the secular state divorced from any religious or spiritual practice. Ironically, the mainstream churches have adopted this stance, and continue to lobby the government for more peace and more justice.

This form of public theology risks leading the church into two errors.

The first is to accept and reinforce the view that justice and peace *are* the domain and responsibility of states; that somehow states *can* be encouraged through the moral guidance of the church to bring about a more peaceful and just society.

Yet consider Proverbs 29:26, which reads: 'Many seek the favour of a ruler, but it is from the LORD that one gets justice.' The risk is that to put something, in this case, the state,

<sup>i</sup> Christian Community and Civil Community, §VI.

in the place of the justice-giving God, is to turn the state into an idol (which is anything that takes the place of God).

The second error is that this posture risks buying into the dualism that the church is left to do the business of spirituality and religion divorced from anything like the public quest for peace and justice.

In both cases I say 'risk' because I know the church doesn't necessarily believe these things, but only that the practice of asking the state for both justice and peace leads in that direction.

To elaborate on this final point: it's a truism of the modern world that the secular state is non-committal about the human good, or at least it claims to be. It supposes that wherever people find the good is fine, and that a state should merely clear the way for the individual's quest for the good life as they see it. The modern state proposes that a warlike people can be at peace and that an unjust people can make a just society – provided the state makes and enforces suitable laws. In other words, peace doesn't need to exist in the hearts of men and women. It can be made through law and the enforcement of laws to prevent violence through law enforcement.

The Christian way to peace and justice is different to that of the state. Opposing the contradictory orthodoxy of state and secular society is the paradoxical nature of a Christian approach.

To explain this, let's begin with peace. It may seem obvious to many that peace comes with the defeat of the enemy through violence. Contrary to the state's war for peace, the Christian way is to find peace through the means of peace – a way which includes the weapons of forgiveness and reconciliation – but excludes the state's coercion and violence.

The Christian tradition has also taught that a good society requires good people.

Can you have a market work without trust? Can you run a society where leaders can't be taken at their word? Recent events like the Global Financial Crisis and endless political scandals remind us that we need virtuous people to have a functioning just and peaceful society.

Consider again Isaiah 32:17: 'The effect of righteousness [justice] will be peace, and the result of righteousness [justice], quietness and trust forever' (NRSV).

Here, righteousness is a translation of the Hebrew term *tzedakah*, which can mean 'justice' or 'righteousness'. In the New Testament, 'righteousness' is often the preferred translation of *dikaosune*, which can also be translated 'justice'.

Righteousness is often considered to be a quality of the individual, and justice a quality of states or societies. How these words are translated is important, if we're to encourage the virtue of justice in individuals and righteousness in politics.

For Christians, cultivating a just peace doesn't apply simply to states. It's for all of us who wish to build a just society from the inside out, that is, from our heart outward to our actions.

For Aristotle, justice was the ultimate virtue for the individual. But Jesus, the Prince of Peace, blessed the peacemakers in the Sermon on the Mount. He left people with the words, 'Go in Peace' – easily overlooked as a mere blessing. But to go in peace is to live as a peacemaker, to advance the Kingdom of God and Jesus' mission of reconciliation.

From both Aristotle and Jesus, we learn that justice and peace are for the individual and for states. In seeking both, we must encourage personal and social transformation.

The late spiritual master, Thomas Merton - the 100th anniversary of whose birth is celebrated in 2015 - wrote prolifically on peace during the Cold War period. His ground-breaking essay 'The Root of War is Fear'<sup>ii</sup> concludes with these words:

**Seeking peace by working for justice implies that peace is achieved indirectly and that there is no direct route to peace.**

'So instead of loving what you think is peace, love other men and love God above all. And instead of hating the people you think are warmongers, hate the appetites and the disorder in your own soul, which are the causes of war. If you love peace, then hate injustice, hate tyranny, hate greed — but hate these things in yourself, not in another.'

If we see ourselves as the obstacle to peace – not another person – we're less likely to promote the use of violence as a sound way to peace. And we're more likely to see peaceful means as the means to peace.

If you want peace, by all means work for justice, but don't neglect working for peace directly, both in society and in your own soul.

If you want peace, go in peace.

---

<sup>ii</sup> *The Catholic Worker*, October 1961.

# Just Peace and Restorative Justice

by Janet Sim Elder

*God has told you O mortal what is good; and what does the Lord require of you but to do justice, and to love kindness (KJV = mercy), and to walk humbly with your God?<sup>i</sup>*

It's hard for the teacher in me to let go of a didactic model of writing, so I'm endeavouring to engage you – dear readers – in a conversation about my journey of doing justice, loving kindness and mercy and walking humbly with my God – and how that works for peace.

## How it began for me

The only experience I'd had of prisons was in the mid-1970s when John and I were teaching in Winton, Southland. Our Youth Group and Youth Choir (about 60 young people) were privileged to be the only youth organisation allowed into the Invercargill Borstal.

For the occasion, we wrote a musical about John the Baptist's imprisonment and beheading called *Get Ready*, which we performed in the Borstal Chapel. The dance of the seven veils was a very chaste version! We were acutely aware of the risks of taking a large number of young people into such a context.

We'll never know the full impact of our performance on the inmates, but I think it shaped our precious young people to acknowledge these guys – to whom we were singing, playing instruments, and dancing – were made in the image of God just like the rest of us. It certainly made me more alert to the needs of both perpetrators of crime and those who are deeply affected by the harms and hurts of criminal activities.

Following this, an article on Restorative Justice [RJ] in *Stimulus* magazine captured my imagination. It was written by Old Testament theologian and Mennonite scholar, Dr Howard Zehr, who visited Aotearoa in the early 1990s. Howard's influence has been critical to how RJ has been developed in Aotearoa. Some here refer to him as the 'father of Restorative Justice'. I count myself among them.

As a society we talk a lot about criminals: what punishment they deserve and what laws should be changed – and often only to accommodate our fears. In recent years the needs of victims in the judicial process have begun to be considered. It was Zehr's observation and practice of RJ in the United States which convinced me we could be doing the same thing here. Fortunately others thought along similar lines.

In 2000, I saw an ad in the *Otago Daily Times* for a pilot project for people interested in training as RJ facilitators. Auckland, Waitakere and Hamilton were the three North Island jurisdictions. Dunedin – the only one in the South Island.

I had an immediate sense of wonder. It felt like a call from God to a very particular ministry. It seemed as though the whole of my life had been leading up to this point.

---

<sup>i</sup> Micah 6:8 NRSV



© Diane Gilliam-Weeks

I could be part of this, part of pioneering a different way to do justice and love mercy in Aotearoa.

By far the deepest sense for me was (and is) that RJ is a movement born from the richness of the Biblical tradition, so freshly and convincingly given life by Howard Zehr and later, New Testament scholar, Chris Marshall, who did his PhD with Zehr in the States. As well, it is a movement born of the Spirit which brings healing, peace, reconciliation, forgiveness and renewal. None of these gifts of the Spirit of our merciful, loving God seemed to be present in our judicial system, nor in the political life of our nation. I even wondered at times whether the Church took these things seriously.

If the pilot were completed and RJ accepted as a way to do justice, I could see the potential for it to spread to personal and communal life in our beloved country.

I was accepted for training.

Chris Marshall was part of the training team which approved me. I was so grateful for his affirmation on the final day of training because many of my new RJ colleagues came

... these guys – to whom we were singing, playing instruments, and dancing – were made in the image of God just like the rest of us.

from the legal profession, Probation, Social Work, and Psychology. I was a Musicology graduate with German language, and a graduate diploma in Theology. My experience seemed a long way from everyone else's. The shy country girl from the furthest South West of New Zealand needed affirmation.

### **So what is Restorative Justice?**

Simply put – any RJ process asks quite different questions from our Westminster-based legal system.

'What law has been broken?' is replaced with 'what harms have occurred?'

'Who committed this crime?' replaced with 'who's been hurt?' and 'whose needs are not being met?'

Instead of asking 'what punishment does the offender deserve?' RJ asks, 'who is taking responsibility for what's happened?' And from there, 'how are we together going to put this right?'

So you see, rather than the Kafkaesque scenario where the individual stands accused by The State, Restorative Justice processes are about listening to the stories of victims and offenders. Offenders, along with and especially victims and their needs, are rightfully placed in the centre of the process.

I believe any wrong doing done by one human being to another, even without criminal intent, breaks up community. This can happen within families, schools, urban or rural communities, and faith communities – local and national. We don't need to look very far to find such brokenness.

Accountability – and responsibility for repairing harm – lies with a broken community embracing into their care offenders and victims. In my experience there are never single victims. Like a stone thrown into a pond, the ripples of offending reach wider than where the stone hit the water.

Zehr puts it like this: 'I believe we ought to recognize crime in the way it is experienced: as a violation of people by people. Violations create obligations, especially the obligation to make things right. Both victims and offenders have roles to play in this process. The central questions of justice ought to be: Who was hurt? What are their needs? Whose obligations are they?'<sup>ii</sup>

Another more recent Canadian writer, Wayne Northey, writes: 'Restorative Justice is a peacemaking response to crime, and a critique of criminology as a military science. It does not counter a harm done by a new harm, but with a healing response to victim, offender and the wider community. If restorative justice practice has educational and rehabilitative spin-offs, these are good, but secondary goals to restoring the brokenness arising from the criminal act.'<sup>iii</sup>

<sup>ii</sup> Howard Zehr; *Doing Life – Reflections of Men and Women serving Life Sentences /portraits and interviews* (Mennonite Central Committee (1996). 119

<sup>iii</sup> Wayne Northey, 'Restorative Justice: Rebirth of an Ancient Practice,' *New Perspectives on Crime and Justice* 14 (1994); 6.

Northey is suggesting<sup>iv</sup> that Restorative Justice [RJ] and peacemaking are inextricably linked.

### The Biblical tradition

I've discovered it's possible to read both the Hebrew Scriptures and the New Testament with a Restorative Justice lens. We can learn from the ancient Hebrews and the ministry of Jesus himself, a fresh, new way to relate to one another in community. It's a way of peacemaking, and restitution rather than retribution. It's a way of redemption rather than 'the law of the claw'.<sup>v</sup>

For some years an RJ colleague, Canon Claire Brown, and I ran a faith-based Sycamore Tree programme in our regional Corrections facility. In this we explore the familiar story of Zacchaeus in Luke 19: 1-10. Something happens in that encounter over a meal between Jesus and Zacchaeus from which flows a series of restorative actions from Zacchaeus.

Jesus is then able to say, 'Today salvation has come to this house, because he too is a son of Abraham.' The individual, the household, the community are all restored because of this encounter – and Zacchaeus' willingness to put right the harm he'd wrought on his own town's citizens.

I even wondered at times whether the Church took these things seriously.

Together in the prison, Claire and I worked with men who'd murdered other human beings. As well, we had the deep privilege of hearing a courageous woman, gang raped as a young woman, tell her full story for the first time ever to six men on the inside and the five other participants. Every one of them in the Sycamore Tree programme on the receiving end of serious crime.

As RJ facilitators we had the joy of hearing a 'victim'<sup>vi</sup> offer forgiveness to an offender, not once but several times. It's always a gift, a stunning gift which can bring tears, genuine remorse and reconciliation. What a peacemaking activity!

Reading Biblical narratives with an RJ lens is exciting.

Take Bathsheba and Uriah, their lives torn apart by the murderous lust of the King, a powerful King David, who is able to take any woman he wants. Add a brave Nathan who challenges the King and makes him accountable. Full restoration may take weeks, months, years, even generations.

<sup>iv</sup> Quoted in Christopher D Marshall's ground breaking book '*Beyond Retribution, A New Testament Vision for Justice, Crime and Punishment*' Eerdmans (2001):2.

<sup>v</sup> Marshall, *ibid.* 3

<sup>vi</sup> We try to avoid the 'victim' label because it tends to keep people in a box, and we meet wonderful people who tell their stories in order to make a difference to the offender, so no one else will have to endure what they have had to. In reality so-called 'offenders' are often 'victims' themselves.



Mary and Joseph are of 'the house of David' [Luke 1:27] and Mary who bore a Son 'in the city of David called Bethlehem' [Luke 2:4]. Thirty-three years later this Son dies on a cross alongside criminals, one of whom is given restorative hope as he dies.

In the face of the horror wreaked by David, it's hard to imagine the long term consequences that lead towards the gift of Jesus the Christ as Saviour of the world. But we know the glorious grace of God did just that.

Other stories have similar restorative themes. Joseph, with his 'technicolour' coat, is sold into slavery in Egypt, but in his mature years he offers forgiveness and restoration to his brothers.

And of course, we count in this the restorative stories Jesus tells of the Good Samaritan and the Prodigal Son.<sup>vii</sup>

We live in a world deeply seduced into denial about our real disorder and needfulness. We all know of families in discord, not at peace with each other, neighbourhoods, schools, towns, cities, nations against nations. We know this discontent. Disorder is nothing new in the stories of this fragile world in which we live.

After a recent case I co-facilitated, presiding Judge Stan Thorburn was reported<sup>viii</sup> as saying Restorative Justice had brought 'a poignant and emotional restoration in a family situation.' There had been forgiveness. People had 'buried their differences. ...The court can't do anything more powerful than the power of that process.'

This related to his sentencing of a 51 year old woman on a charge of 'Wilful damage/ Assault with a blunt instrument'. We (facilitators work in pairs) had found the case complicated and difficult. Judge Thorburn said it was 'perfectly legitimate' for him to step aside from the routine sentencing process, despite the seriousness of the charge. He said he 'believed the offender would never come back here again.'

Restorative Justice and its economy of grace is about allowing healing in our lives, in our communities, refusing to be sucked in by violence of word and action and toxic relationships. This grace is not an ideal...or a luxury', Derek Flood suggests<sup>ix</sup> 'but...the necessity...whereby true justice comes about.'

The healing of trauma becomes possible for both victims and offenders and those in community around them. A Restorative Justice process can restore, in Northey's words, 'the brokenness arising from the criminal act.' But it also opens us up to far more possibilities, those of living our daily lives in ways which challenge our self-indulgent living, of being open to transformation, of discarding our blaming attitudes towards

---

vii Chris Marshall explores these two stories with compelling fresh insights in *Compassionate Justice. An Interdisciplinary Dialogue with Two Gospel Parables on Law, Crime, and Restorative Justice* Cascade Books Oregon (2012)

viii Otago Daily Times 9 August 2013.20

ix <http://www.rethinking.org.nz>

others when things go wrong, of challenging us to take responsibility for our individual and corporate actions in all spheres of our daily lives.

Psalm 51<sup>x</sup> is explicit about human failure, trouble and need. The Psalmist's confidence in Yahweh is undaunted. He clings to God's willingness and capacity to make things new again and again.

Is this not the essence of how we might live restoratively and peaceably with each other in community? God's grace, love and mercy are equally available for King and prophet, murderer and thief – and to each one of us in our wide circles of relationships when we hurt another – even without necessarily breaking any law of the land.

Chris Marshall's premise in *Beyond Retribution*<sup>xi</sup> starts with the 'characterisation of Jesus as the justice of God'. From there he suggests the early Christians 'experienced in Christ, and lived out in their faith communities, an understanding of justice as a power that heals, restores, and reconciles rather than hurts, punishes, and kills. And this reality ought to shape and direct a Christian contribution to the criminal justice debate today...'

This is also the reality of peacemaking at its best. A process where compassionate 'restorative justice becomes a peacemaking response' to any wrongdoing.

**We live in a world deeply  
seduced into denial about our  
real disorder and needfulness.**

<sup>x</sup> Psalm 51 - To the leader. A psalm of David, when the prophet Nathan came to him, after he had gone in to Bathsheba. [NRSV]

<sup>xi</sup> Marshall, *ibid.* 33

# P.E.A.C.E.

by Jill McLeod

I've been pondering about why I always found praying for peace very difficult. It's easy to mouth words, but I can't be sincere. So herewith the result of my ponderings!

- P. 'Pray for peace', they say.  
'What is peace?' I answer.
- E. Emperor's new clothes peace? No substance, a deception of words.  
Peace where there is no peace.
- A. And where is the truth, the meaning, the point, of peace?  
Is it alleviation of pain and fear –  
like a shot of morphine, not lasting, even damaging,
- C. Covering up the truth so we can cope? That's not truth of any kind.  
Cynicism searches for the root of truth, of reality, of constancy, the peace which  
the World can never give.
- E. Effective peace can come only from within us.

We cannot, should not, pray for peace unless we ourselves can reach out to our enemies  
passing on the real Peace, in Truth and in Love.

## BOOKS for a Just Peace

### Changing Our Minds

reviewed by Andrew Dunn

A call from America's leading evangelical ethics scholar for full acceptance of LGBT Christians in the Church.

Written by David P. Gushee with Brian D. McLaren, Phyllis Tickle and Matthew Vines

Published by Read the Spirit Books, an imprint of David Crumm Media, LLC, Canton, Michigan. 11.6.2014. 131 pages. ISBN: 978-1-939880-76-5.

Available in paperback or eBook.

When David Gushee discovers that in the Baptist congregation he was attending there were numerous lesbian and gay Christians, he begins to wonder how they could take a full part in the church and not feel abused or side-lined. When his sister comes out as a lesbian, it brings his dilemma closer to home and prompts a rethink of his anti-gay stance and writing.

Changing Our Minds (the collective mind of the Church) is a thorough re-analysis of Biblical passages often cited as relating to homosexual issues. It's also a powerful story of Gushee's own change of heart.

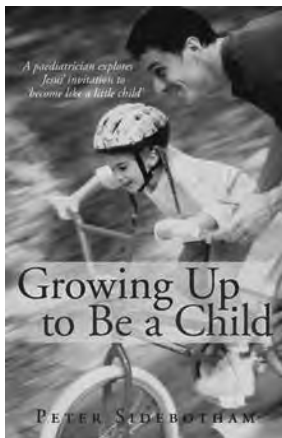
Gushee concludes with a powerful call in defence of covenantal marriage as the way ahead for ethical and moral standards in gay as well as straight relationships.

Here is a peace-making book for a peace-needing era of Church life and witness around the globe.

### Growing Up To Be A Child

reviewer DGW

A paediatrician explores Jesus' invitation to 'become like a little child'  
Peter Sidebotham, Westbow Press, 2014 [www.westbowpress.com](http://www.westbowpress.com)



Growing Up to Be a Child, takes an in-depth look at Jesus' saying in Matthew 18:3. 'Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven.'

Written as a letter to his daughter, Sidebotham offers his unique perspectives as a doctor and father interested in helping his child on her journey of faith. Though initially written specifically with Esther in mind, Sidebotham explores truths and insights he believes are applicable to all who seek to follow Jesus.

'Jesus sets us an incredible challenge: we can't be a part of God's kingdom unless we change and become like children, developing attitudes of humility, trust, creativity, exploration and relationship...This radical new way of living to which we are called encompasses the whole of our lives: body, mind, spirit and relationships.'

# Movies for a Just Peace

## Woman In Gold

reviewer Anna Johnstone

With the wonderful Helen Mirren. The true story of an Austrian Jewish woman, Maria Altman, whose aunt was the model for Klimt's famous painting, Portrait of Adele Bloch-Bauer I which, along with all her family's other art, including another four Klimt's, was looted by the Nazis. She wants to get back what belongs to her.

What follows is a major battle involving the Austrian establishment and the U.S. Supreme Court.

Maria's young lawyer, Randy Schoenberg (Ryan Reynolds), also of Austrian descent, is dragged into the case by his mother. He's very reluctant at first, then finds that the Klimt paintings are worth many millions and the dollar signs change his mind.

But later his heart is changed in one of the film's key scenes and it's no longer the money which motivates him.

He says to the court, "My client wants peace. Let's give her justice too."

This line jumped out at me, because the same day I'd just finished proofing this issue of Refresh.

Woman in Gold, where Maria and Randy take on the giant, is well worth seeing. Don't leave before the very last credits.

100 000 other precious works of art were also seized.

Their owners or family descendants may have no peace. They definitely have no justice.



## SGM News

### The baton has been passed!

After twelve years as Convenor and member of SGM Workgroup, Andrew Pritchard has handed the baton to Mike Wright. The occasion was marked by an 'Andrew-themed' fancy dress dinner – beards optional.

Andrew will continue in his role in the Spiritual Directors' Formation Programme with Barbara McMillan. The Convenor's task has been devolved into a number of portfolios to be taken up by members of workgroup according to their gifts. Alan Upson will work with Joanne Garton in financial management, David Crawley and Diane Gilliam-Weeks will deal with electronic and print communications, Trish O'Donnell and Jane Wilkinson – human resources, Sue Pickering – new projects / professional development.

Thanks to some generous grants, SGM remains healthy financially.



Workgroup is encouraged that participant numbers in the Formation Programme remain steady. With Barbara, we're exploring new ways to recruit and form SD supervisors, and how to take contemplative spirituality/spiritual direction to the more remote areas of Aotearoa New Zealand. We whole-heartedly affirm the excellent work Barbara does in her many roles as she facilitates the SD Formation Programme.

Photos © Diane Gilliam-Weeks

## Contributors

**Frances O'Leary** is blessed with a husband, 3 children and 3 grandchildren. She belongs to the wonderful parish family of St Francis of Assisi Catholic Church in Stoke. Her qualifications are from the University of Life, where she's studied for 70 years. She enjoys playing with words, especially trying to find the right ones to describe her understanding and feelings about the God who is beyond words.

**Professor Kevin Clements** is the foundation Chair and Director of the National Centre for Peace & Conflict Studies, University of Otago, Dunedin.

**Trish McBride's** writings come from life as a pilgrim, as a privileged hearer of other people's stories, then reflection on these and on her own. She's a Wellington spiritual director, counsellor, and chaplain in a mental health context. She enjoys good movies, walking, sewing, and her 18 yummy grandchildren. [mcbride@paradise.net.nz](mailto:mcbride@paradise.net.nz)

**Joy Cowley** is wife, mother, grandmother, great-grandmother and, like everyone else, a child of God.

**Maggie Quinlan** is a semi-retired GP, living on a lifestyle farm at Ararimu, south of Auckland. She is a member of the ministry team at Clevedon Anglican Parish. Time away from a busy medical surgery has given the space to focus more on contemplation and her love of writing.

**Alexander John Shaia** is a spiritual director, psychologist and passionate speaker. He is also author of the visionary lens on Christianity, "Heart and Mind: The Four-Gospel Journey for Radical Transformation" in print and on Kindle. He may be reached through his website, [www.quadratos.com](http://www.quadratos.com)

**Jo Anastasiadis** is a born and bred Wellingtonian, wife, mother of grown children and spiritual director. She enjoys being outdoors, particularly walking on the beach, taking time out for retreats, and utilising creativity in her relationship with God.

**Anne Kilgour** born 1937 in Presbyterian family; saved by Billie Graham; converted by Student Christian Movement; married SCM-er Ron; woke up to real world as Volunteers in Indonesia; worked as parent, teacher, psychotherapist, corporate trainer, community developer, retreat director learning to translate the verb of God into action that people can experience meaningfully in every corner of daily living.

**Jill McLeod** is a long-time lover of silent retreats, and spiritual direction. Life in Tararu Retirement Village Thames gives her a sense of freedom and peace. She enjoys her garden, the sea air and her delightful view. Jill has lots of time to walk, read, do jigsaws, and maybe pick up drawing and painting again.

**Diane Gilliam-Weeks** is editor of Refresh, a Spiritual Director and Transitional Minister.

**Andrew Dunn** enjoys the bush at Albany Heights where he works in spiritual direction, supervision and retreat leading.



**Dr Richard Davis** is a Kiwi Presbyterian currently teaching at the Pacific Theological College in Suva. He worked for many years in social justice and church communications before completing a PhD at the University of Edinburgh in political theology. He's currently working on a book on radical Christianity. Richard.Davis@ptc.ac.fj

**Janet Sim Elder** lives on the beautiful Otago Peninsula and is trying to retire in order to enjoy it even more. She is a registered Music teacher, and an experienced Restorative Justice Facilitator among too many other things. She loves the city cafe scene, quilting and cooking for John, their family and friends.

**Jennie Cochran** lives in Te Atatu South, Auckland with her husband, John. A good portion of her time is spent on three activities she feels passionate about - working as a spiritual director and supervisor, teaching children with learning difficulties such as dyslexia and hanging out with her four lovely grandchildren.

**Paul Heppleston** belongs to the Iona Community. After 20 years in the Orkney Islands, he now lives in the Derbyshire Dales, where he's a musician, writer and worship leader. He has a passion for encouraging gathered song and leads holiday/retreat groups to the wilder parts of Britain in an ambience of Celtic spirituality.

**Let go, let go** Paul Heppleston 2013

1 Let go. Let go.

2 Let go. Let go. God calls us all to a

3 God calls us all to a let ting go,

4 let - tin go. but Jes us keeps his

5 but Jes us keeps His word...

6 word He'll ne ver let us

7 He'll ne ver let us go.

8 go. He'll ne ver let us go.

<p>"Move on" "Move on" God calls us all to a moving on But Jesus keeps His word He'll never leave our side.</p>	<p>"Fear not" "Fear not" God says "the past is behind you now, So put your hand in mine I'll journey on with you".</p>
<p>"Look on" "Look on" God calls us all to a forward view And Jesus keeps his word He'll show us all things new.</p>	<p>My Lord My Lord I'll follow you where're you lead My hands are open now Receive my letting-go.</p>

# The Spiritual Cremaster

by Jennie Cochrane

Just outside our front door we have a number of swan plants. Once or twice a year they are prone to being destroyed as each successive batch of very hungry caterpillars munch their way through every available leaf, stalk, and shoot until the plant can no longer survive. It has been a project of mine to find ways to keep the population of swan plants at a high enough level that they are still left standing when the last caterpillar of the season has eaten all it needs and moves on to the next phase of its life cycle. I want to be able to continue to observe the egg-caterpillar-chrysalis-butterfly cycle at close quarters – I find it truly inspirational.

The phase of this cycle that never fails to stir something deep within me is the caterpillar hanging upside down. It has essentially let go of its life as a caterpillar and will, in a day or so, shed its skin to reveal the newly formed chrysalis underneath. This connects me with my own letting go, both those significant times of letting go in the past and the continuing need to be open to times in the future when I will be asked to let go. I often find myself looking at the hanging caterpillar and admiring its courage for being willing to let go of the life it has known and entering into the waiting phase where the new life it will become has not yet appeared.

While reading Sue Monk Kidd's *Book When the Heart Waits*, I learned that the caterpillar has a hook like protuberance at the end of its body called a cremaster. Before letting go, the caterpillar spins a silk pad on the surface it crawled onto for the next phase of its life, then attaches the cremaster firmly into this pad. This creates a very strong place which holds the caterpillar while it lets go, hangs upside down and does a good deal of wriggling and jiggling on the way to becoming a chrysalis.

The idea of a creating a spiritual cremaster as part of the letting go process has been very helpful to me. By this, I mean identifying the truth/s that could hold me as I enter the process of letting go.

For instance, I might call to mind the truth of God's love and faithfulness, and this becomes the spiritual cremaster which holds me as I face the present call to let go, with the uncertainty that may come as a result.

On one occasion, I discovered my spiritual cremaster was the truth that I couldn't make God do things the way I wanted. In other words, I wasn't in control! Facing this truth and letting it sink deep into my soul led to my being able to let go of the demands I was making of God to do things my way. I was then able to enter into a journey of letting go that was less comfortable than I would have chosen for myself but was also, not surprisingly, rich and rewarding and proved to be the far better way .



© Jennie Cochrane

Our spiritual cremaster can take different forms. It might be some words from the Scriptures or a book we read or some words we ourselves have crafted. Or it might be a song we sing to ourselves or listen to that holds us, or some kind of image or symbol.

In fact, our cremaster can be anything that holds us in our letting go.

Whatever form it takes, it can be helpful to have a visible (or audible) representation of it somewhere – so we can remind ourselves what it is that's holding us as often as we need to.

While there can be a moment in time when we make the choice to let go, in reality it's often a choice we make – moment by moment, day by day – over and over again.

On one occasion during a very painful letting go, I wrote some words of truth and put them inside a locket which I then wore every day. The act of putting it on every morning was an opportunity to remind myself of the truths that were holding me. The physical sense of the chain around my neck helped me to return to those truths whenever I needed to during the day. I wore that locket for many months.

As we head into spring, the swan plants outside our front door are looking healthy, with a plentiful supply of leaves. In a few weeks I expect there will be caterpillars beginning to eat their way through these leaves as they grow. I look forward to once again being able to observe the caterpillar as it hangs, being held by the cremaster and to let this inspire me in my own journey of letting go.

# The Last Word

With global electronic communication, the horror and insanity of human behaviour is in our face 24/7. Probably this gives us the impression that the world has gone mad. But my bet is that the use of physical power to dominate others has always been rife – and people only knew what was happening in their patch. Jesus refused this temptation.

Reg and I have recently adopted the spiritual discipline of a monthly fast from all forms of electronic communication – even the T.V. and telephone – and allowing ourselves to luxuriate in the silence of God's and each other's presence. Silence in God's presence is where I find my own just peace. If I'm going to be an activist for peace, I need to make peace with myself. If we don't savour peace when it comes to us, there will be no one to witness to its possibility.

Finally, in the shift of towns and houses of 2014, I lost a couple of good contributions to the summer edition of Refresh on Letting Go. Jenny Cochrane's precedes this editorial and I'm attaching a repentant copy of Paul Heppleston's song Let go, let go to the contributors page.

**Shalom**

Diane [dianegw@actrix.co.nz]

## Summer 2016 Refresh theme

**'Who is My Neighbour?'**

**Deadline September 28, 2015**

From the ancient story of Cain to the parable of the Good Samaritan, our sacred texts ask, who does God want us to view as our neighbour – or our kin? How shall we treat them? What are our responsibilities? Who might be included or excluded – how wide is the net? What if some of my neighbours worship other gods or none? Who is welcome at Christ's table and at ours?

***Writers please!***

keep contributions to fewer than 2000 words

images must be over 2 megapixels to be usable

use single quotation marks

conversational in style using conjunctions wherever possible

reference all quotations as endnotes

try to use inclusive language wherever possible

