Shalom! Toward a More Effective, More Faithful Approach to Conflict and Violence

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When people of faith reflect on their personal encounters with violence, their responses are often very moving, and illustrate the breadth and seriousness of the problem in our society: "A loved one brutally mugged"… "Observing my children act out violent scenes from a children’s cartoon"… "Witnessing the far-reaching effects of domestic abuse on a friend"… "Joining the military as an idealistic recruit and seeing first-hand how awful war really is"… "Meeting people who were tortured in a Central American war, and later finding out the U.S. was backing the government that was responsible"…

Experiences of nonviolence are equally diverse and moving: "Discovering the power of forgiving someone who I didn’t think deserved it"… "Watching a principal who is barely 5 feet tall use only words to pull an angry 6 foot student back from threats of violence"… "Learning from a film about Gandhi, Day, Bonhoeffer, or Romero that nonviolence isn’t weakness, it’s a different kind of strength than violence"… "Working with the poor in a year of service at a fraction of the salary of my fast-track friends and seeing them come to envy my choice"… "Taking part in civil disobedience and experiencing first-hand that unarmed truth can be more powerful than violence." (Quotes are from participants in LPF peacemaking workshops.)

Sharing personal stories of nonviolence reminds us how much we need to hear positive experiences and images of hope. Our stories of violence suggest how wide-ranging are the problems we face, and how inadequate are the methods for addressing conflict in our violence-steeped culture. And those limitations exist on every level of our lives from interpersonal to community to international. In contrast, it is very rewarding to explore the richness of a gospel perspective on conflict and peacemaking.

A good place to start is an activity we often use in our workshops that examines how from childhood we are socialized into flawed, one-sided ways of addressing everyday conflict in our homes and workplaces. Participants come to understand those limitations as well as insights from the most respected manuals on the subject such as the popular book, Getting to Yes by Fisher and Ury. We discuss and try out skills they offer such as “learning to listen first,” looking for “win-win” solutions, and getting past people’s egos and emotions to focus on the problem. Such insights and skills alone could dramatically improve how many of us address conflict in our families, congregations, communities, and world.

But that’s just a beginning. The gospel perspective we seek to explore in our workshops – and outline in this essay – moves us beyond this in at least three ways: First, we’re encouraged to investigate conflict and violence on a much broader and deeper level (Part One of this essay). This lays the groundwork for us to plumb the deeper insights and skills of a gospel perspective on our response to violence and injustice (Part Two). Finally, we can explore examples that illustrate important elements of that response (Part Three) – and as well, notice how rarely they are mentioned in most discussions of the subject.

Part 1. Digging Deeper

A first step is to broaden the discussion beyond particular instances of conflict or violence to look at the larger picture. Let’s begin with some questions: Why does the U.S. have twice the prison population per capita of most other industrialized nations? Why are most conflicts shown on television resolved with force – often violent force – and only a tiny handful with the techniques experts say should be taught in our schools? What should we make of all the grossly violent and sexist computer games that are not only widely available but are the best sellers? What can be inferred from the ineffectiveness we’ve seen in Congress in recent years, from gun violence and “stand your ground laws” to immigration reform? How can we account for the extremely high rates of domestic violence in the U.S.? What might explain
the growing levels of violence in spectator sports? Why do so many leaders of both political parties claim deep Christian values but speak mostly of toughness, vengeance and our **right to use military force** when there’s an international crisis? While talk shows, articles, community or church forums, etc. regularly consider such questions, it is rare to find serious exploration of the deeper realities and assumptions that underlie them (let alone effective methods to address them).

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

Engaging those structural problems in addressing conflict and violence has the potential to improve at a minimum the way our families, congregations, and church committees deal with conflict. A more serious effort could help the church play a useful, even transforming role in helping our society grapple with conflict, violence, and injustice. And such an effort, in turn, could revitalize our church.

The problem is that most Christians are working with only a fraction of the resources of our own biblical tradition. To grasp the power of those resources requires a serious shift in our thinking from what is commonly found in the larger culture or church. While that shift poses a challenge for us, those **biblical resources** also offer the encouragement and hope we need to take on that challenge.

Let’s start by framing our question in a different way: What does a biblically-grounded perspective offer to help us understand violence and conflicts, especially ones that are caused, held in place, or exacerbated by power imbalances? First, it helps to remember that Jesus lived in a culture that was enmeshed in often oppressive power structures, from the Roman occupation to a wide array of gender, ethnic, class, and religious relations. These were structures that made it revolutionary for Jesus to converse with the **woman** at the well, choose a Samaritan as the hero of a story, or urge “walking the second mile.” In the opening chapters of *Engaging the Powers*, Walter Wink shows how today – as well as in Jesus’ time – such oppressive, institutional structures together form a ‘domination system’ and he offers valuable insights for understanding and confronting those structures. In so doing, he opens up for us a fresh and challenging new dimension of discipleship, of servant leadership.

We often hear the U.S. referred to as a ‘Christian’ culture; but take a closer look at the foundations of how it deals with violence. Far from dealing with our conflicts out of Jesus’ call to discipleship, to **Shalom**, the great majority of them are approached from the stance of what Wink terms "the myth of redemptive violence." This is the conviction that justice and an end to violence can be sought through violence, whether in a punitive criminal justice system, in the rhetoric of the "war on terrorism," in many years of tolerating **domestic violence**, or in most action film and computer game versions of how to rid the world of evil. But the worldview or “myth” of redemptive violence reinforces and reproduces both violence and counter-productive views of its efficacy in our culture. And because it functions largely on a subconscious level, it is all the more compelling and dangerous. The psycho-dynamics of the great majority of children’s cartoons, **computer games**, and films illustrate this myth with great clarity:

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

So it should be clear that these cartoons, **computer games**, and action films are not just escapist fun. Together they express a belief system in fundamental competition with our culture’s supposed Judeo-Christian values. The sheer scale of the impact of these **media** should raise serious questions. The average child graduates from high school having spent more time in front of television and computer
screens than in the classroom. Not more time than the school conflict resolution program or civics class, church youth program and Sunday School, but more time than is spent in all classes! Wink observes:

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

Our experience of conflict and violence is characterized by what Wink, Rene Girard and others have persuasively argued is a "spiral of violence." We see it every day. The supervisor comes down on the worker who can’t strike back at the source of his frustration so his anger falls on his wife who hits the kids who kick the dog…(and those children are more likely to become bullies or grow up to be abusive).

**Part 2. The Gospel Vision of Shalom**

If indeed our culture is stuck when it comes to violence, it should come as good news that the gospel vision has a lot to offer on getting unstuck, on peacemaking. It may be helpful at the outset to note that the message of Jesus, notably in the Sermon on the Mount, is nothing like the spiritualized, even wimpy approach to conflict and violence that I grew up with as a Christian and which is still an all too prevalent stereotype. For Jesus offers a genuine alternative to the myth of redemptive violence, and to wimpy passivity – an alternative to the false choice of "fight or flight." As mentioned above, the historical context and audience of Jesus’ teachings was the powerless, the oppressed. And he offered them a way to stand up to the Romans, to assert their humanity and to transform their society through love. Jesus called them to act in powerful and creative ways to transform oppressive and violent situations.

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

There is wealth of insight to be found in the gospel vision as explored in Wink – and in step-by-step, participatory peace education programs such as Lutheran Peace Fellowship’s "Leadership Training in Peacemaking" and "Peacemaking in the Real World," Pace e Bene’s "Engage" and "From Violence to Wholeness" programs and the Fellowship of Reconciliation Nonviolence Trainings to mention just a few.

For instance, Wink’s chapter "On Not Becoming What We Hate" extends his case with a wide range of examples, from the U.S. in Vietnam and the deepening Israeli-Palestinian standoff, to how prisons socialize inmates into criminal behavior. He notes that programs like Alcoholics Anonymous, or cancer support groups have evolved methods that are more successful and sustainable than what they replaced.

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

Such insights have considerable potential to transform our effectiveness in dealing with conflict as individuals and groups. The more I wrestle with these concepts in our workshops, and my own experience of responding to conflict, the more it seems that Henri Nouwen is on to something when he asserts:

> If anyone should ask you what are the most radical words in the Gospel, you need not hesitate to reply. "Love your enemies.” It is these words that reveal to us most clearly the kind of love proclaimed by Jesus… Love for one’s enemy is the touchstone of being a Christian.
As we’ve discussed, by this standard, when it comes to dealing with conflict and violence our culture is stuck. It is in the grip of a worldview that is the antithesis of the Christian perspective we so strongly assert that we have. That worldview dominates media depictions of conflict and both reinforces and reproduces itself. And as we’ve suggested, our culture is stuck in ways the church is uniquely equipped to help if we can grasp the gifts of the gospel that make such help possible.

One place to start is with our language. The word used by Jesus, the prophets before, and the early church after means more than just our word "peace." Shalom fully includes our concepts of "justice," "inclusive community," "wholeness," "healing." And the concept that comes closest to describing how Shalom might be achieved in our violent world is "nonviolence," as many of our ablest theologians on the subject have concluded – Dietrich Bonhoeffer, Joan Chittister, John Dear, Mary Evelyn Jegen, Rosemary Ruether, Donald Shriver, Dorothee Soelle, Walter Wink, John Howard Yoder… (resource guide, page 6).

Examining specific examples of nonviolence can be helpful. We’ll look at some brief depictions of nonviolence used in national or international conflicts, with which we are typically more familiar than with examples on an interpersonal level. But even they present a challenge. First, because the news media have so rarely understood or pursued that dimension. Second, in order to realize the potential of nonviolence, we have to get past – and help our congregations and communities work through – the many stereotypes and misconceptions that are so common regarding nonviolence: for example, that compared to violence it is weakness or passivity… that nonviolence might work on easy conflicts but when things get tough we must resort to violence…. Such misconceptions have led many practitioners to use the phrase “active nonviolence” to remind people that nonviolence is not weakness but a different kind of power for confronting injustice or conflict. Moreover, using it calls for a different perspective on the dynamics of conflict, responses to the opponent’s actions, steps that lead toward reconciliation, skills we can choose from, etc.

**Part 3. From Gandhi to the Arab Spring and the Occupy Movement**

In recent years, many events have brought elements of this deeper understanding of nonviolence into view, often in dramatic ways. Nonviolence has been central to movements ranging from Gandhi in India to teachers in Nazi-occupied Norway, from the U.S. civil rights movement to organizing of farmworkers by Cesar Chavez and others – and an immense number and variety of efforts before and since.

For example, the commitment to active, disciplined nonviolence of the vast majority of Arab Spring participants was fundamental to its successes – many of which were considered unthinkable just a few years earlier. Protests in a number of countries were larger than any in memory, in some cases involving the occupation of public sites for weeks at a time. Those protests led to the fall of three repressive regimes and major changes in the lives and hopes of millions of people from Algeria to Yemen. This was achieved despite the arrest and torture of many protest leaders. Virtually all activists resisted the impulse to bring weapons to protests despite violence and provocation from security units, police, and soldiers.

It is crucial to understand that the uprisings were preceded by years of nonviolence training and preparation and organizing by the leaders. Quite a few traveled to Bosnia and other countries to learn from leaders of other nonviolence movements. Many thousands of activists read and shared analyses by such notable nonviolence theorists as Gene Sharp, and depictions of successful nonviolence campaigns, e.g. a widely circulated comic book on the Montgomery Bus Boycott by the Fellowship of Reconciliation. Many of these had long since been translated into Arabic (and many other languages). Finally, notice how little of the above was reported in all the mass media depictions of the Arab Spring.

Occupy Wall Street is another, albeit also mixed, example of the use of nonviolence on a large scale. It began in the fall of 2011. In less than two years it had sparked “Occupy” movements in over 1000 U.S. communities and 900 cities around the world. These movements were notable for their use of participatory democracy, abstaining from violence, modeling of direct action, and the rapid spread of their core messages. It is fair to say that Occupy sparked a major shift in public awareness regarding the growth of inequality in the U.S., and of corporate corruption, the impact of money in politics, and related issues.

At the heart of the success of both movements was the activists themselves – their courage under fire, their grasp of the discipline of nonviolence, and their taking on all the tasks of organizing, nonviolence...
training, communication, food, sanitation... and for doing so at levels necessary to keep the movement from collapsing or being more vulnerable to manipulation or take-over by opposing or violent elements.

These qualities can be found at the heart of most nonviolence movements. To counter the silence in much of our media and culture regarding how effective nonviolence has been, it is worth noting that nonviolence movements have been successful on an incredibly wide range of issues, in every period of history and every part of the world. Many confronted ruthless opposition and still succeeded. Here are a few more examples that illustrate the effectiveness, diversity, and creativity of nonviolence movements:

1980  The Solidarity movement is organized in Poland. Often pronounced dead, by 1989 it wins every available seat in Parliament. It committed not one violent act, despite repression including the killing of 100 members.

1986  The nonviolent “People Power” movement in the Philippines brings down the repressive Marcos dictatorship. Nonviolent training and huge protests prevent the violent military responses from succeeding. It inspires movements in Asia, South Africa, and Eastern Europe.

1989  Hungary, Poland, Czechoslovakia, Bulgaria, and East Germany all win freedom from Soviet control by nonviolent means. Nonviolent movements in the Soviet Union arise and develop in Latvia, Lithuania, Estonia, Georgia, Armenia, Moldavia, and the Ukraine.

1989  The Chinese government suppresses a nonviolent student protest at Tiananmen Square but not before images are televised around the world, such as one of an unarmed young man stopping a column of tanks.

1990  Disabled demonstrators at the Capitol building in Wash. DC demand passage of a bill to guarantee their civil rights. In a dramatic moment, 60 people crawl out of their wheelchairs and up the Capitol steps.

1991  The Moscow parliament building is surrounded by tens of thousands of Russian demonstrators to protect Pres. Yeltsin from a coup that fails despite its command of four million soldiers and 1000s of tanks and aircraft.

1994  Nelson Mandela is elected the first black President of South Africa, just four years after he is released from jail. Ending apartheid took years of nonviolent protest in South Africa and around the globe – e.g., student protests persuaded 20% of U.S. universities to end investments in corporations with ties to South Africa.

1998-99  Thousands of cities, schools, churches, and groups endorse the Nobel Appeal for Peace. The UN designates 2001-10 as the Decade for a Culture of Peace and Nonviolence. Over 74 million people sign the Decade’s pledge of nonviolence by the end of 2002.

2006  On May 1st, 1,500,000 people come together in the largest immigrant rights protest in U.S. history. May Day – for 60 years a workers’ rights celebration – also becomes an annual event supporting immigration reform.

2007  In just a decade, Jubilee movement citizen lobbying leads to the cancelation of more than $120 billion of debt owed by developing countries. (Since 1986, the world’s 66 poorest countries had paid $230 billion in debt service – more than they received from donor nations in that time.)

2010-12  The Arab Spring...2011-13 Occupy Movement... (just 12 out of 150 stories of nonviolence on LPF’s ‘Path of Hope’)

Even these few examples challenge the stereotype of nonviolence being passive or weak, effective in only certain situations, or an exception among other means of change. Various nonviolence timelines and databases include hundreds of such examples. People of faith were at the heart of a great many of them.

Countering violence today thus calls for a broader understanding of our problem: Violence is not just individual acts of injury and oppression, and the solution is not just a matter of stopping or punishing those acts. We are – all of us – immersed in a “culture of violence” that needs to be understood and transformed. We will do best if we ground our work in the depth of insight and breadth of practical success of such nonviolent movements so that “together we can build a new culture of nonviolence that can give hope to all humanity” (quoting the “Appeal” signed by virtually every living Nobel Peace Laureate at the time that sparked the Decade for Peace and Nonviolence, 2001-10, the largest such effort in UN history).

And for our churches, active nonviolence offers nothing less than an opportunity for us to recover a neglected dimension of the gospel. Its potent resources encourage us to experiment with ways to improve peace education in our Sunday Schools, youth groups, and Bible study, and to better handle conflicts in our families, church committees, communities, and world. Moreover, it holds out a vision of the Church playing a significant, even transforming role in helping our society grapple with conflict and violence. Such service could, in turn, dramatically revitalize our Church. Blessed, indeed, are the peacemakers!
Shalom!

Sources and Further Directions

The quotes on violence and nonviolence that begin this essay are from participants in LPF Leadership Training in Peacemaking workshops, as are the activities mentioned on Getting to Yes, biblical peacemaking, and other topics. The basis of the following listings, as are resources used to develop those LPF workshops, training manuals, workshop materials, and resource guides. (See LPF in “Peacemaking Workshops” below for more information). Resources we have found to be especially valuable appear first (often in order of usefulness), and are generally annotated. Sections of other resources offer additional materials and help illustrate the incredible breadth and depth of resources on this important topic.

A. Conflict Resolution, Conflict Transformation

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

Families Creating a Circle of Peace (Institute for Peace & Justice, 314/533-4445, www.ipj-ppj.org): booklet geared to the Family Pledge of Nonviolence; IPJ has useful curricula, videos, bulletin inserts, manuals, e-newsletter...


Glen Gersmehl, How to be a Bridge in a World Full of Walls (LPF, '01-'14); Mark Juergensmeyer, Gandhi's Way (Calif., '84, '02)

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

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

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

B. Going Deeper

Walter Wink, Engaging the Powers (AugsburgFortress, 1992): a gold mine of creative insights and useful examples. No book is mentioned more often as having had a fundamental influence on the thinking and spirituality of Christian lay leaders and pastors.

Wink’s The Powers that Be (Doubleday, 1998) is a briefer version, perfect for book study groups. His Jesus and Nonviolence (AugsburgFortress, 2003) explores a central theme of these volumes in 100 pages and offers a variety of new insights.

Kelly Denton-Borhaug, U.S. War-Culture, Sacrifice and Salvation (Acumen, 2011): how traditional Christian understandings of sacrifice help to encourage war and militarism

Rita Nakashima Brock and Gabriella Lettini, Soul Repair: Recovering from Moral Injury after War (Beacon, 2012): important

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


Rosemary Radford Ruether, America, Amerikkka: Elect Nation and Imperial Violence (Equinox, 2007)

Larry Rasmussen, Dietrich Bonhoeffer – His Significance for North Americans (Fortress, 1990) especially chap. 3, and Dietrich Bonhoeffer: Reality and Resistance (Abingdon, 1972): explore Bonhoeffer’s experience and insights on nonviolence


Jon Sobrino, Where Is God?: Earthquake, Terrorism, Barbarity, and Hope (Orbis, 2004)

Glen Stassen, ed., Just Peacemaking: Ten Practices... (Pilgrim, 1998): threat reduction, conflict resolution, direct action

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


C. Nonviolence Workshops and Training Resources

Lutheran Peace Fellowship (lpf@ecunet.org 206-349-501, www.lutheranpeace.org): LPF has led over 1000 workshops and 70 intensive trainings in dozens of cities on nonviolence, and refined over 90 interactive educational exercises and audiovisuals...

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

D. An Introduction to Nonviolence in Action

William Ackerman and Jack DuVall, *A Force More Powerful* (St. Martin’s, 2000): companion volume to a superb 6-part PBS video series narrated by Ben Kingsley exploring successful nonviolent movements on five continents (perfect for discussion); the book offers further case studies, useful background, extensive analysis and photos. Further resources, e.g. computer game, on [website](http://www.force-more-powerful.com).


E. Nobel Peace Laureates

Martin Luther King, Jr., I Have a Dream (James M. Washington, ed., HarperCollins, 1995): the best brief MLK anthology; A Testament of Hope (HarperCollins, 1986): a major collection; Richard Deats, Martin Luther King, Jr.: Spirit Led Prophet (New City, 2003): brief, well-written biography emphasizing King’s spiritual dimension; see also volumes by Ansbro, Branch, Cone, Dyson, Fairlough, Garrow, King, Oates, etc.; Many of King’s writings are avail. at www.mlkonline.net and www.Stanford.edu/group/King
Cynthia D. Moe-Lobeda, Resisting Structural Evil: Love as Ecological-Economic Vocation (Fortress, 2013): important
Jack Nelson-Pallmeyer, Jesus Against Christianity: Reclaiming the Missing Jesus of compassion, nonviolence (Trinity Press, 2001)
Jim Wallis, On God’s Side (Brazos, 2013), Rediscovering Values (Howard, 2010), God’s Politics (Basic Books, 2005): encourage us to explore and grow in living our faith in the world, family to public life; along the way, challenging views on both right and left

others: American Bible Society, The Poverty and Justice Values (BFBS, ‘08) 2000 justice verses highlighted in color; David Augsburger, Helping People Forgive (WJK, ‘96); Daniel Berrigan, To Dwell in Peace (Harper, ’87); Robert McAfee Brown, Religion and Violence (WP, ’87); Walter Brueggemann, The Prophetic Imagination (AugsFortr, ’00), Living Toward a Vision, etc.; Daniel Buttry, Peace Ministry: Handbook for Local Churches (Judson, ’95); Joan Chittister, Songs of Joy; Passion for Life (Crossroad, ’97, ’98); Living Well (Orbis, ’90); William Sloan Coffin, Passion for the Possible, Credo (WJK, ’93, ’94, others); John Dear, Disarming the Heart. God of Peace; Seeds of Nonviolence (Orbis, ’93, ’05, ’08), etc.; John de Gruchy, Reconciliation (AugsFortr, ’03), Bonhoeffer for a New Day (Eerdmans, ’97); Jim Douglass, The Nonviolent Coming of God (Orbis, ’91); Faithtrust, on domestic abuse; Roger Gottlieb, A Spirituality of Resistance (Crossroad, ’99); Dennis Jacobsen, Doing Justice (AugsFortr, ’01); Eric H.F.Law, The Wolf Shall Dwell with the Lamb and Inclusion (Chalice, ’93, ’00); Mary Evelyn Jegen, A New Moment and Just Peacemakers (Pax Christi, ’86, ’06); William Klassen, Love of Enemies (Forth, ’84); Susan Mark Landis, Why Don’t We Go to War? (Herald, ’93); Bruce Lincoln, Holy Terrors (Chicago, ’93)

Jim McGinnis, Journey Into Compassion (Crossroad, ’93): Brian D. McLaren, Everything Must Change (Nelson, ’07); Richard McScorley, The New Testament Basis of Peacemaking (Herald, ’79); Logan Mehli-Laituri, Reborn on the Fourth of July (IVP, ’12); Thomas Merton, The Nonviolent Alternative (Farrar, ’80); William Miller, Nonviolence (Schocken, ’66); Henri Nouwen, The Road to Peace (Orbis, ’98); Angie O’Gorman, ed., The Universe Bends Toward Justice (New Society, ’90); Alain Richard, Roots of Violence in US Culture (Blue Dolphin, ’99); Cheryl J. Sanders, Empowerment Ethics for a Liberated People (Augspurt, ’95); Ronald Sider, Nonviolence (Word, ’89); Dorothee Soelle, Creative Disobedience, (Pilgrim, ’95) and others; Willard Swartley, ed., Love of Enemy and Nonreconciliation in the New Testament (WJKP, ’92); Susan Thistlethwaite, A Just Peace Church (UC, ’87); J. Milburn Thompson, Justice and Peace: A Christian Primer (Orbis, ’97); Andre Trocmé, Jesus and the Nonviolent Revolution (Orbis, 2003); Desmond Tutu, God Is Not a Christian and Other Provocations (HarperOne, ’11); Gerard Vanderhaar, Enemies and How to Love Them and Active Nonviolence (23rd Publ., ’85, ’90); J. Denny Weaver, The Nonviolent Atonement (Eerdmans, ’11); Sharon Welch, After Empire and Real Peace, Real Security (Augspurt, ’04, ’08); Albert Curry Winn, Ain’t Gonna Study War No More (WJKP, ’93): war and the bible

In other faith traditions: Daniel Smith-Christopher, ed., Subverting Hatred, anthol.; Haim Gordon, Leonard Grob, Educating for Peace; Murray Polner, Naomi Goodman, eds., Challenge of Shalom; Naim Stefan Ateek, Justice, and Only Justice; David W. Chappell, Buddhist Peacemaking: Creating Cultures of Peace; Bernie Glassman, Bearing Witness; Arnold Kotler, ed., Engaged Buddhist Reader; Kenneth Kraft, Inner Peace, World Peace; Wheel of Engaged Buddhism; Mahendra Kumar, Nonviolence; Stephen Legault, Carry Tiger to Mountain; Bawa Muhaiyaddeen, Islam and World Peace; Thich Nhat Hanh, Love in Action: A Lifetime of Peace; etc.; Amitabha Pal, Islam Means Peace; Robert Sachs, The Buddha and War; Chawat Satha-anand, The Nonviolent Crescent; Susan Brooks Thistlethwaite, Interfaith Just Peacemaking; Pandit Tiganuit, Yoga on War and Peace; Monhezi Ueshiba, The Art of Peace...

G. Worship and Devotional Resources

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

others: Walter Brueggemann, Praying the Psalms (SMP, ’82…); Joan Chittister, Living Well (Orbis, ’00…); Gary Davidson, ed, Banquet of Praise: 300 prayers, hymns. (Bread for the World, ’90); Geoffrey Duncan, Timeless Prayers for Peace (Pilgrim, ’03); Marian Wright Edelman, ed., Guide My Feet (Beacon, ’95); For the Whole World (Augspurt) 5 bible studies; Anthony Gittins, Heart of Prayer (Collins); Lynn Gottlieb, Rabia Terri Harris, and Ken Sehested, ed., Peace Primer II: Quotes from Jewish, Christian, Islamic Scripture and Tradition (Bread for the World, ’12); Mary Louise Kownacki, ed., Fire of Peace (Pax Christi, ’92); Martin Luther King, Jr., Strength to Love, sermons (Augsburg, ’65/81); (Crossroad, ’03); Henri Nouwen, Show Me the Way (Crossroad, ’92) others; James Brockman, ed, Violence of Love (Harper, ’98), Voice of the Voiceless (Orbis, ’83): sermons of Oscar Romero; Mary Schramm, Extravagant Love (Augsburg, ’76); Desmond Tutu, ed., African Prayer Book (Doubleday, ’95); Brian Wren, Bread of Tomorrow (Orbis, ’92)...

H. Additional Outstanding Scholarly Perspectives on Nonviolence

Paul Loeb, ed., The Impossible Will Take a Little While: Citizen’s Guide to Hope in Time of Fear (Basic, ’04): 60 superb essays; Staughton and Alice Lynd, eds., Nonviolence in America (Orbis, 1995): fine anthology with an outstanding historical introduction; Pam McAllister, ed., Reweaving the Web of Life (New Society, 1982): rich collection of essays on women and nonviolence; Elizabeth “Beltta” Martinez, Matt Meyer, and Mandy Carter, eds., We Have Not Been Moved: Resisting Racism and Militarism in the 21st Century America (PM Press, 2012) strategic possibilities of radical transformation through revolutionary nonviolence; Colman McCarthy, All of One Peace: Essays on Nonviolence (Rutgers, 1994), and I’d Rather Teach Peace (Orbis, 2002): thoughtful, humane articles by a fine teacher of nonviolence and curriculum developer; many originated as Wash. Post columns; Michael Nagler, Hope or Terror (Island, 2006), The Search for a NV Future (Inner Ocean, 2004), Steps of NV (FOR, 1999); Marshall Rosenberg, booklet series: We Can Work It Out, Getting Past The Pain Between Us, Parenting from Your Heart, Teaching Children Compassionately, by the author of Nonviolent Communication (Center for Nonviolent Com., www.cnc.org);


I. Skills of Peacemaking and Justice Seeking


J. Stories and Case Studies on Nonviolence

Michael True, *Justice Seekers, Peace Makers* and *To Construct Peace* (23rd Publications, 1985, ‘92) dozens of brief stories, also published as a single volume. *People Power: Fifty Peacemakers and Their Communities* (Rawat Publications, India, ’07) *The Path of Hope*: a list & an exhibit explore 150 nonviolent movements and leaders throughout history; 12 activities (see D. above)


Biographies/accounts by and about Mubarak Awad, Aung San Suu Kyi, Ella Baker, Dan and Philip Berrigan, Steve Biko, Dietrich Bonhoeffer, Eliezer Dprend, Dom Helder Camara, Cesar Chavez, Septima Clark, Rachel Corrie, Dorothy Day, Dave Dellinger, Jean Donovan, Ida B. Wells, Andrew Young, many others.


**Europe ---** Victoria Barnett, *For the Soul of the People: Protestant Protest Against Hitler* (Oxford, ’93); Philip Hallie, *Last Innocent Blood Be Shed* (HarperCollins, ’79), also a film; Richard Taylor, Nigel Young, *Campaigns for Peace* (Manchester, ’87); The Albert Einstein Institute offers 4 monographs analyzing nonviolent movements in East Germany, Lithuania, Latvia, the East European and Soviet Revolutions (available in print form, as downloadable pdfs, audio and/or e-book, [www.aeinstein.org](http://www.aeinstein.org))


For more on nonviolence, biblical peacemaking, nonviolence training, etc., or to comment on this essay, please contact: Lutheran Peace Fellowship ♦ 1710 11th Ave. ♦ Seattle 98122-2420 ♦ tpf@ecunet.org ♦ 206.349.2501 ♦ [www.LutheranPeace.org](http://www.LutheranPeace.org)