

March/April 2006

“In the hearts of people today there is a deep longing for peace. When the true spirit of peace is thoroughly dominant, it becomes an inner experience with unlimited possibilities. Only when this really happens, when the spirit of peace awakens and takes possession of men’s hearts, can humanity be saved from perishing.”

Albert Schweitzer

(<http://www.spiralnature.com/spirituality/beingpeace.html>)

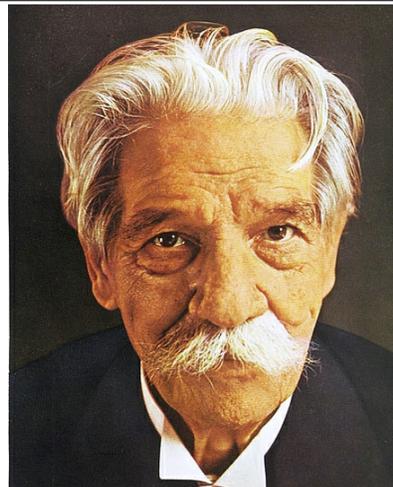
The theme of peace continues to be explored in this curriculum supplement. The quest for peace can take on many forms, and it has been a central preoccupation of humanity throughout the history of civilization.

Wars have been fought to obtain peace. Organizations have been created to pursue peace. Books have been written to expound on the nature of peace, and on the need to change existing approaches to the organization of human affairs. Spiritual leaders like the popes deliver Christmas and Easter messages that make peace the central theme.

All societies have craved for peace among its citizens and peace with their neighboring states. Is peace the dominant characteristic of what we call ‘a civilized society’? But, can there be peace without respect for truth?

Introduction

Arnold Toynbee said that great civilizations die from suicide not murder, since they fail to meet the challenges that present themselves. Recently, Pope Benedict XVI made an observation that the Western world is “tired of its own culture,” and overcome by a stale rationalism that makes it difficult to appreciate the evidence of God’s existence and love for mankind. Lacking the perspective that allows an understanding of God and of moral life, the Western world is in the process of self-destruction. The Pope continued, “We can see it happening before our eyes.” Many people and leaders in the West have rejected the Christian core ideals that animated and secured their well being. They have developed a certain moral and cultural amnesia. No longer aware of their own roots and the value of their heritage, they lack the will to continue



Albert Schweitzer, missionary and peace activist.

to make the necessary sacrifices to keep the legacy alive.

Meanwhile, a leader of the US’s largest denomination of African-Americans said that America’s Social Security woes are a result of abortion – because baby boomers aborted so many of those who would otherwise be supporting them in their retirement.

“Part of the problem that we’re seeing now with Social Security has to do with the fact that 40 to 50 million people who have been killed through abortions have not taken their role as productive citizens,” Church of God in Christ Bishop George McKinney said.

In Canada the National Post newspaper in the month of February ran a four – part series on the worsening demographic deficit, asking where are all the children? And pointing to a serious economic and social fallout on the horizon. Data suggests that by 2015 there will be more people in Canada that will be 65 years old than young people who will be 15 or less. This represents a grave distortion of the normal distribution of the population by age categories, with negative repercussions for Canadian society.

Related to this theme is another article on the “birth dearth”, what demographers call plummeting birth rates in most of the industrialized world. Throughout Western Europe and East Asia, the birth rate is well below 2.1 births per woman – which is the minimum needed to maintain a stable population. In countries like Japan, Korea, and Germany, shrinking populations threaten those nations’ way of life and their very cultural identity. In Japan, for example, a birth rate that is barely half of “replacement level” has forced the closure of more than two thousand schools in the past ten years, with hundreds more closures to come. It’s left the government wondering who will support Japan’s aging population. In Germany, the population of some villages has shrunk so much

that “there are now too few people flushing for the sewage to properly flow.” As a result, the government has had to spend scarce resources on retrofitting sewage systems. Elsewhere in Germany and the rest of Europe, the emptying landscape provides an opening for an unlikely immigrant: the wolf. German biologists expect the growing packs to head soon toward Berlin.

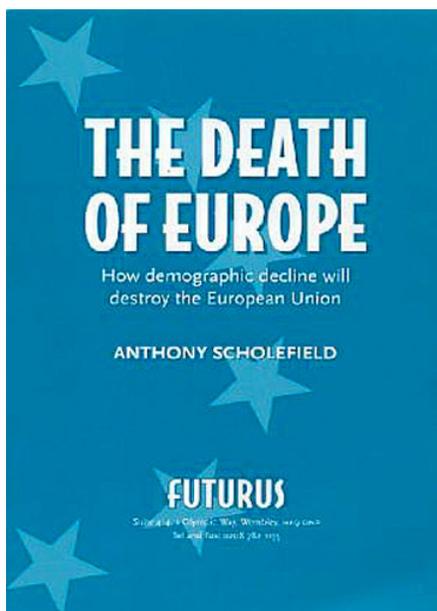
What’s incredible is the response of the average European or East Asian. They literally shrug their shoulders; they can’t imagine changing their lifestyle to accommodate having two or more children instead of one or none. They believe against all evidence in a technological or political solution to this problem. But, as columnist Mark Steyn writes, “there’s simply no precedent for managed decline in societies as advanced as Europe’s” – or Japan, for that matter.

Throughout history, societies in demographic decline, usually as a result of disease, have faced two unattractive options: a decline in their standard of living or the replacement of their native population with a more fertile immigrant one.

Europe has, essentially by default, chosen the latter. But, as the 2005 London subway bombings illustrate, turning millions of Islamic immigrants into “Europeans,” is a risky proposition. And in Japan, where racial purity is a primary cultural value, the population faces eventual extinction. It’s hard to imagine a better example of the importance of worldviews, and specifically in this case, the Christian one. Europe’s decline is directly linked to its hostility towards Christianity. Its rejection of what Christianity teaches about the family has made the continent safe for another kind of family: four-legged ones who howl at the moon.

To help place all this in context one must recall the wisdom of the late John Paul the Great. He insisted that only moral principles, firm convictions, and even sacrificial actions can rescue the secular world from its slide into chaos. He went further in his last book “Identity and Memory” when he characterized abortion as “legal extermination” and compared its institution with the German laws which declared the Jews non-persons and allowed them to be murdered by the state.

John Paul’s insight into the injustice of certain government laws, even among democracies, has been taken further by Cardinal George Pell of Australia. The cardinal makes a compelling case that for democracy to survive it is necessary to base it on “the transcendent dignity of the human person.” He criticized the narrow, rigidly secularized form of democracy that has taken hold in the West. He asks if the inclusion of traditional values cannot be included in a modern democratic state. “Does democracy need a burgeoning billion-dollar pornography industry to be truly democratic? Does it need an abortion rate in the tens of millions? Does it need high levels of marriage breakdown, with the growing rates of family dysfunction that come with them?”



“If European populations will not reproduce themselves they must reconcile themselves to economic and political decline or face up to massive immigration with all the political problems that will bring.”

Anthony Scholefield

and depends on the vision it serves.” Pell proposes the idea of ‘Democratic Personalism’. He concludes, “To re-found democracy on our need for others, and our need to make a gift of ourselves to them, is to bring a whole new form of democracy into being. Democratic personalism is perhaps the last alternative to secular democracy still possible within Western culture as it is presently configured.”

(<http://www.acton.org/ppolicy/comment/article.php?id=222>)

In modern western states, along with the loss of purpose goes a disquieting acceptance of change in the very basic institutions of the society. There is a virtual worship of tolerance and

Cardinal Pell questioned the idea that democracy must support the “pursuit of the individual’s absolute autonomy.” He asked if it must include legalized euthanasia, assisted reproductive technology, and embryonic stem cell research. He asks rhetorically, “What would democracy look like if you took some of these things out of the picture? Would it cease to be democracy? Or would it actually become more democratic?”

“The alarm with which many treat people in public life who are opposed to these things often implies that that they are a danger to democracy. This over-reaction is of course a bluff, an attempt to silence opposition almost suggesting that these practices are essential to democracy.” Pell states that

“Democracy is not a good in itself. Its value is instrumental and depends on the vision it serves.” Pell proposes the idea of ‘Democratic Personalism’. He concludes, “To re-found democracy on our need for others, and our need to make a gift of ourselves to them, is to bring a whole new form of democracy into being. Democratic personalism is perhaps the last alternative to secular democracy still possible within Western culture as it is presently configured.”

diversity for their own sake. What tends to happen in these moribund societies is that people, instead of believing in self-government or self-restraint, come to believe in self-license.

In order for the past to have a benign influence on the present and to help shape the future it must be a living past, capable of nourishing, surprising and challenging the present by holding out the original ideals upon which the society was founded.

In a wonderful essay in First Things (March, 2006) Wilfred M. McClay, an historian was commenting on the significance of founding stories in the life of nations. Citing Ernest Renan's essay "What is a Nation?" the writer spoke of the need to go back to the beginning of the story in order to appreciate the continuum in which we find ourselves as nations and as individual members of humanity. Like a family, a nation's members possess and share a rich legacy of memories. These memories help to convince the members to stay together, grow together, and choose to build and further strengthen that heritage. The society has social capital in its rich past. That is supposed to be the source of the national will to be a nation. At the base of it is a desire to do great things together. They understand and appreciate the value of past sacrifices and their own resolve to sacrifice now and in the future. Western nations today seem to have lost their sense of sacrifice, so essential to the continuity of the civilization that has given so much to all of humanity. And at the center of it all lies the practice of abortion, the refusal to accept new life in the manner necessary to guarantee a future.

Questions

1. If it takes a crisis to cause individuals and whole societies to renew themselves, has Canada and the West reached the crisis stage in their development?
2. In what sense does the West not believe in its own past? Is there any concrete evidence of this in the operations of the European Union for example?
3. How is the "birth dearth" affecting the economic and social prospects of the Western societies?
4. Is Cardinal Pell correct in his analysis of contemporary secular democracy?
5. Does Canada have a future when its people do not procreate enough to replace its own population?
6. Does Canada have a future when it changes its most cherished institutions like marriage?

7. Can Canada be at peace when the truth of abortion cannot be publicly debated whether in newspaper, television, radio, academic, political circles?
8. How do these realities threaten the peace of societies?

More Questions Related to Peace and Freedom and Justice

1. How does one build a culture of peace?
2. Why is there never justification for attacking innocent human life?
3. "Unless we teach our children peace, someone else will teach them violence". Should schools be teaching ways to create the peaceable and just society?
4. "Some open their minds immediately. They understand Gandhi: 'Non-violence is the weapon of the strong.'" Do you agree with this statement? Why or why not?
5. Hannah Arendt wrote: "Violence, like all action, changes the world, but the most probable change is to a more violent world." Debate the statement.
6. Do people have a duty to denounce violence and demonstrate for peace?
7. The peace march involves the waving of flags, singing of songs, chanting slogans, praying on the walk, holding banners, listening to speakers, waving to bystanders, putting on a brave face, standing up for one's beliefs. Does it achieve anything?
8. How many types of violence can you think of? What is the worst kind of violence? Is there any point in distinguishing among violent deeds? Domestic violence, gang violence, lawless neighborhoods, racist violence, gender-related violence, parental violence, elder abuse, abortion, drug violence?

Peace Education

The following excerpts highlight several notions about education for peace. The full article "**The Nature of Peace and Its Implications for Peace Education**" (Leo R. Sandy and Ray Perkins, Jr.) can be found in the 2002 spring edition of the *Online Journal of Peace and Conflict Resolution*.

http://www.trinstitute.org/ojpcr/4_2natp.htm

"Peace is not merely the absence of war but the presence of justice, of law, of order - in short, of government."

- Albert Einstein



Some Different Types of Peace

International relations are quite complex. The state of affairs between and among nations may vary from time to time. Sometimes there is a shooting or *hot war*, the aim of which is the destruction of the enemy or his surrender by intimidation. At other times there may be *cold war* between groups of states, a kind of mutual hostility without the actual outbreak of armed conflict.

Nations may have fought in the past and then they may find themselves in a state of *cold peace*, wherein the parties share a sort of neutral view of their previous enemy. Even though there is little mutual hostility, there is also a lack of mutually beneficial interactions that may help to develop trust and collaboration.

Hot peace on the other hand involves active collaborative efforts designed to “build bridges” between and among past and present adversaries. Through international intermediaries or sometimes through direct efforts, nations may search for common ground out of self-interest or to defeat new non-human enemies - poverty, imbalance of wealth, human rights abuses, air and water pollution, dwindling energy resources, famine and diseases.

Sandy and Perkins also speak of positive peace that involves constructive, active interaction and integration between major human groups. Others identify global justice as the central concept of positive peace ... a state of well-being that is characterized by trust, compassion, and justice. Yet another definition of peace suggests the awareness that all humans should have the right to a full and satisfying life. One can imagine the consequences of this point of view for an individual, for a community, and for nations ... [because] among other things a gen-

uine peace requires the advent of a new selflessness, a willingness to see our fellow humans as our brothers and sisters and – as the traditional religions have always counseled – to love them as we love ourselves.

These observers point out that besides this subjective component of each individual’s altruistic love, there must be justice that depends on the right sort of social organization. ...Without workable world law it is hard to see how there can be justice, and so, peace, in its true sense.

Questions

1. What is meant by “hot war, cold war, cold peace, hot peace, and positive peace”? Provide an example of each.
2. Is intimidation the sole means of preventing a hot war?
3. Do nations need to have an enemy, a source of concern, a threat to its well being in order to stay healthy and alert?
4. Provide an example of hot “peace“ following the Second World War..
5. Is the world closer to an outbreak of a large-scale hot war today than in the recent past? Why or why not?
6. Would some radical social reorganization provide better opportunities for lasting peace? Or is lack of peace simply the lot of mankind, regardless of social organizations, since it reflects the nature of man himself?
7. Would a stress on smallness and decentralization of power and authority offer a better environment for encouragement of local autonomy, participation, and high levels of inter-group interaction?
8. Are big countries, corporations, and institutions regarded as negative structures? If so, why? Should they be so regarded?
9. Must the quest for lasting peace ultimately lead to a one-world concept? Is there any danger in this?

Peace Lessons for the Classroom.

Lesson 1

Gene Sharp, a senior scholar at the Albert Einstein Institution, Cambridge, MA, wrote *The Methods of Non-violent Action*, which describes 198 methods of non-violent action, ranging from public speaking to civil disobedience. He gives historical examples of each, and breaks them down into three categories: a) Protest and persuasion b) Social, economic and political non-cooperation c) Non-violent intervention. All 198

methods are available at

http://aeinstein.org/organizations/org/198_methods-1.pdf.

See the appendix for examples.

His ideas could be the focus of one or more lessons on the topic of peace education.

Preparation:

1. Print one copy of the *Timeline of Peace and Justice History* available at www.salsa.net/peace/timeline/thisday.html
2. Depending on the space available and the size of your group, you can either tape the entire timeline to the walls or divide it into packets consisting of several months for each small group of 3-5 students.
3. Print enough copies of Gene Sharp's list of 198 non-violent methods to furnish one to each small group.
4. Break the class into smaller groups of 3-5 people.
5. Have students answer these questions on the material:



- a) What are some of the ways that people and organizations in history have expressed their displeasure with a law, policy, practice, or form of injustice?
 - b) How effective are these methods?
 - c) Are they all equally acceptable as a means to an end?
- 6 a) Explore Canadian history and find equivalent events or actions from Canadian history, (Winnipeg General Strike, conscription controversy, March for Life)
 - b) What was the outcome of the particular action?
 - c) Did things change? Was a form of oppression ended? Etc.

7 For the remainder of the session, have each group present their lists. Allow time for discussion for the various examples.

Lesson 2

Another lesson might be devoted to current events that manifest violence or constitute a threat to the peace.

1. Scour today's newspaper or watch a news

program looking for events that keep - or break the peace, locally, nationally, internationally.

2. After you have looked in a current newspaper or watched the news and found examples of violence, re-write those headlines as if it were 2020 and we had achieved a culture of peace. What would the world look like then?
3. Make a Peace Pledge Diary and use it to record how you and your school community, your nation and the world, are moving towards a culture of peace and non-violence.

4. Throughout history, symbols, from the olive branch to the dove, have symbolized peace. Learn about these peace signs - and make your own!

5. Every language has a word for peace. *Mir. Shalom. Paz. Wolakota Pace.* Learn how to say peace in other languages and use this exercise as a springboard to discuss the meaning of peace.

Lesson 3

1. The arts are natural ways to express the inner desire for peace. Perhaps several departments in your school could sponsor a "Picture the Peace" art contest or make peace the theme of an international night celebration.
2. Peace can be expressed through music. Have students consider the type of music that induces a feeling of peace, whether contemporary, pop, jazz, folk or classical. They might also consider the opposite, the music or lyrics that promote violence, disrespect and intolerance.
3. Peace can be taught through games and playing sports. Have students consider the value and practicality of playing sports according to the rules. Look at the rules of games. Why do they exist? What sanctions are taken when the rules are broken?
4. School and classroom rules are also another topic for intelligent discussion of how peace is necessary to good government, learning and progress as a community. Special attention could be devoted to elements that disturb the peace and threaten others, e.g. policies that reduce or eliminate bullying

Appendix: Some Methods of Nonviolent Action

<p>PROTEST AND PERSUASION Public speeches Letters of opposition or support Declarations by organizations and institutions Group or mass petitions Slogans, caricatures, and symbols Banners, posters, ribbons Displays of flags Wearing of symbols Prayer and worship Protest disrobings Performances of plays and music Singing Marches Parades</p> <p>SOCIAL, ECONOMIC AND POLITICAL NON-COOPERATION Interdict Suspension of social and sports activities Student strike Social disobedience</p>	<p>Consumers' boycott Non-consumption of boycotted goods Producers' boycott Suppliers' and handlers' and traders' boycott Lockout Refusal to pay debts or interest Protest strike Quickie walkout (lightning strike) Farm workers' strike Working-to-rule strike Reporting "sick" (sick-in) Strike by resignation General strike Economic shutdown Boycott of legislative bodies Boycott of elections Refusal of assistance to enforcement agents Removal of own signs and placemarks Refusal to accept appointed officials</p>	<p>Refusal to dissolve existing institutions Reluctant and slow compliance Refusal of an assemblage or meeting to disperse Sit-down Non-cooperation with conscription and deportation Civil disobedience of "illegitimate" laws Withholding of diplomatic recognition Severance of diplomatic relations Withdrawal from international organizations Refusal of membership in international bodies Expulsion from international organizations</p> <p>NON-VIOLENT INTERVENTION Self-exposure to the elements The fast or hunger strike Sit-in Pray-in Nonviolent occupation</p>
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- <http://www.fragmentsweb.org/fourtx/subnonvi.html>
- http://en.wikipedia.org/wiki/Gene_Sharp
- http://aeinstein.org/organizations/org/198_methods-1.pdf
- <http://www.aeinstein.org/>
- <http://www.salsa.net/peace/timeline/jan.html>

Social Justice Irony Doug McManaman

I received a forwarded email recently that had made its way through the computers of a number of Catholic teachers employed by a school board to which I no longer belong. The email contained an attachment, which turned out to be a picture of a young boy, possibly 3 or 4, sitting on a step and lighting up a cigarette. At his feet were two statues of a Buddha, incense, and what looks to be a jar for money. The caption across the series of four photos reads: *Break Time At The Nike Factory*.

Indeed, it is distressing to see such a young boy light up and beg for money – he should be at home playing with a Tonka Hummer. But there is nothing in the picture that suggests any connection with Nike, and the jar makes one

question whether or not this boy really is a child labourer exploited by the giant multinational. And yet this photo series was referred to in my email as “very thought-provoking and almost horrific” and said to be “definitely worth showing your students” in order to initiate discussion about whether this is staged, real, actually a Nike factory, and *whether it matters or not*. It goes on to say that teachers, both elementary and secondary, could discuss with students what it says about child rearing, development and labour laws in other countries, and how it could be used for good smoking cessation campaigns, and much more.

Well, anyone who knows me should have figured by now that I wasn't about to waste this opportunity. I sent my own photo, an unquestionably authentic one, and suggested that it also be used to initiate discussion on a very important social justice issue, one more relevant and much closer to home. I sent a picture of an aborted fetus. My satire, needless to say, was completely missed.

Nevertheless, the reply I received from what appears to be a Family Studies teacher was revealing, not to mention pathetically typical. I

was told in no uncertain terms that critical thinking and constructive social discourse, rather than emotional reactions, is their intention in the classroom and that if the picture I sent was my idea of a relevant and topical discussion starter, I misunderstand what the curriculum (world issues, parenting, media studies, health, etc.) covers. I was told that they teach students to look at the whole social context rather than the image at face value, which is why my picture serves no purpose and would be immediately sent to the Recycle Bin.

This response is interesting in that it highlights a number of inconsistencies, very typical and almost universal in this province. Firstly, the irony is remarkable. I

was sent a photo of a poor child, one described as “almost horrific”, and was invited to use it to initiate good discussion. The picture, if not horrific, was distressing, at least at first glance. Yet as far as I know, “horror” and “distress” are words that describe rather negative emotional reactions. This teacher sees nothing wrong with using “almost horrific” photos to spark classroom discussion, unless, of course, the issue is abortion, the deliberate destruction of developing human life in the womb – a very relevant issue for a Family Studies class, I might add. When abortion is the issue, rational and constructive discourse is somehow precluded, especially when accompanied by distressing photos.

Her reply also helped me appreciate a bit more the work of my friend, Dr. Stephen Loughlin, an Aquinas scholar, professor, and expert on the human emotions. He has done well to point out that people typically regard the human emotions with suspicion, as foreign motors akin to non-rational dogs tugging and barking, and needing to be subdued by the higher power of reason. This, he argues, is dangerous thinking. Human emotion is essentially different from that of the brute animal, which is nothing more than a non-rational response of the sensitive appetite. Human emotion, on the other hand, is pervaded by intelligence. Healthy anger in the human person, for example, is a response to an intellectual apprehension of a moral evil – an injustice, for example – that a non-rational animal cannot grasp, and thus can-

not respond to emotionally. The opposition between emotion and human reason exhibited in her reply is unhealthy, outdated, and not conducive to a proper understanding of emotional well-being, which can only come about through a healthy respect for what our emotions tell us, not through a perspective that holds them in suspicion.

Perhaps we should ask ourselves why a picture of an aborted fetus would evoke a powerful emotional reaction. Possibly, the reason is that we are dealing here with a much more serious evil, one that should be taken up and treated before taking on far less serious and less relevant issues. After all, girls are having abortions,



they are being misinformed, they are becoming irreparably damaged by them both physically and psychologically, suffering from depression, guilt, anxiety, and other symptoms of PAS, not to mention that over 100 thousand babies a year are being killed in the womb right here in this country. And we’re not talking about it, because we believe in critical

thinking and constructive social discourse. Instead, we talk about Nike factories and cigarette smoking, using highly questionable photographs that might very well be fraudulent.

The fact is abortion is a social justice issue. The most helpless and voiceless are being murdered every day under our very noses. Who are the voices of these voiceless and helpless of all our human fellows? Or to put it another way, who are the “Romeros” of these victims? Ironically, it is not the people here who claim to be the voice of the voiceless overseas. Focusing on the developing world is after all a safer alternative; there’s no chance of getting shot by the military or losing your job because of it. But defending the voiceless and the helpless here, that is, the unborn, will bring with it a degree of discomfort, as some of our more courageous political leaders have discovered.

The next time we show Romero and watch the Military Vicar stand up to the Archbishop and declare that “there is no persecuted Church”, because he refuses to behold the difficult truth under his very nose, through fear of painful repercussions, perhaps we’d be more honest to

say to ourselves: “There’s me”, instead of identifying with the brave martyr, Archbishop Romero. If he were here in this country, we can be sure he wouldn’t be silent. As Mother Teresa reminded Bill and Hillary Clinton and 4,000 other delegates in Washington: “any country that accepts abortion is not teaching its people to love, but to use any violence to get what they want. This is why the greatest destroyer of love and peace is abortion.”

Questions

1. What attracted the attention of McManaman in the original email?
2. What aspect did he find upsetting?
3. How did he seize on the opportunity to make his own teaching point?
4. What action did he take and with what response from the original sender of the photo of the little child?
5. Wherein lies the irony in the response?
6. According to McManaman why would a picture of an aborted fetus evoke a powerful emotional reaction?
7. If abortion is a social justice issue why don’t people and specifically teachers get all upset over it?
8. Is this article a good example of truth telling? Does it reinforce the view that real social peace can only be had if justice prevails and truth is respected?
9. If the character of a society can be seen through the collective consciousness of its members what does it say about our society when the truth about abortion does not get discussed?

Easter Messages and Peace

Michel Sabbah, Patriarch
Easter, April 2003

...We celebrate Easter. It means the passage from death to life, from slavery to freedom. I wish to all Christians and to all Palestinians to pass from the present death to a new life, based on a reacquired freedom, on justice, forgiveness, love and reconciliation. I wish to the Jewish people celebrating Passover to pass from the present situation of fear to security, based also on justice, forgiveness, love and reconciliation. A new world order should have the same bases: justice, forgiveness, love and reconciliation. Without forgiveness and without God’s presence among men, death will lead only to death, and war will only produce war and terrorism. One cannot;

under any pretext, build a new world order while starting with the demolition of the human person in it.

Christ is risen. Yes, He is risen indeed. To all of you I wish an Easter of peace, justice, forgiveness, love and reconciliation.

http://www.bethlehemassoc.org/sub_pages/Easter2003LettersFromBeth.htm



His Beatitude Michel Sabbah, the Latin Patriarch in Jerusalem, joined four NCC delegation members on a visit to Jenin refugee camp in Israel on April 25, 2002. The group accompanied humanitarian aid and met with local residents.

(Photo by Margo Sabella)

Questions

1. What does the Patriarch stress in this Easter message?
2. What does peace depend upon?

Highlights from

POPE PIUS XII’S EASTER MESSAGE

Vatican City, April 13, 1941 [1]

1. ...We beseech the belligerent powers to abstain until the very end from the use of still more homicidal instruments of warfare; for the introduction of such weapons inevitably results in their retaliatory use, often with greater violence by the enemy. If already We must lament the fact that the limits of legitimate warfare have been repeatedly exceeded, would not the more widespread use of increasingly barbarous offensive weapons soon transform war into unspeakable horror?

2. ...Yes, let us pray for early peace. Let us pray for universal peace; not for peace based upon the oppression and destruction of peoples but peace which, while guaranteeing the honor of all nations, will satisfy their vital needs and insure the legitimate rights of all....We are sad-

dened to note that there seems to be as yet little likelihood of an approximate realization of peace that will be just, in accordance with human and Christian norms.

3. ...[We pray that a] new spirit may take root and develop in all peoples and especially among those whose greater power gives them wider influence and imposes upon them additional responsibility; the spirit of willingness, devoid of sham and artifice, that is ready to make mutual sacrifices in order to build, upon the accumulated ruins of war, a new edifice of fraternal solidarity among the nations of the world, an edifice built upon new and stronger foundations, with fixed and stable guarantees, and with a high sense of moral sincerity which would repudiate every double standard of morality and justice for the great and the small or for the strong and the weak.

4. ... Truth like man has but a single face: and truth is Our weapon just as prayer is Our defense and strength, and the living sincere and disinterested apostolic word inspired by fraternal affection, Our entry to the hearts of men.

5. ... Here below we are all exiles and wanderers; our true citizenship, which is limitless, is in Heaven, in eternity, in God. If worldly hopes have bitterly deluded you, remember that hope in God never fails or deceives ... Prosperity and adversity are part and parcel of man's earthly existence; but what is of the utmost importance, and We say it with St. Augustine, is the use that is made of what is called prosperity or adversity.

6. ... To the powers occupying territories during the war, We say with all due consideration: let your conscience guide you in dealing justly, humanely and providently with the peoples of occupied territories. Do not impose upon them burdens which you in similar circumstances have felt or would feel to be unjust..... Prudent and helpful humanitarianism is the commendation and boast of wise generals; and the treatment of prisoners and civilians in occupied areas is the surest indication and proof of the civilization of individuals and nations. But above all remember that upon the manner in which you deal with those whom the fortunes of war put in your hands may depend the blessing or curse of God upon your own land.

7. ... And yet withal, on this day We greet you with joyful Alleluia; for it is the day of Christ's triumph over His crucifiers, open and secret, ancient and modern. We convey that greeting to you with the voice and confidence with which, even in the days of the persecution, the early Christians exultantly sang that Alleluia. Perhaps you do not recall the words of Our Lord to Martha: "I am the resurrection, and the life: he

that believeth in Me shall not die forever" (John ii: 25:26).

[1] *The Catholic News*, April 19, 1941.

<http://www.ibiblio.org/pha/timeline/410413bwp.html>



Though as Pope he would usually eat his meals alone, that changed somewhat one day after the papal gardener found a helpless bird, which had been injured in the garden. Knowing the Pontiff's love for nature, the gardener brought the bird to his apartment. Pacelli was fascinated, helped nurse the bird back to health and decided to keep it in his apartment. He named her Gretel. As soon as she was fully recovered, she was given several companions. While the Pope ate, the birds were released from their cages. Twittering, the birds would perch on his shoulder or on the table where they had their own small dishes of seeds. Thereafter at mealtime he was vicariously back in the natural world he knew in the summers of his youth

Questions

1. What weapons was the Pope prophetically warning about?
2. What kind of peace was he praying for?
3. What was his hope for after the war?
4. How is truth a condition for true peace?
5. How would citizenship in heaven differ from that on this earth?
6. What practical caution or advice was the pope giving to the belligerents? How prophetic are his words in light of the con-

temporary wars in the Middle East and in Asia?

7. Promulgated while the Second World War raged, what does the message say about the true source of peace?

John Paul II's 2005 Easter Message, as he lay dying.

"Jesus, Crucified and Risen, Stay With Us!

1. "*Mane nobiscum, Domine!*" Stay with us, Lord! (cf. Luke 24:29). With these words, the disciples on the road to Emmaus invited the mysterious Wayfarer to stay with them, as the sun was setting on that first day of the week when the incredible had occurred. According to his promise, Christ had risen; but they did not yet know this. Nevertheless, the words spoken by the Wayfarer along the road made their hearts burn within them. So they said to him: "Stay with us." Seated around the supper table, they recognized him in the "breaking of bread" – and suddenly he vanished. There remained in front of them the broken bread. There echoed in their hearts the gentle sound of his words.

2. Dear brothers and sisters, the Word and the Bread of the Eucharist, the mystery and the gift of Easter, remain down the centuries as a constant memorial of the passion, death and resurrection of Christ! On this Easter Day, together with all Christians throughout the world, we too repeat those words: Jesus, crucified and risen, stay with us! Stay with us, faithful friend and sure support for humanity on its journey through history! Living Word of the Father, give hope and trust to all who are searching for the true meaning of their lives. Bread of eternal life, nourish those who hunger for truth, freedom, justice and peace.

3. Stay with us, Living Word of the Father, and teach us words and deeds of peace: peace for our world consecrated by your blood and drenched in the blood of so many innocent victims: peace for the countries of the Middle East and Africa, where so much blood continues to be shed; peace for all of humanity, still threatened by fratricidal wars. Stay with us, Bread of eternal life, broken and distributed to those at table: give also to us the strength to show generous solidarity towards the multitudes who are even today suffering and dying from poverty and hunger, decimated by fatal epidemics or devastated by immense natural disasters. By the power of your Resurrection, may they too become sharers in new life.

4. We, the men and women of the third mil-

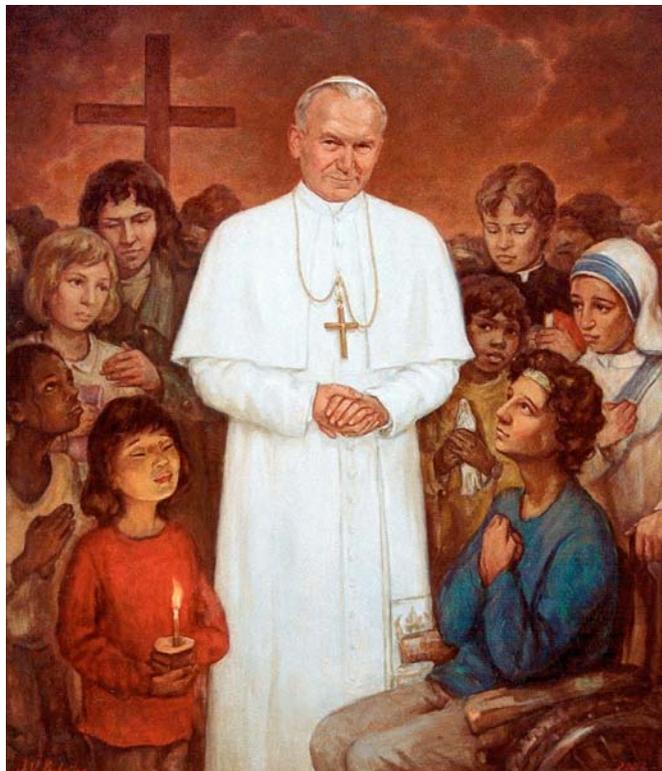
lennium, we too need you, Risen Lord! Stay with us now, and until the end of time. Grant that the material progress of peoples may never obscure the spiritual values which are the soul of their civilization. Sustain us, we pray, on our journey. In you do we believe, in you do we hope, for you alone have the words of eternal life (cf. John 6:68). "*Mane nobiscum, Domine!*" Alleluia!

<http://www.zenit.org/english/visualizza.phtml?sid=68427>

Pope John Paul II 1920 - 2005"

He will stand as the most influential moral voice of our time."

- The Reverent Billy Graham



"BELIEVE"

Portrait of Pope John Paul II
Collection Vatican

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Questions

1. Why are "truth, freedom, justice and peace" inseparable and contingent on one another?
2. The spilling of blood began with Cain and Abel. It continues to be shed. Why did Jesus die? What did Jesus gain for us? What has He promised us?
3. How are "truth, freedom, justice and peace" reconciled and found only in Christ?

Other Resources

<http://www.basicquotations.com/index.php?cid=201>

<http://www.lifesite.net/>