

A World at War Today and Christian Attempts at Peacemaking



An address by

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About the Author

Dr. Antonios Kireopoulos is the National Council of Churches' Associate General Secretary for International Affairs and Peace. Before he joined the NCC staff in 2003, he was executive director of the U.S. Conference of Religions for Peace. He holds a Doctor of Philosophy degree in theology from Fordham University (2003); a Master of Divinity degree from St. Vladimir's Orthodox Seminary (1991); a Master of International Management from Thunderbird, the Garvin School of International Management (1983); and a Bachelor of Science in Foreign Service degree from Georgetown University (1981). Dr. Kireopoulos has more than 12 years of experience in non-profit management, including administration, board relations, budgeting, development, program direction and public relations. Previously, he worked as Special Assistant to the Archbishop of the Greek Orthodox Archdiocese of America, where his duties included representing the Greek Orthodox Church at the United Nations and at the US State Department, and as the Assistant to the Chancellor of the Orthodox Church in America, in the area of executive communications.



THANK YOU FOR welcoming me to speak tonight on the subject of “A World at War Today, and Christian Attempts at Peacemaking.” I commend the organizers of this annual series of lectures for choosing “War and Peace” as this year’s topic. Perhaps no other subject is as important today, for Orthodox Christians and people of all faiths, and for American Christians in particular, than the subject of war. For in the name of its citizens, and even in the name of God if we listen carefully to the call to arms, our country is at war.

TONIGHT’S LECTURE comes fourth and last in this series of lectures. The first lecture gave an overview of the Orthodox view of war and peace. The second lecture touched on the psychological allure of war-making. The third lecture talked about non-violence as an alternative to war. Tonight, I will be speaking on Christian efforts to prevent and end war, and to establish peace. These efforts are no less than an attempt to live out the Gospel of Christ, who is our peace, and who blesses the peacemakers (see Matt. 5:9).

IN DECEMBER 2001, just three months after the terrorist attacks on the World Trade Center and the Pentagon, the Ecumenical Patriarchate co-hosted an international symposium in Brussels, Belgium, on terrorism and violence, and on the role of religion to end conflict and in-

spire peace. I was at that conference, representing my former organization, Religions for Peace, which brings the major religious communities of the world together to work for the well being of the common good, and also as a consultant to the Ecumenical Patriarchate, primarily with regard to inter-religious sensitivities and collaboration in peacemaking. While the conference participants collectively condemned the terrorist attacks of 9/11, and expressed some genuine sadness over the loss of life, there was much backroom discussion about how the rest of the world had long been experiencing terrorism, and that, even though it was most certainly dramatic, care should be taken not to focus too much attention on this particular attack against the United States.

IF WE FAST-FORWARD to just the last two weeks, the 9th Assembly of the World Council of Churches was held in Porto Alegre, Brazil. I was there as a representative of my current organization, the National Council of Churches USA. (I should like to remind you, at this moment, that the Greek Orthodox Archdiocese of America, along with several other Orthodox Churches, is a member of the National Council of Churches and is committed to the ecumenical goal of seeking theological unity with other Christian Churches and likewise, until such unity is achieved, witnessing together our common faith in Christ by

working for peace and justice.) At this conference, despite rhetorical condemnations of violence and terrorism, there was undisguised and pervasive anti-Americanism. Reflective of the mood that has grown in much of the world since 9/11, the US has come to be seen in the eyes of our Christian brothers and sisters worldwide as the major threat to global stability and peace.

WHILE SOME ANTI-Americanism moves into the realm of exaggeration – after all, not every problem in the world is caused by the United States – there are legitimate concerns that we, as Christians, must take seriously. Indeed, one would think that there were lessons to be learned on 9/11 to keep us from being trapped in the cycle of violence that seems to have encircled the world today. Nevertheless, it would seem that our understanding of violence – its perpetration and the response to it, the causes of it and the remedy for it – remains no less ambiguous than it was four-and-a-half years ago.



THE WHOLE WORLD today is certainly at war, or under the threat of war. Let us look at but a few examples. In Africa, genocide is occurring in Sudan, and probably in Congo and Uganda. In Asia, India and Pakistan are in conflict over Kashmir, and North Korea is growing as a nuclear threat. In the Middle East, the Palestinians are crushed under the weight of the Occupation, Israelis are the targets of suicide bombers, Coptic Christians are

persecuted in Egypt, aggressive rhetoric is coming out of Iran, and of course Iraq is aflame. In Europe, terrorist bombers have hit Madrid and London.

ADD TO THESE conflicts other forms of violence that are no less wars on society. In Colombia, battles over drugs have ravaged the country. In Mexico, the continuing murder of young women and the threat of kidnapping have paralyzed the people. In Eastern Europe and Asia, the trafficking of women and children for sex slavery is nearing epidemic proportions. In Western Europe, and France in particular, riots over the treatment of immigrants have set cities ablaze, and in the Muslim World, riots over cartoons in a Danish newspaper have claimed the lives of many. And all the while, all over the world the arms trade has grown exponentially, and there is anxiety over rogue nuclear weapons. How often, for example, do we in New York talk about the possibility of a dirty bomb exploding in our midst and killing a million or so people.

DESPITE THIS worldwide conflagration and threats of even more malaise, particular venom around the world is reserved for the United States. What has happened from 2001 until 2006 that has taken us from the focus of global solidarity to the target of worldwide contempt? And why is it that most religious communities, including our own Orthodox Church, join in this critique. One need only mention one thing: the “war on terror,” its many manifestations, and especially Iraq.

WHEN OUR government declared this “war on terror,” many people saw it as a

rhetorical description of a critical effort to capture terrorists. Today, most people understand the “war on terror” to be the comprehensive, yet skewed principle guiding US foreign policy. What honed this understanding was the war in Iraq.

WHILE THE WAR in Afghanistan was seen as a rather straightforward military effort to undermine the base of al-Qaeda, and thus more or less justified, the war in Iraq is seen as a misdirected war at best, in other words an exercise that has diverted our attention from pursuing terrorists, or at worst an imperialist incursion, in other words a military exercise to assert worldwide hegemony. In fact, many have characterized this desire for worldwide control – reinforced by the cultural, economic and technological power the US exerts – as a quest for “empire.”¹ Indeed, comparisons to the Roman Empire have not been absent from this critique.

FOR MANY RELIGIOUS observers, while the war on terror has taken us into these geographical conflicts, it has also taken us into the ideological realm. According to this view, the US now starts a war for unsubstantiated reasons when in the past we went to war for the legitimate reasons of defending, protecting and liberating the victims of aggression; the US now tortures prisoners when for decades it was known as the beacon of human rights; the US now eavesdrops on its own citizens when the world always looked at the US as the place where civil liberties were protected; the US now detains suspects indefinitely and without charge when for generations immigrants clamored to our shores for legal protections.



HOW DO CHRISTIANS, and especially Orthodox Christians, respond to the situation in which we find ourselves? Previous speakers in this series have noted that, by and large, the Christian community sees war, and indeed all manner of violence, as evil. Recourse to war is to be taken only as a last resort, and only in response to a greater evil. Usually, the western Christian community affirms the Just War Theory, and the eastern Christian community, though it has not defined the criteria so precisely, generally affirms the application of this theory. If war does break out, the Christian community seeks ways to bring it to an end. Seeking peace is central to the mission of the Church.

IT IS INTERESTING to note that the early Church never specifically considered the issue of peace in theological terms. Instead, it was treated in a roundabout way, as in the pastoral instructions that soldiers were not to be brought into the Faith until after they left the military profession.² Even in subsequent centuries, after the Church and Empire were intertwined in Byzantium, and despite the obvious compromises that were made in this marriage of Church and State, the theology of the Orthodox Church never really sanctified the military might that was needed to ensure and sustain the empire.³

THIS HAS OBVIOUS implications today. If a new American empire is really taking shape, what is our response when

this empire is clothed in religious rhetoric? In fact, not only have government leaders used Christian rhetoric to sanction the war on terror. Leaders of the Christian right – a minority, yet influential nonetheless – have blessed this cause to the point that worldwide our country’s military efforts are identified with the Christian faith itself! Lessons of history show us the outcomes of such identification, which is nothing less than succumbing to the temptation of power: crusades, colonialism and complicity in all manner of violence.

NOT ONLY DOES such identification indict the Christian community. It actually harms the Church physically. I can’t tell you how many of our Christian brothers and sisters around the world – usually minority communities in places as varied as Indonesia, Pakistan, and the Middle East – tell us in the ecumenical community how the identification of Christianity with US policy has threatened their very lives.

OUR RESPONSE as the wider Christian community must provide an alternative to this kind of thinking. As Catholicos Aram I stated just two weeks ago at World Council of Churches’ Assembly: “The church must preach tolerance, mutual openness and acceptance. Our Christian vocation is to become agents of God’s reconciliation, healing and transformation. Others’ strategy is ‘war on terror’; ours is ‘overcoming violence’; others’ objective is ‘security’, even military intervention; ours is peace with justice and the promotion of mutual understanding and trust.”⁴

THE THEOLOGICAL BASIS of our position is rooted in Old and New Testament imperatives. In the prophets, we consistently see that justice and peace are the marks of the faithful nation, and of the faithful member of that nation. In Isaiah, we read: “Then justice will dwell in the wilderness, and righteousness abide in the fruitful field. The effect of righteousness will be peace, and the result of righteousness, quietness and trust forever” (32:16-17, NRSV). In the New Testament, we hear that Jesus is the one who “give[s] light to those who sit in darkness and in the shadow of death, [and] guide [s] our feet into the way of peace” (Luke 1:79, NRSV). St. Paul tells us that Jesus “is our peace; in his flesh he has...broken down the dividing wall, that is, the hostility between us” (Ephesians, 1:14, NRSV).

TAKING UP THIS prophetic mantle, St. Basil the Great affirms the Christian mandate to seek peace: “Nothing is more characteristic of a Christian than peacemaking; for that, the Lord promised us the greatest reward” (St. Basil the Great, *Epist.* 113, PG 32.528). It is thus in keeping with this mandate that Archbishop Anastasios calls us, as Christians, to action: “On our planet, peace continues to be injured on a daily basis. The peace proclaimed by the New Testament is multidimensional: it is personal and social, yet at the same time it is sanctifying, holistic, and eschatological. With God’s grace, we are obliged to struggle so that the visible and invisible conflicts may be transformed and peace may prevail in our immediate and wider environment.”⁵



CHURCHES HAVE TAKEN this mandate seriously over the years. Some of you may recall the terrible events of just over 25 years ago, when four US churchwomen were murdered in El Salvador. Their martyrdom, and indeed it was a martyrdom, followed by several months the martyrdom of Archbishop Oscar Romero, who was gunned down while lifting the Eucharist to heaven during a mass. These heroes of peace – all of them trying to bring justice and peace to the people of an oppressed country – were killed because they took the Christian mandate seriously. Their dedication to peacemaking, and even their sacrifice, has been repeated before, and since.

IN SOUTH AFRICA, Apartheid came to an end largely through the work of Christian communities throughout the world. United against this particular type of evil, the religious moral voice prevailed over an evil social structure that institutionalized racism, poverty and violence.

IN SIERRA-LEONE, a terrible civil war, known for its brutal maiming of civilians, even children, by chopping off arms and legs, in an effort to terrorize the population into submission, was ended largely through the efforts of the religious communities in that country. It was their faith – Christians and Muslims, and primarily the women, mothers and grandmothers whose bravery even took them into the brush to find and reclaim their children who had been kidnapped to serve as soldiers – that gave them the courage to de-

mand an end to the violence. And it was through their association with an international inter-religious organization, the World Conference of Religions for Peace, that a peace agreement was brokered.

IN MOZAMBIQUE, the Catholic Community of St. Egidio likewise brokered a peace agreement in that country's civil war. Today St. Egidio's work is being studied in universities and discussed in political think tanks, an acknowledgment that religious voices, as voices of whole communities and traditions and even civilizations, have a role in bringing about peace.

IN SUDAN, a 20-year civil war between the North and the South was ended largely due to the influence of the American evangelical community. Concerned for their missionaries and the communities of faith they had established over the years, evangelical Christians in this country prevailed upon the US and the international community to end that war.

THESE ARE EXAMPLES from the recent past. What about today? The story of Sudan, unfortunately, has continued in a very sad direction. In the western part of the country, a region known as Darfur, a genocide is unfolding today that may one day soon equal the death that occurred a decade ago in Rwanda, which I had the privilege of visiting a little more than a year ago and which changed me profoundly. Though evolving more slowly than it did in Rwanda, the genocide in Darfur is claiming thousands of lives a month, not to mention producing hundreds of thousands of refugees it has

forced into the neighboring country of Chad. Women are raped, children are killed or raped or kidnapped, and whole villages burned to the ground. Here in the United States, a large coalition of religious groups, including the National Council of Churches, have formed what is known as the Save Darfur Coalition, which aims to educate Americans on the horror taking place in Darfur and thus motivate grassroots pressure on the US government to take the lead in ending the genocide. These efforts did result in the US actually naming the situation in Darfur a genocide. Now that the designation has been made, there are obligations that need to be followed through on. Unfortunately, Europe and the United Nations have not gone so far as the US to even identify the situation as a genocide. The goal of the Save Darfur Coalition is to get the US to influence its global partners to bring peace to that region.

IN THE PHILIPPINES, several Protestant ministers have been killed in recent months for working with the poor to end human rights abuses. Their killers are allowed to do so by the military. Teams of Christians from the World Council of Churches and its ecumenical partner in the region, the Christian Conference of Asia, have gone to investigate and have brought back reports confirming the murders.

IN ISRAEL AND PALESTINE, the list of Christian groups trying to help bring about peace is long. Among the many groups is a program called the Ecumenical Accompaniment Program, which sends men and women, young and old, to

live for a short time in the Holy Land in order to accompany Palestinians and Israelis to their jobs, to school, to houses of worship. The aim is to demonstrate solidarity to the people caught in the crossfire of that conflict, but more importantly to try to stop the violence committed against one or the other by having international guests in the company of locals. I would encourage any of you here tonight to consider spending some time in this program. (At the very least I would encourage you to visit Jerusalem and other parts of the region, to see for yourselves what is happening there, especially to our Christian brothers and sisters whose presence there is diminishing due to the continuing instability. Don't worry; while there is violence in the region, it is nonetheless rather safe for tourists. And, as I'm sure Fr. and Presbyteria Stephanopoulos' daughter, Mother Agapia, who I had the pleasure of meeting on my visit to Jerusalem last year, has mentioned to audiences here at the cathedral, it is important that American Christians visit the Holy Land, to provide solidarity to those who long for peace.)

FINALLY, THERE IS the heart-wrenching case of the Christian Peacemakers recently kidnapped in Iraq. As you know from news accounts, four members of this group, in Iraq to minister to Iraqi civilians who they believe have been unjustly subjected to violence through the invasion of the United States, were kidnapped by Muslim insurgents. Their fate after several weeks remains unknown.



THE WAR IN IRAQ is the current focus of the large part of religious moral critique. This is true in other parts of the world, and it is true, except for the religious right, in this country. In the lead up to the war, the Orthodox Churches, the Catholic Church, the mainline Protestant Churches (such as Presbyterians, Methodists and Lutherans), the Episcopal Church, the historic Peace Churches and the historic Black Churches were all united in their opposition to the war.

TRUE ENOUGH, it appeared that most people in the pews were either mixed or in favor of the war, and largely because of the fear that was still present in American society at the time, but the leadership of the Churches were against it. In the months leading up to the war, the National Council of Churches led what was called a “Season of Peacemaking,” a series of events meant to stop our government from invading Iraq. These events culminated in a worldwide demonstration by millions and millions of persons in hundreds of cities around the world on a single day in an attempt to prevent the war, an unprecedented event in the history of the world facilitated by internet communications.

DURING THE WAR, these efforts continued, including a May, 2004, meeting with Kofi Annan at the United Nations to demonstrate support for multilateral engagement and to suggest creative involvement of the international community in

order to end the war. It also included a letter, “A Call to Speak Out,” a statement calling for a change of course in Iraq, which garnered some 15,000 signatures, of religious leaders and lay people alike, just last July 4.

IT IS CLEAR THAT today, most congregants now agree that the war was a mistake. Without the presence of weapons of mass destruction or an established link to al-Qaeda, Iraq now seems like it was the wrong target, and in fact a diversion from our real task, which was to find the perpetrators of 9/11 and bring them to justice. Those who sold the war, or provided dubious proof of Iraq’s threat to the US, did the citizens of this country a great disservice. Another “Season of Peacemaking” is now being planned to increase pressure on the US to bring our honored, and exhausted, troops home.

THESE EFFORTS are not, as some on the religious right would claim, being soft on terrorism. Yes, ground rules changed on 9/11, and yes, terrorists must be pursued and prosecuted. But should we allow this new challenge change who we are as a nation?

IT IS IN RESPONSE to this question that religious communities continue to urge an exit strategy for Iraq. It is in response to this question that a growing National Religious Campaign Against Torture is demanding an end to this reprehensible practice. It is in response to this question that religious communities joined – and won – the US Supreme Court case affirming due process for detainees held in the “war on terror.” It is in response to this

question that religious communities are demanding the closing of the Guantanamo Bay prison camp. It is in response to this question that religious communities have voiced their concerns over the USA PATRIOT Act.



WHAT ALTERNATIVES do these religious and other observers provide?

WHILE IT IS TRUE that there is absolutely no justification for terrorism – desperation does not excuse the killing of innocent people – there is a moral imperative to address the desperate conditions in which terrorism breeds, and upon which terrorist leaders feed in order to recruit fellow terrorists. One only needs to cite the manipulation of the Palestinian situation – a situation that will only get worse if the US and its international partners continue to refuse to meaningfully support Palestinian aspirations – in order to see how an otherwise innocent young woman could be recruited to blow herself up on an Israeli bus or in a street-side café.

BISHOP DESMOND TUTU, the Nobel Prize laureate who was awarded the Athenagoras Award by the Archons just a few years ago, recently said: “We cannot win the war on terror if we ignore poverty and squalor, ignorance and disease.”⁶ The religious alternative to war on terror is war on the causes that lead to terror. This is why there is a sense among religious and other leaders that the United

States squandered its opportunity immediately after 9/11 to capitalize on worldwide solidarity and take the lead in changing the conditions that oppress much of the world.

WHAT ARE THE root causes of terrorism, and what can we do to address them? First, let’s consider the extreme poverty that affects much of the world’s population. Jesus, you will remember, said that the poor will always be with us (Mark 14:7). But did he necessarily mean that extreme poverty would always necessarily be with us? By extreme poverty, I mean the kind of poverty that kills. Not the poverty that leaves some, say in our country, disadvantaged in comparison to the rest of us. I mean the poverty that leaves millions of children at death’s door due to lack of food or preventable diseases. Today, 1 billion people – more than 15% of the world’s population – live on less than \$1 per day; this is not what \$1 buys in their countries, but the equivalent of what \$1 buys here in this country. For a family of four, this means living on combined income and public resources of \$1,460 per year. Imagine how difficult it would be to buy food, rent shelter, and find clothing on \$1 per day in New York City, not mention trying to educate your children, provide some sort of health care for your family, and have other basic necessities – like diapers and blankets. Inextricably linked to extreme poverty are other critical issues: education (which affects future opportunities), gender equality (which affects birth rates, sexual victimization, and the spread of HIV/AIDS), healthcare (which can be made available and affordable to all), environ-

mental degradation (which among other problems of water, air and climate leads to unusable soil and thus to food shortages), unfair trade practices (which favor rich nations over poor), national debt (which was usually negotiated in bad faith and hinders development in critical social programs). Without attention given to these issues, despair will only grow in future generations. And it is despair that breeds anger and resentment, and thus violence toward others.

TO ADDRESS THESE problems, the member states of the United Nations, including the United States, in 2000 passed what are known as the Millennium Development Goals. These goals recognize that this is the first time in history that we have the technology, the wealth, and the knowledge to eradicate extreme poverty. All we need is the will. In fact, if we miss the window to address these problems now, we will never get the chance again, because the problem will be too large to handle. For this reason, religious communities great and small have committed energy and resources to help in meeting these goals, and thus to cut extreme poverty in half by the year 2015.

HOW MUCH MONEY would the US have to give to this endeavor? Like all nations, only 0.7% of its GNP. Today, while most Americans assume we give 25% of our GNP to development, we only in reality give 0.17%, one of the lowest figures among developed countries! In monetary terms, this means we only give \$20 billion when we have committed \$90 billion. Even this larger sum is relatively small when we consider that

the Iraq War costs \$90 billion every few months. To those who wonder about the use of the money in other countries, there are built in mechanisms to end and monitor corruption so that the aid does in fact reach the people who need it. Added to this should be an obligation on the part of the US and its European allies not to coddle corrupt regimes, which stifle the legitimate dreams of their peoples.

BUT THIS IS NOT all that needs to be done. Religious communities have joined forces to try to address the harmful side-effects of globalization. Sure, we all enjoy the fruits of globalization: air travel to distant parts of the world, cell phones, trade, etc. But there are also harmful effects of globalization: cultural domination of western culture over other cultures; religious imperialism of aggressive Christian proselytism over local religious practice; economic destruction of local industries by subsidized US and European industries. These harmful aspects of globalization need to be addressed, and it is the religious community that is taking a lead in calling attention to this need.

IN ADDITION, THERE is the matter of arms. Small arms find their way into our neighborhoods like never before; conventional arms are proliferating around the globe; nuclear arms are the talk of the town not only because of North Korea, where their production is a growing threat, but because of Washington, where the use of small nuclear arms is a contemplated policy, and where United Nations treaties governing their proliferation have been more or less dismantled. For all of these reasons, religious communities have

been working to try to compel governments, especially the US, to come to terms with this danger. One way we have done this is by calling attention to the immorality – and it is a question of morality – of our national budget: when approximately \$450 billion (or about 15% of the budget) is spent on the military (not including Iraq, Afghanistan or Homeland Security, and totaling some 50% of all military spending worldwide) and \$20 billion or so (or less than 1% of the budget) is spent on development (aid which includes military support for Israel, Saudi Arabia and Russia), you know there is a problem.

FINALLY, THERE IS the need to give attention to human rights. The United States has traditionally been the champion when it comes to this issue. Especially in light of recent revelations of torture and secret prison camps, we need to reclaim our position on this issue by ending behaviors that compromise our position. Religious communities take the forefront on calling for this change.



IN 1999, AT THE end of the last century and at the turn of the millennium, the National Council of Churches USA adopted a policy statement known as the Pillars of Peace for the 21st Century. This document recognized the following as essential for peace: political, economic and legal accountability; liberation, empowerment, reconciliation and recognition of human rights; and the preservation of the

environment.⁷ Are these not the basic requirements for a just society? Are these not the things which make for genuine security?

TO CALL ATTENTION to these requirements, and to the means of achieving them, is a moral, and even a religious, imperative. Two decades ago, Fr. John Meyendorff, of the Orthodox Church in America, wrote: “The major task of Christians...should not be empty, general talk about ‘peace,’ but also – and primarily – efforts in favor of human rights and the restoration of conditions which would make mutual confidence possible and war unthinkable. This is not empty moralism, but the only realistic approach to the problem of peace....There will always be danger of war as long as justice will be forgotten and human freedom curtailed.”⁸

THIS IMPERATIVE IS no less important, and perhaps even more important, today as it was 20 years ago. As Archbishop Anastasios recently preached: “Of course, peace cannot develop of itself. It is related to other significant values in life. Above all it is related to justice. An unjust, unlawful world cannot expect peace. Genuine longing for peace on a global, local, or personal level, is expressed through struggle for justice. Nevertheless, today, peace and justice have yet another name: development. And all of us, who yearn and pray for the transformation of our world, have a duty to contribute to the development of poorer nations.”⁹

IF WE LISTEN TO these two prominent Orthodox churchmen, don’t we hear the

words of the Prophet Micah? Let us listen: “In days to come the mountain of the Lord’s house shall be established as the highest of the mountains, and shall be raised up above the hills. Peoples shall stream to it, and many nations shall come and say: ‘Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths.’ For out of Zion shall go forth instruction, and the word of the Lord from Jerusalem. He shall judge between many peoples, and shall arbitrate between strong nations far away; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more; but they shall all sit under their own vines and under their own fig trees, and no one shall make them afraid; for the mouth of the Lord of hosts has spoken. For all the peoples walk, each in the name of its god, but we will walk in the name of the Lord our God forever and ever” (Micah 4:1-5, NRSV).

Thank you.

ENDNOTES

¹See for example, Andrew J. Bacevich and Elizabeth H. Prodromou, “God is Not Neutral: Religion and U.S. Foreign Policy After 9/11,” *Orbis* 48 (1), Winter 2004, 43-54.

²See C. John Cadoux, *The Early Christian Attitude to War* (New York: The Seabury Press, 1982).

³As noted by John Erickson, “War, Peace – and Justice,” speech delivered in this lecture series, February 8, 2006.

⁴Catholikos Aram I, Report of the Moderator, 9th Assembly of the World Council of Churches, Porto Alegre, Brazil, February 15, 2006.

⁵Archbishop Anastasios Yannoulatos, “God in Your Grace, Transform the World,” 9th Assembly of the World Council of Churches, Porto Alegre, Brazil, February 14, 2006.


⁶Desmond Tutu, in an address to the 9th Assembly of the World Council of Churches, February 20, 2006.

⁷National Council of the Churches of Christ in the USA, “Pillars of Peace for the 21st Century: A Policy Statement on the United Nations,” 11 November 1999.

⁸John Meyendorff, *Witness to the World* (Crestwood: St. Vladimir’s Seminary Press, 1987), 92.

⁹Archbishop Anastasios Yannoulatos, “God in Your Grace, Transform the

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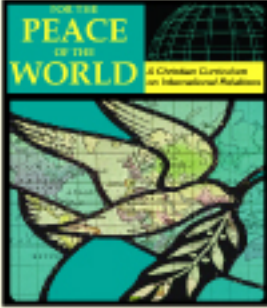
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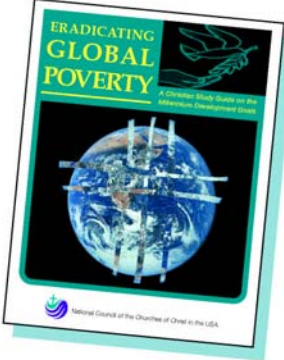
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There are currently 35 member communions in the NCC, including Orthodox Churches, Mainline Protestant and Anglican Churches, Historic Black Churches, and Historic Peace Churches. Guided by its Constitution, these 35 member churches, in seeking theological unity and witnessing their common faith in the Triune God, govern the NCC and work together through the organization in mission and ministries in education, advocacy, service and proclamation.

The work of the NCC is organized in the Office of the General Secretary and five commissions — Communications, Education and Leadership Ministries, Faith and Order, Interfaith Relations, and Justice and Advocacy — which take their direction from the Governing Board. Centered on the search for visible unity, this work, both domestically and Internationally, and often in concert with U.S. and global ecumenical and faith and interfaith partners, focuses primarily on three areas: peace and justice, poverty, and the environment.





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