
My blog: The War Department and Peace Heroes
http://jamesrichardbennett.blogspot.com/
Newsletters on Peace, Justice, and Ecology:
http://www.omnicenter.org/newsletter-archive/
Index:
http://www.omnicenter.org/omni-newsletter-general-index/
See: Imperialism, Militarism, Pentagon, Recruiting, Suicides, Whistleblowing, and more.

Gandhi was quoted as saying: “The only people on earth who do not see Christ and his teachings as nonviolent are Christians.”

Nos. 1 & 2 at End

Contents of #5
The People’s Charter
Nonviolence Organizations
    Nevada Desert
    War Resisters League
Books
Reviews of Books
    Kurlansky
    Ram and Summy
    Schell

Contents of #6
New Book: York and Barringer, essays on Christian Nonviolence and Pacifism
Dick: Noncooperation, One Method of Direct Action
Gene Sharp, There Are Alternatives (to violence and wars)(free book)
Nonviolence and Pacifism, Misc. Writings
John Dear

From Wikipedia, the free encyclopedia

This biographical article needs additional citations for verification. Please help by adding reliable sources. Contentious material about living persons that is unsourced or poorly sourced must be removed immediately, especially if potentially libelous or harmful. (July 2011)

John Dear (born 1959) is an American Catholic priest, Christian pacifist, author and lecturer. He has been arrested over 75 times[1][2] in acts of nonviolent civil disobedience against war, injustice and nuclear weapons.
Peace and nonviolent commitment

During that time, he founded Bay Area Pax Christi, a region of Pax Christi USA, the national Catholic peace movement, and began to arrange for Mother Teresa to intervene with various governors on behalf of people scheduled to be executed on death row. He was ordained a Catholic priest in Baltimore, Maryland on June 12, 1993, and began serving as associate pastor of St. Aloysius’ Church in Washington, D.C.

Throughout these years, John Dear was arrested in scores of nonviolent civil disobedience actions against war, injustice and nuclear weapons—from the Pentagon to Livermore Laboratories in California. On December 7, 1993, he was arrested with three others at the Seymour Johnson Air Force Base in Goldsboro, North Carolina, for hammering on an F-15 nuclear capable fighter bomber. He was jailed, tried and convicted of two felony counts, and served 8 months in North Carolina jails and nearly a year under house arrest in Washington, D.C. As part of the Plowshares disarmament movement, the defendants argued that they were fulfilling Isaiah’s mandate to “beat swords into plowshares,” and Jesus’ command to “love your enemies.”


From 1998-2001, he served as executive director of the US Fellowship of Reconciliation, the largest interfaith peace organization in the United States, based in Nyack, NY. In 1999, he led a delegation of Nobel Peace Prize winners on a peace mission to Iraq, and also an interfaith delegation to Palestine/Israel.

Immediately after September 11, 2001, he served as a Red Cross coordinator of chaplains at the Family Assistance Center in Manhattan, and personally counseled thousands of relatives and rescue workers. From 2002-2004, he served as pastor to five parishes in the high desert of northeastern New Mexico, and founded Pax Christi New Mexico, a region of Pax Christi USA.

In 2006, he led a demonstration against the U.S. war in Iraq in Santa Fe, New Mexico. In 2009, he joined the Creech 14 in a civil disobedience protest at Creech Air Force base against the U.S. drone war in Afghanistan and Pakistan, and was arrested and put in the Clark County, Nevada jail for a night. He was later found guilty but given time served.
Speaker and writer

Over the years, he has given thousands of lectures on peace, disarmament and nonviolence in churches, schools and universities across the United States, and around the world, including national speaking tours of Australia, New Zealand and England.

He writes a weekly column for the National Catholic Reporter. He is also featured in several other books and featured in a wide variety of U.S. publications, including The New York Times and The Washington Post. He is featured in the DVD documentary film, The Narrow Path, and the subject of John Dear On Peace, by Patti Normile (St. Anthony Messenger Press, 2009).

Peace Awards

John Dear has received several Peace awards, including the 2010 Pacem in Terris Peace and Freedom Award, from the Diocese of Davenport, Iowa; and the Courage of Conscience Award, from the Peace Abbey in Boston, Massachusetts.

John Dear has been also nominated several times for the Nobel Peace prize, most notably, in January, 2008, by Archbishop Desmond Tutu. John Dear “is the embodiment of a peacemaker,” Archbishop Tutu wrote. “He has led by example through his actions and in his writings and in numerous sermons, speeches and demonstrations. He believes that peace is not something static, but rather to make peace is to be engaged, mind, body and spirit. His teaching is to love yourself, to love your neighbor, your enemy, and to love the world and to understand the profound responsibility in doing all of these. He is a man who has the courage of his convictions and who speaks out and acts against war, the manufacture of weapons and any situation where a human being might be at risk through violence. Fr John Dear has studied and follows the teachings of nonviolence as espoused by Mahatma Gandhi and Martin Luther King, Jr. He serves the homeless and the marginalized and sees each person as being of infinite worth. I would hope that were he to receive this honor his teachings and activities might become more widely accepted and adopted. The world would undoubtedly become a better and more peaceful place if this were to happen.”

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- Jean Donovan and the Call to Discipleship.
- Christ Is With the Poor: Sayings of Horace McKenna, S.J. (Ed.)
- Our God Is Nonviolent: Witnesses in the Struggle for Peace and Justice. (Foreword by Elizabeth McAlister)
- It's a Sin to Build a Nuclear Weapon: The Writings of Richard McSorley, S.J. (Ed.)
- Oscar Romero and the Nonviolent Struggle for Justice.
- Seeds of Nonviolence (Foreword by Bishop Thomas Gumbleton)
- The God of Peace: Toward a Theology of Nonviolence (Foreword by James W. Douglass).
• The Sacrament of Civil Disobedience (Foreword by Daniel Berrigan)
• Peace Behind Bars: A Peacemaking Priest's Journal from Jail (Foreword by Philip Berrigan).
• The Road to Peace: Writings on Peace and Justice by Henri Nouwen (Ed.)
• Jesus the Rebel (Foreword by Daniel Berrigan)
• The Vision of Peace: Writings by Mairead Maguire (Foreword by the Dalai Lama) (Ed.)
• The Sound of Listening: A Retreat Journal from Thomas Merton's Hermitage.
• And the Risen Bread: The Selected Poetry of Daniel Berrigan, S.J. (Ed.)
• Living Peace: A Spirituality of Contemplation and Action.
• Christianity and Vegetarianism: Pursuing the Nonviolence of Jesus.[1]
• Mohandas Gandhi: Essential Writings (Ed.)
• Mary of Nazareth, Prophet of Peace. (Foreword by Joan Chittister)
• The Questions of Jesus. (Foreword by Richard Rohr)
• Testimony: Essays by Daniel Berrigan (Ed.)
• Transfiguration (Foreword by Archbishop Desmond Tutu)
• You Will Be My Witnesses (with icons by Rev. William McNichols)
• The Advent of Peace
• A Persistent Peace: An Autobiography. (Foreword by Martin Sheen)
• Put Down Your Sword: Essays on Peace and Justice.
• Daniel Berrigan: Essential Writings (Ed.)
• Lazarus Come Forth!: How Jesus Confronts the Culture of Death, and How We Can Too

[edit]See also

• Ben Salmon

[edit]References


[edit]External links

• Author's website

Pacem in Terrae Award (latest 3).
CEDAR RAPIDS, Iowa - Facing trial for a sit-in at the Cedar Rapids office of U.S. Sen. Charles Grassley, R-Iowa, 11 peace activists vowed at a press conference on Tuesday to step up their efforts to end the U.S. occupation of Iraq. "I was against this war six months before it started ... Iraq was not a threat to us, not a threat at all," UI student-protester David Goodner said. "You hear all of this pride and patriotism and hoo-hah after 9/11,
and then you realize it's all a ruse."

The protesters include a former Catholic priest, two UI students who served in Iraq, Goodner, five additional UI students, a UI employee, and an Iowa City resident. They were arrested Feb. 26 following a planned event at the Republican senator's Federal Building office in Cedar Rapids; the group pledged not to leave until Grassley, who in days prior had voted to cut off Senate debate on a potential troop pullout, communicated with them by phone.

Grassley, who was traveling most of that day, never called. The activists, charged with simple-misdemeanor criminal trespass, will be tried simultaneously today starting at 9 a.m. in the Linn County Courthouse. The defendants will enter joint not-guilty pleas.

Their attorney, Iowa City-based lawyer Mary Wolfe, said in an interview Tuesday that her clients' case rests on the fact that the Iowa trespassing law they are charged with violating can be defended affirmatively, meaning the protesters can admit to trespass and still be acquitted if they can prove the act was justified. They face an uphill battle, though.

"They were part of the broader occupation project and felt they needed to get our representatives to listen to them in hopes that they decide the war is wrong," Wolfe said. "Our hope is the judge will feel they were justified in doing what they had to do."

Contacted Tuesday afternoon, Grassley spokeswoman Beth Pellett Levine did not provide a statement regarding the trial.

Tuesday's press conference, held at the PEACE center in Old Brick, was headlined by Kathy Kelly, the co-creator of Voices for Creative Nonviolence. A two-time Noble Peace Prize nominee, Kelly was fined $200,000 in U.S. trade-sanction penalties for aiding Iraqis during the Gulf War. She said she hasn't paid a dime.

And neither, likely, will Goodner nor fellow protester and UI student Andrew Alemao, should they be convicted of criminal trespass. Both said they probably could not, with a clear conscious, submit to a fine or community service "when I didn't do anything wrong," as Goodner put it.

"And it's inexcusable that Grassley voted for not discussing the war," Alemao said. "If he's going to kill free speech in the Senate, we're going to let him know how we feel."

"We were justified in trying to make him responsive to the antiwar movement," said Ryan Merz, one of the UI students arrested. "He's been unresponsive for the last four years."

One of the protesters, former Catholic priest Frank Cordaro, is no stranger to nonviolent resistance. He has been arrested numerous times for protesting at military bases in Nebraska and elsewhere, resulting in several federal-prison sentences.

Also arrested Feb. 16 was UI graduate student and playwright Joshua Casteel, a former Army interrogator
whose recently debuted play Returns details the horrors of Abu Ghraib prison in Iraq.

**Opposing Grassley’s Iraq Policies** The 11 protesters who will stand trial: - Andrew Alemao, UI student - Joshua Casteel, UI graduate student; *Returns* author; member, Iraq Veterans Against the War - Frank Cordaro, Des Moines Catholic Worker, former priest - Megan Felt, UI student - Timothy Gauger, UI employee - David Goodner, UI student - John Paul Hornbeck, UI graduate student; member, Iraq Veterans Against the War - Ryan Merz, UI student - Conor Murphy, UI student - Rosemary Persaud, Iowa City resident - Justin Riley, UI student


**BRIAN TERRELL, PRO SE / DEFEND YOURSELF**

**Brian Terrell,** November 10, 2012 at 11:10 am

[DICK: THIS VERSION IS FROM WAGING NONVIOLENCE, THE ARTS OF PROTEST.]

“Five reasons to go to jail like you mean it” by Nadine Bloch | November 10, 2012. I READ ANOTHER VERSION OF TERRELL’S ESSAY IN THE CATHOLIC WORKER DEC. 2012]

Thank you for the discussion, Nadine. I remember sometimes in jail overhearing cell mates on the phone begging their loved ones to bail them out no matter how and then they would overhear my phone calls where I was turning down repeated offers of bail. My attempts at solidarity with fellow prisoners just made me an odder person in their eyes! still, it is a good idea to refuse bond. There are also examples of “bail solidarity,” causing pressure on the establishment by filling the jails. This is an old IWW technique. The trend to take bail for granted as a matter of course is disturbing, still, I would rather see people act and post bail than not act at all. the article pasted below is, I understand, going to be in the December issue of the CW.

**PRO SE DEFENSE**

**IN THE CATHOLIC WORKER TRADITION**

I glanced into the chamber where the judges were talking
Darkness was everywhere, it smelled like a tomb
I was ready to leave, I was already walkin’
But the next time I looked there was light in the room.

Bob Dylan, Day of the Locusts

It was the work of hospitality to the homeless that impelled me to drop out of college to join the Catholic Worker community in New York 35 years ago. It was not long though, before it came clear that “doing good” is only part of the Catholic Worker vocation. We are also
required to “resist evil” and in opposing the evils of the arms race, military intervention and economic violence by acts of nonviolent civil resistance I have been arrested well over 100 times, usually in the good company of good friends including other Catholic Workers. Most of these have occasioned at least brief court appearances for which it is my habit to represent myself, appearing pro se, to use the language of the court, without the mediation of a lawyer. For the first years of my career as a resister, I took a strictly minimalist approach to the courts. I was “not interested in justifying myself before a system whose definition of justice I am unable to relate to and which is more dependent upon the bargaining of attorneys than upon and real moral values,” I wrote in an article published in the June 1978 issue of The Catholic Worker, while in jail for blocking rail shipments of plutonium into the nuclear weapons factory at Rocky Flats, Colorado. I sometimes refused even to enter a plea on my behalf, always sat in jail rather than post bail. I was jailed several times, too, for refusing to cooperate with the courts’ terms of probation or for contempt of court after refusing to pay fines.

I still hold the beliefs of my youth that inspired my earlier disinterest in what happens in court. Experience over the years has only confirmed my conviction that the judicial system in this country is a blunt and brutal instrument of violence in the hands of a rapacious oligarchy to grind the poor and suppress dissent rather the impartial arbiter of justice that it pretends to be. Over time, though, my hard line on this and perhaps every other point upon which as a young man I brooked no concession, has softened. After much practice with elder resisters and with the advice of some good movement lawyers, I have greatly expanded my role as a pro se defendant, arguing my position before judges and juries, cross examining witnesses, filing motions, writing briefs, the whole bit. I have even on a few occasions been found not guilty!

There is much to be found in the canon of the Catholic Worker, not to mention the example of Jesus’ refusal to justify himself before Pilate, to support my earlier practice of declining to participate in the machinations of the courts. Karl Meyer remembers Dorothy Day’s terse instruction before his first arrest, protesting New York’s annual civil defense drills in 1957: “We plead guilty, and we don’t take bail.” Attempts at finding the incontrovertible set of pure Catholic Worker beliefs and practices (whether in religious orthodoxy or courtroom decorum) from which we must not deviate are however, futile exercises bound for frustration. In her monthly column after the first civil defense protest two years earlier, for example, Dorothy reported paying $1500 bail, and again in 1956, “Bail was there ...and we all thankfully accepted it.”

Even the anarchist “one man revolution” Ammon Hennacy, famous for his stunning courtroom repartees such as “Oh, judge, your damn laws: the good people don’t need them and the bad people don’t follow them, so what good are they?” and “I am NOT disturbing the peace, I’m disturbing the war!” and who preferred to “wear out” the police and courts by persistently risking arrest rather than seek an acquittal could be surprisingly flexible. He once allowed the American Civil Liberties Union to “use” him as an “example to provide freedom
for those who always moved on when told to do so” in a case that prevailed in the New York State Supreme Court involving Ammon’s arrest for selling the CW newspaper in the streets of New York City.

My increased engagement with the judicial system is perhaps mostly due to the fact that I find myself more comfortable in the courtroom. In some cases, as an individual or as part of a discerning community, I will choose keep the time and effort given to the legalities to a minimum, other times the decision is made to go all out with a most elaborate defense- this decision is sometimes tactical, sometimes intuitive. I have no illusions that much good really can be accomplished there. I am very aware that a protestor being found not guilty does not bring an end to war a whit closer. More important than achieving any desired decision from the court, I hope that our courtroom strategies and arguments have been consistent with and have added to the message of our actions on the street, bringing the issues raised to a wider venue.

It is an uphill battle, speaking truth to power in the venue of the courtroom. The scene is stacked against any reality being witnessed to. Half truths, lies, excuses and evasions are promoted, truth ruthlessly suppressed. It is a system that depends upon its victims cutting their losses, pleading out for a lesser sentence regardless of guilt or innocence. The ordinary work of the court is as mundane, humdrum and boring as it is destructive of the human beings that trip into its machinery, judges, lawyers, prosecutors as well as defendants. Years of human beings’ lives and potentials are disposed of with strokes of a pen by functionaries who often as not do not even look up from their files between cases.

This monotonous drone of fractured Latinisms and legal gibberish is shattered by when defendants speak simply and clearly, by women and men taking responsibility for their actions of conscience without apology or alibi, who risk putting the system itself on trial. Good things can be told in court but only when its dominant paradigm is broken. For many judges, being asked to think and to actually make informed decisions is an intolerable effrontery. A few others, on the other hand, might be relieved by such a break in the tedium of their day; some rejoice to hear for the first time in years on the bench the constitutional questions that they studied in law school! In any case, it wakes them up.

If few judges “get it,” then it must be said that even fewer lawyers do. We do have a few precious friends in the bar who can adequately defend or advise a defendant whose aim is not to get off the hook but to “speak truth to power,” but not one in a thousand of those practicing law can be helpful to the nonviolent resister. I advise new resisters that there is far more to lose by having bad counsel than none at all. Well meaning but politically and spiritually unaware lawyers can be generous in their offers of help, but they can easily obscure or even destroy their defendants’ message. Heartbreak, distress, damaged relationships, even weightier legal consequences are more likely to come in the wake of “expert” legal representation than by even the most inexperienced novice stumbling alone through a maze of legal obscurities. Post trial regret among nonviolent resisters is more likely to be expressed as
“Why did I ever listen to that lawyer?” than “Why did I go it alone?”
The best trial scenes happen when defendants go to trial with a community of support.
Lawyers can be a great help as advisors or representing some defendants, effectively making
them “co-counsel” with those who go pro se. The best movement lawyers do not presume to
make decisions for their “clients” but act as collaborators, acting in a sense as tour guides and
interpreters to travelers to a strange, exotic and confusing landscape. One advantage to this
approach is that judges often will order the parameters of testimony so narrow (barring
mention of the words “God,” “nuclear weapons,” international law,” “war,” for examples) as to
make the proceedings meaningless. While an attorney risks losing her livelihood by speaking
the truth in such circumstances, a pro se defendant can speak up risking only a reprimand or
at worse a day or two in lock up for contempt.
In my times in court I am continually amazed to find how little knowledge or expertise is to be
found among most judges and prosecutors, how little acquaintance with the law is needed for
them to exercise their power. Usually I have been more prepared than these professionals,
sometimes the only person in the room who has actually read the statute in question. Going to
court with the expectation of going to jail is liberating, too, giving one the freedom to speak
one’s conscience without regard to consequences. Courtrooms are deliberately designed and
decorated to awe and intimidate, but it is all, in the end, smoke and mirrors. “Brace yourself,”
G-d commanded the prophet Jeremiah, good advice to all resisters, “stand up and speak to
them. Tell them everything that I bid you, do not let your spirit break at the sight of them.”

**Christian Nonviolence (books noted on OMNI’s TV Book Sampler 2012)**

Bainton, Roland H. *Christian Attitudes Toward War and Peace: A Historical Survey and Critical Re-evaluation.*

Halpert, Stephen, ed. et al. *Witness of the Berrigans: The Effect of Two Extraordinary Men on Both Church and Society as Seen Through the Eyes of Those Who Have Shared Their Commitments.* 1972


Tryzna, Thomas. *Blessed are the Pacifists: The Beatitudes and Just War Theory.*

Yoder (see below)

York (see below)

Zahn, Gordon C. *War, Conscience and Dissent*. 1967

JOHN HOWARD YODER

*The Politics of Jesus* [Paperback]

John Howard Yoder (Author)

4.4 out of 5 stars. See all reviews (28 customer reviews) | Like(39) Amazon.

**Book Description**

Publication Date: *June 9, 1994*

Tradition has painted a portrait of a Savior aloof from governmental concerns and whose teachings point to an apolitical life for his disciples. How, then, are we to respond today to a world so thoroughly entrenched in national and international affairs? But such a picture of Jesus is far from accurate, argues John Howard Yoder.

Using the texts of the New Testament, Yoder critically examines the traditional portrait of Jesus as an apolitical figure and attempts to clarify the true impact of Jesus' life, work, and teachings on his disciples' social behavior.

The book first surveys the multiple ways the image of an apolitical Jesus has been propagated, then canvasses the Gospel narrative to reveal how Jesus is rightly portrayed as a thinker and leader immediately concerned with the agenda of politics and the related issues of power, status, and right relations. Selected passages from the epistles corroborate a Savior deeply concerned with social, political, and moral issues.
In this thorough revision of his acclaimed 1972 text, Yoder provides updated interaction with publications touching on this subject. Following most of the chapters are new "epilogues" that summarize research conducted during the last two decades -- research that continues to support the insights set forth in Yoder's original work.

Currently a standard in many college and seminary ethics courses, The Politics of Jesus is also an excellent resource for the general reader desiring to understand Christ's response to the world of politics and his will for those who would follow him.

JOHN HOWARD YODER: CHRISTIAN NONVIOLENCE AND PACIFISM

1. Nonviolence: A Brief History by John Howard Yoder
   www.jesusradicals.com/nonviolence-a-brief-history-by-john-howard--...

2. John Howard Yoder's Political Jesus | National Catholic Reporter
   ncronline.org/blogs/road-peace/john-howard-yoders-political-jesus
   Oct 18, 2011 – John Howard Yoder's Political Jesus ... I urge everyone interested in Christian nonviolence to read this book and study Yoder's wisdom. We're ... 

3. John Howard Yoder on Christian Nonviolence and the Haustafeln
   dukespace.lib.duke.edu/dspace/handle/10161/5411
   by IY Lee - 2012 - Related articles
   <p>One of the focuses of John Howard Yoder's theology is Christian nonviolence. >From the teaching and example of Jesus, who dealt with the evil in the world ... 

4. John Howard Yoder's Sexual Misconduct—Part One - Peace Theology
   peacetheology.net/john...yoder/john-howard-yoder's-sexual--...
   ELKHART – How theologian John Howard Yoder responds to the Mennonite .... of nonviolence as centered in the person and work of Christ and the messianic ... 

5. Remembering John Howard Yoder - Article | First Things
   www.firstthings.comprocessors/proc.old_article_redirect.php?id--..
   The 1978 Festival Quarterly featured a profile of John Howard Yoder. ... He did note that for
many years he had written in defense of Christian nonviolence.

6. John Howard Yoder - Wikipedia, the free encyclopedia
en.wikipedia.org/wiki/John_Howard_Yoder

John Howard Yoder (December 29, 1927 – December 30, 1997) was an .... The Ethics of Nonviolence and Peacemaking (2009); Christian Attitudes to War, ...

7. The Politics of Jesus: John Howard Yoder: 9780802807342 ...
www.amazon.com › ... › Church Institutions & Organizations

Rating: 4.5 - 24 reviews - $13.02 - In stock

No one makes the case for the radical, total non-violence of the Christian message better than John Howard Yoder. Though he wrote many books after this one, ...

Brief ...

8. Nonviolence – A Brief History: The Warsaw Lectures – By John ...
onlinelibrary.wiley.com › ... › Vol 19 Issue 1 › Abstract

Jan 5, 2012 – Nonviolence is a collection of lectures given by John Howard Yoder in... that Yoder conceived the discussion surrounding the idea of 'Christian ...

9. A Pacifist Way of Knowing: John Howard Yoder's Nonviolent ...
www.christianbook.com › Academic › Philosophy


TRIPP YORK: PACIFISM

REVIEW OF A Faith Not Worth Fighting For: Common Questions about Christian Nonviolence
Hello there! If you are new at the Pangea Blog, you might want to subscribe to the RSS feed or join the email update list.
I believe that the New Testament clearly teaches that kingdom people ought to refuse violence in all its forms. Nonviolent resistance or pacifism is a regular theme on this blog. It comes up in various forms because I believe that peace is central to the fullness of the gospel of Christ. An interesting dynamic that becomes evident on the Internet is that there are diverse opinions about Jesus and pacifism. Some of the folks who read my blog agree with my position: that violence is always off-limits for Christ followers. Others, lean in the direction of peacemaking, but don’t know how to reconcile what they see in places like the “sermon on the Mount” with what they know of the real world. This world is all jacked up and sometimes there is nothing else we can do but allow some level of violence. For these folks, they are pacifist at heart but live in the very real tension of dealing with the “what if’s.”

Many people who read this blog come from the perspective that there are times when God allows violence as a “plan B.” These folks, unlike the previous 2 perspectives, don’t necessarily will leave that the Bible teaches nonviolence. In fact, they believe that Christians ought to be soldiers and police officers in order to assure that institutions remain more just than they would otherwise be.

My observation is that anyone on the spectrum between absolute pacifism and pro-militarism asks questions about how Christian nonviolence could actually make sense in situations that might arise. Common questions include: what about Hitler and what about defending the innocent?

In this series of blogs, I developed a basic theology of nonviolence from Scripture. This series,
called “Nonviolence 101,” is where I would point anyone who wants to understand how any Christian could believe that Jesus taught us to refuse to bear the sword. If you have never explored this issue, I highly recommend that you read that series.

Now, for those who are already aware of the theology of nonviolence, even if you disagree with it, I recommend a new book called “A Faith Not Worth Fighting For: Addressing Commonly Asked Questions About Christian Nonviolence.” This book was edited by my friend Justin Bronson Barringer and Tripp York. The forward is written by Stanley Hauerwas and the afterword is by Shane Claiborne. Besides the two aforementioned editors, other contributors include people such as: Greg Boyd, Andy Alexis-Baker, John Deere, Ingrid Lilly, Robert Brimlow, Amy Hall, Lee Camp, and several others.

Having jumped headfirst into this book I am convinced that it is the primer on all things Christian nonviolence, besides offering up a basic New Testament theology (which was not the intention of the book in the 1st place). There is no other book that I would put into the hands of someone wrestling with nonviolence than “A Faith Not Worth Fighting For.” The reason is that I’m convinced that this book contains thorough-yet-concise reflections on the questions all of us ask in a format that is academic-yet-accessible. Each chapter is rich with kingdom insights that will pay higher dividends than if you had invested the cost of the book into stocks or bonds. This book touches on so many issues that it would be impossible for me to go through all of them. Mostly because of the tension that I am dealing with when it comes to the role of police and a kingdom shaped interaction with such authorities, I was greatly indebted to chapter 5 which asked: must Christian pacifists reject police force? This issue has come up on the blog many times so I want to highlight this chapter as the best exploration of this issue that I have ever read. This is one of the many issues that this book successfully sought out to help readers resolve in their intellect, spirituality, and ultimately in their
practice.

Barringer and York say the following in the introduction section:

“We do not think it (Christianity) is worth fighting for if fighting suggests that we can maintain the radical path of Jesus while simultaneously employing violence as a means of dealing with our enemies... (5) Our chief task, therefore, is to provide serious yet accessible responses to the kinds of questions that rendered difficult a commitment to the nonviolent path of Jesus. Such questions are quite prominent: what do I do if someone is harming a loved one? What about violence in the Old Testament? What about the warrior Jesus in Revelation 19? These are all very serious and important questions we aim to answer them as a fully as possible, for what we feel matters most are the practical implications of our arguments. The various contributors to this volume deal accordingly with issues of biblical interpretation, theological analysis, historical problems, hypothetical situations, and matters of daily living in hopes of, at least, complicating the manner by which many of us avoid the subversive nature of Jesus’ message. We hope such a format takes seriously the concerns of the reader as we respond to a number of very important objections to Christian nonviolence (7).”

Based on the thesis they give above, I want to go on the record and say that they have accomplished this task. I highly, without reservation, recommend this book to anyone willing to risk discovering a Christian faith full of risk, self-denial, cross shaped love, and ultimately hope.

I leave you with a video interview with my buddy Justin Bronson Barringer where he introduces the book and wrestles with nonviolence.

1.

2.

MORE COMMENTARY

3. Amazon.com: A Faith Not Worth Fighting For: Addressing Commonly ...

www.amazon.com › ... › Christian Books & Bibles › Christian Living

$24.62 - In stock

... Nonviolence (Peaceable Kingdom) [Multiple Contributors, Tripp York, Justin ... By countering common objections to the Christian peace witness, the book ...

4. Collection of essays answers fundamental questions of nonviolence ...

ncronline.org/.../collection-essays-answers-fundamental-questions-...

Sep 18, 2012 – It's hard to handle the profound challenges of Gospel nonviolence, ...Asked Questions about Christian Nonviolence (edited by Tripp York and Justin ... I say this is a necessary book, even required reading for every Christian ...
5. **A Faith Not Worth Fighting For** - Wipf and Stock Publishers
https://wipfandstock.com/A_Faith_Not_Worth_Fighting_For_Add...  
May 17, 2012 – Addressing Commonly Asked Questions about *Christian Nonviolence* Edited by Tripp York, Justin Bronson Barringer. *Book Description* ...

6. **How Am I Not in This Book? A Pacifist’s Lament/Book Review** ...
www.patrolmag.com/how-am-i-not-in-this-book-a-pacifists-lament...  
Jun 28, 2012 – Barringer and York quote Gandhi on this: “The only people on earth who do not see Christ and his teachings as nonviolent are Christians.”

7. **The Case for Christian Nonviolence** // Asbury Seedbed
seedbed.com/feed/the-case-for-christian-nonviolence  
Nov 1, 2012 – I was first introduced to the idea of *Christian nonviolence* in a ... As Tripp York and I wrote in the introduction to our new *book* A Faith Not Worth ...

8. **Christian pacifism - Wikipedia, the free encyclopedia**
en.wikipedia.org/wiki/Christian_pacifism  
*Christian* pacifism is the theological and ethical position that any form of violence is .....This understanding typifies Walter Wink's *book*, Jesus and *Nonviolence*: A Third Way..... Bayside, New *York*: Holocaust Resource Center and Archives.

theamericanjesus.net/?p=7159  
Jul 2, 2012 – Last week I posted my review of the new *book on Christian* pacifism, A Faith Not Worth Fighting For. Today I'm interviewing Tripp York, co-editor ...

10. **A Faith Not Worth Fighting For: Addressing commonly asked ...**
www.goodreads.com/book/13604795-a-faith-not-worth-fighting-f...  
Rating: 4.4 - 11 votes  
Jun 1, 2012 – Goodreads: *Book* reviews, recommendations, and discussion ... For: Addressing commonly asked questions about *Christian nonviolence* ... editors Justin Bronson Barringer and Tripp York have assembled a number of essays ...

11. **Ask a Pacifist...**(Response)
rachelheldevans.com/blog/ask-a-pacifist-response  
Mar 22, 2012 – These were tough questions, but our friend Tripp York responded with wit, ... Tripp is also committed to *Christian nonviolence*, and in June releases a *book*,... *Christian nonviolence* is neither a political theory nor a pragmatic ...
Contents #1 Feb. 17, 2011
Gene Sharp
Civil Resistance Success (2 essays)
Zunes on Tunisia and Egypt
OMNI UA Endowment
Books
Organizing
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Contents of #2 May 13, 2011
Nonviolence Convergence in Arkansas
Fellowship of Reconciliation
Waging Nonviolence Blog
PJSA Nonviolence Blog
Nonviolence International
Nonviolence Mentors
Nonviolence Summer Program
Peace Glossary
Peace Journals
  *Journal of Aggression…*
  *Peace and Change: A Journal of Peace Research*
Books
  *Boulding and Ikeda*
  *Kurlansky*

END NONVIOLENCE NEWSLETTER #7

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http://jamesrichardbennett.blogspot.com/
Newsletters
http://www.omnicenter.org/newsletter-archive/

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