

V Notes

The Impression presentation is better received if there is little talking and if the black rolls are not visible until starting to unroll them—keep them in the box out of sight as much as possible.

The material called Landmark Dates can be presented anytime there is interest after the Impression presentation (which is the first presentation); it could wait a year even.

After the first Outcome presentation where all the war plaques are laid out there is no rush to do the dialogue balloons, the folders, religious justification. The fractured world work lends itself to the children exploring who was involved with particular wars and who was on each side. The goal being the realization that each side was individuals who are children of God—loved completely.

Notes on Landmark Dates:

170 No Christians in the military

215 instructions to the Christians soldiers on not killing

313 Edict of Milan which says Christianity is legal, Christians will not be persecuted any longer by the Emperors

314 Council (or Synod) of Arles (Third Council) “Any man who lays down his arms in peaceful times must be excommunicated.” This means that it was clearly known that Christians would not kill. So Christians were not asked to kill during times of war or conquest.

368 Just War theory which laid out the conditions under which a Christian could fight. JWT was written in this situation of Christians having started fighting even though fighting is clearly against the teaching of Jesus. JWT is meant to limit the fighting and take the situation back a few steps from where it had come. Just War theories were originally developed by pagans. Augustine, Ambrose and Aquinas added to them.

416 Only Christians can be in the military.

Ronald Musto, in his book, *The Catholic Peace Tradition* tells us that there is no evidence of anyone in the military **before 170 A. D.**

After A. D. 170 there were a few men in the military—most likely from conversion—soldiers become Christians but does not leave the military. In the **year 215** there is a

document/writing—the **Apostolic Tradition**—which guides Christians. It says if anyone is in the military, he cannot kill. If he is an officer (who would have the authority to kill and command others to kill) he must tell his officer he will not do it (kill). From this we know that there were some Christians in the military. Christian soldiers were becoming more known though soldiering was clearly against the teachings of Jesus—otherwise this teaching would not have been necessary or even thought of. The actual work of the soldier at that time or in some parts of the empire might have been clerical/secretarial, delivering messages, patrolling neighborhoods. Perhaps the preparation of Baptism was not as solid, difficult, clear, or as long as it used to be. But there were many conversions. Many people were becoming Christian, the Christian community was growing. **313 Edict of Milan**—Perhaps Constantine wanted to be friends or friendly with that large group of people—remember large groups of people can be intimidating—scary for other groups of people (think about teams competing against each other—one team is small the other large. Which one has the advantage?) Constantine thought through his governing problems, needs, dilemmas, as an emperor—not really as a Christian—and won Christians over through his generosity in worldly concerns.

Christians had previously depended on God—now they depended on the Emperor and the Empire

building/property was given to/back to the Christians

positions in the government were given to Christians which used to not be so—

Christians now had power

jobs which paid well were given to Christians

conversions happened differently—death bed baptisms and mass conversions

Preparation for baptism was shorter

Perhaps there was a sense of relief regarding no longer being persecuted—we'll get along with the enemy, soften our firm stance against some issues, make amends, compromises so we are easy to get along with.

314 Council of Arles, third Canon

Some Church leaders wanted Christians to get along with the empire so they set the example of cooperation with the Empire. This Synod pressed Christians to stay helping out with the RELATIVELY peaceful (non- killing) police work. It was as if the Church said, “Oh, come on, the empire isn't killing us any more. Show you are thankful by helping out in the difficult work, in fact, we are so grateful, so relieved that we are not getting killed we Christians are now expected to help out in every situation except direct killing.”

One outcome of the decision to be comfortable with the State and accept the state's power and ways of achieving goals was the **A.D. 314 Council of Arles, Article 3. This document says “A Christians who puts down his arms (weapons) in peaceful times is to be excommunicated (separated from the Church).” This means Christians must support the empire—by the year 314 even though it was known Christians were not willing to kill, they had to support those who did kill and those who ran the government. Christians

had to be part of the policing of the empire. This rule made it easy and normal for Christians to be rough and cruel or forceful. Christians were getting comfortable with using forceful power over other people. Remember this was one year after the Edict of Milan—the Edict which made Christianity the legal, the preferred religion.**from a different presentation write-up

Some Emperors made it easy for Christians to die—terrible for a moment but going to heaven is not a problem. Constantine made it easy for Christians to live which became a problem for Christians. (The Truth of Jesus’ teachings on love of enemy was slowly covered up by the “politeness” of the Christians who wanted to remain in good favor with the Empire (who perhaps wanted this good favor as a sort of protection of Christians from getting killed, or who were not fully “in the light” or had not fully “put on the mind of Christ”). There was an acceptance of the new place in the empire because it didn’t “cost” too much—only a little roughness outside the bars and other police work. This didn’t seriously compromise the teachings of Jesus. So the Church commanded Christians to get along with, to cooperate with the Empire, tolerate the “slippery edge”. It was not long before Christians were involved in a terrible slide.

pg 175 *Must Christianity be Violent?* Edited by Kenneth Chase and Alan Jacobs. See article by Stanley Hauerwas called “Explaining Christian Nonviolence”

That Christians could use the legal structures to protect the graves of their dead was not a problem for Christians because it was clear that law did not constitute their lives—the church did that. In similar fashion Christians in the fourth century could find themselves in the Roman army even though they still did not think they could kill or swear oaths of loyalty to Caesar. They could do so, Yoder observes, because the Roman soldiers were often simply bureaucrats. They carried the mail, administered the roads, enforced the laws and the prison systems. In short, they were not violent at all, “except in the global sense that they were ‘part of the system,’ or in the political sense that such a person has the status of an officer. Yet he doesn’t kill anybody, he doesn’t persecute anybody, he doesn’t throw anybody to the lions. He probably even is dispensed from the oath and the ceremonies.” So grew what Yoder calls, “**creeping empire loyalty.**” Such loyalty clearly results in “Constantinianism,” which Yoder, I think, rightly deplors. But it is crucial to see that he does so for reasons that are not that different from Augustine—namely, with Constantinianism the true church becomes invisible because now it is assumed that God is governing the world through Constantine. As a result, peace is turned into an ideal rather than a practice constitutive of the church. Correlatively, Christians now look for sources of moral knowledge other than the Scriptures and, in particular, the teachings of Jesus. Christians begin to think the primary moral question is “What would happen if everyone acted like that?” no longer remembering that Christians should ask, “How must we act as disciples of Christ?”

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take the situation back a few steps from where it had come. Just War theories were originally developed by pagans. Augustine, Ambrose and Aquinas added to them.

416 Theodosius II Only Christians can be in the military (Christians get a law passed which bars pagans from public employment)

Supportive reading for the adult can be found in the following books:

Cadoux, C. John. *The Early Christian Attitude to War*. Seabury Press. 1982. esp. pp. 249-262.

Chase, Kenneth R. and Alan Jacobs (editors). *Must Christianity Be Violent?* pp.172-182. esp. pg.175. Not everything in this book is on nonviolence but the Hauerwas article is good.

Driver, John. *How Christians Made Peace with War*. Herald Press. 1988. Chapter 10.

Egan, Eileen. *Peace Be With You, Justified Warfare or the Way of Nonviolence*. Orbis Press. 1999. pp.41-48.

Fahey, Joseph J. *War and the Christian Conscience*. Orbis Press. 2005. pg. 84.

Ferguson, John. *The Politics of Love*. Fellowship Publications. 1979. pp. 64-65.

Hershberger, Guy Franklin. *War, Peace and Nonresistance*. Herald Press. 1981. 70-72.

Horuns, Jean-Michel. *It is Not Lawful For Me To Fight*. Herald Press. 1980.

Kreider, Alan

Loewen, Harry and Steven Nolt with Carol Duerksen and Elwood Yoder. *Through Fire and Water*. Herald Press.1996. pp. 36-38, 45.

McSorley, Richard. *New Testament Basis of Peacemaking*. Herald Press. 1985. pp. 78, 81.

Musto, Ronald G. *The Catholic Peace Tradition*. Orbis Press. 1986. pp. 44-47.

Roth, John D. *Choosing Against War: The Christian View*. Good Books. 2002. pg. 46.

Notes on Constantinian Shift:

In researching this topic of the Constantinian Shift we came across a particular paragraph which summarized the situation. This is from Guy Franklin Hershberger who is quoting James Westfall Thompson:

The triumph of the Church in the fourth century was one of the dearest bought victories in the history of humanity. With Constantine the governing classes, the rich, the worldly came into the fold in numbers bringing with them their normal moral qualities and social standards, their normal ways of conduct. The result was a blurring of the line between the Church and the world, the subordination of religion to policy and politics, the invasion of “marginal” men and women into the Church, the lowering of ideals, the corrupting influence of sudden wealth, spiritual sclerosis . . . The Church yielded to the world in order to gain support of and acquire the property of the rich and influential pagan aristocracy. The increase of its authority was paid for by a loss of spiritual vitality. The speed of this degeneration is as astonishing as the magnitude of the corruption. It was so great that before a century had passed there were not a few of those more spiritually minded who declared that the Church had more reason to deplore its prosperity than the adversity and persecution which it had suffered in the third century. . . .A study of the moral and the religious physiology of the Church in the fourth century is a study not of health but of disease; of moral lesions, corruptions, abuses.

Notes on US Civil War 1861-1865:

A civil war means two parts of one country at war with each other.

In the US Civil war deep geographic divisions occurred between the North and the South. Tobacco and cotton plantations in the South used slaves to provide most of the labor.

**That the Christian Churches in the South justified the institution of slavery in the first place points to a failure on the part of church leaders to view everyone as a child of God. While the North repeatedly tried—and in many cases—nonviolently to end slavery in the south, they too had their own subtle racist attitudes.

Some say the war preserved the union and freed slaves.

**This view hides the reality that the killing in the war was unjustified. What took place, due to the continuing effect of 1700 years of CC justifying violence, both sides the North and South consisted of large numbers of baptized Christians killed baptized Christians on the other side. In some cases it was even family members killing family members who happened to live on the other side of a boundary line. Dads were killing other dads, brothers, husbands, uncles, grandfather or sons. Jesus taught a love of friends and enemies. He showed us how to die not how to kill.

Priests and ministers of both the North and the South taught God was on their side. In the Civil War more than 622,000 soldiers died.

**The war resulted in piles of dead bodies and amputated limbs, grieving families, crushed human spirits, the destruction of cities, fields, homes and churches.

Boys 15 and younger were initially caught up in the frenzy and excitement of war; they soon learned about the savagery of war.

On September 17, 1862, in the Battle of Antietam, Maryland, nearly 4700 soldiers were killed in one day, the single bloodiest day of the Civil War.

**The war produced terrible bitterness between people of the North and the South—a hatred that in some cases continued for generations.

Slavery may have been over but human hearts were not healed or reconciled. Southern terrorism, lynching's and the denial of civil rights continued for African Americans for nearly a century afterwards.

**The Christians on both sides of the war forgot the teaching left by the leaders at the Council of Narbonne, 1945: A Christian who kills another Christian spills the blood of Christ.

**Sadly this was not taught universally by ministers and priests in their worship communities across the centuries.

Some nonviolent Christians were forced into the army. One Mennonite understood the clear teachings of Jesus. At the site of a battle he was ordered to shoot. When asked by the officer, "Did you shoot?" he replied, "I didn't see anything to shoot." "Didn't you see all those Yankees (soldiers from the North)?" "All I saw was people. We don't shoot people."

World War I Notes 1914-1918

Severe retaliation to the assassination of a national leader in Austria-Hungary started the First World War. Serbia, the country of the assassin and Austria-Hungary each had friendly countries take their side and so join the fight—much like a schoolyard brawl. But this brawl was a world war that eventually left millions dead. Nearly thirty countries became involved; most of the people of these countries considered themselves Christian.

Never before had so many civilians—that is, people who were not in the military—been killed.

Many factors contributed to this war. The rise of nationalism, a build-up of military weapons, and competition for colonies were some of the energizing factors in this war. People were easily led to signing up to fight. Everyone thought the war would be short having little damage. The Industrial Revolution allowed an increase in deadly weapons. War economies were created. Objects produced and sold brought money to the companies and countries doing the selling. But the objects were weapons of war. While men were at war women went to the factories to produce the guns, bullets and bombs.

Airplanes were used for the first time—to bomb cities—killed civilians intentionally. Civilian workers at weapons factories were considered to be legitimate targets. Production and destruction became a vicious cycle. Media—radio, newspapers, printing—made “propaganda” a new weapon in the deceitfulness of war. People from other countries could be made to seem especially evil.

Peace treaties were attempted but simply put into place the beginnings of World War II as the terms were harsh for Germany. German bitterness increased.

A prominent peace activist during this time, Jane Addams, said it well: “We are wrong in hating people. We are just as wrong in killing other people as they are in killing us.”

There were 4,000 Conscientious Objectors in World War I.

World War II 1939-1945

WWII was a global war involving more than 50 nations. Killing took place on the continents of Africa, Europe and Asia as well as on the ocean. Atrocities were committed by both sides. An estimated 50-60 million people died around the world and as many as 48-68% were civilians. Both sides were engaged in purposeful mass killing of enemy civilians—people who were to be spared by just war principles.

The war economy demanded the participation of civilians working in weapons factories. Allied and Axis powers, the two sides of the conflict, targeted factories and the general population hoping to weaken the enemy. March 9th, 1945 US war planes fire-bombed, meaning burned to death, 100,000 Japanese civilians in Tokyo in one night. Another 66 Japanese cities were fire-bombed, killing 50-90% of the people. All this occurred before the dropping of the first Atomic bomb. August 6th, 1945, a uranium bomb was dropped on Hiroshima killing 80,000 people within minutes. Tens of thousands more died later from burns or the effects of radiation.

Three days later a plutonium bomb was dropped on Nagasaki instantly killing nearly 60,000 people. Nagasaki was the original and largest Christian community in all of Japan. 80% of the Christian population lived in the Urakami district of Nagasaki, the site of the dropping of the bomb. The American bombing crew were all Christians and had received the blessing of both the Protestant and Catholic chaplains before their bombing mission.

While public opinion and popular media portray WWII as a “Just” war or a “Good” war is it any wonder that Fr. McKenzie, former dean of American biblical scholars, when asked had a war ever been fought that would qualify as a just war responded, “You can’t find a just war in history. Nowhere. Even if it were just in intention it was unjust in its execution . . . The second world war started out noble, but in the end we were doing things the way Hitler did them.”

There were nearly 12,000 Conscientious Objectors in World War II.

Misc. Notes

The black (as in the fabric) blocks out the light. The light is there just less visible. The light is the light of joy and deliverance—John L. McKenzie’s words I believe from Second Isaiah. My take is—the deliverance is deliverance from evil through nonviolent love which God is and continually gives to us.