

Justice, Peace and Diakonia

An analysis of “An Ecumenical Call to Just Peace”

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AVH 501- Master Thesis (30 ECTS)

Master i Diakoni

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Det Teologiske Menighetsfakultet

Spring 2012

Acknowledgements

There are several people that need to be thanked at the end of writing this thesis. First of all, I would like to thank my supervisor Kjetil Fretheim, for introducing me to the document “An Ecumenical Call to Just Peace” as well as encouraging me to write my master thesis in English. Thank you for encouragement and guidance throughout the process. I would also like to thank Gunhild, Michelle, Astrid, Tore and Silje for reading parts of my thesis. Last but not least, my husband Kristian, for always motivating me.

Oslo, 15.05.2012

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Table of Contents

1.0 INTRODUCTION.....	5
1.1 TOPIC	5
1.2 RESEARCH QUESTION.....	5
1.3 DEFINITIONS	6
1.4 RELATED RESEARCH AND RESEARCH DESIGN	7
1.5 OUTLINE OF THE THESIS	8
2.0 METHOD.....	9
2.1 CHOICE OF METHOD AND MATERIAL	9
2.2 RESEARCH STRATEGY	10
2.3 VALIDITY AND RELIABILITY	11
2.4 SUMMARY	11
3.0 AN ECUMENICAL CALL TO JUST PEACE.....	13
3.1 BACKGROUND, PURPOSE AND THE WCC	13
3.2 MAIN TOPICS	14
3.3 QUESTIONS ARISING IN THE DOCUMENT	16
3.4 SUMMARY	17
4.0 THE RELATIONSHIP BETWEEN CHURCH AND DIAKONIA.....	18
4.1 THE ROLE OF “CHURCH”	18
4.2 DIAKONIA.....	21
4.3 ADVOCACY	23
4.4 POLITICAL AND PROPHETIC DIAKONIA	27
4.5 SUMMARY	27
5.0 PEACE AND JUSTICE.....	28
5.1 PEACE THEORY	28
5.2 THE BIBLICAL UNDERSTANDING OF PEACE.....	30
5.3 JUST WAR.....	32
5.4 JUSTICE	33
5.5 SUMMARY	36
6.0 WHAT DOES THE CONCEPT OF “JUST PEACE” MEAN IN “AN ECUMENICAL CALL TO JUST PEACE?	38
6. 1 THE UNDERSTANDING OF PEACE IN ECJP	38
6. 2 THE UNDERSTANDING OF JUST PEACE IN ECJP	42
6. 3 CONCLUDING REFLECTIONS	44
6. 4 SUMMARY	50
7.0 WHAT DOES THIS ENTAIL FOR THE DIAKONIA OF THE CHURCH?	52
7.1 THE CHURCH AND JUST PEACE	52
7.2 DIAKONIA AND HUMAN DIGNITY	55
7.3 DIAKONIA AND CARING FOR CREATION	55
7.4 DIAKONIA AND NONVIOLENCE	56
7.5 A RESPONSE TO NEED	57
7.6 LIBERATING DIAKONIA	59
7.7 SUMMARY	59
8.0 CONCLUSION	61
9.0 LITERATURE.....	63

“And a harvest of justice is sown in peace by those who make peace” (James 3:8).

1.0 Introduction

1.1 Topic

“Guide our way into the way of peace”, says the Bible in Luke 1: 79¹. If this is thought of as a central part of Christian teaching, how are Christians to become peacemakers in a world plagued with war, violence and injustice? The words peace and justice are often used together. In what way is the church to relate to this? A lot has been written about the concept of “Just War” and how wars can be considered just. Less thinking has gone into what constitutes “just peace”.

Peace is considered a general human need. Article 3 in The UN Declaration of Human Rights claims that “everyone has the right to life, liberty and security of person”². This thesis considers what the Christian church can do on the way towards a just peace in our societies and in the world. Should the church take greater responsibility and become a more important agent of peace today? If so, what will such a role mean in practice? The main objective of this thesis is to undertake an analysis of the concept “Just Peace” as this is brought out in the context of *An Ecumenical Call to Just Peace*, a document published by the World Council of Churches (WCC) in May 2011.

1.2 Research Question

According to the document *An Ecumenical Call to Just Peace* (ECJP)³, the worldwide Christian church is an important contributor on the way to achieving just peace. Some churches are even so closely associated with peacemaking that they are referred to as “peace churches”. One cannot take for granted the church as an institution in civil society because the church has the ability to influence people’s attitudes towards justice and peace. This involves a responsibility for diakonia as an integrated part of the Christian church, as the struggle for justice is within theology attached to diakonia. As part of the church assignment is to address and oppose injustice, the diaconal praxis must exemplify what just peace for the world may

¹ All Bible quotes are from King James Version 1997.

² www.un.org, accessed 29.03.2012.

³ I will continue to use ECJP. The document is published in 2011.

mean as the church struggles for a more human and peaceful society. My research question is therefore:

What does the concept of “Just Peace” mean in “An Ecumenical Call to Just Peace” and what does this entail for the diakonia of the church? This can be divided in two questions:

1. What does the concept of “Just Peace” mean in “An Ecumenical Call to Just Peace”?
2. What does this entail for the diakonia of the church?

With these research questions in mind, the thesis will analyse how the ECJP understands and uses the concept of just peace and what practical implications the document calls for.

1.3 Definitions

The concept of “justice” has several definitions but in this thesis it is understood as “the concept of a proper proportion between a person’s deserts (what is merited) and the good and bad things that befall or are allotted to him or her”⁴. In this thesis I will follow the definition of justice mentioned above.

Similarly, peace also calls for a definition since it appears in the composite concept of “just peace”. Peace is probably the most longed for and desired human condition. The meaning of peace has become increasingly difficult to define and is for many considered a maximal concept. The *Concise Oxford English Dictionary* defines peace the following way: Peace is “freedom from disturbance; tranquillity...freedom from or the cessation of war” (Soanes/Stevenson 2004: 1052). The definition refers to a minimal kind of freedom.

As the thesis will discuss the Christian church in relation to justice and peace, the word “church” may also seem to call for a definition. Here I will follow *The Routledge Companion to the Christian Church* definition of church as “the visible community in which Christians come together for worship, prayer, communal sharing, instruction, reflection and mission” (Mannion/Mudge 2008: 3).

Furthermore, the thesis considers diakonia to be an integrated part of the church as seen in the thesis question. In the Dictionary of the Ecumenical Movement, diakonia means the

⁴ www.britannica.com, accessed 28.04.2012.

“responsible service of the gospel by deeds and by words performed by Christians in response to the need of people” (Lossky et al. 2002: 305).

The definitions mentioned above are quite general in nature. They are meant as starting points on my way towards a greater understanding of the concepts in relation to the thesis question. I will come back to these concepts in chapters four and five. The next section contains a presentation of research on the concept “just peace”.

1.4 Related research and research design

A number of theories and several research programs on the concept of just peace already exist. Pierre Allan and Alexis Keller have collected several essays debating and developing the concept of just peace with the help of some of the world’s leading scholars in the field (Allan/Keller 2006). *What is a Just peace?* presents a number of different approaches primarily originating in political science and philosophy, cultural studies and theology.

Furthermore, in association with The Committee for a Just World Peace, the scholars Saul H. Mendlovitz and R. B. J. Walker (Mendlovitz/Walker: 1987) have collected a series of essays about the understanding of peace in their book *Towards a Just World Peace - perspectives from Social Movements*. Their book provides perspectives on what a peaceful world might look like, as well as more general reflections on the topic of justice, global challenges and the continuing changing contexts in which peace has to be grasped (Mendlovitz/Walker 1987: 5). In the phrase “Just World Peace”, all three words are given equal weight and taken equally seriously.

Another perspective of just peace is found in the book of Glen H. Stassen. With the help of twenty-three scholars from various denominations, theologian Glen H. Stassen has developed a theory on just peacemaking, and it is presented in a book called *Just Peacemaking - the new paradigm for the ethics of peace and war* (Stassen 2008). These scholars have not been content to theorize, but have collaborated in order to specify 10 practical steps towards a just peacemaking.

Lastly, in the recently published *Atonement, Justice and Peace - The Message of the Cross and the Mission of the Church*, lecture in philosophy and religion Darrin Belousek seeks to understand justice and peace from a theological position which stresses the importance and

implications of the crucifixion to develop the church's mission of justice-doing and peacemaking (Belousek 2012).

No other research exists about the document ECJP published by the World Council of Churches. The document was published in May 2011 and is "commended for study, reflection, collaboration and common action" (ECJP: 1). The ECJP is included in the "Just Peace Companion" (WCC 2011), which is meant to assist the forthcoming Assembly of the WCC in 2013 "to reach a new ecumenical consensus on justice and peace" (ECJP: 1). Taking this into consideration as being an invitation to discuss the concepts in question, the invitation assumes some kind of understanding of the concepts. This, to me, makes this thesis project a particularly meaningful one.

In order to answer the thesis question the document ECJP will be examined by the method of qualitative content analysis. A document analysis is a method where certain texts are given the status as sources or data, and then subjected to textual analysis (Repstad 2007: 103).

1.5 Outline of the thesis

In this first chapter of my thesis, I have presented my topic and research question. Also, I have defined the main words that will be used in the thesis together with other research and research design. Chapter two will introduce the method used in the thesis, together with a description of how the analysis has been carried out. The issues of validity and reliability will also be considered. In chapter three, a presentation of the main topics in ECJP, the background and purpose of the document as well as a presentation of the organization WCC, will be presented. The chapter continues by addressing a number of questions that arose in my reading of the document. Chapter four goes on to take a closer look at the role of the church as well as diakonia. The role of advocacy in diakonia together with prophetic and political diakonia will also be presented. Chapter five approaches the issue of peace and justice with the help of peace theory, a biblical understanding of peace, Just War theory and the concept of justice. This theory will be discussed in relation to the diakonia of the church. In chapter six and seven, I will present my concluding considerations of the different parts of my research questions. Lastly, chapter eight will present my conclusion regarding the research question of my thesis.

2.0 Method

ECJP will be analysed using qualitative content analysis. I will use qualitative research because it emphasizes words rather than quantification in the collection and analysis of data. Qualitative research has an inductive and interpretive approach in the relationship between theory and research, together with an interpretive way of seeing the social world (Bryman 2008: 366). Furthermore, the method involves characterizing different phenomenon and the phenomenon to be discussed here concerns the concept of just peace.

2.1 Choice of method and material

My research question is “What does the concept of “Just Peace” mean in “An Ecumenical Call to Just Peace” and what does this entail for the diakonia of the church?” In order to answer the question, I found qualitative content analysis of the document as a natural choice of method. Qualitative content analysis is by far the most common approach to the qualitative analysis of documents. Moreover, it involves scrutiny of the underlying themes in the materials being analyzed.

Organizations produce a great deal of documents. “The term “documents” covers a very wide range of different kinds of source” (Bryman 2008: 515). Atkinson and Coffey (2004) argue that documents should be examined in terms of the context in which they were produced and with their intended readers. With this perspective in mind, “documents are significant for what they were supposed to accomplish and who they are written for“ (Bryman 2008: 527). This approach will be important in my further work with ECJP. Furthermore, documents should be viewed as linked to other documents, often called inter-textuality. This is because they invariably refer to or are a response to other documents (Bryman 2008: 527).

The WCC Vancouver Assembly in 1983 initiated a process for “Justice, Peace and the Integrity of Creation”. The document ECJP must be seen in relation to this document as it is build on some of the same themes being addressed such as peace, justice and creation (WCC 1983). The Central Committee of the World Council of Churches published ECJP in May 2011. It was issued in response to a WCC Assembly recommendation in Brazil, 2006, built on insights from the ecumenical “Decade to overcome violence, 2001 - 2010: Churches seeking Reconciliation and peace”. Nearly 1000 participants from more than 100 nations was part of the International Ecumenical Peace Convocation. They met in Jamaica from the 17th to the

25th of May, 2011. Both Christian churches and inter-religious partners dedicated to accomplish peace in the community, with the earth, in the marketplace and among the peoples where present⁵.

The ECJP is primarily a call to the worldwide Christian community to commit to the way of just peace. But aware of peace being a core value of most religions, it reaches out to those who seek peace according to their own religious traditions (ECJP: 1). ECJP is an attempt to proclaim the vision of just peace in what the Central Committee of the WCC calls “a critical time of converging and contending forces, and to spell out where their discipleship calls Christians and churches to commit themselves in the coming years” (WCC 2011: 52/53). ECJP is part of the *Just Peace Companion* (WCC 2011), which also includes further documentation. This document contains even more examples, considerations and explorations to the ECJP document. The WCC hopes that this material, as well as the ECJP will be of help for the forthcoming Assembly of the WCC to “reach a new ecumenical consensus on justice and peace” (ECJP: 1).

2.2 Research strategy

The first step in the analysis after initially reading the document ECJP was to identify the main themes. Some aspects and themes are mentioned several times in the document, and I divided them into different sections in order to see what characterized each theme. Also, many themes were connected in the document and the 42 subsections constituting ECJP. After exploring what I found to be the main themes relevant for my further analysis, I tried to see how they related to one another. I decided that nonviolence, the need to take care of creation and human dignity were key themes and chose to focus my analysis on these themes. I tried to single out what seemed to characterize the concept of just peace in the context of ECJP. This can be seen in the presentation of the document. I looked for quotations in ECJP that would illustrate the characteristics of just peace in a useful way. Two examples of relevance are the following:

A collective and dynamic yet grounded process of freeing human beings from fear and want, of overcoming enmity, discrimination and oppression, and of establishing conditions for just relationships that privilege the experience of the most vulnerable and respect the integrity of creation (ECJP: 4).

⁵ www.oikumene.org, accessed 30.01.2012.

A church that prays for peace, serves its community, uses money ethically, cares for the environment and cultivates good relations with others can become an instrument for peace. Furthermore, when churches work in a united way for peace, their witness becomes more credible (ECJP: 9).

The content of these quotes will set the agenda for my analysis of ECJP.

2.3 Validity and reliability

Social research is evaluated in terms of validity and reliability. Validity is in many ways the most important criterion of research and is defined as “whether you are observing, identifying or ”measuring” what you say you are” (Bryman 2008: 376). As my research question regards the meaning of just peace in ECJP, I believe that a qualitative content analysis of the document is a suitable tool in order to answer the thesis question.

Moreover, the understanding of reliability “refers to the consistency of a measure of a concept” (Bryman 2008: 149). Since texts are already available as data, the researcher does not influence them. According to Silverman: “For this reason, textual data are, in principle, more reliable than observation” (Silverman 2006: 285).

One advantage of using documents is that they are non-reactive. This means that they “have not been produced specifically for the purposes of social research” (Bryman 2008: 515). However, the lack of a reactive effect can be discounted as a limitation on the validity of data. According to Atkinson and Coffey (2004), documents have an ontological status in that they form a separate reality. This “documentary reality” is not to be taken as a representation of the organization or social reality (Bryman 2008: 527). Moreover, documents are texts written with a purpose. The aim of ECJP is to invite churches to commit to the way of just peace and to active peacemaking. The purpose of my thesis is to detect the meaning of the concept “just peace” as reflected in ECJP, in connection to the diakonia of the church. It is important to note that content analysis will always have some sort of subjectivity. The issues of reliability arise through the categories used to analyze the text.

2.4 Summary

In this chapter, I have explained that qualitative content analysis was chosen in order to analyze the document ECJP. The importance of examining the document in relation to the context it has been written in together with its intended readers was emphasized. Moreover,

documents are also linked to other documents, which is called inter-textuality. Furthermore, documents are texts written with a purpose. The reception of documents may also have the ability to create a change. Validity and reliability was also elaborated, together with my research strategy. In the next chapter I will give a presentation of ECJP and its background, as well as some arising questions.

3.0 An Ecumenical Call to Just Peace

This chapter presents the main perspectives in “An Ecumenical Call to Just Peace”. It takes the background and purpose of the document as well as some arising questions into consideration.

3.1 Background, purpose and the WCC

The World Council of Churches (WCC) was constituted on 23 of August 1948, in Amsterdam. Representatives of 147 churches were assembled at the constitution. Since then, a growing number of churches have joined the search for Christian unity. The WCC presents itself as: “A fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the scriptures, and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit” (Lossky et al. 2002: 1225). This serves as a point of reference for WCC members. WCC is not a church in itself but rather a “fellowship which seeks to express that unity in Christ already given to us and to prepare the way for a fuller and much deeper expression of that unity” (Lossky et al. 2002: 1225). Therefore, the WCC is a place for discussing, reflecting, coming together, challenging and supporting. Diakonia has been an integral part of the WCC since it was founded in 1948. WCC accompany churches in their diaconal work and with justice (Medema 2005: 2).

Moreover, 349 churches, denominations and church fellowships are brought together by WCC in more than 110 countries and territories throughout the world⁶. WCC member churches seek peace and justice with their engagement in Christian service and the ecumenical movement therefore seeks unity in order to give a credible witness. A strong tradition of building bridges between people has made the diaconal movement one of the foundations of the ecumenical movement (LWF 2009: 87).

The goal of the WCC is that “the world may believe”. Furthermore, the interest of justice and peace has been a concern of the WCC since its foundation. The WCC Central Committee first used the concept of just peace in statements in 1994 (WCC 2011: 15). The WCC focuses on six programme areas today. One of them is “Public witness” which includes affirming peace and addressing power. Another is concerned about “Justice, Diakonia and Responsibility for

⁶ www.oikumene.org, accessed 04.04.2012.

creation”. The concept of just peace will be a major theological focus in the coming years of the WCC. This is reflected in the theme for the WCC’s 10th Assembly in 2013: “God of life, lead us to justice and peace”⁷. The concept of just peace first entered ecumenical consideration in 1942 through discussions of the “Commission on a Just and Durable Peace”, established by the Federal Council of Churches of Christ in the USA (WCC 2011: 15).

3.2 Main topics

I will now present what I detect to be the main topics in ECJP. According to the document, ECJP is considered to be a call to the Christian community. With the inspiration of Jesus, Christians are invited to a commitment to just peace. This call has clear implications for both life and witness of Christian churches. Furthermore, the document consists of 42 subsections each divided under a headline that indicates the theme of the following subsection. The following headlines are included: “The way of Just Peace”, “Living the journey”, “Signpost on the way of Just Peace” and “Seeking and pursuing Just Peace together”. The following themes and words stood out when I searched for main topics in ECJP.

The document states that peace and justice are connected and use different quotations from the Bible in order to underline this. Due to this, the document has a biblical and religious way of seeing peace. Since the document is written within the Christian context of the WCC and its intended readers are Christians, this seems a sensible and fruitful approach to the subject. Also, ECJP connects peace to a variety of aspects in human life. Moreover, the document states that there is a need for a new ecumenical agenda for peace (ECJP: 12) and that peace needs to be shared with our fellow human beings and with the world. ECJP emphasises that the work for peace needs to be brought into our contemporary contexts and put into practise. I think that this is what is meant by joining the way of just peace that “requires both movement towards the goal and commitment to the journey” (ECJP: 3). According to the document, glimpses of peace can for example be seen through forgiveness (ECJP: 3). However, the ECJP also states that peace can be lost. Furthermore, justice is here also connected to peace, because Jesus himself was committed to a life of justice. Therefore, according to ECJP, justice is something that can be worked on together with peace. One example of this is reconciliation (ECJP: 5).

⁷ www.oikumene.org, accessed 05.04.2012.

The document states that Christians are born with a longing for peace (ECJP: 13). As Christ is the embodiment of peace, the church is to be a place of peacemaking. However, the document goes on to emphasise that peacemakers would not only come from church communities, but from society at large (ECJP: 6). ECJP also stresses the fact that Christians and churches must be united in order to achieve credibility in terms of peacemaking and to be able to live the peace it proclaims (ECJP: 10). Furthermore, according to the document, peace needs to be seen in relation to peace education because peace education is what nurtures the spirit of peace as well as showing up alternatives to violence (ECJP: 8). The document mentions the fact that stories about peace and justice are a useful tool in peace education and accentuates the need for creating cultures of peace in order to promote just peace. The document states that cultures of peace must be built in cooperation with people of different religions and worldviews (ECJP:8).

The document observes that many people will discover that peace “cannot be sustained without caring for creation and cherishing God’s miraculous handiwork” (ECJP: 6). This can be the reason why ECJP address the need for churches to set an example in taking care of our creation. To care for God’s creation and to strive for ecological justice is considered to be one of the key principles of just peace in ECJP (ECJP: 10). According to the document, churches must be aware of their environmental impact. For example, the document notes the need for more “green” churches.

A central premise for ECJP’s understanding of just peace is the fact that humanity, according to the Bible, is created in the likeness of God and graced with dignity and rights. The document states that Human rights are essential to protect human dignity. Based on this assumption, ECJP reach out to all partners in civil society, “who seek to defend human rights and strengthen the international rule of law” (ECJP: 7). ECJP stresses the need for cooperation as a tool to achieve just peace. Furthermore, the document considers nonviolent resistance as central to the way of just peace, and the church is supposed to support the victims of violence and be their advocates in the larger community. The fact that Jesus remained steadfast in his adherence to nonviolence, even though he suffered persecution, serves as an example on the way to just peace (ECJP: 2).

According to ECJP, people of all worldviews and religious traditions are invited to consider the goal and to share their experiences on the way towards just peace. The way of just peace is to be different than the concept of Just War. The way of just peace “embraces social justice,

the rule of the law, respect for human rights and shared human security”, together with the silencing of weapons (ECJP: 4). According to ECJP, Christians should commit to a transformed ethical discourse, one that guides the community in nonviolent conflict transformation. It is not, furthermore, enough to condemn war and the document challenge churches to do everything in their power “to promote justice and peaceful cooperation among peoples and nations” (ECJP: 4). In order to have credibility as peacemakers, churches must also, according to ECJP, find a common purpose in the service of peace, and unite despite differences such as those of church order and ethnic identity. Only when this happens can a church become an instrument for peace, the document claims. However, the existence of different churches and religions leads to diverse perspectives along the path towards peace, and sharing experiences and building strategic alliances are both seen as crucial. Moreover, this involves learning about conflicts, how to prevent them and how to resolve them. As examples the ECJP mentions that one must protect and empower marginalized people and affirm the role of woman. Furthermore, the document states that one should support and participate in nonviolent movements for justice and human rights, and give peace education in churches and schools (ECJP: 9).

The document states that Christian peace building will of necessity “criticize, denounce, advocate, and resist as well as proclaim, empower, console, reconcile, and heal” (ECJP: 13). The requested support for and advocacy of victims of violence may involve holding authorities and other perpetrators accountable. Furthermore, ecumenical advocacy is needed globally to secure a more peaceful earth, not just for us, but also for the coming generations. The document emphasises that churches must promote alternatives and identify choices that can lead to peace today. Churches might need to go public with its concerns.

The discussion in this section has identified several themes and aspects that I see as particularly important in ECJP. These perspectives will be further analyzed and elaborated on in chapters six and seven.

3.3 Questions arising in the document

While reading the document several aspects draw my attention. Does the concept of “Just Peace” reflect the assignment of the church in a good way? If so, how is this to affect Christian churches today? The document links justice to peace. But, is it possible that justice

can exist even without peace? How is justice defined in ECJP? When discussing the issue of justice I believe it is important to know for whom the justice is for. If justice benefits the weak in a community, is this enough to proclaim justice? Furthermore, is the concept of “Just War” to be considered “just” if the outcome of such wars lead to a more just society for the “weaker part”?

Just peace is linked to nonviolence in ECJP. A society consisting of nonviolence is a society far from today’s reality. Violence was part of the reality in the Bible and is also part of reality today. However, will we ever be able to experience peace if nonviolence is the criteria? Is nonviolence especially important for Christians?

ECJP raise several aspects to what the church and diakonia ought to focus on. According to ECJP, the church is to advocate on behalf of the weak in society and address different kinds of violence. Although the church is to speak for justice and peace in our societies, I believe it is important that the church knows its role. Questions considering the issues of peace and justice may have political implications. Therefore, should religion and politics mix?

ECJP gives the Christian world a big assignment. Christians are to show peace through different aspects of their lives and try to be peacemakers where they are. Furthermore, peace is not just for Christians; it is for all human beings. Therefore, I believe cooperation with people from other religions and worldviews must be a natural part of achieving peace. Is the “Christian peace” any different from “other kinds” of peace? These questions will be taken further into consideration in chapters six and seven. A discussion of greater length is needed to unfold the complexity and extent of these questions.

3.4 Summary

In this chapter, central themes and aspects of the document “An Ecumenical Call to Just Peace” have been presented. The background and purpose of the document, together with a presentation of the WCC, has been elaborated. I have also presented some arising questions after reading the document. These questions will further be examined in my analysis in chapters six and seven.

4.0 The relationship between church and diakonia

In this chapter, different perspectives of the concept of “church” will be explored. This involves diakonia, which is considered to be an integrated part of the church. Prophetic and political diakonia as well as advocacy will be elaborated. A Lutheran understanding influences my perception of “church”, which is reflected in the following presentation. However, this may not be the understanding of “church” as reflected in ECJP because the document is written in an ecumenical context of the WCC.

4.1 The role of “church”

How is the church to be defined and what is its purpose? The understanding of what the church is, affects what the church is meant to do. The area of theology considering this is ecclesiology (from the Greek word of “church”, *ekklesia*). Ekklesia literally means “those who are called out” (McGrath 1997: 213). On account of the rise of the ecumenical movement, there has been renewed interest in the area of ecclesiology (McGrath 2011: 385).

Furthermore, the Christian church has historical and theological continuity with the people of Israel. This is stressed in The New Testament where several models are offered for an understanding of the theological identity of the church. The church is seen as a community of believers that has fellowship with God as well as each other. Moreover, the New Testament speaks about the church as *koinonia* (latin: *communio*)⁸. The understanding of the church as a community of believers and with a relationship to God and other human beings, serve as my first attempt in the search for what constitutes a church. I believe the perspective of the church relating to other human beings, also is relevant to the understanding of diakonia.

The New Testament uses the word church in different ways and considers the church as being both local and universal. One influential way of understanding this distinction is due to the reformist John Calvin who separated between a visible and invisible church (Mannion/Mudge 2008: 196). Because of this, a fellowship of a church does not only relate to the local church, but must take the fellowship of other churches into consideration. Such a unity is also emphasised in the understanding of church in ECJP. Therefore, I will consider the church at a local, national and international level in my thesis. As a result of this, Christians have brothers

⁸ Hegstad 2009: 87. Hegstad refers to the general understanding of the concept.

and sisters throughout the world. This due to the fact that churches are united through a faith in the same God and by his saving works. According to Harald Hegstad, the church is a concrete and experienced fellowship of people that qualifies as a church through their relation to the triune God. (Hegstad 2009: 17, my translation). Moreover, the church is considered and described to be a holy place, together with being “apostolic”. The latter term is a reminder that the church is founded on apostolic witness (McGrath 1997: 220). I believe the perspective of the church being local and universal at the same time, as well as something concrete, gives a greater understanding to what constitutes a church.

The message of the Gospel has personal as well as social implementations, and the church is to proclaim the good news of the Gospel; that every human being is created in the image of God. There is hope, future and grace through Jesus Christ. I believe the fact that the Gospel is to have social implementations is highly relevant to the issues of justice and peace. Furthermore, according to Hegstad, the church is sent to the world, but it is also a part of the world (Hegstad 2009: 61). Therefore, the assignment of the Christian church is to proclaim the good news of the Gospel for the sake of the world, and is not to accept an unjust world.

As put in a WCC publication:

The church has been sent to be a sign of the kingdom of God, and to set up signs of God’s kingdom. Its mission therefore means struggling for dignity, justice, human rights, participation, reconciliation, healing and integrity in her own life and her actions, and supporting the efforts and struggles of those who are concerned (LWF 2002: 25).

As a community of believers, the church is first and foremost constituted through church services. However, I believe it is important that the church does not isolate itself from the world, but rather lives out its life in the world. Even though the church is to be a different fellowship, it has to adjust to the contexts of today. Only then can the church fully reach out to humanity. This perspective is also present in ECJP, and I believe it is key if the church is to be perceived as something real to people’s lives. Therefore, a church must take its surrounding contexts into consideration in order to find ways of preaching the Gospel communicating to people.

Jesus’ care for the helpless and needy has served as a model of the diaconal work of the church. If the church carries out its diaconal task it is in fact sharing the gospel by deeds. Such a role as a diaconal actor in today’s reality thus makes the church more visible. Moreover, a diaconal way of acting must also be seen in relation to the needs and injustice in our world (Nordstokke 2002: 18). I believe the perspective of having Jesus as a model for the diaconal work of the church will serve as a useful perspective when this thesis is to discuss “just

peace” and what its meaning will entail for the diakonia of the church. In the following I will use this perspective as a point of reference.

Alf B. Oftestad presents different views about the church and what constitutes a church in his book *How to build a diaconal church* (2003ab). Furthermore, the book sees the church in relation to the concept of diakonia and is therefore useful to my thesis. This is because I view diakonia as an integral part of what constitutes a church. One of the perspectives in the book of Oftestad sees the church as “a visible sign of the presence of the Lord in the longing for freedom and in the struggle for a more humane and just society” (Oftestad 2003a: 16). Only when the latter is carried out, the church can become credible and Christians become God’s people in action. This perspective of the church is also present in ECJP, and therefore useful for my analysis. Another perspective found in the book by Oftestad, claim “the aim of the church is to establish a kingdom of peace where there is justice, harmony and fellowship without any church power and supremacy” (Oftestad 2003a: 17). Both peace and justice are present within these perspectives and will be used as a framework in my analysis.

One of the functions of the church is to inform its members how to act rightly and motivate them in order to do so (Mannion/Mudge 2008: 107). I believe this perspective gives the church a role as a moral educator and key in forming values. Such a perspective is also present in the work of the bishop Lesslie Newbigin. Newbigin claims that the church has a responsibility to be a source of forming values within the community in relation to the issues of justice and peace: “The major role of the church in relationship to the great issues of justice and peace will not be in its formal pronouncement, but in its continually nourishing and sustaining men and woman who will act responsibly as believers in the course of their secular duties as citizens” (Newbigin 1989: 139). I believe these perspectives will be relevant in relation to what I detected to be part of the main topics in ECJP: peace education and the need for the church to set an example in society.

In brief, I believe the church must not only relate to God but to human beings. Due to the unity in Christ, I will consider the church as local as well as universal in the following, as well as emphasis on the fact that the church needs to be practical and provide guidance in people’s lives. Because of this, the Gospel needs to have social implementations relevant to the issues of peace and justice. Therefore, the church needs to be sensitive to its surrounding context. Also, a Christian church needs to have Jesus as a model for its diaconal work. The perspectives of church mentioned by Oftestad were related to the issues of peace and justice,

and therefore relevant to my thesis. Lastly, I detected that the perspective of the church as a moral educator as well as key in forming values, is relevant to some of the main topics in ECJP. I will now take a closer look at diakonia, which is an integral part of the life of the church.

4.2 Diakonia

As mentioned in chapter one of this thesis, the Greek word diakonia can be defined as “the responsible service of the gospel by deeds and by words performed by Christians in response to the need of people” (Lossky et al. 2002: 305). This indicates the fact that diakonia or diaconal work cannot exist without the works of Jesus Christ. “Because of the holistic mission of God, diakonia is deeply interrelated with *kerygma* (proclamation of the Word) and *koinonia* (sharing at the table)” (LWF 2002: 6). The diaconal mission of Jesus shaped the values and lifestyle of the early church and it is therefore crucial that the church gives continuity to his life and teachings (LWF 2002: 27). In the following, I will use this perspective as a point of view.

The ecumenical movement has contributed to an understanding of the Christian church as diaconal due to the fact that diakonia has been viewed as an integral part of the church’s holistic mission. At the WCC general assembly in Vancouver 1983, diakonia was confirmed “as the church’s ministry of sharing, healing and reconciliation” as well as a central part of the nature of the church (Nordstokke 2011a: 162). The WCC also introduced the concept of “prophetic diakonia” as “essential for the churches role in shaping the future” (Poser 1987: 124). In short, the ecumenical movement, as well as the WCC view diakonia as an integral part of what constitutes a church.

Recent research has indicated that the interpretation of diakonia as a solely humble service is quite mistaken. “There are good exegetical reasons for defining diakonia as the service of an agent or as a go-between” (LWF 2002: 31). Therefore, diakonia is not to be silent but should rather address and fight for justice. This is because diaconal praxis takes place in real life and must therefore reflect the real status of the world. Christ is the prime role model for doing diakonia: “For the son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Mark 10: 45). I join the perspective of diakonia as a “go-between”, as well as with the need to address the real status of the world.

According to Rachel Medema, diakonia can be perceived as a response to how Christians should live their lives:

Diaconal ministry is the active expression of Christian witness in response to the needs and challenges of our communities. Diakonia in all its many authentic forms cannot be separated from the struggle for justice and peace, and it is directly linked to the empowerment, transformation, and liberation of marginalized and excluded people in every community (Medema 2005: 1).

The quotation underlines the fact that diakonia needs to engage in the struggle for justice and peace as well as respond to the needs and challenges of today's world. This, together with the other understandings of diakonia, can according to Oftestad be grouped into three different traditions of diaconal work (Oftestad 2003a: 7). The first perspective of diakonia involves the Christian personality as the basis for diaconal work. This perspective is rooted in the pietistic movement, where the "Christian personality forms the presupposition and the aim of the diaconal work" (Oftestad 2003a: 9).

The second view of diakonia emphasises society as the basis for diaconal work. Well-known representatives are the former Harvey Cox and Johannes Chr. Hoekendijk, two of the influential figures of The World Council of Churches. This tradition was a reaction of the individualistic oriented diakonia. Furthermore, according to this tradition, diakonia needs to engage in everyday life (Oftestad 2003a: 15). However, it is hard to detect differences between this perspective of diakonia and other social work. The Liberation theology belongs within this perspective.

Another perspective of diakonia emphasizes local churches as the basis for diaconal work. The church is seen as "the congregation of the saints, in which the Gospel is rightly taught and sacraments rightly administered" (CA 7 in Oftestad 2003a: 27). This is a Lutheran point of view, in which the church has two centres of gravity; "the administration of the means of grace", and "the people of faith that are created and live under the means of grace" (Oftestad 2003a: 27). Within this perspective, diakonia is first and foremost a movement inwards where the congregation is the basis of diakonia. I believe these perspectives of diakonia gives a greater understanding to the concept due to the fact that they emphasise different basis of diaconal work.

As already mentioned, diakonia has the responsibility to see the need in people's lives and do something about it. I believe diakonia must go beyond a charity that does not transform relationships or address injustice. Diakonia is to give help, but the best way to do it is more complicated. Therefore, "Diaconal work is often confused with ordinary health and social

work, more or less inspired by Christian conviction” (Oftestad 2003b: 7). Even though I believe that diakonia is key for the relationship between the church and the rest of society, its vertical and horizontal dimension ought to be inseparable.

I lean on the theories that emphasise that the church needs to have Jesus as a role model of its diaconal work. I also noted that diakonia has been viewed as an integrated part of the church’s holistic mission, although, as noted by Oftestad, there are different perspectives to the basis of the diaconal work of the church. Lastly, I identify that diakonia is considered key for the relationship between church and society. I will now explore one way I believe diakonia can fight for justice and peace.

4.3 Advocacy

Without diakonia, “theology lacks the living, concrete witnessing about divine love to the world” (Oftestad 2003b: 9). One reason can be that diakonia has embraced a vision of a just world where an important task is to address structures that is threatening to justice:

True diakonia following Christ’s example and rooted in the Eucharist involves immersion in the suffering and brokenness of the world. It will hear and respond to the signs of the times from the same faith in the God of life but it will need to include new learning and new voices and respond to a different context. Our context forces us to overcome false dichotomies from the past. We cannot understand or practice diakonia apart from justice and peace. Service cannot be separated from prophetic witness or the ministry of reconciliation (Medema 2005: 1).

The quotation underlines the importance of diakonia to seek justice and work towards peace and at the same time be sensitive to its present context. I believe this calls forth the need to address and to advocate, meaning, diakonia needs to take on a role and speak on behalf of fellow human beings. In the following, this perspective will serve as my point of reference.

In The Old Testament, the reason for doing advocacy was based upon the principle that the whole of creation has dignity and is created in the image of God (Mogensen 2010: 47). Following this perspective, diakonia cannot ignore injustice, suffering and need done to our creation. This would, I believe, ignore the sensitivity Jesus emphasized in his diaconal ministry. Therefore, “The church must critically ask whether its diaconal practice is sufficiently sensitive to the clamor of the suffering, bold enough to respond to difficult and even controversial challenges, and willing to be renewed through its action” (Nordstokke 2011b: 16). Because of this prophetic vocation, I believe diakonia must denounce injustice and advocate for justice and peace. This makes advocacy part of an integrated diaconal

theology and needed if a transformation is to take place. In seeking justice, diakonia must allow the voice of “the voiceless” to be heard. It is important that diakonia seeks to empower “the voiceless” in order that they can advocate in their own lives.

Due to the fact that diakonia is to care for the whole well being of humans, I believe it needs to emphasise a holistic approach that also takes structural and political causes of misery into consideration. However, since the diakonia of the church needs to be sensitive to its present context, diaconal action may change from one generation to the next. Therefore, I believe the reading of contexts should be considered a goal in order to mobilize diaconal action. Analyses needs to be carried out in order for diakonia to be the most effective in its advocacy. Because the Church is an important actor in civil society, it cannot alone take responsibility for all the challenges people face today. The church needs to build alliances with all people of good will.

Diakonia needs to challenge the rest of the church to confront injustice: “Incorporating a struggle for justice at local, regional, national and international levels into diaconal efforts, churches and church related organizations are actively seeking to address the needs of their communities beyond charity” (Medema 2005: 13). Furthermore, the issue of war and peace ought to call many churches to active advocacy: “What our world badly and urgently needs is a church which dares to confront the powers of this world, be they political, economic or cultural, and in the name of the crucified Christ, call for justice for the poor and oppressed” (Medema 2005: 12). Many churches and church related organizations do active advocacy in relation to the issues of war and peace. One example of this is Changemaker Norway, a youth group that is part of the Norwegian Church Aid. This is an organization which aim is a more just world. Changemaker Norway have in recent years challenged the government military policy concerning their involvement in Iraq, and a formation of a document that would further allow pre-emptive action. But through a creative campaign, “Changemaker was successful in formulating a final policy opposing pre-emptive action in the future” (Medema 2005: 13). This may serve as an example of how churches and church related organizations can address injustice. By doing advocacy on behalf of others, I believe churches can give deeper meaning and realize the gospel mandate to work for justice and peace.

To summarize, “An Ecumenical Call to Just Peace” emphasises the fact that diakonia needs to speak on behalf of fellow humans in need and that advocacy is considered an important tool in relation to justice and peace. This was based upon the fact that the whole of creation has dignity. I also noted that diakonia needs to be sensitive to its surrounding contexts as well as

to have a holistic perspective. I will now take a closer look at how advocacy may lead to political implications for the church.

4.4 Political and prophetic diakonia

“Political diakonia acknowledges that all diaconal action has political implications” (Nordstokke 2011b: 51). The reason is because diakonia takes place in the public sphere and therefore must be conscious of its socio-political role and be ready to speak out on behalf of people in need. Due to this, advocacy must be considered an important tool in the work of diakonia. According to Harald Hegstad, it is impossible for the church to serve the world without it having political implications (Hegstad 2009: 83). This perspective will be my point of reference. Because of the church’s holistic mission, I believe diakonia needs to relate to individual as well as to structural injustice and be a critical voice to the rest of society. Furthermore, I believe the challenge for the diakonia of the church then becomes to see through injustice and make other people aware of it, rather than come up with any quick solutions. Furthermore, it becomes crucial for diakonia to address the root causes of injustice being made to people as well as to our earth.

The term “prophetic diakonia” is based upon the fact that prophets in the Old Testament addressed injustice and that Jesus defended the weak (Nordstokke 2011a: 162). I believe this is part of the theological nature of diakonia. The greatest difference between political and prophetic diakonia is the fact that political diakonia emphasises that diaconal action has political implications. Both political and prophetic diakonia refer to the importance of addressing injustice.

Prophecy means “critical opposition to structures and powers that cause injustice and exclusion, and also advocacy in favor of those who are victimized by these forces” (Nordstokke 2011b: 78). This quotation reveals the close connection between prophetic diakonia and justice as well as the link to advocacy. It also identifies the fact that diakonia must work in favour of the so-called “weak”. I believe the relationship between diakonia and prophecy is established as they both have the task of building bridges in direction of renewal and transformation.

Prophetic diakonia relates to the theological understanding of diakonia where the prophetic task is affirmed as “a part of the mandate and authority that God has given the church and its diakonia” (Nordstokke 2011b: 51). Because of this, diakonia “has to be faithful to its prophetic mandate and speak up against sinful practices and structures that cause suffering and degradation of human dignity, and speak out for a more human and just society” (LWF 2009: 30). Prophecy means to speak the word of God in a very specific situation to a real audience. Because prophets were strong defenders of justice, their reactions reflected the fact that the God given law had been broken. The apodictic law established at Mount Sinai was unquestionable due to the fact that it was part of the covenant between God and his people. According to Kjell Nordstokke, this expressed God’s promise of peace and well being (Nordstokke 2011b: 52). Because of this, I believe diaconal service must promote justice and unmask injustice:

Diakonia is prophetic insofar as it is a ministry that holds up God’s Word to the world and proclaims that the God we believe in does not want an injustice or suffering to continue...It is also prophetic when it raises up for the world a new shalom vision of how things can be done differentially. God’s vision is peace and justice for all of creation (LWF 2002: 19).

The quotation underlines that diakonia has a prophetic duty to testify against injustice and oppression, as well as to work for peace and justice in society. “Diaconal action therefore by its very nature includes the task of unmasking especially systemic forms of injustice and of promoting justice - or better: being a pathfinder serving that cause” (LWF 2009: 83). I believe a prophetic role must always take the side of the voiceless, powerless and oppressed people.

In contemporary society, it is possible to talk about three distinguishable dimensions to prophesy. The first takes the socio - critical dimension into consideration. This perspective concerns unjust distribution of resources, social injustice and oppressive structures. The second dimension is critical to the ideological, cultural or religious values that affect human beings, such as devaluation. Furthermore, the last dimension takes the whole of creation into consideration by insisting that the environment must be preserved and that existing resources are used in ways that bear in mind the needs of both current and future generations (LWF 2002: 14). I believe these perspectives reflect the fact that prophetic diakonia needs to have a holistic approach.

While diakonia begins as unconditional service to the neighbour in need, it leads inevitably to social change that restores, reforms and transforms... a theology of the cross calls things what they really are, moving beyond politeness and pretence, breaking the silence and taking the risk of speaking the truth to power, even when this threatens the established order and results in hardship and persecution. This is at the heart of the prophetic diaconal calling (Nordstokke 2009: 77).

Due to the fact that diaconal praxis takes place in real life, it needs to reflect the real status of the world.

In short, I identified that political diakonia acknowledges that diaconal action has political implications. I also noted the connection between prophetic diakonia and justice, as well as advocacy. Due to its prophetic mandate, I have observed that diakonia needs to address injustice on behalf of other people as well as the fact that there are several dimensions to prophecy in contemporary society.

4.5 Summary

In this chapter, I have argued that the Christian church must not only relate to God, but to human beings. As a community of believers, I identified that the church is both local as well as universal. I believe the church needs to make a difference in people's lives and be sensitive to the context it is taking place. I also argued that the church must be key in forming values in society, as well as the fact that Jesus must be the role model of the diaconal work of the church. These perspectives will serve as my analytical framework of church throughout this thesis.

This chapter also revealed that diakonia must be viewed as an integrated part of the church's holistic mission. I noted that there are different perspectives to the basis of diaconal work by the church. Moreover, diakonia was identified as key for the relationship between the church and the rest of society. A holistic approach was emphasised as important. Furthermore, the chapter showed that there are good exegetical reasons to see diaconal service as a go-between. Because of this, I believe diakonia needs to advocate on behalf of human beings in need. Advocacy was considered an important tool in relation to justice and peace. Due to the fact that diakonia takes place in the public sphere, my presentation revealed that diaconal action always have political implications. Furthermore, I argued that prophetic diakonia means to defend justice as well as to advocate on behalf of the so-called "weak". I believe diakonia must be a prophetic voice and address injustice through advocacy. This understanding of diakonia will serve as my point of reference. However, is the way the church relates to justice and peace useful? This calls for a greater investigation.

5.0 Peace and Justice

This chapter will examine the meaning of just peace with the help of peace theory and biblical perspectives on peace. The concept of Just War and justice will also be elaborated, in order to discuss the concept of “just peace”.

5.1 Peace Theory

The twentieth century has been described by many historians as the bloodiest century recorded in human history. The many understandings of peace can be confusing and sometimes lead to violent outcomes. Is peace simply the absence of war?

Many adjectives are often added to the word peace: steady, sustainable, comprehensible and just. According to Pierre Allan and Alexis Keller, the principles of justice and peace have considered to be linked in most cultures and civilizations (Allan/Keller 2006: 52). International peace has never neglected the issues of justice entirely. But what is a just peace? There are no simple answers to the question. Religious traditions say conflicting and different things about justice and peace. Some people conceive the idea of just peace as an umbrella term that covers a multitude of sub-problems. Others emphasize the relevance of internationally recognized human rights (Allan/Keller 2006: 149). As shown in my introduction, peace may have the meaning of “cessation of conflict” or simply the absence of war. This pays little attention to the well being of those that are at peace, or “the presence of justice between those who are at peace” (Belousek 2012: 59).

The English word peace came into use in the late thirteenth and early fourteenth century. Peace can be recognized by its absence, and the word denotes the opposite of what people often do not like. There are several ways to understand the meaning of peace, and I will continue with a presentation of some of these views. The Norwegian peace researcher Johan Galtung proposed an important distinction between *positive* and *negative* peace. While positive peace denotes “the simultaneous presence of many desirable states of mind and society, such as harmony, justice and equity”, negative peace has denoted “the absence of war and other forms of wide scale violent human conflict” (Webel/Johansen 2012: 67). Furthermore, while negative peace focuses on peacekeeping or peace restoring, positive peace focuses on peace building, meaning an “establishment of harmonious, nonexploitive social structures, and a determination to work toward that goal even when war is not ingoing or

imminent” (Barash 1991: 9). Because positive peace is more difficult to articulate, it is also more difficult to achieve than negative peace.

Peace treaties were characteristic of monarchic interests for many years. According to the Western tradition of international law, peace is understood as an agreed-upon contract (Allan/Keller 2006: 146). Throughout history, philosophers have speculated on the nature of peace and the meanings of war. Since religion has served as a force of peace and a source of conflict, “A deep irony surrounds the concept of peace in all three great Western religious systems” (Barash 1991: 7). One example is found in Christianity. For instance, Christianity gave rise to one of the warrior traditions in the world, but is at the same time unique among world religions in that it was founded upon a message of peace, love and nonviolence. Furthermore, the early Christian church was strongly pacifist and Christians were even persecuted by the Roman Empire for refusing to serve in the Roman legions. The tradition of absolute pacifism re-emerged during the Middle Ages (Barash 1991: 61). Some religious traditions have also elevated peace to a central position in their dogma or practice. For instance, the Quakers have maintained a tradition of peacemaking.

“Philosophically speaking, peace is an ethical virtue indicating how we should think and act, individually and collectively, even if we fail to do so” (Webel/Johansen 2012: 85). Furthermore, political and social movements for peace owe a great deal to philosophy and religion. For example, the writings of Immanuel Kant, Jean-Jacques Rousseau and other Enlightenment theorists were influenced by the theological and political events of the late eighteenth century. One of our history’s most important essays concerning peace is Kant’s essay on *Eternal Peace* (Kant: 1976). The peace Kant referred to two hundred years ago is also a peace that included justice. Kant’s first principle involves that “civilian law in each country should be republican” (Allan/Keller 2006: 132), meaning that there will be peace between nations that has representatives influenced by the citizens. His second principle involves that “the world should turn into a federation of free states” (Allan/Keller 2006: 132) by setting universal norms leading to situations of peace. Kant’s third principle involves the right to citizenship of the world. Kant meant that the right to citizenship should be limited to the norms of the hosting state (Allan/Keller 2006: 132). Kant’s principles are put into practice to a certain extent in the United Nations (UN). As the UN charter states: “All members shall settle their international disputes by peaceful means, in such a manner that international peace and security, and justice are not endangered” (Allan/Keller 2006: 132).

Throughout the history of the world, numerous efforts to achieve peace have been done. Even though most people claim to be in favour of peace, many seem to be far more interested in war. Furthermore, even though peace societies emerged in the nineteenth century, it was only in the twentieth century that peace movements as we presently understand them came into existence (Webel/Johansen 2012: 119). Peace movements can be divided into three categories, each emphasising different aspects relating to war. While the first category works to eliminate war in general, the second emphasizes to stop particular aspects of war, and the last category focuses on stopping particular wars (Barash 1991: 65). In brief, peace movements are influenced by different traditions and motives such as religious, feminist, communist, socialist and liberalist.

Peace advocates were primarily concerned about proposals for the arbitration of interstate disputes and strengthening of international law. Furthermore, an internationalist agenda was partly realized in Woodrow Wilson's vision of the League of Nations, which laid the foundation of the United Nations (Webel/Johansen 2012: 127). What is probably the first effort to prevent war by any peace group, took place in USA prior to the Mexican-American war in 1845 (Barash 1991: 62). Peace making programs have now expanded and become institutionalized at an international level through United Nations and other multilateral and regional organizations (Webel/Johansen 2012: 121). Furthermore, a biblical understanding of justice and peace comprise even more meanings about justice and peace that may be relevant to my research question.

5.2 The Biblical understanding of peace

The document ECJP is written in a Christian context and I therefore choose to examine it within a Biblical perspective. But what is meant by "peace" in the Bible? The peace talked about in peace movements and peace discussions conveys only a partial aspect of what the Bible designates as "peace". The nature of the biblical meaning of peace has diverse meanings. In the Old and New Testament peace is a condition that reaches into almost every aspect of human life (Mauser 1992: 33).

The Hebrew word *shalom* and the Greek word *eirene* are usually translated into English as "peace". The word *shalom* has a wide range of meanings. In the Hebrew Bible, *shalom* can bear a common use as well as be filled with religious content (Yoder/Swartley 1992: 4). This

makes the investigation of peace difficult. Shalom has a theological significance as God's gift and is formed from a verb that means to make something complete (Yoder/ Swartley 1992: 19). Gerhard Von Rad's influential contribution to Kittel's *Theological Dictionary of the New Testament* ends his essay with three summary observations about peace; there is "no specific text in which it denotes the specifically spiritual attitude of inward peace", secondly, it is something people can perceive and thirdly, shalom is a social concept, used more of groups than individuals (Yoder/Swartley 1992: 5). "Well being" provides probably the most satisfactory attempt in translation of shalom in a general way. Von Rad's understanding of shalom has tended to dominate current thinking about its meaning. In our common usage, "justice" and "peace" are separated into distinct categories. For some, the words even pull in opposite directions, so that we sometimes think justice must be sacrificed in order to make peace and vice versa. While the prophet Isaiah proclaims that the fruit of justice is peace (Isa. 32: 16-17), Zechariah proclaimed similarly that justice is the substance of peace (Zech. 8:16). The connection between justice and peace are also found in The New Testament.

The coming Messiah was expected to be a military leader, but Jesus did not behave like this. Jesus was a peacemaker: The "task of bringing peace to earth is so essential to the accomplishment of his mission that a neglect of this aspect would lead to a complete misconstrue of Jesus person and work" (Mauser 1992: 45). I believe the meanings of "shalom" and "eirene" challenge modern peace efforts. According to Mauser, the Christian church "will best be able to fulfil its task in the search for peace if it insists on calling all existing social organisms to responsibility for peace" (Mauser 1992: 34). This involves that the Christian church needs to set a good example. However, it is not possible to extract a set of direct instructions for peace from the New Testament.

Violence is in the biblical tradition the opposite of shalom and a manifestation of evil. It threatens the life of other human beings as well as life sustaining relationships within the community and the created world (WCC 2011: 35). Christians are called to be peacemakers. They are to live by the peace God has brought through Jesus Christ and hope for the returning Lord, who will bring the ultimate peace. This is supposed to give Christians courage and help to exert energy in the work for peace. "Precisely as a community of peace, the Christian community must constantly be expected to infuse an element of disquietude into public life" (Mauser 1992: 179).

5.3 *Just War*

Two great theologians, Augustine and Aquinas, have shaped Western Christian thinking concerning the issues of justice and peace. Their thoughts about justice and peace are substantially influenced by Greco-Roman philosophy, especially Aristotle and Cicero (Belousek 2012: 29). According to Aristotle and Cicero, the natural law of justice is understood as “to do justice is to render to each what is due” (Belousek 2012: 30). This theory contrasts with the tradition that was handed to the early church from Jesus and his Apostles where Jesus commanded “and as ye would that men should do to you, do ye also to them likewise (Luke 6: 31).

During the waning days of the Roman Empire, the Christian philosopher and theologian Augustine proposed the distinction between *jus ad bellum* (Latin for the justice of going to war) and *jus in Bello* (justice during war) in order to justify Christian participation in the defence of Rome against its barbaric enemies (Webel/Johansen 2012: 84). His presumption was that all human beings desire peace and if war becomes necessary it has to be done with the goal to achieve peace (Leckey et al. 2006: 21). Augustine emphasized that the duty to defend peace must be altruistic. The considerations relate to how and why a war is fought. Philosophers and theologians up until recent years have refined the doctrine of “just and unjust wars”. The Just War tradition is based on a theory that killing may be necessary in order to save lives and to protect deeply held values. Pacifists think the paradox is a contradiction. Pacifism is largely of Christian origin while the origin of Just War theory may be traced to ancient Greece and to the writings of Plato and Aristotle (Graham 2008: 52).

War can never be considered a good thing. But in the Just War theory, a war can be justified if a persuasive case has been made that it is the lesser evil. The classical Just War position claims that defence from attack were not necessarily the only reason for Just War. The tradition also recognizes three other causes: “regaining things wrongly taken”, “seizing things owed that have been wrongly withheld” and “restoring the balance of justice by avenging wrongdoing” (Leckey et al. 2006: 41). The least developed part of the Just War theory considers what happens after a war, *jus post bellum*. Furthermore, the Just War tradition has certain weaknesses. This is because both sides may believe that they are fighting for a just cause. Due to Michael Walzer’s *Just and Unjust Wars* (2006) the concept of Human Rights offer the broadest possible base for the Just War tradition today.

Later theologians and philosophers have also played a part in the formation of the Just War theory. Hugo Grotius, Francisco de Vitoria and Francisco Suarez added to the criteria's of Just War and the rules of fighting once the war has begun. They added the principles of the last resort and proportionality. The last resort emphasizes that other nonviolent means of achieving peace must first be exhausted, while proportionality implies that harm done in the course of war must exceed the originally harm suffered (Leckey et al. 2006: 23). Furthermore, a contemporary Just War tradition emerged after Pope Paul VI addressed the United Nations in 1965 with a stronger commitment to peace and nonviolence. With the memory of two world wars in mind, there was a growing concern that any future war could mean the end of the world (Leckey et al. 2006: 25). A strong presumption against the use of force is part of the contemporary Just War tradition. Furthermore, in relation to the Just War theories mentioned above, the nonviolent pacifist tradition should also be mentioned. This tradition is influenced by the life and teachings of Jesus while the Just War theory is based upon the finding of a "just" cause of going to war. In order to understand more about the concept of Just War, I believe a greater understanding of the concept of justice is needed.

5.4 Justice

The understandings of justice differ in every culture. Since "Just Peace" is central in this thesis, an understanding of justice is needed in order to get a greater understanding of the concept. Justice is a key word in law, medicine, politics and philosophy, as well as in ethics and theology.

In the first chapter of this thesis, justice was defined as "the concept of a proper proportion between a person's deserts (what is merited) and the good and bad things that befall or are allotted to him or her"⁹. It is important to bear in mind that there are no single way of defining justice or a theory of justice that satisfies all. The further presentation of justice will be based on the book *Six Theories of Justice* written by Karen Lebacqz (1986). Lebacqz presents three philosophical and three theological approaches to justice. I will be focusing on four of these perspectives as they present varied ways of looking at the concept, as well as representing both theological and philosophical thoughts. I chose to focus on four perspectives to justice because of the limit of my thesis, even though several perspectives would have provided a

⁹ www.britannica.com, accessed 28.04.2012.

greater understanding to the concept. I will not present the perspectives of Robert Nozick or the perspectives from a national conference of Catholic bishops in USA in 1985, which is also presented in the book of Lebacqz.

Most of the authors in my presentation had different tasks in mind than writing about justice. Even so, their theory ended up being relevant to the issue of justice. Their perspectives must be understood as different ways to see justice, rather than theories. I have chosen two philosophical theories. The former focuses on the macro level of society, while the latter focuses on the micro level. The utilitarian theory of John Stuart Mill focuses on actions rather than on structures or systems when it comes to justice. Moreover, utilitarianism lingers with the question of if the end justifies the means, which is relevant to the concept of “Just War”, as already mentioned. Only one of the authors in my further presentation set out to write a theory of justice. Therefore, I have included the theory of John Rawls as an attempt to see what a theory of justice may involve. His work has dominated philosophical reflections on justice for a long time, and has focus on the macro level. Reinhold Niebuhr gives a protestant and theological alternative to the understanding of justice. For him, justice is important in order to balance the power in society, in order to protect the weak. Furthermore, Jose Porfirio Miranda focuses on economic justice. His perspective represents a liberation theology that is rapidly growing. I believe a liberating perspective is also central to diakonia and the doing of advocacy, and therefore included. I will now go on to present these four theories.

My first attempt toward an understanding of justice involves the Utilitarian theory represented by John Stuart Mill. Even though utilitarianism has influenced our contemporary thought, it is not well defended today. The basic idea of utilitarianism is that “the right thing to do is what produces the most good” (Lebacqz 1986: 15). The goal of life from a utilitarian perspective is happiness: “The basic idea of utilitarianism is that actions are determined to be right or wrong, depending on whether they promote “happiness” or good (Lebacqz 1986: 17). Because of this, issues concerning justice have been a stumbling block for utilitarian’s. David Hume influenced Mill when it came to the issue of justice. For Hume, justice does not arise from an “original instinct in the human breast” but rather out of its “necessity to the support of society” (Lebacqz 1986: 19). Mill’s approach to justice is based upon an analysis of the common sense and moral sensitivities of his day. He also focuses on actions, rather on systems or structures, which places his theory at a micro level. For Mill, there can be no theory of justice without the demands of social utility, the existence of individual rights and rules determined to be good for society (Lebacqz 1986: 21).

The second attempt towards an understanding of justice leads to the perspectives of John Rawls. In *A Theory of Justice*, John Rawls attempts to construct a theory that does not risk other people's well being or rights for the sake of others. The result is "justice as fairness" (Rawls 1971). According to Rawls, principles of justice are to be the outcome of a rational choice in a fair setting. In order for the setting to be fair, Rawls suggest that people must choose behind a veil of "ignorance" (Lebacqz 1986: 34) meaning certain knowledge that could have made bargaining unfair, is unknown in the process. A "difference principle" becomes core in Rawls theory of justice. The principle permits "some inequalities in distribution, but only those that protect or improve the position of the least advantaged in society" (Lebacqz 1986: 37). Rawls deals primarily on the macro level and protects those who are the least advantaged.

For Reinhold Niebuhr, justice is not the result of a philosophical theory. For him, justice is something in the "real" world and is "a constant process of compromise with the realities of sin and injustice" (Lebacqz 1986: 117). For Niebuhr, the moral dimension of sin is injustice. In regard to this, justice must be perceived as "the best possible harmony within the conditions created by sin" (Lebacqz 1986: 86). Niebuhr gives a Protestant alternative to the issue of justice. Even though he has no clear rules for justice, he presents equality as the highest standard of justice. Niebuhr declared, "justice that is only justice is less than justice" (Lebacqz 1986: 85). In order to understand his meaning of justice, one must take a closer look at the dialectic of love and justice in Niebuhr's thought. Justice must be characterized by a balance of power and the ideal is harmony of self with self. Justice is to balance powers so that the weak are protected against the strong (Lebacqz 1986: 91). For Niebuhr, justice is never fully achieved or finished. His strength lies in his stress on the realities of conflicting interest.

Fourthly, Jose Porfirio Miranda provides a theory of justice from a liberation view of perspective in his *Marx and the Bible*. His work consists to a great extent of scriptural exegesis. Liberation theology is first of all a spoken rather than a written theology, and it is not only a Latin American phenomenon. The realities of poverty and oppression and the Christian commitment to struggle for liberation are important in liberation theology (Lebacqz 1986: 101). A liberation theology seeks a biblical justice and is grounded in faith. Furthermore, liberation theology emphasises that Christians that are involved in liberating practises must look to the scriptures, which have an understanding of the fact that to do justice for our neighbour is to love and to know God (Lebacqz 1986: 103). In liberation theology,

justice is understood as nothing less than “right relationships” and something that is relevant to every aspect of life. Miranda reads the scriptures with the eyes of the poor. He also looks to the scriptures in order to show the centrality of justice and a condemnation of injustice (Lebacqz 1986: 104). Influenced by a liberation theology way of seeing injustice as systematized, Miranda uses a Marxist analysis and states that capitalism is a system of injustice. Furthermore, a fundamental epistemological challenge is posed by liberation theology when one asks: “How is God known?” and comes up with the following answer: “only in the act of doing justice” (Lebacqz 1986: 106). Also, the liberation approach to justice does not separate between justice and love: “God’s love is God’s justice or liberation of the oppressed” (Lebacqz 1986: 107). The Liberation theology is a rapidly growing theological approach.

The four theorists represent different perspectives to the concept of justice. Their understandings provide greater perspectives to the general understanding of justice that was mentioned in the introduction of this thesis. The theorists emphasized justice in relation to what is good in our societies, actions, individual rights and rules, what does not risk other people’s well being, the result of a rational choice, the protection of the least advantaged, something in the real world, the realities of sin and injustice, equality, love, the balance of power to protect the weak, harmony, the biblical understanding of justice, right relationships as well as relevant to every aspect of life.

5.5 Summary

This chapter has unfolded theory concerning justice and peace. The Norwegian peace researcher Johan Galtung divided between *positive* and *negative* peace. While positive peace denoted many desirable states of mind, negative peace denoted simply the absence of war. Furthermore, religion was identified as a source of peace as well as a source of conflict. I noted the fact that some religious traditions even elevate peace to their central concern. In terms of philosophy, peace indicates how people should think and act. Moreover, a connection between peace and justice was found in the United Nations (UN) as well as in the works of Immanuel Kant. Also, peace movements as we presently know them came into existence in the twentieth century and can be divided into three categories that each emphasize different aspects in relation to war. Peace making programs have also been institutionalized through the UN.

The chapter unfolded that the biblical meaning of peace contained a variety of meanings. Well being provided as a satisfactory understanding. Furthermore, while peace and justice often are separated in our common usage, a connection between the two is found in the Bible. This should challenge modern peace efforts as well as Christians. Augustine and Aquinas, both theologians, influenced much of western Christians thinking concerning justice and peace. Augustine proposed the distinction between *jus ad bellum* and *jus in Bello*, which relate to how and why a war is fought. This was referred to as the Just War tradition, which was based upon a theory that killing may be necessary. Furthermore, the chapter presented different perspectives to the concept of justice. The theories of John Stuart Mill, John Rawls, Reinhold Niebuhr and Jose Porfirio Miranda were mentioned in order to unfold a greater understanding of the concept.

I believe that these perspectives on justice and peace will become useful when I am to discuss the understanding of just peace that is reflected in ECJP.

6.0 What does the concept of “Just Peace” mean in “An Ecumenical Call to Just Peace?”

In this chapter, the document “An Ecumenical Call to Just Peace” will be analyzed in relation to the first part of my thesis question as indicated by the headline. The time spent on theory about justice and peace will now hopefully show itself useful, as I am to analyze and discuss the issues in relation to the concept of “just peace” in ECJP. At the end of the chapter, I will present my concluding reflections to this part of my research question.

According to Pierre Allan and Alexis Keller, the authors of *What is a Just Peace?*, the worst way to approach the subject of just peace is to develop an ideal type of such peace and simply try to impose it (Allan/Keller 2006: 57). This is not the purpose here. My aim throughout the thesis is to unpack the understanding of the concept of just peace as revealed in the document “An Ecumenical Call to Just Peace”, written in the context of the World Council of Churches, in order to discuss it in relation to the diakonia of the church. The clearest definition of just peace in ECJP is the following:

A collective and dynamic yet grounded process of freeing human beings from fear and want, of overcoming enmity, discrimination and oppression, and of establishing conditions for just relationships that privilege the experience of the most vulnerable and respect the integrity of creation (ECJP: 4).

The definition entails several words and dimensions previously mentioned in the presentation of the document and I will come back to this definition later in the chapter. Also, some of the aspects in ECJP are repeated several times. This can be interpreted as a way to underline the main message of the document ECJP, which is to achieve an understanding of just peace by the WCC. I will now present how peace, justice and just peace are described in the document, in order to characterize the last of these three.

6.1 The understanding of peace in ECJP

The document connects peace with justice and claims that neither must be pursued at the expense of the other. The Biblical phrase from Psalm 85: 10 “justice and peace shall embrace” is used to underline this point. According to ECJP, peace is considered God’s gift to a broken but beloved world (ECJP: 2), and the document claims that it is possible to perceive peace as both a promise and a gift here and now through Jesus. Moreover, the document states that glimpses of peace are present in the world and can be perceived through “forgiveness, respect for human dignity, generosity, and care for the weak in the common life of humanity”

(ECJP: 3). I believe these are ways in which peace is made practical and tangible in ECJP. An ethic and practice of peace is also something that according to ECJP includes forgiveness, love of enemies, active nonviolence, respect for others, gentleness and mercy (ECJP: 5). Prayer is, in this context, mentioned as a way to pursue peace. Furthermore, the document states that peace can be lost through the opposite of the qualities and actions mentioned above. Injustice, poverty, disease, violence and war are mentioned as examples (ECJP: 3). What exists of peace along the way to a more just and peaceful society must be considered a promise of greater things to come (ECJP: 5). I believe that what is mentioned above can make the concept of peace more practical in people's lives and contribute to a greater understanding of the concept of peace.

The document goes on to claim that there is a need for a new ecumenical agenda for peace, due to the fact that the nature and scope of dangers are increasing in today's world. Because "ecumenism points to the engagement of churches with one another", their spiritual bonds, solidarity and sharing with one another as members in the same body of Christ (Mannion/Mudge 2008: 402), I believe that the new ecumenical agenda for peace indicated in ECJP must involve cooperation between churches in order to become reality.

Jesus was committed to nonviolence in his pursuance of peace. This perspective is also present in ECJP, and the document clearly keeps Jesus as a role model when addressing the issue of peace. However, when the document mentions violence, it is put forward as a very broad term, including over-consumption and deprivation (ECJP: 11). The spirit and logic of violence is presented as being deeply rooted in human history. Some of the consequences of such sins have, according to ECJP, increased in recent times, "amplified by violent applications of science, technology and wealth" (ECJP: 12). This analysis of the current situation can be the reason why ECJP have chosen to address the issue of nonviolence in the first place.

ECJP refers to the fact that the Bible consists of texts that contradict each other when it comes to the issue of violence. While some texts see violence as the will of God, others indicate that nonviolence is what leads to life. Due to this, ECJP emphasise the need to interrogate texts about violence in order that violence will not be legitimized and Christians will not fail in their divine call to do peace (ECJP: 3). This is, I believe, the reason why several nonviolent strategies are mentioned in ECJP. Examples of this are civil disobedience and non-

compliance, which according to ECJP must be well organized and peaceful in order to be effective (ECJP: 4).

The document claims that the journey of peace is dependent on the fact that more and more people will hear the call to become peacemakers. Peacemakers will come, so the document hopes, from “wide circles within the church, from other communities of faith, and from society at large” (ECJP: 6). I believe this perspective is mentioned because peace concerns humankind and is not a merely individual matter; it needs to be built in cooperation with our fellow humans. ECJP notes several challenges for achieving peace in communities. For example, communities may be divided by race and religion, as well as experience violence, abuse, alcohol, drugs, conflicts, racism, prejudice, exploitation and pollution (ECJP: 9). Also, the huge gap between the rich and the poor in today’s world as well as the fact that traditions that bind communities together are weakened because of commercial influence and imported lifestyles are mentioned in the document (ECJP: 9). Because of the many challenges listed in ECJP, I believe the document is stressing the fact that peacemakers must be sensitive to their surrounding contexts. Furthermore, the ECJP argues that the responsibility to work for peace is based on a thought that our children and future deserve to inherit a more just and peaceful society (ECJP: 4). In spite of the fact that churches have disagreed about the justification of armed conflict and war for decades, the document declares its hope that the church is to be a place of peacemaking (ECJP: 3). I will move on to examine the relation between the church and peacemaking later. The above description of the understanding of peace in ECJP entails more than simply the absence of war, as was the tentative definition of peace in my introduction. Four of these perspectives should be highlighted.

Firstly, the understanding of peace in ECJP needs to be seen in relation to peace education. This is because peace education is presented as a tool to nurture the spirit of peace, instil respect for human rights and adopt alternatives to violence (ECJP: 8). Because of this, peace education must be considered useful in order to set peace on the agenda. Inspired by the vision of peace, peace education is also seen as a spiritual formation of character that involves family, church and society, and must be seen as “more than instruction in the strategies of peace work”, according to ECJP (ECJP: 8). The document mentions the fact that it is important to listen to stories concerning peace and justice, or lack of the same. I believe such stories can become useful learning tools and be used in peace education in order to prevent dreadful incidents of happening again. As peace was made practical by the examples mentioned earlier in this chapter, it is also being made available as something that can be

trained. Because of this, I believe a peace culture needs to be embedded in people's bodies through the concept of peace education that was addressed in the document, in order for such actions and attitudes to become natural. Also, the document states that peace education is to take place in churches and schools (ECJP: 9). This perspective underlines the fact that the church is to be a moral educator, as was mentioned in chapter 4. I also believe that peace education needs to be sensitive to the context in which a peace education is to take place.

Secondly, as already touched upon, peace cultures are viewed as tools with which to promote peace. Moreover, the document emphasises the fact that the building of a culture of peace needs to be done in cooperation with people of other religious traditions, convictions and worldviews (ECJP: 8). Such a collective effort is reliant on the efforts of both men and woman, young and old, leaders and workers. According to the document, religious leaders are specifically mentioned as a tool in creating peace cultures, as they may have the potential liberating insight in promoting peace and human dignity. Therefore, the document laments "the cases where religious leaders have abused their power", or "where cultural and religious patterns have contributed to violence and oppression" (ECJP: 8). I believe the perspective of creating peace cultures is important if the understanding of peace in ECJP is to be known. Furthermore, the document states that cultures of peace are realized when especially "woman and children, are safe from sexual violence and protected from armed conflict, when deadly weapons are banned and removed from communities, and domestic violence is addressed and stopped" (ECJP: 10). Although imperfect, such signs of peace along the way to just peace are important in the creation of a peace culture. Also, ECJP mentions the fact that churches can become builders of a culture of peace as they "engage, cooperate and learn from one another" (ECJP: 9). The document also observes that churches must build trust and collaborate with other communities of faith and different worldviews, in order to create cultures of peace. Furthermore, ECJP states that a culture of peace requires churches to take responsibility and to challenge violence when it happens. Such a task involves the fact that churches must learn to prevent and transform conflicts, protect and empower those being marginalized and participate in nonviolent movements for justice and human rights (ECJP: 9). In other words, in the perspective of ECJP, the church is a crucial factor when it comes to peace building.

Thirdly, ECJP has a holistic approach to the understanding of peace. This is because the document emphasises the understanding of peace in relation to peace education and peace cultures as noted above. Furthermore, the document mentions peace in relation to the marketplace. Creating economies of life is listed as a tool to achieve peace in the market

sphere (ECJP: 12). I believe a holistic approach is a fruitful approach in ECJP because of the fact that peace is being addressed in a variety of ways and in a number of places.

Fourthly, ECJP mentions peace in relation to the church as I have already touched upon. Moreover, the document emphasises the fact that a church is called to be a place of peacemaking: “God’s peace calls us to share peace with each other and with the world” (ECJP: 3) and claims that Christians have a responsibility to foster the conditions for progress towards peace. Because of this, the document considers churches as a tool to strengthen international human rights law. It also states that “treaties and instruments of mutual accountability and conflict resolution” (ECJP: 13) in order to build peace among people and in order to respect the sanctity of life. Also, the need to advocate by churches is mentioned several times as central to peace building in ECJP.

Due to the fact that the church is to be a place of peacemaking, ECJP urges Christian churches to find a common purpose in the service of peace despite differences such as church order and ethnic and national identity. Christian disunity, however, will undermine churches credibility in terms of peacemaking (ECJP: 3). For example, congregations must unite in order to break a culture of silence about violence within church life (ECJP: 10). Furthermore, the document refers to the WCC assembly in 1998, where it was emphasised that communities of faith had to be grounded in God’s peace in order to be “agents of reconciliation and peace with justice in homes, churches and societies as well as in political, social and economic structures at the global level” (ECJP: 3). I believe it is important to stress the fact that the church lives the peace it proclaims; if not, it will not have much credibility as a peacemaker.

6. 2 The understanding of just peace in ECJP

The already given understanding of peace in ECJP must be included when I now am to explore its understanding of just peace. The document states that both peace and justice “point to right and sustainable relationships in human society, the vitality of our connections with the earth, the “well-being” and integrity of creation” (ECJP: 2). These are aspects found in the understanding of just peace, as further reading will reveal.

According to ECJP, justice can be trained through the confession of wrong doings, by giving and receiving forgiveness and by learning to reconcile with other people (ECJP: 5). These

perspectives are important to the understanding of just peace because restoration of broken relationships and reconciliation with enemies are mentioned as goals towards a just peace (ECJP: 5). As with peace, justice is also approached from a holistic approach in ECJP. For example, ecological justice is specifically mentioned as central to the way of just peace (ECJP: 10). In order to achieve “a collective and dynamic yet grounded process” (ECJP: 4) as mentioned earlier in this chapter, I believe that the emphasis on creating cultures for peace is highly relevant. This is because a culture is a collective way of acting in a certain way. Only through such collective entities can a “process of freeing human beings from fear and want” (ECJP: 4) become reality. I believe this is one of the reasons why ECJP challenge churches throughout the world to form cultures of peace. Also, the church needs to advocate in order to protect human and ecological security, as well as

For the full implementation of economic, social and cultural rights. Churches must promote alternative economic policies for sustainable production and consumption, redistributive growth, fair taxes, fair trade, and the universal provisioning of clean water, clean air and other common goods (ECJP: 12).

The quotation implies that the church must be involved in political matters. Moreover, just peace according to ECJP, is “a journey into God’s purpose for humanity and all creation”, trusting that God will guide our way (ECJP: 4). I will now take a closer look at this journey in ECJP and highlight the main perspectives on just peace.

Central to this understanding of just peace is the fact that according to the Bible, humanity is created in the likeness of God and graced with dignity and rights (ECJP: 7). This makes human dignity central to the understanding of just peace in ECJP and, consequently, something that needs to be protected. As many organizations and faith communities seek the protection of the human worth, the document emphasises cooperation as a useful tool in order to secure human dignity as a central part of creation. For example, the Universal Human Rights also seek to protect human dignity, as noted in the introduction of this thesis.

Furthermore, the document connects just peace with taking care of creation. ECJP states that Christians need to acknowledge their guilt for their damage done to creation and all living things, including both action and inaction (ECJP: 8). Moreover, greed at many levels has “brought exploitation and destruction on the earth and its creatures” (ECJP: 10). For example, excessive consumption of limited resources and climate change pose a threat to just peace. Moreover, churches must, according to ECJP, be cautious in their use of the earth’s resources such as water, and help populations most vulnerable to climate change to secure their rights (ECJP: 10/11). I believe the document puts particular emphasis on churches taking care of

creation in order to set a good example. The document notes that “the vision of Just Peace is much more than the restoration of right relationships in community; it also compels human beings to care for the earth as our home” (ECJP: 8). However, according to ECJP, nuclear holocaust and climate change could destroy all prospects for just peace and much of life (ECJP: 13).

With the resurrection of Jesus, God confirmed that nonviolence is what leads to life (ECJP: 2). Therefore, preventing violence is part of the persistence of peace and also considered central to the way of just peace. According to ECJP, well-organized and peaceful resistance are effective examples of nonviolence (ECJP 2011: 4). Furthermore, a commitment to just peace will, the ECJP argue, be put to a test. Under extreme circumstances, when it is the lesser evil, “The lawful use of armed force may become necessary in order to protect vulnerable groups” (ECJP: 6). Even then, the use of armed force is seen as a new obstacle and sign of serious failure on the way to just peace. Though ECJP acknowledges the authority of the United Nations and its “use of military power within the constraints of international law” (ECJP: 7), the document states that the WCC feels obliged as a Christian organization to challenge justifications of the use of military power, and thus the reliance on the concept of “Just War”. However, according to ECJP, Christians should commit to a transformed ethical discourse, which guides the community in “nonviolent conflict transformation and in fostering conditions for progress toward peace” (ECJP: 7). The document moreover states that an objection to service in armed forces should be recognized as a human right. Again, referring to the definition of just peace as mentioned in the introduction to this chapter, the “process of freeing human beings from fear and want, of overcoming enmity, discrimination and oppression” (ECJP: 4) must be seen in relation to the above emphasis on nonviolence in ECJP.

6. 3 Concluding reflections

From a philosophical perspective, just peace indicates how Christians should think and act. Moreover, it encourages Christians to live their lives in certain ways. The Christian man or woman are to seek just peace in their everyday lives because peace and justice can only be learned in relationship with other people. As the journey of just peace is a journey together and in cooperation with our fellow human beings, I believe the learning needs to start from an early age. This means that the family becomes an important tool in achieving just peace.

Within this primary unit, the children must learn to respect other people as well as the earth. In line with ECJP, this must also involve a nonviolent practice within the family. The family is not highlighted as a way to achieve just peace in ECJP, but I believe that it is important for the church to have a focus on families if the vision of just peace is to succeed. To summarise, the theory of just peace in ECJP proposes ways to seek just peace at the micro level. This is due to the fact that the document emphasises relations, cooperation and a nonviolent attitude towards other people.

Secondly, from a collective perspective, just peace also needs to be pursued at the macro level of society. In order to be an important instrument for achieving just peace, I believe churches must unite in order to be taken seriously in matters concerning the protection of our creation and of human dignity. The need to unite is emphasised repeatedly in the document, and it is safe to assume that this may also be the aim of the WCC. For example, the definition of just peace found in this chapter's introduction, revealed a collective perspective. I believe unity is key if something is to be done collectively. Furthermore, in order to build peace cultures and make peace education accessible, just peace needs to be advocated at the macro level. Advocacy on behalf of other people is also mentioned due to the fact that churches are to advocate victims of violence, which is considered central to the understanding of just peace. Advocacy may therefore be considered a useful tool in order to address just peace at a macro level in society. Advocacy will be further addressed in relation to diakonia in chapter 7. Consequently, due to the fact that just peace must be practised at both the micro and the macro level in society, the result becomes a holistic approach of just peace in the document.

The document tends more often to refer to peace rather than to justice. One reason can be the integrated understanding of justice in peace, based on the theological understanding of the latter, or simply the fact that peace is more important than justice. However, such an understanding is dismissed at the beginning of the document, where it is emphasised that justice and peace must not be set in opposition to each other, or pursued at the expense of the other (ECJP: 2). An understanding of peace as something more than the absence of war, as indicated in the document, must therefore include justice. Even so, the notion of just peace remains problematic and is harder to summarize than the notion of Just War.

The ECJP presents a theological understanding of the concept of peace. Therefore, the understanding of just peace is built upon the understanding of peace found in the New and Old Testament, where peace is a condition that reaches into almost every aspect of life as well

as being linked to justice. This is present in what I have referred to as a “holistic” approach of seeing just peace in ECJP, due to the fact that just peace is not only concerned with the creation of peaceful societies, but involves the need to take care of creation and human dignity, as well as promoting nonviolence as central elements in order to accomplish just peace. This holistic approach is also emphasised by the WCC: “Just Peace connotes wholeness. It is not merely an absence of conflict and war, but a state of well-being and harmony in which all relationships are rightly ordered between God, humankind and creation. Just peace is associated with the reign of God” (WCC 2011: 19). The quotation serves to underline what I have already referred to as a “holistic” approach in ECJP. This is also present in relation to ecological justice, which is considered central to the way of just peace. The document thus reveals that it has a wider understanding of justice than the one presented in my introduction. Also, it indicates that local as well as global challenges towards just peace need to be addressed.

The principles of justice and peace are not only linked in the ECJP. As already mentioned, the Bible also connects the two. Furthermore, the link between the two is also present in Immanuel Kant’s essay about *Eternal Peace*, as well as practised in the United Nation (UN). This is because in the post-1945 era, there has been acceptance, especially in the framework of the United Nations (UN) of the fact that justice is a necessary foundation for peace (Allan /Keller 2006: 53). For instance, international peace agreements treat justice as central to the issue of peace. To summarise, to connect peace and justice is of course not something new to ECJP.

In the first chapter of my thesis, I used the following definition of peace found in *The Concise Oxford English Dictionary*, where peace was defined as “freedom from disturbance; tranquillity...freedom from or the cessation of war” (Soanes/Stevenson 2004: 1052). The similarities between this definition and what Johan Galtung called negative peace, meaning “the absence of war and other forms of wide-scale violent human conflict” (Webel/Johansen 2012: 67) are obvious. As a result, they both reflect an understanding of peace as being simply the absence of war. What Galtung went on to call as positive peace, meaning “the simultaneous presence of many desirable states of mind and society, such as harmony, justice, equity etc.” (Webel/ Johansen 2012: 67), as well as his focus on peace building, the “establishment of harmonious, nonexploitative social structures, and a determination to work toward that goal even when war is not ingoing or imminent” (Barash 1991: 9), have similarities with the meaning of just peace revealed in ECJP. This is because the concepts of

positive peace and just peace both emphasise an understanding of peace as something more than the absence of war and see peace as linked to justice and harmony in society.

According to the understanding of peace in ECJP, peace can be approached or achieved through peace education. This is because peace education seeks to nurture a spirit of peace, instil respect for human rights and adopt alternatives to violence (ECJP: 8). Even though talking about peace may be popular, practical consequences of peace need to be present in order to make peace part of reality. The document gives several examples of this such as forgiveness, the love of enemies, active nonviolence, respect for others, gentleness, mercy and solidarity (ECJP: 5), as well as “forgiveness, respect for human dignity, generosity, and care for the weak in the common life of humanity” (ECJP: 3). In short, as these examples have shown, the document presents many ways in which one can perceive peace. Furthermore, the document also shows ways in which justice can be practised. In short, justice and peace are made available to practice in ECJP. Such practical steps are also mentioned in relation to just peace: “Practising forgiveness and engaging in processes of reconciliation, together with active, life-affirming nonviolence, are basic marks of the way of Just Peace” (WCC 2011: 46). The practical steps of just peace include aspects from both peace and justice. I believe forgiveness is included in the practical steps of just peace due to the fact that it is mentioned in the practice of both peace and justice. Also, I believe that practical examples of how to do peace and justice are essential if the concept of just peace is to become part of today’s reality. In order to underline this, Jesus himself was practical in his teachings and life. I believe that this biblical perspective of doing things in a practical way must serve as key to the understanding of just peace.

Furthermore, even though ECJP indicates ways in which just peace can be practised, these ways are very much open and general. On the one hand, this can be considered a good thing, since just peace may look quite different depending on the context in which it is to take place. On the other hand, this generality does not necessarily strengthen the ways in which just peace can be approached as something concrete. Due to the practical steps of just peace detected in ECJP, just peace may be perceived as a process. However, I believe that the WCC can make just peace more available for individuals and society at large, as well as available for churches only after having defined what just peace is. Only then can the concept of just peace be given the opportunity to be practised. Furthermore, because the document indicates that Christian churches should set just peace on their agenda as well as having peace and

justice as a goal, it is in fact challenging a path for churches today. This is important from a theological perspective, even if a world of total peace and justice is not to be perceived.

I have identified nonviolence as central to the understanding of just peace in ECJP. I believe the reason is because ECJP is rooted in a biblical understanding of peace, where violence is the opposite of shalom (peace) and considered a manifestation of evil. Furthermore, going to war for “just” causes and reasons (Just War theory) is not preferable based on the understanding of just peace in ECJP. This is because the use of armed forces is viewed as contradictory to achieving just peace. This point is even emphasised when ECJP claim to recognize the authority of the United Nations to respond to threats of peace with the use of armed forces. In a way, the various perspectives on nonviolence in ECJP also contradict each other. One reason can be that the WCC wish to promote nonviolent strategies within Christian churches, but at the same time is aware of the fact that armed forces may be useful when all other options are gone. It becomes clear that ECJP follows the principle of the last resort, meaning, nonviolent means of achieving peace must first be exhausted. Moreover, the opposition to war and violence in ECJP may lead to the fact that pacifism becomes central to the understanding of just peace. Largely of Christian origin, I believe pacifism is advocated in the document because ECJP is the result of marking the end of the “Decade to Overcome Violence”.

Moreover, the document only mentions Just War twice (ECJP: 7). This is done when the document notes the need to consider reliance on the concept of Just War by the UN, and when acknowledging the moral dilemma the Just War tradition cause for Christians. I believe this serves to underline that the aim of the document is not to be the opposite of Just War, but rather to imply a different framework and criteria for action (ECJP: 1).

According to the document, taking care of human dignity is key to the concept of just peace (ECJP: 7). However, the recognized Human Rights can both be used in order to protect human dignity, as well as used by the Just War tradition as a reason for going to war. Since human dignity is central to the understanding of diakonia, this will be further analyzed in the next chapter. Furthermore, I detected the need to take care of creation as central to the understanding of just peace. This makes Christians responsible to the creation they are a part of, as well as challenge churches to set a good example.

In chapter 5, I presented several theories of justice because justice is central to the understanding of just peace. I will now discuss these theories in relation to the concept of just

peace found in ECJP. Firstly, the utilitarian theory of John Stuart Mill focuses on actions, rather than on structures. Due to this, Mill's micro perspective may be relevant in relation to just peace, because the theory is made available at the micro level. However, the utilitarian focus on happiness may lead to conflicts because going to war may only give some sort of "happiness" or benefit to some. Therefore, I believe this perspective is not plausible in the context of just peace since it does not sufficiently protect human beings.

Secondly, I believe John Rawls' theory of justice is to a greater extent congruous with the understanding of just peace in ECJP. For instance, "justice as fairness" does not want to risk other people's well-being or rights for the sake of others. Such a perspective is also present in ECJP because it focuses on nonviolence as well as the need to take care of the human dignity and creation. Rawls theory also protects those who are the least advantaged in society, a perspective also evident in ECJP. This is again due to the emphasis on protecting human dignity. Therefore, as observed above, there are several similarities between the understanding of justice presented by John Rawls and the understanding of justice in ECJP.

Furthermore, Reinhold Niebuhr has an explicitly theological understanding of justice. For him, justice is "a constant process of compromise with the realities of sin and injustice" (Lebacqz 1986: 117). Because the ECJP mentions people and creation being sinned against, as well as the injustice of violence to people in need, I believe Niebuhr's understanding of justice might be relevant to the understanding of just peace. Furthermore, because of the biblical perspective detected in ECJP, the acting out of justice can be viewed as a way to show God's love to other people. This dialectic between love and justice is also present in the theory of Niebuhr. Moreover, justice to Niebuhr is something in the real world. Such a perspective is also present in ECJP, since justice is something that can be perceived. Also, Niebuhr considers justice as something that needs to balance the powers in order to protect the weak. Taking the perspective of the weak is also evident in ECJP. To conclude, the perspectives of Niebuhr are very much similar to the perspective of justice found in ECJP, and this is clearly because of his theologically informed understanding of justice.

The last theory of justice I will discuss in relation to the understanding of just peace is the liberation theory presented by Jose Porfirio Miranda. This theory is grounded in faith and has a biblical understanding of justice. This is also similar to the understanding of just peace in ECJP, because the document refers to Scripture in order to underline the connection between peace and justice, which is typical for liberating theology. In liberation theory, justice is

relevant to every aspect of life. Such a perspective is also evident in the holistic approach to just peace in ECJP. Miranda's understanding of justice is similar to the understanding of just peace in ECJP. I believe the main reasons are its biblical understanding of justice as well as its holistic approach.

6. 4 Summary

This chapter has tried to bring out the meaning of just peace as manifested in ECJP. The concept of just peace in ECJP tries to indicate how Christians should think and act in relation to justice and peace. This is done by suggesting ways in which Christians should relate to other people, the creation and violence. To conclude, I have particularly noted the need to take care of our creation, focusing on human dignity and nonviolence as central features of just peace. Moreover, the document mentions several ways to perceive just peace and give practical examples as to how justice and peace can be trained. In order to do this, I emphasised the document's stress on peace education and the need to create cultures of peace. Also, the document specifically challenges churches to set just peace on their agenda as well as to address challenges to just peace. I emphasised unity as important for churches in order to do this.

Furthermore, the document bases its understanding of just peace upon biblical principles. Due to the fact that just peace can be practised and learned at both a micro and a macro level, I believe ECJP has a holistic approach to the issues of justice and peace. More important, justice and peace are considered of equal significance in the concept of just peace in ECJP. However, the connection between the two are not only found in the Bible, but is rather well established in international literature. This is present in the theories of Johan Galtung and Immanuel Kant, as well as in the United Nations.

My presentation observed that just peace is based upon an understanding of peace as something more than simply the absence of war. Moreover, just peace is not to be considered the opposite of "Just War", but should rather be perceived as a different framework of analysis and criteria for action. I also noted the fact that just peace follows the principle of the last resort, which means that nonviolent means are preferred before going to war. Lastly, the theories mentioned about justice revealed several similarities to the understanding of just

peace in ECJP. I believe the theories of John Rawls, Reinhold Niebuhr and Jose Porfirio Miranda all present aspects relevant to the understanding of just peace.

7.0 What does this entail for the diakonia of the church?

There are continuing debates on what diakonia is supposed to be. Is the diakonia of the church to engage in issues concerning justice and peace as was indicated in ECJP? If so, in what way is this part of a diaconal theology? This chapter will discuss what the meaning of just peace in ECJP will entail for the diakonia of the church. At the end of this chapter I will present my concluding reflections to this part of my research question.

7.1 The church and just peace

My presentation about the church revealed different aspects to how the church should relate to the issues of justice and peace. Because the church is sent to the world and at the same time is a part of the world, it becomes necessary for the church to engage in issues concerning humankind. This perspective is based upon the fact that within the ecumenical movement, churches have agreed that they must witness to society (Mannion/Mudge 2008: 403).

I believe the church needs to be sensitive to the human reality, to what threatens human dignity and life. Moreover, the theology of diakonia cannot ignore injustice or human suffering because of its prophetic mandate. This is because diakonia needs to have Jesus and his life as a role model. But how should the church respond considering its role as the “face of God”, and as an experienced fellowship of believers in today’s reality? Due to the fact that peace and justice is considered important in Christian theology, especially within diakonia, I believe the church needs to set the understanding of just peace on their agenda.

I believe the New Testament thinking of the church as both local and universal are seen in the title “An Ecumenical Call to Just Peace”. This is because the church is in her nature ecumenical. Due to the fact that the church is part of the body of Christ together with Christian churches throughout the world, I believe it needs to take global as well as local challenges into consideration. Therefore, even if a church does not exist in a society troubled by violence and injustice, I believe it has a responsibility to address injustice on behalf of other societies and churches in the world. This is based upon solidarity churches have with one another, which is also emphasised in ECJP. The meaning of just peace revealed the fact that churches need to address just peace locally (micro level), as well as globally (macro level) because Christians not only have a relationship to God, but to their fellow human beings. Furthermore, peace and justice recognize the Kingdom of God because Jesus in his

life and teachings was committed to a peaceful life of justice. However, is the church today focusing on justice and peace?

The New Testament thinking of peace included “every aspect of life” as well as the notion of “well being”. Moreover, it created a sense of a “holistic” perspective of peace in the Bible that was also present in ECJP. As the document connects just peace to creation, human dignity, relationships, nonviolence, cultures of peace, peace in the marketplace and education for peace, I believe a holistic perspective becomes visible. This holistic approach is very much needed, I believe, if the church is to achieve just peace. If peace and justice are being addressed at several levels of society, I believe it will be noticed and perceived as something important. Therefore, I will argue that the church needs to set just peace on their agenda in a variety of places.

I believe attitudes towards justice and peace needs to be embedded in people’s lives from an early age. The document emphasises peace education as an instrument in order to do this. This is because the document states that peace education must “nurture the spirit of peace, instil respect for human rights, and imagine and adopt alternatives to violence” (ECJP: 8). This is considered central to the understanding of just peace. Churches and schools are the rightful place for peace education (ECJP: 9). According to the document, peace, justice and just peace can be practised in a variety of ways. One example is forgiveness. Due to this, I believe such practises need to be part of peace education in churches. To summarize, I believe peace education must be considered an important tool if the church is to achieve a greater understanding of justice and peace, as well as incorporate the meaning of just peace. Peace education also becomes an important instrument in order to influence people’s values and make future generations commit to a peaceful and justifiable way of living.

Cooperation with other religious traditions and secular movements are important for churches in order to accomplish just peace. This is because justice and peace is considered something good in many religious traditions and therefore something people are willing to work for. I believe the diakonia of the church should focus on cooperation with local authorities, schools, institutions and organizations in order to set justice and peace on the agenda, and form values in favour of justice and peace.

I identified that peace cultures are central to the understanding of just peace as well as peace cultures are a collective way of acting towards peace. The ECJP stated that Christians should form peace cultures and promote just peace in cooperation with people from different faith

communities, in order to make the just peace part of reality (ECJP: 8). This is because the church cannot claim to hold monopoly in the struggle for justice and peace. Not only is God working through Christian churches; he is also working through dedicated individuals and groups struggling for a more just and humane society. Due to this, Christians need to be humble as well as willing to learn from others. By coming together and sharing experiences with peace and justice as a goal, people learn from one another. Furthermore, religious leaders often play a crucial role in the promotion of peace in their communities because leaders have the ability to influence people in how to live their lives. Because of this, I believe cooperation with religious leaders is important. Cooperation with others that seek justice and peace is fruitful if a culture of peace is to blossom. Due to the fact that diakonia is to be a bridge builder between the society and the church, diaconal work is often more connected with organizations and public services outside of the church. I believe this may give diakonia useful experiences considering the need to cooperate with other religions and faith communities as mentioned above. This is because the church cannot take responsibility for human suffering and challenges alone.

If churches advocate peace and justice and the importance of peaceful and justifiable attitudes, I believe a peace culture is naturally to flow out of congregations. Therefore, peace and justice need to be set on the agenda by churches. It needs to be the focus of conversations as well as transformed into practice. In order for churches to work towards just peace, I identified unity as important. This is because united churches stand a greater chance in reaching its goal. However, because it takes time to create cultures of peace, I believe this must be seen as a continuing process: “Just Peace is not simply the final result of a deliberate strategy, an end state of affairs to be reached, but rather a continuous process, a way of life under the promise of God’s peace revealed in the life, death and resurrection of Jesus Christ” (WCC 2011: 41). Due to this, I believe the diakonia of the church must participate in putting justice and peace on their agenda, in order for churches to create cultures of peace.

I will now take a closer look at what I identified to be the characteristics of just peace and discuss what this will entail for the diakonia of the church.

7.2 Diakonia and human dignity

The emphasis on human dignity was based upon the fact that the Bible claims all people are created in the image of God and that all people are created equal. As well as being central to the understanding of just peace, these aspects are central to the understanding of diakonia. Therefore, I believe diakonia should address practises that cause suffering and degradation of human dignity by its prophetic mandate. In order to protect human dignity, I believe diakonia needs to speak up when human dignity is threatened and be the voice of the weak. In other words, diakonia must advocate and speak on behalf of those unable to speak for themselves since the goal with advocacy is to help people in need. This is because Jesus is the role model of diakonia:

Diakonia is action that expresses God's love and should therefore be generous and unconditional. At the same time, it is realistic taking into consideration the shortcomings of human beings and of societies. Therefore it has to be prophetic, lifting up the dignity of the excluded, denouncing the powers that seek justice and life only for themselves, announcing ways of promoting human values and wellbeing for all (Nordstokke 2011b: 27).

Diakonia needs to cooperate with all partners in civil society “who seek to defend human rights and strengthen the international rule of law” (ECJP: 7). It might become necessary for diakonia to advocate human dignity at a structural level in society. This may lead to the fact that diakonia becomes a political actor in society.

But how can the church avoid being a part of a political game? I believe people will always be affected by the structures of their society. If such structures are doing harm either to people or to creation, it becomes necessary for diakonia to address such injustices. Then, the presence of diakonia becomes evident in today's reality and yes, to a certain degree, a part of a political game. I believe the diakonia of the church must point and identify challenges in society that threatens the human dignity as well as the other characteristics of just peace. Then, the task of diakonia becomes to see through injustice and make other people aware of it.

7.3 Diakonia and caring for creation

I identified that to care for God's creation is key to the understanding of just peace (ECJP: 10). Churches should set a good example when it comes to caring for our creation, in order to make Christians live in ways that does not cause harm to our creation. The document mentions the need of more “green” churches, which clearly emphasizes the importance of taking care of our creation. Because of the holistic approach to just peace in ECJP, I believe

the diakonia of the church needs to address issues of caring for our creation locally, as well as globally in order to make people act responsibly towards our creation. This is because climate change and pollution affect areas and countries all around the world, as well as the fact that greed at many levels has caused destruction on the earth and its creatures. Therefore, I believe the church needs to set a good example in order that people may follow. This is because peoples well being are the result of the shape of our creation. Because diakonia is to be sensitive to its surrounding contexts, I believe it becomes necessary for diakonia to respond to the signs of time, due to its prophetic mandate. Because our world is in a bad shape, the vision of the WCC to protect our creation needs to be advocated by churches as well as in cooperation with other good strengths.

7.4 Diakonia and nonviolence

Violence is one of many challenges in today's world and is considered a threat to achieve just peace. Because of this, I believe nonviolence is emphasised as a strategy for churches. I identified that churches "can help to promote the formation of capacities within civil society for prevention of violence and transformation of conflicts" (WCC 2011: 25) by emphasising on peace education and by creating cultures of peace. I believe the church needs to address violence in families, societies and churches, as well as on a structural level that includes over-consumption and deprivation (ECJP: 11). I believe the diakonia of the church must take responsibility in promoting nonviolent strategies within society as well as to take a stand in order to make violence the last resort. Through peace education, I believe the church in cooperation with other strengths that seek to promote nonviolence, must make people aware of the fact that there are other options than violence, and make such options available to be practiced. Because, if no one address violence from this point of view, I believe it will be hard to ever achieve just peace.

Furthermore, the church is to support and participate in nonviolent movements for justice and human rights (ECJP: 9), which once again indicates a political role for the diakonia of the church. The document emphasises the fact that consequences of violence have increased due to science, technology and wealth (ECJP: 12). I believe this is one reason why diakonia needs to emphasise just peace.

7.5 A response to need

In the introduction of my thesis, I defined diakonia as “a response to the need of people” (Lossky 2002: 305). The need of people may look quite different depending on the context in which the need takes place. In this thesis, I identified human dignity, nonviolence and taking care of creation as the basic marks of just peace. Due to this, I believe the diakonia of the church must relate to these perspectives when I now am to explore the understanding of diakonia as a response to need.

First of all, I believe creation has the ability to cause need to human beings. Examples mentioned in ECJP are lack of clean water and natural resources (ECJP: 10). Furthermore, I believe violence at a personal as well as a structural level may cause immense suffering and need. Because of this, it may “inflict wounds on the bodies and souls of human beings, on society and on the earth” (ECJP: 3). The human dignity is also threatened by discrimination, fear and oppression. Due to these perspectives, I believe the diakonia of the church must advocate on behalf of fellow human beings in need in order to do something about it. This is because the goal with advocacy is to help people in need.

The Gospel has personal as well as social implications. Christians should therefore be inspired in how to relate to the issues of justice and peace by having Jesus as a role model. Since Jesus spoke up when people were treated unjustly, I believe this calls for action by the diakonia of the church when it is identified that people are suffering and living in need. Due to the fact that diakonia may take on a role as a “go-between”, serve to indicate that the church becomes political when advocating on behalf of others. Furthermore, because diakonia is attached to preach the Gospel by deeds rather than by words, I believe it will be useful for diakonia to approach the need of people in a practical way. However, good deeds cannot be considered diakonia unless the source to do well is made clear and done by Christians.

Due to the fact that the diakonia of the church must respond to the needs in our world, I believe lack of peace and justice must also be included as a need. Churches must be united in order to address such issues in a powerful way. Only then can the church have credibility in terms of peacemaking and ease the need caused to our creation:

A church that prays for peace, serves its community, uses money ethically, cares for the environment and cultivates good relations with others can become an instrument for peace. Furthermore, when churches work in a united way for peace, their witness becomes more credible (ECJP: 9).

I believe churches will have more credibility in proclaiming hope and future in relation to the need of this world if churches actively engage in people's lives. Diakonia ought to make the Gospel relevant and real in people's lives as a way of preaching the Gospel. Due to the fact that advocacy and the need to seek justice are considered part of the nature of diakonia, I believe diakonia must address the root causes of injustice and need done to people. This will also make the work for just peace more effective, rather than simply acting on the outcome of such injustices. Even though diakonia in many ways are considered to be a practical tool, I believe this can be a fruitful approach when responding to need. In relation to this, the diaconal sensitivity to its surrounding contexts is important in order to be the most effective.

The fact that ECJP needs to challenge Christian churches in order to set peace and justice on their agenda together with the basic marks of just peace, reflects the real status of the world. Diaconal praxis takes place in real life and has the task of holding up God's Word. Therefore, the diakonia of the church needs to proclaim that God does not want injustice or other suffering and need for his creation. I believe that this is one of the meanings of what just peace entail for the diakonia of the church. To have justice and peace as a goal, assignment and focus for diakonia must be considered a good thing. However, is this being carried out in action by churches today? Furthermore, should it be necessary by the WCC to challenge churches when it comes to issues such as peace and justice? Should it not be a natural part of the focus of the church and diakonia based on the life of Jesus? The suffering and need in today's world is enormous. Some examples of this have been addressed in this thesis. However, I believe the following question is necessary to ask: Do diaconal workers have enough time to engage and address injustices in their job? Unfortunately, I believe the answer is no. Therefore, I believe it becomes even more important to cooperate with other good strengths.

Furthermore, diakonia is viewed as an integrated part of the WCC. Why then is the word diakonia not mentioned in the document ECJP? Is the reason that diakonia is viewed as an integrated part of the church and therefore not further addressed? Moreover, if diakonia were particularly mentioned in the ECJP, I believe it would have emphasised the importance of including diakonia in relation to the concept of just peace, as well as the fact that diakonia is biblically attached to the struggle for justice and peace.

7.6 Liberating diakonia

At the beginning of chapter six, I presented the most clearly definition of just peace found in ECJP. This definition stated that just peace is to be understood as a way of “freeing human beings” (ECJP: 4) and went on to list these things. I believe this perspective serve to underline what I will identify as a liberating principle to the understanding of just peace. A liberating principle is also evident in the Bible, due to the fact that Jesus wants to free people from oppression, despair, injustice and lies. This liberating principle is also present in the nature of diakonia, where the goal of diaconal action is to address and fight for justice as well as to set people free. I believe the method “see - judge - act” must be considered useful within diaconal work, due to the fact that diaconal reflection must be aware of its socio-political role (Nordstokke 2011b). I believe advocacy can serve as a liberating tool for the diakonia of the church. Cooperation then becomes crucial, as I have emphasised throughout the thesis in relation to diakonia. In order to liberate people from need and injustice, I also believe it becomes necessary for diakonia to address issues at a political level, because diakonia has to relate to individual as well as structural levels of need.

I presented different views about the church from the book of Oftestad (2003ab). Here, the church was seen in relation to the concept of diakonia as well as identified as “a visible sign of the presence of the Lord in the longing for freedom and in the struggle for a more humane and just society” (Oftestad 2003a: 16). I believe this perspective is similar to the aim of ECJP, where the Christian church should serve as a liberating tool. I believe the church needs to be a liberating place in order to make just peace part of reality. Due to the fact that the life of Jesus was an act of liberation to humankind, the diakonia of the church must seek liberation in order to achieve just peace.

7.7 Summary

This chapter has tried to identify what the meaning of just peace in ECJP will entail for the diakonia of the church. Due to the fact that peace and justice is important in Christian theology and recognise the Kingdom of God, I believe the ECJP urges the church to set peace and justice on their agenda. Because the church is to be sensitive to human reality, I emphasised that the church ought to engage in issues relevant to just peace locally as well as globally. The theology of diakonia has a prophetic mandate to address injustice. Therefore, I have particularly noted that the diakonia of the church cannot ignore human suffering and

need. Moreover, I identified that a holistic approach is important to just peace as well as to the diakonia of the church. Due to this, I emphasised that the church ought to address just peace at several levels and ways in society in order to make justice and peace part of reality.

I emphasised that the meaning of just peace in ECJP challenge the church to become part of peace education in order to incorporate peace and justice as important values in society. The document emphasised the fact that this can be done in cooperation with other religions, because many consider peace and justice as something good. Furthermore, because of the fact that justice, peace and just peace can be practised, I argued that the diakonia of the church must participate in learning these ways to other people. Also, I particularly noted that peace education is part of forming cultures of peace and that the diakonia of the church must promote peace cultures in cooperation with others. More important, I identified the fact that diakonia needs to take responsibility in putting justice and peace on the church agenda.

Furthermore, I observed that human dignity is important for diakonia as well as to the understanding of just peace. Therefore, I believe the diakonia of the church ought to advocate on behalf of others when human dignity is threatened. I emphasised that diakonia needs to cooperate with all good strengths in civil society. The church must set an example in taking care of creation and make people aware of challenges towards our creation. This must be done locally as well as globally due to the fact that the church needs to respond to the signs of time by its prophetic mandate. My presentation observed that churches are important in addressing violence and in promoting nonviolent strategies. I also emphasised the fact that nonviolent strategies can be learned through peace education as well as peace cultures. Nonviolence must be addressed at a micro and macro level by diakonia, as well as in cooperation with other good strengths.

Due to the fact that diakonia means to respond to need, I noted that this must also include the basic marks of just peace. I emphasised advocacy as a tool to respond to need. My presentation revealed that lack of peace and justice must also be considered as a need and that diakonia must address the root causes of need. In order for churches to do this, I emphasised unity. Furthermore, I revealed that the liberating principle in ECJP is also an important aspect of diakonia and that advocacy must be considered to be a liberating tool for the diakonia of the church. Advocacy may also take place at a political level. I also noted that cooperation is important in order to accomplish this.

8.0 Conclusion

In this thesis, I approached the document “An Ecumenical Call to Just Peace” by asking what the meaning of “Just Peace” would entail for the diakonia of the church. I divided my research question in two in order to see how the different parts related to each other. The first part of my research question explored the meaning of just peace in the document, while the second part of my research question tried to identify what this would entail for the diakonia of the church. This was done since the WCC challenge churches in terms of peacemaking in the document, and because diakonia is considered an integrated part of what constitutes a church.

After exploring the main themes in the document, I particularly noted that human dignity, taking care of creation and nonviolence were important aspects in order to unpack the understanding of just peace. These perspectives led me to identify a holistic approach to the concept of just peace, as well as to observe that the WCC tries to indicate ways in how Christians should relate to justice and peace. I identified that peace education and peace cultures are useful ways to make just peace practical, as well as ways to set the meaning of just peace on the church agenda. Through these perspectives, the WCC is indicating how the church can be the most effective in terms of peacemaking. This is done because the document claims that churches as important in terms of peacemaking.

The thesis emphasised that Christians are called to do justice and pursue peace, due to the fact that God does not want injustice or other suffering for his creation. Therefore, the diaconal work of Jesus must continue through his church on earth. The diakonia of the church ought to participate in peace education as well as take responsibility in order to set just peace on the church agenda. Due to the fact that diakonia has a prophetic mandate to address injustice, it cannot ignore suffering and need done to our creation. In particular, I believe the diakonia of the church is useful to the church’s peacemaking when doing advocacy on behalf of people living in need, as well as when diakonia cooperates with other good strengths that seek the same. By working together with all good strengths for peace and justice, I believe the church can multiply its effect in terms of justice and peace.

Taking care of human dignity is considered central to the understanding of diakonia. Therefore, violent practices that cause harm to human beings or threatens human dignity must be addressed by the diakonia of the church. Nonviolent practises must be considered central in order to protect human dignity. Furthermore, diakonia emphasises a holistic approach in its diaconal work. Due to this, diakonia must be aware of harm done to our creation because this

will influence the well being of human beings locally as well as globally. This makes, I believe, the meaning of just peace identified in ECJP, relevant to the diakonia of the church. I hope that this thesis can contribute to emphasise that the diakonia of the church is relevant to the understanding of just peace in “An Ecumenical Call to Just Peace” and in terms of peacemaking. The diakonia of the church needs to challenge churches by its prophetic mandate in order to put justice and peace, as well as the meaning of just peace on the church agenda. Even though this is carried out by the WCC, it is necessary that also Christian churches become an agent of peace.

9.0 Literature

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