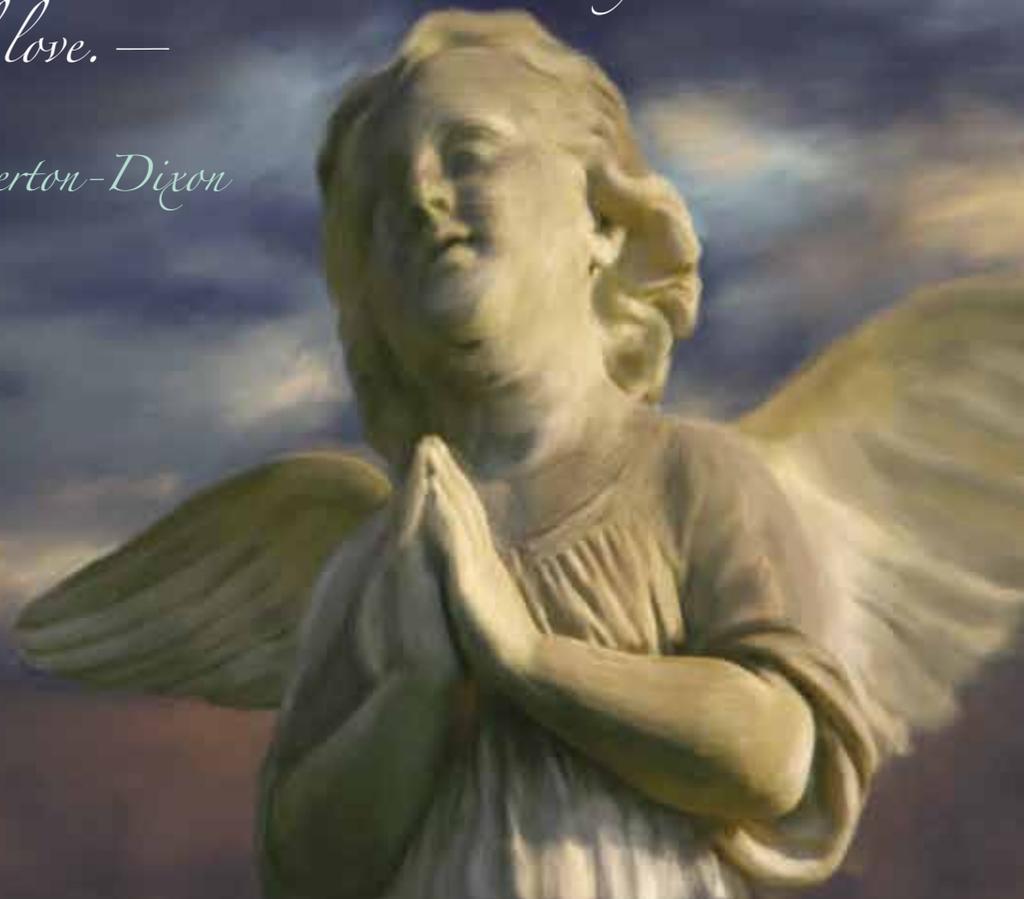


Spring 2011 Sunday magazine



*Prayer is a willingness to open our minds
to the requirements of just peace
and to open our souls to the vulnerability
of radical love. —*

Valerie Elverton-Dixon



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LDA Board of Managers Meet in Miami

The 2011 annual meeting of the Board of Managers was held in February in Miami. Special guests included 2009 Lowndes Sermon Competition 1st Place Award Winner Andy Sorenson, former staff members Jack and Doris Lowndes, as well as Jean Van Hemert, wife of longtime board member John.

The Board heard reports on the Academy of Preachers 2011 National Festival of Preaching, for which the LDA was a Founding Partner (see more on p. 14); elected new officers including David McNair—president, Dock Hollingsworth—vice president, John Hinkle—secretary, and Ed O'Flaherty—treasurer; approved the 2011 Sabbath Symposium for Sept. 30-Oct. 1 in Nashville, the 2012 Sabbath Symposium in Birmingham, and a 2013 125th Anniversary Celebration in New York City; and, approved the 2011 budget.



Pictured here are: (front seated row, l to r) Betty Jo Craft, Doris Lowndes, Ruth Hodge, Marcus Hodge, Jean Van Hemert (middle standing row, l to r) Rodney Petersen, Gene Nicodemus, Jack Lowndes, Bob Desbien, David Key, John Hinkle, Marvin Jonasen, Dock Hollingsworth, David Sapp, John Van Hemert, Andy Sorenson, Floyd Craig (top standing row, l to r) Brian Hanse—outgoing president, and David McNair—incoming president

Sunday m a g a z i n e

Timothy A. Norton and Rodney L. Petersen, *Editors*
 James L. Hornsby, *Art Director*

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MISSION: The Lord's Day Alliance of the United States exists to encourage all people to receive God's great gift of Sabbath rest and to encourage all Christians to worship the risen Lord Jesus Christ on the Lord's Day—Sunday—that they may be renewed in spirit and empowered to live lives worthy of the Gospel.

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Editors' Journal

FORMATION FOR LIFE: JUST PEACEMAKING AND 21ST CENTURY DISCIPLESHP



In 2008, the Lord's Day Alliance Board of Managers reorganized the work and ministry of the organization. One component of that reorganization involved creating a multi-year plan to host a series of conferences designed to demonstrate how the fourth commandment—the Sabbath commandment—is, in the words of Board President, Brian Hanse, the “linchpin” commandment around which the other nine are made complete.

The 2010 conference, “Formation for Life: Just Peacemaking and 21st Century Discipleship,” was co-hosted with the newly formed Fuller Theological Seminary Institute for Just Peacemaking. Renowned Christian ethicist, Glen Stassen, is the founding director of the Institute and was our key partner in making this conference possible. Much of this edition of *Sunday* is dedicated to telling the story of that conference.

Worthy of review again is the paper, “Operation Christian Freedom,” which was published in the Spring 2010 issue of *Sunday* magazine. (A downloadable copy can be found at www.ldausa.org.)

A helpful way to understand how we came to bring together ‘Just Peacemaking’ and the Sabbath command gets its start from the introductory materials in the Fuller conference program pasted herein.

Formation for life is central to Christian discipleship as grounded in the resurrection. The reality of the resurrection altered a sense of space and time. Gathering together on the Lord's Day, Sunday, became a way of challenging a culture of violence and death while pointing followers of Jesus Christ toward a renewed life found only in Him.



Glen Stassen, Rodney Petersen and Tim Norton (l to r)

The fourth commandment—the Sabbath commandment—reminds us that each person is made in the image of God, and that how we think of the other is a measure of our regard for God.

The sixth command (Exodus 20:13) challenges us to embrace a culture of life. Jesus illustrates his concern for life in many of the healing miracles (Matthew 12:9-14), but the radical extent of this commandment is seen when he diagnoses how anger and disparagement lead to God's judgment because of the ways in which they kill the spirit. Jesus commands the transforming initiative of quickly going to make peace with a fellow Christian or with an adversary (Matthew 5:21-26). “Blessed are the peacemakers” (Matthew 5:9), we are counseled. We are called to include

enemies in transforming initiatives that participate in God's gift to God's enemies of gentle rain and warm sunshine (Matthew 5:43-48).

The Lord's Day Alliance is exceedingly grateful to Fuller Theological Seminary—especially to Professor Glen Stassen, Associate Vice President Mary Hubbard Given, and their staff members—for making this conference so successful.

Tim Norton & Rodney Petersen





JUST PEACEMAKING: A PROCESS TOWARD A SAFER WORLD

As the United States struggles with wars and rumors of wars in the second decade of the new century, just peacemaking has never been more needed. But wide-scale adoption of an enlightened view of global problem solving appears to be as remote a possibility as true peace in the Middle East.



Mark Gopin

By **Joe Westbury**

A more clear understanding of the biblical foundation of bringing peace to a troubled world was explored in a highly concentrated two-day conference of the Lord's Day Alliance in early October at Fuller Theological Seminary. Participants from across denominational lines gathered to explore ways to understand ways to build bridges of understanding in their own world, whether that ranged from community conflicts or global terrorism.

Perhaps no one summed it up better than Marc Gopin, speaking from the perspective of a Jewish rabbi.

"Systems break down when people don't understand the step between A and B – that step that requires the important moment of decision to stop the continuance of rage. The spiritual discipline that is required to get from A to B results in the moral decision to change one's personal behavior for good."

Breaking the cycle of rage was the universal theme, which flowed through the presentations at the two-day gathering. Presenters agreed that stopping the knee-jerk reaction that results in widespread bloodshed requires educating individuals who have been offended on both sides of a conflict.

The result, if given a chance, can lead to a better understanding of each individual's point of view. And that's where the healing process begins, Gopin said.

The opening presenter – professor of religion, diplomacy and conflict resolution and director of the Center on Religion, Diplomacy, and Conflict Resolution at George Mason University – shared his insight with the audience and on a one-to-one basis in afternoon breaks.

He explored the futility of governments repeatedly going to Africa to orchestrate peace agreements between local governments and warlords who do not have the desire to stop the killing.

"I have seen the best efforts of conflict resolution fail because the people have not been working on themselves on the personal level to work for peace. I have seen other people, total strangers, walk into a room of killers and be successful because those on

"Having friends across religious lines does not mean abandoning one's religious values. It means, putting aside some differences in order to come to a better-shared understanding on common values and goals."

both sides inherently have been working on themselves at the deepest personal level, truly wanting peace in their world."

Gopin then said that "the deeper you go into relationships and when you suspend judgment, you realize that the tragedy that is causing a problem is because of a handful of people yelling and screaming at each other behind closed doors. In such instances there is less communication and more typecasting of the adversary sitting across the table.

"You have to suspend judgment and actually listen to what the other person is trying to say if there is ever going to be a glimpse of reconciliation."

Gopin used a personal example of how fears and misunderstandings from past centuries are kept alive and projected onto future generations, continuing the fear and distrust of perceived enemies.

"As a young, innocent Jewish boy I grew up crossing to the other side of the street in Brookline [Mass.] whenever I saw a church because what I had been taught about Christians – that I could be kidnapped and taken from my family.

"It wasn't until much later that I discovered the root of that belief. I learned that several hundreds of years ago in Europe there was a Pope, and some others, who would actively kidnap Jewish children and raise them as Christians. That historical event was still real to my parents and they passed their centuries-old fear along to me."

Gopin then addressed the role that America has historically played on the global stage.

"This country was founded on extraordinary values that are the envy of the world. Because of those values it has prevented much bloodshed around the world. Healthy democracies like the United States do not kill each other. Take, for example, France and Germany; they are healthier today because they have caught the vision of not warring among their own inside people groups and, for the most part, among neighboring nations.

Gopin then drove home the point that having friends across religious lines does not mean abandoning one's religious values. It means, he maintained, putting aside some differences in order to come to a better-shared understanding on common values and goals.

"It's more about swallowing your pride and temper in order to hear what someone from another tradition is trying to say.

"I have come to realize that many times when people yell at me they are not yelling because they want to kill me but because they are wounded in some area of their life. They want their pain to be understood. They are hurting deep inside.

Gopin closed by saying being a peacemaker sometimes means looking at complicated issues below the surface to understand a different point of view.

"Since Osama bin Laden came on the scene I have had a harder time wearing traditional Jewish headgear [the yarmulke, which symbolizes submission to God's will] because headgear has been weaponized. But because of my struggle I now understand why some in the Muslim world are so hesitant to stop wearing something that is so much a part of how they see themselves. It is an insult to ask a Muslim woman to remove her hijab or a man to abandon Muslim attire; it was the very essence of who they are" before it became a political statement in the eyes of some.

"Peacemaking is about trying to identify with someone and see a problem from their point of view. And remember," he said, "political leaders are not as much leaders as they are followers. They do not always have the answers and are seeking just like we are.

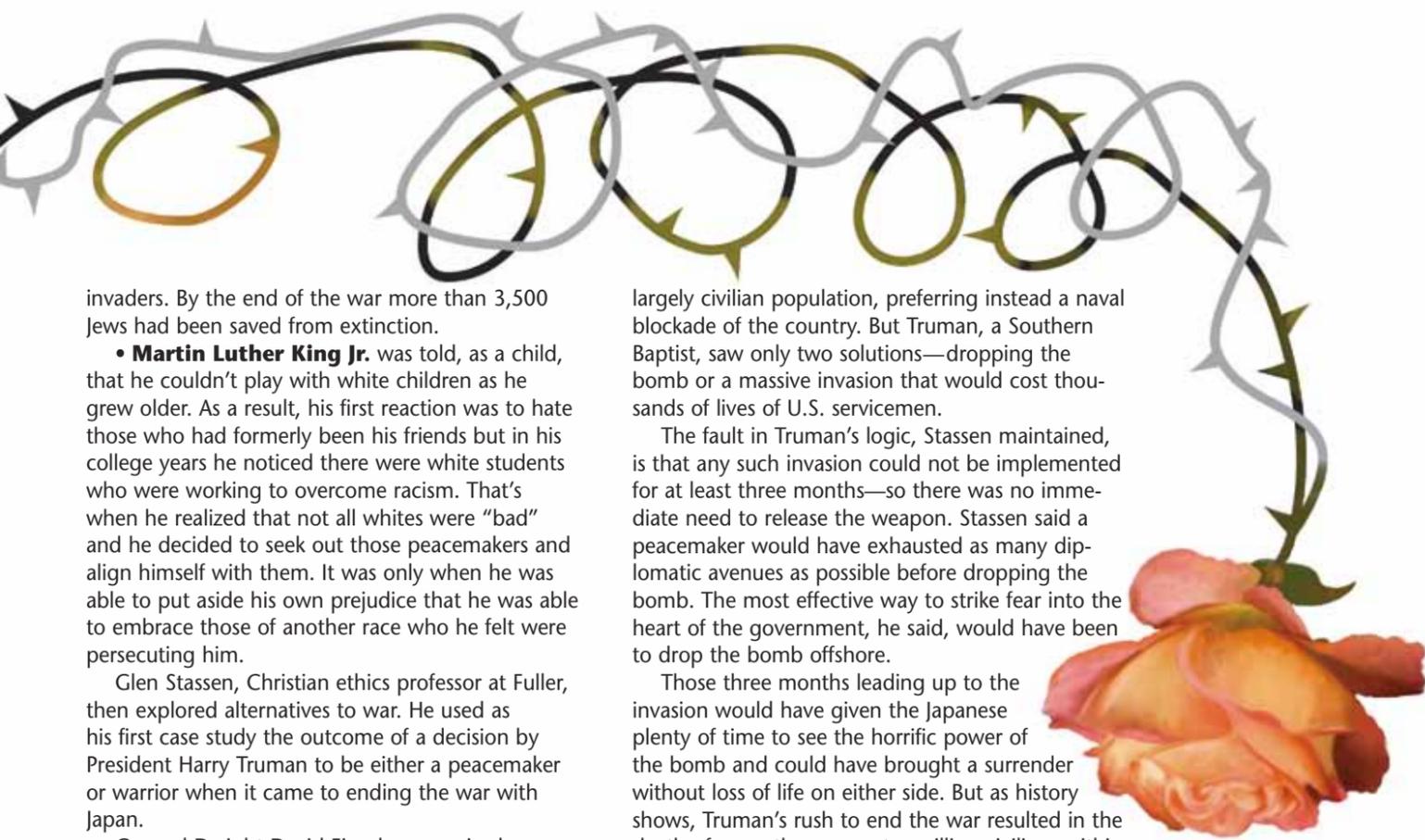
"If we can model peacemaking in our own lives we can have a tremendous impact on them. But we must first be willing to grow inwardly so it can permeate our existence. We must be willing to learn and listen to those who are angry and seek to understand what they are trying to say."



Glen Stassen, professor of ethics at Fuller, invoked the lives of numerous historical just peacemakers ranging from Clarence Jordan to Martin Luther King, Jr.

• **Dietrich Bonhoeffer** set the tone for government leaders to eventually apologize for past cultural wrongdoings, beginning after the collapse of Nazi Germany. "Bonhoeffer acknowledged our own human complicity in some events and modeled an attitude of repentance as being an act of the Holy Spirit."

• **André Trocmé** was a just peacemaker whose pacifist positions were not well received by leaders of the French Protestant Church, who sent him to a remote parish. He spoke out against discrimination as Nazi Germany began its persecution of Jews and urged his Huguenot congregation to hide Jewish refugees – even as his own nation fell to German



invaders. By the end of the war more than 3,500 Jews had been saved from extinction.

• **Martin Luther King Jr.** was told, as a child, that he couldn't play with white children as he grew older. As a result, his first reaction was to hate those who had formerly been his friends but in his college years he noticed there were white students who were working to overcome racism. That's when he realized that not all whites were "bad" and he decided to seek out those peacemakers and align himself with them. It was only when he was able to put aside his own prejudice that he was able to embrace those of another race who he felt were persecuting him.

Glen Stassen, Christian ethics professor at Fuller, then explored alternatives to war. He used as his first case study the outcome of a decision by President Harry Truman to be either a peacemaker or warrior when it came to ending the war with Japan.

General Dwight David Eisenhower, raised as a Mennonite and who became a Presbyterian, opposed the dropping of the atomic bomb on the

largely civilian population, preferring instead a naval blockade of the country. But Truman, a Southern Baptist, saw only two solutions—dropping the bomb or a massive invasion that would cost thousands of lives of U.S. servicemen.

The fault in Truman's logic, Stassen maintained, is that any such invasion could not be implemented for at least three months—so there was no immediate need to release the weapon. Stassen said a peacemaker would have exhausted as many diplomatic avenues as possible before dropping the bomb. The most effective way to strike fear into the heart of the government, he said, would have been to drop the bomb offshore.

Those three months leading up to the invasion would have given the Japanese plenty of time to see the horrific power of the bomb and could have brought a surrender without loss of life on either side. But as history shows, Truman's rush to end the war resulted in the death of more than a quarter-million civilians within the first four months of the bomb's detonation over Hiroshima and Nagasaki. ■



You can't go home again

After 9/11, neither Americans nor Muslims can ever go home again. That's because September 11, 2001 was "a turning point for Islam's perception in the world," Martin Accad told conference-goers.

That is the date when Islam became identified as the ideological system behind the terrorist act and, most recently, has manifested itself in the Park51 controversy—incorrectly referred to as the Ground Zero Mosque, of which it is neither.

"After that date, the assumption was made that violent militant radicalism is the only authentic manifestation of Islam's defining texts. You can readily see that in the numerous books that have been published since the attacks," he said.

"Sadly, this reductionist attitude toward Islam has become deeply ingrained in the Church, where in many quarters, Islam has become vilified and demonized to an extreme. The "Burn a Qur'an" day by the Gainesville, Fla., congregation is just one such example."

Accad noted that in many cases today, missionary organizations' policies in the Muslim world are being driven by hatred of Islam, and some are even interrupting their financial support to missionaries "who do not speak ill of the faith."

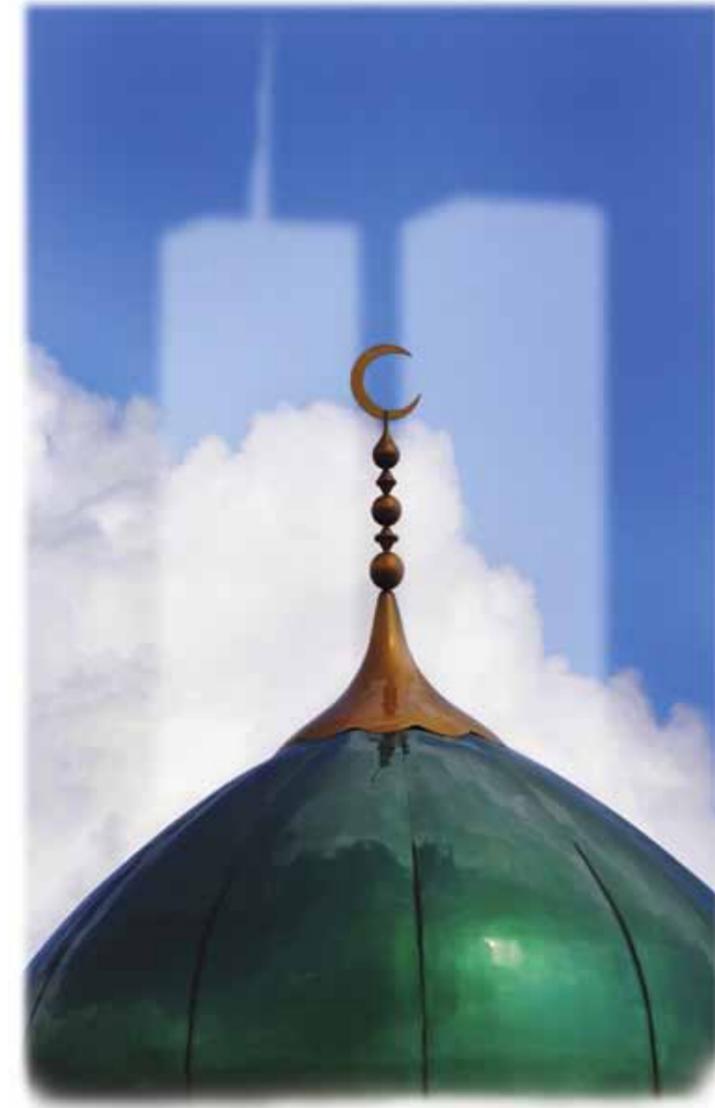
The associate professor of Islamic studies at Fuller suggested the only peaceful way out of the deepening quagmire is for churches to put a human face on Islam to reduce prejudice among Christians and, in return, offer Muslims a positive experience of their Christian neighbors.



Martin Accad

Other suggestions for just peacemaking practices could include:

- cooperative interfaith platforms to address issues of inter-communal conflict and abuses;
- encourage grassroots and church-based peacemaking groups and voluntary association (with education to help church members acquire a balanced and fair understanding of Islam);
- educate churches in the West from a mentality that supports war as a solution to "terrorism" and war as a solution to Israel's security, focusing instead on the root problem between the two groups.



"Just peacemaking generates constructive actions that reduce terrorism."

Call for Entries 2011 Lowndes Sermon Competition

Sermon on the Mount: Sabbath/Sunday and the Law

Deadline: February 28, 2012



In the 'Sermon on the Mount' Jesus teaches his disciples—those present with Him and those who follow Him today—that he "did not come to abolish the law...but to fulfill [it]." The challenges of Christian discipleship demand an understanding, and appropriate application, of law in the context of Jesus' offer of grace, forgiveness and a transformed life.

Using Matthew 5:17-21 as text, sermons are to be prepared and presented interpreting the theme, "Sermon on the Mount: Sabbath/Sunday and Law."

Named in honor of Jack P. and Doris T. Lowndes, executive director and administrative assistant respectively from 1992 to 2000, the competition is sponsored jointly by the Lord's Day Alliance and the Boston Theological Institute.

Full guidelines can be found at www.sermoncompetition.org or by email to 2011@sermoncompetition.org.

Prizes: \$1,250—First Place / \$1,000—Second Place / \$750—Third Place

“If ‘the disposable’ [migrants, refugees, and the displaced] learn and use the tools of just peacemaking they will gain their own voice and work toward a better future for themselves.”



Juan Martinez addressed participants from the Hispanic perspective. His comments were based on his background as a Hispanic and in his current role as assistant dean for the Hispanic Church Studies Department and associate professor of Hispanic Studies and Pastoral Leadership in the Fuller School of Theology.

He set the stage for his discussion by stating that, according to a 2006 United Nations report, more than 200 million people were not living in their countries of origin. That number increases in proportion to the demand for cheap labor from first world nations, which serve as magnets for shaping migration patterns.

Martinez then focused on “disposable people” of the globalized economy—in particular immigrants, refugees, and displaced persons. He explored how the people groups have no voice and whose fears, which sometimes erupt into violence, are frequently misunderstood.

“This is a group that is usually defined in the negative, by what they do not have – such as few political rights. [As a labor force] they are expected to move for the good of the global economy, but they are castigated for being where they are.

“Anti-immigrant policies in Europe and anti-immigration laws in the U.S. are demonstrations of the powerlessness of the migrant. Many have been in their countries ... for generations and they are still denied the rights of citizens.”

Martinez summed up the role of displaced peoples in one succinct sentence: they are treated as disposable, and should be ready to work when needed but disappear and certainly not expect any social services for their taxes.”

He stated that while most are undocumented and therefore don’t pay income taxes in their country of residence, they do pay all other taxes on goods purchased and therefore contribute to the tax base—a fact that is not recognized by their critics.

“Many Christians talk about the importance of obeying the law when they talk about unregulated migrants” because, in fact, they are breaking the law by being where they have no citizenship. Yet those same believers benefit greatly from lower construction costs and other general contributions the migrants make to society by working for lower wages.

Martinez offered several positive steps in redeeming the situation from one of hostility to one of better understanding, if not complete acceptance.

- Use cooperative conflict resolution to provide a platform for displaced people to share their ideas in ways other than demonstrations or marches, which are seen as counter-productive. Those who would work toward cooperative conflict resolution “must be willing to ‘share’ their rights so those without a platform can begin to create a space to speak for themselves.”

- Advance democracy, human rights, and religious liberty to come to a better mutual understanding. Working for human rights in this type of situation will always be more complex “because we will be asking countries to care about people who are often perceived to be taking rights from citizens.” Criminalizing people groups who provide services is counter-productive to peaceful co-existence.

- Foster just and sustainable economic development. The poor will see the value of participating in sustainable economic growth “if we are ready and willing to make the economic sacrifices that create more global justice.”

- Work with emerging cooperative forces in the international system. International organizations are the most likely groups that can best develop “laws” that defend the rights of transnational people.

In conclusion, Martinez said that just peacemaking provides the tools for responding to the injustices and structural violence suffered by migrants, refugees, and the displaced. If the disposable learn and use the tools of just peacemaking they will gain their own voice and work toward a better future for themselves.



Cheryl Bridges-Johns spoke on just peacemaking from the Pentecostal point of view.

Johns is professor of Discipleship and Christian Formation at Pentecostal Theological Seminary in Cleveland, Tenn.

The author noted that the United States is fascinated with

war and empire-building that promises security. The constructed divide between knowing the truth about God and becoming like Jesus results in the absorption of God into an imperialistic Jesus.

She said that passing through the “fires of deconstruction,” of which speaking in tongues is a sign, frees the human subject to participate in the Holy Spirit’s work in the world. It is only then, she maintained, that just peacemakers are ready to engage in the practices that shape individuals for peace. ■



Reflections

Hawk or dove?

How you phrase a question shapes your desired answer

Is the electorate as much in favor of war as it sometimes appears to be...or is it being led in that direction by how it answers the polls?

For every war in the 20th Century, if a poll only asked if the responders supported the war, initially the majority said “yes” to every war the president argued for—20% because of nationalism, 20 percent because of the perceived threat, and 16 percent in deference to presidential authority.

Glen Stassen used that basis to bring home the point that the way questions are phrased greatly influence how polls are reported and how public opinion is shaped. For example, prior to the Iraq War, polls asked “Do you favor taking

military action to remove Saddam Hussein from power?” Fifty-six percent said “yes.”

But other polls told a slightly different story. Five polls asked, “Should we wait until the inspections have finished their work?”

“That’s a constructive alternative” to war, he maintained. Responders voted “yes” two-to-one in all five polls.

Another three polls asked, “Should we first get the support of the United Nations?” The answer, again almost two-to-one, was “yes.”

The bottom line: just peacemaking generates constructive actions that avoid war. ■



In *Sunday, Sabbath and the Weekend: Managing Time in a Global Culture*, fourteen contributors including Marva Dawn, Dennis Olson, Alexis McCrossen, Darrell Guder, and others—together with editors Edward O’Flaherty, Rodney Petersen, and Tim Norton—put Sunday, Sabbath and the Weekend in context as a vital consideration for a well-balanced life in a fast paced 21st Century culture.

“Much needed in a culture that emphasizes productivity and work as the source of identity. *Sunday, Sabbath, and the Weekend* points powerfully to an ancient and yet countercultural spiritual practice—Sabbath-keeping...an excellent resource!”

Claire Wolfeich— Boston University School of Theology

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TEN PRACTICES JUST PEACEMAKING

By Glen H. Stassen

1 TRANSFORMING INITIATIVES

Support nonviolent direct action—

Matthew 5:38-42

Nonviolent Direct Action is spreading widely, ending dictatorship in the Philippines, ending rule by the Shah in Iran, bringing about nonviolent revolutions in Poland, East Germany, and Central Europe, transforming injustice into democratic change in human rights movements in Guatemala, Argentina, and elsewhere in Latin America, in South Africa, working more effectively than violence for Palestine.... Governments and people have the obligation to make room for and to support nonviolent direct action.

2 Take independent initiatives to reduce threat—

Matthew 5:38-42

Independent initiatives: 1) are independent of the slow process of negotiation; 2) decrease threat perception and distrust but do not leave the initiator weak; 3) are verifiable actions; 4) and carried out at the announced time regardless of the other side's bluster; 5) have their purpose clearly announced—to shift toward de-escalation and to invite reciprocity; 6) come in a series; initiatives should continue in order to keep inviting reciprocity. This new practice has been crucial in several recent breakthroughs.

3 Use cooperative conflict resolution—

Matthew 5:21-26

- Active partnership in developing solutions, not merely passive cooperation.
- Adversaries listen to each other and experience each other's perspectives, including culture, spirituality, story, history and emotion.
- Seek long-term solutions that help prevent future conflict.
- Seek justice as a core component for sustainable peace.

4 Acknowledge responsibility for conflict and injustice and seek repentance and forgiveness—

Matthew 6:12 & 7:1-5

Until recently, it was widely agreed that nations would not express regret, acknowledge responsibility, or give forgiveness. But Germany since World War II, Japan and Korea, Clinton in Africa, the U.S. finally toward Japanese-Americans during World War II, the South African Truth and Reconciliation Commission, and other actions described by Shriver, *An Ethic for Enemies* and Wink, *When Powers Fall*, show a crucial new practice is emerging that can heal longstanding bitterness.

JUSTICE

Advance democracy, human rights, and religious liberty—

Matthew 6:19-33

Extensive empirical evidence shows that the spreading of democracy and respect for human rights, including religious liberty, is widening the zones of peace. Democracies fought no wars against one another during the entire twentieth century. They had fewer civil wars. And they generally devoted lower shares of their national products to military expenditures, which decrease threats to other countries. Just peacemaking advocates spreading democracy by pushing for human rights, which is how it in fact has spread in Latin America, Eastern Europe, and Asia; and not by making war, which causes bitterness and a tradition of violence that plagues the nation.

Foster just and sustainable economic development—

Matthew 6:19-33

Sustainable development occurs where the needs of today are met without threatening the needs of tomorrow—where those who lack adequate material and economic resources gain access, and those who have learned to control resource use and prevent future exhaustion.

A key to economic development in East Asian countries, especially Korea and Taiwan, has been land reform that made wealth more equitable and thus created a sizable local market for developing firms. By contrast, Latin America lacks real land reform and equality, and therefore local consumers cannot afford to buy products produced by local industries.

LOVE AND COMMUNITY

Work with emerging cooperative forces in the international system—

Matthew 5:43-48

Four trends have so altered the conditions and practices of international relations as to make it possible now, where it was not possible before, to form and sustain voluntary associations for peace and other valuable common purposes that are in fact working: the decline in the utility of war; the priority of trade and the economy over war; the strength of international exchanges, communications, transactions, and networks; and the gradual ascendancy of liberal representative democracy and a mixture of welfare-state and laissez-faire market economy. We should act so as to strengthen these trends and the international associations that they make possible.

Ties of economic interdependence by trade and investment also decrease the incidence of war. Engagement in international organizations like the UN and regional institutions is a clear predictive factor that they will be much less likely to engage in war. By contrast, countries that practice unilateralism more frequently become engaged in war. Political science data demonstrate this clear conclusion, and the recent history of Serbia and the United States demonstrate the point.

Strengthen the United Nations and international efforts for cooperation and human rights—

Matthew 5:43-48

Acting alone, states cannot solve problems of trade, debt, interest rates; of pollution, ozone depletion, acid rain, depletion of fish stocks, global warming; of migrations and refugees seeking asylum; of military security when weapons rapidly penetrate borders. Therefore, collective action is increasingly necessary. U.S. citizens should press their government to act in ways that strengthen the effectiveness of the United Nations, of regional organizations, and of multilateral peacemaking, peacekeeping,

and peace building. They resolve conflicts, monitor, nurture, and even enforce truces. They meet human needs for food, hygiene, medicine, education, and economic interaction. Most wars now happen within states, not between states; therefore, collective action needs to include UN-approved humanitarian intervention in cases like the former Yugoslavia, Haiti, Somalia, and Rwanda "when a state's condition or behavior results in... grave and massive violations of human rights."

Reduce offensive weapons and weapons trade—

Matthew 26:52

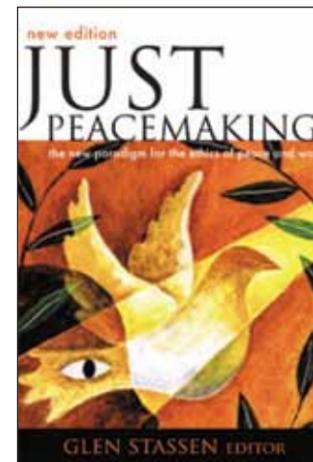
A key factor in the decrease of war between nations is that weapons have become so destructive that war is not worth the price. Reducing offensive weapons and shifting toward defensive force structures strengthens that equation. Banning chemical and biological weapons, and reducing strategic (long-range) nuclear warheads from 3,500 to 1,000 each, and verifying the comprehensive test ban that makes it harder for nations to develop nuclear weapons, are key steps.

Arms imports by developing nations in 1995 dropped to one-quarter of their peak in 1988. But the power of money invested by arms manufacturers in politicians' campaigns is a major obstacle to reductions.

Encourage grassroots peacemaking groups and voluntary associations—

Jesus organized a group of disciples and started cell groups in villages. The existence of a growing worldwide people's movement constitutes one more historical force that makes just peacemaking theory possible. They learn peacemaking practices and press governments to employ these practices; governments should protect such associations in law, and give them accurate information.

Each practice is recent in its widespread use, and is causing significant change. Together they exert strong influence, decreasing wars. Each is empirically happening and being effective in abolishing some wars. Each faces significant obstacles and blocking forces that are named in the chapters. We contend that just peacemaking practices are ethically obligatory for persons, groups, and governments to strengthen them and help overcome the blocking forces. ■



JUST PEACEMAKING: THE NEW PARADIGM FOR THE ETHICS OF PEACE AND WAR

Originally published in 1998 and revised in 2004, this new 2008 edition contains a new introduction and conclusion, as well as updated contents.

\$18 ISBN 978-0-8298-1793-5

Glen H. Stassen is the Lewis B. Smedes Professor of Christian Ethics at Fuller Theological Seminary in Pasadena, Calif. He received his Ph.D. from Duke University.

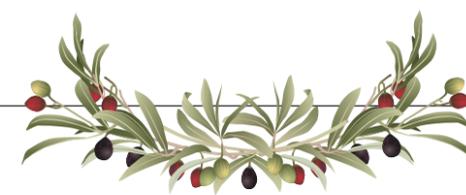
"Each chapter helpfully contains historical examples and contemporary cases, along with recommendations for how to apply the practices effectively."

—The Christian Century

GOOD THEOLOGY: KNOWN BY IT'S FRUIT

The fourth commandment calls us to respect a time and space for worship for all people.

Without loss to our commitment to Jesus as the Christ, the events of our time call us to enter into dialogue with others around the very principles central to the LDA, the nature of God, the foundations of civil society and a time and space for worship.



By Rodney L. Petersen

Many of us have watched with anticipation as unrest and regime change have unrolled in the Middle East since January. Atef M. Gendy, President of the Evangelical Theological Seminary in Cairo, writes of the New Year's Eve bombing and killing of 23 Christians in one of the large Orthodox Churches in Alexandria that for the first time among similar incidents, the majority of citizens responded in grief and anger. The average Muslims were so prompt and genuine in refusing and condemning such terrorist attacks against Christians that the government could not treat the matter lightly. "That day, I realized that Egypt was not the same any more. People were getting impatient with the lack of transparency and fake handling of serious problems!"

Without knowing the outcome of all that is transpiring, Christians as members of an 8,000 member Presbyterian Church in Cairo, Egypt, positioned smack-dab in the middle of the recent, mass demonstrations served the needs of thousands of demonstrators by day and night—and were then helpful in cleaning the streets and restoring order in the neighborhoods. In the heat and highest tensions of the demonstrations, Christians were found protecting Muslims as they prayed and Muslims protected Christians as they prayed.

As supporters of the Lord's Day Alliance (LDA), of the importance of Sabbath for all peoples and Sunday as the Lord's Day for Christians, contemporary events in the Middle East are among an array of issues drawing us to inter-religious dialogue and understanding. The first three of the Ten Commandments call us to reflect on the nature of God and to honor God's presence. The last six, or social commandments, lay the foundation for a civil society. The fourth commandment calls us to respect a time and space of worship for all people. Without loss to our commitment to Jesus as the Christ, the events of our time call us to enter into dialogue with others around the very principles central to the LDA, the nature of God, the foundations of civil society and a time and space for worship.

Such questions like, "What do we mean when we say God?" are pertinent not only in Egypt, but everywhere. This was a question asked by former priest and Haitian president Jean-Bertrand Aristide in his book, *Eyes of the Heart: Seeking a Path for the Poor in the Age of Globalization*. The question has a different resonance for one growing up in Cité Soleil, Port-au-Prince's largest slum, than for one living in Palm Beach, Florida, USA. But if "God" means

"God," then the term has the same referent whether one is impoverished or wealthy. We can make no excuses for it, but the question of social privilege was and is one of the issues being played out in revolutions of the Middle East where many of the young are impoverished and without employment, or prospect of it. John H. Yoder observes that "The world of the twenty-first century will not be able to back away from having become one world."

An agenda centered on the interplay of the fourth commandment, linchpin of the Ten Commandments, with the nine that define theological and social identity provides the lens and means for formation for life in the 21st century. Sabbath—and the Christian Sunday—either serves that discussion or is made impertinent or trivialized by it.

The next LDA conference, slated for Fall 2011 in Nashville, will ask us to take up the question of what we mean by "God." It opens us up to theological reflection. Far from being abstract, theology is the conscience of the church. It deals with the real thing, whatever our social status, race, or gender might be. It is a tool for learning and an instrument of understanding, not the merit badge of the privileged and learned. Everyone can become theologically literate in some sense, because everyone is a theologian as he or she tries to find his or her place in the world and make sense of it. Catholic and ecumenical in scope, evangelical and pastoral in intent, theology is shaped not only by Scripture and church tradition but by the kinds of questions given shape in Tahrir Square, Cité Soleil and Palm Beach.

Good theology brings this search close to us, makes it palpable and vivid, through narrative and story. This is why we resonate with C. S. Lewis's *Chronicles of Narnia*, J. R. R. Tolkien's *Lord of the Rings*. It is what makes Fyodor Dostoyevsky's *Brothers Karamazov* and the parables of Jesus current literature for theological literacy. Good theology is known by its fruit. It is that which takes us to a deeper engagement with life, rather than escapism. It is realistic, not egoistic. It is to this that Sunday as Sabbath, the Lord's Day, calls us. ■

Rodney L. Petersen is executive director of the Boston Theological Institute since moving to the Boston area from Switzerland in 1990 and co-executive director of the Lord's Day Alliance since 2008. In addition to his work with the BTI, he teaches in both the member schools and overseas in the areas of history and ethics, currently focusing on issues of religion and conflict.



The second National Festival of Young Preachers drew 126 young adults to Louisville, Kentucky, to preach sermons on The Ten Commandments. A few days

later I received this note from one of them:

Shaping the Future with Sabbath Preaching

By **Dwight A. Moody**

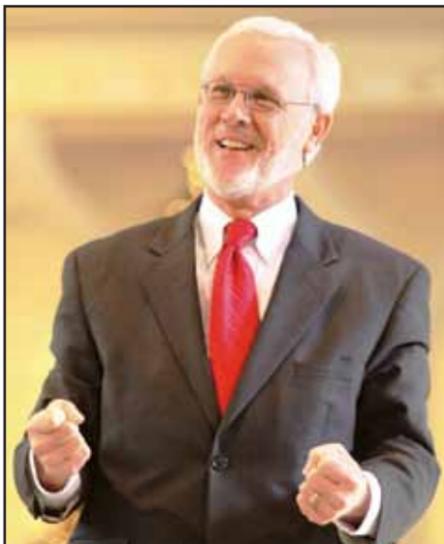
“I just wanted to tell you how much this festival changed me. I’m preaching at one of our revival services at my church, and I am going to be a lay reader on our Sunday morning service. Also I was invited to speak at a leadership conference about my experience at the Festival of Young Preachers and share with other people how it changed me, and how being a leader influenced me. I just thought I would share that with you since this Festival made a very large and amazing impact on my life. I want to thank you for creating such a thing for people like me, 15 years old, to have this opportunity. I definitely can’t wait until next year!”



Laura Gerstl



Cordelia Addington, with mentor Adam Fisher, at the 2011 National Festival of Young Preachers.



Dwight A. Moody, Founder and President, Academy of Preachers

The National Festival is an initiative of the Academy of Preachers, the only organization in the country whose sole purpose is to “identify, network, support, and inspire young people in their call to gospel preaching.”

The Lord’s Day Alliance is one of the 50 Founding Partners and one of only eight of that network to make a financial contribution to the work of the Academy. Furthermore, it was, in fact, conversations with LDA co-directors Rodney Petersen and Tim Norton that gave decisive shape to the 2011 National Festival.

“How can we engage this younger generation of preachers in conversation about Sabbath?” they asked. “How can we introduce them to the mission of the Lord’s Day Alliance?”

Out of those questions came The Ten Commandments as the preaching theme for the 2011 National Festival. And during the months leading up to the Festival we promoted the Lowndes Sermon Competition, encouraging our young preachers to take the fourth commandment as their preaching theme.

Would you believe that more of these young preachers took Sabbath as their preaching text than all other Commandments combined? Others spoke on the Commandments as a whole, and many approached the Commandments through the life and teaching of Jesus. But it was the Sabbath preaching that dominated the Festival.

“The Sabbath is when we pretend what the new heaven and earth might look like,” asserted Kate Hanch, a student at Central Baptist Seminary in Kansas City.

Laura Gerstl, a student at Lutheran School of Theology in Chicago, took the story of Jesus healing the woman on the Sabbath. “The woman had been ill for 18 years,” she said, then asked, “why couldn’t Jesus wait one more day?”

“Sabbath saved my marriage,” confessed John Jay Alvero of Duke Divinity School. “Sabbath saved my ministry.” He then described the weekly rituals he and his wife have anticipating the Sabbath, including the voice message she once left, singing, “Tomorrow, the Sabbath, it’s only a day away.”

It is my judgment that the Sabbath preaching at the National Festival of Young Preachers was easily the most compelling and substantive sermonizing of the entire event. It illustrates the potential of collaboration between the Academy of Preachers and the Lord’s Day Alliance. Let us imagine what future might arise out of our partnership in gospel work. ■

For information about the Academy of Preachers, and its National Festival of Preaching, see www.academyofpreachers.net or call (502) 245-9793 ex. 123.

Sabbath: A Day of Celebration

For Christians, the Lord’s Day is a weekly celebration of the resurrection of Jesus Christ, Lord of the Sabbath. In the power of the resurrection we claim newness of life. In the power of the resurrection we have victory over sin. In the resurrection of Jesus Christ, we gain assurance of our own resurrection.

If there is no resurrection of the dead our faith is futile and we are still in our sins. But Christ has been raised, so the dead are also raised. We celebrate that Christ is the first fruit of them who sleep. We celebrate that one day there will be no more suffering, no more struggling over sin, no more death.

This is wonderful news. Christ is risen. Christ is risen. Christ is risen. He is risen, indeed. This Sunday, every Sunday, live and serve and worship the Risen Lord.

God’s richest blessings,

Brian W. Hanse

Brian W. Hanse, Immediate Past President
The Lord’s Day Alliance of the United States



Brian W. Hanse is a partner in the Wayne, New Jersey law firm of Hanse & Hanse. Since 1988, Brian has helped families with the settlement of trusts and estates. A graduate of Calvin College (B.A.), Cornell University (M.B.A.), Seton Hall Law School (J.D.) he holds leadership positions in his local Christian school and men’s ministry. Brian and his wife, Kathy, reside in northern New Jersey with their sons Kevin, Henry, and Jason. The Hanses are members of Pompton Plains Reformed Bible Church.



*Join ‘Friends of the LDA’ today:
See how much \$25 can do*

Over the past three years the Lord’s Day Alliance has offered new, highly relevant conferences at Boston University, Wheaton College, and Fuller Theological Seminary; continued its acclaimed Lowndes Sermon Competition; formed new partnerships with organizations like the Boston Theological Institute and the Academy of Preachers; and, continued to produce *Sunday* magazine.

All of these things—and many more like them that we hope to offer—take money to build, launch and sustain.

So, we ask for your financial support by becoming a founding member of the ‘Friends of the LDA’ in return for your gift of \$25 or more. With your gifts of support we can continue this important ministry and expand beyond what is currently planned.

Please send your contribution today, in any amount, using the postage-paid envelope that is inserted into this issue of *Sunday*.

Thank you.

The Lord’s Day Alliance Board of Managers

Note: Those able to give at the level of \$25 per month (\$300 per year) will be recognized as members of the Board of Managers Circle.

The Academy of Preachers would like to thank the Lord's Day Alliance for its partnership and support of the 2011 National Festival of Young Preachers. The theme of this year's Festival was the Ten Commandments, and over twenty participants chose to preach on the significance of the Fourth Commandment.

**We hope this is the first of many collaborations
with the Alliance to proclaim the hopeful,
life-giving message of the Sabbath.**



**Remember the
Sabbath day,
keep it holy.** (Exodus 20:8)

www.academyofpreachers.net

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