



Amata Miller, IHM is an economist who teaches the economics of social issues at the College of St. Catherine in St. Paul, MN where she also directs the Myser Initiative on Catholic Identity.

## Economics of War

Amata Miller

In his 1968 book, *The Economics of Crisis: War, Politics and the Dollar*, Eliot Janeway wrote presciently: “The era of alternating periods of war and peace is over. A new era of war in peace is unfolding instead.” Noting that the “formal distinction between emergency and normalcy” is gone, he detailed this reality’s historic evolution in the U.S. Recent global realities vividly bear out this bloody truth and the role our nation plays in it.

In the 1990s, political scientists debated whether the new millennium would be a time of peaceful integration or one of violent eruptions of old enmities and tribal warfare. We have already seen wars and violence in Bosnia, Rwanda, Liberia, Ivory Coast, Darfur, Afghanistan, Iraq, Lebanon, Palestine, Israel, Sri Lanka, Haiti, Uganda, and the list goes on and on. Violence is the accepted way to settle conflicts. The term “failed state”

has entered our vocabulary. (It is good to note, parenthetically, that though he did not prevail, global citizen Robert Muller saw a faint hope in the pre-Iraq War

debates, observing that for the first time, the world was discussing whether war was the way to resolve conflict.)

The U.S. helps perpetuate the cycle. Answering militarily the question of what kind of role the nation would play in the world, political and corporate leaders, apparently with the assent of the people (at least until the recent election), have fostered a culture of violence. Playing on the devotion to individual rights to bear arms, state after state has enacted laws according to National Rifle Association (NRA) well-advertised priorities. Our children spend hours playing increasingly violently realistic video games, and killing has become a rite of passage for



© Mike Hastie

Medevac Helicopter

young people in gangs. Evidence of abuse of children and the elderly is increasingly documented by the media. Sports commentators report growing demand for violent confrontations to attract event goers. Little wonder that this thirst for violence is expressed in the policies of the nation and in the kinds of goods

and services our corporations produce in response to consumer demand. With this culture, it is not surprising that our nation is using the opportunity created by its period of dominance as the world’s sole superpower to foster violence instead of peace.

*Widespread misunderstanding of the effects of war on the economy of a nation also contributes to the culture of violence, whether consciously or not.*

Widespread misunderstanding of the effects of war on the economy of a nation also contributes to the culture of violence, whether consciously or not. The basic concept of “opportunity cost,” what alternatives are given up in the choice of a course of action, does not seem to be part of the economic calculus in our individualistic culture. The diversion of the resources of a nation into military uses is in reality sacrifice of human needs, such as education and health care, in rich as well as poor countries. And when basic human needs are not being met, the human economic cost is even more severe. In all cases, the economic trade-off between war and human needs is very real.

Another piece of economic

misunderstanding about the economics of war relates to the role of spending by the government as part of the total spending in the economy. Based on World War II experience, many U.S. citizens believe that war is good for the economy because it helps keep everyone

employed and causes economic growth. This is not true. In reality, economic growth occurs when there is enough political will to foster public spending in ways and total amount large enough to generate jobs and income for everyone. But in U.S. society, national defense spending is the only category in which people will allow enough public spending, in conjunction with private demand by households and businesses, to keep everyone at work. So the argument that war is necessary for the economy still has political power in the USA and stands behind the

current self-defeating escalation of military budgets. In reality, as Janeway demonstrated, until Vietnam, the economy of the USA grew in every war, but no more.

Though the environmental costs of human activity are only now becoming part of the economic calculus, they are all too real. Renewed escalation of nuclear weapons production by the USA and others, as a tool of national status (as well as, one hopes, deterrence) threatens ecological annihilation. The culture of violence has bred the real possibility that now humankind can destroy

Earth which sustains life. Though the U.S. has been spared, destructive effects of weapons of war such

financial capital has grown. Hence the excesses of corporate power evident in sweatshops, pollution generation, exploitative extraction of national resources as well as in production of products that kill. The annual \$1,000 billion arms trade yields riches for its

corporate purveyors led by those from the USA, Russia and France. The Center for Defense Information reports that each year 8 million weapons and 10 to 14 billion rounds of ammunition are manufactured—enough weapons to arm one in every ten people in the world and enough ammunition to shoot every person in the world twice.

In addition, the deficit spending of the U.S., as well as the loss of its moral authority in the world, has contributed to the chaos by weakening the nation expected to be the superpower until another emerges. Breaking the cycle of violence is an imperative—for many reasons. As a world, we are quite literally in an untenable situation now—economically—as well as environmentally, politically, culturally and morally.

Our task—to act in hope in the spirit of Taizé's former abbot, Roger Schutz: "During the darkest periods of history, quite often a small number of men and women... have been able to reverse the course of historical evolutions. This was only possible because they hoped beyond all hope." May we have such hope, and may hope be the foundation of our actions for peace. ~

*As a world, we are quite literally in an untenable situation now—economically—as well as environmentally, politically, culturally and morally.*

as landmines and cluster bombs continue to ravage land in war-torn countries, making it useless for necessary agricultural purposes as well as dangerous to human life for decades.

At the end of his presidency, Eisenhower first warned the nation against letting the military-industrial linkages lead the nation into foolish choices. In ensuing years, writers have documented the increasing linkages between the military, military contractors and Congressional committees charged with overseeing national defense needs, calling it an "iron triangle." Since the 1980's, political bias in industrial nations has favored wealth and big business, especially in the USA. National policy has been shaped by this. In an era of globaliza-



*Arlington National Cemetery*

tion, corporate accountability to the common good of the home country has been further weakened as the power of speculative

***Catholic Social Teaching (CST):***  
***“Peace must be born of mutual trust between nations rather than imposed on them through fear of one another’s weapons.”***  
*—Gaudium et Spes, Second Vatican Council*

# Envisioning An Economy of Peace

Nicholas Mele

Without a vision, moving toward an economy of peace is difficult. We have no full models for an economy of peace, but there are partial realizations and hints of what an economy of peace might look like from which

to build a picture of a U.S. economy of peace. Costa Rica, for example, abolished its army in 1949 and continues without one. Tokugawa Japan gave up guns for two centuries, rearming after Commodore Perry “opened” Japan in the middle of the 19<sup>th</sup> century. Article 9 of contemporary Japan’s constitution renounces war forever in the name of the Japanese people.

For the U.S., a first step toward a demilitarized economy would be to destroy existing stockpiles of nuclear weapons and halt development of new weapons and the National Missile Defense. The nuclear arsenal is costly to maintain and unusable against terrorist threats. It is difficult to know exactly how much of the Pentagon budget should be attributed to nuclear weapons costs, but any reasonable estimate amounts to tens of billions of dollars; abolishing just the National Missile Defense, better known during the Reagan Administration as “star wars,” would save \$11 billion this year. For fiscal year 2007, the Department of Energy requested \$9.3 billion for the National Nuclear Security Administration, which safeguards

“retired” nuclear warheads. Savings of this magnitude could be used to pay down the national debt, increase foreign economic assistance and restore cuts made to domestic programs.

Reduction of our nuclear arsenal is a treaty obligation—both the National Missile Defense and development of new nuclear weapons are violations of treaties in force. A return to conformity with multilateral arms control agreements would reduce tensions around

the world and thereby reduce the rationale for at least some U.S. military spending. It is important to note that over the decades since the early 1960s, bilateral and multilateral arms control treaties have not only slowed the spread of nuclear weapons, but also resulted in real cuts in the nuclear arsenals of the U.S. and Russia.

North Korea, for one, has repeatedly asked for assurances the U.S. will not initiate a preemptive strike. Diplomacy has often been more effective than military action at resolving differences and preventing the spread of conflicts. In the late 1980s, then Costa Rican President Oscar Arias Sanchez, after first intervening to halt the activities in his country of the U.S.-backed Contras, negotiated with the presidents of El Salvador, Guatemala, Honduras and Nicaragua to end long-lasting civil unrest in those countries. Real progress in the Middle East began when Jimmy Carter brought the leaders of Israel and Egypt together at Camp David. Sheikh Hassina, former Prime Minister of Bangladesh, has observed that wars truly end when the parties to the conflict negotiate their differences.

Diplomacy costs little in comparison with military spending: For the current fiscal year, the Department of State Authorization totals about \$10 billion. The fiscal 2007 Defense budget, not including the costs of war in Iraq



Nicholas Mele, a retired U.S. diplomat, is currently International Communications Director for Nonviolent Peaceforce. [www.nonviolentpeaceforce.org](http://www.nonviolentpeaceforce.org)

*Reduced military spending will free up resources to revitalize our economy by rebuilding manufacturing technology and retooling assembly lines now producing weapons systems.*

## TREATIES VIOLATED OR DISREGARDED BY U.S.

- **Nuclear Non-Proliferation Treaty (NPT)**—signed 1968, extended indefinitely in 1995
- **Comprehensive Test Ban Treaty of 1996**—indefinite duration
- **Strategic Arms Reduction Treaty (START I)**—signed in 1991 and extended to 2009
- **Outer Space Treaty of 1967**—indefinite duration

Returning to compliance with arms control treaties the U.S. has either disregarded unilaterally or simply violated would also, by signaling a retreat from aggressive unilateralism, improve relations with allies, neutral states and possibly even some rogue states.

and Afghanistan, totals about \$440 billion. Much of that impressive figure is spent not on the women and men who fight wars but on weapons systems.

The Congressional Budget Office, in a study done early in the Bush Administration, found

that every \$10 billion spent on weapons generates 40,000 fewer jobs than the same amount spent on civilian programs. Some of the savings from reduced military spending, could be spent on re-

***CST: “War and preparations for war are the major enemy of the healthy development of peoples.”***

*—Sollicitudo Rei Socialis,  
Pope John Paul II*

training defense industry workers to work on environmental clean up, infrastructure repair and similar endeavors. Some writers have suggested using military units for reforestation, deconstruction of some dams and other earth-friendly public works projects. The 2004-5 tsunami relief effort in Banda Aceh, Indonesia, demonstrated that military transport and organizational abilities can play an important role in delivering emergency help in the aftermath of natural disasters, work that saves lives and generates good will. Furthermore, about 30 percent of U.S. durable goods output is for the military. Reduced military spending will free up resources to revitalize our economy by rebuilding manufacturing technology and retooling assembly lines now producing weapons systems.

How would the U.S. defend itself if we abolish our nuclear arsenal and reduce military spending? History again offers some pointers. In 1968, when invading Warsaw Pact military units brought an end to Czechoslovakia’s “Prague Spring,” leaders used all available media to deny that they had

invited the armed intervention; citizens used simple methods like switching road signs to slow down the invaders. This prompted renewed government interest in nonviolent defense techniques in many countries, including ours. More recently, the newly independent states of Estonia, Latvia and Lithuania used nonviolent techniques (elaborated by Gene Sharp in his book *Civilian-based Defense*) as they separated from the disintegrating Soviet Union in the early 1990s and planned for possible Soviet efforts to retain control.

Civilian-based defense, which has attracted considerable attention from policy makers in this country as well as abroad, is one aspect of a peaceful economic and social order. Sharp’s books have been translated into many languages and used around the world, not only for defense planning but also for empowering reform movements and societal change. *Otpor*, the civil society organization which used nonviolence to restore democracy to Yugoslavia and unseat

interventions have seemed the only possible response to genocide or humanitarian crises brought on by civil war or anarchy, but experiences with military peacekeeping in some situations have convinced many world leaders that non-military intervention methods may be more effective as well as less costly. Currently, organizations like Christian Peacemaker Teams, Peace Brigades International and Nonviolent Peaceforce bring nonviolent techniques and tactics to conflict intervention, opening up an alternative to expensive military peacekeeping missions. Such work has been endorsed by outgoing UN Secretary General Kofi Annan, former commanders of military peacekeeping missions, and Nobel Laureates including Oscar Arias Sanchez. Small teams of people trained in nonviolent peacekeeping have saved lives and supported grass roots peacemakers in conflicts from Colombia to Sri Lanka, Guatemala to the Philippines. In Sri Lanka, Nonviolent Peaceforce teams have helped protect children from being forced

to become soldiers, made it possible for thousands fleeing violence to return to their homes, and helped many others gain access to needed humanitarian resources.

It will probably be decades before a nation the size of the U.S. completely disarms, but we can take the first steps now, by honoring commitments to reduce our nuclear arsenal, institutionalizing nonviolent options through creation of a Department of Peace and peace academy, and increasing our awareness of the benefits of cooperation and nonviolence as we envision a peaceable democracy here and now. ~

*It will probably be decades before a nation the size of the U.S. completely disarms, but we can take the first steps now...*

dictator Slobodan Milosevic, used Sharp’s work as key elements of its successful campaign. Nonviolent action is most familiar in social change movements like Gandhi’s campaigns for Indian independence and the U.S. civil rights movement. The work done by Gene Sharp and many others has also been applied to intervene in conflicts in and between countries.

There are times when military

# Families With Skin In The Game

Arthur Ruger

We see all around us vehicles bearing ribbon-shaped colored magnets suggesting patriotic interaction with military personnel and their families. These magnets require practically no effort or expense to obtain but apparently allow a satisfying and guilt-free return to TV clickers, car races, ball games, and theaters. Sadly, unlike human beings, magnets can be obtained cheaply and displayed in apathy as an action taken to ameliorate personal shame. You can't make casual displays or references regarding real people.

I'm a father, grandfather and military veteran, still employed full-time and married to a mother who quit her job shortly after the invasion of Iraq. Intuitively, she knew she would have to enter into a foreign world of political activism to help protect and care for our daughter and grandchildren, young people left behind when our son-in-law marched off to fulfill his "war-ful" duty.

During the Viet Nam era, our communications technology was nothing compared to what it is



Father reunited with his family

now. The agony back then in not hearing from children, spouses or lovers overseas seems almost merciful compared with the liv-

ing hell nowadays of bracing one's heart and soul for news of beloved soldiers:

- coping with horrific images generated by a sober-eyed American broadcaster speaking nightly of war from a safe and controlled studio environment to the spouses, children and parents of real flesh-and-blood soldiers;

deified icons (mortal and abstract) that we seem to worship most.

Having skin in the military game is never abstract. Nor should it be abstract to those who don't have that skin in the game. For every visit to and vision of an injured and suffering soldier in a military hospital, there ought to be visions of and visits to those loved ones dear to that soldier. In a time

*The economy of war is that which most depletes and vanquishes the economy of spirit on a global basis.*

- coping with the sudden termination of online emails or an abrupt end to cell phone conversations without knowing whether the silence is due to military security or a very real loss of one's human treasure.

The economy of war is never lucrative for a soldier and his family. "In God We Trust" becomes, for many families, the last and only resort of the powerless. The economy of war is that which most depletes and vanquishes the economy of spirit on a global basis.

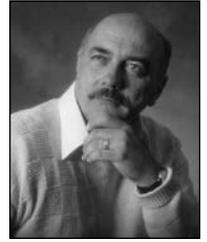
Mark Twain expressed the fundamental truth about this in a way that remains unrivaled to this day. In his time, he objected to pretenses at war that were in truth excuses in the worship of economic greed and a spiritual betrayal of our national flesh and blood. ([www.libertystory.net/LS-DOCTWAINWARPRAYER.htm](http://www.libertystory.net/LS-DOCTWAINWARPRAYER.htm)) Nowadays more than ever, American families attempt to live and prosper in a republic whose primary capitalist foundation of consumerism is in fact THE religion most actively practiced—complete with

of war, the moral imperative does not depart, disappear or tolerate spiritual apathy.

Rejecting apathy begins with walking out of churches, synagogues and homes in search of families at risk of losing loved ones.

***CST: "Excessive economic, social and cultural inequalities among peoples arouse tensions and conflicts, and are a danger to peace."***  
—*Populorum Progressio, Pope Paul VI*

Rejecting apathy means recognition of the vast, expansive and all-encompassing trauma of war that demands that communities and congregations speak out. Rejecting apathy means that the issue of war and its impact must be taken personally to leaders and legislators. And, above all, rejecting apathy means putting away our material and mental distractions, getting out in the actual garden to pull weeds, fortify fences and nourish the very essence of why we have gardens in the first place. ~



Arthur Ruger is a father, grandfather and military veteran. He is active in the Washington State Chapter of *Military Families Speak Out*.



Dr. Simona Sharoni is a feminist scholar, therapist and activist. She is currently launching a new project titled: *Healing the Wounds of War*. [www.simonasharoni.com](http://www.simonasharoni.com)

# The Human Cost of War: Reflections on Trauma & Healing

Dr. Simona Sharoni

It is impossible to put a dollar sign on the human cost of war. Figures alone cannot tell the heart-breaking stories of women, men, and children traumatized by war. Surviving a war is often the most traumatic experience in a person's life. There are also post-traumatic effects for individuals and families. In the United States, military deployment and participation in war has impacted the lives of veterans and their families in a myriad of ways. There are statistics showing a dramatic escalation of domestic violence among military families, especially upon the return of a soldier from the battlefield. There has also been a steep increase in the divorce rates among military families.

I have been listening to soldiers' stories, with particular attention to

the stories of soldiers who have refused to fight. U.S. soldiers who refuse to serve in Iraq because they do not want to participate in the destruction and oppression of people, engage in an act of resistance against U.S. foreign policy and an act of solidarity with the Iraqi people and with the global peace and justice movement. By disassociating themselves from their state's policies, they restore their agency as individuals and reclaim their humanity. By placing their values as individual human beings above the call of the military, they challenge the logic of war. In refusing to fight a war, they call attention to the human costs of war.

Veterans of war who have sought healing from the wounds of war offer inspiring personal accounts about healing with guilt and

pain, forgiveness, peace, and hope. A necessary part of healing is to let veterans speak, to give them space to honestly confront the past, and to provide a supportive community that carries its share of the pain and guilt. In the foreword to a book, titled *Hell, Healing and Resistance: Veterans Speak*, Buddhist monk Thich Nhat Hanh suggests that veterans' healing and involvement in reconciliation efforts has a transformative potential for a nation as a whole. He contends that: "Veterans are the light at the tip of the candle, illuminating the way for the whole nation. If veterans can achieve awareness, transformation, understanding, and peace, they can share with the rest of society the realities of war. And they can teach us to make peace with ourselves and each other." ~



Mike Hastie, the son of a career Army officer, grew up on military bases. After serving in the U.S. Army in Vietnam, he pursued a career in nursing and photojournalism.

## The Healing of a Veteran

Mike Hastie

I served as a medic in the U.S. Army. From 1970 to 1971, I was stationed in the Central Highlands of Vietnam. I witnessed the last months of American involvement in Vietnam: not only casualties flown in from the field, but also homicides, suicides, heroin addiction, and racial attacks within my own unit.

When I came back from Vietnam, I felt like I was in an emotional whiteout, with no direction

home. The most severe injury I sustained was Post Traumatic Stress Disorder (PTSD)—depression, insomnia, memory loss, panic attacks, and profound fear every waking moment of the day. I was hospitalized for suicidal ideation, had to leave my career in nursing

because of an inability to concentrate, and lost two marriages.

Thanks to medication and therapy, I am on a journey of healing. The greatest healing comes

from seeing how my experience can help other veterans survive. Every time I speak to others about my recovery from PTSD, I experience less fear. Showing kindness to another vet, and allowing him or her to tell their story, is the greatest gift I can give. I simply allow them to speak and feel, without judgment. I can almost always relate to them, and through this connection, vets feel validated. There is so much healing in the validation. Making this emotional connection always leads to greater trust. If I can help someone get through a difficult period in their life, then my life has meaning. And that is really what we are looking for—meaning. ~



# We Have Met the Enemy, and He is Us

Gretchen Gundrum, Ph.D.

*“Love your enemies,” he says. “Why?” I ask. “I don’t want to. They’re enemies. That means not only do I NOT like them, they can do me harm.” He seems undeterred, however, and certainly unconvinced.*

Jesus confounds us even more when he adds, “Do good to those who persecute you.” These are hard sayings. But perhaps the work of psychoanalyst C.G. Jung, writing about 2000 years after Jesus, can shed some light on this subject.

For Jung, each of us has a *shadow* side to our personality. It consists of aspects that have been repressed in the unconscious, parts of ourselves we have disowned or never even discovered.

---

*...each of us has a shadow side to our personality. It consists of aspects that have been repressed in the unconscious, parts of ourselves that we have disowned or never even discovered.*

---

When we were young, perhaps a teacher told us we were too outspoken. Because pleasing the teacher was important, we censored part of ourselves. We became quiet and shy so we wouldn’t be criticized. Unselfconscious risk-taking and spontaneity became part of our shadow. Or, what if everyone in your family but you is a talented athlete? Then one day, a friend notices that you can draw. You may not be a linebacker but

you’re an artist! Until recognized by someone, this talent remained unknown to you. Undiscovered or repressed aspects—both good and bad—are still part of us, even though we are unaware of them. Jung said that individuation—the process of becoming whole—requires us to befriend our shadow, to embrace all parts of our selves. Jesus also told us to love God with our *whole* heart. When we love God with our *all*, we bring along everything that’s part of us. Wholeness, not perfection, is the proper object of human striving.

In this way, we stand before God authentically, neither better nor worse than we truly are.

Jung cautioned that when we aren’t aware of our shadow, we tend to project it onto others. If I was taught that it was wrong to be angry, I may spend a lot of energy being “too nice.” But I’ll still have anger, and may be especially sensitive to anger in others, while not

able to sense such feelings, even though I deny them to myself.

Unwelcome parts of our personality often seem like enemies to our conscious selves. If we repress the so-called “negative” emotions like anger, sadness, or fear—where do they go? Recently a comedian lost control when heckled by audience members. Upset at being told he wasn’t funny, he retaliated by flinging racial epithets at the hecklers. This was caught on tape. Outrage ensued. The comedian publicly apologized, denying he was a racist. But his actions

belied his denial. Jung theorized that if we can see something in others—whether good or bad—we also have it in ourselves. The fact that it exists inside us is what gives us the capacity to see the quality in the other. We may lash out in righteous indignation, blame, or accusation. Our reactions may be excessive to the stimulus—this is the repressed shadow at work,



Gretchen Gundrum is a psychologist and spiritual director in Seattle. She struggles with her shadow and reports that they are learning to become friends.

***CST: “The transformation of social structures begins with and is always accompanied by a conversion of the heart. As disciples of Christ each of us is called to a deep personal conversion and to “action on behalf of justice and participation in the transformation of the world.”***

*—Economic Justice for All, U.S. Bishops*

experiencing my own. The anger and resentment I carry will be projected onto others. They will be

ambushing and blind-siding us when we are least aware. Another saying of Jesus comes to mind: *Let*

*the one who is without sin cast the first stone.*

People who live with us can tell us a lot about our shadow. Have you ever felt unjustly criticized? The person who leveled the criticism may also feel like an enemy. However, if we can sit with the criticism for awhile, we can often see the kernel of truth in the

*In telling us to love our enemies, Jesus invites us to withdraw our projections from others, to look deep within our selves for inner enemies.*

critique. And this is why I think Jesus says, "Love your enemies." They have something to tell us; something to teach us. Detaching from the sting that criticism assaults the ego with, allows us to move to a place of self-acceptance. It brings us to a place of peace

within ourselves.

The shadow concept applies to groups, institutions, and countries, too. Why do nations scapegoat each other? Why does there always have to be enemies? This struck me forcibly after 9/11. Yes, it was shocking and tragic that our country was attacked, and by people who lived among us. It

was unprovoked, unjust! Most of us have never felt so vulnerable. Yet, I wonder what would have happened if we, as a nation, could have reflected about what there is about us that made others want to hurt us?

Perhaps the idea of the shadow can help provide an answer.

Fear is a common shadow quality. We fear what we don't understand, and project it onto others. What keeps us from facing our fear? What do our enemies have to teach us about our American

lifestyle? We think our intentions are good, but they aren't always perceived or received as such. What would it be like to face the shadow of the United States of America? This is new territory for many of us. It may be the most important work in today's world. It is, in fact, courageous peace-making.

In telling us to love our enemies, Jesus invites us to withdraw our projections from others, to look deep within our selves for inner enemies. This can be very challenging. Can we see and own our shadow? When we do, we become more conscious; we can make better choices. In withdrawing our projections from others, we carry the cross of our own lives. We will no longer violently impose fear or anger on an outer enemy. We will forestall the need to retaliate.

With God's help, let us begin. ~

***CST: "Peace is founded on truth, built on justice, nurtured and animated by charity and brought into affect under the auspices of freedom."***

*—Pacem in Terris, Pope John XXIII*

#### A SLEEP OF PRISONERS

The human heart can go the lengths of God.  
Dark and cold we may be, but this  
Is no winter now. The frozen misery  
Of centuries breaks, cracks, begins to move;  
The thunder is the thunder of the floes,  
The thaw, the flood, the upstart Spring.  
Thank God our time is now when wrong  
Comes up to face us everywhere,  
Never to leave us till we take

The longest stride of soul [the human] ever took.  
Affairs are now soul size.  
The enterprise  
Is exploration into God.  
Where are you making for? It takes  
So many thousand years to wake,  
But will you wake for pity's sake!

—Christopher Fry

# Meditating for Peace

## *Why do you do this work?*

We are responsible for our lives, for our encounters with the world, for the money we make and the money we pay in taxes. As long as my tax dollars are being used to oppress and kill, I need to know what is happening. The singular gift of humanity is responsibility.

## *What gives you hope to continue doing this work?*

I have a strong feeling that we are all one. If we turn away from our oneness, then we lose ourselves. As long as we continue to be in touch with others, we can maintain our sense of connectedness and our sense of hope.

## *How do you foster that sense of connectedness?*

I have a constant meditation practice. When the U.S. devastated Fallujah, in my meditation I walked down the streets of Fallujah and looked at the results of what we had done. I came upon a young girl. She was about eight years old, and she had just died. I picked her up. I held her. Since that time, the image of this girl has come to me again and again. It's a sense of awareness that helps me feel how connected I am, that keeps my motivation strong about the work we do together.

I include everyone in my meditation. If I send hatred to Bush or Cheney, I am not helping anyone—not them, not us, not the Iraqi people. If I send them prayers and healing,

including them in the circle of life, then my energy is going in the right direction. I include all children in my prayers: the Iraqi children, the Palestinian children, the children

of Darfur, the children of the U.S. engrossed in "Gameboys." All children of the world are our children. ~

*I have a strong feeling  
that we are all one.  
If we turn away from  
our oneness, then  
we lose ourselves.*



Gerri Haynes, a nurse consultant in Kirkland, WA, is active on the board of Physicians for Social Responsibility and recently chaired the national convention of Veterans for Peace.

# Story of a Tax Resister

Ruby Phillips

"Let them protest all they want, as long as they pay their taxes"

—Alexander Haig (Ronald Reagan's chief of staff), 1983

About the time Mr. Haig said these words, I decided to stop contributing to the U.S. government's wars. I became a war tax resister.

One of the spiritual foundations of my life is integrity. I seek to understand, practice and share nonviolence. How could I pay for bombing, prison camps, and war preparation and still maintain integrity with my value of honoring life?

Another tenet of my spiritual life is choice. We always have a choice of where to put our attention, time, resources. I have a choice and a responsibility to

decide whether to "obey orders"—whether from a person, a government, or cultural messages. For me, authentic spiritual authority comes from within.

The way I implement tax resistance is that, as an employee, I

needs and long-term investment in a healthier world. I sleep well at night, knowing my resources are well used.

Conscience-based decisions that involve illegal acts carry risk. In 23 years, the IRS has attempted

to garnish my wages three times. I once quit a job I loved in order to continue to resist war taxes. The IRS emptied my savings account once. I cannot own a house in my own name.

Although tax resistance is a felony, it is rarely prosecuted, possibly because the government prefers to avoid the publicity. On the other hand, war tax resistance generates

community. Friends support my tax resistance in various ways, and the whole ecology works for me. ~

*How could I pay for bombing, prison camps,  
and war preparation and still maintain  
integrity with my value of honoring life?*

choose up to 9 exemptions on my W-4; therefore, federal income tax (the primary source of war funding) is rarely withheld from my wages. Some tax resisters prefer self-employment or other strategies.

I give 10% of my income to organizations that support the well-being of people and our planet, balancing immediate human



Ruby Phillips is a long-time nonviolent activist. She draws spiritual strength from her Buddhist meditation practice and community.

For more information: National War Tax Resistance Coordinating Committee, [www.nwtrcc.org](http://www.nwtrcc.org)



## Women's Justice Circles

**Spokane:** St. Margaret's Shelter, addressing street safety issues in the neighborhood, petitioned the Transit Authority for a new bus stop and won!

**Wenatchee:** WJC participants collaborated with the region's Breast and Cervical Health Program to implement their vision of going door-to-door distributing information in Spanish about the State's free women's health exam and mammogram program. The women are organizing to secure funding at the state level in the DSHS budget for a navigation of services program.

**Join a Circle this winter and spring to create change:**

**English:** Tacoma, Seattle, Spokane

**Spanish:** Mount Vernon, Seattle, Shelton, Tacoma, Woodland

## May She Live in Peace With God!

With gratitude to **Kay Keyes** and her family for requesting that donations in Kay's memory be given to the Intercommunity Peace and Justice Center. We are honored to be gifted by this woman of justice and charity, who was wife, mother, friend, teacher and Franciscan.



## Let the Healing Begin

Voices in Wartime and Soldier's Heart present music to benefit the work of healing the wounds of war at The Triple Door Theater, 216 Union Street, Seattle, WA.

January 25th, 7:30pm—Tickets \$25 at 206.838.4333

## *Personal Safety Nets: Getting Ready for Life's Inevitable Changes and Challenges*

**By Dr. John W. Gibson & Judy Pigott**

From their experience, expertise and compassion, the authors tell stories of real people with real problems, and provide tools for how to create and be part of a trusted, supportive personal safety net and care-share team throughout life, especially in time of need.



Information on ordering the book and on workshops at [www.safetynetsunlimited.com](http://www.safetynetsunlimited.com)

## Northwest Coalition for Responsible Investment: Hope is a Global Currency

It began in 1977 with a simple \$27 loan. After witnessing the cycle of poverty that kept many poor women enslaved to high-interest loan sharks in Bangladesh, Dr. Muhammad Yunus lent money to 42 women so they could purchase bamboo to make and sell stools. In a short time, the women were able to repay the loans while continuing to support themselves and their families. With that initial success, the seeds of the Grameen Bank and the concept of microcredit were planted.



The Grameen Bank is now a \$2.5 billion banking enterprise in Bangladesh, while the microcredit model has spread to over 50 countries. Ever optimistic, Yunus travels the world spreading the belief that poverty can be eliminated: His efforts prove that hope is a global currency.

The 2006 Nobel Peace Prize was awarded to Muhammad Yunus and Grameen Bank "for their efforts to create economic and social development from below. Lasting peace cannot be achieved unless large population groups find ways in which to break out of poverty. Microcredit is one such means. Development from below also serves to

advance democracy and human rights."

## The March 27th Northwest Coalition for Responsible Investment meeting will feature representatives from:

**Global Partnerships**, a Northwest microcredit organization that envisions a world without poverty. Currently only 10% of the people living in poverty have access to microcredit. Gary Mulhair will talk about Global Partnerships' work in Central America and how socially motivated investors can become involved with microlending.

**Oikocredit** believes that poor people can build themselves a better life, if only given credit. Terry Provance will discuss how Oikocredit finances microcredit organizations and grassroots initiatives in 32 countries.

If you would like to join the NWCRI Board for their meeting on microfinance on March 27th at 10:00 am, call Sister Judy, 206.223.1138.

# peace & justice center

## IPJC Presents David Korten

*Choose life so that you and your descendants may live.*

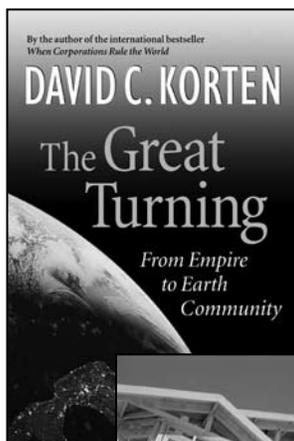
—Deut. 30:19

### ***The Great Turning: From Empire to Earth Community***

**March 13, 7-9 pm  
Seattle University, Pigott Auditorium**

Free-will offering

In *The Great Turning*, Korten shows how Empire, which has always resulted in misery for the many and fortune for the few, now threatens the future of humanity and the planet. He offers a blueprint for a spiritual and social revolution that will create a world that is life-centered and sustainable.



## Housing Crisis Pamphlet

**Information, Analysis, Reflection and Steps for Action**—IPJC collaborated with Intercommunity Mercy Housing to create an educational pamphlet that includes:

- ✦ Stories of Hope
- ✦ Action Possibilities
- ✦ Prayer & Ritual
- ✦ Justice Issues
- ✦ Root Causes of the Crisis
- ✦ Reflection Questions

Pamphlets are available for sale and bulk discounts offered. Contact IPJC, 206.223.1138 or [ipjc@ipjc.org](mailto:ipjc@ipjc.org)

## NEW PARENTING FOR PEACE AND JUSTICE GROUPS

Winter groups for parents with young children are meeting at:   ▪ St. Joseph Parish, Seattle   ▪ St. Joseph Parish, Wenatchee

Sessions include: peace, simple living, environment, diversity and global awareness. If you would like to begin a group, call IPJC at 206.223.1138.

## “Gratitude is the Memory of the Heart”

—Jean Baptiste Massieu

We are grateful for all who:

- ♥ Pray for the ministry of IPJC
- ♥ Donated to our Annual Appeal
- ♥ Designated IPJC to receive your United Way pledge

## Join Us for Church Advocacy Day

**Seeking Justice: Together on a Journey of Hope**

**Olympia: February 22, 2007**

10:00 am—3:00 pm

- Legislative Briefings
- Appointments with our legislators
- Contact us ASAP to join us for the day  
206.223.1138 or [ipjc@ipjc.org](mailto:ipjc@ipjc.org)

## Young Adult Justice Book Group

Our group will begin again on January 24th from 6:30-8:30 at IPJC. Members chose Barack Obama's book, *The Audacity of Hope*, for our winter sessions. Our fall justice action pictured right shows the group writing educational statements and advocacy letters on issues from immigration to climate change. Please contact IPJC to join the discussion with other people in their 20's and 30's—[ipjc@ipjc.org](mailto:ipjc@ipjc.org).



# Prayer for Peace: A Message for Our Day

Music suggestions for opening and closing: *Peace is Flowing Like a River, Prayer of St. Francis, Let There Be Peace*

## Introduction

Almost 40 years ago, in the last Sunday sermon that he preached, Dr. Martin Luther King, Jr. made a passionate plea for peace.

## Reading

We must find an alternative to war and bloodshed. Anyone who feels...that war can solve the social problems facing [humankind] is sleeping through a revolution. President Kennedy said on one occasion, "[Humankind] must put an end to war or war will put an end to [humankind]." The world must hear this. I pray God that America will hear this before it is too late...It is no longer a choice, my friends, between violence and nonviolence. It is either nonviolence or nonexistence, and the alternative to disarmament...to a greater suspension of nuclear tests...to strengthening the United Nations, and thereby disarming the whole world may well be a civilization plunged into the abyss of annihilation.... This is why I felt the need of raising my voice...and working wherever I am to arouse the conscience of our nation...

—March 31, 1968



## Quiet Reflection

- Do I see alternatives to war?
- If so, what are they?
- How am I raising my voice for peace?

## Sharing

I am raising my voice for peace by...

## Litany

Leader: We affirm the Dream to stand on the side of racial and economic justice and equality in our foreign and domestic policies.

Response: We Affirm the Dream!

Leader: We affirm the Dream to transition from nation-state thinking to an overriding loyalty to humanity as a whole. **R.**

Leader: We affirm the Dream to reduce weapons of mass destruction and reverse the expansion of our military budget; to shift from an arms race to a peace race. **R.**

Leader: We affirm the Dream to study and experiment with nonviolence in every field of human conflict, including as an alternative to war. **R.**

Let us pray:

God of peace, you have blessed us on our journey to peace with people who have shown us the way to peace—Jesus, Dr. Martin Luther King, Jr., Eleanor Roosevelt, Mother Teresa, and all those women and men who work for peace and dream of that day when swords will become plowshares, and spears will become sickles; when nation will not lift sword against nation, and there will be no more training for war. We pray for the safety and peace of all those who live in war-torn countries, for the men and women in military service, and for wisdom for leaders. Be with us as we raise our voices for peace in our day. Amen!

*Additional Resource:*

*Faithful Security: National Religious Partnership on the Nuclear Weapons Danger—[www.faithfulsecurity.org](http://www.faithfulsecurity.org)*

*A Matter of Spirit* is a publication of the **Intercommunity Peace & Justice Center**

## SPONSORING COMMUNITIES

Adrian Dominican Sisters  
Oregon Province Jesuits  
Sisters of the Holy Names of Jesus and Mary, U.S. Ontario Province  
Sisters of Providence, Mother Joseph Province  
Sisters of St Francis of Philadelphia  
Sisters of St Joseph of Peace, Western Province  
Tacoma Dominicans

## AFFILIATE COMMUNITIES

Benedictine Sisters of Cottonwood, Idaho  
Benedictine Sisters of Lacey  
Benedictine Sisters of Mt. Angel  
Religious of the Sacred Heart  
Sinsinawa Dominicans  
Sisters of Charity of the Blessed Virgin Mary  
Sisters of the Holy Names of Jesus and Mary of Oregon  
Sisters of St. Joseph of Carondelet  
Sisters of St. Mary of Oregon  
Ursuline Sisters of the Roman Union

## EDITORIAL BOARD

Judy Byron, OP  
Daniel Eiben  
Gretchen Gundrum, PhD  
Linda Haydock, SNJM  
Pat Higgins  
Nicholas Mele  
Beth Taylor, CSJP  
Roger Yockey, SFO

**Editor:** Jean Anton

**Layout:** Michael Schwindeller

## Intercommunity Peace & Justice Center

1216 NE 65th Street  
Seattle, WA 98115-6724  
return service requested

Send us  
your change of address  
before the post office does.  
It will save us \$1.09!!!

phone: 206.223.1138  
fax: 206.223.1139  
e-mail: [ipjc@ipjc.org](mailto:ipjc@ipjc.org)  
web: [www.ipjc.org](http://www.ipjc.org)