



*Interfaith Center for Peace & Justice*

# NEWSLETTER

*“...and they shall beat their swords into plowshares.”*

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## **“If War Is not the Answer, What Is?”**

By Joyce M. Shutt

There is a sign in front of the Mennonite Church in Fairfield which reads “War is not the Answer.” Recently someone slipped a letter in the front door asking, “If war is not the answer, what is? And don't say prayer.” There are no easy answers to something like ISIS, but we must start by addressing our own culture of violence based on the myth of redemptive violence.

That will take time. It is human nature to want others to change so we ourselves don't have to. That's as true in families, churches, and Congress as it is of international conflicts. It is equally true that many love violence because it makes them rich and powerful. We all find it hard to admit there are other, better ways to resolve conflicts than war as war itself almost always creates new problems that are worse than what came before. Case in point: Iraq.

Even so, there may be times when war may seem the realistic response if done in conjunction with diplomacy, since the end result of any war is eventually a negotiated settlement.

If war is not to be the answer, what is? Justice. Justice because peace is the end result of war, not the other way around.

But in the end the only viable way to bring about positive change is to change  
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## **World Refugee Crisis 2015**

By Byravan Viswanathan

The most heart-breaking news this year has been the sudden rise in the refugee population in disparate parts of the world. There have always been people, mostly poor, who have been victims of despotic, repressive and corrupt regimes in many different countries seeking a normal life outside their own. They have trudged through deserts and have sailed in rickety boats across oceans for this purpose. However, just in the first four months of 2015 Italy has received 26,000 and Greece another 22,000 refugees from North African and Middle Eastern countries. In the past twelve months these figures have run into hundreds of thousands. The countries that have created these unfortunate people have been Libya, Algeria, Tunisia, Egypt, Mauritania, Mali, Syria, Afghanistan and

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## **If War is not the Answer . . .**

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ourselves: to become open to compromise, negotiation, to considering others' ideas and needs. If we are to change the culture of violence in groups like ISIS we must start with ourselves. Rationalizing that we are better than other countries does not justify the endemic racism and wealthy elitism that undergirds our economy and justice system. We could demonstrate true American exceptionalism by setting aside our political differences to pass comprehensive immigration reform, undo unjust voter ID laws, reform our justice system, address our own racial and income inequality, and confront the many ways we have legalized corruption through such decisions as Citizens United. Doing so, we'd become a credible force for good.

As a follower of Jesus I believe the place to start is within the Christian Church. We who call Jesus "Lord" need to recognize that Jesus was neither rich, white, nor pro-war. He chose death on the Cross rather than fight Rome or the Jewish authorities. He taught us to "love one another, even our enemies, to do good to those who spitefully use us, to welcome the foreigner, and help the poor." Granted, the Jesus way is a tough way to live, let alone run a nation. That's why the church long ago turned its back on the Jesus way. When Jesus said, "I am the way the truth and the life," he wasn't describing an evacuation plan to heaven but a way of living here on earth. Until we who call ourselves peacemakers are as willing to die for peace

It is the nature of young people to be idealistic and critical of "the establishment." A draft would give them viable ways to

and justice as soldiers are to die in war, wars will prevail. If war is not the answer, what is? Justice. To quote Scripture: "Do justice, love mercy and walk humbly."

59% of our national resources go into military-related programs and financing the military debt, leaving little for domestic or other people oriented needs. Since many military-related costs are not included in the budget, hidden unfunded deficits result and are bad policy. Cutting back on domestic spending is not the answer. Congress needs to pass a deliberately labeled war tax to cover these unfunded liabilities.

Reintroducing the draft, like a war tax, is another important answer to, "If not war, what is?" All of us, rich and poor, educated and uneducated, need to share in the consequences of our national and political decisions. Too many wars are started by old rich white guys who, never having served in the military, have romanticized war. Our veterans know differently!

If every young person was required to serve a minimum of two years in some form of national service, we could address many of the justice and domestic needs currently plaguing our country and world. By involving our youth in creative problem solving we'd develop greater tolerance and understanding for each other and a greater awareness of national and international needs. This would create a vibrant new people oriented patriotism.

effect positive change. For those who wouldn't opt for military service, there could be an expanded Peace Corps and

AmeriCorps. Draftees could serve as fire fighters, community developers, do conservation projects, low income housing rehab, disaster relief, legal service, prison programming, assisting in nursing homes, schools, etc.

To prevent war we must harness the dreams of our young who aren't afraid of change. By providing our young meaningful opportunities to address racial, religious, gender, and sexual intolerance, immigration issues, justice and the economic inequality that currently plagues our nation, fewer youth will be attracted to radical groups such as ISIS. Our nation could become truly exceptional by modeling a better way for the rest of the world.

Several years ago an organization called Christian Peacemakers was founded in response to world violence and oppression. Christian Peacemakers Teams are trained in non-violent conflict resolution. CPT'ers go into troubled areas such as Palestine, Iraq, Central America, Pakistan, Mexico, Colombia. They stand with the persecuted as witnesses to human rights abuses, land grabbing, gang violence, genocide. Some have died.

Non-violence works. Non-violence shaped our own Civil Rights movement. Non-violence conquered apartheid in South Africa. Gandhi's non-violent movement brought the British empire in India to its knees. But non-violent resistance, like war, demands that we who care, especially those of us who call ourselves followers of Jesus, must be as willing to die non-violently resisting evil and wrong as our troops are in achieving military goals.

Peace as justice will take just as much time, money, commitment, and long term political will as our current climate of perpetual warfare, but the end results could be very different. Jesus said, "Love your enemies. Forgive those who persecute and abuse you." His is not an easy solution, but in the end Christ-like non-violence could be less difficult and painful than war. As the song says, "Let there be peace on earth and let it begin with me."

*The Reverend Joyce M. Shutt is Pastor Emeritus of Fairfield Mennonite Church.*

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### **World Refugee Crisis 2015**

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Iraq. The U.S. has been deeply involved in the governments of Afghanistan, Libya, Iraq and Egypt, and so we must take some responsibility for the crisis. Many thousands of lives have been lost during the past year alone.

The world has been watching this, and nothing is being done by those who can do something. Europe has taken the brunt of the refugee holocaust, and of late the E.U. has had extraordinary and emergency meetings to come up with a humanitarian plan. Most recently Germany has proposed air strikes to disable the boats used by traffickers moored off the coast of Libya and other neighboring countries, but the problem continues to grow. Camps and shelters are being provided for starving, diseased and dehydrated women, children and the elderly, but here too, many are dying.

On the other side of the globe a huge crisis has just come into existence in the Bay of Bengal. Here refugees from Burma and Bangladesh are fleeing severe deprivation, violence, and repressive regimes and sailing off in unseaworthy boats to seek a life in Malaysia, Indonesia, and Thailand. Unlike Europe, the potential host countries in this part of the world are showing uncommon cruelty to these people by mostly refusing to take them in and deliberately towing the boats far into the sea. Many hundreds have died out at sea, and many more have been murdered in cold blood in the jungles of Malaysia by resentful locals and by disgruntled traffickers whom the refugees could not pay exorbitant sums. The numbers in this part of the world are also in the thousands, but accurate records are unavailable. It is also shocking to note that the government of Australia has passed a zero tolerance policy towards refugees, and if they do arrive on their shores they are kept in appalling camps till they can be shipped off to Cambodia, whom they pay to take the load off their hands. It is surprising that the Australians are very unlike their more kindly European ancestors.

What are we here, living in relative comfort and safety, to do for our unlucky brothers, sisters and children? It is a feeling of great helplessness to know that all the money we are ready to donate will not relieve the crisis. Donations will do nothing to make repressive regimes democratic, nor will they correct the brutality of traffickers who play with human lives for money. We cannot pay to rehabilitate hundreds of thousands. We must all pray sincerely for these people, and maybe writing to legislators and the U.N. will help.

I feel that the year 2015 is the beginning of a much larger human holocaust looming in the near future. Between what ISIS is doing, the situation in Ukraine, great concerns of national security, and rogue nations with nuclear weapons, no politician has the inclination to do anything for these most unfortunate of us.

*Dr. Byravan Viswanathan is a member of the Board of the ICPJ.*

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## **What Makes a Good Festival?**

By Janet M. Powers

What combination of musical entertainment makes the best Heritage Festival? It's a question we ask ourselves every year as we put together a roster of toe-tapping, ethnically authentic musicians to fulfill our mission of celebrating the culture of Adams County through music, food and the arts. In recent years, much to our dismay, attendance at the Festival has lagged a bit, especially on the part of residents of color. What could we do to bring everyone to the Festival in 2015?

In conversations with Paul Austerlitz, ethnomusicologist at the Gettysburg College Conservatory, we learned that it's important to program the kind of music that local people want to hear. Although we score education points every time we bring in performers from an exotic culture, we may be missing the boat altogether when it comes to satisfying local tastes. So this year, with Paul's help, we programmed two bands that have a local following, as well as good musical credentials.

Black Hand, actually based in Biglerville, is a four-member acoustic folk-rock band which demonstrates the unity principle and plays great music. Los Beny Boys, whose base is in Abbottstown, plays several genres of Mexican music and has been active in the area for a decade. We're also responding to a question on one of last year's festival evaluation forms, "Where are the Native Americans?" So we've programmed the Pennsylvania Native American flute circle, seven members who play absolutely haunting music on their wooden flutes.

We never want to leave out the Celtic contingent, so this year's program will include the Knotwork Band, a trio of seasoned Celtic musicians who hail from Harrisburg and York and are masters of a number of instruments: fiddle, guitar, bodhran, flute, whistles and mandolin. Incidentally, the Festival will open as usual with kilted bagpiper Rodney Yeaple from the York Pipe Band, who parades around the perimeter of the Festival with his upbeat tunes following opening proclamations. Of course we have something special planned for children! Slim Harrison and the participatory Sunnyland Band will perform mid-afternoon, and will also present back-to-back concerts for kids at the Vida and Montessori Charter schools on Friday, September 18. However, the Festival has always been about more than music. As in earlier years, we'll have mouth-watering ethnic foods from a variety of countries, fascinating craft demonstrations, cultural displays, hands-on children's activities, and a plethora of non-profit information tables.

In 1957 I went to Earlham College, a Quaker College in Richmond, Indiana, devoted to providing an excellent liberal arts

A family bicycle parade, sponsored by HAPBI, is also planned.

We're always looking for volunteers to help us on the day of the Festival but also to get in on the ground floor of planning the Festival. If you'd like to do either or both of those things, call Bill Collinge, Festival Chair, at 334-8943. He's waiting for your phone call!

*Janet M. Powers handles grants and publicity for the Adams County Heritage Festival.*

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## **Two Lifetimes of Peacemaking**

*The following remarks were delivered by Lifetime of Peacemaking Award winners Elizabeth and Richard Wood at the Peacemaker Awards ceremony on April 20.*

Elizabeth Wood:

We would like to thank ICPJ for this honor. We feel rather humbled as we recognize so many of our friends who have contributed so much to further peace and justice to our community and beyond.

I grew up in rural eastern Pennsylvania. I always wanted to be a vet, for we always had lots of dogs, cats and horses. Then in high school in Wisconsin I was a summer exchange student to Germany. My horizons broadened. I discovered I liked to learn about new places and people. I changed my mind and set my goal to become a people doctor.

and science education as well as being dedicated to peace and social justice. It was a great school for premedical studies for it

involved cooperative learning between students and faculty. I am not sure I would have survived medical school, even in Madison, which was very supportive of the ten women in our class of 150, without the Earlham background.

It was at Earlham where I met Dick in the final semester of our senior year. I was impressed then, as I still am, by his honesty and concern for others. He has always been a strong supporter of my professional life, even accepting the middle of the night calls and late dinners.

I like to listen to, and share stories. Being an “old fashioned” FP was a privilege for I was invited into many people’s lives as they shared their joys and sorrows. Medicine to me was more than diagnosing and treating disease. It was the sharing of stories with my patients, my friends. Thus, if you were in a hurry for diagnosis and treatment, you didn’t keep me as your doctor for I enjoyed hearing your story and thus I often ran a bit late. The days often stretched into the early evening. Evening office hours were the best of all—nobody was in a hurry, and visits had no time limits. Also the office phone rang infrequently, so there were fewer interruptions.

There are lots of stories, and my memory bank is full of shared joys and sorrows. Both emotions are rich in their rewards. When I was a new MD in Gettysburg with Dr. Radsma, one of my first patients was a gentleman dressed in a suit who was complaining of back pain. As I sat down, he reached behind his back and withdrew a revolver from his waist and laid it on the desk. He smiled when he saw my stricken face and assured me his gesture was

not meant to intimidate me. He was the police chief. Together we had a good laugh.

Medicine has been rewarding in diagnosing the “zebras” or rare afflictions. I was convinced one of my patients had a difficult disease to diagnose, but I couldn’t prove it. He moved away and ten years later returned to the office to say that newer studies finally concurred with my diagnoses and he wanted to thank me for insisting that he keep searching for the answer.

Stories such as these are the rewards for physicians, and I have been blessed with a family that has understood and supported my joy in practicing medicine in Gettysburg and in our travels on land and sea.

We have had a great journey áfor these 53 years. We find great joy in our friends here and those we met cruising, who contribute to their community and beyond. We find great joy in our three daughters who dedicate their lives to serving others: Barb is a medevac nurse in Arizona transporting high risk pregnancies via helicopter; Deb is a teacher at Westtown School, a Quaker day and boarding school, teaching history and peace and social justice; Lisa is a Physical therapist in Arizona and has hinted she may return to Pennsylvania as she misses our weather.

During our retirement, among other adventures, we joined the Seven Seas Cruising Association, even though we only sailed the Western North Atlantic Ocean and the Caribbean Sea. Their motto is “Leave a clean wake,” which is what we tried to do with our volunteer activities in the area. Our boat’s name was Kia Orana—a Cook Island

Maori expression of greeting and farewell, meaning “Have a long and happy life.”

Thank you for letting me share my joys with you. And so Kia Orana!

Richard Wood:

When I was born, in the summer of 1937, my parents were renting a small house that was near the George Washington Bridge to New York City, for my father worked in “the city.” But my parents wanted to be in a place that was out in the country, so they would check newspaper listings for places that would make a different home for our family.

When the Japanese bombed Pearl Harbor a great many changes took place in American lives. One of them was that the President of the US gathered a group of persons who understood the Japanese language, a group that included the Chairman of Japanese Studies at Columbia University, someone named Hugh Borton. He and his wife owned a small farm of 15 acres with a large house. The Bortons were also Quakers. My parents made arrangements to rent that house. The government encouraged people with land to establish what were called Victory Gardens, and my parents not only established a Victory Garden, they also invited people who were friends of the owners to use the land. It was this joint effort that led my parents to attend the local Quaker Meeting. They also agreed to provide a home for a Japanese couple who had been kept in one of the internment camps in the western part of the United States.

As the war with Japan started coming to an end, the group using the land

talked about purchasing a farm somewhere so they could all be together. When the owners returned, our family moved to White Plains, NY, in response to a request by an elderly widower who wanted someone to care for him and his house. But the idea of having a group farm remained, and in 1947 my parents bought a small farm near the middle of New Jersey. The man with the house in White Plains liked the idea of a community farm, so he sold his house and moved with us to the New Jersey farm.

Slowly others in the group also moved to the farm, which became known as Hidden Springs. One of the persons in the group was a German physics professor who had fled from Germany when Hitler asked him to be part of a group to create an atomic bomb. He was teaching and doing research at Columbia University and knew the Bortons, had become a Quaker, and later established an organization he called the Society for Social Responsibility in Science. Albert Einstein was then living in Princeton, NJ, about twenty miles from our farm, and he became an early member. That organization still exists, but under a different name, The Union of Concerned Scientists.

I was in 4th grade when we moved to the farm in New Jersey, and my life changed dramatically and, in my opinion, much for the better.

***“Laudato Si’: Pope Francis’s New Encyclical on the Environment”***

The 2015 William K. Collinge Lecture  
by William J. Collinge, Professor Emeritus of  
Theology and Philosophy, Mount St. Mary’s  
University

**Monday, June 29, 7 p.m.,**

Collinge Multipurpose Room, St. Francis Xavier  
Parish Center, 465 Table Rock Rd., Gettysburg



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**Address Service Requested**

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Peacemaker Awards  
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**Community Calendar**

Monday, June 29, "Laudato Si": Pope Francis's New Encyclical on the Environment," 2015 William K. Collinge Lecture by William J. Collinge, 7 p.m., William K. and Rita M. Collinge Multipurpose Room, St. Francis Xavier Parish Center, 465 Table Rock Rd., Gettysburg.

Wednesday, July 29, ICPJ Summer Potluck, Hundredfold Farm, tour 5:30, picnic 6:00. See box, this page.

Tuesday, August 4, ICPJ Board meeting, 7 p.m., Room 222, Valentine Hall, Gettysburg Lutheran Seminary.

Sunday, September 20, Adams County Heritage Festival, June 15-19, 12 noon-5 p.m., Gettysburg Area Recreation Park.

**ICPJ Summer Potluck**

**Wednesday, July 29  
at Hundredfold Farm  
Common House  
1400 Evergreen Way  
Orrtanna, PA  
Tour 5:30, Picnic 6:00 p.m.**

**Directions available at  
[www.hundredfoldfarm.org](http://www.hundredfoldfarm.org)**

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