CHRISTIAN PEACEMAKING

Practical conflict transformation skills to empower youth to love their neighbor in conflict.

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Thank you to the Gonzaga Mothers Club for the grant to write this curriculum.
CHRISTIAN PEACEMAKING

A clear measure of a person’s Christian character is how s/he handles conflict, yet do we teach our students conflict transformation skills? Christian Peacemaking weaves together conflict analysis and conflict transformation skills with Gospel values to empower students to stand up for themselves and to love their enemy-neighbor in conflict.

The lessons are divided into two separate categories: Conflict Analysis and Theological Framework. The curriculum is not written in order of lesson plans and I recommend that you change up the order to fit your needs. For instance, you may want to start with the lesson on “King’s Six Principles of Nonviolence” or “Turning the Other Cheek” and intersperse the theological reflections throughout your presentation on conflict analysis. Peace – Katie Murphy

Conflict Analysis:
1. What is Conflict? (p. 4)
2. Conflict Engagement Styles (p. 8)
3. Conflict Escalation and De-escalation (p. 11)
4. Anger Thermometer (p. 13)
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Theological Framework: Loving Your Enemies
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Resource List (p. 53)
Lesson 1: What is conflict?¹

Objectives:
- Define conflict.
- Identify positive and negative aspects of conflict.
- Explain why conflict is about unmet needs.

Prayer: Golden Rule MT 7:12 (Love of self and neighbor in conflict as goal of Christian peacemaker.)

1. Pair and Share: A Conflict I Saw?
   b. Process as Group

2. Web Charts on Positive and Negative Aspects of Conflict
   a. Class Web Chart: Write conflict on board. What word comes to mind? (Ask students to stick to the negative. Be sure to stretch and show how conflict leads to homicide, terrorism, war.) Create web chart with students’ comments. Process: what does this tell you about conflict, what feelings do you associate with conflict?
   b. Is there anything positive about the conflict? Get into groups of four and make a web chart on positive aspects of conflict.
   c. Process: either have groups present or make web chart on board. What conclusions do you draw about conflict? What feelings are associated? Which chart is easier/harder? Why do we think negatively about conflict? Can you think of an example from your life of a conflict with a positive result?
   d. Wrap-up: Conflict is a fact of life; it is a natural part of life. We simply cannot get away from conflict and how we handle conflict has a giant impact on our happiness. Conflict can be destructive, but it also can be constructive. In fact, conflict can be an opportunity to grow deeper in a relationship or find better ways of living. Without conflict there is no growth or progress. The trick is to develop skills and mindset so that when we can manage and transform negative conflict into something positive.

3. What is Conflict?
   a. Look at the web charts. How would you define conflict? (Field responses and discuss. Then write two definitions on board.)
      i. General Def: Conflict is clash/disagreement between two, groups of people.
      ii. Narrow Def: Conflict is a clash/disagreement through which the parties involved perceive a threat to their needs, interests or concerns. (More than a disagreement, but a threat: deals with perception rather than objectivity.)

¹ Lesson adapted from Conflict Resolutions in Middle Schools. William J Kreidler. (1997), 29-32.
b. Put up a picture of an iceberg. Ask students: Why is conflict like an iceberg? (Most of the problem lies under the surface. We only see the tip of the iceberg, but a mountain of ice is below. Likewise, with conflict, most of it lies under the surface.) Give some examples. A teacher yells at a failing student for not trying on a test. On the surface, the student hears the teacher’s anger. But what is under the surface of the conflict for the teacher? For the student? A mother screams at her son for coming home late and puts him on restriction for a month. What is the problem? What might be under the surface of the conflict?

i. On the surface of conflicts, we hear a lot of you-statements (you are selfish and don’t care, you are lazy), blaming and screaming. If we react to the yelling or demands, we will wind up intensifying the conflict. In order to solve or diffuse a conflict, we need to get below the surface and address the needs.

ii. Conflict is all about unmet needs. The trick to diffusing or solving a conflict – to establishing peace – lies in addressing the unmet needs below the surface. Needs of every person include: identity, security, control, recognition, fairness. For the mom upset about her mom coming late, she needs to know that her son is secure. Until that need is met, this conflict will stay with them.

iii.

c. Overview of the Conflict Transformation Unit

i. The Goals of the unit are:

1. Gain skills and theological framework so that when in conflict you can stand up for yourself and respect/love your “enemy-neighbor”.
   a. As Christian peacemakers, our goal is to stand up for justice and to love our enemy with the “two hands of nonviolence”. Rather than rising up two fists in violence, we can fight nonviolently with the two hands of nonviolence. (Model the stance.) One hand is extended up to stop the violence/injustice

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2 "Inevitably, conflict is based on one or a combination of unmet psychological needs. These basic needs are: identity, security, control, recognition, fairness." Ready to Use Conflict Resolution Activities for Secondary Students. Ruth Perlstein and Gloria Thrall. (Jossey-Boss, 1996), 5. (If you have more time, see Section One: Defining a Conflict and Section Two: Different Kinds of Conflict, pages 7-28. Especially look at the section on conflict as unmet needs and the activity on page 10.)

3 There are differing lists of needs. For instance, William Glasser identifies the following list of five needs: Physical Survival (Air, food, shelter, personal safety), Love and Belonging (Family, friends, team or club activities), Power and Achievement (Talking without being interrupted, accomplishing a difficult task, competition), Freedom (having a choice of doing a research paper rather than a project). Marshall Rosenberg’s list include: Autonomy, Celebration, Integrity, Interdependence, Physical Nurture, Play and Spiritual Communion.
and to stand up for yourself. The other hand reaches out in an offer of a handshake, seeking friendship and understanding.

b. As Christian peacemakers, we stand up for justice (hand out like stop sign) and we love our enemies.

2. Foster vision and skills to manage and transform conflict in your life.

ii. Map of Unit

1. Conflict Analysis
   a. What is conflict?
   b. Conflict Management Styles
   c. Conflict Escalation and De-escalation
   d. Anger and Anger Management
   e. I-Messages
   f. Listening and Paraphrasing Skills
   g. Four Point Problem Solving

2. Theological Framework: Loving your enemies
   a. Gospel Nonviolence
   b. King’s 6 Principles of NV
   c. Grace in Conflict: Transforming Power

3. Practice
   a. Activism Assignments
   b. Conflict journal
   c. Assessments

d. Homework: Kraybill Conflict Inventory

i. All of you already have a lot of experience in dealing with and managing conflict. The Kraybill Conflict Style Inventory is a self-assessment tool that gives you a snapshot of how you respond in conflict. The goal of this inventory to gain awareness of your conflict management strengths/weaknesses. Ultimately, this inventory will prompt you to think about how to respond constructively in disagreements and conflicts in your life.

ii. Directions:
   1. Take this inventory with your family in mind, particularly your parents. In fact, you may just want to focus on your parents or even one parent.
   2. There is no right or wrong answers. So relax and just be honest.
   3. A-J deal with disagreements in the beginning stages when you have not grown greatly upset. Questions K-T deal with your responses after things have gotten more difficult. The questions are rather broad; just answer the questions as honestly as you can. Do not over think the questions. Then complete the Style Inventory Tally Sheet and we will go over this tomorrow.
There are several different conflict management style tests available. Some of the tests are free and some cost per test.

- The Kraybill Conflict Inventory can be costly, but Mr. Kraybill is willing to work out discounts for schools. Here is the link to the Kraybill test: http://www.riverhouseepress.com/index.php?option=com_virtuemart&view=category&virtuemart_category_id=7&Itemid=435

- There are several free tests online. Here is a free online test that is similar to the Kraybill test: http://peace.mennolink.org/cgi-bin/conflictstyle/inventory.cgi)
Lesson 2: Conflict Management Styles

Objectives:
• Identify five conflict engagement styles and strengths/weaknesses of each style.
• Reflect on personal strengths/weaknesses of own conflict engagement style.
• Explain why self awareness of preferred style helps you better manage conflict.

Prayer: The Beatitudes MT 5:3-12 (Attitude or disposition of a peacemaker.)

1. Warm-Up Activity: The Line: choose 8 students and line up in two opposing lines; have students grasp right hand of partner; instructions: “Get other person to your side. Go.” Direct other students to observe and be prepared to report on what they see. (5-10 minutes)
   a. Process: What were directions? What happened? Can anyone think of another option? (show other possible solutions: directing, avoid, harmonize, compromise, collaborate) How does this exercise relate to how we approach conflict?
   b. There are many ways to approach conflict, but often we approach conflict as a competition or a fight. But there is more than one way to manage a conflict and conflict does not have to result in having a loser. In fact, conflict can result in a surprising new way of doing things, a deeper friendship, and progress. The point is this: There is not just one way to deal with a conflict. You can direct, harmonize, avoid, compromise, or collaborate in conflict..

2. Five Conflict Engagement Styles
   a. Just as the activity “Battle Lines” can be approached differently, there are different ways to approach to conflict. Each one of us a lot of experience in dealing with conflict and we tend to have a conflict engagement style.
   b. PowerPoint on Conflict Engagement Styles
      http://www.slideshare.net/Riverhouse/conflict-styles-nonpublic-for-riverhouse
   c. Divide students into groups and give each group a card with a conflict. Have students apply the conflict engagements styles to the conflict and then discuss which style would be best.
Christian Peacemaking

Relationship and own Agenda

When we put the two factors together, we get five different styles of responding to conflict.

Each has:
- a special focus
- a unique set of strengths and weaknesses.

When the only tool you have is a hammer, everything you see is a nail. — Mark Twain

Each style is a valuable tool, essential for particular situations all of us face.

We handle conflict better when we are equally skilled in all five styles. Then we can choose the response most likely to bring a good outcome.

Learn the strengths and weaknesses of each style. Grow by experimenting with greater use of styles you use least.

www.ConflictStyleMatters.com
3. Closure:
   a. Wrap up main points of conflict inventory.
      • We each have a conflict style which has positive and negative aspects to it. Using one style is not always beneficial. “If the only tool in your tool box is a hammer, everything looks like a nail.” The goal is to have more tools in your tool chest and to choose which one is beneficial to use in a specific conflict. Awareness of conflict engagement styles increases our chances of handling conflict positively.
      • Self-awareness is a major step in positive conflict engagement. You can catch yourself and control your actions. So, if you know that you tend to be a harmonizer with your directing father, how might this knowledge help in you dealing with future problems?
      • As Christians, we are commanded to love our “enemy” and reflection on conflict engagement styles can help us see our “enemy” more clearly. It can help us to be more patient and more loving when we understand how others tend to manage conflict.
   b. On the exit card, answer the following: 1. What is your conflict engagement style in storm? 2. Identify one strength of how you tend to manage conflict? 3. Finish the sentence: I can improve my conflict engagement by ________________________.
Lesson 3: Conflict Escalation

Objectives:
- Identify behavior that intensifies and diffuses conflict.
- Reflect on conflict escalators in your own life.

Prayer: Woman Caught in Adultery JN8:1-11

1. Warm-Up: Woman Caught in Adultery JN8:1-11. What does this story teach about conflict? (Ignites quickly in group; when point one finger at another, have three fingers pointing towards you; look at yourself first and resist blaming)

2. Skit:
   a. Actors: John, Mike and two others. Context: In English class, your class was studying Hamlet and the teacher had students act a scene. John played Ophelia’s part, a female character.
   Setting: Walking into history class and getting settled into seats. Mike and other boys call John at least three times: “Hey Ophelia, looking good.” Etc… (Settle into seats. All of you sit around John and Mike takes the lead on teasing. The teacher begins class, but the teasing continues. Mike and the other boys blow kisses at John and Mike who sits behind John touches him affectionately. John gets more and agitated until he cusses at Mike loudly and makes a commotion.)
   b. Review previous class on conflict: What happened? (Have students objectively report what happened. Correct any evaluations or judgments and repeat objective report.) Conflict is like an iceberg. What is underneath the conflict? Conflict is about a perceived threat to an unmet need. What is the perceived threat? What is the unmet need? What does John’s anger mask? What conflict management styles did John use?

3. Lesson: Conflict Escalation
   a. Conflict is fueled by human behavior. Conflict is a process that goes up and down depending on what we do.
   b. Draw elevator (or stairs) with up and down arrows. Certain behaviors increase conflict and take us up the conflict escalator. And certain behaviors lower the intensity of conflict and take us down the conflict escalator.
   c. Go over behavior in role play that escalates the conflict and write on escalator

4. Group Work: Conflict Escalator/De-Escalator Brainstorms
   a. Give each group two big sheet of paper and markers. Directions: Think about behavior that ticks you off. Brainstorm on conflict escalating behavior. Write down as many as you can think of. You have three minutes. Go!
   b. Choose one group and have them present. Instruct other groups to circle any behaviors mentioned. Tape the first groups brainstorm to the board. Then direct members from other groups to add 2-3 other conflict escalators not mentioned on the board next to the first group’s list. Make sure that he following is included on the list: bringing up past failures/wrongdoings, global statements (always, never, every time), attacking personality instead of problem, acting above it all or refusing to listen.

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4 Lesson adapted from Conflict Resolutions in Middle Schools, William J Kreidler. (1997), 35-49.
c. In their notebook, have the students write down the following headings: Conflict Escalators That Tick Me Off and Conflict Escalators That I Tend To Do. Under each heading, have students choose their top three. Choose a few students to share their list.

d. But conflict is like an elevator. We can also go down the escalator by choosing to do certain behaviors. Brainstorm on De-escalating behavior. You will have 4 minutes. Go!

e. Repeat previous processing by choosing a different group to present list and have other groups add to it. Have students write the following heading in their notebook: Conflict De-Escalators That I Will Try. Choose a few students to share.

5. But remember: conflict can be good. We should not avoid conflict; rather, we need to confront problems with peacemaking skills that empowers us to transform the problem into something positive and to love our neighbor. There are times when it is necessary to confront an injustice that may result in the other person yelling. For instance, a friend is trying to drive home intoxicated. If you confront him/her, there will likely be an argument and that is okay. In fact, it is good. It would be bad to avoid the conflict and let the person drive home drunk.

6. Wrap Up: Behavior determines if conflict escalates or de-escalates. Some behavior, such as name calling or blaming, almost guarantees to escalate a conflict. The more intense a conflict becomes, the harder it is to de-escalate. So it is important to identify behavior that escalates conflict in our daily life and to choose de-escalating behavior early in a conflict. A Christian peacemaker faces conflicts with a disposition to diffuse and solve the problem. A Christian peacemaker actively works to de-escalate conflict in creative and loving ways.

7. Revisit Woman Caught in Adultery – what escalated the conflict. (group; judgment; blame) What did Jesus do to deescalate the conflict? (draws in dirt – creatively creates space; asks question to engage mind) What are you going to do to de-escalate a problem today?

8. Homework: Observe conflict in your life and behaviors that escalate and de-escalate conflict. Experiment with trying to de-escalate conflict. Be prepared to discuss your observations.
Lesson 4: Anger Thermometer

Prayer: Judging Others MT 7:1-5 (Look at self first and resist judging others.)

Objectives:
- Identify what happens to a person as s/he goes up the anger thermometer.
- Explain how thoughts are connected to increased anger.
- Distinguish between a stimulus/trigger versus the cause of anger.


2. Anger Thermometer Activity
   a. Set Up: Have cards taped in the following order along the wall: annoyed/frustrated, angry, furious, and enraged.
   b. Directions: Please stand in the middle of the room. I will read out a situation. I want you to stand next to the sign that describes your level of anger. You move up in intensity of anger from the front to the back of room: from calm to annoyed/frustrated to angry to furious to enraged. Then I will ask a few students some questions and we will go onto another scenario.
   c. Scenarios. After each scenario, choose a few students at different levels and ask why they are standing there. Reflect what they say – ex: so you are enraged because the teacher lets in students late all the time. Then move onto another scenario. Don’t spend too much time – 10 minutes for activity.
      i. You come 5 seconds after the bell and the teacher tells you to go to student services to get a pass.
      ii. A teacher gives you JUG for talking when there were other students talking.
      iii. You are waiting in line in the cafeteria and the person in front of lets in three friends.
      iv. Your mom is supposed to pick you up the metro or at school and she is a half hour late.
      v. Your friend borrows your calculator, does return it and now you have no calculator for math/physics test.
      vi. Your friend tells you that you he cannot go out, but then you see pictures of him on facebook at the party that you had wanted to go to.
   d. Process: What did you notice about this activity? What determined how angry people become? What do you conclude about anger from this activity?

3. Lesson: Anger Thermometer: annoyed, irritated, angry, furious, enraged. (Write anger words on card. Have student tape on board vertically with most angry at the top. Draw thermometer on board next to degree cards.)
   a. Anger can be like a small flame that grows into a raging fire that gets out of control real fast. We cannot control what happens to us, but we can manage how we respond. We can manage how big that fires grow within us because the intensity of our anger is not what happens, but how we think about it. How we perceive/judge a situation determines how far we go up the anger thermometer.
   b. So it is important that distinguish between the stimulus/trigger from the cause. The stimulus or trigger is the fact of what happened. The cause of anger is our
evaluation/judgment of stimulus. **The trigger/stimulus does not make us angry; how we think about a situation determines how angry we become.**

c. So, for instance, let’s revisit the last scenario on the anger thermometer exercise. John was furious when he saw pictures of his friend on Facebook at a party that he said he could not go to. What was the stimulus and cause of John’s degree of anger? (This may take some work because the student may say that his friend lied.)

d. As you go up anger thermometer, what happens to you?
   i. Emotionally? (feel dark, overwhelming….)
   ii. Physically? (these are called anger cues: heart beat fast, muscles tighten, clench jaw/fists, stomach hurts, etc.)
   iii. Cognitively? (blame person, all or nothing thinking, tunnel vision, can’t think rationally)
   iv. Behavior (lose control, do and say stupid things)
   v. As anger increases, your ability to think rationally and control behavior decrease. Once you are enraged, what happens? You can say and do something destructive. The trick is to catch anger early and diffuse it so that you are in control.
   vi. Good news: you control your anger by your thoughts and choices. You own your anger. You are responsible for your anger. And you can choose to manage your anger and express your anger in healthy ways.

4. 5. **Closure and Homework:** Read “Anger Management: A Guide for Teens” ([http://www.youngwomenshealth.org/anger.html](http://www.youngwomenshealth.org/anger.html)) and be prepared to discuss tomorrow in class.
Lesson 5: Anger Management

Objectives:
- Identify anger cues.
- Explain the interplay between feelings, thoughts and behavior in escalating/diffusing anger.
- Identify strategy to manage and diffuse anger.

Prayer: Teaching About Anger (MT 5:21-26) (Diffuse anger and make amends quickly.)

1. Warm Up: In your notebook, brainstorm on the following questions. List as many ideas as you can in the time provided. 1. Often before we conscious that we angry, our body reacts with anger cues such as quick breathing, tightening muscles in your jaw, stomach, or shoulders, clinching fist, getting hot. The first question is where do you feel anger in your body? What are your anger cues? List as many as you can. 2. When you are really angry or furious, what do you do to control or diffuse anger? List as many strategies as you can? 3. Now, partner and share your responses with another student. 4. Share as class and make list of anger cues. 5. Discuss significance of Anger Cues: Anger is like a warning signal that something is wrong with us. It is best to attend to it immediately, before it gets hotter. Before we are conscious that we are angry, our body reacts with anger cues such heart racing, breathing quickly, tightening jaw, tapping foot, clenching fist, etc…. When you sense a anger cue, stop, breath slowly, and think. Relax muscles and counter the cue. For example, if you clench your jaw when angry, consciously relax your jaw. Catch your anger before you go further up the anger thermometer. Self awareness of anger cues is an important anger management skill.


   a. Anger is a powerful force that can explode, implode, or be diffused. If we go up the anger thermometer, the destructive potential of anger increases, so it is important to catch and diffuse our anger so that we remain control of ourselves. If you do not manage your anger, your anger can control you.

   b. Anger can explode outside of us or implode in us. Explosive anger is hot anger that is expressed through yelling, fighting, and violence. Explosive anger strikes outward through blame and aggression. But anger also implodes inside of us. Imploding anger is unexpressed cold anger or interior anger. Give examples of how anger implodes and causes problems inside of us from the article Anger Management: A Teen Guide. (Interior anger causes health problems like heart disease, high blood pressure, and back pain. It is also causes mental problems, like depression, eating disorders and substance abuse.)

   c. All anger is a secondary emotion which masks a primary emotion. For instance, a mother screams at her son who comes home two hours late. What is the primary
emotion that the mom’s anger masks? Pretend that you receive a C on a paper that you worked really hard on. What is the primary emotion that your anger masks? Why is it important to remember that anger is a secondary emotion?

d. Anger can be very dangerous and destructive, but anger can also be managed in a healthy way if we gain self awareness and anger management skills. Our goal is to develop strategies to catch our anger and manage our anger so that it is not harmful to us or others.

3. Group Work: Beat the Heats Brainstorm: All of us have been angry and all of us have experience in controlling anger. What do you do to beat the heats and manage anger? In groups, brainstorm on different ways to manage anger. Come up with as many diverse strategies as you can in 5 minutes. Each group should develop a list of 15 strategies to manage anger.

a. Process as Class and make a class brainstorm.

b. Let’s go back to the anger thermometer. When moderately angry, which of these strategies do you use? (Call on a few students) If you become extremely angry, which of these strategies would you use? (Call on a few students)

c. Let’s look at your homework last night. How does this diagram connect to our brainstorm? Discuss.

[Diagram: Thoughts → Feelings → Behaviors]

Read out the following quote: “Keep in mind that your thoughts, feelings and behaviors are all connected. Your thoughts affect your feelings, which then affect your behaviors. Your behavior can also affect your thoughts, which can affect how you feel. Since they’re all related, making one change—to thoughts, feelings or behaviors—will make a big difference.” Read more:

http://www.youngmenshealthsite.org/anger.html#ixzz2cL9yI81c

Someone take a red marker and underline all items that deal with thoughts. Now someone take a green marker and underline all items that deal with behaviors. Now someone take a blue marker and underline all items that deal with feelings. How can a thought affect your feelings? Which behavior helps you think more clearly when you really mad? How does changing your feelings impact your thoughts?

d. Pass out Anger Management handout and direct students to complete the first half of handout.

4. Some Anger Management Advice\(^5\)

a. Stop, breathe deeply, and think. Don’t react; think about how you want to respond.

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\(^5\) Adapted from Anger Management for Dummies. //www.dummies.com/how-to/content/anger-management-for-dummies-cheat-sheet0.html)
b. Take your anger temperature. If you are extremely angry (7-10 on the anger thermometer), you may need to remove yourself from the situation until you gain control of your emotions.


d. Think: Why am I angry? Why is the other person angry? What is underneath the anger?

e. Give yourself options and think of consequences: let it pass, act out in revenge, or address the issue.

f. Decide when and how to best address the issue.

g. Congratulate yourself on expressing your anger in way that dignifies you and respects your neighbor.

5. Return to Jesus’ Teaching About Anger. Read footnote. Why is Jesus so pressed about anger? In the positive, translate this teaching into one sentence or phrase. (Don’t let anger fester. Make amends quickly.)
Name:________________________________

ANGER MANAGEMENT

**Counter Anger Cues:** List three of your anger cues and how to counter the anger cues.

1._______________________________________________________________
2._______________________________________________________________
3._______________________________________________________________

**Think Positive:** List three ways that you can engage your mind in order to calm yourself down.

1._______________________________________________________________
2._______________________________________________________________
3._______________________________________________________________

**Relax:** List three things that you can do to calm yourself down.

1._______________________________________________________________
2._______________________________________________________________
3._______________________________________________________________

**Anger Management Advice**

6. **Stop, breath, and think.** Don’t react; think about how you want to respond.
5. **Take your anger temperature.** If you are extremely angry (7-10 on the anger thermometer), you may need to remove yourself from the situation until you gain control of your emotions.
4. **Beat the heats.** Consciously counter anger cues, think positive thoughts, and do relaxing behavior.
3. **Think:** Why am I angry? Why is the other person angry? What is underneath the anger?
2. **Give yourself options and think of consequences:** let it pass, act out in revenge, or address the issue. Decide when and how to best address the issue.
1. **Respond.** At this point, you should be able to respond in a constructive way.

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6 Adapted from Anger Management for Dummies. //www.dummies.com/how-to/content/anger-management-for-dummies-cheat-sheet0.html)
7. **Congratulate yourself** on controlling your anger in way that dignifies you and respects your neighbor.
Lesson 6: I-Messages

Objective:
- Identify the purpose of the I-Message.
- Understand how to formulate an I-Message.

Prayer: Teaching on Retaliation MT 5:38-42 (No retaliation)

1. Group Activity: I and You Statements
   a. Divide class into triads. Pass out envelope with three statements. (See Group Activity Handout: I and You Messages.) Each student in triad takes one part: Ms/Mr. Speaker, Ms/Mr. You-Message, Ms/Mr. I-Message.
   b. Directions: I will read out a situation and then the Speaker will deliver his line to the “Mr. You-Message” and “Mr. You Message” will respond. Then we will do the same with “Mr. I-Message”. Pay attention to how the messages make you feel.
   c. Here is the situation: The “Speaker” is a member of a group working on an American History project that is due on Monday. The Speaker has never shown up for any of the meetings because other things always come up. The other members of the group have attended all the meetings. Please read out your lines.
   d. Now in your groups discuss the following: What are the probable consequences of the You-Message and the I-Message? Which message was more effective? Why?
   e. Process as class.

2. Lesson: I-Messages
   a. Show formula: I feel _______ when ____________________ because ______________.
   b. An I-Message is a communication skill that helps us manage conflict. The purposes of an I-Message are:
      i. To stand up for yourself and address a problem in respectful way. (Remind students of the two hands of nonviolence.)
      ii. To clarify a problem without escalating the conflict.
      iii. To express what you need.
      iv. To open up communication without blaming or attacking so that the problem can be solved.
   c. Go over the parts of the I-Message.
      i. Feelings: Hand out the feeling sheet and have students look it over.
         1. State an emotion: afraid, exhausted, hurt, sad, lonely, irritated, confused, concerned, sorry, etc...
         2. Do not say “I feel that ...., I feel like..., I feel as if....”
         3. Do not use words that show what you think rather than how you feel (ex. misunderstood, unimportant, abandoned, neglected)

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4. Show list of feelings when needs are unmet:
   http://www.compassion.org.uk/docs/feelings_unmet.pdf

ii. When: Objective Observation
   1. Describe behavior objectively with no judgments.
   2. Try to stay away from the word “you”
   3. Resist the urge for revenge or hitting back.

iii. Because: Explain your need
   1. Explain what you need.

3. Class Practice: Have students individually write an I-Message for each scenario. Then have class evaluate the effectiveness of the I-Message. Be sure to coach students on: stating emotions, objective descriptions, and explanation of need without blame.
   i. Mom comes home a little late from work. The son is lying on couch watching TV. The sink is full of dirty dishes which the son had agreed to wash them when he came home from school. Pretend that you are the mom and write an I-message that would open up communication rather than escalate the problem. (When I come home to a sink full of dishes, I am upset because I need to start dinner immediately so that we can eat at a reasonable hour.)
   ii. You received a low grade on a paper that you worked hard on and you are upset. Throughout the year, you have not received above a C on a paper. Instead of complaining to your friends, write an I-Message that you could deliver to your teacher. (When I received a C on this paper, I felt upset because I worked on editing my rough draft and was confident that I had improved the paper. Can you please show me what I need to do to earn an A on this paper?)

4. Individual Practice, Pair & Share, Class Processing: I-Message Handout
   a. Directions: Write I-Messages on your own for the following scenarios. If you need help, please raise your hand.
   b. 10 minutes before class ends, ask students to pair up and exchange papers. Correct each other’s I-Messages. (5 minutes)
   c. Come together as class and correct the first few I-Messages.
   d. Finish for homework.
Group Activity Handout: I and You Statements

Directions: Cut out the three parts and put into group envelopes.

Ms/Mr. Speaker
I will try to come to the meeting tonight, but I do not know whether I can make it.

Ms/Mr. You-Message
You always find other things to do. We agreed to meet on Sunday evenings and you never show up. You aren’t contributing a thing to our project. You aren’t being fair.

Ms/Mr. I- Message
When you don’t come to meetings, I get upset because we need your contribution to produce a good project and to earn a grade that is fair to all of us.

Name: __________________________________________

PRACTICE WITH I-MESSAGES

Directions: Write I-Messages for the following situations using one of the following formats:
When ______________________, I feel ________________ because _____________________.

I feel_______________________ when ___________________ because _____________________.

1. You and your brother are studying at the kitchen table. Your brother keeps tapping his pen it bothers you.

2. Your friend borrowed your calculator and has not returned it in two weeks. You need it back.

3. Your girlfriend holds a surprise birthday party for you.

4. You believe that your teacher made a mistake on your quarter grade.

5. You were excited to introduce your girlfriend to your cousins at the wedding next Saturday, but your girlfriend called to say that she cannot go because she decided to go to the beach with some friends.

6. One of your good friends has been ignoring you lately. You don’t know what is wrong.
7. Your mom will not let you drive the car alone at night.
Lesson 7: I-Messages With a Request

Prayer: The Parable of the Lost Son LK 15:11-32 (Admit when you are wrong and seek forgiveness.)

1. Group Work: Red Light/Green Light
   a. Divide class into groups of four. Give each group a picture of the traffic light with a red, yellow and green light.
   b. Directions: One student will read out an I-Message from his/her homework. The other students will evaluate the I-Message by determining if the message attacks or blames or opens up communication. The other students will touch a light for to show their evaluation: Touch the green light (great message - clearly explains concern without blame and opens up communication) or yellow light (so-so message that needs improvement) or red light (problematic message; blames or is confusing). Explain evaluation and then new person reads I-Message and repeat exercise.
   c. Have each student write pretend that they are younger son in the Parable of the Lost Son and have them write an I-Message to say to the Father. Share I-Messages.

2. Lesson: I-Message with Request
   a. Review I-Messages (Either formula is okay.)
      i. I feel __________________ when ________________ because ____________.
      ii. When ________________, I feel ______________ because ____________.
   b. Add Request
      i. Now that you possess the skill to clearly articulate your feelings and needs related to problem without blame or accusation, our next step to work on problem solving by making a request.
      ii. So for instance, yesterday we talked about a mom coming home to a messy kitchen. Let’s add a request to the message: When I come home to a sink full of dishes, I am upset because I need to start dinner immediately in order for us to eat at a reasonable hour. Would you please do the dishes now while I begin dinner?
      iii. Here’s the I-Message about the C Paper with a request: When I received a C on this paper, I felt upset because I worked on editing my rough draft and was confident that I had improved the paper. Can you please show me what I need to do to earn an A on this paper?
   c. Things to remember about a request
      i. Use clear, positive and concrete language in your request.
      ii. Some formulations of a request are: Would you be willing to…? I need….
      iii. A request is not a demand.
   d. Add a request to numbers 4-7 on your I-Message worksheet. Process requests.
3. Group Work: Divide into groups of four and have out one piece of clean paper. Count off 1 to 4. Ones are the Feeling. Twos are the When. Threes are the Because and fours are the Request. Create an group I-Message starting with the Feeling. Then pass the paper to the When and to the Because and to the Request and let’s see what we can up with. (Next time – start with When and go to Feeling, Because and Request.)

4. Homework: Try an I-message!

5. Exit Card: Tomorrow we will talk about Conflict Problem. Write out on the index card a realistic conflict that a teenager might have and we will use your conflicts in our discussion tomorrow.
Lesson 8: Listening and Paraphrasing Skills

Objectives:

- Identify good listening skills.
- Practice good listening and paraphrasing skills.

Prayer: Jesus’ New Commandment JN 13:34 (Love angry person and listen as Jesus loves and listens to us.)

1. Bad Listening Skit
   a. Choose two students. One student approaches his/her friend and wants to tell him about a bad experience that he had. The other student will exhibit bad listen skills by looking past the speaker and waving to someone, interrupting, etc....
   b. Brainstorm bad/good listening skills.
   c. Listening is a powerful tool that can diffuse anger in others. Good listening is an act of love that engages your mind and heart. There is a giant difference between hearing and listening. As the Chinese character for listen shows, listening involves your ears, eyes, undivided attention and your heart.

2. Concentric Circles Activity
   a. Have students count off 1-2. Ones form a circle facing outward in the middle of the room. Twos pair up with the one’s forming an outer circle.
   b. Directions: “Ones will be speakers and twos will be listeners. I will give a topic and give the one’s a few to think. Then I will tell one’s to talk for one minute about the topic. Stop when I say stop. Then the two’s will paraphrase what they heard. Here is your topic. What do you think and feel about the rule that says you cannot where hoodies in school (or choose any unpopular school rule). Explain why? Don’t talk yet; just think for few seconds. Now, speak until I say stop about your feelings about hoodies. Go.” When a minute is up, say “Stop. Now the two’s paraphrase what you heard said.” After the finish, say: “Twos stand up move one seat one to the left so that you have a new a partner. This time the twos will speak and the ones will listen. When I say stop, I will instruct the one’s to paraphrase what they heard. Twos, here is your topic: Talk about something which your parents did which was totally unfair or something which they tend to do that annoys you. Think for a few seconds and do not talk yet. OK: Talk about something which your parents did which was totally unfair or something which they tend to do that annoys you. Go.” (Do the same process - Stop. Paraphrase.)
   c. Process as Class: How was this activity for you? How did it feel when you just listened? How did it feel when your partner paraphrased what you said?

3. Paraphrasing
   a. When you are dealing with someone who is very upset, good listening and paraphrasing can help them diffuse their anger.

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9 Adapted from Ready to Use Conflict Resolution Activities for Secondary Students, Ruth Perlstein and Gloria Thrall. (Jossey-Boss, 1996), 77; 88-89.
b. When you paraphrase, you try to reflect the content and feeling of the speaker. This process can help the speaker clarify his/her thoughts and reassures the speaker that s/he is being heard. For the speaker, just feeling heard can calm him/her down and can de-escalate the conflict.

c. Paraphrasing content and feelings:
   i. John says: My dad is such an absolute pain. He screams at everything I do. I can never get anything right.
   ii. You might paraphrase: So, you are upset about at your father yelling at you and feel discouraged that you cannot please him?

d. Pair and share:
   i. Give each group an envelope with cut slips of paper. Instruct the students to take turns with one person reason a statement and the other person paraphrases the content and feeling of the speaker. Alternate and continue until you run out of scenarios.
PARAPHRASING PAIR AND SHARE ACTIVITY

Directions: Cut these scenarios into strips and put into envelopes. Pass out one envelope to each pair.

1. I am so sick of waiting for my mom I could scream. She is always late and the coach insists on waiting for her to come before he leaves.

2. My English teacher is so unfair. Everyone was talking and he singled me out and yelled at me. Then he gave me detention and now I have to miss baseball practice.

3. I wish he would shut up. He thinks he knows everything and monopolizes every class discussion we have.

4. I shouldn’t have told Terri what Alex said. Now everyone will know because Terri just can’t keep her mouth shut. Alex will be furious with me.

5. I will never be able to catch up. Chemistry is just beyond me. I don’t even know where to begin. It’s over my head.

6. I don’t know what to do. If I break one more date with Mary, she’s going to dump me. I just know it. But I really need to finish my college applications.

7. My mom keeps buying me clothes that I hate. Look at this shirt. It is embarrassing. And then if I don’t wear it, she acts all upset and says that I don’t appreciate all that she does for me.

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Lesson 9: Four Point Problem Solving

Objectives:
- Demonstrate cooperative approach to conflict.
- Develop conflict solving skills.

Prayer: A Brother Sins MT 18:15-20. (Confront conflict)

1. Conflict is like an energy field. The energy of conflict can be transferred or transformed. You can win a fight, but when a person is disrespected, the seeds of hatred are planted and the conflict will resurface again. For example, let’s say that you only have one computer at home. You and your brother both need the conflict. You can physically throw him off the computer and then lock him out of the room, but what do you think will happen in the near future? What will life be like when you re-emerge from the room? The energy of the conflict is still there and it will come back at you. So, today we are going to discuss how to problem solve in a way that respects your needs as well as the needs of the other person.

2. Review five conflict management styles. What happens to the energy of the conflict with each style? Harmonize – goes inside. Avoid – goes inside both people. Directing – goes inside other person. Compromising – partial bad feeling in both. What are the strengths/weaknesses of collaboration? When is it best to use to use collaboration?

3. Role play: little sibling playing game on computer. Older sibling whose I-Phone was taken away due to bad grades needs to get homework assignment off of his English class web page. Have conflict escalate with insults and with older brother throwing younger sibling off computer. When younger brother is thrown off computer, the teacher will enter the role play as a parent who screams for everyone to go to their room and for the computer to be turned off.
   a. Pair and Share: How else could have the older brother handled this problem? Generate as many ideas as you can until I call time.

4. We always have a choice. No one ever “makes us” be violent; we choose to be violent. We also can choose to be nonviolent. Four point problem is quick and easy process for to resolve conflicts nonviolently.
   a. First, identify the problem objectively. Do not take sides, but be objective. (Both brothers want computer; Conflict over computer usage.)
   b. Next what are the needs of each person in the conflict? First, let us distinguish between demands/positions and needs. A demand is what we hear on the surface of a conflict, but the need is the reason behind the demand which is below the surface. To solve conflict, we need to focus on the needs and this requires empathy. What are the needs of both people? Why do they want the computer? (Younger Brother: recreation on computer, autonomy and respect) (Older Brother: success in school work; strong grades so he that he doesn’t get in trouble with his parents)
   c. Third, we will generate creative solutions that satisfy both people’s needs. (Younger brother pauses game and let’s older brother get assignment; Use parent’s I-Phone or I-Pad to get homework assignment, Call or text friend, Exchange use of computer for a play time on a video game….)
   d. Decide on a solution. (Text a friend)
5. Hand out Conflict Exit Cards from previous class that you choose for group work and ask students to apply 4 Point Conflict Solving to conflicts.
   a. Define the conflict.
   b. List needs or interests of each person.
   c. List creative solutions.
   d. Agree on a solution
Lesson 10: Turning the Other Cheek

Background Material: See article “The Third Way” by the Walter Wink. Article follows lesson and you may want to assign it as homework prior to lesson.

Objectives:
• Investigate and discuss the “Teaching on Retaliation” (MT 5:38-42).
• Explain the historical context of Jewish oppression in first century Palestine.
• Identify how the Teaching on Retaliation offers a third way to resist oppression as an alternative from fight or flight.
• Project ways to find the “third way” in everyday conflicts.

1. Warm-Up: Ask two students to come to the front of the room. Read out Mt 5:38-39 and ask students to make a modern day skit showing how Jesus means for us to act. Then process students’ skit. (If students have read the article for homework, just tell the students to act a common interpretation of “turn the other cheek” as letting others hit you or submission.)

2. Lesson:
   a. Turning the Other was not submission, but a form of resistance. (Mt 5:38-42)
      i. This is the time period of Roman occupation and of great oppression of the Jewish people. Jesus is speaking to the oppressed. Jesus is very precise in his statement and all of his listeners would have known what he meant. Jesus says, “If someone hits you on the right cheek.” In first century Palestine culture, only the right hand was used. Being hit on the right cheek was a backhanded slap meant to humiliate a person. In the American experience, it compares to the calling a black man “boy.” Now listen to what Jesus commands. He says: “if someone backhands you and tries to humiliate you, I say to look him in the eye and turn the other cheek.” Far from being a victim, Jesus is saying to assert your dignity and equality. The opposite of backing down, this technique confronts with oppressors by standing your ground. Now here is the catch: every time period has their cultural norms. In first century Palestine, you only punched equals. By turning the other cheek, it would be a bold assertion of equality and it challenges the other person to meet on equal grounds.
      ii. Now the civil rights movement took this concept and put it into action. Show a picture of Rosa Parks. How does this picture relate to “turn the other cheek?”

   b. Strip naked and unmask the injustice.
      i. During this time period, economic injustice robbed people of their homes and livelihood. Here is how Walter Wink describes the situation: “The situation here is dealing with collateral for a loan. If a person was trying to get a loan, normally they would use animals or land as collateral for the loan but the very poorest of the poor, according to Deuteronomy 24:10-13, could hock their outer garment. It was the long robe that they used to sleep in at night and used as an overcoat by day. The creditor had to return this garment every night but could come get it every morning and thus harass
the debtor and hopefully get him to repay. Jesus’ audience is made up of debtors — "If anyone takes you to court..." He is talking to the very people who know they are going to be dragged into court for indebtedness and they know also that the law is on the side of the wealthy. They are never going to win a case. So Jesus says to them, "Okay, you are not going to win the case. So take the law and with jujitsu-like finesse, throw it into a point of absurdity. When your creditor sues you for your outer garment, give your undergarment as well. Jesus’ audience is made up of debtors — "If anyone takes you to court..." He is talking to the very people who know they are going to be dragged into court for indebtedness and they know also that the law is on the side of the wealthy. They are never going to win a case. So Jesus says to them, "Okay, you are not going to win the case. So take the law and with jujitsu-like finesse, throw it into a point of absurdity. When your creditor sues you for your outer garment, give your undergarment as well."

ii. Now, in Jewish culture, nakedness was taboo and the shame fell not on the naked, but on the society which did not cloth their neighbor. Rather than submissive, Jesus is commanded his followers to boldly unmask the injustice and force people to clearly see the pain of the oppression.

iii. Put up a photo of Emmett Till. Have a student retell the story and then write on board Mamie Till Bradley’s declaration: “Let the world see what they did to my boy.” What is the power of stripping naked an injustice?

c. **The Extra Mile as using the law against itself.**

i. During the time of Jesus, a Roman could “press” any Jewish person into carrying a “burden” for one mile. Now, the authorities in Rome did not want to deal with a revolt, so they limited to the practice only one mile of service. If a soldier forced a Jewish man carry a pack more than a mile, the soldier could get into trouble. So, why does Jesus command us “to go with him two miles”?

ii. Once again, this a creative form of resistance that turns the table of power and power of commands. You are saying I will carry it another mile. You not being told to; you choose to. And it is the soldier asking, maybe even begging for the burden back. In way, it is using the unjust law against itself.

iii. Put a picture of Charles Houston. Explain how his strategy was to unjust law against itself (the Plessey Decision) to end segregation in schools.

d. To wrap up, Jesus was a man of justice and a man who died fighting for justice. Rather than being a wuss, Jesus was courageous man who confronted injustice peacefully. He did not run away or act violently, but he found creative nonviolent approaches to resist. As followers of Jesus, we are called to men and women who stand and fight for justice through creative nonviolence.

3. **Group Activity or Homework:** Finding The Third Way. Choose one of the following.

a. Tell a story from your own life that illustrates either turning the other cheek, unmasking an injustice or going the extra mile.

b. Make a cartoon where your hero resists a bully or an unjust teacher through turning the other cheek, unmasking the injustice, or going the extra mile.
"The Third Way"

One of the most misunderstood passages in all of the Bible is Jesus' teaching about turning the other cheek.

This passage has generally been understood by people as teaching non-resistance. Do not resist one who is evil has been taken to mean simply let them run all over you. Give up all concern for your own justice. If they hit you on one cheek, turn the other and let them batter you there too, which has been bad advice for battered women. As far as the soldier forcing you to take his pack an extra mile, well are you doing that voluntarily? It has become a platitude meaning extend yourself.

Jesus could not have meant those kinds of things. He resisted evil with every fiber of His being. There is not a single instance in which Jesus does not resist evil when He encounters it. The problem begins right there with the word resist. The Greek term is antistenai. Anti is familiar to us in English still, "against," "Anti"-Defamation League. Stenai means to stand. So, "stand against." Resist is not a mistranslation so much as an undertranslation. What has been overlooked is the degree to which antistenai is used in the Old Testament in the vast majority of cases as a technical term for warfare. To "stand against" refers to the marching of the two armies up against each other until they actually collide with one another and the battle ensues. That is called "taking a stand."

Ephesians 6:13 says, "Therefore put on the whole armor of God, that you may be able to withstand (antistenai) in that evil day and having done all to stand (stenai)."

The image there is not of a punch drunk boxer somehow managing to stay on his feet even though he is being pummeled by his adversary. It is to keep on fighting. Don't retreat. Don't give up. Don't turn your back and flee but stay in there and fight to the bitter end.

When Jesus says, "Do not resist one who is evil," there is something stronger than simply resist. It's do not resist violently. Jesus is indicating do not resist evil on its own terms. Don't let your opponent dictate the terms of your opposition. If I have a hoe and my opponent has a rifle, I am obviously going to have to get a rifle in order to fight on equal terms, but then my opponent gets a machine gun, so I have to get a machine gun. You have a spiral of violence that is unending.

Jesus is trying to break that spiral of violence. Don't resist one who is evil probably means something like, don't turn into the very thing you hate. Don't become what you oppose. The earliest translation of this is probably in a version of Romans 12 where Paul says, "Do not return evil for evil."

Jesus gives three examples of what He means by not returning evil for evil. The first of these is, "If anyone strikes you on the right cheek, turn the other also." Imagine if I were your assailant and I were to strike a blow with my right fist at your face, which cheek would it land on? It would be the left. It is the wrong cheek in terms of the text we are looking at. Jesus says, "If anyone
strikes you on the right cheek..." I could hit you on the right cheek if I used a left hook, but that would be impossible in Semitic society because the left hand was used only for unclean tasks. You couldn't even gesture with your left hand in public. The only way I could hit you on the right cheek would be with the back of the hand.

Now the back of the hand is not a blow intended to injure. It is a symbolic blow. It is intended to put you back where you belong. It is always from a position of power or superiority. The back of the hand was given by a master to a slave or by a husband to a wife or by a parent to a child or a Roman to a Jew in that period. What Jesus is saying is in effect, "When someone tries to humiliate you and put you down, back into your social location which is inferior to that person, and turn your other cheek."

Now in the process of turning in that direction, if you turned your head to the right, I could no longer backhand you. Your nose is now in the way. Furthermore, you can't backhand someone twice. It's like telling a joke a second time. If it doesn't work the first time, it has failed. By turning the other cheek, you are defiantly saying to the master, "I refuse to be humiliated by you any longer. I am a human being just like you. I am a child of God. You can't put me down even if you have me killed." This is clearly no way to avoid trouble. The master might have you flogged within an inch of your life, but he will never be able to assert that you have no dignity.

The second instance Jesus gives is, "If anyone takes you to court and sues you for your outer garment, give your undergarment as well." The situation here is dealing with collateral for a loan. If a person was trying to get a loan, normally they would use animals or land as collateral for the loan but the very poorest of the poor, according to Deuteronomy 24:10-13, could hock their outer garment. It was the long robe that they used to sleep in at night and used as an overcoat by day. The creditor had to return this garment every night but could come get it every morning and thus harass the debtor and hopefully get him to repay.

Jesus' audience is made up of debtors -- "If anyone takes you to court..." He is talking to the very people who know they are going to be dragged into court for indebtedness and they know also that the law is on the side of the wealthy. They are never going to win a case. So Jesus says to them, "Okay, you are not going to win the case. So take the law and with jujitsu-like finesse, throw it into a point of absurdity. When your creditor sues you for your outer garment, give your undergarment as well."

They didn't have underwear in those days. That meant taking off the only stitch of clothing you had left on you and standing nude, naked, in court. As the story of Jonah reminds us, nakedness was not only taboo in Israel. The shame of nakedness fell not on the person who was naked, but on the person who observed their nakedness. The creditor is being put in the position of being shamed by the nakedness of the debtor. Imagine the debtor leaving the courtroom, walking out in the street and all of his friends coming and seeing him in his all-togethers and saying, "What happened to you?"

He says, "That creditor has got all my clothes," and starts walking down to his house. People are coming out of bazaars and alleys, "What happened? What happened?" Everyone is talking about it and chattering and falling in behind him, fifty-hundred people marching down in this little demonstration toward his house. You can imagine it is going to be some time in that village before any creditor takes anybody else to court.
What Jesus is showing us in these two examples so far is that you don't have to wait for a utopian revolution to come along before you can start living humanly. You can begin living humanly now under the conditions of the old order. The kingdom of God is breaking into the myths of these people now, the moment they begin living the life of the future, the kingdom of God.

Jesus' third example is "If one of the occupation troops forces you to carry his pack one mile, carry it two." Now these packs weighed 65 to 85 pounds, not counting weapons. These soldiers had to move quickly to get to the borders where trouble had broken out. The military law made it permissible for a soldier to grab a civilian and force the civilian to carry the pack, but only one mile. There were mile markers on every Roman road. If -- and this is the part we have left out -- the civilian were forced to carry the pack more than one mile, the soldier was in infraction of military code, and military code was always more strictly enforced than civilian. So Jesus is saying, "All right. The next time the soldier forces you to carry his pack, cooperate. Carry it and then when you come to the mile marker, keep going."

The soldier suddenly finds himself in a position he has never been in before. He has always known before exactly what you would do. You would mutter and you would complain, but you would carry it. As soon as the mile marker came, you would drop it. Suddenly, this person is carrying the pack on. The soldier doesn't know why, but he also knows that he is in infraction of military law and if his centurion finds out about this, he is in deep trouble. Jesus is teaching these people how to take the initiative away from their oppressors and within the situation of that old order, find a new way of being.

It is interesting that Gandhi said, "Everyone in the world knows that Jesus and His teaching is non-violent, except Christians." What Jesus is articulating here is a way of living in the world without violence, a way of overcoming domination in all of its forms by using a way that will not create new forms of violence. In the past, we have thought we had only two choices, either resist evil or don't resist evil. Jesus seemed to be saying, "Don't resist evil," and, therefore, non-resistance seemed to be the only alternative. Be supine, submit, surrender, flee, give up. It seems as if Jesus were asking us to be a doormat for God, to give up all concern for our own justice as well as the justice of others. Now we see in this passage interpreted in a new light, Jesus is not calling on people to be non-resistant. He is calling on them to resist, yes, but to resist in a way that is not injurious or harmful to the other person.

In just the last few years, non-violence has emerged in a way that no one ever dreamed it could emerge in this world. In 1989 alone, there were thirteen nations that underwent non-violent revolutions. All of them successful except one, China. That year 1.7 billion people were engaged in national non-violent revolutions. That is a third of humanity. If you throw in all of the other non-violent revolutions in all the other nations in this century, you get the astonishing figure of 3.34 billion people involved in non-violent revolutions. That is two-thirds of the human race. No one can ever again say that non-violence doesn't work. It has been working like crazy. It is time the Christian churches got involved in this revolution because what is happening in the world is that the world itself is discovering the truth of Jesus' teaching, and here we come in the church, bringing up the rear.

This is the most exciting time a person could imagine to be alive. The gospel has never been more relevant. The world has never been more ready.
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**Jesus’ Third Way**

- Expose the injustice of the system
- Take control of the power dynamic
- Shame the oppressor into repentance
- Stand your ground
- Make the Powers make decisions for which they are not prepared
- Recognize your own power
- Force the oppressor to see you in a new light
- Deprive the oppressor of a situation where a show of force is effective
- Be willing to undergo the penalty of breaking unjust laws
- Die to fear of the old order and its rule

http://www.csec.org/csec/sermon/wink_3707.htm
Lesson 11: Loving Your Enemies

(Have students read “Loving Your Enemies” prior to coming to class. The article is attached or you can find it at http://www.salsa.net/peace/conv/8weekconv4-2.html)

Objectives:

- Identify and evaluate practical benefits to loving your enemies.
- Outline how and why Dr. King says that we should our enemies.

1. MT 5:43-45  Prayer: Think of a person who is your “enemy”. Bring him her to mind. Now let us ask that the Holy Spirit opens our ears, minds and heart to receive the word of God.
   Read Passage
   Process: How do you feel about Jesus' command to love your enemy? What does love of your enemy look like? How can you do it? Now what? How can you take this prayer into your day?

2. Loving Your Enemies by King
   a. How love enemies?
      1) Develop capacity to forgive
      2) Evil deed does not express all that he is
      3) Don’t seek to defeat & humiliate; seek friendship and understanding
   b. Why love enemies?
      1) Hate + Hate = more hate. Only love can expel hate.
      2) Hate scars the soul.
      3) Love only force capable of transforming an enemy into a friend.
   c. Group Discussion: What is the benefit of forgiving your enemy. Go back to your “enemy” from our prayer reflection. What from King’s sermon is helpful to you in dealing with your enemy?
   d. Apply King’s ideas to mother of murder victim or some other modern example of loving your enemy.
      2) Clip of man mugged by boy: http://www.npr.org/2008/03/28/89164759/a-victim-treats-his-mugger-right

3. Reread MT 5:43-45 and ask students to bring to mind his/her enemy. Ask the students to write a prayer petitioning God to help their love enemy.
Loving Your Enemies.

by Martin Luther King, Jr.

The following sermon was delivered at the Dexter Avenue Baptist Church in Montgomery, Alabama, at Christmas, 1957. Martin Luther King wrote it while in jail for committing nonviolent civil disobedience during the Montgomery bus boycott.

Let us be practical and ask the question. How do we love our enemies?

First, we must develop and maintain the capacity to forgive. He who is devoid of the power to forgive is devoid of the power to love. It is impossible even to begin the act of loving one's enemies without the prior acceptance of the necessity, over and over again, of forgiving those who inflict evil and injury upon us. It is also necessary to realize that the forgiving act must always be initiated by the person who has been wronged, the victim of some great hurt, the recipient of some tortuous injustice, the absorber of some terrible act of oppression. The wrongdoer may request forgiveness. He may come to himself, and, like the prodigal son, move up some dusty road, his heart palpitating with the desire for forgiveness. But only the injured neighbor, the loving father back home, can really pour out the warm waters of forgiveness.

Forgiveness does not mean ignoring what has been done or putting a false label on an evil act. It means, rather, that the evil act no longer remains as a barrier to the relationship. Forgiveness is a catalyst creating the atmosphere necessary for a fresh start and a new beginning. It is the lifting of a burden or the canceling of a debt. The words "I will forgive you, but I'll never forget what you've done" never explain the real nature of forgiveness. Certainly one can never forget, if that means erasing it totally from his mind. But when we forgive, we forget in the sense that the evil deed is no longer a mental block impeding a new relationship. Likewise, we can never say, "I will forgive you, but I won't have anything further to do with you." Forgiveness means reconciliation, a coming together again.

Without this, no man can love his enemies. The degree to which we are able to forgive determines the degree to which we are able to love our enemies.

Second, we must recognize that the evil deed of the enemy-neighbor, the thing that hurts, never quite expresses all that he is. An element of goodness may be found even in our worst enemy. Each of us has something of a schizophrenic personality, tragically divided against ourselves. A persistent civil war rages within all of our lives. Something within us causes us to lament with Ovid, the Latin poet, "I see and approve the better things, but follow worse," or to agree with Plato that human personality is like a charioteer having two headstrong horses, each wanting to go in a different direction, or to repeat with the Apostle Paul, "The good that I would I do not: but the evil which I would not, that I do."

This simply means that there is some good in the worst of us and some evil in the best of us. When we discover this, we are less prone to hate our enemies. When we look beneath the surface, beneath the impulsive evil deed, we see within our enemy-neighbor a measure of goodness and know that the viciousness and evilness of his acts are not quite representative of all that he is. We see him in a new light. We recognize that his hate grows out of fear, pride, ignorance, prejudice, and misunderstanding, but in spite of this, we know
God's image is ineffably etched in being. Then we love our enemies by realizing that they are not totally bad and that they are not beyond the reach of God's redemptive love.

Third, we must not seek to defeat or humiliate the enemy but to win his friendship and understanding. At times we are able to humiliate our worst enemy. Inevitably, his weak moments come and we are able to thrust in his side the spear of defeat. But this we must not do. Every word and deed must contribute to an understanding with the enemy and release those vast reservoirs of goodwill which have been blocked by impenetrable walls of hate.

Let us move now from the practical how to the theoretical why: Why should we love our enemies? The first reason is fairly obvious. Returning hate for hate multiplies hate, adding deeper darkness to a night already devoid of stars. Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that. Hate multiplies hate, violence multiplies violence, and toughness multiplies toughness in a descending spiral of destruction.

So when Jesus says "Love your enemies," he is setting forth a profound and ultimately inescapable admonition. Have we not come to such an impasse in the modern world that we must love our enemies—or else? The chain reaction of evil—hate begetting hate, wars producing more wars—must be broken, or we shall be plunged into the dark abyss of annihilation.

Another reason why we must love our enemies is that hate scars the soul and distorts the personality. Mindful that hate is an evil and dangerous force, we too often think of what it does to the person hated. This is understandable, for hate brings irreparable damage to its victims. We have seen its ugly consequences in the ignominious deaths brought to six million Jews by hate-obsessed madman named Hitler, in the unspeakable violence inflicted upon Negroes by bloodthirsty mobs, in the dark horrors of war, and in the terrible indignities and injustices perpetrated against millions of God's children by unconscionable oppressors.

But there is another side which we must never overlook. Hate is just as injurious to the person who hates. Like an unchecked cancer, hate corrodes the personality and eats away its vital unity. Hate destroys a man's sense of values and his objectivity. It causes him to describe the beautiful as ugly and the ugly as beautiful, and to confuse the true with the false and the false with the true.

A third reason why we should love our enemies is that love is the only force capable of transforming an enemy into a friend. We never get rid of an enemy by meeting hate with hate; we get rid of an enemy by getting rid of enmity. By its very nature, hate destroys and tears down; by its very nature, love creates and builds up. Love transforms with redemptive power.

The relevance of what I have said to the crisis in race relations should be readily apparent. There will be no permanent solution to the race problem until oppressed men develop the capacity to love their enemies. The darkness of racial injustice will be dispelled only by the light of forgiving love. For more than three centuries American Negroes have been battered by the iron rod of oppression, frustrated by day and bewildered by night by unbearable injustice and burdened with the ugly weight of discrimination. Forced to live with these shameful conditions, we are tempted to become bitter and to retaliate with a corresponding
hate. But if this happens, the new order we seek will be little more than a duplicate of the old order. We must in strength and humility meet hate with love.

My friends, we have followed the so-called practical way for too long a time now, and it has led inexorably to deeper confusion and chaos. Time is cluttered with the wreckage of communities which surrendered to hatred and violence. For the salvation of our nation and the salvation of mankind, we must follow another way.

While abhorring segregation, we shall love the segregationist. This is the only way to create the beloved community.

To our most bitter opponents we say: "We shall match your capacity to inflict suffering by our capacity to endure suffering. We shall meet your physical force with soul force. Do to us what you will, and we shall continue to love you. We cannot in all good conscience obey your unjust laws because noncooperation with evil is as much a moral obligation as is cooperation with good. Throw us in jail and we shall still love you. Bomb our homes and threaten our children, and we shall still love you. Send your hooded perpetrators of violence into our community at the midnight hour and beat us and leave us half dead, and we shall still love you. But be ye assured that we will wear you down by our capacity to suffer. One day we shall win freedom but not only for ourselves. We shall so appeal to your heart and conscience that we shall win you in the process and our victory will be a double victory."

This reading is from The Class of Nonviolence, prepared by Colman McCarthy of the Center for Teaching Peace, 4501 Van Ness Street, NW, Washington, D.C. 20016 202/537-1372
Lesson 12: Gospel Nonviolence

Objectives:
- Reflect on Gospel teachings related to conflict.
- Introduce concept of loving through cross (conflict) to the resurrection (conflict transformation).

(We are called to love and treat others, even our enemies, in the same fashion that Jesus love us, even when we do wrong.)

Note to Teacher: The Gospel passages used in this lesson were previously introduced as prayers, so student should be familiar with them.

1. Worksheet on Gospel Nonviolence
   a. Individual Work: Matching
   b. Group Work: Application of Gospel Teachings to Scenarios

2. Lesson: Gospel Nonviolence: Discuss Gospel advice that relates to conflict management and conflict transformation.
   a. Look at Yourself First (Judging Others MT 7:1-5) Rather than judging the other person and making yourself angrier, first look at your own actions honestly.
   b. Quickly Diffuse Anger (Teaching on Anger MT5:21-26) Here Jesus stretches the Mosaic Law. He commands us to make amends quickly so that our anger does not grow into a hatred that is capable of murder. Here Jesus acknowledges the danger of anger and warns us to catch anger, diffuse it, and quickly make amends with our “enemies.”
   c. Refuse Revenge (Teaching on Retaliation MT 5:38-42) Resist the urge to punish or hit back with words or violence. Instead, hold your ground and resist nonviolently by asserting your dignity and turning the other cheek. Unmask the injustice by exposing the injustice and let your “opponent” see the wrong of his/her deed. Rather than telling us to be doormat and let the injustice go, Jesus tells resist nonviolently rather than mirroring the evil down by our opponent. (See the “The Third Way “by Walter Wink for an exegesis on this commonly misunderstood passage.)
   d. Admit Wrongs and Apologize (Parable of the Lost Son LK 15:11-32 When the younger son finally “comes to senses,” he returns to his father and seeks forgiveness. Likewise, when we are wrong, we need to admit our wrong and seek forgiveness.
   e. Develop the Capacity to Forgive (Parable of the Unforgiving Servant MT 18:21-35) In this parable, Jesus commands us to be generous in forgiveness and that we need to forgive our neighbor 77 times. The parable calls us to look at our own sinfulness and our own need of forgiveness. The last line of the parable warns that unless we forgive, the Father won’t forgive us. We can foster the power of forgiveness through prayer, remembering our own need for forgiveness and by remembering that the evil deed does not express all that our opponent is.
f. **Confront the Problem** (A Brother Who Sins MT 18: 15-20) This passage gives us steps to handle conflict. First, confront the person alone. If the person will not listen, then bring a friend or a parent. If the person still will not listen and persists in the wrong act, bring the issue to the higher level such as the Church or the school administration. If they person still persists, you may need to end the relationship.

g. **Love Your Enemy** (MT 5:43-47) In a sermon called Loving your Enemies, Dr. King gives us practical reasons why we should love our enemies. First, he says, hate multiplies hate and that only love can expel hate. So, if we want the end product to be love and peace, we must love. Second, he says that hate scars the soul. We must love our enemy because hating our enemy is poison to our soul and makes us unhappy. Third, he says that love is only force capable of transforming an enemy into a friend.

h. **Love through your conflicts.** (The First Prediction of the Passion and the Conditions of Discipleship MK 8:31-38) Jesus predicts his cross and resurrection and says that if we are his disciples, that we must pick up our cross. The cross is the symbol of our faith. Jesus tells us that we will have crosses (conflicts) and commands us, as his disciples, to embrace our conflicts. We believe that Jesus loved through the cross to the resurrection. We also believe that Jesus sends us the Holy Spirit to help us. So, as disciples of Jesus we are called to love through our conflicts with the confidence that love is powerful and that love can transform enemies into friends.

3. Homework: read “Pilgrimage to Nonviolence.” Choose three quotes that you would like to discuss with class.
GOSPEL ADVICE ON CONFLICT

Directions: Read the following Gospel teachings and match each one to the conflict advice.

a. The First Prediction of the Passion and the Conditions of Discipleship MK 8:31-38
b. Judging Others MT 7:1-5
c. Love of Enemies MT 5:43-47
d. Parable of the Lost Son LK 15:11-32
e. Parable of the Unforgiving Servant MT 18:21-35
f. Teaching About Retaliation MT 5:38-42
g. A Brother Who Sins MT 18:15-20
h. Teaching on Anger MT 5:21-26

1. _____ Look at yourself first before blaming others.
2. _____ No revenge! In fact, suffer a blow without hitting back.
3. _____ Rather than hate a person who persecutes you, actively love and seek to understand him/her.
4. _____ Develop the capacity to forgive. Remember that you too are a sinner and make mistakes.
5. _____ Admit when you are wrong and seek forgiveness.
6. _____ Quickly diffuse your anger and seek amends with the person who wronged you.
7. _____ When you have a conflict, first confront the person alone and talk with him/her one on one.
8. _____ Like Jesus, we must love through our crosses (conflicts) to the resurrection (conflict transformation).

APPLICATION OF GOSPEL TEACHINGS TO CONFLICT SCENARIOS

DIRECTIONS: For each of the following scenarios, determine if the SUBJECT’S ACTIONS uphold or violate gospel teaching on how we should handle conflict. Then determine which Gospel passage best relates and explain why the passage relates.

1. John’s mother comes out when she hears the crash of her vase breaking. She sees her sons backpack on top of the dining room table with the broken pieces all around it. The mother, knowing that he was cut from the basketball team that day, looked at him and said, “That’s okay, honey. I’ll get it. Just watch TV until dinner is ready.”
   Upholds / Violates Gospel Teaching:______________________________

2. William has a cousin named Teddy whom he was close friends that joined a gang. William tries to talk sense into him and even got his older his cousins to talk with him, but Teddy would not change. Ultimately, William decides that he must cut off contact with that cousin.
   Upholds / Violates Gospel Teaching:______________________________
3. Mr. Wilson looks at his son’s car and screams that is young man is irresponsible for letting it get so dirty. The father tells the son to wash and clean it up even though his own car is dirty.

Upholds / Violates Gospel Teaching:_______________________

4. Whitney is not allowed to go to a party. She locks herself in her room and refuses to talk to mother. The next day, Whitney refuses to go to Church with the family and visit her grandma.

Upholds / Violates Gospel Teaching:_______________________

5. Ayesha was treated unjustly by a teacher who snapped at her at when she asked a question. Rather than hating on the teacher, Ayesha tried to look at the situation from the point of view of her teacher and realized that her teacher was overwhelmed because of the chaos in the room.

Upholds / Violates Gospel Teaching:_______________________

6. Amie is in the cafeteria line when another girl trips and spills a rack of French fries on her. Seeing that the girl was embarrassed and didn’t mean to do it, Aimee helped her clean up the French fries and told her not to worry about it.

Upholds / Violates Gospel Teaching:_______________________

7. Dante is feeling bad about the fight he had with his brother the other day. Even though his brother started it, Dante said some awful things. He decides to apologize before going to Church.

Upholds / Violates Gospel Teaching:_______________________

8. A student feels that a teacher graded him unfairly on a paper and goes to the principal to complain rather than speaking to the teacher.

Upholds / Violates Gospel Teaching:_______________________

9. Melanie was in the locker room when she heard Tracy talking about her. When Melanie caught Tracy’s eyes, Tracy stopped talking. Melanie found a group of her friends and told what the girl said and also added a story about how she heard that Tracy was known to do favors for boys.

Upholds / Violates Gospel Teaching:_______________________
Lesson 13: King’s Six Principles of Nonviolence: A Game Plan on How to Love Our Enemies

Objectives:
- List and reflect on King’s six principles of nonviolence.
- Articulate how the principles were put into action during the Birmingham Movement.
- Reflect on the effectiveness and power of nonviolence.
- Relate principles to own life.

Prayer: Renunciation of Vice Colossians 3:5-17

1. Share a quote from the article “Pilgrimage to Nonviolence” that was significant to you and explain why.
2. Review 6 principles. Discuss: Do you think that they would work? If these principles were applied, could there be nonviolent change to a conflict?
3. Watch the first two chapters of Citizen King and look for examples of you see the 6 principle in action. (about 20 minutes): chapter 1: https://www.youtube.com/watch?v=cVz-lz5QN8s; chapter 2: https://www.youtube.com/watch?v=iAkCysRNZto ) (Or watch the first chapter of A Force More Powerful called “We Were Warriors” on the Nashville movement.)
4. Pair and Share: Find examples of each principle in action from the video clip. Think of one example of one principle in action from your life.
5. Group discussion. What made Birmingham’s nonviolent campaign effective? In what ways did the protesters actively resist or nonviolently fight injustice? How does nonviolence “fight” without using violence or even hatred? What was the power of the campaign only attacking the injustice (racism) instead of attacking the racist people? What is the power of the suffering injustice without hitting back? Discuss the transformative power of nonviolence.
6. Relate the six principles to our own life.
The philosophy of nonviolence
Since the philosophy of nonviolence played such a positive role in the Montgomery movement, it may be wise to turn to a brief discussion of some basic aspects of this philosophy.

First, it must be emphasized that nonviolent resistance is not a method for cowards; it does resist. If one used this method because he is afraid, he is not truly nonviolent. That is why Gandhi often said that if cowardice is the only alternative to violence, it is better to fight. He made this statement conscious of the fact that there is always another alternative: no individual or group need ever submit to any wrong, nor need they use violence to right the wrong; there is the way of nonviolent resistance. This is ultimately the way for the strong man. It is not a method of stagnant passivity. The phrase "passive resistance" often gives the false impression that this is a sort of "do-nothing method" in which the resister quietly and passively accepts evil. But nothing is further from the truth. For while the nonviolent resister is passive in the sense that he is not physically aggressive toward his opponent, his mind and emotions are always active, constantly seeking to persuade his opponents that he is wrong. The method is passive physically, but strongly active spiritually. It is not passive resistance to evil, it is active nonviolent resister to evil.

A second basic fact that characterizes nonviolence is that is does not seek to defeat or humiliate the opponent, but to win his friendship and understanding. The nonviolent resister may often express his protest through noncooperation or boycotts, but he realizes that these are not ends in themselves; they are merely means to awaken a sense of moral shame in the opponent. The end is redemption and reconciliation. The aftermath of nonviolence is the creation of the beloved community, while the aftermath of violence is tragic bitterness.

A third characteristic of this method is that the attack is directed against forces of evil rather than against persons who happen to be doing the evil. It is evil that the nonviolent resister seeks to defeat, not the person victimized by the evil. If he is opposing racial injustice, the nonviolent resister has the vision to see that the basic tension is not between races. As I like to say to the people in Montgomery: "The tension in the city is not between white people and Negro people. The tension is, at bottom, between justice and injustice, between the forces of light and the forces of darkness. And if there is a victory, it will be a victory not merely for 50,000 Negroes, but a victory for justice and the forces of light. We are out there to defeat injustice and not white persons who may be unjust."

A fourth point that characterizes nonviolent resistance is a willingness to accept suffering without retaliation, to accept blows from the opponent without striking back. "Rivers of blood may have to flow before we gain our freedom, but is must be our blood," Gandhi said to his countrymen. The nonviolent resister is willing to accept violence if necessary, but never to inflict it. He does not seek to dodge jail. If going to jail is necessary, he enters it "as a bridegroom enters the bride's chamber."

One may well ask: "What is the nonviolent resister's justification for this ordeal to which he invites men, for this mass political application of the ancient doctrine of turning the other cheek?" The answer is
found in the realization that unearned suffering is redemptive. Suffering, the nonviolent resister realizes, has tremendous educational and transforming possibilities. "Things of fundamental importance to people are not secured by reason alone, but have to be purchased with their suffering," said Gandhi. He continued: "Suffering is infinitely more powerful than the law of the jungle for converting the opponent and opening his ears which are otherwise shut to the voice of reason."

**A fifth point concerning nonviolent resistance is that it avoids not only external physical violence but also internal violence of spirit.** The nonviolent resister not only refuses to shoot his opponent but he also refuses to hate him. At the center of nonviolence stands the principle of love. The nonviolent resister would contend that in the struggle for human dignity, the oppressed people of the world must not succumb to the temptation of becoming bitter or indulging in hate campaigns. To retaliate in kind would do nothing but intensify the existence of hate in the universe. Along the way of life, someone must have sense enough and morality enough to cut off the chain of hate. This can only be done by projecting the ethic of love to the center of our lives.

In speaking of love at this point, we are not referring to some sentimental or affectionate emotion. It would be nonsense to urge men to love their oppressors in an affectionate sense. Love in this connection means understanding, redemptive good will. Here the Greek language comes to our aid. There are three words for love in the Greek New testament. First, there is eros. In Platonic philosophy eros meant the yearning of the soul for the realm of the divine. It has come now to mean a sort of aesthetic or romantic love. Second, there is philia which means intimate affection between personal friends. Philia denotes a sort of reciprocal love; the person loves because he is loved. When we speak of loving those who oppose us, we refer to neither eros nor philia; we speak of love which is expressed in the Greek word Agape. Agape means understanding, redeeming good will for all men. It is an overflowing love which is purely spontaneous, unmotivated, groundless, and creative. It is not set in motion by any quality or function of its object. It is the love of God operating in the human heart. Agape is disinterested love. It is a love in which the individual seeks not his own good, but the good of his neighbor (1 Cor. 10-24). 'Agape does not begin by discriminating between worthy and unworthy people, or any qualities people possess. It begins by loving others for their sakes. It is an entirely "neighbor-regarding concern for others," which discovers the neighbor in every man it meets. Therefore, agape makes no distinction between friend and enemy; it is directed toward both. If one loves an individual merely on account of his friendliness, he loves him for the sake of benefits to be gained from the friendship, rather than for the friend's sake. Consequently, the best way to assure oneself that love is disinterested is to have love for the enemy-neighbor from whom you can expect no good in return, but only hostility and persecution.

Another basic point about agape is that it springs from the need of the other person - his need for belonging to the best of the human family. The Samaritan who helped the Jew in the Jericho Road was "good" because he responded to the human need that he was presented with. God's love is eternal and fails not because man needs his love. St. Paul assures us that the loving act of redemption was done "while we were yet sinners" - that is, at the point of our greatest need for love. Since the white man's personality is greatly distorted by segregation, and his soul is greatly scarred, he needs the love of the Negro. The Negro must love the white man, because the white man needs his love to remove his tensions, insecurities and fears. Agape is not a weak, passive
love. It is love in action. Agape is love seeking to preserve and create community. It is insistence on community even when one seeks to break it. Agape is a willingness to sacrifice in the interest of mutuality. Agape is a willingness to go to any length to restore community. It doesn't stop at the first mile, but goes the second mile to restore community. The cross is the eternal expression of the length to which God will go in order to restore broken community. The resurrection is a symbol of God's triumph over all the forces that seek to block community. The Holy Spirit is the continuing community creating reality that moves through history. He who works against community is working against the whole of creation. Therefore, if I respond to hate with a reciprocal hate I do nothing but intensify the cleavage in broken community. I can only close the gap in broken community by meeting hate with love. If I meet hate with hate, I become depersonalized, because creation is so designed that my personality can only be fulfilled in the context of community. Booker T. Washington was right: "Let no man pull you so low that he makes you hate him." When he pulls you that low he brings you to the point of working against community; he drags you to the point of defying creation, and thereby becoming depersonalized.

In the final analysis, agape means recognition of the fact that all life is interrelated. All humanity is involved in a single process, and all men are brothers. To the degree that I harm my brother, no matter what he is doing to me, to that extent I am harming myself. For example, white men often refuse federal aid to education in order to avoid giving the Negro his rights; but because all men are brothers they cannot deny Negro children without harming their own. They end, all efforts to the contrary, by hurting themselves. Why is this? Because men are brothers. If you harm me, you harm yourself.

Love, agape, is the only cement that can hold this broken community together. When I am commanded to love, I am commanded to restore community, to resist injustice, to meet the needs of my brothers.

A sixth basic fact about nonviolent resistance is that it is based on the conviction that the universe is on the side of justice. Consequently, the believer in nonviolence has deep faith in the future. This faith is another reason why the nonviolent resister can accept suffering without retaliation. For he knows that in his struggle for justice he has cosmic companionship. It is true that there are devout believers in nonviolence who find it difficult to believe in a personal God. But even these persons believe in the existence of some creative force that works for universal wholeness. Whether we call it an unconscious process, an impersonal Brahman, or a Personal Being of matchless power and infinite love, there is a creative force in this universe that works to bring the disconnected aspects of reality into a harmonious whole.
Lesson 14: Grace in Conflict: Transforming Power

Objectives:
• Encourage students to think about transforming power guidelines.
• Reflect on conflict transformation in your own life.
• Reflect on presence of grace in resolving conflicts.

Prayer:

1. Group Work: (Pass out Transforming Power Guides.) These cards contain a list of behaviors/strategies that can be used to transform a conflict. In your group, read out the guidelines. Choose one that is most important to you and tell why. As a group, select one guideline and one person to present and tell why they chose it.

   1. Seek to resolve conflicts by reaching common ground.
   2. Reach for that something good in others.
   3. Listen before making judgments.
   4. Base your position on truth.
   5. Be ready to revise your position, if it is wrong.
   6. Expect to experience great inward power to act
   7. Risk being creative rather than violent.
   8. Use surprise and humor.
   9. Learn to trust your inner sense of when to act.
   10. Be willing to suffer for what is important.
   11. Be patient and persistent.
   12. Build community based on honesty, respect and caring.

2. At the core of nonviolence is the belief in something that we will call Transforming Power or TP. Transforming Power is in everyone, yet is bigger than you and me. TP has the power to change something bad into something good, to change an enemy into a friend, and to change an injustice into justice. TP is sometimes called grace or love. It is the power of the Holy Spirit working with and for us. It is a real power.

3. Theological perspective on Transforming Power
   i. Love is real force, the most powerful in the “weapon” in the world that can effectively change people and situations.
   ii. Belief that there is something of God in everyone and therefore that all people can change and must be respected, even our enemies.
   iii. Conflict transformation is possible through the grace of God and the power of love.
   iv. By fostering of a disposition for peacemaking that leans into the future looking for nonviolent options with a desire to love, we can cooperate with grace and open up an opportunity for conflict transformation. The virtue of peacemaking seeks to approach conflict with the attitude demonstrated in the mandala below: First, we think before reacting, expect the best and ask for a nonviolent solution. Then we move inward to the loving respect for self and others with a belief that grace (TP) touch and change our lives.
4. Stories and Application of TP Guides: Tell stories of conflict transformation from your own life. (For examples of TP stories go to [http://www.youtube.com/profile?user=MarvelousMarkAVP&view=videos](http://www.youtube.com/profile?user=MarvelousMarkAVP&view=videos)) After each story, call on students to identify which TP Guides they see evident the story.

5. Open up for one or two stories from students. After each story, have listening students identify guides that they see evident in the story.

6. Homework: Reflect and think of a time when a conflict was transformed in your life. Write a summary of the conflict transformation. Tell what happened and what shifted the conflict. Then identify two guides from your TP Guide card that you see evident in your story.
Guides to Transforming Power

1. Seek to resolve conflicts by reaching common ground.
2. Reach for that something good in others.
3. Listen before making judgments.
4. Base your position on truth.
5. Be ready to revise your position, if it is wrong.
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Lesson 15: Living the Virtue of Christian Peacemaking

Prayer: The Way of Love (1 Corinthians 13:1-8a)

Objectives:
- Share and reflect on stories of conflict transformation.
- Identify characteristics of the virtue of peacemaking.
- Relate conflict transformation skills to King’s Six Principles of Nonviolence.
- Apply conflict transformation skills and the six principles of nonviolence to life.

1. Review concept of Transforming Power and theological framework.
2. Group Work: share transforming power stories. Choose one story to share with entire class. Discuss.
3. The Christian Virtue of Peacemaking: Virtue is a leaning of the heart. The virtue of peacemaking is the leaning of the heart to love through your conflicts. The virtue of peacemaking is way of seeing, thinking and acting.
   a. Seeing: See your “enemy” as a person with dignity who is greater than the evil deed and capable of changing.
   b. Thinking: Think of different nonviolent options which respect you and your “opponent’s” dignity.
   c. Acting: Act in loving way that reflects your faith and beliefs.
4. King’s Six principles of Nonviolence are a game plan for peacemaking. By practicing the principles of nonviolence, we imbue ourselves with a way seeing, thinking and acting in conflict that fosters the virtue of peacemaking. Review the principles and the unit on nonviolence.
   1. NV is not a method of cowards; NV resists.
      a. Two hands of NV
      b. Turning the Other Cheek
   2. NV does not seek to defeat or humiliate but seeks friendship and understanding.
      a. Two hands of NV
      b. I-Messages
      c. Reflective Listening
   3. NV resists internal violence (hatred).
      a. Anger Management
      b. JC’s teaching on anger and judgment
   4. NV attacks problem, not the person.
      a. 4 point problem solving
   5. NV holds that suffering can educate and transform.
      a. Agape
      b. The Cross and Resurrection
      c. Transforming Power
   6. The universe is on the side of NV.
a. Transforming Power

5. Now, the challenge is to live as a Christian Peacemaker. Gandhi encouraged people to” experiment with truth” and your assignment is to live the concepts that we have studied to see if they are effective. Your final assessment is to practice the six principles of nonviolence and to reflect on your experience in a 2-4 page paper.

6. My Experiment with Nonviolence Reflection: 1) Try to live Dr. King’s 6 principles of nonviolence for three days and reflect on your experience. So, for example, actively resist any injustice with love; seek friendship and resist the urge to humiliate; seek spiritual nonviolence and try to love the person who wrongs you; accept suffering without hitting back, even with unkind words….. 2) In your essay, choose three of King’s Principle’s that were most significant to your experiment and discuss your experience. Conclude with an evaluation of the effectiveness/ineffectiveness of King’s principles.

**Excerpts from students’ My Experiment with Nonviolence Papers**

....I didn’t respond to his words. But inside I was fuming, thinking that if he didn’t like it he should just do it himself. Then I remembered this principle. It took a while, but after consciously telling myself to abandon my anger with him, I eventually calmed down. And I felt better. Using this principle of nonviolence helped me realize more fully how hate hurts the one who hates, not just the hated one. Hate makes you feel angry, upset, and tumultuous, both mentally and physically (when I get very angry, I start shaking). Refusing to hate, however, helps you find and keep peace within yourself, and it leads to happiness. I felt much better after letting go of that anger than I would have if I had let it stay inside of me. I also learned that this principle is very practical and useful. Maybe that initial internal anger wouldn’t have caused a physical reaction, but by keeping it inside of me the little bits of anger would slowly build up over time to the point that something tiny and insignificant could lead to a violent reaction. (John)

The most important part of this teaching to a crowd of high school boys is that nonviolence is not a way of cowards. Most of us see nonviolence and think of someone backing down to a challenge, at least that is what I used to think. Through this year, I have learned that it is the complete opposite; it is actually standing up for what you believe. Like King said, “NV resists.” Living out MLK’s principles also made me realize how hard it is to live a life of nonviolence. A very important thing to remember is that nonviolence is not simply not hitting someone, but not hurting anyone mentally or spiritually. I was not a mean person before this, but I definitely wasn't living as good as I was supposed to be. The great thing about living with these principles
is that you become a happier person. By living these I was more joyful and saw Jesus in everyone, even in people I hated before. (Devin)

....I never had a joke made at my expense without returning in kind and without that rebuttal, the atmosphere became a little sad. Other guys realized that joke and how I just sat and took it and they stopped laughing. The guy who made it even felt the need to say sorry to me later. It wasn’t a big deal because I knew he was kidding, but I didn’t realize how the situation is broken down if you don’t return in kind. The fact that I didn’t respond took the power away from what was being used to make fun of me. (Zack)

Over break, I came home an hour past my curfew and my mom was furious and yelled at me for about ten minutes. Instead of reacting and trying to yell over her, I waited for her to finish… Then I said that I understood that she was worried that something happened to me because I didn’t come home when I said I would and that I was sorry… She was completely floored by this and the next morning she actually thanked me for what I said to her and that she thought it was really mature of me. (Jeff)

Before this lesson on nonviolence, I believed that nonviolence meant just to stand there and take the insults and physical violence without retaliating, but my view was totally changed when I realized that at every opportunity you are trying to change the aggressor’s opinion and to have him realize his wrong view of the situation. (Patrick)

More conflict awaits, but one must remember: Good actions become good habits which turn into a disposition to do good. If one always carries around an open disposition, ready to discuss problems in a civilized fashion according to these guidelines, no conflict will present too much of a struggle. (Alejandro)

This experiment also taught me that there is much more to these principles than appears on paper; they run deep. Beneath the basic characteristics, I found that all of these principles are intertwined and rooted in love. They aren’t six separate principles, as I originally thought; it’s more of a seamless garment, six expressions of the same core belief. Now it’s impossible for me to see one without thinking of the others. If you truly believe that the universe is on the side of justice, then it makes sense to accept suffering without retaliation, because you know that you aren’t alone. If you accept suffering but don’t retaliate, not only do you know that you aren’t being a coward, but it follows that you shouldn’t harbor hatred in your heart. And if you don’t hate, it’s because you chose to love the aggressor in place of hate. If you love them, then it makes sense to try and win their friendship and understanding instead of trying to defeat them.
Finally, if you’re trying to win them over instead of trying to defeat them, then naturally you would direct your efforts against the injustice itself, not the person, so as to not make an enemy of them with your actions. The experience of living these principles taught me about the force of love that underlies all of them, and proved to me how practical and useful nonviolence is, in conflicts both big and small. As the poster in your room says, you can’t think yourself into a new way of living. But you can live yourself into a new way of thinking.
Resources:

Books:

DVDs: