



Church and Peace in 3-Dimensions

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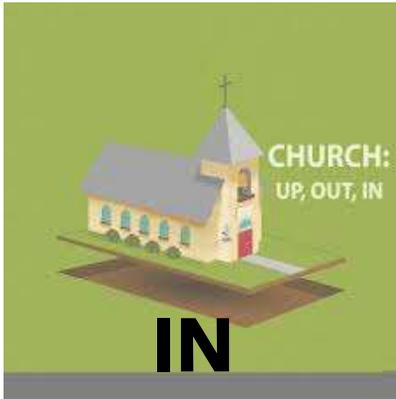
The 3 Dimensions

IN- The Internal Life

OUT- Fellowship that Moves
Outward

UP- Worship as corporate
offering of peace





Walking Humbly

- A brother came to visit ABBA Moses and asked of him for a word he replied 'Go, sit in your cell, and your cell will tell you everything' .

Silence

- Meditation for as a way to create community by opening up our common ground of humanity.



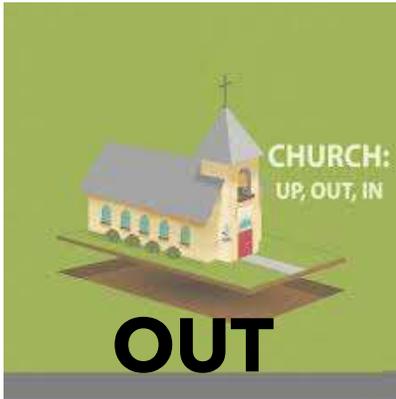


The peace we seek is already here.

- "...we discover what we already have. You start from where you are, and you deepen what you already have, and you realise you are already there. We already have everything, but we don't know it and don't experience it. Everything has been given to us. All we need to do is experience what we already possess."

Thomas Merton





Being People of Peace

'When I cultivate forgiveness in my small everyday encounters, I am preparing for a time when a much larger act of forgiveness will be asked of me, as it most certainly will... I don't just forgive a particular act; I become a more forgiving person.'

Archbishop Desmond Tutu

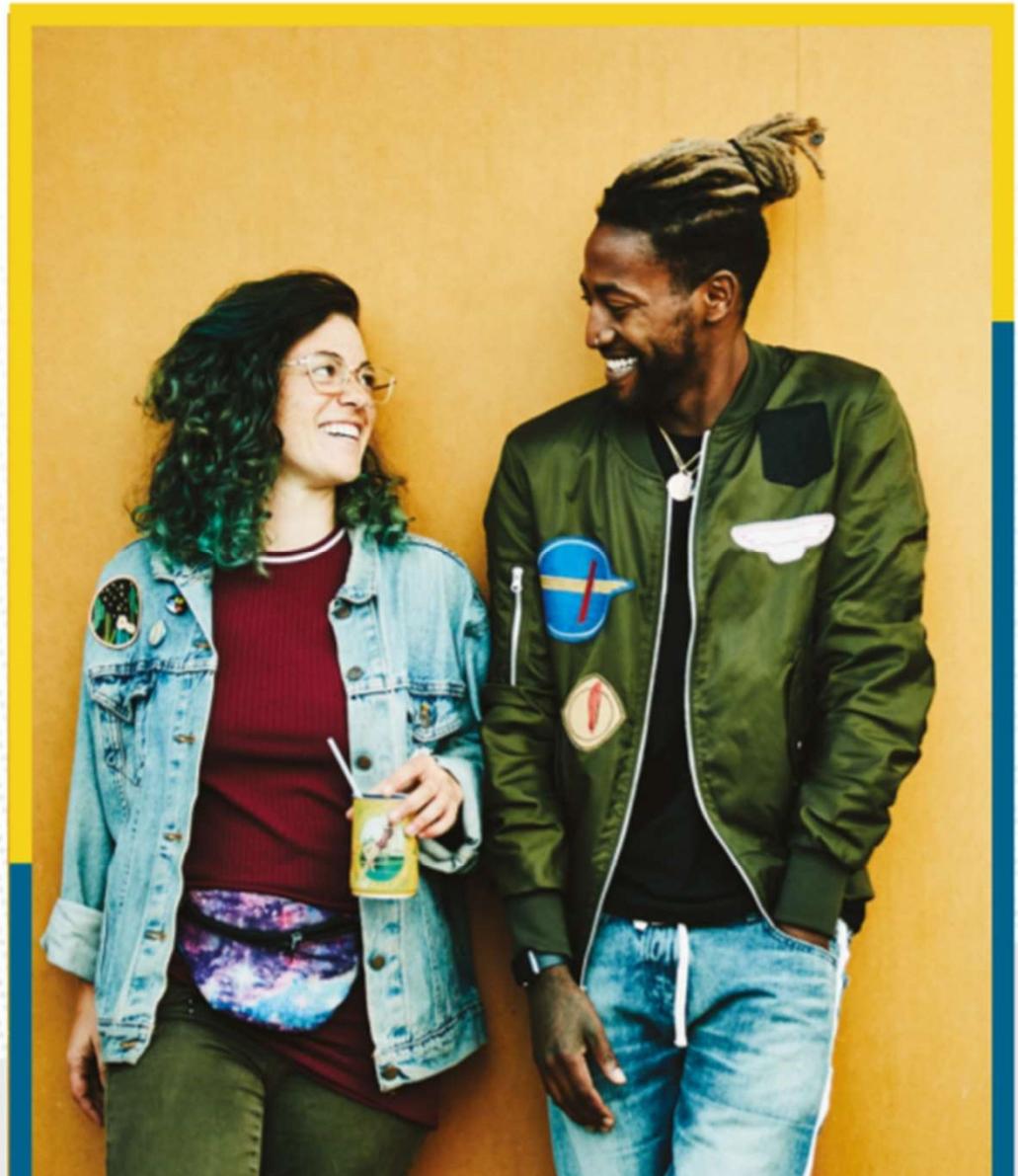


Reconciling Leaders Network

difference.

The power of faith
in a conflicted world

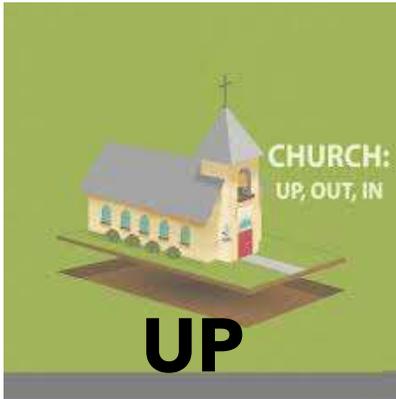
Difference is a 5 session course that explores what it means to follow Jesus in the face of conflict and see transformation through everyday encounters.



Break Out Questions

1. Discuss with the ways in which you personally inhabit the 'inner room'?
2. Being people of peace means coming to an understanding of what 'peace and reconciliation' means within our faith contexts.
 - a. How is this done where you are?
 - b. What does it look like?
 - c. What is the cost?

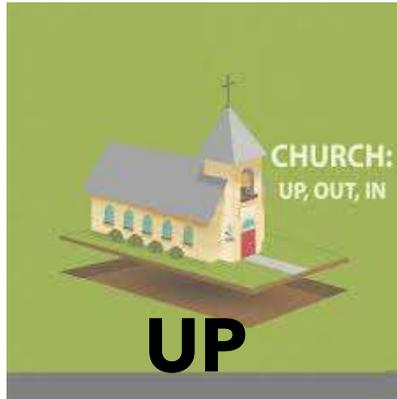




Peace and Reconciliation as Worshipping Community

- Racial Reconciliation
- Social Justice
- Environmental Stewardship





Peace and Reconciliation as Worshipping Community

“Engagement is not a matter of either speaking or doing; not a matter of either offering a compelling intellectual vision or embodying a set of alternative practices; not a matter of either merely making manifest the richness and depth of interior life or merely working to change the institutions of society; not a matter of either only displaying alternative politics as gathered in Eucharistic celebrations or merely working for change as the dispersed people of God. It is all these things and more. The whole person in all aspects of her life is engaged in fostering human flourishing and serving the common good.”

Miroslav Volf, *A Public Faith, How Followers of Christ Should Serve the Common Good*