Building Peoplehood and Peace

Teaching Christian peacebuilding across cultures

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Abstract: Christian accounts and practices of justice and peacebuilding must be rooted in the church as it understands itself to be the Spirit-enlivened body of Christ and the locus of God's missional, reconciling work in creation. This paper will take a narrative approach to account for Christian peoplehood as a way to see peacebuilding and church as inseparable and necessary.

Introduction

“In the future, when your son asks you, 'What is the meaning of the stipulations, decrees and laws the Lord our God has commanded you?’ tell him: 'We were slaves of Pharaoh in Egypt...’” (Deut 6:20-21). In other words, when future generations ask, “What does it mean to be Israel?,” start the answer with a story. The importance of narrative has been drilled into me from teachers such as Hauerwas, McClendon, and Yoder, so this passage of Scripture had been marked in my Bible for some time. But it began to take on new life as I taught a three-week course, “Introduction to Conflict Transformation,” at Meserete Kristos College in Ethiopia this July.

As my practicum for the Center for Justice and Peacebuilding (CJP), this teaching experience has felt like the culmination of all three years of graduate studies both at CJP and the seminary at Eastern Mennonite University. It has afforded me the chance to articulate many of the swirling integrative ideas in a radically different way, as a first-time teacher, teaching college students in a non-Western context. Coming as it did on the heels of the class for which this paper is written, it also seems like the perfect experience onto which I can graft a biblical and theopolitical understanding of peace and justice. By telling the story of my teaching theological peacebuilding in Ethiopia this past month, I hope this paper will be successful in such an attempt.

1 Submitted for the class, “Biblical Foundations of Justice and Peace,” with Mark Thiessen Nation, Professor of Theology, Eastern Mennonite Seminary, summer 2011, and containing substantial reflections on the author's teaching practicum, advised by Carl Stauffer, for the MA in Conflict Transformation program at Eastern Mennonite University's Center for Justice and Peacebuilding.

2 All Scriptural references are from the NIV unless otherwise noted.
Assessing the Problem: Starving the Body and Mind of Christ

In the first week of class, I spent the first three days theologically answering the question, “What is conflict?,” as well as addressing theological topics of story and peoplehood in the Bible, topics to which I will return in more detail below. The assigned reading material to supplement these topics was Emmanuel Katongole's excellent and broadly accessible Mirror to the Church. I was very excited to see how well the book would work in this class, as it is much “closer to home” than reading it in a North American context. I was not disappointed, as the experience of tribalism within the body of Christ is a live issue for Ethiopian Christians, with the country having roughly 85 different tribal traditions, a fact which my students often pointed out in their papers.

   Toward the end of the first week, we were scheduled to shift from theology and begin working with conflict analysis tools. As I sat down to formulate lesson plans for those two days, I had biblical stories of peoplehood, Katongole's work, and our class discussions of it ringing in my ears, particularly this from the book: “The story that made Rwanda is the story of the West. When we look at Rwanda as a mirror to the church, it helps us realize what little consequence the biblical story has on the way Christians live in the West.” The gospel that was preached in Rwanda was one which was unable to prepare Christians to say “No” to mutilating their brothers and sisters in Christ and others. It was a gospel that fit hand-in-glove with the colonial project to “modernize” Rwanda. As a project predicated on the story of the West, it carried with it a silence/ignorance to history and geography, both to Rwanda itself and the colonizers' own prior commitments. For Christians in the West who have poured so much into global mission, this has led to what Katongole rightly names “a poverty of imagination.” This failure of imagination and nerve amounts to being duped into being servants of an idolatrous and

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4 Ibid., 85.
5 Ibid., 76-7.
6 Ibid., 68.
dangerous regime.

As I surveyed the mostly psychosocial conflict analysis tools, I looked for ones which would help my students disentangle and investigate their formation in storied traditions: tribe, nation-state, Church, or otherwise. Some tools offered a start toward identifying dimensions of conflict that invited reflection on cultural worldviews and practices, but didn't go far or deep enough based on the challenges which Katongole was issuing. Most tools had Western assumptions packed in – such as a priori commitments to individualism in sociological “human needs” language – which at least needed to be questioned. Therefore I needed a new tool before introducing any of the others. So with the help of Katongole, my class, and three years of graduate study, I created one...

Disciplined Disentangling: Analyzing Peoplehood

![Diagram of Peoplehood Analysis Tool]

**Figure 1: The Peoplehood Analysis Tool**

This tool is intended to help analyze the ways in which the overlapping elements of Practices, Teachings, Story, Memory, Experience, and Identity in a given tradition work together to shape a

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7 Which are very helpful tools, and I happily taught a number of them, lest I sound overly critical.
people group. Most of us belong to groups that are subjected to multiple traditions. In such cases, this tool would be used multiple times, once for each tradition which is exerting its forces upon us individually but more importantly, corporately. With multiple traditions identified and described we are able to compare and contrast how these traditions either complement or conflict with each other. For instance, how did the mishmash of traditions in Rwanda – pre- and post-colonial tribes, the pre- and post-colonial state of Rwanda, and the body of Christ, to name a few – function (or not function) to produce such a horrifying tragedy as the genocide in 1994?

This tool can also be used in biblical exegesis and hermeneutics, which is how I introduced it to my students. I gave them the example of Ruth and Boaz in the Old Testament. Using the categories of the tool, part of that story looks like so:

**Practice:** Boaz commanding his workers that Naomi (a Moabite) be allowed to glean among the sheaves behind the harvesters (Ruth ch. 2).

**Teaching:** “When you are harvesting in your field and overlook a sheaf, do not go back to get it. Leave it for the alien, the fatherless and the widow, so that the Lord your God may bless you in all the work of your hands” (Deuteronomy 24:19-20).

**Memory:** “Remember...” (Deut. 24:22)

**Experience:** “...you were once slaves in Egypt.” (Deut. 24:22)

**Story:** “Before our eyes the Lord sent miraculous signs and wonders – great and terrible – upon Egypt and Pharaoh and his whole household. But he brought us out from there to bring us in and give us the land that he promised on oath to our forefathers.” (Deut. 6:22-23)

**Identity:** What it means to be Israel, God's chosen people. Answering the question, “In the future, when your son asks you, 'What is the meaning of the stipulations, decrees and laws the Lord our God has commanded you?” (Deut. 6:20)

When speaking on the question of identity to the people of Israel and, by extension, the Church, I emphasized repeatedly the porous nature of the borders to inclusion/exclusion in these bodies politic.

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8 In hindsight, Land or “place” should also be a category on this tool. Revision forthcoming...
9 One of my fellow teachers at the college pointed out that Boaz is actually exceeding the commandment, as he commanded his workers to intentionally leave sheaves in the field for Ruth to gather (2:16).
11 Cf. John C. Nugent, who says that “‘people' has been widened to include those who have been incorporated into the new humanity made possible by Christ.” The Politics of Yahweh: John Howard Yoder and the Narrative Trajectory of the Old Testament. Eugene, OR: Cascade Books, forthcoming, 182.
Old Testament teachings frequently commanded care and justice for the “alien, the orphan, and the widow” and were always connected to the story/experience of slavery in Egypt. In the New Testament, Gentiles are grafted onto Israel in the new covenant in Jesus Christ, and disciples of Jesus are commanded to radical loving of neighbor and even enemy. At quick glance, these are a few of the reasons why the storied tradition of the body of Christ can not support community and character formation that allows for attitudes of ethnocentrism and violent exclusion of the other, whoever they may be and whatever they may want of you. Ruth, for instance, was a Moabite “other” who was welcomed into Israel and cared for by the beloved community. Naomi’s and Boaz’s God had indeed become Ruth's God.

Heard echoing through this tool is prior work with Kavin Rowe and his introducing me to Charles Taylor's expansion of Benedict Anderson's notion of the social imaginary, the ways in which “people imagine their social existence, how they fit together with others, how things go on between them and their fellows, the expectations that are normally met, and the deeper normative notions and images that underlie these expectations,” all creating a “common understanding that makes possible common practices and a widely shared sense of legitimacy.” The social imaginary can then be pictured in the diagram above, in the collective mind of the two people in the center, a group having been and being shaped by the various forces listed.

After the introduction of this tool to my class, their first assignment over the weekend between weeks one and two was to write a reflective paper on two “storied traditions” in which they had been shaped, using the tool above as an organizing principle for their writing. The stories which came back were fascinating, well thought-out and well written. The twenty-seven students in my class came from all over Ethiopia, from many different tribal traditions. Many used their tribal traditions contrasted to

their now being in the body of Christ in order to see how similar or different those traditions are.

Hospitality was a common theme from students, as it is a broadly Ethiopian cultural value and practice that comports well with Christian teaching. Others critiqued violent teachings/practices or pagan worship practices of their tribal traditions to narrate how their lives had been changed by finding and following Jesus Christ. Even through the broken English, these students were marvelous storytellers.

**Steps on the Journey: Becoming Church for God's Mission**

In week two we transitioned into speaking about specific topics within peacebuilding as it's been taught to me at CJP, specifically restorative justice and leadership. Before doing so, I thought it would be good to speak Christianly about conflict transformation and peacebuilding, terms which I used interchangeably in the class. In a general sense, I defined conflict transformation as a discipline which attempts to address conflict in ways that serve the justice needs of all involved at the appropriate levels – relational and/or structural. Theologically understood, conflict transformation in/as the body of Christ, the Church, is the “center of gravity” for God's reconciling work in creation. It is a foretaste of the Kingdom come. In human experience we know that Christ's body on this earth is fragmented and broken (as we saw in Rwanda via Katongole). Therefore Christ's body needs Spirit-filled reconciliation and peacebuilding in itself. For as Katongole and Rice point out, “what message of global peace do we (Christians) have if we are not seen as people of peace by those nearest to us, who know us best, who see us every day – our children, our spouses, our loved ones, our neighbors and coworkers?”

Drawing further on Katongole and Rice, I summarized their ten theses for “Recovering Reconciliation as the Mission of God”.

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15 Katongole & Rice, 147-151, emphases mine.
Reconciliation is God's gift to the world. Healing of the world's deep brokenness does not begin with us and our action, but with God and God's gift of new creation.

Reconciliation is not a theory, achievement, technique or event. It is a journey.

The end toward which the journey of reconciliation leads is the shalom of God's new creation - a future not yet fully realized, but holistic in its transformation of the personal, social and structural dimensions of life.\footnote{Cf. the resemblance to the dimensions by Lederach et al, FN 13.}

The journey of reconciliation requires the discipline of lament.

In a broken world God is always planting seeds of hope, though often not in the places we expect or even desire.

There is no reconciliation without memory,\footnote{Cf. this element in the Peoplehood Analysis Tool, also emphasized in Katongole, Mirror to the Church, 26 & 169, and in L. Gregory Jones and Célestin Musekura, Forgiving as We've Been Forgiven: Community Practices for Making Peace. Edited by Emmanuel Katongole and Chris Rice, Resources for Reconciliation. Downers Grove, Ill.: InterVarsity Press, 2010.} because there is no hope for a peaceful tomorrow that does not seriously engage both the pain of the past and the call to forgive.

Reconciliation needs the church, but not as just another social agency or NGO.

The ministry of reconciliation requires and calls forth a specific type of leadership that is able to unite a deep vision with the concrete skills, virtues and habits necessary for the long and often lonesome journey of reconciliation.

There is no reconciliation without conversion, the constant journey with God into a future of new people and new loyalties.

Imagination\footnote{Cf. the pre reference to Taylor's description of the social imaginary.} and conversion are the very heart and soul of reconciliation.

So for Katongole and Rice, Christian conflict transformation/peacebuilding become a diverse range of practices which attempt to faithfully participate in God's reconciling work in creation. For “God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us” (2 Cor 5:19-20).\footnote{Also quoted by Jones & Musekura, Forgiving As We've Been Forgiven, 38.} 

What this theological work prepared us for, particularly the image of reconciliation as a journey, was another helpful tool which I often added on the whiteboard alongside other tools, an admittedly crude diagram I called the...
Echoing through my mind as I used this tool and related it to others we were using in class, particularly the Peoplehood Analysis Tool, was what might be my all-time favorite John Howard Yoder quote:

> As contrasted with the punctual understanding of choice, virtue is narrative: it has length. The present is embedded in a past which has made me who I am and reaches toward a hope which is already present to faith. **Virtue as well has breadth: it is communal.** My decision has neighbors, persons who count on me, persons far and near, and groups, with whom I am bound by reciprocal promises and role expectations. **Virtue also has depth:** it implies and celebrates understandings about the nature of person, the nature of God, the goodness and fallenness of creation, the inwardness and transparency of self, the miracles of redemptive transformation.²⁰

The example I used for the class in Figure 2 was running as exercise, related to my own journey as a runner. When I started running in my mid-20s, it was not something I naturally desired to do. But with the help of my close friend, I was able to discipline myself over a period of time to the point where running was no longer burdensome, and in fact my body naturally desired that I run. During busy periods at school, when my running takes a hit, my body starts to feel it and complain in various ways. Indeed, the entire month of July in Ethiopia, neither my wife nor I have run and we are both anxious to get started again once we return to the States. The good habit of running has helped produce the physical virtue of good bodily health. Taking the analogy further than I myself have gone, I pointed out to the class that running a marathon takes even more discipline and time, and often a community of

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friends to support such an undertaking. Without those things in place, running a marathon is either impossible or potentially dangerous to your health.

“Habits” can be another name for “practices,” which I emphasized on the Peoplehood Analysis Tool. This connection helps give a sense of journey/time to Figure 1, and prepared us to talk about worship practices in the process of character formation and conflict transformation, as well as the role of the Holy Spirit in enlivening, guiding, and sustaining the beloved community, the “becoming church.” During the second week and into the third, we also began reading Jones and Musekura's *Forgiving As We've Been Forgiven*, which led to day-long discussion on the topic of forgiveness. The conviction which I share with the authors just listed, and which I expressed to my students as to why we talked about it so long, is that “(w)e are heirs of a Christian culture that has forgotten the life-giving ways of forgiveness. In capitulation to the spirit of our age, we have both cheapened forgiveness to a therapeutic absolution of guilt and made forgiveness seem impossible in the face of 'man's inhumanity to man.'”

The “we” referred to is Western Christians and a Western “Christian” culture, and part of what makes forgiveness seem impossible in this arrangement is the notion of what Jaques Ellul calls “necessity,” which Bourne summarizes as “the biological, psychological, cultural, social, and political conditionings that together represent the modern experience.” If we can include “necessity” into the story of the West which has been so detrimental to a strong Christian witness to the world, then it must be unmasked in order to help recover the deep sense and practice of forgiveness.

For the purposes of my class, I summarized Jones’ steps of forgiveness in the “Big Dance” with God as Trinity:

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21 A phrase borrowed from Richard Bourne (who may be lifting it from Yoder). *Seek the Peace of the City: Christian Political Criticism as Public, Realist, and Transformative*. Eugene, OR: Cascade Books, 2009, e.g. 130.
22 Jones & Musekura, *Forgiving As We've Been Forgiven*, 40.
23 Bourne, *Seek the Peace of the City*, 213.
24 Jones & Musekura, *Forgiving As We've Been Forgiven*, 46-55.
Step 1: Truth Telling – We become willing to speak truthfully and patiently about the conflicts that have arisen.

Step 2: Acknowledging Anger – We acknowledge both the existence of anger and bitterness, and a desire to overcome them.

Step 3: Concern for the Other – We summon up a concern for the well-being of the other as a child of God.

Step 4: Recognizing, Remembering, Repenting – We recognize our own complicity in conflict, remember that we have been forgiven in the past and take the step of repentance.

Step 5: Commitment to Change – We make a commitment to struggle to change whatever caused and continues to perpetuate our conflicts.

Step 6: Hope for the Future – We confess our yearning for the possibility of reconciliation.

There are a number of connections here to what was being covered in the class to this point. First of all, Step 3, “Concern for Other,” comports with the porous borders of inclusion/exclusion in biblical peoplehood in both Old and New Testaments. “Recognizing” in Step 4 is an important element to conflict analysis, a disciplined process of trying to see clearly, and something I connected to Jesus' words in Luke 6:42: “You hypocrite, first take the plank out of your eye, and then you will see clearly to remove the speck from your brother's eye.” “Remembering” in Step 4 came up again and again through all three weeks, starting with the Peoplehood Analysis Tool and continuing on through our discussion of memory and forgiveness in ch. 4 of Jones and Musekura. Addressing causes of conflict, mentioned in Step 5, is something we covered in our discussion of restorative justice in week 2 and of conflict transformation in general. Finally, I connected Step 6, “Hope for the Future,” with the role of suffering in Romans 5:3-5, where Paul tells Christians in Rome that “we...rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, (good) character (virtue); and character, hope. And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.” This also led to discussions of our position and vocation in the already-but-not-yet nature of God's in-breaking kingdom.

This last bit I linked back into both Figures 1 & 2. Conflict can produce suffering, but the
unique value of suffering in Christ is that reconciliation is a real possibility in ways radically different than what the world is able to offer. Pointing to the traumatic experience of slavery in Egypt for the Israelites, God is able to command Israel to uphold justice for the marginalized in their land. Suffering is then turned into a command which promises peace and a hopeful future. As can be implied in the example above from Romans 5, “Scripture invites us to imagine a transformation in which we can learn to remember our histories, even in their ugliness, in such a way that we need not remember them as sin (or trauma) because they have been fully healed.” Such healing of past experience by God's Spirit can produce the kind of virtuous eschatological hope that sustains the beloved community over the long haul. But such healing takes practice and a patient humility.

One of my guest speakers after we had started reading Forgiving As We've Been Forgiven, is the director at the Addis Ababa office of the Mennonite Economic Development Agency (MEDA), Loren Hostetter. Just three months ago, Loren was involved in a car accident in a rural Ethiopian village, in which he was responsible for the deaths of two men, one single but the other with a wife and five children. Through the exercise of traditional Ethiopian reconciliation practices, which are a legitimate option in the eyes of the state, Loren was involved in a process which included Christian (Orthodox and Protestant) as well as Muslim elders, who were overseeing the reconciliation of Loren to the families and community. Churches in Ethiopia and the U.S. were praying for the situation as it progressed over three weeks. In one of the final traditional ceremonies, one in which Loren was wrapped in a blanket by the families, the message of this ceremony in particular was, essentially, “We are now bonded as family. There is no more hostility between us.” What could have turned out to me a fatal mistake for Loren in rural Ethiopia turned out to be a beautiful expression of costly forgiveness practiced in traditional ways. Loren's elder, Negash Kebede, the president of M.K. College, was also in my class for

25 Ibid., 99.
this presentation and told my students, “This is a challenge to us (in the Church).”

When one of my students encouraged Loren to experience God's forgiveness, he seemed to be implying the therapeutic, individualistic kind. Loren wisely replied that he had begun experiencing the liberating qualities of God's forgiveness through his prayerful walk through the traditional reconciliation process and experiencing the forgiveness of the families as he also compensated them for the loss of their own, as well as knowing that churches across the globe were praying for this situation. The memory is still close for Loren, but he seems to already be on the road to what Rowan Williams means when he says that “(i)f forgiveness is liberation, it is also a recovery of the past in hope, a return of memory, in which what is potentially threatening, destructive, despair-inducing in the past is transfigured into the ground of hope.”

“Seek(ing) the peace of the city” amidst a battle of stories

At the end of each week of my class, for the purposes of gathering information for my practicum and for improving my teaching style and content, I handed out to the students an evaluation of how things were going so far. On this evaluation I also asked for topics of discussion which students felt we should cover. One which came up consistently was matters of church and state, especially as it related to large-scale geopolitical conflict, namely the wars being carried out by the United States. So on the last full day of my teaching, I lectured for most of our three hour day about how radically different the story of the West is compared to the story of God's people in the Bible, and offered some brief practical suggestions for how the Church can be a faithful, peaceful witness to the world. Implicit in much of this was my work with William Cavanaugh, Charles Taylor, Hauerwas, Yoder, and most recently, Bourne from a theopolitical perspective on Yoder and Nugent from an OT biblical perspective on Yoder.

It turned out to be quite a heady lecture, despite the fact that I was trying to use as plain of language as I could and stopped for questions along the way. Hopefully, though, some seeds of my neo-Anabaptist rantings made their way onto fertile Ethiopian soil. Also, I encouraged any student who took interest in what I was sharing and who had interest in further theological study, to take the time and effort to follow thinkers like Yoder and Hauerwas. Ethiopian neo-Anabaptists, I said, would be a blessing to the Church.

My line of reasoning went something like this: First, I referred us back to the lessons from Katongole in *Mirror to the Church*, and how the genocide in Rwanda was the result of a story “imposed from the outside,” namely the West. Drawing a crude picture of the globe on the whiteboard, I labeled the continents and drew arrows from Europe to North America in one color, and then from North America to all other continents in another color. This was my visual representation for what Philip Jenkins describes in *The Next Christendom*. My message to the class was that 1) Christianity in the West is on the decline and 2) it is on the uptick in the Global South. Part of what I fear, though, as a neo-Anabaptist almost-theologian is that what's spreading is a “Gospel Lite” which is far too cozy with the old Constantinian assumptions dressed up in the new garb of globalization.

When one of my students asked me why Christianity is on the decline in the West, I drew out a line of reasoning that started with secularization and worked its way backwards. Describing secularization as a fragmentation of tradition, I drew a line to the Western myth that Hauerwas confusingly calls “the story of the story which you chose when you had no story.” On the whiteboard, I simply called it: “You have no story.” From there I drew a line to “individual choice/choose your

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28 Katongole, *Mirror to the Church*, 80.
30 Of which I saw ample evidence in Ethiopia, a country madly trying to modernize.
story” and from there a line went to “individualism.” Out of that, I finally ended with two items: nation-state and capitalism. With this charted out, I was able to talk about how radically different is the story of the West compared to the biblical story. The problem with Christianity in the West has been that the Bible became the divine justification for the West's own story. My caution to these leaders in the Meserete Kristos Church, which is a large evangelical denomination in Ethiopia³²: “Don't make this mistake again.”

Finally, I used all of this material on the board to begin talking about power and its being exercised. Taking to heart James Davison Hunter's critique of neo-Anabaptists as having a “truncated” view of power,³³ I set the two stories – Bible/“real” and West/“world” – side-by-side and began a comparative discussion on power and its being exercised. World power looks like domination whereas real power looks cruciform, like the cross, or as Gorman puts it, “(t)he experience of the resurrected crucified Jesus leads Paul (and all Christians) to an ethic of dying rather than killing.”³⁴ This discussion also allowed us to refer back to Katongole and his drawing on Michel de Certeau to discuss “kingdom tactics,” a topic on which Hauerwas, also drawing on Certeau, has also shaped my thinking.³⁵

What did not get discussed in detail, but was functioning in my thinking as I taught, was Nugent's treatment of Yoder's non-Constantinian OT hermeneutic as it related to statehood in biblical Israel. Allusions to biblical Israel as legitimation for contemporary state power is not a new phenomenon, whether for the United States or Ethiopia. Indeed, the the title of former Ethiopian emperor, Haile Selassie, included “Conquering Lion of the Tribe of Judah,” which is reflected in the old flag and many statues found around the capital city, Addis Ababa. This tradition is especially strong in the Ethiopian Orthodox church, but since that church tradition has had such a profoundly powerful

³² Relatively much larger than, say, Mennonites in North America in relation to all other Protestant groups.
impact on Ethiopian history and culture, even some of my evangelical students had the tendency toward favoring this interpretation of the OT vis-a-vis state power. While the current government of Ethiopia does not draw on this kind of imagery, there are certainly Christians in Ethiopia who would take the approach of the Christian Right in America in wanting to “Christianize” the government, which may have something to do with the continuing influence of Western Christian organizations – mission agencies and NGO's – on churches in Ethiopia.

Luckily, most of my students were warm to their neo-Anabaptist teacher's suggestions to the contrary; that strong, faithful Christian witness as Church is the primary focus and relations to and work with the government will always be tactically negotiated on a case-by-case basis in local communities, which one of my students had an excellent story of her church already doing. This congregation operates a program that seeks to improve the conditions of poor women in their congregation by working with a local government program to secure land for the women to raise crops. This I held up to the class as a good tactical relationship between church and state.

Conclusion

Through the course of the narration in this paper, it has hopefully been clear how biblical foundations for justice and peace have worked their way into my head and also out through my teaching in Ethiopia this July. The exilic stance of Yoder is one which continues to inspire my theological thinking and is nicely summed up by Nugent:

In Yoder's account, 'people' has been widened to include those who have been incorporated into the new humanity made possible by Christ. 'Torah' has been widened to include Christ's interpretation of it in light of the kingdom. 'Land' has been widened, until Christ's return, to include every city to which God's Spirit scatters his people to be his witnesses as resident aliens whose citizenship is in heaven... Yoder's diasporic argument is an attempt to offer a third option to break up the dualism of physical earthly home and spiritual heavenly home. Yoder's third option may be described as temporary.

36 For the first assignment using the Peoplehood Analysis Tool, one of my students wrote an excellent paper contrasting Ethiopian nationalism as a “storied body” with membership in the storied body of Christ. I was overjoyed.
37 Nugent, 182-3.
exilic homelessness with a citizenship located in heaven that will be realized eschatologically on earth.

This certainly resonates with how I taught Christian conflict transformation/theological peacebuilding to my class of second-year college students at Meserete Kristos College in Debre Zeit, Ethiopia. It is my prayer that through the theological instruction and the practical conflict analysis tools and skills I taught, my students are better equipped to return to ministry in their congregations and be blessed peacebuilders for the beloved community. From their accounts of conflicts within the church in Ethiopia, it is certainly needed, just as it is here in the States and anywhere else. Perhaps one of my students will be inspired to go onto further theological peace studies. I can only hope...and pray.
Works Cited


Bibliography


Yale University, UNICEF, AA‡EV Foundation, the Fetzer Institute and other global partners have embarked on a joint initiative to achieve the common objective of analyzing the linkages between early childhood development (ECD) and peace building through scientific research, to disseminate results and advocate for better policies on global platforms - as a pathway to sustainable peace.

Bridging Gaps, Building Peoplehood. From Midtown to the Mideast - We Cover Your World. search.Â But current differences in the Israel-American Jewish divide threaten to undermine our common base of peoplehood. Constructive, concerted, and sustained action is necessary, and quickly. Steven Bayme is the American Jewish Committeeâ€™s director of Contemporary Jewish Life. Peacekeeping, peacemaking, and peace building. International armed forces were first used in 1948 to observe cease-fires in Kashmir and Palestine. Although not specifically mentioned in the UN Charter, the use of such forces as a buffer between warring parties pending troop withdrawals and negotiationsâ€”a practice known as peacekeepingâ€”was formalized in 1956 during the Suez Crisis between Egypt, Israel, France, and the United Kingdom.Â The UNâ€™s peacekeeping, peacemaking, and peace-building activities have suffered from serious logistical and financial difficulties. As more missions are undertaken, the costs and controversies associated with them have multiplied dramatically.