

everyday life, in which we have constant opportunities for walking in love as He loved us. This peace begins in the heart of each one of us as we are raised up and renewed in Him, and we are translated into his kingdom, and come under the government of Christ Jesus, who takes away the occasion of all wars and strife.

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By Robert L. Hopper, affiliate member
Middleton Friends Meeting (OYM), Columbiana, Ohio

Scriptures

Matthew 5:9, 21-22, 38-48; 7:12; 15:19; 16: 24-25;
22:36-40; 26:47-53
Mark 7:21-23
Luke 6:27-36, 45; 9:51-56; 16:16
John 13:34-35; 18:36
James 3:13-18; 4:1-5
2 Corinthians 5:18-19; 10:3-5
Romans 7:6; 12:9-21; 14:17-19
Galatians 5:14-26
Ephesians 2:1-22; 4:1-3; 6:10-17
Colossians 1:13; 3:8-15
1 Thessalonians 3:12-13; 5:15
2 Timothy 2:24-26
Hebrews 12:14-15
1 Peter 2:21-23; 3:8-9
1 John 2:1-11; 3:10-17; 4:1-21

The Meaning and Practice of Peace in our Daily Lives

We are a people that follow after those things that make for peace, love, and unity; it is our desire that others' feet may walk in the same, and do deny and bear our testimony against all strife, and wars, and contentions that come from the lusts that war in the members, that war against the soul, which we wait for and watch for in all people, and love and desire the good of all. For no other cause but love to the souls of all people, have our sufferings been, and therefore have we been "numbered amongst the transgressors," and been "accounted as sheep for the slaughter," as our Lord and Master was, who is the captain of our salvation who is gone before us, who, "though he was a son, yet learned he obedience, by the things-that he suffered;" Who said, "My kingdom is not of this world, if my kingdom were of this world, then would my servants fight, but my kingdom is not from hence." This is he that comes to save men's lives, and not to destroy them, and this is he that is our Lord and Master..." Margaret Fell's "Letter to the King on Persecution", 5th Month 1660

How one defines peace, what peace is and what it entails, determines its meaning and practice. For the ancient Romans, peace was *absentia belli*, the absence of war, which for them meant being prepared for war, and letting potential enemies know it, that being the best deterrent to war. For Gandhi, and for Martin Luther King, Jr., the absence of open conflict, a static peace, did not necessarily indicate the presence of peace, particularly when legal, structural injustice and oppression ruled the relationships between individuals and groups of people in a given society or community. This reminded me of what was known as the "Cold War," (as opposed to the "Hot" war of WWII, for example) the undeclared conflict between the West and the former Soviet Union, a static peace, which was fought using proxies, and which for those caught in the middle was not cold at all. Here the Roman concept is evident: the "peace" of the Cold War, a static peace in which the two super powers did not fight one another directly, was kept through the mutual threat of a nuclear holocaust, while the proxies of the super powers fought little wars for the advantage and interests of one or other of the two super powers. This "peace" of the Cold War was a static peace, enforced by violence and the threat of greater violence, and therefore it was really no peace at all, particularly for the people caught up in the proxy wars in Asia, Latin America, and elsewhere.

Shalom, the Hebrew word for peace, entails more than the absence of war, it describes the presence of mercy, justice, and right relationships between individuals and communities. Shalom is not a static state in which there is no conflict. Jesus reminded his disciples that they would have trouble and conflict in this life, in the world. He promised his peace, which, he said, was not as the world gives it, and so we know that it is not a static peace or the absence of conflict that he promises, to those who would hear and obey him, to those who would take up their cross daily, following him and walk in love as he loved us. He taught us how to approach conflict, and that it is how we handle conflict, not its absence, that gives evidence of whether or not we are living in his peace.

How do we practice this peace in our daily lives? There are many passages of Scripture that tell us what the practice of peace requires, what it entails in terms of speech, conduct, character, and what is present in our heart. Although I will list some of these at the end of this booklet, to summarize here, this practice of peace, as taught by our Lord, requires forbearance, among other things, and the renunciation of one's rights, at times, in the interest of reconciliation and healing, both for others and for ourselves. It must be practiced in the everyday conduct of husband and wife, child and parent, brother and sister, employer and employee, co-workers, friends, etc., for this is the place, ordinary,