WAGING PEACE SERIES

As far as is known, the term "Waging Peace" originated with Warren Wells, late husband of Ethel Wells of Santa Barbara, in a letter to President Eisenhower. It was a long-standing practice of Mr. Wells to keep in close touch with key national figures and give them his views on peace issues as well as other vital matters. This series is dedicated both as a memorial to him and in gratitude to Mrs. Wells for her continued efforts in this cause.

Just as peace is more than the absence of war, waging peace is more than supporting arms reductions. In addition, it embraces positive steps toward genuine harmony. In this series the Foundation publishes and distributes short booklets stressing ideas for attaining peace. Concepts expressed will include views of many authorities, and will not necessarily be those of the Foundation.

Suggestions for topics and your reactions to this issue are welcome. Booklets in this series are available from the Nuclear Age Peace Foundation.

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GOD'S DREAM

by

Archbisop Desmond Tutu

Archbishop Tutu speaking at the Nuclear Age Peace Foundation's Annual Dinner on May 10, 1990. Photo © Rod Rolle

Booklet 24
WAGING PEACE SERIES

Nuclear Age Peace Foundation

WAGING PEACE BOOKLETS

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INTRODUCTION

The purpose of the Foundation's Annual Dinner is to focus attention on peace leadership by honoring an individual whose life exemplifies dedicated and courageous leadership for peace. In making our award we seek to inspire a broader and deeper commitment among individuals in the community, the nation and the world to act for peace.

There are many courageous leaders among the members of this Foundation who have contributed to advancing the cause of peace. We are deeply grateful to all of you for what you have done and continue to do for humanity; and for your support of this Foundation. You have made it possible for us to reach around the world from our offices in Santa Barbara, and to offer action-oriented ideas to the many people who have felt hopeless or helpless in the face of the immense dangers of the nuclear age.

We have been encouraged by your responses to our efforts — to our **Waging Peace** booklets and other publications; to our meetings with Nobel Laureates; and our efforts to create a United States Institute for Peace. The Foundation has presented its views to top U. S. and Soviet leaders. We have given a prize to Hungarian Engineers for Peace, and our **Accidental Nuclear War Prevention Newsletter** has a wide readership. We have sponsored International Peace Weeks for Scientists in 35 countries, and we have given our peace leadership awards to outstanding individuals from the United States, Latin America, New Zealand, France and South Africa.

The work of the Nuclear Age Peace Foundation did not end with the signing of the INF Treaty, nor with the revolutionary changes in Eastern Europe. The cold war may have ended, but it has left behind 50,000 nuclear weapons, and vast amounts of nuclear waste, poisoning millions of people and damaging the earth. Our job is not yet done, and our commitment remains firm.

It is widely understood that the government of South Africa possesses nuclear weapons. Is this not a paradigm for the absurdity of these weapons? In a country where the conflicts are largely internal, how can these weapons be used except for a suicidal slaughter in which whites and blacks would die together? Certainly they cannot be programmed to select their victims by skin color. Nuclear weapons used anywhere would lead to obliteration for those who use them as well as those who are targets.

The cold war was, and remains, a financial disaster, but its greatest impoverishment is of the spirit. Our experience in working for the Nuclear Age Peace Foundation bears out the truth of Czech President Vaclav Havel's statement to the United States Congress: "The salvation of this human world lies nowhere else than in the human heart, in the human power to reflect, in human meekness, and in human responsibility...."

We must open our human hearts to this understanding, and work to achieve not only "peace dividends," but peace policies, programs and institutions that are commensurate with the need. In this time of converging crises, we seek to release the powerful energy not only of the intellect but of the human heart in the cause of peace.

Peace will stand or fall on the treatment of human beings. That is why injustice anywhere affects us all. Apartheid in South Africa demeans our humanity as well as the humanity of those who suffer directly from its cruelty.

John F. Kennedy once stood at the Berlin Wall and said, "I am a Berliner." Now the Berlin Wall has fallen, and pieces of it are being sold as souvenirs. Today we can say, in the spirit of Kennedy, "I am a South African, and inequality and injustice must end."

It is for our own spirits and for the future of humanity that such grave injustices as apartheid must end. If the wall of apartheid is to fall by peaceful means, then we must find a way to aid those persons, like Archbishop Tutu, who are engaged in the non-violent struggle to achieve justice in South Africa.

Joining with Archbishop Tutu, we can say "my humanity is bound up with yours, for we can only be human together."

David Krieger
President
Nuclear Age Peace Foundation

1990 DISTINGUISHED PEACE LEADERSHIP AWARD PRESENTATION
May 10, 1990

What manner of man is our guest? What forces produced him? How did he come to be our David, standing up to the Goliath of apartheid, and the forces of oppression?

Desmond Mpilo Tutu, the Archbishop of Cape Town, South Africa, is one of the great world moral leaders of our time.

He was born in the gold mining town of Klerksdorp, Witwatersrand, Transvaal, on October 7, 1935. His father, Zachariah Tutu, was a school teacher from the Bantu tribe known as the Xhosas. His mother was Aletha Tutu, a domestic servant whose tribal ancestry was Tswana.

The family moved to Johannesburg, where the boy met Father Trevor Huddleston, later Bishop, an Anglican cleric who had a great influence on him. He was graduated from Bantu Normal College in Pretoria and received a B.A. degree at the University of Johannesburg.

He began his theological studies under priests of the Community of the Resurrection, the Anglican religious order to which Father Huddleston belonged. He received his licentiate in Theology at St. Peters Theological College in Johannesburg in 1960, and was ordained a priest in 1961.

He travelled to England, and received his bachelors and masters degrees in theology at Kings College, London. He was parish priest in London and Surrey from 1962-66. He then returned to South Africa to teach at the Federal Theological Seminary in the tribal homeland of Ciskei. Several years later, he went to London as Associate Director of the Theological Education Fund. In 1975, he returned to South Africa as Anglican Dean of Johannesburg.

The year 1976 was momentous for Desmond Tutu. He was consecrated Bishop of Lesotho. On May 6, 1976, he wrote a letter to B. J. Vorster, then Prime Minister, warning him of the explosive situation in Soweto, the black township of Johannesburg. The letter was disregarded. A month later, the Soweto riots occurred and 600 blacks were shot dead.

In 1978, Bishop Tutu was named the first black Secretary General of the Interdenominational South Africa Council of Churches, 13 million Christians, more than 80% black. Much of the budget of the council was spent in legal and other services for imprisoned blacks and those detained without trial and for their families.

In 1979, Bishop Tutu offended the South African government by protesting against the Group Areas Act, which enabled the government to transfer blacks from urban areas to barren tribal lands. Bishop Tutu described the act as the government's "final solution" to the black majority problem. He advocated withdrawal of foreign investments in South Africa. As a result, the government revoked his passport.

Early in 1981, his passport was restored and he toured Europe and the United States. His message was "apply pressure on the South African government by political, diplomatic and economic means." Again his passport was seized. In August, 1982, Columbia University awarded him an Honorary Doctors degree in Sacred Theology. The president of Columbia travelled to South Africa to present the degree in person.

While he was in New York on sabbatical at General Theological Seminary he received the news that he had been awarded the Nobel Peace Prize.

The Nobel Peace Prize committee stated that "the award of the prize to Bishop Tutu should be regarded not only as a gesture of support to him and to the South African Council of Churches of which he is a leader, but also to all individuals and groups in South Africa who, with their concerns for human dignity, fraternity and democracy, incite the admiration of the world."

Archbishop Tutu, because you are a great leader, working to bind the religious, political and economic elements together, in seeking to develop a more just society in South Africa, we now present you our 1990 Distinguished Peace Leadership Award.

Wallace T. Drew
Vice President
Nuclear Age Peace Foundation

GOD'S DREAM

by Archbishop Desmond Tutu

The first few chapters of the bible in the book of Genesis were not designed to provide us with scientific information. They are much more like poetry than prose; highly imaginative writing because, from the nature of the case, no one was contemporary with the events of the beginning on any showing. Consequently we should expect that those stories were providing us not with scientific truth, such as is readily available in a text book on paleontology or geology, but much more with existential religious truth, truth about what is ultimate relating to God, ourselves, the universe we inhabit and the rest of God's creation.

Who can doubt that the bible is right on when it describes the devastating consequences of human sin — when we look at the ecological disasters of our making that are due to our wanton consumption of irreplaceable fossil fuels, our irresponsible pollution of our rivers and the atmosphere with our careless use of aerosol sprays containing CFC gases that are damaging the ozone layer, and all that we are doing to produce the greenhouse effect; and when we look on nature, red in tooth and claw, the bible having spoken symbolically about Adam crushing the serpent's head whilst it would forever seek to bruise his heel? Who can doubt that things are horribly out of joint when we see the laws of the jungle applied so ruthlessly in the intercourse between humans, where it is eat or be eaten, survival of the fittest and the weakest to the wall.

We have made high virtue of a callously selfish competitive spirit that would fain wipe the floor with one's rivals in the perennial rat race when stomach ulcers have become status symbols. We set a high premium on success. We do not much care what a person succeeds in as long as they succeed. The worst thing that can happen to anyone is for them to fail. Human beings have come to be valued not for what and who they are, persons of infinite value, a value intrinsic to who they are and which is due to nothing they have done or failed to do. It is a value with which they are endowed simply because they are human beings created in the image of God. We are at one another's throats in a ghastly kind of way most graphically represented by the arms race and especially by the threat of a nuclear holocaust. But was this inevitable and is it inexorably to remain as such, so that we can look forward to nothing more pleasant than to be incinerated in a nuclear explosion that will probably leave nothing worthwhile in its wake?

GOD'S INTENTION

The bible has another picture. It describes what it believes was God's intention for His creation and this is found in those exquisite stories I referred to which are found at the beginning of the book of Genesis. There it speaks about how God created all there is, preparing it for man's habitation. And this was the beautiful garden of Eden. Everything was lovely in the garden. Adam lived in perfect harmony with the animals. The lion played happily with the frisky lamb. There was not bloodshed in God's garden not even for religious sacrifice because everyone in God's garden was vegetarian. Adam enjoyed his work tending God's garden because his work was recreative and wholesome and not a drudgery.

Did I say everything was lovely in the garden? Not quite. God noticed that His friend and human creature was not quite happy. Solicitous as ever God said, "It is not good for man to be alone;" and God suggested that Adam should choose a friend and mate from amongst the animals which came before him in procession. God asked, "What about this one?" And Adam said, "Not on your life." "What about this one?" "Nope." Then God decided to do something quite drastic. He put Adam to sleep and produced that delectable creature Eve. When Adam awoke and saw her he exclaimed, "Wow, that's what the doctor ordered."

God had noted that it was not good for man to be alone, thereby declaring that we are made for community, for fellowship, for family, that we can be human only through associating with other humans; that we do not know how to think, or speak or behave as human beings except as we learn it from other human beings. In Africa we say a person is a person through other persons. God has made us creatures that are made for interdependence. A self-sufficient human being is sub-human. I have gifts that you do not have, and consequently I am unique — you have gifts that I do not have and so you are unique. God has made us so that we will need each other.

We are made for a delicate network of interdependence. We see it on a macro level. Not even the most powerful nations in the world can be self-sufficient. They are forever almost obsessionally concerned about their balance of payments situation which reflects the relationship of trade between nations. It is not good for a nation to be alone. It is not good for a nation to have a large deficit situation, and it is not good for a nation to have too large a credit balance for it tends to throw the global trade situation out of kilter.

God would have us understand that His dream was of a world in which His creatures human and animal and vegetable would exist in harmony together, treating one another as those who had inalienable rights — the vegetable providing food for the animal creation which in

turn, through its life cycle, would help to fertilize the earth which nurtured the vegetation; and man and woman would tend the soil and the rivers and the atmosphere in a manner that would be consonant with God's intention for they were created to have dominion over all creation as God's stewards and representatives. Their dominion was meant to be as God's dominion, caring and compassionate, with a deep reverence for each in a way that was appropriate to the nature of each creature.

God intended for us to live in the harmony that was pictured as the idyllic existence in a garden. We were to be a happy fellowship, caring for one another, especially for the weak and those unable to care for themselves, valuing persons above things as those whose worth was infinite and immeasurable. We were meant to care for the whole of creation and offer to God our worship and adoration as rational beings acting as the high priests of a creation that by being true to its nature would thereby glorify God. We were meant in a sense to have had the reverence of a Saint Francis of Assisi who saw the entire universe as peopled by creatures who were members of his family, and so he could speak of Mother Earth, Sister Moon, Brother Sun and could converse with the birds and tame wild animals. It all seems so utopian. The trouble is that we took a wrong turning when our relationship with God went awry. We became disintegrated personalities. We found a wrong center for our egos. We became self-centered and selfish instead of being concerned for the good of others.

We thus broke the fundamental law of our being and things went disastrously wrong. You see, when God gave us the command to have dominion over all that He had created, He intended us to use all the faculties with which He had endowed us. He wanted us to investigate the universe and to discover all the fascinating truths and secrets hidden in this mysterious and beautiful creation. This included discovering awful truths such as nuclear fission. God created us to be persons who were to be moral agents. Moral responsibility is nonsense where there is no freedom to choose this rather than that course of action; where there is no freedom to choose to obey or not to obey. God took the awesome risk of giving us space to be free to be human.

MAN'S USE OF FREEDOM

He could not without contradicting His nature have stepped in to prevent us from using our knowledge to destroy rather than to build. Paul Evodkimov puts it this way, "God can do everything except force us to love Him." He would only look on as we proceeded to create our hell of selfishness, alienation, suspicion and hatred. He paid the price, so we Christians believe, to try to redress the balance in the gift of Jesus Christ. His creation became fundamentally flawed. Things were out of joint. And so we see the awful spectacle of the arms race where obscene amounts are

spent on instruments of death and destruction. You know the horrendous statistics. The Secretary-General of the United Nations points out in the foreward to **The Gaia Peace Atlas:**

"At present, almost a thousand billion dollars are expended each year on arms and armed forces, making substantial resources unavailable for sustainable economic and social development. The arms race inhibits confidence-building among States. Instead of providing security, it promotes fear and mistrust. Instead of creating an atmosphere of openness and co-operation, it promotes secrecy and confrontation. And instead of assuring stability, it establishes a precarious balance which is upset by every development in military technology.

"The wanton extravagance entailed by the arms race is apparent from the fact that its expense exceeds the total income of the poorer half of humanity and the combined gross national products of large countries in Asia and Africa. The cost is not financial alone. Half a million scientists are employed on weapons research and military projects, when their knowledge and talent could be enlisted to far better effect in the pursuit of life-related goals.

"Nor is it just the industrialized countries that indulge in such massive waste. Over the past two decades developing countries have spent more than $200 billion on weaponry, and in some of those countries, military outlays exceed public expenditures on education and health combined. Over and above the direct crippling financial burden, weapons purchases add to the external debt of these countries and create a secondary demand for imports that in turn aggravates their dependence.

"The damage to the natural environment as a result of the arms race is also serious and, at times, irreparable. How utterly senseless it is that precious non-renewable resources should be used to build weapons that may destroy more of those resources if they are ever used."[1]

Here are two more important quotations from **The Gaia Peace Atlas:**

"Each year, the world spends more on military 'security' than the poorer half of humanity earns. The true cost is the loss to all other sectors of human need, a loss compounded over years of neglect. One billion people in developing countries, one in five of world population, live in absolute poverty. Another billion are also inadequately housed and 100 million have no shelter at all.

"Three out of five governments spend more on military 'defence' than on defence against all the enemies of good health. Meantime, 20% of infants born in developing countries fail to live to their fifth birthday. Unnecessary deaths of infants total nearly 15 million a year — 40,000

every day. Four million die from 6 cheaply immunizable diseases, five million from diarrhea preventable by oral rehydration salts costing virtually nothing. Government inaction and poverty drive on environmental destruction. Failure to take preventative measures in Africa allowed a famine that put 35 million people at risk in the mid-1980s. Each year, 6 million hectares of productive dryland turn to desert; each year, 11 million hectares of forest are destroyed."[2]

"But what we face now could put these Dark Ages to shame. We live under an ever-growing threat of nuclear holocaust. Unless the nuclear arms race is soon brought under control, it is hard to see how a nuclear world war can be avoided. The explosive power of the nuclear arsenals is equivalent to well over a million Hiroshimas. If these weapons are ever used in war, civilization would be pushed back to the Stone Age in a flash. Nuclear winter followed by famine, radiation and disease would decimate the survivors."[3]

A minute fraction of what nations spend on their budgets of death would be enough to ensure that children everywhere had adequate housing, a clean supply of water, adequate health facilities and proper education. People would live with a sense of fulfillment and not labour under a stressful anxiety that is caused by the uncertainties of what the future holds. Many, especially young people, ask whether life is worth living when it is lived under the shadow of the mushroom cloud? Young people are often quite scathing of their elders saying, "Don't tell us about moral values. Look at the state of the world, you have got into two World Wars and many other regional conflicts. We are on the brink of an ecological disaster which is largely due to human cupidity and stupidity. You would have thought with all the technological know how at your disposal you would have been able to feed the hungry of the world. Instead with your unfeeling materialism you have gone on in the affluent north, riding roughshod over your weaker and poorer brethren. Oh come off it." Who can blame these youth for their nihilism and fatalistic tendencies, when they have tended to be inveigled by the drug culture, transient relations, casual sex, etc. We adults are to blame for the cynicism that sits so oddly on young shoulders.

And yet that mercifully is not the whole story. It is remarkable how these very selfsame youths are quick to recognise an authentic person for they abhor humbug. They recognise goodness, and are attracted to it and are ready to pay their due respect to it. They are ready to salute people such as Mother Teresa and it was largely young people, who have saluted the great man from South Africa, Nelson Mandela. I had the wonderful privilege of addressing a mammoth gathering of one-quarter million people at Hyde Park in London in July 1988 when we celebrated Nelson Mandela's 70th birthday. Most of those present were young people many

of whom were not born when Nelson first went to prison about 25 years previously. Some of them had walked in a pilgrimage from as far away as Scotland. They jam packed Wembley Stadium for a super birthday concert. They paid this tribute which was to be repeated when Nelson was released this year. He received a tumultuous welcome at the same venue. You cannot hoodwink them for too long, they have their heroes and in this case it is heroes without substantial feet of clay.

YOUNG PEOPLE WORK FOR HUMANITY

In addition many of these young people, browned off with what they regard as the self-serving materialism of their parents, have often offered their services selflessly to Third World countries as members of the Peace Corps for instance. They have been staunch members of Green parties concerned about ecological disaster and have been in the vanguard of the Peace Movement in so many countries. They have often been disillusioned with their parents' generation but they have not quite given up on the world and on humanity. They were deeply involved with the Civil Rights Movement in this country and they were passionate in their opposition to U.S. involvement in Vietnam and I can testify to their quite remarkable participation in the Anti-apartheid Movement in this country. You could have dismissed their concern for the Vietnam War as in a measure tinged with some selfishness since they were likely to have been due for the draft and after all it was their brothers who were dying in Vietnam. But I must say I was almost awed when I came to Berkeley once, at a time when the students should justifiably have been concerned about year-end exams and grades to find thousands sitting in the baking California sun demonstrating against the South African government and calling for their University to divest. I was overawed that they really believed the world could be a better place, that there were some things more important than exams, and degrees and grades. And they were doing it for people some 10,000 miles away. That made me believe in people again.

And these young people and of course others helped to change the moral climate in this country so that a Congress which had previously rejected sanctions against South Africa was able to generate enough support for sanctions to have been able to provide a Presidential veto override. Incredible! But it does say that your young people are not just cynics. They are dreamers and they are idealistic and they do believe that our world is meant for better things than for nuclear annihilation.

We appear to have a nostalgia, a remembrance in our tribal memory for a different kind of existence than one in which we are living in alienation and hostility. In times for instance of major disaster, we become

what we are, a global village knowing ourselves to be members of one human family.

We experienced that oneness during the Armenian earthquake. We were aware of the most minute details and out came our compassion and concern, our caring for our sisters and brothers, and this was before the Berlin Wall was breached. The same was true of the San Francisco earthquake. We marvelled at the way the baseball stadium had been built so that the stands swayed but did not collapse, and so with relief we saw thousands preserved and it was happening as to each of us in whatever part of the globe we lived. When whales were trapped in the Arctic the whole world watched on tenterhooks the saga of their rescue unfolding. Most recently it was not disaster. It was in celebration. The whole globe was as one as the world and his wife watched the release of one prisoner from prison after twenty seven years of incarceration, and it was beautiful as we realised our essential oneness.

Yes, God's dream has been shattered by our greed and desire for an improper autonomy and independence which have led to wide-scale alienation and brokenness. In religious terms, our sins have had devastating consequences for God's world. The Genesis story again describes existential truth as we experience it. Adam and Eve quarrel and blame each other for the mess in which they find themselves. They hide themselves from God for His holy presence is unbearable to them, much as the bright sunlight is unbearable to someone who has spent time in the darkness of a cave. There is a hostility between them and the rest of creation so that they will seek to crush the head of the serpent whilst it will pursue them to bruise their heels. The ground which formerly produced all that was necessary to feed the human and animal creatures now brought forth weeds, and work which used to be wholesome is now a drudgery.

In the story of the Tower of Babel human beings are no longer able to communicate since they do not understand one another's languages any longer. Human society has become impossible and people are separated from each other and scattered on the face of the earth, forever cursed to be at each others' throats, unable to live for long at peace and harmony with one another, fearful and mistrustful of one another, seeking to find an elusive security in ever increasing arsenals. Grabbing as much of the resources of the world for their exclusive use and thereby generating jealousy and resentment in those who have been excluded, breaking up the human community into those who have far too much of the good things of God's world and those who have far too little of those good things.

And yet we have caught glimpses of a different way of ordering

things. We have on rare occasions shown that it is possible to share, to cross national boundaries to demonstrate compassion and caring. We have an inner hunger for this other dispensation which is why we experience a frustration with things as they are. The bible speaks about this golden age coming, and strangely it is described in terms reminiscent of the good times that have passed and used to be but are no more. The time coming is described by the prophet Isaiah in terms of a paradise regained after paradise had been lost (Isaiah 11).

REALIZING GOD'S DREAM

God's dream may have been shattered but the pieces can be picked up and put together again. God wants to enlist us in this glorious enterprise of helping Him to realise His dream. And you in your organisation are part of that exhilarating enterprise. We and all people of goodwill must work together to galvanise public opinion to produce the moral climate that will enable governments to say we do not intend to go on improving our standard of living and thereby continuing to use up so much of the world's resources.

We must try to make it politically possible for governments and political parties to remind people that we really belong to a world community, that we are our brother's brother and sister's sister and so we have a moral responsibility for them. We should make it possible for political parties to canvass support for manifestos which declare that they want their supporters to live more simply so that others may simply live.

We are reminded in **The Gaia Peace Atlas**: "Human behaviour is intimately related to the availability of basic resources. When a shortage of resources threatens life styles or life itself, rivalry for resources leads to aggression, the development of power elites and, ultimately, to war."[4]

The concerns about ecology have now become serious political concerns. Politicians know that more and more they will be judged on their attitude to the issue of the preservation of nature and its resources. This used not to be the case. It is because people lobbied until we have reached the present stage. Thus it is possible to change attitudes. We should support the Peace Movement and all those many organizations which seek to outlaw nuclear war.

Again, **The Gaia Peace Atlas** reminds us: "Peace is inseparable from sustainable living — we cannot have one without the other. Yet we have to get there first. We have to build bridges to the future.

- We must break the link between security and military force, and redefine security. Real security is human and planetary security, common security with all nations.

- We must learn non-violence and conflict resolution.

- We must apply Gaian constraints to decisions.

- We must disarm, halt the arms race and divert our military resources to pressing global problems.

- We must place moral controls on technology, especially military technology, and predict with caution any new technology's consequences: if in doubt, don't!

- We need new attitudes. Tomorrow's citizens must accept that survival depends on commitment to moderated national sovereignty and global loyalties.

- We will have to frame new systems of governance that limit the abuse of power and encourage new leadership.

- We must spread the spiritual revolution that is coming: of concern for nature, justice and peace.

- And we must abolish war. We need no longer enquire why or how. We simply have to stop.

"Many of these 'bridges' demand very difficult decisions for politicians. This will take huge public pressure. Each of us has a choice. Either we give priority to peace and sustainable living, or we will not survive long into the 21st century."[5]

A MORE EQUITABLE WORLD ORDER

We should work for a more equitable world economic and political order and be stalwarts in the struggle for human rights globally.

Julius Nyerere puts it all succinctly when he declares: "Abolition of all nuclear weapons is vital for humankind's security. But this is not enough , by itself, to bring peace to the world. War is not caused by weapons; these are simply implements used in war. Real and sustainable peace is therefore not obtained simply by abolishing armaments. For the basis of war is injustice; and the foundation of real peace is justice and equality....Peace in the world requires Justice in the world. None of us can escape the responsibility to act for our own future."

Pope Paul VI declared, "If you want peace, work for justice."

We need to be reminded that God has a dream for us in which all His children and indeed the whole of His creation will live in the harmonious interdependence which was God's intention from the beginning.

Barbara Ward says rightly, "We must live in an absolutely interdependent planet; we must work to bring this about or the bright day will be done and there will be dark."

ONE HUMAN FAMILY

For God has made us for togetherness, for koinonia, for fellowship, for family. He intended us to live in a delicate network of interdependence as members of one family, the human family, God's family. ■

NOTES

1. Javier Perez de Cuellar: Foreward to **THE GAIA PEACE ATLAS, Survival into the Third Millennium,** Dr. Frank Barnaby, General Editor, New York: Doubleday, 1988, p. 8.

2. **THE GAIA PEACE ATLAS, Survival into the Third Millennium,** Dr. Frank Barnaby, General Editor, New York: Doubleday, 1988, p.14.

3. Ibid, p. 16.

4. Ibid, p. 26.

5. Ibid, p. 18.

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