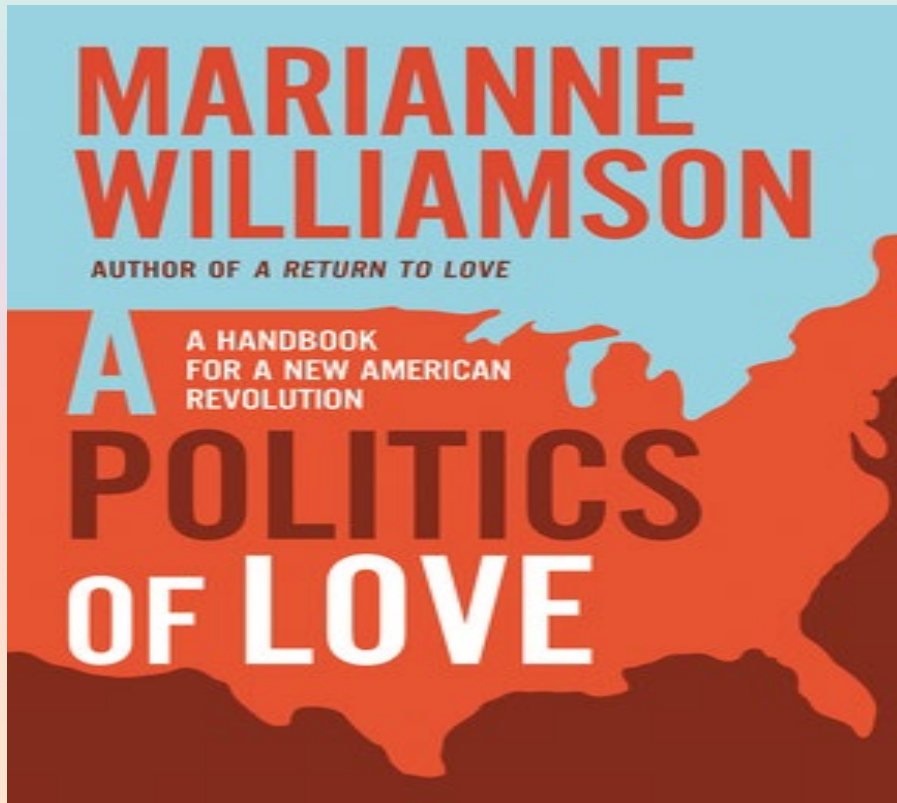




# Calvert Peace Project

Broadview Church | Peace Through Action



*Peaceful Readers Book Club*

## A Politics of Love: A Handbook for a New American Revolution

April 11, 2022

May 9, 2022

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# Calvert Peace Project Purpose

Increase understanding, collaboration, and community among youth and adults in Calvert County, Maryland by providing civic and social engagement activities with a focus on peace.

## Key Activities

- Peaceful Leaders Youth Program
- Adult peacebuilder preparation course
- Peaceful Speakers series
- Peaceful Readers book club
- Peaceful Viewers film and discussion nights
- Civic dialogues
- Community service projects



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# Gathering Agreements



- We will be present.
- We will listen attentively.
- We will assume good intentions on everyone's part.



# A Politics of Love



**Ch. 1 Love in a Time of Crisis:  
Lessons in Fear & Love**

**Ch. 2 A Revolution of Love:  
Reviewing the Plot**

**Ch. 3 Love and Conflict:  
Disagreeing with Love**

**Ch. 4 An Economics of Love:  
A New Bottom Line**

**Ch. 5 American Youth: Equal  
Rights for Angels**

**Ch. 6 Race and  
Repentance: Out of Many,  
One**

**Ch. 7 The Sojourner  
Among Us: The Hope of  
Immigrants**

**Ch. 8 War and Peace:  
Fighting the Profits of War**

**Ch. 9 To Begin Again: The  
Choice Before Us**



# A Great Wagon – Rumi



- [https://www.youtube.com/watch?v=\\_pmLdg5Omdo](https://www.youtube.com/watch?v=_pmLdg5Omdo)

# Big Picture – Quote to Note



“In the words of Albert Einstein, ‘We cannot solve our problems with the same thinking we used when we created them. It’s time for a political conversation that addresses our problems both internally as well as externally, creating a more holistic and transformational approach to the problems in our midst.’”

“We don’t just need a progressive politics or a conservative politics; we need a more deeply human politics.” p.10

“What is going on in our country is not just a political crisis, but a moral and spiritual crisis as well. Our political challenges are mere symptoms of a deeper malaise and a deeper dysfunction. Humanity itself is being challenged to move on to the next stage of our human evolution. If we try to solve our political problems only through traditional means, the symptoms will merely morph into different forms. The only way we can deeply address our problems is if we are willing to address them on the level of cause...What other generations changed on the outside, we need to also change on the inside. A politics of love is a holistic perspective on human change, addressing the internal as well as external aspects of societal dysfunction...Three tasks follow from our decision to apply spiritual wisdom to solving our political problems. First, we need to look the crisis squarely in the eye and take full responsibility for how we got here. Second, we need to atone for our mistakes as a nation and return to the democratic principles and universal human values from which we have strayed. Third, we need to realign our politics with the imperatives of love and humanitarian concern rather than the imperatives of short-term profit and power dictated by an amoral economic system.” p.13-14





# “Love in a Time of Crisis” Quote to Note



“We lived through a crisis, yes. But in surviving it, we learned something very important: not only that crises pass, but that love is what gets us through them...I’ve lived long enough to know, both personally and professionally, that there are seasons of life...there are many ways that a life can fall, many variations of grief, and many forms that devastation can take. But one thing that makes suffering bearable is love. Love not only makes a crisis endurable; it makes it transformable. For where there is love, miracles happen.” p.6

“As someone who experienced the time of the Vietnam War with the attendant violence of the 1960s, and then the AIDS epidemic, I know what it feels like when groups of people experience a collective trauma. In many ways, the political situation in America today seems like those times...But what feels to me to be lacking now is a sense that we are going through this crisis together.” p.6-7



# “Love in a Time of Crisis” Quote to Note



“Fear has been politicized once again, and once again love must respond. Fear has been harnessed for political purposes, and the only thing powerful enough to override that fear is a harnessing of love. But love must be more than the reason we’re doing something; it must also be the way we’re doing it. Only nonviolent, spiritual resistance avoids the trap that is turning us into that which we resisted.” p.10

“In the words of President John F. Kennedy, ‘Those who make peaceful revolution impossible will make violent revolution inevitable.’ Peaceful revolution is waged not with guns or bullets or violence, but with votes and consciousness and love.” p22

“A new politics will emerge from a new conversation, speaking to both external circumstances and deeper truths.” p.23



# “Love in a Time of Crisis” Quote to Note



“...the world has seen what happens when collective efforts dedicated to justice, peace, democracy, and love overcome forces that mitigate against them. History has shown what fear can do, but it has also shown us what love can do...Nazis, white supremacists, and terrorist organizations of any stripe anywhere represent hatred harnessed for political purposes...the problem is that those who hate have a way of hating with conviction...Conviction is a force-multiplier...Hate has shouted, while too often love has only whispered...Sometimes the problem isn't that our commitment to love is shallow so much as that it's simply confined to the personal self. Many spiritual and religious groups in America still focus primarily on the role of love in the life of the individual. Nazis, white supremacists, and other such terrorists, however, are not just committed to hating an individual; they're committed to hating whole groups of people and effectuating social and political changes that reflect that hate...Love is the core of nonviolent political philosophy...Gandhi and King turned love into a broad-scale social force for good...A politics of love sees the world through reverent eyes, viewing love, not economics, as the most enlightened organizing principle for human civilization.” p.26-27



# “Love in a Time of Crisis” Quote to Note



“It’s not naïve to suggest that we reorient our politics around love’s purposes. What’s naïve is to think that we can afford *not to* and retain either our freedom or our survival as a species...in fact, is more sophisticated than any other. It is the only worldview that nurtures and sustains life. Responsibility means *response-ability*. Fear is speaking loudly in the world today; now we the people need to respond.” p.28

“Spirituality is simply the path of the heart, and if it applies to anything, then it applies to everything.” p.32



# Practical Application



“Many fail to realize either the collective reasons for our problems, or the collective changes necessary in order to solve them. Yet within the awareness of our oneness lie both our power to rise up and the ladder on which to climb. A belief in separation is always at the root of a problem, and a realization of our oneness is always at the root of its solution.” p.7

“Any person, economic system, or political establishment that fails to concern itself with the pain of others is out of alignment with spiritual truth. And where there is a lack of spiritual alignment, chaos is inevitable. Spirituality is the path of the heart, and compassion for the human condition.” p.8



# “A Revolution of Love” Quote to Note



“We won’t be led through the storm of this moment, either by those who love this country blindly or by those who condemn her blindly. For the blind cannot see.” p.36

“Knowledge is power, and withholding knowledge is a tool of all oppressive systems.” p.38

“..both the source of any problem and the source of its solution lie within our consciousness.” p.41

“An overly secularized, rationalistic politics is an inadequate response to the challenges of our time. A politics of love is a 21<sup>st</sup> century, whole-person politics that speaks to both external and internal issues. External activism fosters a different way of doing things, which is important. But internal activism fosters a different way of thinking about those things as well. Both are important, because everything we do is infused with the consciousness with which we do it.” p.41-

42



# “A Revolution of Love” Quote to Note



“Standing on the sidelines is not an option for a conscious seeker, or for a conscious citizen.” p.43

“Love each other’ is not just a prescription for personal salvation; it is a prescription for political renewal as well.” p.44

“Political issues are moral issues. War and peace are moral issues. Economic injustice is a moral issue. Mass incarceration is a moral issue. Unfair tax laws are a moral issue. Racial inequality is a moral issue. Breaking treaties with Native tribes is a moral issue. The neglect of America’s children is a moral issue. Global poverty is a moral issue. A self-perpetuating war machine is a moral issue. Putting immigrants in cages is a moral issue. The question is not simply what we should do about such problems. The larger question is, Who are we that such problems even exist among us? And who do we have to become in order to solve them? Whether for an individual or for a nation, every crisis comes with two things: a reflection of who we have been, and an invitation to become who we need to become. And that is where America is now. We need to reach for higher ground than that on which we’ve been standing over the last few decades. Nothing less will heal our country.” p.46





# “A Revolution of Love” Quote to Note



“We need to recognize that the endless application of brute force will not bring peace to the world, and that only the soul force of justice, meaningful human relationships, forgiveness, and compassion can end the scourge of violence on our streets and throughout the world.” p.63

“Love, not money, should be our new bottom line.” p.63

“The forces of unbridled corporate power are hugely funded, politically saavy, and active on local, state, and federal levels...Only a massive wave of conscious citizenship, alert to what is happening at every level of our government, can override their nefarious influence...Not just the power of the intellect, but also the powers of imagination and love, are necessary to overcome the influence of the new aristocracy. With our imagination, we give birth to new realities.” p.64





# Practical Application



“No amount of money, political strategizing, or algorithms can substitute for the emotional power expressed by enough people who really care.” p. 58

“It’s important that we recognize America’s historical errors, not as a reason for national self-hatred, but as a foundation for correcting them...We should identify our problems, but identify with the problem-solvers.” p.59

“...our historical narrative has been one of ultimately improving things. And cynicism is just an excuse for not helping...the problem-solvers of our past didn’t act like victims—they proclaimed victory and saw it through. And so can we...Transformational love requires personal maturity. It is convicted and fierce, and so should be our politics.” p.60

“Fear destroys and love creates.” p.60



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# “Love and Conflict” Quote to Note



“A politics of love has as much to do with how we listen as with the things we say.” p.70

“All of us have our fingers pointing at someone today. ‘They’re the problem.’ ‘No, they’re the problem.’ But in a spiritual sense, the pointed finger is the problem.” p.71

“While the ego always monitors other people’s thoughts and behavior, the spirit would have us monitor only our own. And since everyone can subconsciously register where we’re coming from, regardless of what we say, it’s only in purifying our own hearts that we have any chance of touching someone else’s.” p.76

“Nonviolence means more than giving up physical violence; it means giving up emotional and psychological violence as well.” p.82



# “Love and Conflict” Quote to Note



“Our tendency these days to have a political conversation only with people who already agree with us—exacerbated by all the mean-spiritedness on social media—is destructive to the social fabric of our country. It is intellectually lazy to stereotype someone just because they see things differently, and it lacks emotional discipline to lash out at people for the simple fact that they disagree with you. It is essential to nonviolent communication that we affirm the dignity and goodness of other people, even if we disagree with them. That is the sweet spot underlying honorable debate: to first assume someone’s basic innocence and speak to them from there. The ego’s interpretation is always to attack, to create separation, to make another person wrong—especially when we’re so sure we’re right!...Only in a totalitarian society is everyone supposed to toe the line and see things the same way.” p.79

“We don’t all have to agree with each other, but *how* we disagree is a crucial issue in a politics of love...We’re not only responsible for our thoughts; we’re also responsible for our behavior. And our behavior includes not only what we say but how we say it.” p.81



# Practical Application



“Not enough of us today feel from others—or grant to others—the emotional permission to express our views or theirs without ridicule or dishonor. We’ve become a nation of bad listeners, concerned more with getting our point across than with hearing what someone else is trying to say.” p.72

“How we are talking to each other is as corrupt or corrupting as what anyone is saying.” p.73

“Avoiding political is what got us into this mess. We need to transform our political conversations, not suppress them. Disagreeing with someone doesn’t mean we’re ‘attacking’ them.” p.74

“Who among us hasn’t found ourselves at times judging people for ‘being judgmental?’ Ah, the irony...The work is always on ourselves.” p.76



# Practical Application



“A politics of love speaks to more than our political opinions; it speaks to the quality of our personhood, our emotional self-discipline, and our ability to embody the love and peace that we claim we so want for the world. For that, there is no greater ameliorative than prayer and meditation. Aligning our nervous systems with the highest frequency of heart and mind is a prerequisite for enduring and transforming the times in which we live...At times like these, we should stand up, we should express ourselves, and we should rise up to protect our democracy. But we need to do so without lowering our personal energy to the level of those who would seek to destroy it.” p.85

“The word ‘communication’ has the word ‘commune’ inside it, reminding us that when we speak without love, we’re rarely communicating in a way that will be heard.” p.86

“A politics of love involves taking personal responsibility as much for *how* we do something as for *what* we do, and even for who we are while we’re doing it.” p.86





# Practical Application



“Emotions are running high, and personal self-discipline is hugely important. Through prayer, meditation, and forgiveness, the serious spiritual activist accepts the responsibility of holding to our love despite the temptation to disavow it. In order to transform the chaos in the world, we must address the chaos in ourselves.” p.87

“A politics of love is not naïve. It is strategic. It is the only power that can override hate...Only the power of the heart can triumph over manipulations of the mind.” p.88-89

“A miracle is a shift in our thinking from fear to love, and when our thinking shifts, then everything changes.” p.91



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# “An Economics of Love” Quote to Note



“The Latin root of the word *economy* refers to the management of a household. There is no better example of right management of a household than the economy of nature...The problem with modern economics is that it does not honor the economy of nature, but rather has set itself up in competition with nature. It is based on the organization of goods and services for the goal of profit, rather than for the goal of furthering life.” p.97

“When viewed through the lens of modern economics, the primary driver of the economy is profit. When viewed through the lens of an enlightened economics for the 21<sup>st</sup> century, the primary mover of the economy is human creativity.” p.98

“While it’s the task of economic policy to promote prosperity, more than money is needed to make life prosperous. True prosperity includes a sense of security and well-being that goes beyond finances. The ultimate prosperity is dwelling in the sense that all things are possible.” p.100

# “An Economics of Love” Quote to Note



“Those who decry the lack of conscience so rampant in corporate America today are not ‘antibusiness.’ Quite the contrary. It is a grand American tradition to resist overreach by the capitalist system when it becomes unmoored from conscience. From the establishment of child labor laws to the rights of workers to unionize to regulations guaranteeing worker safety, corrective measures have been taken to stem capitalism’s excesses throughout our history. They are chapters in a grand American narrative. When Franklin Delano Roosevelt pushed for New Deal policies that helped working people and restrained the worst impulses of capitalism, he argued that his policies would save capitalism, not destroy it. And he was right. The progressive economic conversation is not necessarily about repudiating capitalism, but simply holding it ethically accountable...In fact, business needs us as much as we need it. Business requires good schools for an educated workforce, just as democracy requires good schools for an educated citizenry. It also requires roads, bridges, and public transit to transport workers and goods. And business needs to have enough people who are doing well to buy its good and services. Doing things that help people thrive shouldn’t be seen as an economic loss but as an economic gain.”

p.110-111



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# Practical Application



“An economics of love does not take an unsophisticated view of finance, but in fact has a more sophisticated view of how money is created. Our greatest creative energy comes not from outside us but from inside us; therefore, anything that supports our internal growth supports our capacity to economically thrive...Money is created by creativity, not the other way around. The source of our creativity is within.”

p.102

“Whole Foods CEO John Mackey has founded a movement called ‘conscious capitalism,’ calling upon corporate leaders to reintroduce ethics and values into corporate governance.” p.126

“B-Corporation (or B-Corps) bases its success on social and environmental performance, going beyond profit maximization. It holds itself both publicly and privately accountable to a higher ethical standard.”

p.127

“All of us know, deep in our hearts, that a good life for everyone is a better life for everyone...We don’t just need small, random acts of love today. We need huge, strategized acts of doing the right thing.” p.127



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# Song



Sweet Honey in the Rock – “Ella’s Song”

<https://www.youtube.com/watch?v=U6Uus--gFrc>

Song about Ella Baker, notable organizer in the civil rights movement

# Big Picture – Quote to Note



“..the love that will save the world is not just love for our own children. It is also love for children on the other side of town and the other side of the world. For every problem, whether personal or societal, the solution lies in the realization of our oneness and the expansion of our love.” p.134

“And that is why politics matters. It’s not something ‘over there’ to people whose lives must bear the impact of policies that work against their interests every day. An issue shouldn’t spark us only if it happens to impact us personally. Politics shouldn’t be just about you and yours, or me and mine. It’s about we and ours. Politics is the purview of our collective sensibilities and our collective decision-making. It should be a place where we address more than just what we want for ourselves; it should be a place where we come together to consider what is right for America. There’s a bigger question in life than ‘How am I doing?’ and that’s “How are we doing?” p.136

“In the words of the poet William Butler Yeats, “Education is not the filling of a pail, but the lighting of a fire.” p.148





# “American Youth” Quote to Note



“Health crisis. Hunger crisis. Addiction crisis. Safety crisis. Education crisis. Traumatic stress crisis. So many of American’s children are endangered either physically or emotionally, it should be seen as a humanitarian emergency.” p.133

“Due mainly to economically disadvantaged parents, millions of American children live in food-insecure households, lacking consistent access to sufficient and nutritious food. Millions of our children go to school each day in schools that do not meet safety standards. Almost four million children lack health care coverage. Millions go to schools where there are not the required school supplies to reasonably expect a child to learn to read. And when children can’t learn to read by eight years old, the chances of them graduating from high school are greatly reduced and the chances of incarceration are increased.” p.135

“If we were thinking about genuine long-range economic planning—not to mention securing the rights of life, liberty, and the pursuit of happiness to every citizen—then there would be not one American in early childhood with anything less than the best-quality healthcare, the best-quality education, the best-quality access to the arts, and the best-quality food.” p.139

“Social scientists and psychologists describe our own ‘war zones’—areas in some of our more violently charged homes, communities, and inner cities—where levels of trauma and post-traumatic stress among children are similar to those experienced by returning vets. But there is nothing ‘post’ about their traumatic stress, because it is triggered and retriggered every day. We have simply normalized their despair.” p.142





# Practical Application



“The U.S government should not be run like a business; it should be run like a family. Millions of years of evolution prove that no natural system can survive and thrive that does not first take care of its young...Every dollar spent on the health, education, and general welfare of our young will multiply mightily in the form of creativity, health, and economic vitality of the adults they will become.” p.143

“Trauma-informed education and community wraparound services are needed and should be adequately funded. From playgrounds to parks to libraries, from better-paid teachers to upgraded schools, from music to dance to art, from social and emotional learning schools to nonviolent communication skills, from health care and mindfulness techniques to whole-family support services, we should upgrade our commitment to children not just a little, not just incrementally, but fundamentally.” p.150



# “Race and Repentance” Quote to Note



“A politics of love is a whole-person pursuit that traces the psychological as well as political history of a relationship between peoples. Only when we know that history can we understand an issue deeply enough to address it.” p.157

“I do not believe the average American is racist, but I do believe the average American is woefully undereducated about our racial history, particularly since the Civil War.” p.157

“Mass incarceration means we’re sliding backwards. Racial disparity in criminal sentencing means we’re sliding backwards. Voter suppression efforts aimed primarily at disenfranchised populations means we’re sliding backwards.” p.163

“...it is our generation’s job to address the fact that today, over 150 years after the end of the Civil War, social and economic legacies of institutionalized white supremacy still exist in our society.” p.165



# “Race and Repentance” Quote to Note



“Although it is true—and very much to be celebrated—that blacks have opportunities in America today unheard of even fifty years ago, those opportunities do not constitute full economic justice. One in five American children, 20 percent, live in poverty today, which ranks us as the country with the second-highest child poverty rate in the advanced world. Among black children, however, the poverty rate hovers at 40 percent. Being poor in America comes with lower-quality education, which leads to less economic opportunity; less economic opportunity often results in greater despair, which in turn produces greater dysfunction. These problems are not discrete and newly formed; they are the legacy of a situation that began in the 1600s and still plagues us today. Some instances of racism and white privilege within political, economic, and social policy have been drastically reduced over the last few decades. But in other arenas—particularly those related to criminal sentencing and incarceration—it could be argued that racism and white privilege have actually increased.” p.166

“Most white Americans cannot imagine the layer of fear that runs through the psychic bloodstream of black Americans due to the killings of unarmed black men by police.” p.167

“A politics of love is one in which we address the psychological and emotional wounds underlying our political realities and seek to heal them in meaningful ways. One such issue, when it comes to race in America, is our need for what is called in the Catholic Church a ‘purification of memory.’” p.167



# Practical Application



“No one always gets everything right, and neither does any country. Sometimes people and countries can do bad things. But the atonement principle, universal to all serious spiritual systems, posits the power of repentance. We can atone for our mistakes, make meaningful amends, and behave differently going forward. No life, and no country, can redeem itself otherwise.” p.155

“We can change things on the level of effect over and over, but only when we change things on the level of cause are they fundamentally altered. We must change our thinking as well as our behavior in order to change our lives.” p.156

“As a whole-person response to the problems of our time, a politics of love recognizes that both internal and external healing is necessary if we’re to transform our country.” p.169

“A politics of love stands for more than incremental changes. It is a fundamental disruption, a revolutionary stance, and a proactive movement in the direction of a greater good.” p.170

“By the 20<sup>th</sup> century, the concept of reparations was widely recognized as a reasonable payment to a formerly wronged people. Germany has paid \$89 billion in war reparations to Jewish organizations since World War II, and the United States should pay reparations for slavery.” p.172



# Practical Application



“The United States should appoint a Reparations Commission comprising a council of black leaders from across the spectrum of American culture, academia, and politics. A payment of \$100 billion—probably more—paid over a period of ten years, would then be disbursed to projects of economic and educational renewal in the black community as determined by the Reparations Council. This plan would be rendered as payment for a long overdue debt.” p.173

“A politics of love is bold because love is bold. A politics of love does not just ask what’s expedient; it asks what is right, and then seeks to do it” p.174



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# “The Sojourner Among Us” Quote to Note



“In violation of American law, which mandates that almost anyone who sets foot in the United States has full constitutional protection here, and almost universally accepted human rights, these asylum seekers have been grossly denied fair protection. They are being prosecuted instead of welcomed, and their efforts to escape violence are being met by another kind of violence.” p.176

“...nothing is more dangerous than hatred harnessed for political purposes. Scapegoating is a deliberate dehumanization technique.” p.177

“Now, in our time, we read of people all over the world who endure situations more horrible and devastating to body and soul than we can imagine in order to make it to the shores of America, where life might be better for them and for their children. What makes their plight less devastating, or less worthy of human compassion, than that of our own ancestors?” p.179

“What has changed is how anti-immigrant fervor has been weaponized in the modern era, taking a wrecking ball to something previously considered a point of pride of our country: that we’re a nation of immigrants. At a time when we have a greater refugee crisis than at any point since World War II, with over 60 million people displaced or homeless worldwide—often, in fact, as a result of tragedies at least indirectly influenced by US foreign policy—America is closing its heart.” p.180





# “The Sojourner Among Us” Quote to Note



“Our border crisis is a made-up crisis, used to distract the most disadvantaged Americans from seeing who and what is really leeching their resources, who and what is really undercutting their power, and who and what is really stealing their democracy.” p.188

“The actual rate of criminality among immigrants—even the undocumented—is lower, not higher, than the rate of criminality among our non-immigrant citizens.” p.189

“A politics of love is not just a sweet and gentle concept; it is a fierce and committed field of energy made of people who have awakened not only to the darkness in our midst but to the eternal light that casts it out.” p.190



# Practical Application



“...America’s paramount need to return to our moral axis...While it’s legitimate to discuss conservative versus progressive options regarding how we help a refugee fleeing humanitarian horrors, there should never be a question of whether or not we do.” p.180

“Seeking asylum in America is not a scam, it is a statutory right. And immigrating to America is not a crime. The modern immigrant is chasing the same dream of a better life that lured the ancestors of every American who isn’t descended from either slaves or Native Americans.” p.185

“...to lead the way, we must *be* the way...If our spiritual values matter at all, they must matter everywhere. And that includes in the arena of politics.” p.187



# “War and Peace” Quote to Note



“A politics of love is neither unsophisticated nor naïve about the dangers of the world; it acknowledges the need for military preparedness. But in the world as it is today, we need to know as much about how to wage peace as how to wage war.” p.191

“Our military should be like the best surgeon in the world. Of course we want to have the very finest surgeon available if we need surgery. But any sane person tries to avoid surgery if possible. We should go to war only because we *need* to go to war. Our defense establishment should be a self-perpetuating war machine.” p.192

“This is one more area where financial corruption, so endemic to our current politics, has put advocacy for corporate profits—in this case, military defense contractors—before advocacy for the health and well-being of the American people.” p.192

“Our entire notion of national security is like something out of another century. That is why in this area, as in so many others, we will adequately address our challenges only if we are willing to rethink them. We will be able to keep our nation safe in the years ahead only if we think differently about war, and differently about peace. In the words of Franklin D. Roosevelt, ‘We must do more than end war. We must end the beginnings of all wars.’ p.193



# “War and Peace” Quote to Note



“...by cutting off its oxygen, the politics of love is the most sophisticated response to evil. This century demands a different mental framework through which to view the entire notion of security. In today’s world, no amount or means of brute force can provide an absolute guarantee of our safety.” p. 194

“Our current national security strategy is all about war and very little about peace. If we really wanted peace in the world, then we would strive for peace. But a quick look at America’s national security budget makes it obvious that peace is not our direct goal. Peace is just something we sort of hope we’ll back into.” p.195

“Too often, weapons are not manufactured to help fight wars so much as wars are manufactured to help sell weapons. If defense manufacturers stand to make billions of dollars off the machinery of war, there will always be more and more political pressure to provide theaters in which to use it.” p.196



# “War and Peace” Quote to Note



“Large groups of desperate people anywhere in the world should be seen as a national security risk, as desperate people do desperate things.” p.205

“The women of America are key to challenging the insanity of America’s war habit...We should unabashedly stand up to militarism, viewing this stance as simply one more way of dismantling the patriarchy. Feminine values...are the keys to peace on earth.” p.206

“Too many times, as a nation, we have chosen the ways of war over the ways of peace, the ways of mean-spiritedness over the ways of compassion, the ways of separation over the ways of unity, and the accumulation of money over the accumulation of good. What we need more than anything now is to return to the wisdom in our hearts.” p.210

“At times such as these, understanding the powers of the spirit is as important as understanding the powers of the world. The meek shall inherit the earth because, in the end, they are stronger. To be secure, we need to ask deeper questions than ‘What should we do?’ We need to ask, “Who should we be?” and “Who should we be to each other?” p.210

“When men, women, and children feel like they belong to something, feel that they are part of something, feel that they stand for something meaningful—that is the answer. It is the key to peace abroad, and it is the key to peace at home.” p.210





# “War and Peace” Quote to Note



“It is time to make the choice for love. Love is not passive; it is active in the world. And there is much to be done. In the words of Dr. King, ‘Those who love peace must learn to organize as effectively as those who love war...When evil men plot, good men must build and bind. When evil men shout ugly words of hatred, good men must commit themselves to the glories of love.’ p.219

“We need reverence toward each other, toward the children of the world, and toward the planet itself. We need reconciliation with the God of our understanding, and radical forgiveness toward each other. We need to look at ourselves and ask how we can do better, devote ourselves to our country and to our children’s children, to rise up from the ashes of self-preoccupation. We need desperately to evolve from ‘me’ to ‘we.’ Only then will our country rise—when we rise first.” p.220

“Small, random acts of kindness really do occur everywhere; we need to take all that love now and turn it into power.” p.223

# Practical Application



“...with society as well as with the body, we ultimately cannot just treat the symptoms; we need to treat their cause. We can’t just fight the symptoms of hate; we must cultivate the love in the presence of which hate does not grow.” p.193

“We should the soul force of peace-building, then, as central to our efforts to create a peaceful world. Our conversation around national security rarely names the goal of creating peace at all, and that is where our modern political establishment most fails us. Peace is not just the absence of war; war is the absence of peace. Preparing for and waging war—while it might fend off some enemies at times (while often creating new ones as well)—is not the most potent tool for peace creation.” p.194

“We can’t just go around fighting violence all the time; we must learn how to cultivate peace.” p.199

“At present, the resources we spend on building true foundations of peace—diplomacy, support for democratic institutions, expansion of economic opportunities for women, providing educational opportunities for children, and ameliorating human suffering—are minuscule compared to what we spend on defense.” p.199

“For the \$550 million we are spending on just one B-21 raider, we could ameliorate the human suffering of billions of people around the world.” p.200



# Practical Application



“We realize that we must cultivate our health if we want to be healthy, not simply fight sickness when it appears. We should know better than to think that we can avoid taking responsibility for peace and not expect war. Active peacebuilding measures reinforce the social health of our planet the way good nutrition and exercise reinforce the physical health of our bodies.” p.202

“We should establish a US Department of Peace to identify and foster domestic peace-creating projects in the United States; outbreaks of violence here are as horrifying as those anywhere else in the world. We could make peace-creation central to all domestic and international policy, not just in word but in deed. While some say it’s naïve to believe that massively realigning resources toward helping people thrive—by leading efforts to eradicate global poverty, support democratic institutions, and expand economic and educational opportunities—is central to creating peace in the 21<sup>st</sup> century, we need to unabashedly insist that it’s naïve to assume humanity will even survive the 21<sup>st</sup> century if we do not.” p.204

“In study after study, the success rate of ‘soft powers’ at dissolving international conflicts have proved greater than that of military might. Love is not a less sophisticated worldview; it is a *more* sophisticated worldview.” p.204



# Practical Application



“The best way to create a more peaceful world is to treat people with great compassion.” p.205

“What we need now is our spiritual might. The real war is not without, but within: between ego-based fear and spirit-based love. That is the contest that matters the most, and it rages constantly inside our heads. Will we choose brute force or soul force to provide for our security? As long as we the people are not answering that for ourselves, there will always be others seeking to provide the answers for us. Whether we let them do so will determine the fate of our precious world.” p.213

“We should participate in politics with the same level of consciousness we bring to intimate love and therapy, parenting, and all of our most important and meaningful pursuits. We should bring all of ourselves to politics. We should bring our hearts and minds and deepest dedication to something bigger than ourselves...And we are all responsible for that. With every election, with every campaign, we are deciding something extremely important. We are deciding what is possibly the fate of millions, the fate of the earth, even perhaps the fate of humanity. If that is not a sacred charge, I cannot imagine what is.” p.216

**“A nonviolent revolution begins with facing, and surrendering, the violence within ourselves. What’s going to save this country is a massive revival of spirit among the American people.” p.216**



# Practical Application



“...nothing is more realistic than to seek answers from within. Consider spending five minutes every day sitting with your eyes closed, sending love from your heart to everyone in your country, and then extending that love to every sentient being in the world. Such meditative practice opens the mind to new dimensions of problem-solving as new synapses, new insights, new connections arise automatically. Our biggest failure is to limit our imaginations to 20<sup>th</sup> century prejudices, surrendering to the insidious illusion that there’s a limit to what’s possible. Where there is love, possibilities are endless. But they do not emerge from the world as we know it; they emerge from a place that lies beyond our normal waking consciousness.” p.224

**“If we truly want a different world, we must be willing to think in a different way and live in a different way than we do now.” p.226**



**Calvert Peace Project**

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## Website

[PeaceThroughAction.org/Calvert](https://PeaceThroughAction.org/Calvert)

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