

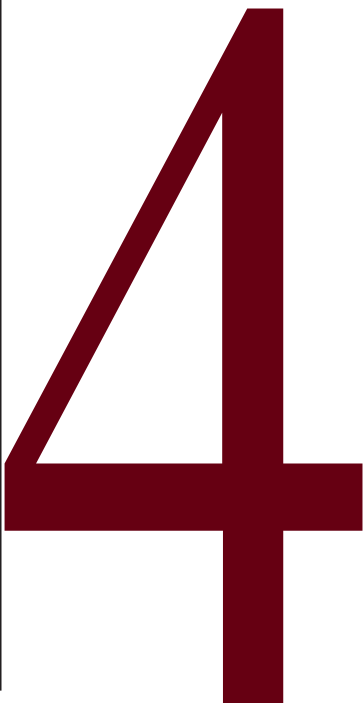
THE TONTO PRINCIPLE

by Stanley Hauerwas

Some people think that if you have a position of Christian nonviolence, you don't have anything to say because you're excluded from making discriminating political judgments. In a sense that is right. I always say I represent the "Tonto principle of Christian ethics." When Tonto and the Lone Ranger found themselves surrounded by 20,000 Sioux, the Lone Ranger turned to Tonto and said, "This looks pretty tough; what do you think we ought to do?" Tonto replied, "What do you mean 'we,' white man?"

The assumption is that our reaction should be one that identifies a "we" that combines both the American and the Christian. Yet "we" Christians are called to respond to this terrorizing event in a way that is different from that shaped by American presuppositions. I want to be very clear. Nothing that the United States has done in its foreign policy—and it's done some very wicked things—can justify what was done at the World Trade Center. We have to step back and ask what we Christians have done that we find ourselves so implicated in the world that we cannot differentiate our response as God's people from the American people's response. ■

*Stanley Hauerwas was Gilbert T. Rowe professor of theological ethics at Duke Divinity School and the author of many books including *The Peaceable Kingdom*, *After Christendom*, and most recently *With the Grain of the Universe* when this article appeared in the January-February 2002 issue of *Sojourners*.*



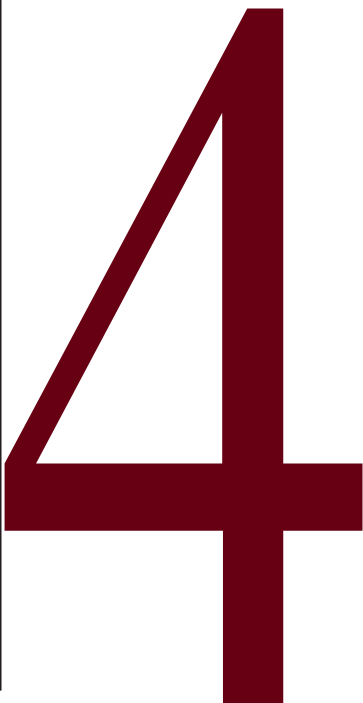
CHANGE FROM WITHIN

by John Paul Lederach

The most significant ways—both short and long term—to deal with the sources of terrorism will emerge more from within the circles that are close to it rather than from sources that depend upon it from outside. This requires us to work at a change process that mobilizes, supports, and gives face to people from within the sectors who may be in the best position to affect both the perception and the specificity of people that are using extremism.

Within Islam there are internal debates among those who share many of the perspectives on some of the mandates and the threats to Islam, but do not share the view that militant extremism in a violent form against innocent civilian populations, and even against other religious traditions, is a part of what the Islamic prophet has left as the pathway of a believer. That debate is a significant one, and it requires us to reconsider fundamentalism as not exclusively a threat, but that fundamentalism is about people who take seriously the expressions of their faith. From within that, a debate over the use of violence is possible and may have a greater impact on changing the nature of where these particular forces have risen from in the Middle East than anything we would do from outside. ■

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THE BONHOEFFER ASSUMPTION

by Walter Wink

There's a trap that I'd call the Bonhoeffer assumption. Dietrich Bonhoeffer was studying at Union Seminary in New York. He was about to go to India to study nonviolence with Gandhi when he decided he had to go back to Germany. And when he got back, he discovered there weren't any people who had committed to nonviolence except for the Bruderhof and a few others; there were no troops, in other words. The churches had failed their job in evangelizing people about nonviolence. So Bonhoeffer decided to join the death squad against Hitler because he could see no other alternatives that would be effective.

American thinkers who have used Bonhoeffer as a way of justifying the just war theory overlook his clear statement that he does not regard this as a justifiable action—that it's a sin—and that he throws himself on the mercy of God. He does not use his act as a legitimization of war. I don't want to take the position that if you use nonviolence and it doesn't work, you use violence. ■

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