

**Ethics in Action for Sustainable and Integral Development**

# Peace



2-3 February 2017 | Casina Pio IV | Vatican City



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Peacebuilding through active nonviolence is the natural and necessary complement to the Church's continuing efforts to limit the use of force by the application of moral norms; she does so by her participation in the work of international institutions and through the competent contribution made by so many Christians to the drafting of legislation at all levels. Jesus himself offers a “manual” for this strategy of peacemaking in the Sermon on the Mount. The eight Beatitudes (cf. *Mt* 5:3-10) provide a portrait of the person we could describe as blessed, good and authentic. Blessed are the meek, Jesus tells us, the merciful and the peacemakers, those who are pure in heart, and those who hunger and thirst for justice.

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*Nonviolence: a Style of Politics for Peace*, Message of His Holiness Pope Francis for the Celebration of the Fiftieth World Day of Peace, 1 January 2017

# The Importance of Peace

The purpose of this meeting is to answer the question posed by Pope Benedict XVI to the representatives of the world's religions gathered in Assisi to pray for peace: "What is the state of peace today?" Accordingly, *Ethics in Action* will reflect on how to achieve the *tranquillitas ordinis* (the tranquility of order), as Saint Augustine denoted peace (*De Civitate Dei*, 19, 13)—which people, civilizations and religions consider the greatest good.

In response to this aspiration of individuals and peoples, the United Nations, in synergy with the Magisterium of the Popes, unanimously established the SDGs and, in particular, SDG 16 to "promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels".

The global landscape has changed dramatically since St. John XXIII's encyclical *Pacem in terris* addressed the threats to peace back in 1963. What has not changed, however, is the impression that "people are living in the grip of constant fear... afraid that at any moment the impending storm may break upon them with horrific violence" (*PT*, § 112). Today, peace is being suffocated by "piecemeal" violence, threatened by wars in different countries and continents, the proliferation of weapons of mass destruction, the rise of terrorism by non-state and so-called state actors (some claiming religious motives), the abuses suffered by migrants and victims of human trafficking, and the devastation of the environment.

The political and juridical context for peace-building has changed since 1963—not only by the shattering of the Iron Curtain and the chains of colonialism, but also by the crisis of new experiments in supra-national governance, the emergence of new populist nationalisms, and large-scale migrations of peoples. At the same time, the social-economic landscape has been transformed by globalization, not only by increased economic and technological interdependence, but also by growing economic disparities and the "globalization of indifference"—with their extreme manifestation in new forms of slavery such as forced labor, prostitution, organ trafficking and organized crime. The work of human beings, too—a vital source of human dignity and purpose—is ceaselessly changing by robots and

other technological advances. And the socio-cultural landscape is being reshaped by an explosive growth in information and communications technology, and by the revolution in social norms and morals that define an individualistic society rooted in the technocratic paradigm, at the expense of notions such as virtue, the common good, and social justice.

Commenting on the subtitle of *Pacem in Terris*, "On Establishing Universal Peace in Truth, Justice, Charity, and Liberty", St. John Paul II insisted that these "essential requirements of the human spirit" bind the global community together not by coercion or by the mere absence of war, but rather by the most profound human actions of discovering and acknowledging the truth, recognizing the one's self as another and loving the other as one's self (in particular those who are suffering), sharing our goods of mind and spirit with others, and freely assuming responsibility for our own choices. Peace, therefore, is not the mere absence of war—it encompasses the conditions that allow for all people to unfold their dignity in the context of the common good.

Convinced that these teachings of St. John XXIII and Pope Francis on peace have a strong relevance for the world today, for leaders of nations as well as for individuals, *Ethics in Action* will reflect on the needed actions and policies, both globally and locally, to advance this holistic notion of peace.

*Ethics in Action* also seeks to retrieve the moral basis for peace that can be discerned from the different religions. It will ask how and under what circumstances religion can foster peace and human flourishing, and how religious actors can lay the groundwork for true and sustained "peace on earth". It will also discuss reform of global financial policies and institutions. That complex topic, with its obvious connection to mass migration caused by regional violence and environmental degradation, ties directly to topic of the third meeting of *Ethics in Action* (25-26 May 2017).

We can conclude with a recurrent theme of Pope Francis: "Jesus himself offers a "manual" for this strategy of peacemaking in the Sermon on the Mount. The eight Beatitudes (cf. Mt 5:3-10) provide a portrait of the person we could describe as blessed, good and authentic. Blessed are the meek, Jesus tells us, the

merciful and the peacemakers, those who are pure in heart, and those who hunger and thirst for justice.” Historic wrongs and injustices can only be overcome if men and women are inspired by this message of happiness and hope, a message that offers a way out of the impasse that so often locks people and nations into a vicious circle of violence. Since 1963, some of the conflicts that seemed insoluble at the

time have been resolved and passed into history, for example Dr Martin Luther King Jr’s fight against racial discrimination, Nelson Mandela’s reconciliation to overcome apartheid, and the peace treaty between Argentina and Chile, mediated by dialogue. Let us take heart, then, as we struggle for peace and justice, that our common pursuit of a world that respects the dignity of every human person, can and will bear fruit.

+ MARCELO SÁNCHEZ SORONDO  
JEFFREY SACHS  
ANTHONY ANNETT

# Programme

THURSDAY, FEBRUARY 2

- 9:00**     **Session 1: Welcome and Introduction**  
Moderators: **H.E. Bishop Marcelo Sánchez Sorondo, Prof. Jeffrey Sachs**
- Discussion of goals and process of *Ethics in Action*
- 9:30**     **Session 2: A Global Framework for Peace—Establishing Peace in Truth, Justice, Charity and Liberty in a Broken World**
- Moderator: **Prof. Vittorio Höhle**
- Reflection on *Pacem in Terris* (Truth, Justice, Charity, Liberty): **H.E. Peter Cardinal Turkson**
  - Drivers of Contemporary Disorder in a Broken World (based on the above): **Prof. Jeffrey Sachs**
  - Response: **H.E. Pres. Romano Prodi**
- 10:45**     *Coffee Break*
- 11:00**     **Session 3: Dimensions of Peace**  
Moderator: **Prof. Federico Mayor Zaragoza**
- Positive Peace: **Dr. William Vendley (Dean Scott Appleby)**
  - The Empirics of Positive Peace: **Mr. Steve Killelea**
  - Strategic Peacebuilding: **Dean Scott Appleby**
  - The Religious and Spiritual Dimension of Peace: **H.E. Giovanni Battista Cardinal Re**
- 12:30**     *Lunch at Casina Pio IV*
- 14:00**     **Session 4: The Anthropological and Moral Foundations of Peace—the Magnitude of ‘Walking in the Truth’ (3 Jn 1) and Freedom** | Reflection on the personal virtues and social values underpinning positive peace
- Moderator: **Prof. Stefano Zamagni**
- Panelists: **Madame Mariama Sow, Prof. Anantanand Rambachan, Rabbi Sir David Rosen, H.E. Metropolitan Emmanuel, Rev. Kosho Niwano, Prof. Vittorio Höhle, H.E. Pres. Romano Prodi, Dr Anthony Annett, H.E. Msgr. Marcelo Sánchez Sorondo**
- 15:30**     *Coffee Break*
- 15:45**     **Session 5: Reconciling Justice and Mercy**
- Interactive session on the meaning and practice of reconciliation in conflict setting
- Moderator: **Prof. Owen Flanagan**
- Panelists: **Prof. Daniel Bar-Tal, H.E. Ayatollah Damad, H.E. John Cardinal Onaiyekan, Madame Aruna Oswal, Dr. Thomas Johnson, Prof. Vittorio Höhle, Prof. Stefano Zamagni**
- 17:00**     **Session 6: An Illustrative Case Study and Lessons from other Settings**  
Moderator: **Dr. Anthony Annett**
- The Case of India (Gandhi’s peaceful revolution)
  - The Case of USA (Martin Luther King)
  - The Case of South Africa (Mandela)
  - The Peace Treaty between Argentina and Chile mediated by St. John Paul II
  - The Case of Sierra Leone (video)

Panelists: **H.E. John Cardinal Onaiyekan, H.E. Peter Cardinal Turkson, Dr. Mohammad Sammak, Bishop Gunnar Stalsett, Bishop Alastair Redfern, Hon. Gustavo Vera, Hon. Fernando Solanas**

**18:30** General discussion

**19:30** *Dinner at Casina Pio IV*

## FRIDAY, FEBRUARY 3

### **9:00** Session 7: Ethical Framing

Moderator: **Dr. Anthony Annett**

- Attaining Positive Peace: **Rabbi Sir David Rosen**
- Addressing the Causes of War: **Prof. Jeffrey Sachs**
- Engaging in Strategic Peacebuilding: **Dr. Mohammad Sammak**
- Promoting Religious Tolerance and Non-Discrimination as a Fundamental Factor to Ensure *Tranquillitas Ordinis* (Pope Francis): **H.E. John Cardinal Onaiyekan**

**10:30** *Coffee Break*

**10:45** **Session 8: Practical Moral Action: Harmony between Human Beings, and Human Beings and Nature** | How can a shared moral consensus be deployed in the service of SDG 16—building peaceful and stable societies?

**Session 8.1: *The personal dimension***: How can we help cultivate the virtues of peacemaking for individual citizens, especially religious believers? (Examples: moral education, a spirituality of reconciliation, civic engagement, social charity, ecological conversion)

Moderator: **H.E. Msgr. Marcelo Sánchez Sorondo**

Panelists: **Fr. Daniel Groody, Prof. Klaus Leisinger, Prof. Owen Flanagan, Madame Mariame Sow, Prof. Virgilio Viana, Prof. Vittorio Hösle**

**12:15** *Lunch at Casina Pio IV*

**13:45** **Session 8.2: *The institutional dimension***. Nuclear Disarmament: The immorality of possessing nuclear weapons. How can we help develop nuclear disarmament and value-oriented institutions that support and sustain peace? What should we advocate for in terms of government, civil society, global economy and private sector?

Moderator: **Dean Scott Appleby**

Panelists: **Prof. Daniel Bar-Tal, Hon. Gustavo Vera, Hon. Fernando Solanas, H.E. Giovanni Battista Cardinal Re, Prof. Jeffrey Sachs, H.E. Amb. Antonio Zanardi Landi**

**15:15** *Coffee Break*

**15:30** **Session 8.3: *The geopolitical dimension***. International controversies should be resolved by reason, that is, by negotiations founded on law, justice, and equity (Pope Paul VI, 1st World Day of Peace Message), truth and liberty. The active role of people, nations and religions in protecting the natural environment (SDG 13). The active role of people, nations and religions in protecting human dignity, truth and freedom (SDG 8.7)

How can we cultivate a peace-oriented geopolitical and economic morality in people, nations and religions? How can we engage with partners to further this aim?

Moderator: **Prof. Jeffrey Sachs**

Panelists: **Prof. Vittorio Hösle, H.E. Amb. Petr Stegny, H.E. Amb. Antonio Zanardi Landi, Prof. Federico Mayor Zaragoza, Hon. Gustavo Vera**

**17:00** **Session 9:** Bringing it all together: specific recommendations for *Ethics in Action* to endorse regarding peacebuilding. *Nonviolence* as a style of politics for peace (Pope Francis, 50th World Day of Peace Message). Peace leads to happiness and happiness leads to peace. Jesus himself offers a “manual” for this strategy of peacemaking in the Sermon on the Mount. The eight Beatitudes (cf. *Mt* 5:3-10) provide a portrait of the person we could describe as blessed, good and authentic. Blessed are the meek, Jesus tells us, the merciful and the peacemakers, those who are pure in heart, and those who hunger and thirst for justice (Pope Francis, *Ibid.*).

**H.E. Msgr. Marcelo Sánchez Sorondo and Prof. Jeffrey Sachs**

**18:30** General Discussion

**19:30** *Dinner at Casina Pio IV*

# List of Participants

**Metropolitan Emmanuel Adamakis** | *Vice President of Conference of European Churches*

**Dr. Anthony Annett** | *IMF, UN SDSN, and Religions for Peace*

**Dean Robert Scott Appleby** | *Keogh School of Global Affairs, Notre Dame University*

**Mr. Sharif Azami** | *Program Officer, The John E. Fetzer Institute, Kalamazoo, MI, USA*

**Prof. Daniel Bar-Tal** | *School of Education, Tel Aviv University, Israel*

**Mrs. Christina Lee Brown** | *International trustee of Religions For Peace*

**Ms. Jacqueline Corbelli** | *Business Leader and Philanthropist, ParadigmShift Solutions*

**Ayatollah Seyed Mostafa Mohaghegh Damad** | *Head of Islamic Studies Department The Academy of Sciences Iran*

**Prof. Owen Flanagan** | *Duke University*

**Fr. Daniel Groody, CSC** | *Associate Professor of Theology, Director of Immigration Initiatives, University of Notre Dame*

**Ms. Jennifer Gross** | *Philanthropist, Blue Chip Foundation*

**Prof. Vittorio Hösele** | *Professor of German and Concurrent Professor of Philosophy and Political Science, Notre Dame University, USA*

**Prof. Dr. Thomas K. Johnson** | *Religious Freedom Ambassador to the Vatican from the World Evangelical Alliance*

**Mr. Steve Killelea** | *Institute for Economics and Peace*

**Prof. Dr. Klaus Leisinger** | *Professor of Business Ethics, Basel, and Foundation President*

**Prof. Federico Mayor Zaragoza** | *Former Director-General, UNESCO*

**Rev. Kosho Niwano** | *Rissho Kosei-kai*

**Card. John Onaiyekan** | *Archdiocese of Abuja, Nigeria*

**Mrs. Aruna Oswal** | *Vice President, World Jain Confederation*

**President Romano Prodi** | *Fondazione Popoli*

**Dr. Anantanand Rambachan** | *Professor, Religion Department, Saint Olaf College*

**Card. Giovanni Battista Re** | *Former Prefect of the Congregation of Bishops, Vatican City*

**Bishop Alastair Redfern** | *Bishop of Derby, Archbishop of Canterbury representative*

**Chief Rabbi David Rosen KSG CBE** | *American Jewish Committee*

**Prof. Jeffrey Sachs** | *Professor, Special Advisor to UN Secretary General*

**Dr. Sonia Sachs** | *Director, Health Sector, Center for Sustainable Development, Earth Institute, Columbia University, USA*



**Dr. Mohammad Sammak** | *Secretary General Islamic Christian National Dialogue Committee Lebanon*

**Msgr. Marcelo Sánchez Sorondo** | *Chancellor, The Pontifical Academy of Sciences*

**Hon. Fernando (Pino) Solanas** | *Senator, Republic of Argentina*

**Mme. Cissé Hadja Mariama Sow** | *President, Muslim Women of Guinea*

**Bishop Gunnar J. Stålsett** | *Bishop Emeritus of Oslo, Church of Norway, Member, Nobel Peace Prize Committee*

**Amb. Petr Stegny** | *Ambassador Extraordinary and Plenipotentiary of the Russian Federation and Doctor of History*

**Card. Peter Kodwo Appiah Turkson** | *President of the Pontifical Council for Justice and Peace*

**Hon. Gustavo Vera** | *MP of the City of Buenos Aires, Argentina*

**Dr. Virgilio Viana** | *Superintendent-General of the Amazonas Sustainable Foundation, Manaus, Brazil*

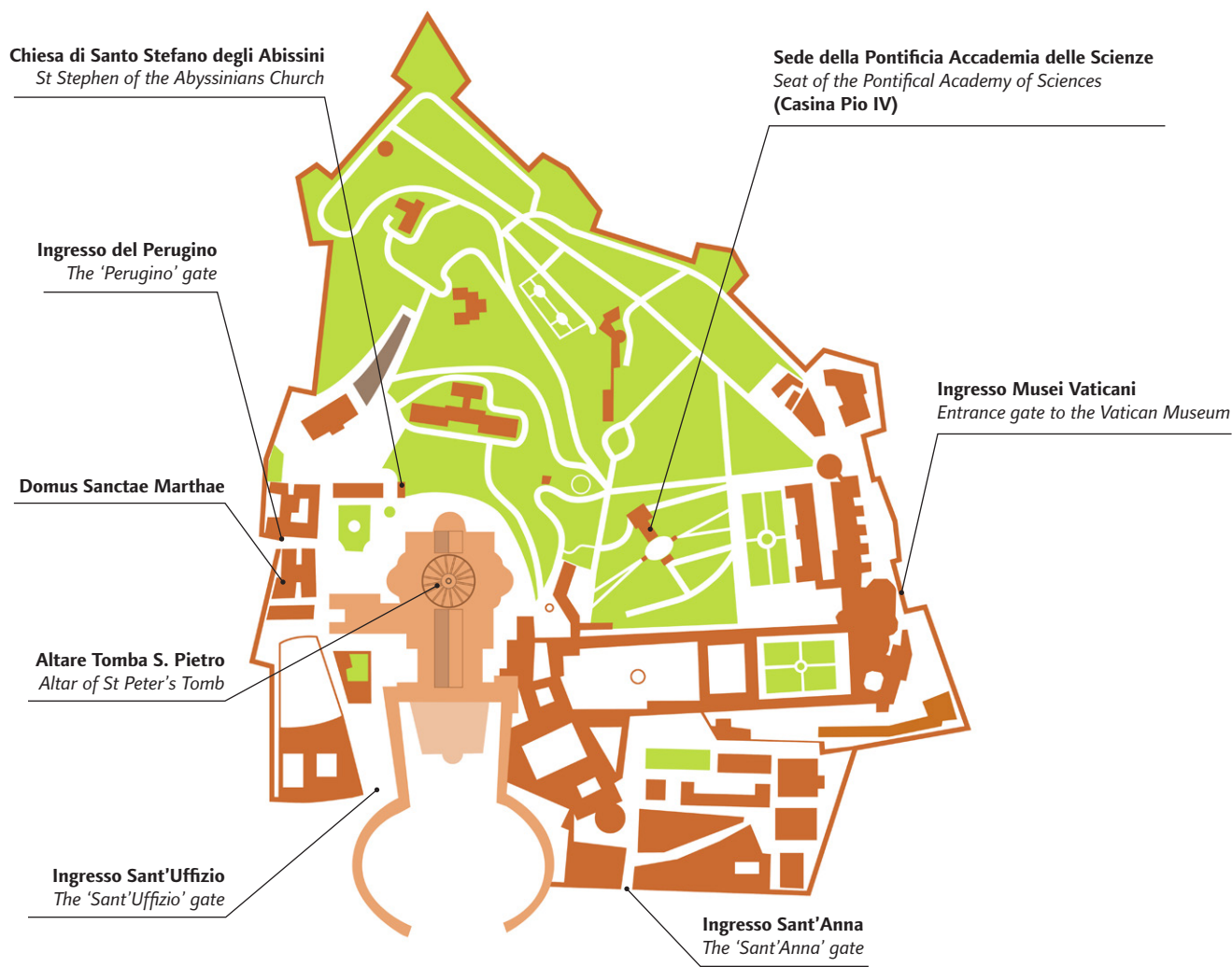
**Prof. Stefano Zamagni** | *Academician of PASS, Professor of Economics*

**Amb. Antonio Zanardi Landi** | *Former Diplomatic Advisor to the Italian President*



# Memorandum

- On 2 and 3 February there will be a minibus outside the Crowne Plaza hotel at 8:15AM and one outside the Domus Sanctae Marthae at 8:45AM to bring participants to the Academy for the meeting and take them back again at night after dinner.
- Lunch and dinner on both days of the workshop will be served at the Academy. If you are a vegetarian or have any special dietary requirements, please let us know as soon as possible.



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