

Sound of Peace Times

Prince's Square, Launceston, Tasmania

11am, Sunday 11th November, 2018

WORLD WAR IS OVER

100 YEARS SINCE THE SIGNING OF ARMISTICE

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PEACE

Armistice Signed and World War is Over. Pres. Wilson Stops Draft. Lays Terms of Truce Before Congress

(BY THE ASSOCIATED PRESS)

After 1567 days the greatest war in history ended this evening at 6 o'clock, Washington time. Announcement of the tremendous event was made at the state department at the capital at 2.45 o'clock this morning and in a few seconds was



AUSTRALIAN WAR MEMORIAL

H11563

IS PEACE THE ABSENCE OF CONFLICT?
What then of truth and war?
HOW TO OVERCOME FEAR?
What about refugees?
What is truth, what is fiction?

What were the precursors to WW1? How relevant is that to today? Who were the true heroes? Who has a dream today? Is a vision for peace in our world realistic? How to live that out? What would lasting peace with First Australians look like? What hope is there for a world which keeps forgetting the horrors of war? How would we cope as fugitives? How can we Australian's support our international friends traumatised by current wars? How to overcome fear? How to treat enemies? What is the real enemy?

All this and more... inside.



My Fear

by Mia Pearce

Scared, Frightened
I want to be let free
Help me
Loud noises make me petrified
Who is he?
BANG, BANG, Mum, they're coming!

Hide
What's that flame of fire there?
Mum, the flames are colossal.
They're coming closer
Get ready to run.

There's a rock, hide there

I wonder
I wish
If only I want to learn, let me.
If only I could go to school
Help me survive.



Thailand



Georgia

Booklet printed for the Sound of Peace Armistice Centenary Celebration,
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— NOW AS ONE FOR INNOVATION —



“Greater love has no-one than this, to lay down one’s life for one’s friends” said Jesus (John 15:13). Today we acknowledge with gratitude those who did just that. Directly or indirectly inspired by Jesus’ words, many with New Testament in their pocket; or with such words, read while waiting in trenches or boats, ringing in their minds as they rushed forward against the showers of bullets or shrapnel which killed or maimed them... “Greater love has no-one...” Almost every village, town and suburb felt their loss. Suddenly gone; never to return. Emptiness, pain and grief that just wouldn’t go away... year after year. The escalation of madness that led to that terrible war had an ultimate price that everyone in the world would pay, decade after decade.

Though at the time they had little idea what was ahead (a devastating influenza epidemic, the great depression, then WW2), they were right to throw the biggest party ever, to celebrate the end of conflict with the signing of the Armistice. A hundred years ago today, they believed a new era had come when humanity would realise that war is foolish, tragic and unspeakably costly. They were right to hope for a beautiful new beginning, even if unrealistic about the timing. “To end all wars” was a good dream. It certainly hasn’t yet been realised. One could argue this century has been the bloodiest ever. But Jesus, the revolutionary Peace-maker who spoke “greater love has no-one than this...” into his culture of horrific conflict, knew that his own death for his friends would totally transform human history. Executed like a criminal, though completely innocent, he changed everything. “Peace on Earth, goodwill to mankind” continues to be a hope held firmly, but not yet fully experienced. Today we stand with those who have tasted the sting of war in their direct family members. From many cultural backgrounds we gather, to weep and laugh, and to hope together for that which Jesus spoke and died. “Greater love...” May we, like Him, be peace-makers in our time.

Today’s Launceston Sound of Peace celebration is the fruit of such peace-building. Churches, organisations, businesses and gifted individuals have come together to commemorate a day which symbolises the end of hostility. It reminds us of Jesus’ ultimate gift, his consistent statement that his way is Peace, not war, and that he is willing and able to impart true and lasting peace. On behalf of Launceston Alive, Scripture Union, City Networks and all participating and partnering churches and organisations, we thank you for being with us on this special day and hope that you enjoy this booklet, which brings together poems, stories and reflections from our community leaders and young people from local schools.



Today we celebrate a wonderful day from a century ago. For four years Europe and its colonies had been engaged in a terrible war. Now on this day, those nations were united once again, in celebration! The killing was over – the outbreak of peace.

In our own era, wars rarely end as neatly as they once did. Military strategists now speak of 'exit strategies', that is how to get out of a conflict. Nations like Afghanistan, Iraq, Syria and Yemen continue to suffer as war zones with no end yet in sight.

Yet even in earlier conflicts, such as World War One, the suffering did not truly end on the stated date. Many, many parents on both sides grieved their sons who would never return home. My Grandfather was one of thousands of young Australians who did return, but with injuries that would plague them and their families for the rest of their lives.

And I have sat with enough Vietnam veterans and their wives and families to know something of the horrible mental scars of battle. One could argue that no war ends until an entire generation passes on. And even then there are the unmeasured social and mental impacts of children growing up without fathers or with emotionally absent fathers. The war goes on ... and on ... and on.

Our world desperately needs a better way – but it is simply not realistic, is it?

Martin Luther King Jr once said, 'I have a dream. I have been to the mountain top, I have seen the other side.' Is there a circuit breaker, is there a game-changer?

As a follower of Jesus, I have come to realise that the carpenter of Nazareth is in fact the cosmic Prince of Peace (Isaiah 9:6). He is the only ruler that this world has ever seen who can save us from our terrible tendency for war. Jesus' death and resurrection has defeated the powerful forces that drive our world to bloodshed.

We don't yet see that. But one day we will see it - Jesus' kingdom will be established on earth. Then his will can be done on earth as it is in heaven (Matthew 6:9). Wars will cease - permanently (Isaiah 2:4). Tears will be no more (Revelation 21:4).

God's peace, God's shalom, shall reign on earth. The glory of the Lord will then fill the whole earth, as the waters cover the sea (Numbers 14:21; Psalm 72:19; Habakkuk 2:14).

And importantly Jesus invites us now to join his revolution of love, grace - and peace. We can begin to live out his values and purposes in Launceston in 2018. We, who are certainly part of the problem, can also start to become part of the solution through Jesus.

Seeing God's future does give us a dream and a passion for a lasting 'outbreak of peace'. Days like this invite us to stop ... and reflect upon how much we need peace.



Wars don't just end...

If you look at the UN definition of peace you'll find that it has changed over time. Originally it focussed on the absence of war and the prevention of armed conflict. This is what is known as negative peace. It might improve your life to live somewhere where people have stopped shooting each other but for positive peace you need to have much more. Freedom of movement and expression, access to education and health care, dignity, a chance to flourish and use your gifts. These are the hallmarks of lives lived in peace. They are also the marks of spiritually healthy lives and good spiritual health has been proven to protect us from much of the damage caused by conflict.

WW1 was supposed to be the war to end all wars but, as we know only too well, that was far from the case, with armed conflicts great and small continuing until the present day. However, we don't need to be in a war, nor do we need to be armed to be in conflict. Even those of us blessed to live in stable, well ordered countries like Australia can all testify to having conflicts in our lives - many of which are destructive.

Relationships are so important for human beings, in fact the Bible says we are designed for them. Yet often they cause us so much grief and pain. The Bible says we should love our neighbour as our self (Mtt 22:39). Think about it... If you are going to manage to do that you are going to have to love yourself well in order to be able to share that with your neighbour.

SU Tas provides small group material to help many of our school students build their self-esteem and learn to love themselves in a healthy way, which can then help them to get on much better with others. SU Tas chaplains are role

models in half of our state schools, helping children, parents and staff understand that they are cared for and valued, helping them to learn to love themselves.

Connecting to yourself is the first pillar of spiritual health. The second is connecting to others. The positive and friendly intervention of chaplains in the playground at school, SUPA (SU Primary age) clubs and holiday activities and our wide ranging camping program are great places where people develop their skills at interacting with others and building healthy relationships. They also lead to the third pillar of spiritual health which is connecting with the environment. Our camping, hiking and bushwalking (Boots'n'all) activities encourage appreciation of the outdoors, often with children and young people who would not have that experience otherwise.

The fourth pillar of spiritual health is connecting to "the beyond", something other and outside of yourself. For Christians this is God, the father, son and holy spirit. Our relationship with God can give us purpose, perspective and peace. It completes our spiritual health and allows us to seek peace in our relationships with our neighbours.

It is fundamental to the way SU works that we are respectful of all relationships. We work within government guidelines in schools, our chaplains do not proselytise. Our evangelistic activities in the holidays are designed to help people explore issues of faith in ways which are appropriate to their age and situation and are without pressure. However, we long for people to meet and respond to Jesus - the Prince of Peace. The one who has brought peace in the ultimate conflict - between mankind and God.



'Whatever is true, whatever is honorable, whatever is just, whatever is pure, think about these things.'

Phillipians 4:8

What then of truth and war?

At the outbreak of WWI, the outgoing Australian Prime Minister, Joseph Cook, an Englishman, told his countrymen "If the old country is at war, so are we...". When Cook departed from office, his English accent was replaced by a Scottish one in Andrew Fisher. All parties were united in their support of England in the war effort in 1914 but, even then, were even more concerned regarding Japanese intentions despite Japan's Anglo alliance.

Australia's war involvement was long and arduous.

"We will remember them" and "Lest we forget" remind us of the tremendous cost, the sacrifice made by Australian soldiers during WWI, often due to inept and callous disregard of Australian as well as other soldiers, by British military leaders such as Field Marshal John French, Generals Douglas Haig and Frederick Stopford at Gallipoli. Australia provided hundreds of thousands of volunteer soldiers for the war effort and our population, particularly during WWI, suffered significant deaths and casualties as a consequence of what could be regarded as, an insane 'over the top' mentality by these military leaders.

Australia achieved one of the highest percentage casualty rates per head of population, for any of the countries involved. Australia rejected the conscription bill during a referendum submitted by popular Prime Minister Billy Hughes. Even then, the vast majority of Australians had reflected seriously on the causes and cost of war and determined that our people should not fight other peoples' battles for them. Peace was and is our greatest desire. Australia's great wartime leader during WW2, John Curtin, was imprisoned for his opposition to the conscription legislation. It has been said that the weight of wartime decision-making on John Curtin, during WW2, ultimately cost him his life, as his compassion for the young

men he was sending to war, burdened his heart.

It is also important to remember that Australia only ever involved itself in these conflicts at the behest of other countries or in defence of our own. Australian soldiers often achieved reputations as brave and courageous, epitomised in some of the more extraordinary and revered acts by Tasmanians like Harry Murray (WW1) and Teddy Sheean (WW2) or Lawrence McCarthy (WA) and Albert Jacka (Vic). While these heroic moments stand out, these men ultimately represent a vast majority of servicemen who served their country with tremendous courage through the day to day hostility of battle; through the fear and intense mental anguish of face to face conflict, many never to return home, buried in Northern France or in the Dardanelles. To this end we should always seek to honour our soldiers' sacrifice. As for the causes and reasons for the conflicts themselves, these should be viewed openly under the scrutiny of the light of truth.

An aunty of mine that I remember with fondness, was born on the 11th of November 1918 and was thus named Francis Peace, no doubt to honour such an auspicious occasion of both the birth of a daughter and the end of The Great War. Peace is an enviable pursuit for individuals and states alike. The great relief, perhaps even joy that coincided with the grief and sadness from the tremendous loss of life, limb and sanity for some, could have been forgiven in that brief moment, when those countries involved in the most intense, costly and horrific conflict to that point in history, laid down their arms and negotiated treaties.

It has been said that time can be a great healer of things. The USA, perhaps believing this adage at that moment in history, while still growing into what would soon be the greatest superpower



the world has known, provided a brief glimmer of hope for the nations of the world as one of the 'big three at Versailles (1919)', by producing a 14-point peace plan, the foundations upon which their congress hoped to encourage and realise a dream for peace, for all of those involved in the conflict. The dream was short lived however. France sought vengeance on Germany. England, while not wishing to break up the German federation, wanted to impose restrictions on German growth and future challenge to the British Empire's power base. The USA, having been disheartened by the unsavoury nature of the foreign policy of their allies at Versailles, resumed their previous position of 'splendid isolation'. Within the next twenty years, treaties would be torn to shreds and old as well as new and far more formidable foes would ensure that, the 'war to end all wars' would only be the beginning of what produced the most catastrophic world war and Holocaust in history. That Holocaust and particularly the processes involved in the most efficient methods of killing people on mass, was inspired in part by The Young Turks genocidal campaign against the Armenian Christians during WW1.

How do we truly comprehend WW1? What truth quest could possibly provide a proper conceptual understanding of an event of such a complex and massive scale? Like understanding the Bible itself, we must go back to the beginning, at least the century previous to WW1, to gain insight into the inner motivations of the main players involved in creating this catastrophe.

Europe in the 1800's had become the power-house of the world. Imperialism, that overbearing, all embracing quest for power over other nations, pervaded the foreign policy of the major European players, with most leaders recoiling from overtly democratic forms that might encourage 'people power', due to numerous powerful individuals in the past, 'losing their heads' as a consequence of revolutionary zeal during previous centuries. By mid-19th century, industrialisation was beginning to increase middle class individual wealth,

strengthen the industrial power of leading countries such as England and provide inspiration for a new form of classed society based on wealth and power growing existentially along with the nation itself. Unfortunately, the vast majority of people were still subject to the 'powers that be' and any progress towards 'commonwealth' goals for a modern society, were still quite a long way off. Popular discontent though, was still a significant force and 1848 saw a wave of revolutions occur throughout Europe.

While the sun 'never set on the British Empire' during this time, colonised nations, particularly in non-English speaking countries, were subjugated to the imperialist powers. New developments in industrial technology and particularly machinery, engineering and scientific knowledge was providing opportunities for westernised nations to develop more modern weapons and countries such as the German Federation along with England were beginning to draft and build dreadnoughts which would launch both nations into a battle for naval supremacy. To fuel this new technology, wealth and power, resource rich areas were highly prized amongst the empire builders. The quest for power and prominence, turned even old enemies such as France and England towards each other. Alliances sought to provide enhanced protection against what was perceived to be an ambitious, and imminently threatening power in the recently amalgamated German Republic (1871) centred around the powerful state of Prussia, who had recently defeated France in the Franco-Prussian war. One of the advantages of the German state was its superior rifle technology, using steel breech loading guns with a much longer range and speedier rate of fire.

The defeat in the Franco-Prussian War led to the birth of Revanchism (literally, "revenge-ism") in France, characterised by a deep sense of hatred and demand for revenge against Germany. This was manifested in the desire for another war with Germany in order to reclaim Alsace and Lorraine.



This resource rich area was a source of tension between the two countries over the next seventy five years. Along with the tension between the central powers of Europe and the industrial power and wealth creation, was an increase in social and political philosophies that embraced secular atheist thought. The rise of ideologies based on racial or ethnic superiority enabled governments to foster the promotion of nationalist ideals as a force for the good of that country. The growth of the predominant European powers also coincided with the gradual disintegration of old empires in Austria-Hungary and the Ottomans.

By the turn of the twentieth century, countries such as Australia and New Zealand had legislated to provide women with the vote and democratic and suffragette movements were beginning to increase with growing need for education institutions and reforms in nationalist programs. Independence movements, growing in the Balkan states, created issues for the Austro-Hungarian Empire who had joined Germany in an alliance. As these old empires became nervous and developed alliances, a heightened state of military preparedness for war created the inevitability of conflict between major European nations. War plans were at the ready a decade prior to the eventual breakout of hostilities. While Sarajevo has often been cited as the 'spark' that caused the war in Europe, evidence suggests that there was an inevitability of this occurring due to the war plans already in existence and the heightened state of military alert in central Europe.

The Balkans, the key area of nationalist independence movements were in fact a more recent phenomenon of the 19th century, when a revolutionary firebrand by the name of Rhigas Velestinlis, inspired by the French Revolution, proclaimed the need for a Hellenic Republic where all the peoples of Rumeli, Asia Minor, Moldavia, Wallachia and the Archipelago would be recognised as citizens, despite their different races

and religions. The area was also known as European Turkey and was considered to be the home of Greeks or Slavs. Between 1878 and 'The Balkan Wars' in 1912, when widespread massacres were carried out by all sides, numerous successor states such as Greece, Montenegro, Bulgaria, Romania and Serbia emerged as contenders for the carve-up of "Turkey in Europe". As Austria-Hungary saw this region as 'savage and primitive', it was inevitable that there would be efforts to control the region. Germany threatened Russia in response to Russian overtures towards Austria-Hungary. Russia's alliance with France was thus invoked. After the Archduke's assassination, Austria-Hungary made overtures towards Serbia who had signed an alliance with Russia in 1807. Within a month of the assassination, the war in Europe had begun. ...as it is written:

"No one does good, not even one." ... "Their feet are swift to shed blood; in their paths are ruin and misery, and the way of peace they have not known." "There is no fear of God before their eyes." Romans 3:10-18 ESV

The fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. It is to these ends that we strive, through the power of God's enabling and the impartation by the Holy Spirit to achieve ultimate peace through Jesus Christ our Lord and Saviour. When we contrast the Love of God with the consequences of mankind's behaviour and sinful entrance into conflict, it appears obvious that we have much work to do in promoting God's Kingdom here on earth.

Wars in the past have been built around imperialist ambition, militarism, nationalist pride and the development of alliances. Only the power of the Father, the Son and the Holy Spirit offers true peace and stands between us and world conflict. We must be seekers of the Truth and bring truth to light for the world to see true Hope.



Wars just don't end.

Today we celebrate the one-hundred year anniversary of the end of World War One.

At 11am on 11th November 1918, an armistice brought an end to what had been, more than four years of war. There were scenes of rejoicing in city streets in the victorious countries, with the relief and pride tempered by grief for the fallen. In the defeated countries, chaos and bitterness reigned as they took stock of their defeat.

After the fighting stopped, the world faced a daunting transition to peace. The war had taken over sixteen million lives; including ten million military deaths and almost seven million civilian deaths. In the year following the end of World War One malnutrition and disease killed millions, while political disorder and continuing armed conflict blocked recovery in many places.

This had been The Great War. It was to have been the war that would end all wars. History tells us that this was not the case. Perhaps most telling is the statement by French Premier Georges Clemenceau "We have won the war. Now we will have to win the peace. That may prove harder." Peace did prove harder to negotiate. The post-World War One Peace Conference failed to create a new world order based on harmony and justice. While many sought solace in commemorating the fallen, local wars and political conflicts continued and the seeds of another world war were sown. Peace was not won by World War One. Peace, in fact, is never won by war and as these political leaders of one hundred years ago discovered, wars don't just end.

The prophet Isaiah wrote thousands of years ago that real peace and not just the end of war would come in the form of a child.

For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the greatness of his government and peace there will be no end. (Is 9:6-7a NIV)

That child, Jesus Christ, the Son of God walked on this earth in love and humility, showing the world what it meant to love unconditionally and esteem others more highly than himself. Jesus the ultimate peacemaker. Jesus brought the opportunity for all to have peace with our maker, peace with others and peace with ourselves. Wars no matter how big or how small don't end unless they find their peace in the name and person of Jesus.

The Apostle Paul wrote, 'For Christ's love compels us, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again. So, from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. Therefore, if anyone is in Christ, the new creation has come. The old has gone, the new is here! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting people's sin against them. And he committed to us the message of reconciliation.' (2 Cor 5:14-19 NIV)

God sent his son, Jesus to the world so that we would be reconciled to him and that in turn we would be reconciled with one another. At peace with God, at peace with ourselves and consequently at peace with one another.



Dr. Andrew Corbett

Pastor

Legana Christian Church

Sound of Peace Times



My wife and I have just done a bicycle tour of Berlin, Germany. We were shown the destruction of the city that occurred during World War 2 and is still evident today. It might be thought that this war ended in May 1945, but in reality though, with the dividing of Germany into East and West (tragically symbolised by the division of its capital, Berlin, located in the East) this war simply morphed into an ideological "Cold War". Twenty-five years earlier, the seeds of this war were sown in the first World War, which was dramatically portrayed in the movie, *Journey's End* (the recreation of a 90 year old theatrical play of the same name). The movie graphically ends with few, if any, survivors, and then the chilling statistics of how many soldiers died in the few months of their pointless battle. This war was also arguably the continuation of the Franco-Prussian War just a few decades before. Wars don't just end!



In contrast to needless wars, there are those who have courageously fought for peace by promoting and demonstrating the teachings of Jesus of Nazareth. I present two examples of how wars have their best chance of being avoided or brought to

an end: Desmond T. Doss, and Dietrich Bonhoeffer. From these two stellar examples, I draw on their principles to propose how a more permanent peace can be achieved, and thus brings wars to a true end.



Desmond Doss (Feb. 7 1919 - Mar. 23 2006), pictured above, was a private in the United States Army who served as a combat medic. He refused to bear arms and yet was twice awarded the Bronze Star Medal for bravery during action in Guam and Philippines, and, he received the highest military honour, the Medal of Honor (The Purple Heart), for his efforts in saving the lives of (at least) 75 men. He is the only conscientious objector to have received this honour. His life was portrayed by Andrew Garfield in Mel Gibson's film, *Hacksaw Ridge*. Apart from refusing kill another human being, Doss was renowned for saving the lives of both American and Japanese combatants. His motivation for doing so was his commitment to Christ, and obedience to love his neighbour - not kill him!

Dietrich Bonhoeffer (Feb. 4 1906 - Apr. 9 1945) was a German theologian and pastor who saw the connection between ideas and consequences. From April 1933 he first publicly raised concerns about Adolf Hitler's appointment as Chancellor of Germany, calling him not the Führer (leader), but the Verführer (seducer) on a live national radio broadcast which was abruptly taken off air.

No man in the whole world can change the truth. One can only look for the truth, find it and serve it. The truth is in all places.

Dietrich Bonhoeffer



In 1938, the Gestapo banned Bonhoeffer from Berlin, and in 1943 they imprisoned him in a military prison where he spent some 18 months.

During this time, he wrote two very significant books, *The Cost of Discipleship*, and *Life Together*. For Bonhoeffer, the kind of peace that ended - and especially prevented - wars was only possible by having a living faith in Christ demonstrated by how we treat the vulnerable and oppressed. At a time when the German church was being led by men essentially appointed by Hitler, who claimed to be 'Christian', yet who had no relationship with, or living faith in, Jesus Christ, Bonhoeffer's accusation that these men were wolves not shepherds went largely unheeded.

"But understand this, that in the last days there will come times of difficulty. For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, heartless, unappeasable, slanderous, without self-control, brutal, not loving good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, having the appearance of godliness, but denying its power. Avoid such people."

Second Timothy 2:1-5

Truth, The Antidote

It is said, "Ideas have consequences and bad ideas have victims!" Wars are nearly always founded on some bad idea. While all people are equal, not all ideas are. Bad ideas include the belief in: the superiority of one particular ethnic group; one particular economic status; one particular skin colour; one particular distortion of a religion; the satisfaction of greed brings happiness and fulfilment; and, that one particular would-be leader has a right to use to impose his leadership on others. "Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members?" James 4:1

The antidote to these bad ideas is not tolerance, but truth. The means of this antidote is not avoidance, but rather, thoughtful engagement.

Wars are still being waged today around the world. But perhaps the reasons why there are not even more wars is that there is already much thoughtful engagement happening. This includes, inter-government level diplomacy; the freeing up of international borders (contributing to greater international tourism); exchange student programs; academic exchange programs; commercial globalisation; the visual arts; and, the internet.

Ten years after World War I ended, a returned British soldier, Robert Sherriff wrote the stage play, *Journey's End*. It launched the acting career of a young Laurence Olivier, and played at the Apollo Theatre, London, for two years. It told the story of what it was like as a soldier in the trenches of the Western Front of Saint Quentin, Aisne, France, in 1918, where every soldier was doomed to die. Two hundred and fifty-four thousand, eight hundred and sixteen soldiers died during this campaign. When *Journey's End* opened on December 9th 1928, audiences were left in stunned silence at the end of the play. It revealed the truth about what front-line warfare was really like rather than the romantic idealism generally held by the British at that time. It had a dramatic effect on the collective British psyche and may explain the reluctance of British political leadership to get embroiled in yet another war in 1939. One wonders what effect it might have had if it had been shown in Germany at the same time?

Wars don't just end - and neither do they just start. They grow from a bad idea - which is why so-called "peace talks" often fail (because they fail to address and correct the underlying bad idea). For peace to prevail, truth must prevail before bad ideas are allowed to run their course.

So Jesus said to the Jews who had believed him. "If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free."

John 8:31-32

Life, Death and God

What does God have to do with the Remembrance Day? Firstly, including God in the acknowledges that human life is more than just our physical being. Scripture affirms that we are all created in the image of God and each human being is equally important, has intrinsic God-given worth and is uniquely valuable. So lives lost for the great cause of national freedom should likewise be lives honoured, whether this occurs in the field of battle, in the midst of trauma filled lives back home or at the natural end of life.

Secondly, those who serve through the Forces should derive comfort in the truth that those who paid, and still pay, the ultimate sacrifice did not do so in vain. Despite appearances we do not reside in a world with a chaotic and meaningless worldview. The truth is that God is still with us and in times of great crisis and a sense of loss, there is a loving Father who responds to our prayers and has sent the Comforter, The Holy Spirit to restore peace in our lives.

Thirdly, and perhaps most poignantly, many of our serving forces are living with the difficult reality of having taken a life in the course of performing their duty. Those experiencing the trauma and shock of such events should be reminded that God is not only present to witness such events, but also ready to forgive such events. Through the death and resurrection of God's son Jesus the price has been paid for every trauma and horror and event of war. He truly loves us all.

The Greatest Sacrifice

On Remembrance Day, we remember those who paid the ultimate sacrifice and laid down their lives for others. This ultimate sacrifice does not develop out of a vacuum, but is an outworking of a God who knows what it is to suffer for others; knows what it is to lay down life for loved ones; even greater than this, knows what it is to lay down life for enemies and those the world might feel are not worth it.

Romans 5:8 tells us that "God commends his love towards us in that while we were still sinners, Christ died for us." There is no greater sacrifice than one human being laying down a life for another. And yet, even this pales into a lesser honour compared with the very Son of God offering up his own life for the sins of the world, to grant to those who would believe, the greatest measure of freedom that anyone could ever know – salvation from sin.

This Remembrance Day, let us remember with thanks those who died in the service of our country, for it is a noble thing to do so. But let us also remember and give thanks for the one who died to give us life, and that more abundant: Jesus Christ, the son of the living God.



Morocco



Es bleibt eine... über alle Welt jubelt:

Der Krieg ist aus!

Um 11 schossen sie noch aufeinander, um 11 Uhr umarmen sie sich. Der Krieg ist aus, die bisherigen Feinde laufen am Vormittag des 11. November 1918 jubelnd aufeinander zu.

Amerikaner schenken den Deutschen Zigaretten, Schokolade und Käsejamm und die Deutschen verwandeln sich mit Kaffee, Brot und Wurst. Einige Zeit später, der

erste Freudentaumel ist vorüber, wird die schreckliche Bilanz eines mehr als vierjährigen Krieges veröffentlicht. Zehn Millionen Menschen starben, davon rund 1,2 Millionen Österreicher, weitere 3,8 Millionen Soldaten der k. u. k. Armee wurden versenkt, gefangen genommen oder blieben vermisst. Das letzte Kriegsjahr 1918 begann mit der Proklamation eines Friedensplans durch US-Präsident Woodrow Wilson, in dem den Völkern Österreich-Ungarns autonome Regierungen zugestanden wurden. Gleichzeitig trafen Tausende Arbeiter in den großen Städten durch Streiks und Demonstrationen für die Beendigung des grausamen Krieges ein. Nach Unterzeichnung eines Sonderfriedens der Mittelmächte mit der Sowjetunion, wird im Süden und Westen weitergekämpft. Kaiser Karl schlägt im September „alle kriegsführenden Staaten die sofortige Aufnahme von Friedensverhandlungen“ vor, was sowohl von den Alliierten als auch von Deutschlands Wilhelm II. abgelehnt wird. So kommt es, nach weiteren verlustreichen Schlachten, erst im November zum Waffenstillstand. Der militärischen Niederlage folgt der Zusammenbruch des deutschen und österreichischen Kaiserreiches.



11. November 1918, östlich der Maas: Deutsche und Amerikaner, gerade noch erbitterte Feinde, laufen freudig aufeinander zu

Jahrhundert der
**Kronen
Zeitung**

1918

Viktor Adlers Tod, Gnade für den Sohn

Viktor Adler, Gründer der österreichischen Sozialdemokratie, stirbt einen Tag vor Auslösung der Republik im Alter von 66 Jahren. Sein Sohn Friedrich, der wegen Ermordung des k. u. k. Ministerpräsidenten Graf Stürgkh zum Tod verurteilt und dann zu lebenslanger Kerkerstrafe begnadigt wurde, wird von der Republik amnestiert.



Trauer um Girardi

Alexander Girardi †.

Österreich-Ungarn ist nicht mehr das, was es einmal war, sagt man. Zuerst ist der Johann Strauß † gestorben, dann der alte Kaiser und jetzt der Girardi. Wahrscheinlich ist mit der Monarchie auch bald vorbei. Tatsächlich stirbt Alexander Girardi, der populäre Künstler des Landes, am 20. April 1918, wenige Monate vor dem Zusammenbruch des Kaiserreiches.

Als dem 68jährigen Künstler mitgeteilt wurde, daß seine geliebte Frau Leonie an einem unheilbaren Leiden laboriere, machte sich Girardi lange schon verhandeltens Zuckeleiden wieder bemerkbar. Ein Bein mußte amputiert werden, was ihm die Ärzte im Spital jedoch verheimlichen konnten. Ein Lungenödem nach der schweren Operation führt dann zu seinem Tod.

Die „Kronen Zeitung“ zeigt vor dem... Schauspieler

von seinem beruflichen Beginn als Schlosserlehrling, in seinen großen Raumbühnenrollen, im Volksstück, in den Theater- und Operetten, als Wienerliedinterpret und in seinen Auftritten am Burgtheater, der er nur drei Monate angehört.

Alle sind über Girardi Testa-

ment verwundert, in dem er aus-

drücklich vermerkte, daß es keine

Trauerfeier geben dürfe. Burg-

theaterdirektor Milenkowich

nimmt dies zur Kenntnis und be-

schränkt sich darauf, einen Kranz

auf den Sarg des Künstlers zu le-

gen. Wenige Wochen nach Girar-

di stirbt auch seine Frau



Bevor er Schauspieler wurde Girardi als... Schauspieler



Der große Alexander Girardi kreierte auch das „Fakierlid“

Picture: German and American soldiers are running towards each other to celebrate together. The Americans give their chocolates, cigarettes and chewing gum to the Germans and the Germans hand back bread, sausages and coffee. Similar to the extraordinary events of Christmas Eve and Christmas Day 1914, many realised immediately that they had much more in common with those they considered the enemy, than any differences between.

The real enemy was war itself.



“Wars don’t just end.”

Indeed, wars don’t just end as it takes the supernatural intervention of the Lord Jesus Christ to bring wars to a standstill and then to their end. Humanity has seen a spate of wars raging in so many eras from one continent to the other and from one nation to the other. In the process, heinous crimes and a litany of atrocities have been committed against our fellow human beings all in the quest for power and control. In chapter 4 verse 1, James puts it succinctly in the form of a question: “where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members?”

Look at the World wars, the wars in Vietnam, Bosnia, Chechnya and the genocide in Rwanda to mention a few. We saw this issue of evil desires manifested even in the war in Sierra Leone where lust for diamonds and power became the major focus. This cannot be refuted as it is true that the desires we have may lead us to do unthinkable things if left unchecked and if the spirit of God does not convict us. We fight for things that we don’t need sometimes and other times we may need certain things but that doesn’t mean we should trample on the rights of others, leaving them destitute and completely shattered.

This is why we need Jesus, the Prince of peace, the Author of Peace and the true Peace giver. Paul says in Philippians chapter 4: “Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.” Jesus is peace incarnate and God always works through him for us to receive the kind of peace that the world cannot give even in the absence of war. He himself said in John 14, “Peace I leave with you, My peace I give to you; not as the world gives do I give to you...”

I experienced war and I was forced to leave my country because of it but Jesus gave me the peace I needed as I resettled in Australia. Man made peace is transient but God given peace is certain and everlasting. Praise God! Thank you Jesus!

Refugees by Bridget

*They run away, run away
Their fear is there to stay.
Their tears are like never ending rain
Nearly all their worries are the same.
Blood and screams haunt their dreams
It seems.*



Africa



Peace, and First & New Australians?

Have you ever sat, barefooted, with the elders around the fire, listening? Have you heard the stories, felt the suspense, caught the sparkle in those eyes and seen things from their viewpoint, for a moment? Have you ever walked together, somewhere? Have you wondered how you would feel in their place? Invited someone over? Wept? Ever said sorry it happened? Shared? Dreamed? Prayed? How much? How passionately? How practically? How enduringly? Really?

How could we overcome the obstacles? Can we understand the anger that inevitably follows those who have been abused and displaced? When was the last time someone came onto our land? Or was it ours? When was the last time someone showed us no manners? Or worse? How perfectly did we respond? How does it feel to have no voice when we are hurting and alone? How about if others celebrate the day they forcibly dispossessed us? Today we live work, worship and play (without asking) on land formerly occupied by the countless generations of Panninher and Leterrermairrener. Where are they now? Who cares? Hears? Responds? Helps?

How many tears would it take to wash away the blood-guilt? How many apologies? What symbols of reconciliation? What concrete evidence of new attitude? What proof of friendship would rebuild trust? What demonstration of love would atone for such deep scars? What would soothe God's pain over what has happened? What would turn around the relentless natural consequences that affect each one so deeply? What would it take?

How can we as Australians in relative peace support our indigenous and international friends who are traumatised by conflict, persecution and oppression. Is it too late? Someone else's job? Nothing to do with me? Not my calling? Gifting? Time? In the wrong suburb? The government's responsibility?

Might the key to peace lie in something so simple as teaching a kid to use a hammer? bike? baking tin? sewing machine? computer? Might it then get easier to share an ice-cream? Saturday afternoon? Cricket set? Star-lit evening? Car? Spare room? Office?

Do we have any idea of how beautiful and different real peace is? Have we grown numb? Blind? Deaf? Paralysed?

Do we like to think and speak about peace or do something about it? - What? When? Who? Where?

Tomorrow? Maybe
Someone?
Please?

Runaway Girl by Elli Shortall

Refugees
Freezing
Suffering
Worried
About
The future
Trying to escape
One
Escapes
Runaway girl



Africa



'A War Fiction'

"I have one request... you must grant a bloke one request?" His voice, initially faltering, gradually found a note of conviction, though the sweat beads had become annoying droplets on his forehead. The silent stare indicated passive approval to speak. There was strength now as he spoke firmly and clearly, looking straight into Frank's hard grey eyes. "My one request is that my story be told as it really is. Tell them I deserted. Tell them I chose not to be the killer of fathers, brothers and sons. Tell them what really happened... please..." His final word reflected his powerlessness. He knew what that meant. He knew of the 'disgrace' it would bring on his name, and even on his family... in the short term; but later, he knew others would realise the madness and wrongness of everything around him and see that he had not just been swept senselessly into compliance. He also knew that if his story was told, ultimately his killer would be identified as a villain, a cold-blooded murderer of an innocent countryman.



The execution proceeded. The family received the letter two weeks later. Roughly hand-typed on the yellowed and warped paper were the words "Died in Service" No further details.

Like so many, Frank could not ever talk of it after the war. He never forgot the clear blue eyes that had looked into his, those beads of sweat, and the quiver of Clark's voice. Smileless, deeply broken and inwardly poisoned, he never felt he was a war-hero. When awarded the silver medals he locked them firmly in a drawer and never got them out, to the day of his death.



Those are the medals that his grandchildren wear at the parade. No-one ever heard Clark's story. There was nowhere near the courage to mention it to anyone. And so the war fiction continues, year after year.



China



Kate Barnett

Chairperson

Scripture Union Tasmania

We have much to be thankful about today as we listen to the church bells ring, hear more music and speakers from our community, and share food and family fun together here in Prince's Square. We are reminded of the street parties in 1918 that burst onto streets in Australia and beyond in response to the news that the war was over.

"Wars don't just end" though and today we can reflect and consider what it takes to attain peace. Was there peace for all? What do we really think and believe about peace?

Some years ago now I was travelling in France with my husband Guy and we visited the Australian National Memorial, located behind the Villers-Bretonneux Military Cemetery which honours the Australian soldiers who fought in France and Belgium, and who lie under the battlefields. The Memorial can be seen from the countryside and from the central tower you can look out across this now beautiful landscape. The wing walls of the memorial commemorate the lives of over 10,000 Australians who died in France and have no known grave.

As I viewed this impressive stone memorial I was struck by an appalling irony. During the Second World War the Memorial territory was immersed in warfare again and it wears the battle-scars of shrapnel, inflicted not long after it was finally erected in 1938. The peace so longed for and bitter sadness of loss, were soon blasted all over again. Peace can be fleeting. Lasting peace is not easily wrought or achieved. After the heart-ache of wartime which took the lives of over 2,500 Tasmanians of the over 15,000 who enlisted, many thousands were also injured and damaged inside and out, affecting families and communities for decades.

In Australia we have been blessed to not have war conflicts on our own soil but the propensity for war around our world has continued and Tasmanians have continued to serve in the Australian military with the highest representation still per capita across our country. We are thankful for them. You may have people who come to mind from your family or people in the community from years past or those currently serving.

Scripture Union Tasmania is a Christian movement seeking to bring hope to children, young people and families in our community. We have been active in Tasmania for over 50 years now providing camps and holiday missions, bushwalking, training programs and school chaplaincy. Our hope is based on Jesus, believing and trusting that God's Word the Bible has shown us how we can live life to the full, with hope and peace in the midst of life's challenges. Many young Tasmanians find life challenging – perhaps at home with family conflict, bullying at school or low self-esteem. God's Good News is that he made us all, and cares very much for each and every person. Jesus has shown us that with His help, we can better care for one another and share God's love, hope and peace.

Our streets are beginning to dress up for Christmas with shop window decorations and advertising all around telling us it's time to start getting ready! We're talking about peace today and I wonder if you know that underneath all the tinsel and presents under the Christmas tree, there's the best gift of all which is Jesus Christ, God's gift to mankind who came into the world just like us, as a child. The Bible claims to be God's Word and in the book of Isaiah written hundreds of years before Jesus' birth it speaks of him as our "Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace." So let's celebrate today here in Prince's Park, our living God, the Prince of Peace, and the source of lasting peace, Jesus Christ.



Strange

by Lara D

Hi, I am Rosalie Hay.
The big, hilly, red clay mountains surround me.
Strange food appears in front of me.
The wind feels very strange as it blows past my ear
Strange people group around me.
The animals and plants are strange.
This country is strange.
I feel that I am not myself-
I am a different strange person
Everybody around me laughs strangely
I am now strange.
Everything and everyone around me is strange
This is my story.



Tanzania



Egypt



Today we celebrate the centenary of the signing of the Armistice effectively ending World War I.

It is right that we capture the spirit of celebration that accompanied this momentous event. It is right that we honour the 300,000 Australians that served overseas and the 60,000 that paid the highest price over the four year duration of this war. But as we do this today, there is the confronting reality that armed conflict still exists in our world. In fact, historians suggest that since the beginning of recorded history, the entire world has been at peace less than 8% of the time!

In this climate of conflict, the prophet Isaiah proclaimed: "For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace." (Isaiah 9:6)

The promise of Jesus was of a Messiah who would bring peace. You cannot read the gospel accounts without being left with the impression that a huge part of Jesus ministry was this message of peace. Yet to the passive observer it

would seem in the millennia that have passed since Jesus walked on the earth, that this greatest influencer in all of human history failed in his message and mission. Or did he?

Maybe it would help to understand the Bible's definition of Peace, because we usually associate peace with the absence of conflict. We define peace by what it is not.... war. If there is no war there is peace. However, the word translated 'peace' in the Old Testament is so much more than that. Whilst that word 'Shalom' is used to describe the end of conflict, the word also means health and wholeness, harmony and completeness. To have 'Shalom' is much more than a quiet life without conflict.

The peace that Jesus talks about and promises, is not a social or political peace. The peace he brings to the earth is not an external peace. The peace that Jesus brings is a spiritual peace. The whole purpose of Jesus' coming to earth was to bring humanity back into a peaceful relationship with God the Father.

"For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross. Once you were alienated from God and were enemies in your minds because of your evil behaviour. But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation"

Colossians 1:19-22

What is true peace? Simply, to be made right with God. Make no mistake: Jesus Christ is the Prince of Peace. But, is He YOUR Prince of Peace? True peace begins in the human heart.



Peace by Caleb Poole

Peace,
No war,
No suffering,
No more goodbyes,

No war,
But good times
No goodbyes,
But new friends

Good times,
Friends and family
New friends
Fun, joy and love

Friends and family
No suffering,
Fun, joy and love,
Peace

Let us not forget
the sacrifice
made for us.

We want to thank all who have helped this be such a memorable day.
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Correspondence to Launceston Alive.
www.launceston.org.au, info@launceston.org.au

