



Topic Summary: The Sandals of Peace

Introduction

[Greeting:] → Welcome to “The Armor of Faith,” a show where we hope to bring our listeners closer to the Word of God and the blessings we receive through living in the fullness of the Catholic faith. My name is Doug and I will be your host as we discuss the blessings of the Church Christ built upon Peter.

I am joined today by my panel: [names]

Our panelists provide support for religious formation at St. Philip Benizi Catholic Mission in Cedaredge CO. Our panelists are also in the process of discernment and study to become Dominicans who are also known as the Order of Preachers. So, welcome to our panelists as well as our listeners.

Let us open with a prayer:

Heavenly Father, we lift up our hearts in thanks and praise for this opportunity to open and share your Holy Word this day. We pray that You are with us and all our listeners as we share with one another the blessings of faith. We pray You will grant us wisdom and understanding as we seek to learn Your Holy Truth. And so we say together:

Our Father...

In the name of the Father, the Son and the Holy Spirit we pray.

Presentation: The Sandals of Peace.

During our last two episodes, we began a discussion as to the six components of the Armor of God. As a reminder, St. Paul listed these components in Ephesians 6:10-18. In summary, they are:

The belt of truth
The breastplate of righteousness
The sandals of peace
The shield of faith
The helmet of salvation
The sword of the Spirit, which is the Word of God.

Last week we discussed the **breastplate of righteousness**. Today, we are going to discuss the third component of the armor of God, which is **peace**.

If we are to walk a distance or run with speed, we are enabled if we put on protection for our feet. The Lord instructed Moses in how the people should prepare for the Passover and how it should be remembered and celebrated throughout the generations to come.

(Exodus 12:11-14)

11 This is how you are to eat it: with your loins girt, sandals on your feet and your staff in hand, you will eat it in a hurry. It is the LORD's Passover. 12 For on this same night I will go through Egypt, striking down every firstborn in the land, human being and beast alike, and executing judgment on all the gods of Egypt—I, the LORD! 13 But for you the blood will mark the houses where you are. Seeing the blood, I will pass over you; thereby, when I strike the land of Egypt, no destructive blow will come upon you. 14 This day will be a day of remembrance for you, which your future generations will celebrate with pilgrimage to the LORD; you will celebrate it as a statute forever.

The Lord prepared the people for their journey out of Egypt, their escape from slavery. With sandals on their feet, they were prepared for the rough ground over which they were to sojourn.

(**Note:** As with any journey, we are not always certain as to what lies ahead. We may have anxiety as to the obstacles or perils before us, but if the Lord walks with us, then, we need have no anxiety for what He allows is always for a greater good to come.)

In every mass, we continue to pray for **peace** within our day. We need only look around to see that **peace** seems to constantly elude us. Conflict and distress surround us, but that does not mean **peace** is not possible within us.

Jesus said to His disciples, “**Peace** I leave with you; my **peace** I give to you. *Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid.*” (John 14:27)

In this exchange, we see that **peace** is something we may receive from our relationship with God. It is also something which we may both give and receive in our relationships with one another.

Keeping this in mind, let's turn to our panel and ask,

Opening Question? What are the ways we may put on the sandals of the gospel of peace?

According to Webster:

Definition of **peace**

1 : a state of tranquility or quiet: such as *a* : freedom from civil disturbance **Peace and order were finally restored in the town.** *b* : a state of security or order within a community provided for by law or custom *a breach of the **peace***

2 : freedom from disquieting or oppressive thoughts or emotions *I have been in perfect **peace** and contentment* — J. H. Newman

3 : harmony in personal relations *The sisters are at **peace** with each other.*

4a : a state or period of mutual concord between governments *There was a **peace** of 50 years before war broke out again.* *b* : a pact or agreement to end hostilities between those who have been at war or in a state of enmity *offered the possibility of a negotiated **peace** — New York Times*

5 —used interjectionally to ask for silence or calm or as a greeting or farewell

at peace

: in a state of concord or tranquility *The problem was settled and his mind was at **peace**.*

Scripture: Peace is mentioned in scripture approximately 336 times, depending upon the translation used.

Old Testament:

26 Then Abimelech came to him from Gerar, with Ahuzzath, his councilor, and Phicol, the general of his army. 27 Isaac asked them, “**Why have you come to me, since you hate me and have driven me away from you?**” 28 They answered: “We clearly see that the LORD has been with you, so we thought: let there be a sworn agreement between our two sides—between you and us. Let us make a covenant with you: 29 **you shall do no harm to us, just as we have not maltreated you, but have always acted kindly toward you and have let you depart in **peace**.** So now, may you be blessed by the LORD!” 30 Isaac then made a feast for them, and they ate and drank. 31 Early the next morning they exchanged oaths. Then Isaac sent them on their way, and they departed from him in **peace**. (Genesis 26:26-31)

3 **If you live in accordance with my statutes and are careful to observe my commandments,** 4 I will give you your rains in due season, so that the land will yield its crops, and the trees their fruit; 5 your threshing will last till vintage time, and your vintage till the time for sowing, and you will eat your fill of food, and live securely in your land. 6 **I will establish **peace** in the land, and you will lie down to rest with no one to cause you anxiety.** I will rid the country of ravenous beasts, and no sword shall sweep across your land. (Leviticus 26:3-6)

(Question: Is it possible that peace eludes the world because we fail to follow His commandments?)

22 The Lord said to Moses: 23 **Speak to Aaron and his sons and tell them: **This is how you shall bless the Israelites. Say to them:****

24 **The Lord bless you and keep you!**

25 **The Lord let his face shine upon you, and be gracious to you!**

26 **The Lord look upon you kindly and give you **peace!****

27 **So shall they invoke my name upon the Israelites, and I will bless them.**

(Numbers 6:22-27)

In **peace I will lie down and fall asleep, for you alone, Lord, make me secure.**
(Psalm 4:9)

(NABRE Footnote: **In peace I will...fall asleep**: the last verse repeats two themes in the Psalm. One is **the security of one who trusts in the true God**; the other is the interior **peace** of those who sincerely repent (“on [their] beds”), **whose sleep is not disturbed by a guilty conscience.**)

*Do not drag me off with the wicked, with those who do wrong, **Who speak peace to their neighbors though evil is in their hearts.*** (Psalm 28:3)

*12 Come, children, listen to me;
I will teach you fear of the LORD.
13 Who is the man who delights in life,
who loves to see the good days?
14 Keep your tongue from evil,
your lips from speaking lies.
15 **Turn from evil and do good;
seek peace and pursue it.*** (Psalm 34:12-15)

*19 Do not let lying foes rejoice over me,
my undeserved enemies wink knowingly.
20 They speak no words of **peace**,
but against the quiet in the land
they fashion deceitful speech.* (Psalm 35:19-20)

*27 But let those who favor my **just** cause
shout for joy and be glad.
May they ever say, “**Exalted be the LORD
who delights in the peace of his loyal servant.**”
28 Then my tongue shall recount your **justice**,
declare your praise, all the day long.* (Psalm 35:27-28)

*37 Observe the person of integrity and mark the **upright**;
Because there is a future for a man of peace.
38 Sinners will be destroyed together;
the future of the wicked will be cut off.* (Psalm 37:37-38)

*9 I will listen for what God, the LORD, has to say;
surely he will speak of **peace**
To his people and to his faithful.
May they not turn to foolishness!
10 Near indeed is his salvation for those who fear him;
glory will dwell in our land.
11 **Love and truth will meet;
justice and peace will kiss.**
12 **Truth** will spring from the earth;
justice will look down from heaven.* (Psalms 85:9-12)

164 Seven times a day I praise you
because your **judgments are righteous**.
165 **Lovers of your law have much peace;**
for them there is no stumbling block.
166 I look for your salvation, LORD,
and I fulfill your commandments. (Psalms 119:164-166)

(Question: **Why will we find peace if we follow His commandments?)**

*One who winks at a fault causes trouble, but one who frankly reproveth promotes **peace**.*
(Proverbs 10:10)

(Question: **Why does winking at a fault cause trouble, but frank reproof enables peace?)**

New Testament

Blessed are the peacemakers, for they will be called children of God. (Matthew 5:9)

*As you enter a house, wish it **peace**.* (Matthew 10:12)

34 “Do not think that I have come to bring **peace** upon the earth. I have come to bring **not peace** but the sword. 35 For I have come to set a man ‘against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law; 36 and one’s enemies will be those of his household.’ (Matthew 10:34-36)

(Question: **What is the real reason that the coming of Jesus causes division rather than peace?)**

49 “Everyone will be salted with fire. 50 Salt is good, but if salt becomes insipid, with what will you restore its flavor? Keep salt in yourselves and you will have **peace** with one another.” (Mark 9:49-50)

(NABRE Footnote: **Everyone will be salted with fire**: so the better manuscripts. Some add “every sacrifice will be salted with salt.” The **purifying and preservative use of salt** in food (Lv 2:13) and the refinement effected through fire refer here to comparable effects in the spiritual life of the disciples of Jesus.)

(Question: **What does the metaphor with salt mean? Hint: Think of the properties of salt.**)

Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid. (John 14:27)

(Question: **What is meant when Jesus says, “Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid?”)**

31 Jesus answered them, “Do you believe now? 32 Behold, the hour is coming and has arrived when each of you will be scattered to his own home and you will leave me alone. But I am not alone, because the Father is with me. 33 **I have told you this so that you might have peace in me.** In the world you will have trouble, but take courage, I have conquered the world.” (John 16:31-33)

24 **Since we have heard that some of our number [who went out] without any mandate from us have upset you with their teachings and disturbed your peace of mind,** 25 **we have with one accord decided to choose representatives and to send them to you** along with our beloved Barnabas and Paul, 26 who have dedicated their lives to the name of our Lord Jesus Christ. 27 So we are sending Judas and Silas who will also convey this same message by word of mouth: 28 ‘It is the decision of the holy Spirit and of us not to place on you any burden beyond these necessities, 29 namely, to abstain from meat sacrificed to idols, from blood, from meats of strangled animals, and from unlawful marriage. If you keep free of these, you will be doing what is right. Farewell.’” (Acts 15:24-29)

(Question: What authority and action of the church do we observe being instituted here and how does it promote peace? By what authority is it done?)

5 **By your stubbornness and impenitent heart, you are storing up wrath for yourself for the day of wrath and revelation of the just judgment of God,** 6 who will repay everyone according to his works: 7 eternal life to those who seek glory, honor, and immortality through perseverance in good works, 8 but wrath and fury to those who selfishly disobey the truth and obey wickedness. 9 Yes, **affliction and distress will come upon every human being who does evil, Jew first and then Greek.** 10 **But there will be glory, honor, and peace for everyone who does good, Jew first and then Greek.** 11 There is no partiality with God. (Romans 2:5-11)

1 **Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ,** 2 **through whom we have gained access [by faith] to this grace in which we stand, and we boast in hope of the glory of God.** (Romans 5:1-2)

(NABRE Footnote: Popular piety frequently construed reverses and troubles as punishment for sin; cf. Jn 9:2. Paul therefore assures believers that God’s justifying action in Jesus Christ is a declaration of peace. The crucifixion of Jesus Christ displays God’s initiative in certifying humanity for unimpeded access into the divine presence. **Reconciliation is God’s gift of pardon to the entire human race.** Through faith one benefits personally from this pardon or, in Paul’s term, is justified. The ultimate aim of God is to liberate believers from the pre-Christian self as described in Rom 1–3. Since this liberation will first find completion in the believer’s resurrection, salvation is described as future in Rom 5:10. **Because this fullness of salvation belongs to the future it is called the Christian hope.** Paul’s Greek term for hope does not, however, suggest a note of uncertainty, to the effect: “I wonder whether God really means it.” Rather, God’s promise in the gospel fills believers with expectation and anticipation for the climactic gift of unalloyed commitment in the holy Spirit to the performance of the will of God.

The persecutions that attend Christian commitment are to teach believers patience and to strengthen this hope, which will not disappoint them because the holy Spirit dwells in their hearts and imbues them with God's love (Rom 5:5).)

(NABRE Footnote: **We have peace**: a number of manuscripts, versions, and church Fathers read "Let us have **peace**"; cf. Rom 14:19.)

*16 So do not let your good be reviled. 17 For the kingdom of God is not a matter of food and drink, but of **righteousness, peace, and joy in the holy Spirit**; 18 whoever serves Christ in this way is pleasing to God and approved by others. 19 Let us then pursue what leads to **peace and to building up one another**.* (Romans 14:16-19)

(Question: In what ways may we build up one another in a manner which yields **peace**?)

Catechism:

The approval and publication of the Catechism of the Catholic Church represent a service which the **Successor of Peter** wishes to offer to the Holy Catholic Church, to all the particular **Churches in peace** and communion with the **Apostolic See**: the service, that is, of **supporting and confirming the faith of all the Lord Jesus' disciples** (cf. Lk 22:32), as well as of **strengthening the bonds of unity in the same apostolic faith**. (CCC: Apostolic constitution *fidei depositum* on the publication of the catechism of the catholic church – Section 3)

The ultimate end of the whole divine economy is the entry of God's creatures into the **perfect unity of the Blessed Trinity**. But even now we are called to be a dwelling for the Most Holy Trinity: "If a man loves me," says the Lord, "he will keep my word, and my **Father will love him**, and we will come to him, and make our home with him":

O my God, Trinity whom I adore, help me forget myself entirely so to establish myself in you, unmovable and **peaceful** as if my soul were already in eternity. May nothing be able to trouble my **peace** or make me leave you, O my unchanging God, but may each minute bring me more deeply into your mystery! Grant my soul **peace**. Make it your heaven, your beloved dwelling and the place of your rest. May I never abandon you there, but may I be there, whole and entire, completely vigilant in my faith, entirely adoring, and wholly given over to your creative action. (Prayer of Blessed Elizabeth of the Trinity)
(CCC: 260)

(Question: What **peace** do we experience through our unity in faith and relationship with the Blessed Trinity?)

Before his Ascension **Christ affirmed that the hour had not yet come** for the glorious establishment of the messianic kingdom awaited by Israel which, according to the prophets, **was to bring all men the definitive order of justice, love, and peace**. According to the Lord, the present time is the time of the Spirit and of witness, but also **a time still**

marked by “distress” and the trial of evil which does not spare the Church and ushers in the struggles of the last days. It is a time of waiting and watching. (CCC: 672)

(Question: Given the evil within the world, is **peace** possible for us?)

By this power of the Spirit, God’s children can bear much fruit. He who has grafted us onto the true vine will make us bear “the fruit of the Spirit: . . . love, joy, **peace**, patience, kindness, goodness, faithfulness, gentleness, self-control.” “We live by the Spirit”; the more we renounce ourselves, the more we “walk by the Spirit.” (CCC: 736)

(Observation: As we open our hearts to the Holy Spirit, we also open ourselves to the blessings of God's **peace**.)

The Church is one because of her source: “the highest exemplar and source of this mystery is the unity, in the Trinity of Persons, of one God, the Father and the Son in the Holy Spirit.” The Church is one because of her founder: for “the Word made flesh, the prince of **peace**, reconciled all men to God by the cross, . . . restoring the unity of all in one people and one body.” The Church is one because of her “soul”: “It is the Holy Spirit, dwelling in those who believe and pervading and ruling over the entire Church, who brings about that wonderful communion of the faithful and joins them together so intimately in Christ that he is the principle of the Church’s unity.” Unity is of the essence of the Church: (CCC: 813)

Quotes:

"If you want **peace**, work for **justice**." (Message of His Holiness Pope Paul VI For The Celebration Of The Day Of Peace, 1 Jan 1972)

But this is not to say that **Peace** coincides with force. This we say especially to men in posts of responsibility. Since it is their interest and their duty to see that relations be normal between the members of a given group - a family, a school, a firm, a community, a social class, a city, a state - their constant temptation is to impose by the use of force such normal relations as bear the appearance of **Peace**. The ambiguous character of the social life which follows is torture and corruption for human spirits. A life of [pretense] is the atmosphere resulting sometimes from an inglorious victory, at other times from an irrational despotism, from a coercive repression, or from a balance of permanently opposing forces which are usually on the increase as they wait for a violent outburst which by devastation of every sort shows how false was the **Peace** imposed only by superiority of power and force. (Message of His Holiness Pope Paul VI For The Celebration Of The Day Of Peace, 1 Jan 1972)

(Observation: **Peace** imposed by force only temporarily restrains the heart which simply waits for the opportunity for vengeance. This becomes only an illusion of **peace** for it does not resolve the root cause of conflict. For **peace** to take hold, it must begin with forgiveness. For it to continue, it must be encouraged by both word and deed.

So it is with faith. We cannot impose faith on another, for they will only give the outward appearance of faith until the threat of force is removed. For faith to be genuine, it must come from free will; a choice which accepts truth, not one which avoids threats. A faith which is encouraged remains within the heart and is strengthened by the blessings it brings. It is seen by others through selfless works of compassion, civility, charity and love. Let us then, seek to encourage and build one another so we may share the blessings of faith and the **peace** of the Lord.)

Points for discussion:

How may we promote **peace**?

In what ways do we prevent **peace**?

Can we have **peace** while the world remains in conflict?

Wrap Up: Once more we are at the end of our hour. We hope you will be able to join us next week as we pick up our discussion with the “Shield of Faith.”

Let us conclude with a prayer: Heavenly Father, we thank you for this opportunity to open and discuss Your Holy Word. We pray that as we go our separate ways, You will continue to walk with us and help us to see how we may share the blessings of **truth, righteousness, and peace**; not only for the benefit of our lives, but also the lives of all who cross our path. In the name of the Father, the Son and the Holy Spirit, we pray. Amen.

Thank you all and God bless.

Next Session: Shield of **Faith**