



Coordinators' Corner: Changes

By Edouard Rocher

On a recent family trip to New York, I noticed again the sign "The Missing Peace" on Broadway, near Times Square; thirty feet up the street, another sign showed the missing piece of the puzzle. This puzzle made me reflect on the City, and its role in a



world begging for changes. We have to be working harder in promoting these changes; we have to proclaim the true message of love of the nonviolent Jesus. We have to be more visible. Therefore, we invite you to join us, and support us

in what we are planning for the coming year.

- ◆ For the annual **Good Friday** (April 10) vigil, we will join with Agape, the Sisters of Saint Anne and other peace groups in front of the State House to pray the Way of the Cross. Step by step, we will share our intentions for peace and justice in our World.
- ◆ During the weekend of October 24-25, in lieu of our annual retreat and assembly we are organizing a "**Peace Summit.**" Fr. Joe Nangle, OFM and Sr. Kathleen Pruitt, CSJP will lead us. As you are available, it will be a one or two-day event at the National Shrine of Our Lady of La Salette, in Attleboro.
- ◆ Please mark your calendar for the **Pax Christi USA National Conference** in Chicago, July 17-19.

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Testimony against BU Biolab

By Alice Kast

(Editor's Note: On December 15, 2008, the Boston City Council held a public hearing on "an ordinance regarding the prohibition of research designated as Biosafety Level 4 (BSL 4)." Pax Christi member Alice Kast gave the following testimony there, which is slightly edited for publication here.)

I do not live in the section of Boston directly impacted by the presence of this lab. Every resident of Massachusetts and beyond is impacted in some way. As a resident of Boston, I am being asked to be complicit in the preparations for weapons of mass destruction; to agree that it was right for funding

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- ◆ Our **website**, www.paxchristima.org is now operational but still under construction. There, you will find up-to-date information on our next activities (e.g. details for the above three events) or resources (e.g. a list of DVDs available for short-term loan).
- ◆ Please make your position about current events known in the local, regional press, as well as in our diocesan newspapers. On this page we give you guidelines to make **public statements** as Pax Christi members.
- ◆ We also invite you to submit **letters to the editor** of this newsletter.
- ◆ We have to be more visible in our **diocesan press**, to make it less single-issue oriented and thus to help prevent the Church from disconnecting with her flock. The total circulation of our four diocesan newspapers is 85,000; they estimate their readership to be over 250,000. Typically a 1/8-page ad would

cost \$250; advertising our events in our four diocesan newspapers is well beyond our limited budget.

Therefore, we are working on registering as an IRS 501 3c non-profit organization, praying to get more support from our own readers, for our messages of peace and justice to reach out to more of the faithful.



On Broadway, in the heart of the financial capital of the world, the missing piece of the peace puzzle is GOD. Indeed, Christ came to tell us that our God is a God of peace and love. Nevertheless, one wonders if the average passerby agrees with the late Indian spiritualist Sri Chinmoy, who said, *“When the power of love overcomes the love for power, then there will be true peace.”*

Edouard Rocher is co-coordinator, with Patrick Whelan, of Pax Christi Massachusetts.

GUIDELINES FOR PUBLIC STATEMENTS

Any public statement in the name of **Pax Christi Massachusetts**, one of its **local groups**, or one of its **individual members** is intended to represent the organization’s commitment to the Gospel of nonviolence in the context of the events of our time. Pax Christi Massachusetts encourages such public statements. Whenever possible, **Pax Christi Massachusetts** follows this process for arriving at and disseminating public communications:

1. Public statements may initiate with any member of PC-MA;
2. Any member may draft a statement and submit it to the Board Coordinator/s;
3. Board discernment and dialogue follow, allowing for research, insight, exchange, and editing, as time allows;
4. Final determinations reside with the Coordinator/s, who ordinarily issue the statement;
5. Depending on the degree of Board support, the statement may be issued in the

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name of Pax Christi
Massachusetts, its
Board, or a majority of
the Board;

6. Coordinator/s discern
with at least two

Board members before
issuing the statement
and circulate the
statement to the Board
as soon as that is
feasible.

When a **Local Group**
(e.g., **Pax Christi Boston**)
wants to make a statement
in the local press, it can do
so only if its members
agree. A copy is to be sent

to the Board.

An **individual** can make
or sign a statement in the
local press, including
letters to the editor,
followed by the name of
his/her local group, if the
local group agrees.

*Adopted by the PC-MA
Board 2-28-09.*

Testimony against BU Biolab

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appropriated for much
needed medical research to
be used instead for
developing means to kill
human beings with highly
infectious diseases; to
allow these pathogens to
be introduced into a
neighborhood where
citizens are already living
with significant health
risks.

I am not speaking today to
the obvious lack of
judgment involved in
choosing this site for the
construction of a level 4
lab. I do not agree that
such a lab should be built
anywhere. I want to talk
about something that I am
being asked to do by my
mayor and councilors who
refuse to talk about what

has happened to us on a
deeper level.

I hear the words I prayed
with Rabbi Waskow using
the “Mourners' Kaddish in
Time of War” here in
Boston. The Kaddish
reminds us that all beings
live within the Great
Name, that we should keep



*BU biolab
(www.wbur.org)*

in our sight the names of
all who have died in
violence and war,
especially those whom we
as citizens of this great
country are directly
responsible for, and
remember in sorrow that
we have not yet shaped a
world in which they could
have lived: “teach us to
make harmony within

ourselves, among
ourselves.”

The people who did not
hear the cries of the
victims of the Holocaust in
Germany were the good
German people who were
hungry, wanted work to
do, and were offered work
building the concentration
camps, crematoriums,
railroads, rounding up and
transporting the victims to
their deaths. They were
good German scientists
and medical researchers
willing to develop ways to
kill people more
efficiently. They were
good German people
willing to do whatever was
asked of them for the
fatherland. The price paid
by dissenters was their
lives.

We Americans did not
hear the cries of the
victims of our nuclear
holocausts. The United

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An Evening with John Dear

By Judy Rich

On Friday evening, October 31, 2008, Rev. John Dear, S.J. spoke at St. Paul's Church in Cambridge, MA to a large and enthusiastic crowd, sharing stories from his recently published autobiography, *A Persistent Peace*. This event, on the eve of the Pax Christi State Assembly, was sponsored by Pax Christi MA and St. Paul's Committee on Contemporary Spiritual & Public Concerns.

Fr. Dear was introduced by Dr. Paul Farmer, co-founder of the international medical organization, Partners In Health. John and Paul were classmates at Duke University, where they belonged to the same fraternity. We witnessed a special reunion of two friends who had not seen one another since their college days but have followed and admired each other's work from afar. They shared some humorous collegiate stories with the audience.

Questions for Life from John Dear

By Sr. Jane Morrissey, SSJ

Jesuit Father John Dear was reading Mark's Gospel with the six boys in the Confirmation class in his New Mexico parish. Hearing their enthusiastic response to John the Baptist, he asked what John might be referring to when he proclaimed "the kingdom of God." One of the boys said "Life." The Jesuit wondered, "Why had this never occurred to me before? The kingdom is life – in all its teeming variety and wildness and raucousness, its turns and surprises... The reign of God is already here. In ordinary life."

John's journey for peace has been incredibly persistent as he works tirelessly for nonviolence in our world. He has traveled to most of the troubled hotspots throughout the world, including Guatemala, El Salvador, Haiti, Northern Ireland, the Philippines, and Iraq. He has worked as well with low income families and homeless people in the United States. He is the author and editor of twenty-five books on peace and justice. As an activist, he has been arrested over seventy-five times. Hearing him speak is an inspiration to all who believe in the power of nonviolence and the gospel of Jesus.

A book-signing reception followed the talk. If you have not yet read the book, consider getting a copy. It's available from www.loyolapress.com, at your library, or you can order it from a bookstore. Hopefully, a paperback version will be available in the near future.

Judy Rich is a Pax Christi Massachusetts board member from Natick.



In writing his life story, *A Persistent Peace*, Father Dear conveys his own discovery of life. He begins in the days when he was drinking heavily as a frat boy at Duke University. He relives his conversion while writing a paper on St. Elizabeth Seton.

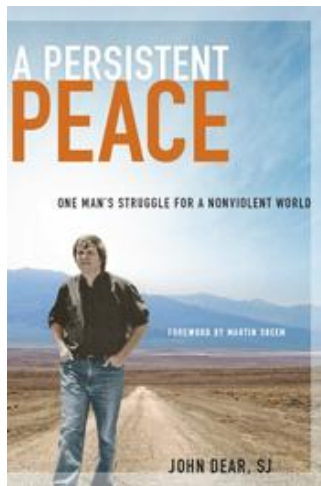
He describes in detail how his subsequent call to the Jesuits is clarified on the day he walked out of the Church of the Beatitudes to see bombs released from Israeli warplanes. He lets you participate in his

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Questions for Life from John Dear

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interior struggle to be true to his call to incarnate the Gospel against all odds. His autobiography is aptly subtitled “One Man’s Struggle for a Nonviolent World.”



Above all, *A Persistent Peace* is the account of Father Dear’s often lonely witness against U.S. violence and hegemony from the days he began seeing the light of the Gospel juxtaposed to the dark news of the day.

The autobiography takes the reader through the tangle of Reagan politics and its aftermath in the closing decades of the 20th century. One learns how Father Dear’s truth frequently meets with the resistance of Jesuit superiors, until the days when they and their students stand with him after their own six

martyrs have been brutally assassinated in San Salvador at the hands of former students and graduates of the U.S.-based School of the Americas.

Readers learn about his peacemaking efforts in Ireland and Iraq and participate in his interfaith efforts for nonviolence. Readers walk the streets of New York City with him as he responds to victims of the September 11 attack on the World Trade Center.

Readers see him expelled from Manhattan and traversing the dry lands of New Mexico to which he is exiled as pastor – and a life not unlike that of Jesus’ most nonconformist cousin.

In lucid and enlightening prose, Father Dear gives a clear prophetic reading of our times. One cannot mistake his convictions.

For some readers the work may raise more questions than it answers, but I doubt anyone can read it without learning and knowing that these are questions worth asking – questions for life.

Sr. Jane Morrissey, SSJ, is a Pax Christi MA board member from Springfield.

If you would like to receive future issues of this newsletter by email, or through our web site, please contact moran3@comcast.net.

On the Road to Peace with John Dear

By Mike Moran

A near-record crowd of over 200 people, from junior high school students to senior citizens, arrived at St. Susanna’s Church in Dedham for Pax Christi MA’s 17th annual assembly on Saturday, November 1, 2008. They came to hear Fr. John Dear, S.J. speak about his lifelong journey “On the Road to Peace, Following the Nonviolent Jesus.”



One of many times when John Dear is arrested for peace (www.companysj.com)

Also on a national tour to promote the newest of his twenty plus books, the autobiographical *A Persistent Peace: One Man’s Struggle for a Nonviolent World*, John had just done a book reading the previous evening in Cambridge (see preceding page). He began his Assembly presentation by calling on each of us to become a peacemaker, which means to “be on the cross with Jesus” when our nation and culture are always “on

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States is the only nation which has ever used these weapons on human beings. We did not hear the screams of the children being burned to death by napalm or cluster bombs or firestorms, or watch in horror the fetuses deformed by our weapons.

When I walk past that Holocaust Memorial I remember what happened in Germany and know that here, too, the military is where we often provide jobs for our people. As a nation we produce, export and use massive quantities of all kinds of weapons. Today I am dumbfounded by the willingness of researchers to compromise the health and welfare of our own people in escalating efforts to make biological weapons.

To be willing to use pathogens to kill people is soul boggling to me. To sit back and say nothing is impossible. There is no human being alive now or yet to be born who deserves to die a horrible death. Maybe we have simply watched too many movies or too many newsreels and become fascinated by the many ways in which we can kill people. It could be that simple. Please stop the insanity of turning our children into

mass murderers and telling them it is OK if they do it for the fatherland. It is not OK.

I didn't know whether to be angry or sad when I heard young people being told they would be given a job if they would testify that the lab was worth supporting because they would have work to do. The City of Boston has many urgent needs that could give our youth meaningful work to do. Instead we teach them to revel in violence and wonder why they are dying on our own streets.

The victims of the game we name war are not only the ones directly impacted by our war machine. The victims are us, the good people who



Protesters at BU biolab construction site (www.flickr.com)

can make enemies of other human beings and send off our sons and daughters to destroy other human beings. The young gladly do what we ask of them for us and country.

When I walk past the Holocaust memorial I remember the good people doing what was asked of them by their leaders. We judged them guilty at Nuremberg. We are held to the same standards as

the German people were. We have no right to ask our children to make this sacrifice. When we send them off with weapons of mass destruction and turn them into terrorists in a far off land, we are asking them to carry out crimes against humanity. It is by this standard of justice that those of us willing to compete in the stampede to fund biological weapons research will be judged.

There is a profound disconnect when we can build memorials to the memory of those killed, and then perpetuate the evil that causes their deaths.

Alice Kast is a member of Pax Christi Boston.

Pax Christi Central Massachusetts is beginning an Outreach Program to introduce Pax Christi to parishes in the Worcester Diocese. The first presentation will be held April 18 and 19 at Holy Angels Church in Upton, where Pax Christi members will speak briefly at all Masses, followed by a showing of the 25 minute film *Pax Christi USA: A Journey of Faith and Hope*. Discussion will follow. Parishes who would like an educational presentation should contact Sue Malone at mathafter@yahoo.com or 508-366-2050 for scheduling.

Sue Malone of Westboro is a PC-MA board member.

On the Road to Peace with John Dear

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the road to war.” He went on to describe and discuss Jesus’s “Sermon on the Mount” (Matthew 5-7) as, in Gandhi’s words, “the greatest nonviolent text” (which Gandhi himself read twice every day for the last 45 years of his life), especially the “Beatitudes” with which it opens.



Commemorative poster of Rufina Amaya (www.soawne.org)

In a small group exercise before the lunch break, John asked each of us to share with others at our table how our life has been a journey to peace, how we are trying to live the Beatitudes, and how we are living *now* as peacemakers against war. By focusing on the “inner nonviolence” that enables us to “see God everywhere,” these reflections moved us closer to our “core identity” as “sons and daughters of the God of

peace.”

After further consideration of the beatitudes and their application to modern life, John ended the day by urging us to: live the beatitudes in our daily lives; be the light of the world; live in peace with everyone; turn the other cheek; love our enemies; worship the God of nonviolence and universal love; teach the Sermon on the Mount; teach God’s reign by loving the poor; be peaceful activists, doing at least some witness in a public way (citing Oscar Romero: “since none of us can do everything, each of us must do something”); and trust that we will bear good fruit.

With Fr. Steven Josoma, the Pastor of St. Susanna’s, John then concelebrated a Mass in the church that was attended by many parishioners, following a procession of Pax Christi members carrying banners and symbols of peacemakers from around the world. Particularly moving to me was a photo of Rufina Amaya, the only survivor of a massacre in the Salvadoran village of El Mozote in 1981, where government soldiers with American training killed over 1,000 of her fellow citizens.

The message of the day was a clarion call for members of Pax Christi

Massachusetts to make the abolition of war our life’s work as 21st century peacemakers.

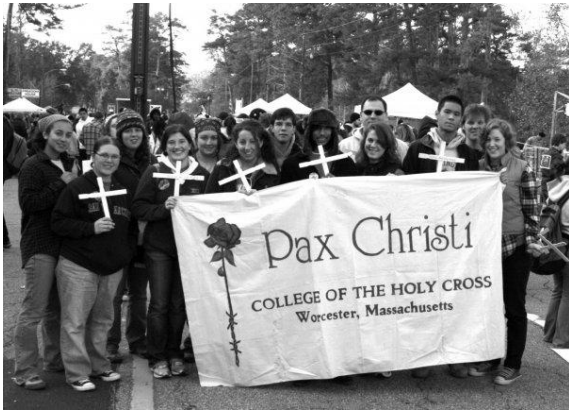
Mike Moran is a Pax Christi MA board member and co-editor, with John Stella, of this newsletter.

After months of studying U.S. immigration policies, **Pax Christi Metrowest** organized a program at our local library entitled “Illegal Immigrants? Undocumented Workers? Or Our Neighbors? Looking at Immigration through the Lens of Faith.” The program began with an overview of the immigration issue presented by Marjean Perhot, Director of Refugee and Immigration Services in the Boston Archdiocese.

The keynote speaker was Patty Kupfer, Manager of Partnerships at America’s Voice in Washington, D.C. She presented a comprehensive look at current immigration policies in our country and explored avenues that bring about fair and humane immigration reform. America’s Voice is a nonprofit organization that works exclusively on U.S. immigration reform.

Joining PC Metrowest as cosponsors of the event were many other faith

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PC Holy Cross Members at SOA: Sarah Bernardi, Marjori Corbman, Jenny Ugolino, Maureen McCarty, Meaghan McCormick, Emily Blumenstein, Matt Cortese, Avanti Peters, Emma Pace, Fr. Greg Lynch S.J., James Antonio, Brendan Mackinson, Maggie Kaiser

Pax Christi Holy Cross Goes to the School of the Americas

By James Antonio '09

On November 21-23, 2008, a delegation of 12 students from the College of the Holy Cross chapter of Pax Christi travelled to Fort Benning, Georgia to attend the Ignatian Family Teach-In and the protest at the School of the Americas (renamed the Western Hemisphere Institute for Security Cooperation). The school is a military school funded by U.S. tax dollars to give combat training to Latin American soldiers.

According to the SOA Watch website, “the SOA has trained over 60,000 Latin American soldiers in counterinsurgency techniques, sniper training, commando and psychological warfare, military intelligence and interrogation tactics.” Hundreds of thousands of Latin Americans have been tortured, raped, assassinated, massacred, “disappeared,” and forced to become refugees by those trained at the “School of Assassins.”

The Teach-In and the protest coincided with the ninth anniversary of the murder of six Jesuits, their housekeeper, and her daughter in El Salvador by SOA graduates. The

group was led by Fr. Greg Lynch S.J., a new chaplain to Holy Cross. “Holy Cross went to the protest to be in solidarity with other Jesuit schools that are also fighting to end the human rights violations of SOA graduates,” says Fr. Lynch, S.J. “By attending the Ignatian teach-in and the protest, students became aware of the injustice toward the poor and marginalized of society.”

Because of Holy Cross’ Jesuit heritage and Pax Christi’s mission to promote nonviolence, peace and justice, the Holy Cross students were very enthusiastic about going to Georgia to participate in the weekend’s events. Many of the students felt that the protest was a chance to be real peacemakers and instruments of God’s justice.

Brendan Mackinson, a senior at Holy Cross, said that “the trip provided me with a wonderful opportunity to educate myself, to learn about issues of social justice and about the work that many people are doing to resist and challenge many of the structures in our society that perpetuate injustice. The trip forced me to reflect critically on my own life, to reflect about ways that I could do more to make our society more just, but it also energized and inspired me to continue actions that I have already taken.”

A number of prophetic speakers were able to address the attendees of the Teach-In and protest, including Maryknoll Fr. Roy Bourgeois, and Jesuit Fr. Jon Sobrino. Fr. Bourgeois is the founder of SOA Watch, the organization that sponsors the protest at the gates of Fort Benning. Fr. Sobrino is a liberation theologian from El Salvador who lived with the Jesuit martyrs. He was also honored by Pax Christi for his book *No Salvation Outside the Poor*.

James Antonio '09 is a member of Pax Christi Holy Cross.

Justice with Youth in El Salvador

By Gordon Wong '11

Last summer I had the privilege of traveling with a group of 23 high school students and adults to El Salvador. We traveled to the Lempa River region, about an hour and a half away from the capital, San Salvador. This area is still home to many ex-soldiers from the civil war of the 1970's and 1980's. Although this was my third trip to El Salvador, it was to an area that I hadn't visited before.



The Lempa River in El Salvador (www.oas.org)

My group and I worked with a non-profit organization called Fundacion Cristosal, which supports the work of the Episcopal/Anglican Church of El Salvador. Our project for the week we were there was in the village of Bajo Lempa on a hill near the Lempa River. The river would flood every year, and the waters would rush into the villages and wash away the mud that held the homes together. The bridge and waterway were built over two super-sized PVC pipes that allowed the water to flow through

instead of up. This would become a drainage system for the river when it started to flood.

This project was totally a community effort. Every day a member of each family worked from about 7AM to well beyond 4:30 (when we left the site to go back to where we stayed). If a family didn't show up to work, they had to pay a fee, so at least one person from each family would usually show up. Our work for that week was to fortify the bridge. Each of us carried 10 to 15 pounds of dirt, made cement, and picked up rocks. Our motto for the week was: "10 pounds lighter, 20 pounds leaner!"

As we sweated under the grueling sun, we got to meet many people of the village. One day we met other youth our age who were very concerned with the environment. They had built a sustainable garden, from which they sold the produce to the village. They used the proceeds to buy seeds, soil, fertilizer, and material to keep the pests away. It was a joy to interact with youth our age. It was also a delight to taste the fresh peppers and tomatoes they had grown. The young people I brought to El Salvador were overjoyed to see and hear kids their age so focused on and concerned about the environment. And seeing

this project gave them hope because they knew that people are working together to address the issue of climate change.

We were also able to explore the rich history of El Salvador. Many readers of this article are familiar with the murder of the four churchwomen in 1980, the assassination of the six Jesuits, their housekeeper, and her daughter at the Universidad Centroamericana (UCA) in 1989, and the murder of Archbishop Oscar Romero in 1980. These events made an impact on each young person and opened us up to the world of liberation theology and the struggles of the Salvadoran people.

Liberation theology really rung in the hearts of the students. One of them said that after this week he believes God is with the people. He was going back his church to tell this story to his fellow parishioners.

We live each day with our own experiences, and the 24 of us who went to El Salvador live with it in our hearts. Let us not forget the sacrifices and pains that the men, women, and children of El Salvador have had to endure.

Gordon Wong '11 is a member of PC Holy Cross and of the PC-MA board.

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communities in the area, including Catholic Charities (Archdiocese of Boston), the Peace Abbey (Sherborn), Welcoming Massachusetts, and churches in Framingham, Natick, and Sherborn.

In January, we met with an aide to Rep. Markey and learned that he has cosponsored several bills favorable to immigrants. Our group will continue to advocate on this issue throughout the year.

Kay Pfeiffer of Natick, who wrote this article, is a PC-MA board member.

On October 25, 2008 National Shrine of Our Lady of **LaSalette Pax Christi** sponsored a forum called “Welcoming the Stranger: A Pax Christi Dialogue on Immigration.”

After a showing of *The Invisible Chapel*, a film about undocumented immigrant workers in San Diego (Arturo Chavez showed it at PC-MA’s 2007 annual assembly), a panel of speakers featured Stella Carrera, from the Diocese of Providence Office of Immigration & Refugee Services, and Prof. Joseph Nevins of Vassar College, author of *Dying to Live: A Story of U.S. Immigration in an Age of Global Apartheid*.

A lively discussion by the panel focused on the issues facing undocumented immigrants in the U.S. and how our foreign policy fosters undocumented immigration. Questions and answers followed a short break, and the forum ended with a prayer composed by member David Sepe.

Ron Holman of North Attleboro, who wrote this article, is a PC-MA board member.



Dr. Pdraig O'Malley
(www.erau.edu)

In mid-December 2008 at Cape Cod Community College, Dr. Pdraig O'Malley shared his views and experience with nonviolent solutions to social and political problems dividing societies. The College's Academy for Lifelong Learning and ten Cape Cod peace and justice organizations (including **Pax Christi Cape Cod**) had sponsored the event, “Iraq Peace: Preparing for the Endgame;” about 350 people attended. The format was an interview

by a local radio host, followed by a question and answer period.

The first John Joseph Moakley Professor of International Peace and Reconciliation at the John W. McCormack Graduate School of Policy Studies, University of Mass – Boston, Dr. O'Malley is an internationally recognized authority on reconciliation and peace negotiation. In 2007, he helped arrange a conference at a resort in Finland, where 16 Iraqi leaders met with some of the negotiators from South Africa and Ireland who had succeeded in using a nonviolent process to reach peace in their own divided countries. The Iraqis concluded the meeting by agreeing among themselves on a statement based partly on the Mitchell Principles developed during the Northern Ireland peace process. The outcome was the Helsinki Principles.

O'Malley was in Northern Ireland during the 1970s and 80s, a period of sectarian strife and violence. He became interested in the way that South Africa, also facing internal division, had gone from apartheid to a racially integrated democracy without a civil war. In 1992 he helped bring to Boston some of the main

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players in that nonviolent South African transition; they met with representatives of the factions in Northern Ireland. In 1996, he helped arrange a second such meeting, in Belfast, attended by South Africans Cyril Ramaphosa of the African National Congress and Roelf Meyer of the white National Party.

The **Mitchell Principles** were six ground rules agreed by the Irish and British governments and the political parties in Northern Ireland regarding talks on the future of the region. They were named for former U.S. Senator George Mitchell, who was heavily involved in the Northern Ireland peace process. All involved in negotiations had to affirm their commitment:

- *To democratic and exclusively peaceful means of resolving political issues;
- *To the total disarmament of all paramilitary organizations;
- *To agree that such disarmament must be verifiable to the satisfaction of an independent commission;
- *To renounce for themselves, and to oppose any effort by others, to use force, or threaten to use force, to influence the course or the outcome of all-party negotiations;
- *To agree to abide by the terms of any agreement reached in all-party negotiations and to use democratic and exclusively peaceful methods in trying to alter any aspect of that outcome with which they may disagree; and,
- *To urge that "punishment" killings and beatings stop, and to take effective steps to prevent such actions.

The resulting 1998 Good Friday Agreement signaled a new era of peace and economic prosperity for Ireland.

"What made you want to be a peacemaker?" was the last question from the audience. With a big smile, he replied, "I am a bad Catholic." He meant that his 94-year-old

mother, who had taught him how to pray, was now doing the praying, while he had done the study and was now doing the action.

Edouard Rocher, who wrote this article, is co-coordinator, with Patrick Whelan, of Pax Christi MA.

Board of Directors 2008-2009

Jeanne Allen, Secretary
10 Sutton Place
Easthampton, MA 01027
413-527-0037
jeanne.allen@hhcinc.org

Fr. Robert Bruso
2 Beekman Street
Fitchburg, MA 01420
978-342-4706
frbob@net1plus.com

Pat Ferrone
238 Harris Avenue
Needham, MA 02492-3332
781-449-3890
patferrone@rcn.com

Phil Harak
6 Geryk Ct
Southampton, MA 01073
413-529-9801
philharak@yahoo.com

Ronald Holman
15 Chris Drive
N. Attleboro, MA 02760
508-695-3896
rhoman55@comcast.net

Claudia Hunter, Treasurer
84 Fayette Street
Watertown, MA 02472
617-923-6204
HunterPaxMA@aol.com

Fr. Bill Kremmel
300 Haverhill Street
Reading, MA 01867
781-944-330
pax_2_you@yahoo.com

Sue Malone
45 Adams Street
Westboro, MA 01581 -3610
508-366-2050
mathafter@yahoo.com

Sally Markey
37 Overlook Drive
Springfield, MA 01118
413-739-3278
martinmarkey@comcast.net

Mike Moran, Editor
135 Shearer Street
Palmer, MA 01069
413-283-5716
moran3@comcast.net

Sr. Jane Morrissey, SSJ
22 Sheldon Street
Springfield, MA 01107
413-732-4528
jfmorrissey@hotmail.com

Kay Pfeiffer
40 Walnut Street
Natick, MA 01760
508-653-2339
walnatkt@verizon.net

Judy Rich
63 Park Avenue
Natick, MA 01760
508-653-0893
judithrich@hotmail.com

Edouard*/Francoise Rocher
77 Old Post Road
Centerville, MA 02632
508-771-6737
paxchristi-cc@comcast.net

Larry Rose
51 Old Stagecoach Road
Attleboro, MA 02703
508-399-7034
palrose@comcast.net

John Stella, Editor
107 Clock Tower, #206
Waltham, MA 02452
781-373-3613

Patrick Whelan, MD, PhD*
P. O. Box 290331
Boston, MA 02128
617-688-4290
info@catholicdemocrats.net

Gordon Wong, Youth
College of the Holy Cross
1 College St., Box 2847
Worcester, MA 01610
617-997-9662
ghwong11@holycross.edu

*Coordinators

Local Groups

Boston (Citywide) P.C.

Cornelia Sullivan
Paulist Center, 5 Park St
Boston, MA
(617) 742-4460
corneliasull@hotmail.com
Mtgs 2nd Monday, 7:00 PM

Cape Cod P.C.

Edouard & Françoise Rocher
77 Old Post Road
Centerville, MA 02632
(508) 771-6737
Mtgs 2nd Wed, 9:30 AM
paxchristi-cc@comcast.net
Our Lady of Victory
Centerville, MA 02632

Central Mass P.C.

Sue Malone
45 Adams Street
Westboro, MA 01581-3610
(508) 366-2050
mathafter@yahoo.com
Contact for meeting info

Fall River P.C.

Estelle Roach
102 S. Main St, #407
Fall River, MA 02721
508-673-6023
stellans@giis.net
Contact for meeting info

Holy Cross P.C.

Gordon Wong
College of the Holy Cross
1 College St, Box 2847
Worcester, MA 01610
(617) 997-9662
ghwong11@holycross.edu
Meetings and activities
geared to college calendar

Metro West P.C.

Faith Madzar
24 Grove Street
Natick, MA 01760
(508) 655-0268
fmadzar@gmail.com
Contact for meeting info

Middlesex P.C.

Claudia Hunter
84 Fayette Street
Watertown, MA 02472
(617) 923-6204
HunterPaxMA@aol.com
Contact for meeting info

National Shrine of Our Lady of La Salette P.C.

Bob Richard
947 Park Street
401-568-5689
Mtgs 1st & 3rd Tuesdays, 7:15
Chapel of Reconciliation

North Central Mass P.C.

Fr. Bob Brusco, St. Anthony
Church, 2 Beekman Street
Fitchburg, MA 01420
(978) 342-4706
frbob@net1plus.com
Mtgs 1st Friday, 7:00 PM

Rhode Island P.C.

Catherine Fochler-McElroy
(401) 723-0504
Fr. George Behan
(401) 847-0065
St. William Parish
200 Pettaconsett Ave
Warwick, RI 02888
Mtgs last Sunday, 7:00 PM

Star of the Sea P.C.

Sr. Julie Kane, SND
St. Mary's Parish
15 Chapman St
Beverly, MA 01915
(978) 922-1459
Mtgs 2nd Tuesday, 7:00 PM
St. Mary's Convent

Western Mass P.C.

Fred & Pat Roberts
32 Leonard Street
Agawam, MA 01001-3308
(413) 786-8580
fredpatroberts@comcast.net
Mtgs 2nd Friday, 7:00 PM
Mont Marie, Holyoke

If you belong to a Pax Christi group that is not listed above, please let us know so we can add you to our list. Also, if any of the information above is incorrect, please let us know how it should be shown. Email corrections or additions to HunterPaxMA@aol.com

Pax Christi Massachusetts
84 Fayette Street
Watertown, MA 02472