



Coordinator's Corner

By Pat Ferrone

Dear Peacemakers,
With the anniversaries of Hiroshima and Nagasaki approaching as I write, I am once again sitting with colorful origami paper in front of me, folding Peace Cranes. The basket in which they rest is piled high with these gentle symbols of the elusive "peace" for which we pray and work. My hands are old now, but I remember my younger ones as they learned the art of paper-folding back in the 1970s.



Sadako (huffingtonpost.com)

It seemed like a solemn act to bring a delicate paper bird to "life," folding, then enspirit it with a tiny breath. It was a way to remember the obscenity of annihilating thousands of Japanese people on a sunny summer day, as well as the devotion of the little girl, Sadako Sasaki, who, while succumbing to radiation sickness at 12 years

Summer-Fall 2017

of age, 10 years after the atomic bombing of Hiroshima of 1945, still lived with the hope that by folding 1000 cranes a deeply held wish would be fulfilled.

It is told that she managed to fold 644 cranes, the rest completed by her school companions. The story repeated yearly is that before dying she whispered, "I will write peace on your wings, and you will fly all over the world." To this day, 72 years after the "bomb," thousands of paper cranes, many fashioned by children, are draped over the statue of Sadako that stands in Hiroshima Peace Park... remembering. And soon, these 75 or so cranes will make their way to an interfaith peace and prayer service planned for August 6 in Cambridge and handed out... the story repeated to continue the work of abolishing these weapons of mass desecration.

The folding goes on all over the world, the fingers, both young and old, align the edges of the paper, carefully creating crisp folds, knowing that early errors have a way of showing up more glaringly in the final products: the head of the bird a bit askew, the tail not quite as straight as it could be. Nevertheless, praise the effort and the faulty product (still beautiful), because at the

Continued on page 2

Interview with Dr. Lisa Sowle Cahill

By John Monaco

[PCMA board member and Boston College student John Monaco interviewed Dr. Cahill, J. Donald Monan, S.J., Professor of Theology at BC and keynote speaker at PCMA's 2017 Assembly (see page 8) about her participation in the conference "On Violence and Just Peace" held in Rome in April 2016. – ed.]



Dr. Cahill (masspeaceaction.org)

Dr. Cahill's presence at the conference was noteworthy, yet expected. As one of the world's leading Christian ethicists, she has been at the forefront of discussing

Continued on page 3

NOTE: To promote a greener future with a leaner budget, print copies of this newsletter are mailed only to our readers who have no access to email.

Coordinator's Corner

Continued from page 1

of making, it is marked with the desire to add a bit of hope to the unremitting signs of violence that bedevil our world.

It is a kind of stumbling we do, we clumsy peacemakers. Weeping and penitent for the suffering in our midst, we pray, and gesture our way toward clarity of conscience, practicing truth-telling and publicly acting on its behalf. We make love happen, and work to undo some of the harm and havoc caused by sin and ignorance, each in our own way. We try to cooperate with the Spirit's aim to heal and reconcile.

Often, these efforts seem frail and inconsequential - bird-folding and the commemoration of events long past, and the prayers and protest and writing we do to bring attention to the egregious issues of our time. What difference do they make in a world fraught with nuclear weapons, crazed ideology, and enough insanity to initiate omnicidal actions? And when we read the headlines or watch displays of contorted faces on TV spewing hatred and vengeance - from groups wedded to neo-Nazism, racism, anti-Semitism and white supremacy, to the President of Lies threatening ultimate destruction, and speaking hatred mixed with ignorance, we nearly despair.

But hope sometimes comes when least expected, and from sources that we don't often think to consult. Just recently, I heard about the work of Christian

Picciolini, a former Chicago area "Skinhead," recruited as a "lost and lonely" teenager into a white nationalist group in the late 80s. Answering clever appeals to the basic human needs for "identity, community and sense of purpose," he was schooled in the ideology of hatred and racism by "savvy" supremacist recruiters with an agenda. As he says, "indoctrination begins with building up a potholed identity." Leaders in the movement first say, "Be proud of who you are," then "Know your enemy," and, finally, "Kill your enemy," the modus operandi, he claims, of any extremist group - "left, right, fundamentalist... religious, or militia."



(christianpicciolini.com)

Christian tells how he was won over, and operated out of a hate mindset until he had a conversion of conscience. He speaks of marriage and fatherhood as major factors in his change of heart, but tells of the opening into a new way of seeing that came from an encounter with a black youth: "We beat him viciously... his eyes were shut but he managed to open them at one point as I was kicking him. And I connected with his eyes. And for the first time in those 8 years the reality and the consequences of my actions came into focus for a split second."

For decades now, he has worked with the group he co-founded, called "Life After Hate," listening to the stories of extremists, and helping them to pull away from hateful ideology and create new possibilities for themselves. He doesn't condemn, but listens with compassion as they speak of their early traumatized lives. "My job," he says, "is to fill the potholes in their lives by injecting different perspectives." Different possibilities.

Christian warns, however, that the current political climate has created a new breeding ground for extremists, who are sometimes harder to identify because they have morphed into more "acceptable" personas - teacher, doctor, clean-cut college student, speaking in coded language or using euphemisms to make their extremism more palatable by "taking the edge off of the racist message," which is alive and lethal. But he is vigilant and purposeful, understanding from the inside out the mindset of those who need rescuing.

At this moment, (now later into the month of August), besides thinking about the Hiroshima/Nagasaki past, and the present day political climate, I am immersed in concern and sorrow for two impending losses. One will be my funny and perpetually young brother who is ravaged by cancer and has only days or weeks to go before his death. As many have experienced, I am wrenched open by the anticipation of this significant loss. [Pat's brother Nick died on August 23 - ed.]

The other concern is for my friend Marc Asay, who has been on

death row in Florida since 1988, and is scheduled for execution by lethal injection on August 24. This will be the first execution in Florida in 18 months, but the 24th for Governor Rick Scott, who now has the dubious distinction of sending to death more people than any other Florida governor. My focus of energy in Marc's case has been to "aid and abet" the efforts of his lawyer as he pleads for a "stay" so that evidence not made available until January 2016 (almost 30 years after the initial trial) can be heard. This has meant writing to all the Florida bishops, emailing other death penalty opponents with support, calling the governor and attorney general, and doing research on the first-time use of the drug that will initiate the killing process.



Marc Asay (news4jax.com)

I have spoken with people at Pfizer who have refused to sell their version of Etomidate to prisons for use in executions, hoping they might make a public statement in reference to this particular execution, but with no assurance this will happen. Only God knows what effect these actions will have. In the meantime, Marc, though praying for the miracle of freedom, is preparing to accept execution, preferring death to imprisonment for the rest of his days. His trust is such that he believes his end will be the beginning of union with an unconditionally loving God.

[Marc James Asay was executed on August 24 – ed.]

Summer-Fall 2017

To be sure, the folding of cranes, or daily acts of loving resistance in the spirit of the nonviolent Jesus may not seem enough to make miracles happen. But it's what we do because, in faith, we can do no less. We are made for peace and we are designed for love. And so, I fold cranes because it renews my peace-making spirit and refuses to allow the horror of the atomic bombings and the misery of all previous violence and wars to be forgotten... and I work with others toward peace, justice and reconciliation.

And within the greater Pax Christi community, imagination fuels other responses to the suffering and injustice that mar the goodness of life: There is the reading aloud of Thomas Merton's "Original Child Bomb" by the Guadalupe Pax Christi group at MCI Shirley Prison and in other settings, the "Women's March Against the Bomb" in New York City supporting the 122 nations gathered at the UN to sign a treaty banning nuclear weapons, the letters to the Archbishop of Boston asking for stronger leadership on the nuclear issue, and the articles, conferences, and gatherings of witnesses to commemorate Hiroshima and Nagasaki all over the state in solidarity with other peace groups.

This fall, Pax Christi MA will be a co-sponsor of the annual St. Francis Day program at the Agape Community on **October 7**: "Listening to Native Voices: Standing Rock is Everywhere," with Chief Arvol Looking Horse and others [see flyer on page 10 – ed.]; there is a "Bystander Intervention Training" planned for **October 14** at the Fatima Shrine in Holliston presented by the Framingham Islamic Society

and co-sponsored by the Pax Christi groups at the Shrine and MetroWest. Topics include racial prejudice and individual and systemic racism [see page 11 – ed.].

The Pax Christi fall assembly on **December 2** with Professor Lisa Sowle Cahill of Boston College on "Peacebuilding as Gospel Vocation" will be held at St. Susanna Parish, supported by St. Susanna Pax Christi. Lisa will speak about her involvement with the Vatican gathering in April 2016 in which a statement urging the disassociation of the Church from the just war position was affirmed. [see flyer on page 8 – ed.]

Blessings of Christ's nonviolent peace to all,

Pat Ferrone is Co-Coordinator, with Fr. Rocco Puopolo, s.x., of Pax Christi Massachusetts.

Interview with Dr. Lisa Sowle Cahill

Continued from page 1

global and domestic injustice, publishing a book entitled *Love Your Enemies: Discipleship, Pacifism, and Just War Theory* (Fortress Press, 1994). She was also asked to write a background paper on Catholic social teaching and 'just war' theory, now available online (https://nonviolencejustpeacedotnet.files.wordpress.com/2016/05/official_cst_on_gospel_nonviolence.pdf).

One of the most striking developments at the conference was its production of a final document entitled, "An Appeal to the Catholic Church to Re-

Commit to the Centrality of Gospel Nonviolence", which calls for the Church to abandon the 'just war' theory and opt for a 'just peace' focus.

Dr. Cahill acknowledges that the conference, co-sponsored by the Vatican's Pontifical Council for Justice and Peace and Pax Christi International, was centered around issues of peacebuilding, and promotion of justice, reconciliation, and "just peace." But she points out that its ultimate goal was not so much to scrap 'just war' theory as to offer practical, concrete ways for us as a Church and society to move forward in a spirit of nonviolence and reconciliation, while also addressing the many issues which cause violence to exist in the first place.



Glen Stassen (sojo.net)

I ask Dr. Cahill, "To what extent do you believe the "just war" theory is being replaced in the Church by "just peace" thinking as a primary moral guideline for Catholics regarding war, peace, and nonviolence?"

She responds by tracing the roots of the "just peace" movement to the late American ethicist and Baptist theologian, Glen Stassen. She points out that the "just peace" movement was born in Protestant circles, and later adopted by Catholic theologians and peace activists. She says that Stassen's "just peace" theory is

an effort to change the conversation.

"Just Peace" was adopted as an official position by the World Council of Churches (WCC), and it has fostered interreligious dialogue, for example, among Christians, Jews, and Muslims. While Dr. Cahill sees the value of "just peace", she does not find it synonymous with "peacebuilding." She notes that a number of young theologians at the conference, while committed wholeheartedly to peacebuilding, did not see the value in "not teaching it [the "just war" theory] anymore in Catholic institutions."

A wise theologian, Dr. Cahill points out that theology classes cannot merely "skip Augustine and Aquinas, leaving out any mention of their view on the rights of the state to wage war, if necessary." She mentioned the Catholic Peacebuilding Network (CPN) at the University of Notre Dame as a vehicle by which Catholics can engage the topics of "just war" and peace as they apply to local and global communities.

Dr. Cahill is committed to peace and justice, and it is precisely for that reason that she cautioned my idealism about the "just peace" movement. She reminds me that the very phrase implies both justice and peace: "The term "just peace" emphasizes both peace and justice— it's not enough to have peace without justice, or to use measures to cease violence while tolerating injustice." It would be unfair, she says, to categorize those at the Rome conference who supported the "just war" theory as "anti-life" or accuse them of not being committed to peace and justice.

She observes that every pope from Pope Benedict XV during World War I to Pope Francis today during the Syrian Civil War has, in his own way, condemned violence in the strongest terms, promoted peace and justice, and yet never ruled out the use of force in defending the innocent against an unjust aggressor, or in the case of a humanitarian crisis.

How does one resolve this tension? Dr. Cahill believes that the answer lies in "positive, and not negative declarations; constructive, and not deconstructive movements." She believes that even the argument of "just peace" versus "just war" is a distraction, one that privileges the comfortable— those who are free even to have such a debate.



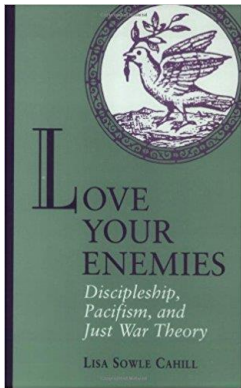
CPN conference on Peacebuilding in Burundi (cpn.nd.edu)

The answer to the "just war" theory is not universal condemnation of it, but rather entering into the contexts in which it has been used for evil. Sweeping statements, while comforting, ignore the complex realities faced by those affected by war and armed conflict.

"One of the things you see in peacebuilding within conflict situations is that the people who are really working there (such as in the Great Lakes of Africa region, Colombia, and the Philippines), reach out to communities and share stories, focusing on commonalities, and not differences... [they are] not just

stuck thinking in their heads whether violence is tolerable or not, but rather see themselves as entering into the lived experience of the marginalized, building peace through solidarity and actions— not simply words.”

Dr. Cahill also mentions that violence and war are often a symptom of a larger issue of exclusion, injustice, and increasing competition for access to resources. For her, peacebuilding cannot be done apart from a holistic view which, guided by peacebuilding principles, seeks to heal, and not divide.



Our conversation leads to a solid conclusion— the way to peacebuilding and reconciliation isn't in a scholarly debate pitting “just war” against “just peace”, but rather in positive, constructive initiatives which seek to address the root causes of war and violence. The goal is to create community where there is none, healing where there is pain, and peace where there is violence. Dr. Cahill points out that, just as we do not pick up the Bible and point to passages for easy answers to questions of sexual ethics and divorce, neither can we point to the Sermon on the Mount as the definitive answer to every world conflict.

To do so would be “overly simplistic” and would open doors for fundamentalist Christians to do

the same regarding just about anything— including LGBT discrimination. Still, the Christian ideal is found in peacemaking— the question is which approach (a universal, “just peace” declaration, or a gradualist, localized, community-bridging initiative) will we take to resolving conflicts?

I am grateful for Dr. Cahill's insight into these difficult questions, many of which are on our minds as peacebuilders in an increasingly polarized world. Her focus on constructive, rather than deconstructive approaches to violence and conflict is helpful in our efforts to build a more Christ-centered, compassionate and loving world.

Conversation, not polarization, is key to this goal, something our country desperately needs now more than ever. Although the “just peace” concept is attractive, it can ultimately become, like “just war”, a distraction for us. Ironically, one need look no further than the Sermon on the Mount for confirmation; on the Mount, Jesus offered his followers pathways to life, instead of “thou shalt nots.”

As peacebuilders, we need to focus less on “just war/peace” theory, and more on the concrete situations which desperately call for nonviolence and reconciliation. Our task is ultimately to build bridges and heal wounds— not get caught up in absolutist ideology.

And so, I close our conversation with a final question: is there any room for pacifists in our Church within these discussions? “Absolutely”, Dr. Cahill replies. “The Church is a big tent, and we need certain prophetic, radical witnesses to Christ's peace— symbolic gestures, peace vigils, nonviolent resistance— all of these things are needed in our Church today.”

Build Bridges, Not Walls

By Jane Griffin

In the midst of the anti-immigrant policy shifts and growing concern for the fate of refugees, the Pax Christi group at LaSalette held an event this past April at the Shrine's Welcome Center in Attleboro to promote dialogue with Muslim neighbors in greater Attleboro and Rhode Island.

“Build Bridges, Not Walls” was an evening event which brought together a group of about 70 people from diverse backgrounds to hear two speakers and to have informal conversation.

Imam Abdul Rahman Ahmad, a scholar from the Islamic Center in Sharon shared a traditional prayer and spoke about Muslim culture and the Qur'an. Dr. Umer Akbar, neurologist and founder of AHOPE-RI, spoke about his organization's outreach to refugees.



(photo courtesy of Ron Holman)

AHOPE is an acronym for Americans Helping Others ProspEr. Volunteers help newcomers by setting up an apartment, providing food, and mentoring them to assist with integration into American society.

A lively question and answer period followed. Those in attendance were pleased to talk with neighbors in an atmosphere of

mutual respect, the conversation breaking down any barriers that may have existed.

Light refreshments were served, including homemade Syrian cookies.

The Muslim, Jewish Christian Prayer for Peace, written by the Pax Christi Metro D. C. Group, was shared during the evening. It is reprinted here for inspiration and reflection.

O God, you are the source of life and peace.
Praised be your name forever.
We know it is you who turn our minds to thoughts of peace.
Hear our prayer in this time of war.

Your power changes hearts.
Muslims, Christians, and Jews remember,
and profoundly affirm,
that they are followers of the one God,
children of Abraham, brothers and sisters;
enemies begin to speak to one another;
those who were estranged join hands in friendship;
nations seek the way of peace together.

Strengthen our resolve to give witness to these truths by the way we live.

Give to us:
Understanding that puts an end to strife;
Mercy that quenches hatred; and
Forgiveness that overcomes vengeance.

Empower all people to live in your law of love.
Amen.

Jane Griffin is a member of Our Lady of La Salette Pax Christi.

Honoring Franz and Franziska Jagerstatter

Rev. Warren Savage, Lecturer in Religious Studies at Elms College and Catholic Chaplain at Westfield State University, celebrated the annual Mass sponsored by Pax Christi Western MA in honor of Blessed Franz and Franziska Jagerstatter for broadcast on the local NBC affiliate's "The Chalice of Salvation" on August 27, 2017 and delivered this homily.

We are blessed to have celebrating with us some members of Pax Christi Western Massachusetts. They are gathered here to remember the life and legacy of Franz and Franziska Jägerstätter. Franz was a humble father, husband and farmer who lived in a small Austrian village during the Nazi era.

When presented with his orders to serve in a war that he considered unjust – a war which he felt would serve the evil purposes of an intrinsically immoral political regime – he refused to comply, and in his refusal accepted the death he knew would follow. He was imprisoned and beheaded on August 9, 1943.

I imagine that in the small village of St. Radegund in Upper Austria where Blessed Franz attended Mass Sunday after Sunday, he must have heard and reflected on the same gospel we proclaimed for today's liturgy. In the depths of his conscience, he must have wrestled with the question Jesus posed to Simon Peter at Caesarea Philippi, "But who do you say that I am?"

I have no doubt that Franz was in concert with Simon Peter's

response, "You are the Christ, the Son of the living God."

In his ongoing reflection on the question under the power of the Holy Spirit, Franz was awakened to a deeper understanding of who Jesus was. For Franz, Jesus was God incarnate who came to teach the way of love, compassion, forgiveness, peace and non-violence. This insight changed his life and set him up to become a solitary witness to the power of love and nonviolence at a time when the Nazi regime demanded his loyalty and service.

As Franz came to understand who Jesus was, he also came to understand who he was in light of this new awareness. It was not enough for him to know Christ. He had to embody the mind and heart of Christ in order to become an authentic disciple and give prophetic witness to Christ, the nonviolent peacemaker.

Franz Jägerstätter's extraordinary faith in Jesus, his commitment to Jesus's teaching on nonviolence and his courageous, nonviolent rebellion against the evil of war are the seeds that gave birth to Catholic peace movements such as Pax Christi. They helped frame a spirituality of nonviolence so desperately needed in the life and ministry of the church.

Franz's solitary life witness still has a far-reaching impact on the church's understanding of its universal mission and the meaning of Christian discipleship in a world that has experienced too much greed, too much war, too much violence, too much racial hatred and bigotry and too much disregard for the sacredness of life. The dignity of every human person on the face of the earth is re-

defined with each re-telling of Franz's story.

Pax Christi International is grounded in the Gospel and Catholic social teaching. Its membership rejects war, preparation for war, every form of violence and domination, and personal and systemic racism.

The members of Pax Christi gathered here today are an integral part of a growing Catholic peace and justice movement that seeks to model the love and peace of Christ in their witness to the mandate of the nonviolence of the Cross.

In the past few weeks, people all over the world have heard the heated rhetoric of the possibility of a nuclear war between North Korea and the United States. The focus has been on the buildup of missiles and nuclear warheads rather than on dialogue and mutual restraint.

We have seen the evil face of racial hatred and bigotry on full display in Charlottesville, VA. We saw the same signs and symbols of hatred and violence that were used in the period of history when Franz Jägerstätter took his solitary stance of nonviolent rebellion.

We heard the stinging anti-Semitic slogans, the dehumanizing speeches of the leaders of the KKK and white supremacist groups broadcast all over social media. For a moment, we saw the darkness of hatred and violence eclipse the light of love and compassionate nonviolence.

Many people were sickened by what they witnessed in Charlottesville, and confused at the lack of moral outrage from many of our political and religious leaders. We must not forget, a 32 year old woman, Heather Heyer, was violently killed while she was
Summer-Fall 2017

protesting nonviolently against the forces of racial hatred. She sacrificed her life for the sake of equality and justice for all people.

In light of all that has transpired, how do we answer the question posed by Jesus in today's gospel, "But who do you say that I am?" How does our faith in Jesus change our heart, change the way we perceive and treat others, and change our relationship with creation? How is it that we come together and get excited over the eclipse of the sun, but we don't gather together to get excited over the beauty and diversity of humanity created in the image and likeness of God?



(santegidio.org)

Our response to the question, "But who do you say that I am?" must begin with a deeper reflection on the gospel. We must begin to see and understand Jesus not only as "the Christ, the Son of the living God," but also as the nonviolent peacemaker present in the minds and hearts of Christians everywhere. We need to re-examine our relationship with the Jesus and not be afraid to live out the essence of this relationship, which is love.

We need to understand on a deeper level the moral demands that such a relationship places upon us amid the uncertainties of this world. Our individual responses must be conveyed as a single purpose by concrete acts of love, compassion,

forgiveness, peace and nonviolence.

Pope Francis in his 2017 World Day of Peace Message said, "To be true followers of Jesus today also includes embracing his teaching about nonviolence." For Pope Francis, Jesus is the nonviolent teacher and peacemaker, and all who believe in Jesus are called to be *Pax Christi*, the peace of Christ for others.

Here in our own diocesan family, more needs to be done to promote Jesus' teaching on peace and nonviolence. We are grateful for the work that Pax Christi does to educate people on Catholic social teaching about nonviolence; the integration of JustFaith programs on racial justice in several parishes - promoted and organized by Deacon Bill Toller; the advocacy for and outreach to the poor, immigrants and refugees undertaken by the Diocesan Office of Catholic Charities; and the Sisters of St. Joseph Office of Justice and Peace, and Earth Ministries in faithfulness to their mission: "uniting neighbor with neighbor and neighbor with God."

As a people of faith gathered together around this Eucharistic table of peace and nonviolence, let us ask God to help all of us to cultivate love, peace and nonviolence in our most personal thoughts and values.

In the words of Pope Francis, "May charity and nonviolence govern how we treat each other as individuals within society and international life... may we dedicate ourselves prayerfully and actively to banishing violence from our hearts, word and deeds, and to becoming nonviolent people and to building nonviolent communities that care for our common home." (World Day of Peace Message 2017)



Pax Christi 2017 State Assembly

From Just War to Just Peace? Peacemaking as Gospel Vocation

A presentation by

Lisa Sowle Cahill

Saturday, December 2nd

St. Susanna Parish, 262 Needham Street, Dedham MA

For directions: www.saintsusanna.org

Registration, fellowship and light lunch begins at 11:00 am

Program 12:30pm to 3:30 pm

Mass at 4:00 pm for those who wish to join parish community at prayer

Lisa Sowle Cahill is the J. Donald Monan Professor of Theology at the Morrissey College of Arts and Sciences, Boston College.

Her writing, research and teaching interests are in: Method in theological ethic; New Testament and Ethics; Christology and Ethics; Ethics of Sex and Gender; Bioethics; Ethics of war and peacemaking; Social ethics, Common Good and Globalization; Catholic Social Teachings.

She was one of the participants at the conference at the Vatican in April of 2016 that focused on **Nonviolence and Just Peace**, cosponsored by the Pax Christi International and the Vatican Justice and Peace Department.



Registration Form

Name _____ Street Address _____

City/State _____ Phone/E-mail _____

Donation* \$40 at the door, \$35 if postmarked by November 17th (Lunch Included)

Student with ID Free, registration by November 17th suggested. (Lunch included)

I would like to be an Assembly Sponsor and will donate an additional tax-deductible gift of \$_____ to help defray the cost of the Assembly.

Mail Registration and check, made out to "Pax Christi MA" to:

Charles Gobron, 6 Bolser Avenue Natick, MA 01760

*Scholarships available

www.paxchristima.org

For information: paxchristima@gmail.com

Living Hope: Reflections on 2017 PCMA Retreat

By Phil Harak

This past April, Reverend Thomas McMurray, SJ, led a day long retreat for about fifty attendees at Assumption College in Worcester, MA. Fr. Tom led the group through a series of four sessions that began with scriptural passages, his reflections on those passages, and powerful and deeply moving personal and real-life stories that exemplified those lessons.

He then invited participants at their tables to reflect on and discuss each session's topic, such as "God's Call to and Hope for Us," through guided questions that amplified each lesson. After discussions, a spokesperson from each table shared the collective reflections with the entire assembly. Following these powerful exercises at the end of the day, Frs. Tom and Rocco Puopolo celebrated a concluding Mass.

Fr. Tom's retreat centered around the theme of helping us rediscover and nurture Christian-based hope within the current political and social climate of increasing intolerance and negativity. He reminded us to remain hopeful in God's faithfulness, and to live in the trust of God as a child does who knows nothing more than being loved fully by the Parent.

He encouraged us to let God break the chains of fear, despair, doubt, and woundedness that bind us, to let God break through our walls as the risen Christ did with His disciples, so that we can readily access the joy and hope promised

us through His life and Resurrection.

Indeed, all things do work for the good, as God does not want to remove our woundedness (Jesus' crucifixion scars are permanent), but only to re-integrate, restore, and transform those wounds through the infinite power of Christ-like compassion, mercy and love. Once emblematic of utter defeat, despair and personal terror, after the Resurrection Jesus' bodily wounds became the source of hope for His disciples—then and now.

Fr. Tom's blessed and inspired guidance continually encouraged us to stay in touch with our authentic selves. He said that we encounter God more fully through our compassionate and Christ-like encounters with others. An encouraging counter-cultural antidote for today!



(holycross.edu)

He reminded us of a reflection by Thomas Merton, who observed that there is a sacred place within each of us that is untouchable by all others, except God. That perfect, sacred space belongs to God and will return to God. And it is the place that is at once deeply personal and wondrously communal.

Fr. Tom's retreat was a gift that reminded us of the powers of hope, faith, and love—restorative powers indeed.

Philip Harak, Ed.D., is a founding PCMA board member.

Now Is the Time for Sanity Regarding Nuclear Weapons

By William Waters

To the Editor:

In recent weeks the mass media has been stating that President Trump has very few viable options to address the alarmingly hostile situation with North Korea. But President Trump does have one excellent option that is almost never mentioned in the mass media.

On July 7, 2017 the United Nations* adopted a treaty to ban nuclear weapons globally. This historic treaty will be open to all nations for signature on September 20, 2017. The United States could and should exert all of its diplomatic leadership to convince the other nine nuclear bomb nations, including North Korea, to sign this life saving, humanitarian treaty.

North Korea, the other current nuclear bomb nations, and other nations with nuclear bomb ambitions in the future surely will not give up their nuclear arsenals unless and until the United States is willing to agree to a worldwide ban on nuclear weapons. The time for nuclear weapons sanity is now!

This letter to the editor from Bill Waters of Rhode Island Pax Christi was published in the August 24, 2017 issue of the Rhode Island Catholic and is reprinted here with his permission.

*The United Nations must seek "a world without nuclear weapons." -letter from Pope Francis to the UN Conference on a Nuclear Weapons Ban, March 23, 2017.

Agape Community

St. Francis Day - 35th Anniversary
Saturday October 7th, 10am to 4pm

Listening to Native Voices
Standing Rock is Everywhere



Beatrice Menase Kwe Jackson
Bea will conduct a sacred water ceremony



Chief Arvol Looking Horse
Standing Rock, Lakota, Dakota, Nakota Nations
Keeper of the White Buffalo Calf Pipe



Paula Horne Mullen
Exec. Dir. World Peace & Prayer Day



Two Clouds
Ramapough, Mahwah, N.J.



Chief Dwaine Perry
Ramapough, Mahwah, N.J.

Strong Oak Lefebvre
Visioning B.E.A.R. Circle

Gentle Hawk
Worcester Intertribal Indian Center

The Rt. Rev. Doug Fisher
Bishop of Episcopal Diocese of Western Massachusetts

Agape Community
2062 Greenwich Rd. Hardwick, MA 01037
www.agapecommunity.org --- peace@agapecommunity.org
413-967-9369

Arrive Early For Parking
Bring Your Own Lunch Please



Bystander Intervention

Training for racial justice; a workshop at Fatima Shrine, Holliston, MA; Saturday, October 14, 2017; 10:30am-12:30pm; led by Mr. Dhruba Sen; co-sponsored by Pax Christi Fatima Shrine, Pax Christi Metro West, and the Framingham Islamic Society; to attend, contact Fr. Rocco Puopolo (see below right).

St. Francis Day 2016 at Agape

By Mike Moran

Agape's 34th anniversary St. Francis Day program on Saturday, October 1, 2016, featured the theme "Muslim Voices in an Election Year: Compassionate Listening." For the third year in a row, colder than average temperatures and occasional rain couldn't lower the high spirits of a large and enthusiastic crowd, which, as in 2014 and 2015, ranged in age from pre-school to ninety plus.

After a warm musical welcome from Chris Nauman, Rachel Ravina, and PCMA 2016 John Leary Youth Peacemaker Award recipient Alicen Roberts, and a Muslim prayer "Open My Eyes" offered by Pax Christi priest Fr. Warren Savage, morning keynote speaker Nadia Alawa, a Syrian-Danish activist based in New Hampshire, poignantly described the roots of the Syrian civil war in the 2011 death by torture of 13-year-old Hamza Al-Khateeb at the hands of the Assad government.

She then discussed the work of NuDay Syria, an organization that Hamza's death inspired her to found, and which she still heads, that delivers clothing and other relief supplies to children and

women made homeless by war in Syria. Over 100 containers ("vessels of love and hope") had arrived in Syria by last October, saving the lives of many civilians, "one person at a time."



Nadia Alawa (Agape)

Noura Talamat, a native of Homs, Syria who left her country in 2013 to attend college in the United States, regretted the image some Americans have of all Syrians as terrorists and urged attendees to get to know Syrian exiles as the ordinary people they are.

In a lunch presentation, Kashif Syed, a Muslim scholar from Pakistan, emphasized the importance of mercy and peace in Islam and cited many passages from the Qu'ran regarding the sanctity of all life and the importance of nonviolence.



Tahirah Amatul-Wadud (Agape)

An afternoon panel began with Chicopee-based lawyer Tahirah Amatul-Wadud describing how the tragic recent murders of several Muslim students in South Carolina had shocked and rallied the

broader community around other Muslims at risk.

Dr. Ahmad Al-Hadidi, a physician from Mosul, Iraq now living in Boston, shared the challenges of his work treating children with war-related injuries around the world. Hisham Moharram, a Muslim agricultural researcher of Egyptian descent, related the hope he derives from providing organic produce to local communities in need at the Good Tree Farm he founded in New Jersey.

By the end of the day, attendees had not just learned much about the history of Muslims in America but had developed a much more nuanced view of their manifold contributions to American society than the media often present.

Mike Moran is the editor of this newsletter.

Pax Christi MA Board of Directors 2016-2017

Co-Coordinator: Pat Ferrone 238 Harris Avenue Needham MA 02492 781-449-3890 patferrone@rcn.com	Secretary: Jeanne Allen 135 Sutton Place Easthampton MA 01027 413-527-0037 jeanne.allen@hccinc.org
---	--

Treasurer: Charles Gobron 6 Bolser Avenue Natick, MA 01760 774-270-2442 cgobron@aol.com	Newsletter Editor: Mike Moran 135 Shearer Street Palmer, MA 01069 413-283-5716 moran3@comcast.net
--	---

OTHER BOARD MEMBERS: Nancy Carapezza (Wayland); Irene Desharnais (Jamaica Plain); Phil Harak (Southampton); Sue Malone (Westborough); Sally Markey (Springfield); John Monaco (Boston); Rose Morrissey (Westborough); Fr. Rocco Puopolo, s.x. (Holliston), Co-Coordinator [508-421-2144; frocco@xavierianmissionaries.org]

Quarterly Board meetings (the next are Dec 9 and March 10) are held in the Hogan Campus Center at Holy Cross College in Worcester at 10 AM and are open to all PCMA members.

Local Groups

Berkshire P.C.

Carolyn Zabloutny
P.O. Box 14
Mill River, MA 01244
berkshire.pax.christi@gmail.com
Contact for meeting info

Beverly P.C.

Sr. Linda Bessom, SND
15 Bubier Street
Lynn, MA 01901-1704
(781) 595-7570 x18
linda@mahomeless.org
Mtgs 2nd Tuesday, 7:00 PM
St. Mary's Convent

Boston (Citywide) P.C.

Christina Abbey
Paulist Center, 5 Park St
Boston, MA
(781) 286-5004
LNCabbey2004@yahoo.com
Mtgs 1st Monday, 2:00 PM

Cape Cod P.C.

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

Central Mass P.C./Our Lady of Guadalupe P.C. (MCI Shirley prison chapter)

Roger & Charlotte Stanley
55 Pleasant Street
Berlin, MA 01503-1610
cstanley041258@verizon.net
St. Rose of Lima Parish
Northborough, MA 01532

Contact for meeting info

Fatima Shrine P.C.

Fr. Rocco Puopolo
101 Summer Street
Holliston, MA 01746
(508) 429-2144
frocco@xavierianmissionaries.org
Mtgs 2nd Friday, 4:00 PM
Upper Room

Holy Cross College P.C.

One College St, Box 16-A
Worcester, MA 01610
Marty Kelly
(508) 793-2617
mkelly@holycross.edu
Meetings and activities geared to college calendar

Holy Cross Parish P.C.

221 Plumtree Road
Springfield, MA 01118
Martin & Sally Markey
(413) 739-3278
parishsocialministry@gmail.com
Mtgs 1st Monday, 6:30 PM

Metro West P.C.

Guido Jacques
121 East Central Street
Natick, MA 01760
(508) 330-9035
gjmjeagles@yahoo.com
Contact for meeting info

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

Sheila Matthews
199 Maple Street
Somerset, MA 02726
(508) 674-8220
sheilmathews@aol.com

Mtgs 1st & 3rd Tuesdays, 7:15
Chapel of Reconciliation

Rhode Island P.C.

Bill Waters
(401) 438-6612
wjtwj157@gmail.com
Fr. Ray Tetrault
(401) 374-5036
St. Peter's Church
Lower level
350 Fair Street
Warwick, RI 02888
Mtgs last Sunday, 6:00 PM

St. John's Prep P.C.

72 Spring Street
Danvers, MA 01923
Bill Mackinson
(978) 774-1057
wmackinson@stjohnsprep.org
Prayer for Peace, Tuesday mornings, 7:45-8:00 AM

St. Susanna Parish P.C.

262 Needham Street
Dedham, MA 02026
Pat Ferrone
(781) 449-3890
parferrone@rcm.com
Contact for meeting info

Western Mass P.C.

Jeanne Allen
10 Sutton Place
Easthampton, MA 01027
(413) 527-0037
jeanne.allen@hhcinc.org
Mtgs 2nd Friday, 7:00 PM
Elms College, Chicopee

If you belong to a Pax Christi group that is not listed above, please let us know so we can add it to our list. If any information above is incorrect, please email corrections or additions to: moran3@comcast.net

Pax Christi Massachusetts
6 Bolser Avenue
Natick, MA 01760