



Korea Visit to the National Reconciliation Center of Paju and Jeju Island, December 2017

by Martha Hennessy

While attending the first Catholic Institute of North-east Asia peace conference held at the National Reconciliation Center in Paju, my love of Korea grew deeper. I had begun to learn about the complex history on my first visit two years earlier to Jeju Island. This conference, hosted by Bishop Kim Hee-joong seeks to bring peace to the Korean peninsula through the theme of forgiveness and atonement. Seventy years of partition, occupation, and militarization is enough. We visited Panmunjon Peace Village where dialogue occurs between the North and South. The recent reconnection of the hotline is so encouraging. A vision of healing and unity will prevail to end the old cold war model with its degenerate state, undemocratic economy, and abuse of the environment.

I also returned to beloved Jeju to visit friends and fellow peacemakers, now into a decade of resistance against the naval base built and operating there. A US nuclear submarine entered in November, leaving behind its waste. The long-term struggle mounted in Gangjeong Village was born of the Japanese occupation, the April 3rd 1948 massacre under US military oversight, and the Korean War of 1950-53. The current traumatization of the people and destruction of the land is a continuum of this history. Today, resistance and education continues to be pursued with incredible persistence through a beautiful, strong, hopeful group of people still saying Mass by the roadside and protesting at the gate. I know that love, truth, and justice remains, and will flourish on Jeju again.

Regarding the international Catholic peace conference the following clarifications were made:

1. In the rich tradition of Catholic thought, we must acknowledge our sins and failings and work to atone for them by practicing mercy and forgiveness. We

agree to honestly discern the roots of conflict, especially regarding the past history of Korea and the region. Through the study of Catholic Social Teaching we will seek peace and reconciliation.

2. We see the serious threat of war, even nuclear war in the region and we reject the US stance of any right to pre-emptive strike as immoral and illegal. We must work to understand the behavior and fears of the North Korean government especially in light of how the US has conducted itself on the world stage since its so-called war on terrorism. We carry a responsibility to respond to the rational aspects of North Korea's real concerns and attempt to alleviate them. We call on the end of joint military exercises over the peninsula and in the nearby seas and to begin a sincere effort at bringing a peace treaty to Korea.

3. A dialogue for peace must be initiated for North-east Asia and this can begin with acknowledging the territorial disputes that have plagued the history of the region. This discussion must come with mutual trust and respect of the concerned parties.

4. International peace solidarity is required to address the militarization of the Korean Peninsula and to end the current threats in the region. The efforts of the churches and faith communities of the affected nations can play a key role in beginning talks for peace and reconciliation.

The keynote speaker Fr. Antoine Abi Ghanem, Former Attaché at the Holy See Mission in Geneva will be writing to Cardinal Turkson. A request was made from the Vatican for a report and update following the Catholic Peace Conference. The Korean Bishops Conference will also compose a letter to the US Catholic Bishops Conference detailing the confer-

(continued on page 3...)

BOOK REVIEW

Loaded: A Disarming History of the Second Amendment

by Roxanne Dunbar-Ortiz. City Lights Books, 2018. 208 pp. \$16.95.

by Marion Ronan

To say that we have been hearing a lot lately about guns in the US, and about the Second Amendment to the Constitution, is to vastly understate the case. And the activism of the Parkland shooting survivors might even cause us to feel hopeful about US gun policy. Indeed, former SCOTUS Justice John Paul Stephens has recently called for the repeal of the Second Amendment!!

In *Loaded: A Disarming History of the Second Amendment*, Roxanne Dunbar-Ortiz provides timely—and stunning—context for this conversation. Drawing on her expertise in the history of indigenous peoples and American history overall, Dunbar-Ortiz shows that the current gun crisis is actually about the identity of our country from its very roots. Changing it thus requires a good deal more than the repeal of the Second Amendment.

To begin with, Dunbar-Ortiz traces our “gun culture” back well beyond the writing of the US Constitution, to the “covenant ideology” of the earliest Puritan settlers. These settlers believed that since God had bequeathed the land to them, the massacring (with guns) of the indigenous people on that land was justified. Catholics might be tempted to a certain self-righteousness here since the author links these actions to the settlers’ Calvinist exceptionalist theology. As the book proceeds, however, it becomes clear that a huge percentage of all white Americans eventually buy into this gun-powered exceptionalism. Dunbar-Ortiz also explains that the American Revolution was fought, in large part, because the British government had forbidden the settlers to cross the Appalachians to seize even more indigenous land, with the much-hated “Stamp Tax”

The 2nd Amendment

A well-regulated militia, being necessary for the security of a free state, the right of the people to keep and bear arms shall not be infringed.

used, in fact, to fund the British protection of those lands from settler appropriation.

The militias cited in the Second Amendment actually existed long before the Revolution, with male settlers forced to form a civilian militia to destroy indigenous villages and people during “King Philip’s War” in New England, 1675-78. In the South, these mandatory militias took the form of slave patrols to control enslaved Africans and kill those who resisted. In each case, white male citizens were not merely entitled to own guns but were required to do so by law to protect and extend the profit-driven ownership of land and “chattel.” After the Civil War, slave patrol members—who had served in the Confederate Army in many cases—morphed into heroic cowboys like Daniel Boone and Jesse James. Romanticized in American fiction and later on television, these “cowboys” had, in real life continued the historic American brutality against “the Indians” and slaves.

Absorbing as all this may be for those committed to peace-making, the final chapters of *Loaded*, in which Dunbar-Ortiz moves historic US gun culture into the present, prove to be even more galvanizing. For although the militias that murdered indigenous people and kept African-Americans enslaved were always supported, to some extent, by the military, the centrality of the military to that gun culture becomes ever more apparent throughout the twentieth century. From the US invasion and occupation of the Philippines, to Teddy Roosevelt’s Rough Riders, to JFK’s invocation of the (new) “frontier,” to US troops describing Vietnam as “Indian Territory,” metaphors of Indian defeat and extermination have underpinned American militarism. Is it any surprise, then, that even as we face this national crisis of gun violence, seven out of the world’s ten largest gun-manufacturers are US corporations, and that since the war in Vietnam the US has disseminated over a billion guns world-wide?

Repealing the Second Amendment is of course, a good idea, as is passing the gun-control laws demanded by our young people. But since, in America, as Dunbar-Ortiz argues compellingly, “the Gun is God,” we need a whole lot more than that to change things. We need conversion.

Marian Ronan is Research Professor of Catholic Studies at New York Theological Seminary and author, with Mary O’Brien, of *Women of Vision: Sixteen Founders of the International Grail Movement* (Apocryphile Press, 2017).

(Korea, from page 1...)

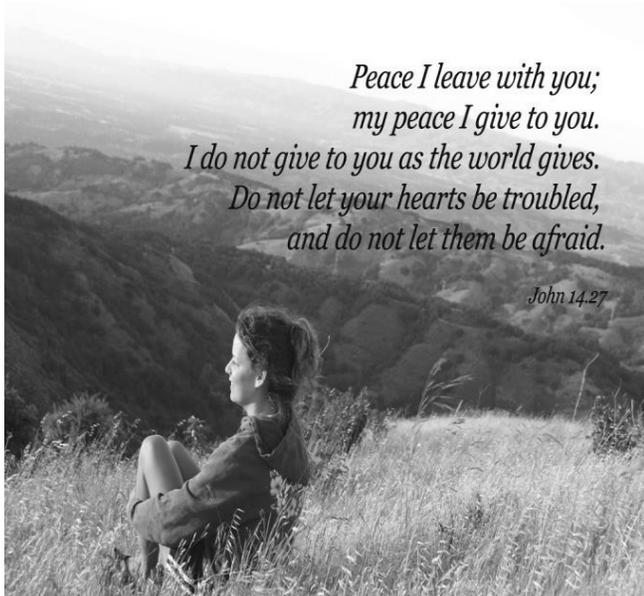
ence concerns and will seek concrete support in their efforts to end the threat of nuclear war on the peninsula. The realization of a new world order hinges on how the crisis is resolved in Korea. The methods are either to open up North Korea to economic plunder through use of force, risking all, or to allow the north and south to undo Cold War tactics and create a new way of living that cares for people and the environment. This could be the model of an Experiment in Truth that the world is waiting for.

Meanwhile an earnest prayer was offered up for peace at the Myeong-dong Cathedral in Seoul on November 29th, Dorothy Day’s feast day.

Our prayers continue for Fr. Mun and the folks who have spent 3,858 days resisting the Naval Base in Gangjeong Village, Jeju Island.

My latest trip to Korea convinces me that there is so much more that we as Catholics in the United States should and could be doing to raise a stronger voice against endless war and our war economy. Our life of privilege comes at a direct cost to the rest of the globe. Our unwillingness to take on the suffering we inflict on others betrays our discipleship to Christ in our times.

Martha Hennessy travels and speaks on the topics of life and work in community, Catholic Social Teaching, and peacemaking efforts in the tradition of the Catholic Worker movement.



*Peace I leave with you;
my peace I give to you.
I do not give to you as the world gives.
Do not let your hearts be troubled,
and do not let them be afraid.*

John 14:27

Where Have You Taken My Lord?

by Rosemarie Pace

For many years, Pax Christi Metro New York has been a member of the Council of Ecclesial Movements of the Archdiocese of New York. It is a true representation of our Church populated by groups spanning the full spectrum of charisms and demographics. For the past five years, we have held a Day of Reflection in late Winter or early Spring at Maryknoll. This year’s Day of Reflection on the eve of Mercy Sunday invited us to contemplate a version of Mary Magdalen’s concern about where the body of Jesus was when she went to his tomb and did not find him. She did not recognize Jesus, but thought he was a gardener.

To this day, we continue not to recognize Jesus at times and we wonder where he is. We may not realize that we, ourselves, may have misplaced him through our beliefs and actions.

I was one of the speakers at this year’s Day of Reflection, along with several other members of the Council speaking on charisms of peace, outreach, care for the poor, and family values. You can read my presentation at this [link](#).

Please keep an eye out for next year’s Day of Reflection and join us, if you can.

Kerux No. 117

2018 Spring

“Kerux” is the Greek word meaning “herald”. As the name of our newsletter, it reminds us that we are to be heralds of God’s nonviolent love. We welcome letters, articles and reviews.

Kerux: 371 Sixth Avenue
New York, NY 10014
Tel. 212-420-0250 Fax 212-420-1628
info@nypaxchristi.org
www.nypaxchristi.org

PCMNY Board:

Fr. Francis Gargani, President
Terry Febles
John Kemp
Joe McDonough
S. Susan Wilcox, CSJ

Director:
Rosemarie Pace

Editor:
Anne Bjornson

Book Review



What the Qur'an Meant and Why It Matters

In his *What The Qur'an Meant And Why It Matters* (Viking Press, 2017), Gary Wills invites us to join him in going beyond the headlines and deep into the depths of the Qur'an. But ironically, his own introductory words suggest we'd do better with a more informed guide.

Here's why: In her classic text, *A History Of God* (1993), Karen Armstrong tells us that Muslims say that when they read the Qur'an in translation they experience it as a different book because it captures nothing of the captivating beauty of the original's divine poetry – an illiterate Mohammad believing that he adds nothing to, but only mirrors, the exact words of Allah - that can purpose an otherwise pedestrian and often chaotic world. But Wills tells us he knows no Arabic. Worse, that he had never previously read the Qur'an. He unapologetically says that he found reading the Qur'an a dutiful slog. He's put off that the Qur'an has no organizing principle and tells us that its divine revelation was originally recorded on pottery shards or anything else that was handy and then, only years after Mohammad's death, transferred to paper and arranged neither chronologically nor thematically but by sheer length. Its chapter headings don't refer to any main theme for the reason that the Qur'an is for memorizing and recitation, so that what sounds to us like an odd and unfitting title – as in Surah 27's "The Ants" – is not an amateur literary offense but a clever auditory asset: a terrific memory hook.

So, then, is this a book the fair-minded interfaith reader seeking insight should be warned against? No!!! In fact, the opposite, because this self-confessed Qur'an ignoramus is the Pulitzer-prize winning Garry Wills attempting to correct *his* religious and cultural ignorance and inviting *us* to share *his* journey. He's the much older pilgrim inviting younger pilgrims to grasp what the Qur'an meant and *is* meaning, for Muslims themselves and for the rest of us.

But not so fast. Before Wills escorts us into the Islamic world, he sits us down to review the embarrassing American world's costly hypocritical Islamic ignorance. His first chapter is a thorough debunking of our nationalistic self-serving and morally obscene

ignorance of the complex, ever-changing world of Islam. He writes that the amazing thing about our post 9/11 war against Iraq that began in 2003 was not so much that we made a colossal misjudgment that ignited "the long term series of explosions that have given us the Islamic State, but that we did it so blithely." For example, VP Dick Cheney: "We will be greeted as liberators.... It will go relatively quickly.... weeks rather than months.... The streets in Basra and Baghdad are sure to erupt in joy."

From scapegoat-distancing to empathic understanding, Wills winningly invites us to *feel* the deep spirituality of Mohammad and his sensuous poetry that captures the heaven that awaits the faithful hearer: Heaven is a glorified version of the oases that Arabs found in the desert; Heaven is a place where water can never be wanted; Heaven is the anti-desert. Islam means submission to God and a Muslim is one who submits to God. By the end of sharing Wills' Qur'an journey you'll know why Pope Francis has described the teachings of the Qur'an as "treasures" and "channels which the Holy Spirit raises up" that "can help us better to live our own beliefs" (Apostolic Exhortation, 2013, *Joy to the World*, par. 254). A confession: Before Wills I could not have thought it possible, but now can, to understand why, that had I been born Muslim, and were still seeking a transcendence, it would most likely be Allah. Is a more collective confession possible?

In terms of dominant political western misunderstandings, here are just a pertinent handful of Wills' shared learnings: (1) He could not find in the Qur'an any defense of killing the innocent, any doctrine of fatwa, nor any definition of Shari'ah law. (2) What too many brand as Islamic essences are Islamic heresies and it is clear that Muhammad's revelations were meant to lay a basis for peaceful relations among followers of Torah, Gospel and Qur'an, and any Muslim developments that deny or cancel these foundations are Islamic heresies. (3) Terrorists are Qur'an illiterates and act mostly on secular motives of resentment against colonial powers. (4) But while the religion of the Qur'an is a religion of peace it is a different matter to say that Islam is a religion of peace; for just as we can say that the religion of the New Testament is a religion of peace, after the numberless wars of religious conquest, crusades and inquisitions, we cannot say that about historical Christianity. (5) As Clausewitz noted, war escalates by the ratcheting-up of reciprocal hostilities and thus tends toward the absolute and so the defensive war justified in the Qur'an soon became an imperial effort to impose Islam as a ruling power and, just as the Christian empire grew by war, so too did the Islamic empire, as priests and imams

(continued on page 5...)

(Qu'ran, from page 4...)

found ways to distort the Gospel and the Qur'an into justifications for war. (6) On the worth of women, the Torah and the Gospel cannot boast more enlightenment than the Qur'an. (7) The Qur'an says little about the veil and it pertains only to Mohammad's wives; yet, for some Muslim feminists removing the hijab would be tantamount to a moral surrender to Western colonialism. (8) Regarding the long arc of history as empirically found by THE FUNDA- MENTALISM PROJECT (Martin Marty and Scott Appleby, 1995), the West's rationalistic secularism, with its belief that religion should be utterly privat- ized with no influence on public affairs, grossly of- fends not only the Muslim world but also Catholic social thinking and the World Council of Churches.

So, fellow pilgrims, let us humbly ponder Wills' last sentence: "We believers encourage each other over the barriers raised by people who do not wish any of us well."

James R. Kelly is Emeritus Professor of Sociology, Fordham University.)



PCMNY's 2018 Young Peacebuilder Awards

Juliet Kulusic from Holy Child Upper School in Rye, NY is PCMNY's 2018 Maloof Family Young Peacebuilder. We will be honoring her and two other Young Peacebuilders, Grace Aulia from Bishop Kearney High School in Brooklyn and Brigit Lapolla from Marymount School of NY, at our Peacemaker Awards Reception on June 3rd in Keenan Commons, Xavier H.S. Please join us in honoring these young women. Excepts of Juliet's winning essay are below...

237 days ago I fell in love with the future of a girl with a yellow balloon. I saw her as I was marching at the 2017 Women's March in New York City, to advocate peacefully for immigration reform, women's rights, freedom of religion and intersectional equality. She was clad in a flowered shirt that perfectly captured her innocence and ephemeral perfection and her hair was held back by two ribbons that divided her hair into two plaits. As we stood in our little world amongst the chanting thousands that encompassed us, I stared at the ambivalent position she was in. She was so small and defenseless in this divided,

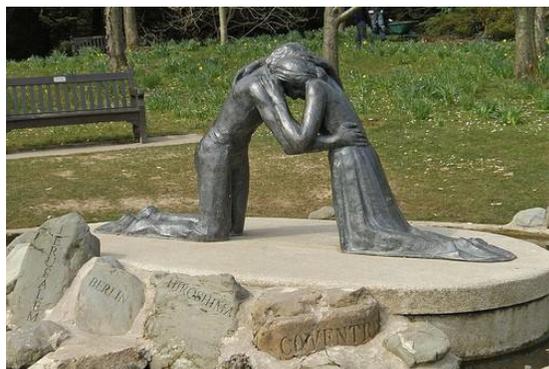
lost nation, but literally tied to a symbol that beckoned hope: a balloon reaching optimistically upwards like a divine power. Tied to her fragile wrist was this harbinger of peace that was offering to carry her to a utopia of sorts, away from this chaos and inhumanity of which she was so undeserving. This symbol of peace and its mark relayed a new message to me that would change my life. I don't even know her name, but every time I go out and protest again, I find myself closer to a sense of what it means to be a neighbor or messenger of peace and why we must continue peacefully protesting: in order to achieve a peaceful world for the girl with the yellow balloon and thousands like her.

As I chant and march *then*, above all other times, I am able to see my mission staring back at me through the eyes of the strangers all around me. In those moments, I know why I must continue pursuing justice: to create the best world possible for those after me and for those too vulnerable to stand up and speak out. I exist to make this world a better and safer one for those around me and I stand in alliance with the belief that we hold a moral obligation as citizens to stand up and take action against what is civilly unjust in our own country. Peaceful Protest is a remarkable tool that creates solidarity amongst people through strengthening the fundamental human beliefs to make the world better for others, which inevitably leads to bridge-building and limitless peace.

I was brought up with the Catholic Social Teaching (CST) that a society is only as good as how it treats the most vulnerable in that society. This specific CST I can easily say has changed my life, becoming a value that I now find myself implementing into everyday life to better my surrounding communities. At my school, Holy Child, I have taken on a very active role in advocacy and becoming an ally in order to lift up the voices of the oppressed and minorities at our school. My initial reason for choosing an all-girls school, was to be surrounded by a supportive audience of all female students who could inherently teach me more about equal rights and social justice issues. The response I received was far from what I anticipated: the students were undereducated about the issues regarding women in society today, and there were several problems regarding treatment of people of color. This is when I knew my journey at Holy Child wouldn't just be about receiving an education, but be much more about advocacy and lifting up the voices of the oppressed. One thing I remind myself everyday as I try to change this environment for the most vulnerable to be a better and more accepting place is that I am a

(continued on page 5...)

“Peace comes from being able to contribute the best that we have, and all that we are, toward creating a world that supports everyone. But it is also securing the space for others to contribute the best that they have and all that they are.” ~ Hafsat Abiola



Reconciliation by Josefina de Vasconellos

(Young Peacebuilders, from page 5...)

friend, not a savior, and that ultimately *their* voices are most important to express the actual injustices because they experience them firsthand and I do not. I remind myself also that I, and all of us who have moral obligations to work for justice, must not only acknowledge them as a part of the Holy Child community, but we must also work tirelessly until equality is met for every one of them personally. One of the core things I know above all else is that I must keep persevering communally and, eventually, globally with this mission, giving the most vulnerable the best life possible, for it is something that is so crucial to achieve God’s teachings and therefore an equal, peaceful world.

...it is simply against every CST to marginalize or exclude a minority for any reason. As a practitioner of faith I must combat that energy all around me and persevere forward, building bridges to invite over any person, privileged or not privileged, because every person has a story worth listening to and a soul worth loving.

...Embrace the veil and regress back to it. That is why I participate in marches, to feel the pulsating love and diversity running through my veins. This is why I work insistently at Holy Child to hire more teachers of color so students of color can have representation. This is why I work tirelessly to install more intersectional community conversations that will make marginalized people feel included and noticed, and am working to create a community conversation on the importance of dialogue and discussing controversial topics civilly. I do this because I am privileged to understand the importance of diversity

and the richness that comes with opposing views.

I am a devoted advocate for nonviolent active love through prayer as a powerful force for change to achieve communal and eventually global peace. I trust so faithfully in the power of prayer, and forms of active love (protests, group prayer) to change the world through their emotional captivation, spiritual integrity and their appeal to human nature. ...This same spirit of peace is the same spirit that heals and saves lives, unifying people thousands of miles apart: It’s a faith that connects them and disregards time, distance and laws, to unify, heal, and inspire. This is the same spirit that I find when I peacefully protest: An overwhelming unification through nonviolent active love, fulfilling people to keep going and spreading love. I will end this saying that I have a conviction stronger than all my others; that is, that we, as citizens of the world, hold the moral obligation to work for the rights and justice of all people, no matter how different, and must continue persevering until equality is achieved for all.

To read the entire essay, [click here](#).

Gifts of Peace

have been given **in honor of:**

- Edmundo Flores
- Andrew Haskell
- Judy Lewis
- Lisbeth Padula & Michael Rose



And in memory of:

- Donna Barnes * Rudy Cypser
- Bob Della Valle-Rauth
- Rose Diaz * Sr. Mary Ann Dirr
- Suzanne M. Fenton * Roy Frasier
- Shirley Frieko
- Raymond Michael Heredia
- Edward & Glen Iscoe
- Ronnie Legere * Marvin Leibowitz
- George A. LoBiondo
- Wiston J. Mackay
- Jan Maxwell * Marie Podesta
- Allison C. Scales * Rose Schmitt
- Patrick Tracy
- Marcelina Concepcion Vargas
- Sr. Alice Wheeler, CSJ
- James Wilcox * Harriet Zuch

Please remember them in prayer.

Announcements:

Peacemaker Awards Reception

Help us celebrate this year's dedicated Plowshare Activists Sisters Carol Gilbert, OP, Ardeth Platte, OP, and Megan Rice, SHCJ, Michael Walli and Greg Boertje-Obed (in absentia); Peace and Justice Advocates RSHM Sisters Virginia Dorgan and Kathleen Kanet; along with three remarkable Young Peacebuilders, Juliet Kulusic of Holy Child Upper School in Rye, Grace Aulisa of Bishop Kearney H.S. in Brooklyn, and Brigit Lapolla of Marymount Upper School in Manhattan, Sunday afternoon, June 3rd from 3 to 6 PM. We'll be gathering at a lovely new space, Keenan Commons, in Xavier H.S., 39 W. 15th Street between Fifth and Sixth Avenues.

40-Day Fast for Christian Nonviolence

Pax Christi Metro New York joins others around the country in an annual fast for Christian Nonviolence. This fast is an opportunity to remember, repent, and resolve to transform our culture of violence, whether the violence of the street or the violence of war, drones, and nuclear weapons proliferation. It begins July 1st and ends on August 9th, the tragic triple anniversaries of the executions of St. Teresa Benedicta of the Cross (Edith Stein), Jewish convert to Catholicism and holocaust victim; Blessed Franz Jaegerstaetter, martyr for refusing to serve in Hitler's army; and the atomic bombing of Nagasaki, Japan, the largest Christian community in Japan. PCMNY frames it with prayers made available for you to pray alone or in community. Please sign up to fast with us by contacting the PCMNY office.

Hiroshima/Nagasaki Memorial

We'll be gathering on Sunday afternoon, August 5th, for prayer, presentation, and a public vigil in commemoration of the 73rd anniversary of the bombings of Hiroshima and Nagasaki and to advocate for the abolition of nuclear weapons. Further details to come.

Summer Picnic

PCMNY's annual pot-luck picnic in Central Park, in view of the majestic Metropolitan Museum of Art, has become a refreshing tradition that brings together members and friends in a spirit of invaluable camaraderie. A delicious assortment of foods and great conversation are the order of the day. Relax with us on Saturday, August 25th at 1 PM.

Stay tuned for more to come, including:

UN Peace Day, September 23rd (to be confirmed)

Fall Assembly Nov 3rd (to be confirmed), Manhattan College

Human Rights/Holy Innocents, December 9th

Annual Appeal

If you haven't already done so, please reflect on the many reasons you value PCMNY, especially in the current political climate, and respond as generously as possible to the 2017-2018 Winter Appeal. If you did respond, THANK YOU!

Other Ways to Support Your Pax Christi Region:

Support us by searching the Internet with GoodSearch.com (powered by Yahoo) or shopping online with GoodShop.com. Just indicate Pax Christi Metro New York as your charity. You can also turn your online shopping and searching into much-needed donations at:

www.iGive.com/PaxChristiMetroNewYork and <http://smile.amazon.com/ch/13-3424349>.

"Gifts of Peace": Donate to PCMNY in honor of those you love, whether they're celebrating a special holiday, a birthday, anniversary, jubilee, or new baby, are in need of encouragement, or mourning a loss. Cards are available from the PCMNY office for a recommended donation of \$5 each.

Pennies for Peace: On your own or with others, collect pennies throughout the year. Convert them to dollars and send them to PCMNY as a year-end gift.

Matching Gifts: Ask your company if it will match your gift to PCMNY.

Bequests: Please remember PCMNY in your will. Our legal name is Pax Christi Metro New York and our tax ID number is 13-3424349.



Upcoming Events

- Apr. 18th: Peacemaker Awards Reception Mailing, PCMNY office
May 29th: Board Meeting, PCMNY office, 6:30 PM
June 3rd: Peacemaker Awards Reception, Keenan Commons, Xavier H.S., 3:00-6:00 PM
July 1st-
 Aug. 9th: 40-Day Fast for Christian Nonviolence
Aug. 1st: *Kerux* Deadline for Fall Issue
Aug. 5th: Hiroshima/Nagasaki Memorial, Time and Place TBA
Aug. 25th: Picnic, Central Park, 1:00 PM
Sept. 23rd: UN Peace Day Event, Date to be confirmed, Time and Place TBA
Sept. 25th: Board Meeting, PCMNY office, 6:30 PM

Contact the office for updated information on all events:
info@nypaxchristi.org, 212-420-0250, or www.nypaxchristi.org.
Also visit us on Facebook and Twitter.

Pax Christi Metro New York
371 Sixth Avenue New York, NY 10014