



## **Pax Christi Metro New York Retreat 2014**

*by M. Doretta Cornell*

Kathleen Deignan, CND, Director of Iona College's Spirituality Institute and co-founder of the Thomas Berry Forum for Ecological Dialogue, led more than 50 members of Pax Christi Metro New York on the retreat titled "Pax Christi/Pax Terra: Thomas Merton and Thomas Berry in Dialogue on Making Peace with Earth," from February 28 through March 2, 2014.

Friday evening began with an Evening Prayer from Sister Kathleen's *Book of Hours* based on Thomas Merton's writings and Kathleen's music. The gentle tone quickly dispersed as we watched the beautifully photographed and deeply disturbing video, *The Wisdom to Survive: Climate, Capitalism, and Community*, which displayed the devastation that our current lifestyles, economic systems, and disregard for the integrity of Earth have caused. Fortunately, the video ended with examples of actions some people are taking to live in harmony with Earth. The video made the urgency of our situation very clear.

The rest of the weekend focused on the lives of the "Two Thomases:" Passionist Father, historian, and "geologist" Thomas Berry, who taught that both religion and knowledge of Earth are necessary to change our understanding of ourselves as part of Earth's community so we can reverse our exploitative destruction of Earth, and Trappist monk Thomas Merton, whose thinking on these issues are less well known, since they are mostly in his journals, which were only posthumously published.

Sister Kathleen explored how the two men came to understand Earth and God in new ways, informed by their growing knowledge of the universe, the processes of sustaining life, and a growing consciousness of humanity's place within the Earth community.

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## **PCMNY and the Importance of the "R" Word**

*by Jessica Penner*

Many years ago, when we still had three zeroes in our yearly calendar, I moved to New York with my husband and a couple of suitcases. We were both recent college graduates of Eastern Mennonite University in Virginia and had decided to join Mennonite Voluntary Service, which is a program that places (mostly young) people in nonprofits with a social justice mission for one year. His assignment was with the Lower East Side Harm Reduction Center and mine was with Pax Christi Metro New York (PCMNY).

Nearly a dozen years have passed since I first walked into PCMNY's office in the Washington Square United Methodist Church basement. Many things have happened since then, including a new MVS assignment that took me from the Village to Hell's Kitchen. I only spent a year working in PCMNY's office, but I am still involved in its life in big and small ways. When we left New York for Virginia, I made a point to try to connect with Rosemarie Pace, Director then and now, and the other volunteers when I visited New York. When I told Rosemarie that we were moving back to the city, she immediately suggested I join the Education Committee.

Why have I remained connected with PCMNY, while my relationship with my other placement has faded into random Facebook comments and holiday email lists? After all, both organizations share the values of Mennonites: peacemaking and service. Menno Simons, a former Roman Catholic priest who became a leader in the Anabaptist movement, called people to peace: "The regenerated do not go to war, nor engage in strife. They are children of peace who have beat their swords into plowshares and their spears into pruning forks, and know no war." He also called people to service: "[T]rue evangelical faith ... clothes the

*(continued on page 3...)*

*(Retreat, continued from page 1)*

Video clips and slides illustrated her comments. Her research on each of them was evident in her wide array of examples and quotations illustrating that Earth consciousness appeared in early Jewish scripture as well as in first millennium Christian writings and practices long before our current renewed focus on Earth. In fact, Berry posits it was only after the Black Death struck Europe in the 1300s that Christians began to fear nature and focus on God and the human community, seeing divinity as separate from other creatures and Earth herself.

While in some ways the presentations were more instructional than one would expect on a retreat, the connections between the prayer and teachings of these Two Thomases led us to prayer and reflection on our own movement toward the New Story of God's creating and our part in the evolution toward the future. Both Thomases were first drawn by the beauty of Earth to a "paradise mind," and their work invites us to contemplate God's actions within the created world.

Merton's phrase "the Dark Night of our technological barbarism" captures the state in which we exist at present; we are called to contemplation of God in light of our new knowledge of the universe, and especially of Earth, especially our place among Earth's creatures, to bring about the changes in lifestyle, policies, and economic systems that can restore Earth to harmony and allow life to continue on our planet.

Sister Kathleen offered one practice to stimulate our change of thinking and acting: three Guides to the Future from the work of Thomas Berry, questions to ask before we make any private or public decision:

**Viability:** Will this (any decision) promote the viability of human presence on Earth as well as the life of all creatures? Is it compatible with an "organic economy ...coherent with the ever-renewing processes of the Earth"?

**Community:** Does this foster intimacy/community with all of life? Does it recognize Earth as a "Community of Subjects," not a "Collection of Objects" to be exploited without consequence to the integrity of the whole? This involves our loving the Earth and each creature as an expression and revelation of God.

**Celebration:** Does this celebrate Earth's community? Our consciousness calls us to recognize and celebrate the beauty of Earth; Berry says, "We are the celebrants of the universe." To carry this out, Berry says we need a reform of religion to translate Christianity into the Ecozoic Age of the 21st century (and beyond), much as Thomas Aquinas translated the Christianity of his times through Greek philosophy.

Sister Kathleen adds a fourth Guideline, **Solidarity:** Is this bringing us into communion, into loving all that is, especially those living in poverty?

Reflection questions invited us to reflect on where we are experiencing the Dark Night of the Earth, to recognize our complicity in the current state of the planet, and to discover where we will find and build the community needed to foster the Great Work of restoring our Earth and living as "Ecozoic Apostles" in harmony with God and Earth and each other. These are questions that followed us home from St. Joseph's in Brentwood and continue to spur us to become the apostles that Earth needs.

**M. Doretta Cornell, RDC** is a former member of the Education Committee.

We have forgotten who we are.  
 We have alienated ourselves from the unfolding of the cosmos. We have become estranged from the movements of the earth. We have turned our backs on the cycles of life...  
 We have forgotten who we are.

—from the International Earth Day Service of *Our Prayers Rise Like Incense* (PCUSA)



Earth's crammed with heaven,  
 and every common bush afire with God.

—Elizabeth Barrett Browning,  
*Aurora Leigh*

*(R word, continued from page 1)*

naked; it feeds the hungry; it comforts the sorrowful; it shelters the destitute; it aids and consoles the sad.”

I believe that the reason I have stayed connected to PCMNY is not simply because of its mission or theology, but because of one word: relationship. I grew to love, be annoyed by, and care for so many people that streamed into our little office during those twelve short months. Rosemarie and others also made it obvious that the relationship did not end with my stint of service. And that, to quote the poet Robert Frost, “has made all the difference.” To be cared about even when your technical usefulness has passed really strikes the consciousness of a former volunteer with a hundred other distractions in her life.

In the Education Committee, we’ve informally discussed ways to retain young people in the life of PCMNY. I think that one powerful way is to foster real relationships with the college and post-college population, and not necessarily by simply asking them to attend our vigils and dinners. We ought to meet them where they are, rather than inviting them to join us. Before I returned to New York in August, I taught English to international students at a university. What stood out to me was the amount of demand for students’ time—and not just academically speaking. Every cause and club had an activity to join or a request for volunteer work. One thing that seemed to garner the most attention (and attendance) was a call to hang out, rather than do something. Most of my students were Chinese, and the Asian student union was very good at having events that simply asked people to show up—and usually offered snacks. The union also had events where they needed volunteers to help out, but they first gathered the students, matched them up with mentors, and then called them to serve. I wonder if PCMNY could follow this course of action: to find young people where they are, mentor, and then ask for help.

If our intention is to build peace and serve others, we need to look where the others are present, rather than wait for them to make the first move.

**Jessica Penner** is a member of the Education Committee.



Where there is great love, there are always miracles. Miracles rest not so much upon faces or voices. Or healing power coming to us from afar off, but in our perceptions being made finer so that for a moment our eyes can see and our ears can hear what is there about us always.

*Willa Cather*

**Kerux No. 105**

**2014 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.

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## 2014 Young Peacebuilder Award Winners

PCMNY is pleased to announce the winners of the 2014 Young Peacebuilder Award: Katy Donchik from Notre Dame Academy in Staten Island and Shayla Machado from St. Joseph High School in Brooklyn. They each received a certificate “for ... efforts to promote peace in practical and faith-filled ways” and a \$250 gift through a generous donation from the Maloof family.

Catholic high school administrators and parish Youth Ministers were asked to nominate a high school student who was exemplary in working for peace. The finalists from the Brooklyn Diocese and the Archdiocese of New York were interviewed by members of the Education Committee and the awards were presented at Youth Day in each diocese.

Certificates of Commendation were also given to Jessica Kerrigan (Preston HS in the Bronx), Paula Assou (Marymount School in Manhattan), Priscilla Guzman and Enaj Watson (Notre Dame School of Manhattan), Monica Celaj (St. John’s Prep in Astoria), Christopher Malchus (Bishop Ford HS, Brooklyn), and Melanie Ramirez (The Mary Louis Academy in Queens).

Young Peacebuilders Katy and Shayla have contributed to this issue of *Kerux*.

### A Young Peacebuilder

by Katy Donchik

Peace is described to be “ a state of mutual harmony between people or groups.” The question is how to achieve this. With observation and dedicated action, I truly think that peace can be achieved anywhere. In the past several months, I’ve been in situations where peace was needed, and I have been able to achieve that “state of mutual harmony.”

Traveling to Tanzania and Kenya this past summer was absolutely unforgettable. Volunteering there and being able to see the country for what it truly is was a once-in-a-lifetime experience. My family and I stayed in the small village of Pommeran, where we taught English in the local schools, did mason construction with locals, assisted doctors in the clinic, and even picked up a little Swahili ourselves. Spending those

three weeks in such poverty made me realize just how fortunate I am. Working so closely with the people of Pommeran, allowed me to empathize with these people in an entirely new way. I learned about so much of their culture and language. It was overall an indescribable, life-changing experience.

Last summer I also traveled to Tennessee with my school for Habitat for Humanity. We worked really hard together no matter what the weather was like. Fortunately it didn't rain much, but when it did, we had to clear out a previously-owned house. Inside this house was dirty and cluttered. It definitely wasn't somewhere that we wanted to go. However, we were able to sort out a system of some girls clearing out the clutter, other girls sweeping and mopping, and others painting the cleared rooms, depending upon how comfortable each felt with the situation. This system still allowed us to get the job done and reconnect with why we came to Tennessee in the first place...to help other people.

Once school had started, our senior class had its first real event together. For Halloween we all dressed up to raise money for a charity of our choice. Selling cupcakes and candy isn't exactly the cleanest activity, but definitely a lot of fun for everyone involved. However, we didn't clean up our Halloween mess fully. This caused a lot of tension between our senior class and the administration at our school, so much so that our senior lounge tables were taken away from us. Fortunately, a group of girls and I were able to meet with the administration and peacefully talk through all the issues at hand. We fortunately got our tables back and, since then, we haven't had a single problem!

In each of these incidents, whether I was easing the tension in my school or breaking up a fight in the Pommeran schoolyard, I know that God was with me. I did everything for God. To me, being a Catholic isn't just about going to Church every Sunday; it's about bringing the Church to your daily life. By doing what I did in these situations, I know that I was living out the wishes of God. I know that I left these places a little more peaceful than when I had arrived, just as God would want me to do.



## **The Story of a Young Peacebuilder**

*by Shayla Machado*

As I transition from high school to college and into womanhood, I never thought I would be who I am today. Who am I? I am a student. I am a young woman. But most importantly I am an advocate, an activist, a community organizer.

I had always had a love and deep appreciation for history. As a young girl in elementary school, acting on my curiosity, I would often ask questions: “How did Christopher Columbus claim America if the Indians were already there?” “Why did ..... happen?” Although my questions were answered, I always felt as if something were missing. That something? I don’t know.

That curiosity stayed with me throughout the years and into high school. Along with curiosity, critical thinking came into play. I began noticing the social changes and issues happening around me. As a member of the Speech Team, I was able to tell the stories of people dealing with the same social issues to which I was now being exposed. I was hearing and telling stories of black mothers sending their sons out to fight in the war while facing their own war in their own backyards. I was telling/hearing stories of a woman not knowing how to deal with her intensely mentally challenged sister and I was also telling/hearing stories of a man bad on his luck contemplating whether or not he should steal food from the local grocery store to feed his family. These are not just stories but simply the truth of challenges people face in their everyday lives in which Speech allowed me to step into their shoes.

From then on, I emerged myself into learning more about social issues. In the summer of 2011, I spent a weekend at Brentwood along with other CSJ leaders attending workshops. One in particular caught my eye. It was an immigration workshop where we all watched a documentary about the journey immigrants take coming to the United States. I was amazed how brave and fearless they were traveling through the desert. I did not know then that that would be just the beginning.

Fast forward to 2013. I joined Youth-Activist Youth-Allies Network or for short the YA-YA Network. By joining this organization, I found out what was miss-

ing all those years ago. What was missing was the truth, not the sugar-coated truth that is found in our school textbooks but the hard, factual truth. Through their political education program, I was challenged to think more critically than ever before. I saw the connections among several issues.

The push for me to get more deeply involved in activism came when my former Religion teacher spoke about workers fighting and unionizing for higher wages and getting the weekend off. They were fighting for a legitimate cause and for what they rightfully deserve. Because of them, we have the weekend off. Inspired by this, I agreed to work towards getting the Chancellor's Regulation A825, a regulation that limits military recruitment in NYC public high schools, enforced with the YA-YA Network. Just because a law is passed does not mean it is enforced. We collected data and surveys throughout the city's schools and completed FOIL Requests in hopes of scheduling a meeting with the Department of Education. I want my peers to make the best decision for themselves, but only with accurate information so they can begin to think critically and raise questions such as: “Why is it that in my school there are more visits from military recruiters than college recruiters?” “Why don’t I know that I can sign my own opt-out form?” and “Am I really guaranteed all my benefits?”

Like many activists, my awareness and support for other issues does not stop. I am an advocate for the Dignity in Schools campaign to reduce the number of suspensions in NYC public high schools and revise the discipline code. My most recent work is supporting Amnesty International by writing a letter to Ethiopia's prime minister to explain that criticism and expression are not crimes but simply rights I urged him to free those who practiced freedom of speech. I've also teamed up with the War Resisters League potentially to start a campaign to end the police's use of tear gas as “crowd control.”

My main goal is to raise consciousness and challenge preconceptions. I encourage others not just to accept what is around them. Do not simply accept the status quo. Ask questions and self-educate no matter what. We have nothing to lose but our chains. Through the struggle we will stand in solidarity and our voices will not only be heard but amplified. And I ask again, who am I? I am a Maloof Family Young Peacebuilder.

# Book Review



**Stanley Hauerwas, *WAR AND THE AMERICAN DIFFERENCE: Theological Reflections on Violence and National Identity*. Grand Rapids Michigan, 2011.**

*Reviewed by Jim Kelly*

We're familiar with the book genre a difficult read. Well, this might be a new genre: a difficult re-read. But please don't take that as off-putting; my reviewer's bet is that you will want to read it twice. Hauerwas' key concerns – the centrality of nonviolence to the teaching and the person of Jesus, the defining relationship of the church to Jesus, the on-going and complex relationships of the church to its surrounding polity, and the relationship of Jesus' teaching to rationality (such as natural law) are also central to Pax Christi's identity, vision, and practices.

Hauerwas' approach is at once humble and confident. He acknowledges that nonviolence will always exceed any age's rationality but he remains steadfastly certain that nonviolence is the telos (yes, he uses the term) for humanity. Almost every chapter (there are twelve, each an invited address to various groups) contains several head-scratching sentences. Here are just five of the many, but they will get us to his main – I almost mis-said “arguments” - challenges:

1) He tells us “This is a modest book with an immodest purpose: to convince Christians that war has been abolished..... So I am not asking Christians to work to create a world free of war. The world has already been saved from war. The question is how Christians can and should live in a world of war as a people who believe that war has been abolished”; 2) that war is America's central liturgical act necessary to renew our sense that we are an exceptional nation unlike any other; 3) that September 11, 2001 gave America “exactly what it so desperately needed after the end of the Cold War, for it is unclear if America can live without a war. Otherwise, what would give us a moral compass? So we got a ‘war against terrorism,’ which is a war without end”; 4) that “justice is a bad idea”; 5) that the Christian ‘dis-ease’ with war is liturgical.

## HEAD-SCRATCHERS OR CHALLENGES?

Hauerwas doesn't let us off easily. He means to push our religious commitments to their very roots. So let's follow him as he turns confounding head-scratchers to challenging paradoxes.

(1) By “war being already abolished” he means that in

terms of eschatology our faith teaches us that Christ's death has already inaugurated the reign of God. So the faith question is how Christians can and should live in a world of war as a people who believe that war has been abolished?

2) If we pay attention we can see how war becomes liturgy on Memorial Day, or when we hear the Gettysburg Address recited and reverence its 272 words as comprising a sacred national text, or when the American flag becomes an icon, or when we reverentially hush at sports events to hear The Star Spangled Banner. Hauerwas's war-as-liturgy point is that war is far more (less?) than reason or realpolitik: that the inevitability of war first exists in the collective imagination and without the counter liturgy that Christianity proclaims we cannot even imagine a world without war. The best the nation state imagination can offer is pauses (hopefully long) between inevitable wars.

(3) The fact is, Hauerwas reports, that American history is a continuum of wars and the reason, he says, is that without conflict against a dangerous other we would have to confront the nation's deep social divisions which, far from diminishing, are constantly abetted by our cultural-political definition of freedom in individualistic, free-market vocabularies.

(4) Hauerwas says justice is a bad word because in the highly individualistic, capitalist American context the concept of justice is reductively operationalized as “me getting my rights.” “You know,” he cautions, that “something has gone wrong when the phrase ‘social justice’ is used. What kind of justice would not be ‘social’? The very description ‘social justice’ reproduces the public/private distinction characteristic of liberal political regimes. I also think the phrase ‘restorative justice’ has the same problems as the locution ‘social justice.’ Justice is or must be restorative if it is to be justice.”

(5) So, in the context of American definitions of justice, of America's, to itself, self-evident sense of being *the* exceptional and *the* exemplary nation, and because of the evocative power of its subconscious liturgy of violence, Hauerwas fears that any American application of reason alone to the ongoing questions of national defense and security inevitably leads to a just war position which, as our history demonstrates, inexorably bends to the official inclinations and declamations of American political elites. Elite reason is narrowly instrumental. “Realists in the State Department and Pentagon,” he writes, “may have no illusions about why American self-interest requires that a war be fought, but Americans

cannot fight a war as cynics.... (So) the rest of the nation justifies war, using categories that necessitate a 'next war'. And thus "When Christians no longer see the reality of the church as an alternative to the world's reality, we abandon the world to war." The only secure sustenance for nonviolence is a community tied together through liturgy and gospel stories that present Jesus as accepting suffering rather than seeking power over his enemies. "Don't," Hauerwas warns, try to "make peace some distant ideal rather than an eschatological reality. Our 'Appeal for the Abolition of War' (see below) is a call for our theology and ethics to catch up with the church's songs and poetry." Only a *consciously* eschatological liturgy can subvert a *subconscious* national liturgy. War exists first in the imagination. Imagining a world without war is a requirement for authentic discipleship. Authentic discipleship is nonviolent.

### AN APPEAL FOR THE ABOLITION OF WAR

Hauerwas tells us that he does not want to argue theses but wants to offer claims that morally challenge. "My claim," he writes, is "that Christians are called to live nonviolently, not because we think nonviolence is a strategy to rid the world of war, but rather because as faithful followers of Christ in a world of war we cannot imagine not living nonviolently." So, he tells us in Chapter 4, he was put on the spot by his Irish friend Enda McDonagh. McDonagh grew up in Belfast amidst the seemingly unending murderous Catholic-Protestant hatreds and became a priest and a University of Maynooth professor of moral philosophy. At the end of the last millennium he invited Hauerwas to join with him in starting a public discussion about war with the intention of making war seem to the contemporary collective imagination in the 21<sup>st</sup> Century as morally obsolete as slavery became in the 19th. At first Hauerwas declined.

But, he asked himself, why did his friend's invitation present "some difficulty for those who, like myself, are advocates of Christian nonviolence....at least those of us whose pacifism has been learned from the work of John Howard Yoder, that we are pacifist not because pacifism is a strategy for ending war, but because that is the way we must live if we are to be faithful followers of Jesus?" "I often," he continued, "try to make this point by noting that Christians are not called to nonviolence because we believe nonviolence is a way to rid the world of war; but rather in a world of war, as faithful followers of Jesus, we cannot imagine being anything other than nonviolent. An appeal to abolish war might give the impression that the nonviolence it presupposes is shaped by humanistic assumptions rather

than the Christological pacifism I represent. A call to abolish war could be interpreted as a denial of the eschatological presumptions that should shape Christian pacifism." But, in the end, he did sign on.

While the Appeal makes clear that the call to end war is not restricted to Christians, Hauerwas writes that it was addressed to fellow Christians. For their conviction is "that God has in fact abolished war through the cross and resurrection of Christ." But they worded the appeal in a way that someone could support it without having to commit themselves to a pacifist position. They realized that to call for the abolition of war would strike most, even those teaching Christian ethics, "as naïve, or worse, just downright silly."

But once again, for Hauerwas, as for St. Paul, "silly" applied to a disciple of Christ means "paradoxically sane". Hauerwas writes that the appeal to abolish war *will* elicit such a dismissive response, it is precisely why it is so badly needed. "War possesses our imaginations, our everyday habits, and our scholarly assumptions. Thinking about what it might mean to abolish war inevitably calls into question some of our most cherished convictions: convictions whose importance may not be recognized because they so seldom need to be articulated."

In a fitting irony, Hauerwas and McDonagh completed their text on September 6, 2002, just weeks before the American invasion of Iraq. Hauerwas acknowledges "At this point very little has resulted from our efforts." (40) Nonetheless, these are his concluding words: *And so, I end with a beginning: A Modest Proposal for Peace: Let the Christians of the World Agree that They Will Not Kill Each Other.*

And let me end with a modest suggestion. Read the Hauerwas and McDonagh *An Appeal to Abolish War* (<http://www.ekklesiaproject.org/wp-content/uploads/2013/07/An-Appeal-to-Abolish-War1.pdf>). Then, ask yourself: Do you think PCMNY should endorse the Appeal and then publicize it in our diocesan newspapers and in other statements? Would you like PCMNY to invite Hauerwas to speak?

If the Appeal doesn't lead you to such questions, how about this one: Can you—or we—do better in expressing and broadening the appeal of our commitment and witness to nonviolence?

**Jim Kelly** is a member of Pax Christi Downtown Brooklyn and the Education Committee.

*Give Peace a Chance with Pax Christi Metro New York's Annual*

**Peacemakers' Raffle  
GRAND PRIZE**

*Women's Wellness Weekend for Two at Cape May Point, NJ  
September 5-7, 2014*

Description: Come and nourish your inner spirit from September 5-7, 2014 at St. Mary By-the-Sea Retreat House in Cape May Point, NJ—a sponsored work of the Sisters of Saint Joseph! This women's weekend offers workshops and experiential opportunities that will nurture you physically, emotionally and spiritually at our oceanfront property. This property offers the rustic charm and simplicity of a century old building as well as spectacular views of the Atlantic Ocean from rocking chairs that line a wrap around 2nd floor porch. The weekend includes all meals, beach tags and breathtaking vistas.

Visitors to Saint Mary By-the-Sea can also enjoy a variety of local attractions. One can climb the historic Cape May lighthouse, explore the nature trails of the State Park, stroll down the streets of Victorian Cape May, walk the pristine beaches, contemplate the beauty of swans at Lily Lake, and enjoy the most awesome sunsets you can ev-



\$\$Value: \$790.00

Sunsets: At least \$1,000,000.00

View from the Porch: Priceless

*Compliments of the Sisters of Saint Joseph of Chestnut Hill*

**For raffle chances, contact the PCMNY office.**

Wonder what's going on at  
Pax Christi Metro  
between Kerux issues?

Don't forget to check out  
**KERUX LIVE!**  
at the PCMNY website  
[www.nypaxchristi.org](http://www.nypaxchristi.org)

for  
News  
Activities  
And more...

**A Gift of Peace** has been given in honor of:

Joseph A. Addamo	Sr. Mary Browne
Thomas Corwin	Leo Egan
Luis Francisco Graciano	Madeline Labriola



Frances Lapidus  
Amy Lovberg  
Eileen Ott  
Ellen Porcelli  
Nicholas Ramos  
Daniel Rispoli  
Amelia Bonilla Uhl  
and the mother of Lisa Attias.

**Please remember them in prayer.**

## Announcements:

**Memorial for Sr. Mary Nerney:** Pax Christi Metro New York is honored to host a special memorial service for Sr. Mary Nerney, CND, our beloved former Board President who passed away last November. The service will be at 20 Washington Square North on Saturday, April 26<sup>th</sup>, at 11 AM. Space is limited, so please call ahead if you plan to come (212-420-0250), and help us honor this very special woman.

**Peacemaker Reception 2014:** On Sunday, June 1<sup>st</sup>, we will host our Peacemaker Award Reception honoring Sandy Hook Promise for their work against gun violence, the Carmelite Commission for Justice, Peace, and the Integrity of Creation for its ministries to people in need and for social change, and Sr. Jean Fallon, MM, for her work to abolish nuclear weapons and to provide Palestinian rights. We will once again be able to enjoy the beautiful music of Jeff Smith (our gifted Good Friday flutist) and friends Frank Lalley, Richard Slizeski, and Dorothy Valla. We will feast on hot and cold hors d'oeuvres, cookies, wine and soft drinks. And we will "give peace a chance" with a variety of raffles and prizes., including the Grand Prize described on page 8. The Reception will take place from 3 to 6 PM in Casserly Hall, St. Joseph's Greenwich Village Church. Reserve your space now by getting in touch with the PCMNY office.

**Hiroshima/Nagasaki Memorial:** This year's Memorial will feature the film, "The Ultimate Wish: Ending the Nuclear Age," with a discussion led by co-producer, Dr. Kathleen Sullivan. It will take place on Sunday, August 3<sup>rd</sup>, starting at 2:30 PM in Casserly Hall, St. Joseph's Greenwich Village Church. A silent procession and public vigil will follow, ending at 4:30 PM.

**Summer Picnic:** Come to Central Park for a potluck picnic on Saturday, August 16<sup>th</sup>, starting at 1:00 PM. We'll meet behind the Metropolitan Museum of Art. Enter the park on the north side (Fifth Avenue and 84<sup>th</sup> Street). It's always lots of relaxed fun, good food, and great community.

**UN International Peace Day:** On Sunday, September 21<sup>st</sup>, join John Kim, UN Representative for Fellowship of Reconciliation and Korean War veteran, speak about The National Campaign to End the

Korean War (which has never been ended) and Korea Peace Days 2014. This informative presentation will take place in Casserly Hall, St. Joseph's Greenwich Village Church between 2:30 and 4:30 PM.

**Fall Assembly:** All we can tell you so far is that our Fall Assembly will be on Saturday, November 8th, at the Convent of Mary the Queen in Yonkers. More good news to come...

**Annual Appeal:** If you haven't already done so, please reflect on the many reasons you value PCMNY and respond as generously as possible to the 2013-2014 Annual Appeal which you should have received in the mail last Fall. 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](http://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 or a birthday, 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

## Upcoming Events

- Apr. 26<sup>th</sup>: Memorial for Sr. Mary Nerney, 20 Washington Square North, 11:00 AM  
May 1<sup>st</sup>: Board Meeting, St. Joseph's Parish House, 6:30 PM  
June 1<sup>st</sup>: Peacemaker Reception, St. Joseph's Greenwich Village Casserly Hall, 3:00 PM  
July 1<sup>st</sup> –  
Aug. 9<sup>th</sup>: 40-Day Fast for Christian Nonviolence  
Aug. 1<sup>st</sup>: *Kerux* Deadline  
Aug. 3<sup>rd</sup>: Hiroshima/Nagasaki Memorial, St. Joseph's Greenwich Village Casserly Hall, 2:30 PM  
Aug. 16<sup>th</sup>: Picnic, Central Park, 1:00 PM  
Sept. 4<sup>th</sup>: Board Meeting, St. Joseph's Parish House, 6:30 PM  
Sept. 21<sup>st</sup>: UN International Peace Day Event, St. Joseph's Greenwich Village Casserly Hall, 2:30 PM  
Sept. 25<sup>th</sup>: Fall Assembly Mailing, PCMNY office  
Nov. 8<sup>th</sup>: Fall Assembly, Convent of Mary the Queen, Yonkers, 10:00 AM - 4:00 PM

Contact the office for updated information on all events:  
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