More lives are destroyed by violence than by earthquakes, hurricanes, floods and fires combined.

Our American culture is so saturated in violent language and attitudes, that it is no wonder it spills over into violent behaviors. Language, a major tool of communication, is fraught with military and violent language (killer smile, pick your battles, bite the bullet, shoot from the hip, armed with the facts, moving target, loose cannon etc.) that these phrases, used in everyday speech, are now the norm. Just listen to the language of sports when one team wins over another (crushed, annihilated, smothered, smashed, slaughtered, etc.) to get a sense of the pervasive violence in our everyday speech patterns.

The violent attitudes of intolerance, revenge, the silent treatment, harassment, bigotry, discrimination, and anger very quickly escalate into violent behaviors of bullying, road rage, out-of-control screaming, fighting, high risk behaviors, and even killing itself as demonstrated in movies, TV shows, songs, video games, in families, neighborhoods and in headline news of local newspapers.

In the midst of all of this chaos Pax Christi USA proclaims a ‘spirituality of nonviolence and peacemaking.’ The relevancy of our commitment is clearly counter-cultural and so needed in today’s society.

We believe in a Jesus who unambiguously said “peace is my gift to you.” The challenge of that gift stands before us today and is the theme of this Peace Current. We cannot speak words of peace and live lives of nonviolence and reconciliation if the only language we know and understand is the language of violence. Let us examine what is close to home, how we speak to one another and consequently how we relate to both the friend and the stranger alike … perhaps it is time to do some homework.

Sr. Patricia Chappell, SNDdeN
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Book Review: “The Many Sides of Peace”
Momentum Event update
By Pat Ferrone, Pax Christi MA coordinator

I have a long-standing habit of underlining, or in other ways noting, challenging or profound thoughts expressed in some of the books I read. This initiates a kind of ‘lection divina’ in which I then reflect on the text and allow it to enhance or alter previously held ideas. Happily, Brayton Shanley’s new book, *The Many Sides of Peace: Christian Nonviolence, the Contemplative Life, and Sustainable Living*, qualified for just such appraisal. Many underlined, notated, and starred passages can be found in my copy, elucidating points that hadn’t occurred to me in my years of soul-searching and peacemaking.

Though my bias of friendship with the author should be noted, I insist that this beautifully rendered apologetic for an all-embracing and whole-hearted approach to living Gospel nonviolence is a ‘must-read.’ Beginning with the first page, one enters into the company of a veritable ‘cloud of witnesses’ who have resonated with the compelling call of Jesus’s radical invitation to “Come follow me...” From the gospels and the prophets arise the words of admonishment and the call to forgiveness and metanoia; from seekers of truth of long-ago history to the present day, we hear voices that ring with authority and insight, reminding us that if we truly desire peace on earth, only the means of boundless, nonviolent love will seed this hope and ultimately bring about transformation.

In his writing, Shanley never shies away from the observation that these are, indeed, dire times. He in no way avoids the deviltry of individual causality, nor the accretions of dominant power built into the very structure of society which contribute to the bereaved moaning of so many in the global community. He identifies the dead-end approaches we employ to deal with individual enmity and global issues of violence when fear is operative and the means of loving action based on imagination and creativity are abandoned. It is then that we are more likely to acquiesce to the idea that a little violence here, a bit more there, will remedy the evil perpetrated by the treacherous ‘other,’ the intransigent dictator, the greed of corporate machinations or governmental secrecy and the plague of war.

Shanley’s years of immersion in scripture, self-reflection, analysis, and plain hard work, lead him to suggest that this ‘Way’ blossoms as we align ourselves with the needs of our suffering brothers and sisters, and by fidelity to the holistic means of prayer, study, physical work, protest, and the nurturing of the nonviolent community - always in celebration of the essential goodness of our God-given lives, and of all creation. With clarity, he details the grounded life of nonviolence lived with his wife Suzanne, co-creator with him of the rural, “green” Agape community in western Massachusetts. Guided by the Spirit of the Divine Feminine and with the energizing company of other truth-seekers and supporters, Shanley presents convincing evidence that a sustained commitment to seeking God’s will is possible and yields much fruit.

There’s trust on these pages that, slowly by slowly, one will be blessed with the grace and strength to witness to the perfidy and pain of our suffering world and to participate in its healing. I would suggest that you seek out a copy of the book, published by RESOURCE Publications (Wipf and Stock Publishers), and ponder its thesis. Better yet, read and discuss it in the company of others committed to peacemaking, as the Pax Christi Massachusetts board began doing this September.

MOMENTUM EVENT UPDATE! Due to the number of competing activities scheduled this past October in the D.C.-area, Pax Christi USA decided to postpone its scheduled October 25th Momentum Event until June 2014. Check the website for the latest details as June 2014 approaches.

Peace Current
On the 50th Anniversary of Pacem in Terris

Pax Christi International Co- Presidents Marie Dennis and Bishop Kevin Dowling delivered the following message at the Pacem in Terris 50th anniversary conference in Rome in October. (The message below is edited for space. To see the message in its entirety, visit the Pax Christi USA website.)

We bring you warm greetings from Pax Christi members working for peace & reconciliation on five continents & in 60 countries...

We are honoured to be part of this important celebration on the fiftieth anniversary of Pacem in Terris. When he was Nuncio in Paris in the early 1950s, Archbishop Angelo Roncalli, later Pope John XXIII, expressed a deep appreciation for our movement – for Pax Christi – which was founded as a Catholic movement for reconciliation at the end of the Second World War.

In many ways, Pacem in Terris is the Magna Carta of Pax Christi and we strongly affirm its relevance today. Although the bipolar geopolitical context in 1963 was profoundly different from our context in these early decades of the 21st century, Pacem in Terris clearly described the kind of political, social, economic and cultural conditions that could yet generate peace on earth.

Pacem in Terris was also an optimistic document, stating that “soon no nation will rule over another and none will be subject to an alien power” (para 42). Perhaps that kind of optimism points to the inherent optimism of our Christian tradition – we are Resurrection people, believing that peace on earth is possible – but it was particularly remarkable given that Pope John XXIII had not seen the nonviolent revolutions that would eventually bring down the Berlin Wall and reshape the global political reality.

Unfortunately, Pax Christi and others working for peace, social justice and respect for the integrity of creation see now that the optimism of Pacem in Terris was somewhat premature...

Our local communities are flooded with small arms. Nations continue to produce, store and sell immensely destructive weapons. The recent use of chemical weapons in Syria was horrific evidence of that fact. Nuclear weapons are also an ongoing threat. Although the new START treaty and other agreements have reduced the overall number of nuclear weapons, more countries possess them than did in 1963, not all have ratified the Nuclear Non-Proliferation Treaty and deterrence has become a permanent state of affairs, rather than a strictly conditioned step toward nuclear zero. Furthermore, the possibility of nuclear terrorism is very real, and we are entering into an era of new lethal technologies, including armed drones that are shifting the very concept of battlefield boundaries and undermining international law.

For too many people and nations, a major component of the fabric of life is war – preparing for war, struggling to survive in the context of war, and dealing with its consequences. The human and environmental cost of this is enormous: millions of refugees roam the earth. Despite treaties outlawing antipersonnel landmines and cluster bombs, a sea of these weapons still makes many communities uninhabitable. The psychological trauma resulting from war is destroying families and communities. The environmental impact of war is tremendous. And the economic cost is a huge burden on the backs of the poor.

Clearly, on this anniversary of Pacem in Terris, there is a great challenge of peace yet confronting the human community.

In the past 50 years, Catholic thinking about war and peace has evolved in significant ways, increasingly emphasizing nonviolence. We believe that the recent, powerful statements and global witness of Pope Francis are urging us to build on this movement, to develop and articulate an ethic and a theology of nonviolence and sustainable peace...

To embrace nonviolence as a global ethic will require a very long term commitment, a rebuilding of the foundation on which international relationships are built. Rather than defining security in terms of higher walls and stronger fighting forces – rather than orchestrating fear – we will have to develop the concept of security in terms of community, access to food, water, decent jobs, education, health care, re-creation ... for all people everywhere, as Pope John XXIII so eloquently did in Pacem in Terris.

We will have to embrace this concept of human security – or better yet, human and earth security – rather than national security; invest our resources in and learn to use tools to transform or resolve conflict; support peace education; commit ourselves to inter-religious and cross-cultural cooperation; find ways to take the profit out of war and production for war; and forego the use of military action to defend economic interests or access natural resources...

We also believe it is time for Catholic moral theologians and people of faith to stop referring to the ethical criteria designed to limit war as the “just war theory.” The expression itself, “just war theory”, seems to suggest that war can be readily justified, rather than that war is virtually indefensible in our times.

Pax Christi envisions a Catholic Church universally committed to sustainable and just peace and promoting nonviolence in a world where destructive violence perpetuates poverty and threatens ecological sustainability. May we have the courage and prophetic imagination necessary to make that possibility real.

As Pax Christi, the international Catholic peace movement, we are very grateful for the work of the Pontifical Council for Justice and Peace. We look forward to continuing a practical conversation with the Holy See and with all of you about nonviolence and sustainable peace. And as a global movement for peace we will hold in prayer the intentions of the Holy Father, whose commitment to impoverished people and to peace fill us with hope and renewed courage.
“Each morning, Lord, you fill us with your kindness.” That antiphon has been a favorite of mine for years. Every time it rolls around in morning prayer I savor it again, as prayer and as promise. Sometimes it seems to go with a day’s events – sometimes not.

Now, when it’s hot and muggy and everything always feels sticky, my personal kindness level is about as low as it gets. When we have difficult guests in the house — arguments before 9 am about the simplest things — my kindness bottoms out. When people argue about what they’ve already agreed to, put me in the place of their mothers and rebel against simple rules — my patience gets pretty thin. It is so easy to snap at someone and feel perfectly justified. As hospitaller I wield a huge amount of power in this house. I try to be aware of it always so that I don’t misuse it. We do sometimes ask people to leave, but rarely, and never (I hope) for petty reasons. Still the potential is there – and it would basically be my decision.

Along with most Catholic Workers, I love the Last Judgment from Matthew’s Gospel, which reminds me of Christ present in the “least of these”. Also (I imagine) along with most Workers, I feel very inadequate to that Gospel – judged for all the times I turn people away, all the times I don’t stretch for one more. Judged also for my relations with those who do move in. It’s all very well to say that Christ is in each guest, but what happens when Christ repeatedly leaves the sink full of greasy pans, or consistently comes home late? What happens when Christ seems to be deliberately pushing to be asked to leave? My patience definitely does not suffice.

Each morning, Lord, you fill us with your kindness. The dictionary defines “kind” as “sympathetic, gentle, benevolent”. Kindness is a homely side of love. It doesn’t have a noble sound to it, doesn’t call to mind trumpets or angels, and yet – kindness fills a multitude of gaps. I wish I were sympathetic, gentle, and benevolent – most of the time I just manage to be tolerant. True kindness, if I manage it, definitely wells up from an outside Source. I can only try to get out of the way, and hope it doesn’t drain away too soon.

Each morning, Lord, you fill us with your kindness. In the canticle we pray the promise to Ezekiel, “I will give you a new heart…. Place a new spirit within you … taking from your bodies your stony hearts and giving you natural hearts.” Given the stoniness of my own heart, I shouldn’t be surprised at other people’s stony hearts. I’m quite good at recognizing stone hearts in other people. It’s my own that eludes me.

I can see stony hearts especially in public policies and places. A few days ago there was a headline in the local paper trumpeting higher dividends achieved by a local bank – and adding that 300 employees were being laid off. Stone. Last night we had a gathering with the Nuns on the Bus, religious women making a tour across the country to promote comprehensive immigration reform. Alabama has one of the most anti-immigrant laws in the country, passed explicitly to make people afraid so that they would leave our state. Stone. The federal budget contains $10.17 billion in tax breaks and subsidies for the oil-gas-coal industries. To cut federal spending, it is proposed to take $3.86 billion from safety net programs for poor folks – in a country where one in three people lives at or near the poverty line. Stony hearts. And then there’s the use of drones, ongoing warfare, Guantanamo, the prosecution of Bradley Manning and Julian Assange, assassinations abroad – stone, stone hearts!

I’m sure that, just as my own stony heart escapes my notice, those who enact these laws do not see themselves as stony-hearted. Just as I want the rules to be followed, they want the budget to be balanced. Just as I want people to
God of peace, thank you for being gentle, loving, compassionate, and nonviolent! You are so nonviolent that you do not force yourself upon us, but gently call us to your wisdom and way of nonviolence. You give us the freedom to do as we will. Help us to do your will of peace, to choose your way of nonviolence. Help us to live a nonviolent life, to become your holy people of nonviolence, to welcome your reign of peace and nonviolence here on earth.

Help me to be nonviolent to myself. Give me the grace to let go of violence, to love and accept myself, to treat myself nonviolently, to cultivate inner peace, and to dwell in your peace. Send your Holy Spirit of peace upon me that I might live in relationship with you as your beloved child, that I might know your love and healing peace, love you in return and honor you by taking care of myself and being nonviolent to myself for the rest of my life.

Help me to practice loving nonviolence toward everyone I know and meet, that I might love my neighbor as myself, and never hurt anyone ever again. Help me to be nonviolent to all creatures and all creation, that I may spread your peace far and wide to all sentient beings, to your beautiful creation. Give me a heart as wide as the world that I might love everyone around the world, even those targeted as “enemies” by my nation. Open my heart to love every human being as my sister and brother, that I might practice your universal nonviolent love from now on.

Help me to serve your reign of peace by joining the global grassroots movement of nonviolence. Make me an instrument of your peace, that I might do my part to help abolish war, poverty, hunger, racism, sexism, executions, nuclear weapons, systemic injustice and environmental destruction, and welcome your nonviolent reign of peace with justice here on earth. Bless this grassroots movement of nonviolence with your wisdom, your determination, and your persistent action that we might see “justice roll down like waters” and welcome new breakthroughs of justice and peace every day.

As I follow the nonviolent Jesus on the path of peace and love, help me to claim my true identity as your beloved son/daughter, that I might always live in your peace and love, and serve your reign of peace and love, now and forever. Thank you. Amen.


THE VOW OF NONVIOLENCE: Over the years, tens of thousands of people of faith have taken the Vow of Nonviolence. Many Pax Christi local groups choose to take the vow together, publicly, whether at the start of a new year at their local parish or when they gather together to commemorate a significant day in the history of working for peace with justice. For many years now, it has been one way Pax Christi USA members root themselves in the spirituality of nonviolence. The Vow is available for download on the Pax Christi USA website, www.paxchristiusa.org.

RECOGNIZING THE VIOLENCE IN MY OWN HEART, yet trusting in the goodness and mercy of God, I vow for one year to practice the nonviolence of Jesus who taught us in the Sermon on the Mount: “Blessed are the peacemakers, for they shall be called the sons and daughters of God... You have learned how it was said, ‘You must love your neighbor and hate your enemy’; but I say to you, Love your enemies, and pray for those who persecute you. In this way, you will be daughters and sons of your Creator in heaven.”

Before God the Creator and the Sanctifying Spirit, I vow to carry out in my life the love and example of Jesus by striving for peace within myself and seeking to be a peacemaker in my daily life; by accepting suffering rather than inflicting it; by refusing to retaliate in the face of provocation and violence; by persevering in nonviolence of tongue and heart; by living conscientiously and simply so that I do not deprive others of the means to live; by actively resisting evil and working nonviolently to abolish war and the causes of war from my own heart and from the face of the earth.

God, I trust in Your sustaining love and believe that just as You gave me the grace and desire to offer this, so You will also bestow abundant grace to fulfill it.
PC-Hudson Valley leader named GreenFaith Fellow

The GreenFaith Fellowship Program, the world’s only comprehensive education and training program to prepare lay and ordained leaders from diverse religious traditions for environmental leadership, announced that Madeline C. Labriola of Pax Christi Hudson Valley (NY) has been accepted into the Fellowship Class of 2014. Labriola will join 22 classmates from religious traditions including Muslim, Hindu, Evangelical, Roman Catholic, mainline Protestant, and Unitarian Universalist and work in a wide variety of settings, including congregations, universities, environmental and religious NGO’s, denominational organizations, and businesses. “I’m excited about joining the Fellowship community. It is a wonderful opportunity to work with faith leaders from diverse traditions and cultures,” said Labriola. “When we all work together, sharing knowledge and experience, I know we can make a difference. Taking care of God’s creation is a priority in all traditions and I am looking forward to joining this vibrant Fellowship community.”

Pax Christi Houston remembers Hiroshima, Nagasaki

(from Frank Skeith) On Sunday, August 4th, members and friends of Pax Christi-Houston, Dominican Sisters of Houston, Maryknoll Brothers and Priests of Houston, Rothko Chapel, and The Houston Peace and Justice Club walked in procession, some with Death masques, in a “March of the Dead”, as a memorial to those killed in Hiroshima, August 6, 1945, “Feast of the Transfiguration”, and Nagasaki, August 9, 1945. A prayer vigil was held at The Rothko Chapel, concerning the abolition of nuclear weapons; speakers included Fr. Gerry Kelly, MM and Fr. Maurice Restivo, CSB, and children from the Peace Club reading portions of John Hershey’s “Hiroshima.”

Pax Christi USA members to gather at the SOA

Each year, Pax Christi USA members and friends gather on Friday night prior to the annual School of the Americas Vigil and Action in Columbus, GA. Our program this year, “Gun Violence Has No Room in the Spirituality of Peacemaking,” will include prayer, music, inspiring speakers and more. The program is open to the general public and all are invited to attend. The gathering will be Friday evening, Nov. 22, 5:30-7:30pm at the Columbus Convention Center, in Ballroom A. Addressing domestic gun violence in our homes and neighborhoods will be Sr. Patricia Chappell, SNDdeN, Executive Director of Pax Christi USA. Kathy Kelly, co-coordinator of Voices for Creative Non-Violence, will address how the U.S. manufacturing, selling and training in weapons usage puts the U.S. in complicity with terrorism and torture, particularly in Mexico and other Latin American countries.

Pax Christi Illinois marches for immigration reform

(from Tom Cordaro) Thousands of supporters of comprehensive immigration reform, including members of Pax Christi Illinois, rallied and marched through West Chicago on Saturday, July 27, urging Representative Peter Roskam (R-IL 6th) to stop obstructing common sense reform that includes a path to citizenship. The rally included stories of “Dreamers,” children who came with their undocumented parents to this country and now face marginalization and roadblocks to a life of dignity. Other children told of the hardships of having a father or mother torn from their lives because of the enforcement only policies of our government. Pax Christi Illinois members have been following the lead of our immigrant brothers and sisters for many years in the struggle for just and compassionate immigration reform. They have taught us the power of solidarity and they have shown us the power of faith in...
the pursuit of justice. As religious leaders and parish groups sang, prayed and marched in the streets, it was clear that this is what “Church” looks like.

**Pax Christi Michigan coordinator steps down after 29 years**
Pax Christi Michigan recently recognized Joan Tirak, their outgoing coordinator, who has served in that capacity for 29 years. In her thank you speech, Joan mentioned all those who have served with her during her time as coordinator: from state council members who organized peace walks and conferences to the local groups who stood up to “the Powers that Be;” from all who raised children in PC, planting seeds of peace and hope to all who have volunteered with mailings and events, and many more. “I am so humbled because this really is a recognition that so many others deserve as well for helping to keep PCM alive over the years,” Joan said. “This was not an easy decision after 29 years – but I can truly say I gave it all that I could. Now it’s time for a new graced person to help lead Pax Christi Michigan through the next 29 years! My love and gratitude to you all.” Thank you Joan for your life and your witness!

**Pax Christi Oklahoma City holds anti-racism workshop**
(from The Oklahoman) “Becoming an Anti-Racist Community: First Steps’ and the ‘Becoming an Anti-Racist Community Workshop’ were held Oct. 5 and sponsored by Pax Christi Oklahoma City and Joy Mennonite Church. Susan Lee and Chris Houk, both of Oklahoma City, said they are members of Pax Christi Oklahoma City, a Roman Catholic ‘peace with justice’ movement. Lee, 62, said combating racism is an issue that Pax Christi USA has encouraged. The forum and workshop were presented by Cathleen A. Crayton and Alex Mikulich, members of the Pax Christi anti-racism team…”

**Pax Christi at the College of the Holy Cross remembers 9-11**
(from The Crusader) “On Wednesday, Sept. 11, the Holy Cross Community joined Pax Christi in remembering the events of September 11, 2001 and praying for global peace in countries presently torn by conflict and violence, such as Syria, Yemen, and Sudan. Students gathered in Memorial Plaza where they wrote a prayer for peace in their own words and burned it in offering. After this, they were offered a candle to light and place on the edge of the fountain that stands in the center of the Plaza. The mood was somber, as students remembered the seven Holy Cross alumnae who lost their lives on 9/11 as well as their own loved ones. The Holy Cross chapter of Pax Christi will continue to follow the developments in Syria and the Middle East at their weekly meetings on Wednesdays, at 7 pm in Campion House.”

**PC-Metro NY holds Peace Mass for International Peace Day**
(from Rosemarie Pace) About 40 people joined Pax Christi Metro New York at Holy Family Church, the United Nations parish in New York City, to celebrate a Peace Mass together. We were particularly touched to have three Pax Christi people who happened to be in New York from Texas and Ohio participate with us. Fr. Francis Gargiani presided. Sr. Doretta Cornell offered a reflection on the signs of hope for peace that may go unnoticed, but are happening all around us. Following the Mass, we had light refreshments and a stimulating discussion on ways to foster a culture of peace, especially among the young. There were stories of success, hope, and frustration. People shared personal experiences and offered recommendations, including one that a couple of young adults at the Pax Christi USA National Conference in Atlanta made last June: Be positive, building bridges, rather than stoking the fires of conflict with protests. Overall, it was a very good celebration of UN International Peace Day, which I believe we will want to repeat and grow in the future.

*For more news of PCUSA members, local groups & regions, check out On The Line on the PCUSA website.*
keep their agreements, they want people to follow the laws.

Sometimes it’s right to stand by the rules and enforce the agreements. Sometimes it’s not. When we operate out of our stony hearts we’re putting the laws, rules, agreements – and profits – ahead of human beings and the common good. A more political way of saying it is that when we get caught up in corporate power or in empire, our hearts turn to stone. Empire is not intent upon kindness – it intends domination. Corporate power intends profits. Neither is conducive to the survival of kind hearts, or of the common good.

When I pray that we be filled with God’s kindness each morning, I am certainly praying for my own heart, and my own patience, that I can fill my niche here in a humane and human way. I’m asking for more, though – I’m asking for a revolution. My political activity can be directed toward gentling the effects of empire and profit – preventing cuts to SNAP and TANF, supporting a better immigration policy – but I know that what we need is much deeper. We need an actual change in the system, a change that makes kindness, the common good, our focus. We need to dethrone profit and to think instead about human needs. Maybe it’s better for a bank to have a lower stock payoff, and keep 300 people employed – what about that? Maybe our goal should not be to control the world’s oil – perhaps peoples should control their own resources. Maybe we should be more focused on sustainability, not growth.

Personally I’m waiting for the old movement to revive in a new contemporary form. Dr. King was deadly serious when he called for a poor peoples’ campaign in which all poor folk would converge on Washington, D.C. to tie it up until Congress enacted legislation to end poverty; he intended for the peace movement to join in until the war (then in Viet Nam) was ended, and he hoped that peoples all over the world would join in such a transformative movement to create global change. He was deadly serious, and it led to his death. A nonviolent revolution will lead to some deaths – but it will not lead us to the taking of life. Instead, if we can persevere, it will lead to new life, and a life of kindness.

In the morning, Lord, you fill us with your kindness.

Shelley Douglass is a Pax Christi USA Teacher of Peace. She is the hospitaller at Mary’s House Catholic Worker in Birmingham, a member of Holy Family Parish, and active especially against war and the death penalty.

Reflection for the Third Saturday of Advent, Dec. 21
by Kimberly Mazyck, Pax Christi USA National Council member
Song of Solomon 2:8-14 or Zephaniah 3:14-18a • Luke 1:39-45
Rejoice and exult with all your heart! (Zephaniah 3:14b)

Often our greatest challenge is to also boldly proclaim the truth like Mary. In today’s gospel reading, Mary moves through the world knowing that she carries Christ. I believe that often our biggest challenge, as humans, is that we forget that we too carry the divine.

My actions, thoughts, and even my words do not always reflect this sacredness. I am so distracted by many things, but often I am distracted by myself: my anger, my complacency with injustice, and my fear of speaking the truth. It sounds arrogant to speak of ourselves as sacred and divine, but we are creations and expressions of God. We have a choice in how we reflect our creator. Jesus provides us with instructions and reminds us of the two most important ones: to love God and to love each other.

How does my being proclaim the greatness of God?

Daily reflections on the Advent readings with questions for contemplation or discussion. Qty breaks available at 10, 25, and 100 – MEMBER DISCOUNTS AND WHOLESALE DISCOUNTS AVAILABLE AS WELL!

Reflections by Darleen Pryds, PhD, Prof. of Christian Spirituality & History; Msgr. Ray East, Dir. of Archdiocesan Office of Black Catholics; Kim Mazyck, Church Relations Mgr. for Catholic Relief Services; & Alex Mikulich, PhD, Research Fellow at Loyola University. Contact Resource Sales for help with an order, to get a quote, request an electronic sample, or for further details.

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Contact us at sales@paxchristiusa.org or 814-520-6245 or order online at www.paxchristiusa.org.

Peacemaking Quote

“Take time apart to honor, praise, and thank God throughout this Advent season, building a deeper sense of peace and calm, an unshakeable belief that peace, not violence, is God’s plan for all creation.”

- Sr. Patricia Chappell, SNDdeN, from “Unshakeable Belief: Advent 2013” (now available, see ad above)