

Pacem in Terris at 50

Reflecting on the 50th anniversary of
Blessed John XXIII's encyclical, "Pacem in Terris"

by various authors from the Bread for the Journey blog

a Pax Christi USA resource for small group discussion

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Dear friends,

The following reflections were written by various authors and originally posted as a series for the Bread for the Journey blog on the Pax Christi USA website during 2013, the 50th anniversary year of Blessed John XXIII's encyclical "Pacem in Terris" (Peace on Earth).

Many of you using this resource have been deeply involved in social justice ministry within your parishes. We hope that the material in this small group reflection process may serve to help you deepen that ministry and explore new questions and directions. Pax Christi local groups, in particular local groups associated with parishes, might want to consider using these articles for reflection and study as part of your regular meeting. Regional leaders may want to incorporate the articles into your newsletters, for discussion at a regional event, or for commenting over regional email lists and blogs/websites.

We're interested in hearing your responses. Please consider posting comments on the website in the comments area after each section of the article. You can find the original articles by putting "Pacem in Terris" in the search box on the homepage.

In peace.

*Johnny Zokovitch
Director of Communications, Pax Christi USA*

Small groups reflecting on these readings together may want to use the following prayer prior to or at the end of each meeting. It is adapted from Pax Christi USA's resource "Praying Pacem in Terris" by Sr. Anne-Louise Nadeau, SNDdeN, Director of Programs for Pax Christi USA.

Prayer for Peace in our Time

Holy One, as members of Pax Christi USA, we pray... Banish from our hearts whatever might endanger peace and transform us into witnesses of truth, justice and love.

Enlighten leaders of nations so that they may, in addition to caring for the welfare of their citizens, also defend and guarantee the great gift of peace. May they overcome barriers that divide, cherish the bonds of mutual love, understand others and pardon those who have done them wrong.

May all people of the earth come together as brothers and sisters, and may the most longed-for peace blossom forth and reign always among us.

Let us pray for all the different ways we need peace in our time. (Allow a few minutes for participants to pray for peace, whether in the world, close to home, or in our own lives.)

For peace in our time, we pray... Amen.

Session One: On the 50th Anniversary of “Pacem in Terris”

By Pope Francis

The following address was delivered by Pope Francis in October 2013 at a three-day conference hosted by the Pontifical Council for Justice and Peace on the 50th anniversary of Pope John XXIII’s landmark encyclical ‘Pacem in Terris’.

I share with you today the commemoration of the historic encyclical *Pacem in Terris*, promulgated by Blessed John XXIII on April 11, 1963. Providence has willed that this meeting take place in fact shortly after the announcement of his canonization. I greet everyone, in particular Cardinal Turkson, thanking him for the words he addressed to me also in your name.

The oldest among us remember well the time of the encyclical *Pacem in Terris*. It was the height of the so-called “Cold War.” At the end of 1962, humanity was on the brink of a global atomic conflict, and the Pope raised a dramatic and heartbroken appeal for peace, addressing in this way all those who had the responsibility of power. He said: “With their hand on their conscience, let them hear the anguished cry that from all points of the earth, from innocent children to the elderly, from persons to communities, rises to heaven: peace, peace!” (*Radio message*, October 25, 1962). It was a cry to men, but it was also a prayer addressed to Heaven. The dialogue that began laboriously then between the great opposing blocs led, during the Pontificate of another Blessed — John Paul II — to the surmounting of that phase and to the opening of spaces of freedom and dialogue. The seeds of peace sowed by Blessed John XXIII bore fruits. Yet, despite the fact that walls and barriers have fallen, the world continues to have need of peace and the appeal of *Pacem in Terris* remains intensely timely.

But what is the foundation for building peace? *Pacem in Terris* reminds everyone what it is: it consists in the divine origin of man, of society and of authority itself, which commits individuals, families, different social groups and states to live relations of justice and solidarity. Hence, it is the task of all men to build peace, following the example of Jesus Christ, through these two paths: to promote and practice justice, with truth and love; to contribute, each one according to his/her possibilities, to integral human development, in keeping with the logic of solidarity.

Looking at our present-day reality, I wonder if we have understood this lesson of *Pacem in Terris*. I wonder if the words justice and solidarity are only in our dictionary or if we all work to make them a reality. Blessed John XXIII’s encyclical reminds us clearly that there cannot be true peace and harmony if we do not work for a more just and solidaristic society, if we do not overcome egoisms, individualisms, group interests, and this at all levels.

Let’s move somewhat ahead. What are the consequences of recalling the divine origin of man, of society and of authority itself? *Pacem in Terris* focuses on a basic consequence: the value of the person, the dignity of every human being, to be promoted, respected and protected always. And it is not only the principal civil and political rights that must be guaranteed, affirms Blessed John XXIII, but each one must also be offered the possibility of accessing effectively the essential means of subsistence – food, water, house, health care, education and the possibility of forming and supporting a family. These are the

objectives that have absolute priority in national and international action and are a measure of goodness. On them depends a lasting peace for all. And it is also important that room be given to that rich gamut of associations and intermediate bodies that, in the logic of subsidiarity and in the spirit of solidarity, pursue such objectives. The encyclical certainly affirms objectives and elements which have now been acquired by our way of thinking, but we must ask ourselves: am I really in this reality? After fifty years, do they find confirmation in the development of our societies?

Pacem in Terris did not intend to state that it is the task of the Church to give concrete pointers on subjects that, in their complexity, must be left to free discussion. On political, economic and social matters it is not for dogma to indicate the practical solutions, but rather for dialogue, listening, patience, respect for the other, sincerity and also willingness to rethink one's own opinion. Fundamentally, John XXIII's appeal for peace in 1962 sought to orient the international debate in keeping with these virtues.

The fundamental principles of *Pacem in Terris* can guide fruitfully the study and discussion on the "*res novae*" that concern your congress: the educational emergency, the influence of the mass media on consciences, access to the resources of the earth, the good and evil use of the results of biological research, the arms race and the national and international security measures. The global economic crisis, which is a grave symptom of the lack of respect for man and for the truth with which decisions are taken on the part of Governments and citizens, say it clearly. *Pacem in Terris* traces a line that goes from the peace to be built in the heart of men to a rethinking of our model of development and action at all levels, so that our world is a world of peace. I wonder if we are ready to accept the invitation.

Speaking of peace, speaking of the inhuman global economic crisis, which is a grave symptom of the lack of respect for man, I cannot but remember with great sorrow the numerous victims of the umpteenth tragic shipwreck which occurred today offshore of Lampedusa. The word shame comes to me! It is a disgrace! Let us pray together for those who have lost their lives: men, women, children, for the relatives and for all refugees. Let us unite our efforts so that similar tragedies are not repeated! Only the determined collaboration of all can help to prevent them.

Dear friends, may the Lord, with the intercession of Mary, Queen of Peace, help us to receive in ourselves the peace that is gift of the Risen Christ, and to work always with commitment and creativity for the common good. Thank you.

Session Two: “Pacem in Terris” is the Magna Carta of Pax Christi

A statement from Pax Christi International

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, October 2-4.

The aim of this celebration, as explained by Cardinal Peter Turkson, president of the Pontifical Council for Justice and Peace, during a recent press conference, is to “verify the translation [of the encyclical] in practice of its fundamental teachings in the field of human rights, the overall common good, in politics, and the fields in which the peaceful coexistence among peoples and nations is played out”.

Dear Friends,

We bring you warm greetings from Pax Christi members working for peace and reconciliation on five continents and in 60 countries. Like you, we have been deeply inspired in recent weeks by the Holy Father’s powerful leadership of the world toward a nonviolent, diplomatic resolution to the crisis in Syria. His clear opposition to the use of military force touched our members deeply, giving them courage to continue their difficult work in situations where violence threatens to overwhelm.

We are honored 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. Many of the “rights and duties” held up by the document as “universal and inviolable” remain in dire need of urgent attention these many years later. And war is hardly a thing of the past.

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. And the Syrian crisis is teaching us that practical, effective nonviolent strategies and instruments must be developed as alternatives to military action if the international community is going to take seriously our responsibility to protect in situations of horrific violence.

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. *Pax Christi* is advocating for the integration of peace building and violence prevention as core elements in the post Millennium Development Goals framework.

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.

Session Three: Peace in “*Pacem in Terris*” and at Vatican II

By Joseph Fahey, Pax Christi USA Ambassador of Peace

Although Blessed Pope John XXIII wrote *Pacem in Terris* as an urgent response to the Cuban Missile Crisis of 1962, in fact his vision for peace began when he served in the Italian Army in WWI. WWII also had a great impact on Pope John and he began to formulate what would become a Magna Carta for peace as early as 1948. Pope John’s formula for peace began a revolution in Catholic thought because he based peace on the rights of persons rather than on state power. This led to the formula repeated so much in the past 50 years, that “peace is founded on the works of justice.”

In *Pacem in Terris* Pope John observed three “signs of the times” that bode well for the future of peace:

1. The Rights of Workers: “workers all over the world refuse to be treated as if they were irrational objects without freedom.”
2. The Dignity of Women: “women...demand rights befitting a human person both in domestic and political life.”
3. Independent Nations: “there will soon no longer exist a world divided into nations that rule others and nations that are subject to others.” (40-42)

Pacem in Terris then runs through a remarkable list of rights and duties that individuals, groups, and governments must observe in order to promote the “universal common good.” The focus must especially be on the poor: “civil government (must) give more attention to the less fortunate members of the community, since they are less able to defend their rights and to assert their legitimate claims.” (56)

It was the arms race, however, that received special attention in *Pacem in Terris*: “Justice, then, right reason and consideration for human dignity and life demand that the arms race should cease...that nuclear weapons be banned....and finally that all come to an agreement on a fitting program of disarmament, employing mutual and effective controls.” (112) Indeed, Pope John signaled a return to the nonviolent tradition in Christianity when he stated: “It is contrary to reason to hold that war is now a suitable way to restore rights which have been violated.” (127)

The major breakthrough in *Pacem in Terris* was Pope John’s clarion call for a governed world specifically designated as a global “public authority.” We read: “Today the universal common good poses problems of worldwide dimensions, which cannot be adequately tackled or solved except by the efforts of public authority endowed with a wideness of powers, structure and means of the same proportions: that is, of public authority which is in a position to operate in an effective manner on a worldwide basis.” (137)

Pacem in Terris was greeted by worldwide acclaim and was especially welcomed by the Soviet Union. One of the direct results of *Pacem in Terris* was the foundation of the B.A. in Peace Studies at Manhattan College, the first Catholic College in the nation to offer this degree.

Not a result, but rather a partner to *Pacem in Terris* was Vatican II, another gift of Pope John to the Church and the world. And, proudly, Pax Christi was right there as a positive force contributing to the work of the Council.

During my ten years of service with Pax Christi International (1974-1984) I learned of those contributions, ranging from participation of the laity in the mission of the Church to specific themes relating to war and peace. I often enjoyed conversations with Holland's Cardinal Alfrink and theologians and lay people from all over Europe who lobbied for a condemnation of total war and the right of conscientious objection.

In 1965 Dorothy Day and PCUSA founder Eileen Egan joined other women from around the world in Rome in a fast that sought recognition of the right to conscientious objection, the ban of total war, and support for positive methods of peacemaking. This witness influenced many bishops. In *Gaudium et Spes* ("The Church in the Modern World") the Council fathers stated: "All these considerations compel us to undertake an evaluation of war with an entirely new attitude."

Concerning conscientious objection, *Gaudium et Spes* ("The Church in the Modern World") stated: "We cannot fail to praise those who renounce the use of violence in the vindication of their rights and who resort to methods of defense which are otherwise available to weaker parties too..." (78) and "it seems right that laws make humane provisions for those who for reasons of conscience refuse to bear arms... (79)

This was an explicit endorsement of nonviolent direct action and the primacy of conscience. The only "anathema" issued at Vatican II was the condemnation of weapons and policies of mass destruction: "Any act of war aimed indiscriminately at the destruction of entire cities or of extensive areas along with their population is a crime against God and man himself. It merits unequivocal and unhesitating condemnation." (80) The Council also condemned the arms race: "Therefore, it must be said again: The arms race is an utterly treacherous trap for humanity, and one which injures the poor to an intolerable degree." (81)

Finally, the Council called for the "time when all war can be completely outlawed by international consent" through a "universal public authority" with sufficient power to stand for justice for all humankind. (82) Clearly, Vatican II signaled the change from a Church that accepted and even supported war to a Church that called for peacemaking through nonviolence and international law.

In 1983, Pax Christi USA played a significant role in the publication of the US Catholic Bishops' pastoral letter *The Challenge of Peace*. Clearly, Pope John's *Pacem in Terris* and Vatican II have set the Church on a course that will banish forever the notion that a follower of Christ could support war.

Dr. Joseph Fahey is Professor of Religious Studies at Manhattan College and a Pax Christi USA Ambassador of Peace.

Session Four: “Pacem in Terris” – Its importance in current times

By David Atwood, Pax Christi Texas

The following talk was given at the Catholic Library Association Conference in Houston, Texas, on April 4, 2013. It has been shortened and adapted for this resource.

When talking about a vision for peace, I am always drawn to the words of Isaiah in the Old Testament: *“Once more there will be poured on us the spirit from above; then shall the wilderness be fertile land and fertile land become forest. In the wilderness justice will come to live and integrity in the fertile land; integrity will bring peace, justice give lasting security. My people will live in a peaceful home, in safe houses, in quiet dwellings.”* (Isaiah 32: 15-18)

I think that all people would like to live in peaceful homes, in safe houses and in quiet dwellings, but we have clearly not achieved that objective. We need the Spirit of God to be poured upon us from above because we have not been able to achieve peace on our own.

Pacem in Terris provides many insights into achieving this peace that we desperately want. First and foremost it states that peace cannot be established unless the order laid down by God is dutifully observed, an order based on truth, justice, charity and freedom. I would venture to guess that most people do not understand what this order is, much less follow it if they do understand it.

Pacem in Terris states that we are all made in the image and likeness of God and God’s laws are written on our hearts. Because of this, each human being has inherent dignity.

Pacem in Terris states that, because of our inherent dignity, all human beings have basic human rights such as the right to life, food, clothing, shelter, health care, education, social services, just wages, and the right to migrate when necessary...

Pacem in Terris teaches that we not only have rights, we also have duties toward our fellow men and women. Just as we have a right to life, we have a corresponding duty to preserve life. Just as we have a right to a dignified life, we have a corresponding duty to promote the welfare of others, what is often called the “common good”.

Our church promotes the common good in public discourse, but a war literally rages in our modern day politics on this issue. Just listen to the political dialogue when the federal budget is being debated today. As Christians, we must ask ourselves, does our faith compel us to help the poor and downtrodden in our society, or are they on their own? Do we see them as our brothers and sisters, and therefore have a sense of responsibility for them, or are they thought of as strangers who have made unwise choices and are on their own to survive in society?

Pacem in Terris teaches that this duty to promote the common good must not only be exercised in our local communities, but also at the state and federal levels. It is unfortunate that significant cuts in health care and education for the poor and middle class have been made in recent years as a result of corrupt practices on Wall Street. For example, two years ago in Texas, the state cut billions of dollars from its

budget for public education and health care. It did this rather than dipping into the billions of dollars in its “rainy day fund” and raising taxes on rich individuals and corporations that could well afford to contribute more to the “common good” of the state.

These budget cuts primarily hurt the poor, and especially our children, which is indeed unfortunate since millions of them are already living in poverty. We must do better for our children, because all the children of this nation are “our” children. No child should have to grow up in poverty, in an abusive and neglectful environment, with inadequate health care and limited opportunities for high quality education and meaningful work. Peace will be elusive until all our children are properly nurtured and treated with dignity and respect.

It is also true that over the past 30 years the divide between rich and the poor in this nation has grown tremendously. There are several reasons for this, such as improvements in technology, the outsourcing of jobs, the demise of unions, wage stagnation, and pure greed. Whatever the reasons, it should be understood that we will not achieve peace in this nation if this trend is not reversed and greater equality is achieved. People who work hard should be paid at least a “living wage”. Not just the minimum wage, but a living wage which will allow families to properly take care and educate their children. This is a basic human right.

Pacem in Terris also points out that governments have a responsibility to promote the common good of its citizens in terms of building roads, water supply systems, public health and educational programs. These programs are also good for employment at a time when there is a need to put more people to work in our nation. But recently there has been resistance to doing so by certain elements of our society. This is not good for anyone in our nation. I believe we have a responsibility to speak up for what is right and just.

At the international level, we will not achieve peace on earth if there are wide disparities in the economic status of people around the globe. These economic disparities must be reduced, and we must be willing to reduce them even if it means sacrifice on those of us who are more fortunate. Where natural resources are scarce, they must be equally shared so that all people benefit. We must see all people as part of the human family. We need to develop a global vision.

That is why the work of the United Nations is very important. In the year 2000, world leaders came together at the United Nations to commit their countries to a new global partnership to reduce extreme poverty throughout the world. Among other things, they adopted the Millennium Development Goals to eradicate extreme poverty and hunger, achieve universal primary education and combat devastating diseases. It is important for us to be knowledgeable and supportive of these goals.

When it comes to achieving peace in the world, we must, in addition to reducing economic disparities and ensuring that all people are treated with dignity, strongly oppose war and the preparations for war.

Pacem in Terris states that the arms race must end and that nuclear weapons must be banned (#112). The Nuclear Non-Proliferation Treaty, of which the U.S. is a signatory, requires that all nations

that have nuclear weapons progressively eliminate them. This is an international requirement which is important if we expect other nations to not develop such weapons.

It is also very important that we make stronger efforts to build mutual trust among the nations of the world and to achieve peace through negotiations. Pacem in Terris states that *“by meeting and negotiating, men may come to discover better the bonds that unite them together, deriving from the human nature which they have in common; and that they also come to discover that one of the most profound requirements of their common nature is this: that between them and their respective peoples, it is not fear which should reign, but love, a love which tends to express itself in a collaboration that is loyal, manifold in form and productive of many benefits.”* (#129).

War should never be an acceptable solution to international disputes. As Pope John Paul II said, *“War is not always inevitable, it is always a defeat for humanity”* (address to the Diplomatic Corps accredited to the Holy See, January 13, 2003).

I think that solid arguments can be made that most of the wars fought by the United States in the last 50-60 years were unjust and unnecessary. If we understand that the majority of victims in modern day warfare are innocent civilians, including children, I don't know how we can ever justify war.

Of course, a challenge to peace in our own nation is our huge military-industrial complex where billions and billions of tax dollars are spent each year. I think that a significant portion of those dollars should go to programs of social uplift – improving our educational programs, healthcare for the poor and middle class, and improvements in infrastructure. This is difficult to achieve, however, in a nation which is, quite frankly, as militaristic as ours.

So is there any hope for Pacem in Terris? It has been 50 years since this document was published. We have been involved in three major wars during this time and violence is rampant on the streets of our cities. How do we turn the corner on this violence?

I have six recommendations.

First of all, we need to really understand God's plan to achieve peace as outlined in Pacem in Terris. Very few people, in fact very few Catholics, understand it. It must be taught more consistently in the Church. We must hear about it from the pulpits.

Second, let us grasp more fully that we are all made in the image and likeness of God, that we all brothers and sisters and children of God. I think to a great extent this can only be achieved through prayer supplemented by experience. Let us make prayer a bigger part of our daily life, and let us make a bigger effort to reach out to people who are different from us – people of different religions, races, ethnicities and economic status. Even people in prison. Only then we can understand the inherent dignity of all people and the gifts of other peoples and cultures. Only then can we build the trust that is needed to dispel fear and create a new world free of racism, prejudice and bigotry.

Third, let us give greater emphasis to human rights in our society and throughout the world. We hear very little about human rights these days. Very few people are aware of the Universal Declaration of

Human Rights or the other conventions and treaties published by the United Nations. Some people are actually quite critical of those who work for human rights, just as they are critical of those who work for peace and justice. This is wrong. Human rights need to be promoted more strongly in our schools, our churches and our government.

Fourth, let us strengthen our resolve to promote the common good of all people in our society and throughout the world, particularly our children. We must strongly resist those voices that say that government has no role in working for the common good, that everyone is on their own.

Fifth, let us resist the warmongers in our society and the huge military-industrial complex they espouse and use our valuable resources for social uplift. Let us remember the words of the prophet Isaiah who said, *“They shall beat their swords into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.”* (Isaiah 2:4).

Finally, let us commit to using the vast resources of this country to help people in other nations that are less fortunate than ourselves. The concept of the “common good” applies to all people throughout the world. Let us support the work of the United Nations in its effort to create a more just and peaceful world.

Let us follow the example of Jesus and St. Francis and dedicate ourselves to peace. *“Lord, make us instruments of your peace. Where there is hatred, let us sow love. Where there is injury, pardon. Where there is doubt, faith. Where there is despair, hope. Where there is darkness, light. And where there is sadness, joy.”*

Let us learn how to make peace, not war.

** If you have found this small group resource helpful, we ask that you consider making a donation to Pax Christi USA to allow us to keep producing resources like these and cover the costs associated with doing so. Donations to Pax Christi USA can be made on our website, www.paxchristiusa.org, or by mail at the address on the cover page of this resource. Thank you.*