



JUSTICE, PEACE AND INTEGRITY OF CREATION

WINTER 2020 • ISSUE NO.7 • NEWSLETTER

RELIGIOUS OF THE ASSUMPTION • TERRITORY OF ENGLAND

Editorial

The Christmas story is still with us. The Baptism of Jesus revealed the presence of the Holy Spirit in Christ. We move towards a new world in the light of the resurrection.

‘God has revealed a message about the everlasting value of creation, for the Incarnation marked the re-creation and transformation of all things. Like the Incarnation, the **Eucharist is confirmation of the value of the world.** The intrinsic value of the bread and wine is to be found in the fact that they are deemed worthy to become the body and blood of Christ. The Eucharist, proclaims Doyle, ‘is one moment in a process of transformation’ and is a reminder that one day Christ will return and that there will be a new world when the whole of **creation will be transformed**, and taken up into that transformation will be our every effort to build a better world.

The doctrine of the Primacy (of Christ) is an ‘assertion of the goodness of matter, the value of work and the meaning of human and cosmic history’. From all eternity it had been God’s will to unite creation in Christ who is its crowning point. God has revealed a message about the everlasting value of creation, for the Incarnation marked the re-creation and transformation of all things.’

Laudato Si – May 2020 will be five years since the publication of this ground breaking encyclical of Pope Francis. There will be celebrations and events during the week May 16-24.



‘**St Francis’ vision** of the universe remains relevant today because it is the same underlying belief in the doctrine of creation, then as now, which holds sway. That is to say that all reality originates in a ‘most sovereignly free act of an all-loving God’. Eric Doyle explains: Francis believed the doctrine of creation with his whole heart. It told him that the entire universe - the self and the total environment to which the self belongs (microcosm and macrocosm) - is the product of the highest creative power, the creativity of Transcendent Love. By creation, God brings to being what did not exist, and then in love he lets it be itself. This ‘letting be’ is an essential element in Francis’ attitude towards creation. It is a mark of love, a recognition of the absolute priority of the intrinsic value of creation, because God himself loved creation and saw that it was good.’

From Dr Brenda Abbot: *Franciscan Legacy Conference ‘Franciscan Ethic for Justice to Creation’.*

<http://bit.ly/BAarticle>

<https://www.dur.ac.uk/theology.religion/ccs/franciscanlegacy2019>

Teaching the Future

The day after I got back from a most inspiring two weeks at the Campus de la Transition I received an email. It was from The UK Student Climate Network launching its demand that ecology be at the centre for the curriculum today at all educational levels: young people need to be taught about the urgency, severity and scientific basis of the climate crisis: it asked for government action*. I had managed to return from Paris through London where Extinction Rebellion were carrying out their autumn action, the day I returned they were concentrating on the City of London so there was no problem with transport. It seems consciousness of the climate an environmental emergency that we are all facing, is growing, and action with it. But what to do? and how to do it?

This is what the 'Campus de la Transition' is working on. It has been going only for one year but has gone an extraordinarily long way in that time. There is an explosion of life and energy as young people, young professionals and volunteers with the help of many outside experts, research and teach pathways for the future for our energy needs, industrial production, transport and technologies, in brief, structural transformation. This is what will be needed for a sustainable world, avoiding the worst impacts of climate chaos which is already evident in the Arctic melting, loss of glaciers, Amazon and Siberian fires, droughts and floods and increasingly dangerous weather events. The second summer school is being planned There are workshops on building and energy, bio-regional economies, finance and governance -

Campus
de la Transition

ÉCONOMIE · ÉCOLOGIE · HUMANISME



Groups are already coming to the chateau either to take part in programmes or bringing their own. A multidisciplinary and inter-university approach with recognised experts on ecological and social transition bringing together academics, researchers, and business people are working on this in order to transmit it to new generations and businesses. While I was there Cecile Renouard, who is the founding inspiration of the project, herself inspired by her sabbatical time at Schumacher College in Totnes, Devon, was approached by officials from the French Ministry of education. Could she and her team provide a multidisciplinary curriculum for transition to be used by all institutes of Higher Education in France? The Minister will visit in June.

All this is very 'radical but not marginal', it goes to the root of the problem. But in order to truly have ecological equilibrium the way we live also has to change. The Campus de la Transition works on this with a very simple, low tech way of life. What is more all those who come have an immersion experience, afternoons you can see teams from the groups working alongside community members and volunteers in the kitchen, the permaculture beds, or helping with the animals after lectures in the morning. Food is vegetarian. We begin to realise our interconnectedness with the natural world, develop a gratitude for the simple things, water, air, all that grows. It is all held together by a

small community full of enthusiasm for the project. They welcome volunteers beginning to come in from different parts of the world often for quite short periods, Seattle, Canada, Denmark while I was there, a vibrant meeting place and lots of talk in both French and English. This open community is not only a place to cultivate the head, but also the body and the heart.

And all this happens in the rather dilapidated chateau gifted by the Assumption, Forges an hour or so out of Paris; a lot of work is being done by young professional engineers and volunteers as they give up their time and energy to restore the building. It will take time. Perhaps it is symbolic, a simpler eco-friendly way of life needs to be built, society needs to be rebuilt. This will require research, working together, inclusion, community building and education so as to transmit some hope to future generations. We need this project very much.

Jess, December 2019

*Update, January 2020 :

www.teachthefuture.uk

This is a youth led campaign aiming to reform the English educational system so as to prepare the younger generation for the effects of climate and ecological crisis. They are currently aiming for a parliamentary reception as a step towards a Climate emergency Education Bill. Supporters are asked to write to their MPs and if possible to support financially.

**TEACH
THE
FUTURE**

Synod of the Amazon

The Synod has been a way for the Churches to listen to the peoples of the Amazon region and respond with them to the devastation facing them and their environment. This has gathered pace over the recent years. The Synod was described as a unique

spiritual gathering in which there was 'an abundance of joy, trust and faith'. The Amazon is a paradigm for the earth as our common home drawing from the ancient wisdom of the native peoples. The Synod ended in a 'spirit of discipleship' under the impulse of the Holy Spirit. It is part of a 'good journey' as Pope Francis put it, a journey of listening and seeking, yet 'we still have to walk more in the journey of synodality'. 'Tradition is the safeguarding of the future not the custody of ashes'. The implementation of the synod will be in given to a future Pan Amazonian organisation, arising out of REPAM and CELAM to continue the process.



<https://www.jpica-assumpta.org/Whither-the-Synod-of-the-Amazon>

Teaching the Future continued...

Higher Education in the UK - Letter Published October 29th 2019

Dear vice-chancellors, Universities UK and UK Research and Innovation,

Humanity stands at the brink of a precipice. If we do not urgently address climate breakdown and the ecological crisis, the very future of life on earth is in question. David Attenborough has said “We cannot be radical enough” in tackling the climate crisis, and the people are listening. Universities are the bastions of wisdom and knowledge that are urgently needed to combat the climate crisis. Now is the time to increase our efforts.

THE CRISIS IS AT OUR DOORSTEP

The impacts of climate change are being felt more rapidly than predicted, with Himalayan glaciers melting twice as fast as expected and the Arctic warming to a full 4°C above average. Thawing permafrost soil is releasing unprecedented amounts of methane and carbon dioxide into the atmosphere. 2018 was the world’s fourth hottest year on record. As the United Nations warns that climate crisis-related disasters are happening at a rate of one a week, the risk we face is that impacts may soon run away from us with changes too swift and unpredictable to mitigate.

WE NEED TO ACHIEVE THE IMPOSSIBLE: THE GREAT TRANSITION

When in 1961, President John F. Kennedy committed the US to “go to the Moon” before the decade was out, it was the collective efforts of scientists and engineers that saw this seemingly impossible feat accomplished 50 years ago this year. Today, we face an even greater challenge, and the Intergovernmental Panel on Climate Change’s 2018 report makes clear that the 10-year window available to us is non-negotiable. The work starts now to transform our world into a sustainable, safe and fair place for our children to thrive – the Great Transition. We owe our students, and the world, nothing less than full engagement.

WE MUST ACT INDEPENDENTLY AND SWIFTLY

The Committee on Climate Change recently said that ministers were failing to cut emissions fast enough, and failing to adapt to rising temperatures. The Grantham Research Institute



just published a report which found that half of all major companies do not factor the climate crisis into decision-making. The Environmental Association for Universities and Colleges recently announced that 7,000-plus universities and colleges globally have declared a climate emergency. More will join and a global network, working together, could make an enormous difference.

SUPPORT FELLOWSHIPS, PLACEMENTS AND VOLUNTEERING FOR MITIGATION, ADAPTATION AND ECOLOGICAL RESTORATION

We ask you to support scientists, academics and students to help address the climate emergency through a series of new programmes, fellowships, sabbaticals and voluntary placements to help the critical efforts needed to save all life on our planet. These will be hosted by a large partnership between universities, companies and NGOs working to act on climate emergency solutions.

We need to be leaders. We need to transform our universities into action-oriented institutions. Please help us make this possible.

Over 1,000 signatories including Rowan Williams.

Unfortunately in the recently published University League Table from People and Planet response to the climate emergency, St Mary’s Twickenham came 140th out of 154 universities.

Better news from *People and Planet*: half of UK universities have now committed to divest from fossil fuels.

In an Age of Climate Disruption



Here are some points taken from a recent Town Hall conversation with Naomi Klein, in Seattle, on the publication of her new book **'On Fire; the Burning Case for the Green New deal.'** They seem important.

There are the fires generated and augmented by climate change, in Australia, the Amazon, in the Arctic circle, Indonesia and elsewhere. We know we only have a short time to make an unprecedented **transition** radically changing our transport systems, energy sources, agriculture and construction etc. People are already suffering, losing their homes, everything. So far **climate refugees** are only a little protected by international law and often climate change is linked with civil unrest and war, further destabilising lives and livelihoods.

Then there are the fires of lit by **political arsonists** abroad such as Trump, Bolsenaro and others, rolling back environmental protections, encouraging the extractive industries and fossil fuel exploration, this is linked with attacks of press and those who claim there is such a thing as objective truth. This magnifies the crisis, it is a global phenomenon. And the carbon count is still rising...

But there is **another fire** raging, of concern, of care, of a love for life and all that lives. This is the fire of burgeoning **civil movements** for action on the climate emergency, for inclusion, equality and indigenous rights, huge mobilisations of young people and non violent resistance.

We ask **'what can we do?'** other than our personal efforts, consumer choices, waste management etc. An obvious answer is to become part of one of these movements. But in a wider perspective collectively, we need to work towards working at local and sectoral change, imaginative re-creation, say, of the postal service; Naomi gave that as an example where in one locality postal workers threatened with continuing cuts, reinvented the service adding looking out for old people, vegetable boxes and other such initiatives. We need many more low carbon jobs, teaching, caring, nursing, these can be encouraged by unionisation and higher pay. Artistic endeavours too, are low carbon and to be encouraged. We need to cut the military system, and delegitimise the fossil fuel companies. Governments need to have the courage to govern. As Greta Thunberg said **'it is fairy tale to talk of endless**

growth and limitless disposable consumption'. Let us imagine alternatives.

We are entering an age of **climate disruption**. The challenge of climate and environmental disruption is huge. But beyond that there is another question looming. It is linked to climate chaos and the consequent displacement of peoples, 'how do we hold on to our humanity?' How will we share the inhabitable parts of the planet? And the underlying question, **'does every human being have value?'** It is so important that faith and spiritual leaders speak a resounding 'yes' loud and clear. Pope Francis is already doing this. We will need to speak out against the fortress mentality, against guards, walls and prisons, against 'the hostile environment'. Practically speaking this will mean more affordable housing, rent controls as population density increases and we learn to share resources.

We are not at war with the nature that nurtures us, that we are part of. We have disrupted so much of our world which needs to be healed. The only fire that we need to kindle is the **fire of love** for the wonders of our planet and all its people.

Jess, January 2020

Climate Emergency and Civil Disobedience

On Monday 28th October 2019, the Religious of the Assumption hosted a meeting in Kensington, West London. The subject was the place of civil disobedience in response to the current climate emergency.

The event was widely advertised and well attended by religious and lay men and women, from different religious traditions. The speaker was Olly Hawes, from **EXTINCTION REBELLION** (XR). Pat Gaffney, the former head of Pax Christi U.K. chaired the discussion.

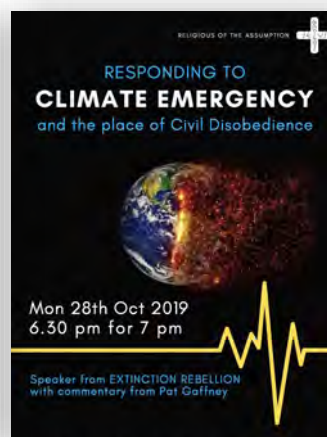
Olly gave an articulate and convincing presentation. He told us how he'd become involved with XR (Extinction Rebellion). As a young man, about to start his own family, he'd been feeling increasingly despondent about the future of the planet. For some time, science has recorded the increase in global warming, which will soon reach a point when it's irreversible. Already climate change has been responsible for the loss of one in four species, and a rise in sea levels that threaten the poorest communities.

Urgent action is needed. Fossil fuels must stay in the ground. We must challenge a system which prioritises economic gain over sustainability. Democratic governments are invested in securing their time in power, at the expense of the good of the Earth. XR aims to bring the message to the attention of those in power, and to those who vote them in.

XR is committed to **non-violence and respectful protest**. The objective of their demonstrations is to cause disruption to normal activities, in a way that cannot be ignored. Since routine behaviours are leading to catastrophe, they must be challenged and questioned - and ultimately changed.

XR consists of many local branches. It is not a hierarchy. The local branches meet regularly to share ideas and plan events. People give what they can, in time and expertise. Olly is someone who spreads the message by giving talks. Other make banners and motivational art work. Some volunteer to act as "arrestables" at the major





demonstrations. These are men and women whose commitments permit them to risk arrest and imprisonment, in the furtherance of the aims of XR.

All contributions are given equal consideration, and the non-hierarchical structure can be seen as a strength and a weakness. The strength lies in the ability to involve a wide range of people, with a variety of skills and talents. The weakness arises from the difficulty in preventing actions which could be counter-productive. Olly gave an example which was familiar to his audience.

Earlier in October, XR had held a two-day demonstration in central London. Despite widespread police presence and much disruption, there had been little media coverage. All that changed with an incident at Canning Town tube station. There XR protesters had glued themselves to the roof of a tube train at the height of the rush hour. This halted the train and prevented workers from continuing their journeys by one of the most non-polluting means possible. Some workers became angry and a fight broke out.

Much negative publicity followed. While many XR members had objected to this proposed action, there was no way to stop members determined to go ahead.

The incident demonstrates the ongoing dilemma of maximum involvement versus effective, if restricted, strategy. Many in XR condemn the Canning Town action, but it resulted in more, if negative, press coverage, than the previous 2 days of more peaceful demonstrations.

Olly had told his audience that individual actions, like recycling, marching, signing petitions, don't

work. These can be, and ultimately are, ignored. Change will come about only with challenge that cannot be ignored - with revolution in the face of extinction!

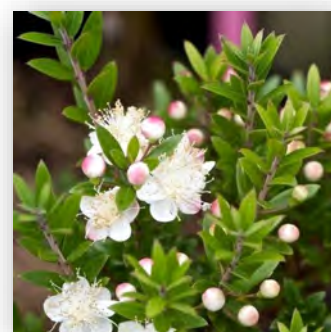
Pat Gaffney was an able and sensitive chair of the discussion which followed. Many present had given years to the struggle on behalf of climate and economic justice. They voiced dissent from what appeared to be a dismissal of their lives and work. Victories were cited and alternative means mentioned.

Olly was eager to assure his audience that he'd meant no disrespect. He was happy to incorporate the points made into future presentations. He acknowledged the work done by many church groups.

Pat Gaffney summed up the dynamic posed by the presentation and the discussion. Do we engage in challenge and opposition or work from within to bring gradual change? Evolution or revolution? What do we do with the time we have left?

Mary Eaton, November 2019.

The talk was made more poignant as Olly was due to become a father in the new year. He was keenly aware of what terrible challenges we are leaving to the next generation. He was delighted with the young myrtle plant we presented him with at the end of the talk. I hope it flowers!



A Universal Credit Story

In early 2019, after being **unemployed** for some months, I managed to get a job. It was part time and not that well paid, but I was looking forward to it. Until then, I'd been receiving Jobseekers Allowance (JSA) but because this new job was for 18 hours a week, and the upper JSA eligibility limit was 16 hours a week, I had to close my claim. At this time, **Universal Credit** (UC), in existence since April 2013, was being rolled out nationally and some people in my area of west London were already on it. I knew I wouldn't be earning much so thought I might be able to apply for what used to be called Working Tax Credits, now part of UC. Like many people, I'd read some of the distressing stories of the hardship suffered by UC claimants, but (naively, it turned out) I believed that because my circumstances were quite simple, that my application would be straightforward.

Everything is now done online - from your initial application to an online journal, where the DWP can leave information, messages and instructions for you, and you can post messages and questions back. This isn't a problem for someone like me, who's worked in offices all their adult life, but some for some, it could be just the first frustrating hurdle to overcome.

The staff at my local Jobcentre Plus (I say local, but it's still two buses away) were friendly enough, so the sign-on interview went smoothly enough. Despite my 18 hours being spread across the whole working day and all five days of the working week, I had to agree to spend the same number of hours looking for full time work. If you've been in the position of looking for a job, you will appreciate how time consuming it can be, from trawling through job hunting websites and other relevant resources, to researching employers and filling in job application forms, again, mostly all done online. It's a full time job in itself.

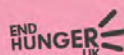
Between April and July 2019 I received two UC payments before my claim was **abruptly closed** without warning or notification. When the DWP leaves you a message in your online journal, they email you to tell you that you should log into your account to read the message. I received no email, so didn't immediately realise. When I did and resubmitted my claim, another week had gone by, and despite my many messages (left, of course, on my online journal) and entreaties, they refused to backdate my payments, when they resumed, to cover a week when I had no income at all - my job is in an FE college, and is term time only, so in half term and the holidays, I earned nothing. Now, only two months after my claim had re-started, it's been closed abruptly for a second time. The UC online system may be simple in the way it's intended to be used, but the reality of leaving queries and questions for the DWP and then seeing no replies come until you've chased it two or three times, not to mention the **baffling and infuriating phone menus** you have to go through to speak to a human being, are thoroughly disheartening.

Luckily for me, I have supportive parents who are both able and willing to help me. They've been paying my mortgage for over a year, as well as making other payments to help me with bills. Without them, I have absolutely no doubt that I'd have lost my home.

At this time, I'm still thinking that I must gather myself and begin, for a third time, with my application for UC. My mortgage may be taken care of but I have many other regular bills to pay. And all this time, I am painfully aware of how much more many, many others are suffering because of the inflexibility of UC. It was supposed to be a one size fits all benefit, but it seems more that it's **one size fits no one** approach.



Emma Revie, Trussell Trust chief executive, says it's time to Fix Universal Credit to prevent more people going hungry. If you agree, please **sign the petition now** - and get your friends, family and neighbours to sign too.



Fix Universal Credit

No one should need to go to bed hungry in the UK
www.endhungeruk.org/universalcredit



A friend of the Twickenham community, November 2019

Newcastle Community and JPIC



We are a **community of 4 Sisters** in our 80's living in a deprived area of the North East of England we may not be as active as we once were but JPIC is still a part of our daily life and prayer in fact **JPIC really begins in our ordinary community life** where we help each other, share out the tasks and try to be aware of the different needs.

Next door to us is a community of **5 young volunteers** from America, Russia, Spain and the Philippines, each one has volunteered to work for a year in **Kids Kabin, an Assumption arts and crafts project** for local children. Once a week the volunteers join us for Morning Prayer followed by breakfast together, which gives an opportunity to catch up on weekly news. We also come together to celebrate birthdays and Christmas – both Russian Orthodox and our English Christmas - as well as the American Thanksgiving, plus other feasts and national days. At all these events we share a meal together sometimes prepared by the volunteers and sometimes by ourselves, this helps us to get to know each

other plus our different cultures and ways of life, friendships begin to grow as they have already between the Russian and American volunteers... from little beginnings!?

We share a **large garden** and grow some of our own vegetables and this year we decided to have at least one main vegetarian meal each week. The garden is a real haven of beauty and peace in a rundown area, the growth of different plants and flowers serves as a talking and learning point for our neighbours and also attracts a large variety of birds. One of our neighbours, Roy loves our garden and comes to cut the grass and also takes out our rubbish bins each week. One of the main reasons for coming to live here was to be good and friendly neighbours in a neglected area with a bad reputation.

We have been involved with three **local parishes**, sadly the Priest who ran two of them died suddenly before Christmas and is not likely to be replaced. St Anthony's is our local church and we work in close co-operation with the Parish Priest, we run #The Journey in Faith' for those wishing to be received

into the Church and join in various Parish activities as well as fundraising events for those in need. We visit the sick and the old who live alone.

One of our main involvements is with **Walking With** a local charity that has worked with refugees and asylum seekers for 19 years and recently was awarded the prestigious Queen's award for voluntary service. We have been volunteers at Walking With almost since the beginning and with other volunteers help to welcome the migrants to the drop in centre, run a food and clothing bank and help weekly with preparing a cooked and shared lunch for the asylum seekers and volunteers. English language lessons are also given often on a one to one basis. Talks are given to the local Tyneside community by different volunteers and this helps to give a better understanding of why and how people become Asylum seekers and how they long for a safe place to live and work and become responsible residents in their host community. For several years the English territory has also given financial help to Walking With.

Sr Pat, Newcastle community 2020

Meeting Point, at the Junction

We were all waiting in the hope of a train to connect and take us to Paris; the direct service had been suspended for works. There was Mustafa from Bangladesh, and two Tibetans, one of whom had only just arrived in France, Cecile and myself – as it turned out one Muslim, two Buddhists and two Catholic Christians. Eventually the train arrived and our ways parted.

It was the midpoint between the big meeting of *Oases (Colibri)* ecovillages and communities, all very serious in their commitment to community life, simple and **ecologically sustainable living**, non-violence and inclusion, and the day at Lubeck run by the French province. There had been about 300 people at Oases, a lot of smiles and greetings, each from a community unique in its own way; it was a joyful occasion. There were workshops, I went to one on communication and another on permaculture; there were opportunities to share on how best to develop your project much appreciated by the Campus de la Transition. It was a meeting full of life, everyone was mucking in together in an atmosphere of easy goodwill as they trudged through the mud to the Great Tent, or the Farms, or the Chateau.

'Effondrement' - collapse, I learned a new French word. The question was whether the **ecovillages and grassroots communities** were the answer to the likely collapse to come.



The speakers were clear that good as they were in showing how we need to live, much more was needed at the macro level, pressure needs to be put on politicians, local government and business. One young revolutionary and practitioner of civil disobedience was now working, lawfully, alongside local authorities to encourage the development of eco -projects on brown field sites. Circles for discussion were then formed and the noise level rose. The number and variety of communities was astonishing as was their openness and commitment to **building inclusive community**.

The next day we were to be at Lubeck where the French province and Associates were putting on a day on '**Solidarity**'. Cecile and Xavier were to be there to give testimony for the Campus de la Transition as part of the afternoon programme.





AMA testimonies, young people giving time and energy alongside Assumption communities in West Africa and elsewhere, sisters and lay alongside fragile and excluded people, migrants and others; there was a lovely Mass and many sisters to greet. *Secours Catholique* was very aware of the stigma attached to 'them and us' and pointed to how to work towards give and take at a more equal level. It was a good day, and much was being done.

'Believers should be the first ecologists' writes Pierre Rabhi. I am left wondering about implicit and explicit forms of the love and God and our neighbour. There is the respect for life in all its forms, the welcome to all of the Oases movement with its sustained care for creation, and from those more explicitly committed to a Creator and crucified Redeemer faith has a role to play in this most urgent of predicaments we are living today. Can we learn from one another? Meet one another in all humility? As the Arctic

melts, permafrozen ground increasingly gives off methane and the Amazon forest goes up in flames, sea levels rise, and terrifying weather events become more frequent we are realising more and more that we are all in it together. Beyond that the values of simple living, a simple poverty which gives richness of experience and fosters gratitude, can be a place to meet. And then there is hope beyond hope. We can all do our bit. Perhaps the Campus de la Transition can be one such meeting point?

'God bless you' said the large and ebullient singer part of one of the communities meeting at Oases 2019, open to religion, open to encounter but not a religious practitioner, as we left the meal table together and gave each other a hug.

The Campus de la Transition works with the Colibri Movement on the two month summer school programme.

Sr Jess

Catholic Non-violence Initiative

A project of **Pax Christi International**.

Report on the workshop held at the Dicastery for promoting Integral Human Development at the end of 2019.



Violence, which includes killing, is not in accord with human dignity. Rejecting the legitimization, reasoning, and actualization of violence and war, we need a new path – a paradigm shift to full-spectrum **nonviolence** – to take us into the future.

Just as peace is the goal, nonviolence is the way. A sustainable **culture of peace** can only be established by nonviolence that absolutely respects human dignity. Rooted in the interconnectedness of God's creation, it also opens the way to an "integral ecology," as expressed by Pope Francis in *Laudato si'*. Violence undermines this

interconnectedness. Nonviolence sustains it. Nonviolence teaches us to say "no" to an inhuman social order and "yes" to the fullness of life.

This is a spiritual reality, but also a practical truth. Over the past century nonviolent practice has increasingly been applied successfully inside and outside the Church to transform lives and to create change.

We encourage the Church as institution and people of God to a deeper understanding of

and commitment to active nonviolence – following Jesus, **embodiment of the nonviolent God**, crucified and risen, who taught us to love our enemies (Matthew 5:44), to put down our sword (Matthew 26:52), to offer no violent resistance to the one who does evil (Matthew 5:39), and to not kill. This commitment to nonviolence is formed of **compassion** and nourished by Eucharist, enabling a nonviolent encounter with the broken heart of God.



In every age, the Holy Spirit graces the Church with the wisdom to respond to the challenges of its time. In response to what is a global epidemic of violence, we are being called again and again to invoke, pray over, teach, and take decisive action in the spirit of Jesus' nonviolence. **Non-violence is at the heart of the Gospel**. It is the calling of the Church. It is not passive or naïve. It is a way of faith and action. It is an effective alternative. It is a constructive force to protect all people and our common home.

