**We Are Called by God to be Peacemakers**

**Publicity and Communication Checklist**

**Event: Date:**

**Intended Audience:**

⃝ Ascension Parishioners

⃝ Vicariate

⃝ SE Portland

⃝ City of Portland

⃝ Diocese

 ⃝ Other

**Forms of Communication**

⃝ Bulletin

⃝ Bulletin Insert/Flyer

⃝ Verbal Announcements

⃝ Email

⃝ Postcards

⃝ Letters

⃝ Posters

⃝ Reader Board

⃝ Facebook

⃝ Facebook Event

⃝ Twitter

⃝ Website

⃝ The Oregonian

⃝ Catholic Sentinel

⃝ Mater Dei Radio

⃝ Neighborhood Association

⃝ Neighborhood Association Facebook

⃝ Neighborhood Newspaper/The Southeast Examiner

⃝ Flyers in local Businesses

⃝ Yard Signs

⃝ Telephone Invitations

⃝ Personal Invitation

**We Are Called by God to be Peacemakers**

**Welcome and brief overview of the evening: Sharon and Xiomara**

**(We are called by God to be peacemakers. Tonight we will sing, listen to the scriptures, hear testimonies and pray. There will be time to listen, time for silent prayer and time to offer up your personal prayers if you like.**

**I invite you at this time to greet each other with a sign of peace. )**

**(Estamos llamados por Dios a ser creadores de Paz. Esta noche cantaremos, escucharemos las Escrituras, escucharemos testimonios y rezaremos. Habrá tiempo para escuchar, tiempo para orar en silencio y tiempo para ofrecer sus oraciones personales si lo desea.**

**Los invito en este momento a saludarse con un signo de paz. )**

**3 Opening Songs: Choir**

Wendy: Leader

Randy: Piano

Hoa, Francisco: Guitars

Mauro: Bass

Rudy G.: Drums

Phuong, Mary V., Evelyn, Flor: Vocals

* **Dame Tu Paz (Anna Betancourt)**
* **Day of Peace (Whitaker)**
* **Sacred Silence/Paz Sagrada (T. Booth)**

**Opening Prayer: Sharon**

God of love

You have revealed that peacemakers are to be called your children.

Help us work and pray without ceasing to establish *that* justice

which alone ensures true and lasting peace.

Dios de amor

Has revelado que los que crean paz serán llamados tus hijos.

Ayúdanos a trabajar y a orar sin dejar de establecer esa justicia

que asegura una paz verdadera y duradera.

We ask this through Jesus Christ,

Your Son,

who lives

and reigns with you

in the unity of the Holy Spirit

one God for ever and ever.

Micah 4:1-5 **(Read in English by Diana)**

A reading from book of the prophet Micah.

In days to come

the mount of the LORD’s house

Shall be established as the highest mountain;

it shall be raised above the hills,

And peoples shall stream to it:

Many nations shall come, and say,

“Come, let us climb the LORD’s mountain,

to the house of the God of Jacob,

That he may instruct us in his ways,

that we may walk in his paths.”

For from Zion shall go forth instruction,

and the word of the LORD from Jerusalem.

He shall judge between many peoples

and set terms for strong and distant nations;

They shall beat their swords into plowshares,

and their spears into pruning hooks;

One nation shall not raise the sword against another,

nor shall they train for war again.

They shall all sit under their own vines,

under their own fig trees, undisturbed;

for the LORD of hosts has spoken.

Though all the peoples walk,

each in the name of its god,

We will walk in the name of the LORD,

our God, forever and ever.

The Word of the Lord.

**Psalm: Oh Dios, Crea en Mí/Create in Me (Evelyn will cantor)**

**Alleluia from Mass of Christ the Savior**

**(Read in Spanish & English by Laura and Maria Parish)**

LK 6:27-36

Lectura del Santo Evangelio según San Lucas.

"Yo les digo a ustedes que me escuchan:

amen a sus enemigos, hagan el bien a los que los odian,

bendigan a los que los maldicen, rueguen por los que los maltratan.

Al que te golpea en una mejilla, preséntale también la otra.

 Al que te arrebata el manto, entrégale también el vestido.

Da al que te pide,

y al que te quita lo tuyo, no se lo reclames.

Traten a los demás como quieren que ellos les traten a ustedes.

Porque si ustedes aman a los que los aman, ¿qué mérito tienen?

Hasta los malos aman a los que los aman.

Y si hacen bien a los que les hacen bien, ¿qué gracia tiene?

También los pecadores obran así.

Y si prestan algo a los que les pueden retribuir, ¿qué gracia tiene?

También los pecadores prestan a pecadores para que estos correspondan con algo.

Amen a sus enemigos, hagan el bien y presten sin esperar nada a cambio.

Entonces la recompensa de ustedes será grande, y serán hijos del Altísimo,

que es bueno con los ingratos y los pecadores.

Sean compasivos como es compasivo el Padre de ustedes."

Palabra del señor

A reading from the Holy Gospel according to Luke.

“But to you who hear I say,

love your enemies, do good to those who hate you,

bless those who curse you,

pray for those who mistreat you.

To the person who strikes you on one cheek, offer the other one as well,

and from the person who takes your cloak, do not withhold even your tunic.

Give to everyone who asks of you,

and from the one who takes what is yours do not demand it back.

Do to others as you would have them do to you.

For if you love those who love you, what credit is that to you?

Even sinners love those who love them.

And if you do good to those who do good to you, what credit is that to you?

Even sinners do the same.

If you lend money to those from whom you expect repayment, what credit is that to you?

Even sinners lend to sinners, and get back the same amount.

But rather, love your enemies and do good to them,

and lend expecting nothing back;

then your reward will be great and you will be children of the Most High,

for he himself is kind to the ungrateful and the wicked.

Be merciful, just as [also] your Father is merciful.

The Gospel of the Lord

**Introduce Testimonies: Sharon**

We are each called to be the light of Christ for the World. Our life stories are like candles in the darkness. Rosy and Hoa will be sharing their testimony, and after they have both shared you will be invited to come forward to place your candle on the table representing your own story and your desire for peace in our world.

Todos estamos llamados a ser la luz de Cristo para el mundo. Nuestras historias de vida son como velas en la oscuridad. Rosy y Hoa compartirán su testimonio, y después de que ambos lo hayan compartido, se les invitará a pasar y dejar su vela en la mesa que representa su propia historia y su deseo de paz en nuestro mundo.

**Rosy** (After you share your testimony, place a candle on the center table.)

(Después de compartir su testimonio, coloque una vela en la mesa del centro).

**Hoa** (After you share your testimony, place a candle on the center table and invite all of the participants to silently bring their candle forward to the table representing their own story and their desire for peace.)

**Song: During Placing of Candles** Christ Be Our Light/Se Nuestra Luz (B. Farrell)

**Intercessions: Connie Held**

Please stand as we pray together for peace: Por favor, pongase de pie mientras orarmos juntos por la paz:

Our response is: “Te rogamos, Lord hear our prayer”.

Nuestra respuesta es: "Te rogamos, Lord hear our prayer ". Todos:

For Christians and all people of good will around the world:

that we may never lose hope in the possibility of peace.

Por todos los cristianos y todas las personas de buena voluntad, para que nunca pierdan la esperanza en la posibilidad de la paz,

We pray to the Lord…

For government and church leaders:

that they may they hear and respond to their peoples’ plea for peace and justice.

Por todos los gobernantes, para que puedan escuchar y responder a las peticiones de los ciudadanos por la paz y la justicia,

We pray to the Lord…

For the young everywhere:

May they grow in courage to seek the peace God offers the world.

Por  los jóvenes de todas las partes del mundo, para que puedan crecer en valores, buscando la paz que Dios ofrece al mundo,

We pray to the Lord…

For the city of Portland:

That all citizens will work toward peaceful and just resolutions to conflicts.

Por la ciudad de Portland:

Que todos los ciudadanos trabajen por soluciones pacíficas y justas a los conflictos.

We pray to the Lord…

For Ascension Parish and all of our Montavilla and Mt. Tabor Churches, Schools, Universities and Neighbors:

May we take actions that build a peace-filled community and build goodwill toward the achievement of a peaceful world.

Por la Iglesia de la Ascensión y todas las Iglesias en Montavilla y Mt. Tabor, por las escuelas, universidades y todos nuestros vecinos:

Que tomemos medidas que construyan una comunidad llena de paz y generen buena voluntad hacia el logro de un mundo pacífico.

We pray to the Lord…

For our Families:

That hearts will be touched and open to the Holy Spirit who brings Peace, and that our homes be places of forgiveness, healing and reconciliation.

Por nuestras familias

Que los corazones sean tocados y abiertos al Espíritu Santo que trae la paz, y que nuestros hogares sean lugares de perdón, sanación y reconciliación.

We pray to the Lord…

For all Individuals gathered here:

That in our personal relationships we will strive for justice and to be compassionate, trusting and forgiving.

Por todas las personas reunidas aquí:

Que en nuestras relaciones personales luchemos por la justicia y estemos llenos de compasión, confianza y perdón.

We pray to the Lord…

**Silent Prayer**

After a period of silent prayer:

**Litany of Peace** (Xiomara Olvera & Sharon Grigar)

Please join us in our litany of peace. First we will pray in Spanish, then in English. USCCB

La respuesta: Señor, danos tu paz.

R.  Señor, danos tu paz.

Que Dios vuelva hacia ti su rostro y te de la paz. (Núm 6, 26)

R.  Señor, danos tu paz.

El Señor dará a su pueblo bendiciones de paz. (Sal 29, 11)
R.  Señor, danos tu paz.

Apártate del mal y haz el bien, busca la paz y ponte a perseguirla. (Sal 34, 15)
R.  Señor, danos tu paz.

Quiero escuchar lo que dice el Señor, pues Dios habla de paz. (Sal 85, 9)
R.  Señor, danos tu paz.

La Gracia y la Verdad se han encontrado, la Justicia y la Paz se han abrazado. (Sal 85, 11)
R.  Señor, danos tu paz.

Mi alma halló muy larga su permanencia entre aquellos que detestan la paz. (Sal 120, 6)
R.  Señor, danos tu paz.

Estoy por la paz, pero apenas de eso hablo, ellos no piensan más que en guerra. (Sal 120, 7)
R.  Señor, danos tu paz.
Por mis hermanos y mis amigos quiero decir: “¡La paz este contigo!” (Sal 122, 8)
R.  Señor, danos tu paz.
Tiempo para amar y tiempo para odiar; tiempo para la guerra y tiempo para la paz. (Eclo 3, 8)
R.  Señor, danos tu paz.

Oh Dios, dígnate darnos la paz, pues, sólo Tú llevas a feliz término lo que hacemos nosotros. (Is 26, 12)

R.  Señor, danos tu paz.

La obra de la Justicia será la Paz y los frutos de la Justicia serán tranquilidad y seguridad para siempre. (Is 32, 17)

R.  Señor, danos tu paz.

Pero tú, Belén, cuyo origen se pierde en el pasado. Él mismo será su paz. (Mi 5, 1. 4)
R.  Señor, danos tu paz.

Gloria a Dios en lo más alto del Cielo y en la tierra paz a los hombres. (Lc 2, 14)
R.  Señor, danos tu paz.

El Señor dijo: Al entrar en cualquier casa, bendíganla antes diciendo: “La paz sea en esta casa.” (Lc 10, 5)
R.  Señor, danos tu paz.

El Señor dice: “Les dejo la paz, les doy mi paz.” (Jn 14, 27)
R.  Señor, danos tu paz.

El Señor dice: “La paz que yo les doy no es como la que da el mundo.
Que no haya en ustedes angustia ni miedo.” (Jn 14, 27)

R.  Señor, danos tu paz.

El Señor dice: “Les he hablado de estas cosas para que tengan paz en mi.” (Jn 16, 33)
R.  Señor, danos tu paz.

Y Jesús dijo a sus discípulos:
“¡La paz esté con ustedes!  Como el Padre me envió a mí, así los envío yo también.” (Jn 20, 21)
R.  Señor, danos tu paz.

El fruto del Espíritu es caridad, alegría, paz, comprensión de los demás, generosidad, bondad, fidelidad, mansedumbre y dominio de sí mismo.(Gál 5, 22-23)
R.  Señor, danos tu paz.

Así la paz de Cristo reinará en sus corazones, pues para esto fueron llamados y reunidos. (Col 3, 15)

R.  Señor, danos tu paz.

**Sharon: Our Response to our Litany of Peace is:**

**Lord, Grant us Peace.**

R. Lord, grant us peace.

The Lord look upon you kindly and give you peace. Nm 6:26

R. Lord, grant us peace.

May the Lord bless his people with peace. Ps 29:11

R. Lord, grant us peace.

Turn from evil and do good; seek peace and pursue it. Ps 34:15

R. Lord, grant us peace.

I will listen for the word of God; surely the Lord will proclaim peace. Ps 85:9

R. Lord, grant us peace.

Love and truth will meet; justice and peace will kiss. Ps 85:11

R. Lord, grant us peace.

Too long did I live among those who hated peace. Ps 120:6

R. Lord, grant us peace.

When I spoke of peace, they were for war. Ps 120:7

R. Lord, grant us peace.

For family and friends I say, "May peace be yours." Ps 122:8

R. Lord, grant us peace.

There is a time to love, and a time to hate; a time of war, and a time of peace. Eccl 3:8

R. Lord, grant us peace.

Justice will bring about peace; right will produce calm and security. Is 32:17

R. Lord, grant us peace.

From Bethlehem will come one whose origins are from of old, he shall be peace. Cf. Mi 5:1,4

R. Lord, grant us peace.

Glory to God in the highest and peace to his people on earth. Lk 2:14

R. Lord, grant us peace.

The Lord says, "Into whatever household you enter, first say, 'Peace to this household.” Lk 10:5

R. Lord, grant us peace.

The Lord says, "Peace I leave with you; my peace I give to you." Jn 14:27

R. Lord, grant us peace.

The Lord says, "Not as the world gives it do I give it to you. Do not let your hearts be troubled or afraid." Jn 14:27

R. Lord, grant us peace.

The Lord says, "I have told you these things that you might have peace in me." Jn 16:33

R. Lord, grant us peace.

And Jesus said to his disciples, "Peace be with you. As the Father has sent me, so I send you." Jn 20:21

R. Lord, grant us peace.

The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. Gal 5:22-23

R. Lord, grant us peace.

Let the peace of Christ control your hearts, the peace into which you were called in one body. Col 3:15

R. Lord, grant us peace.

**Silent Prayer**

**Spontaneous Prayer (Cinthia/microphone)**

**The Lord's Prayer**

Sharon: Now let us offer together the prayer our Lord Jesus Christ taught us:

All: Our Father, who art in heaven

Hallowed be thy name;

thy kingdom come;

thy will be done on earth

as it is in heaven.

Give us this day our daily bread;

and forgive us our trespasses

As we forgive those that

trespass against us.
And lead us not into temptation,
But deliver us from evil.
For the kingdom,

the power and the glory

are yours now and forever. Amen.

Padre nuestro,

Que estás en el cielo,

Santificado sea tu Nombre;

Venga a nosotros tu reino;

Hágase tu voluntad en la tierra

como en el cielo.

Danos hoy nuestro pan de cada día;

Perdona nuestras ofensas,

Como también nosotros perdonamos a los que nos ofenden;

No nos dejes caer en la tentación,

y líbranos del mal.

Amén

**Closing Prayer**

Blessed are the peacemakers, you said,

O Lord, for they shall be called

children of God.

We ask you, Lord, to forgive us

for the times we’ve caused division or

misunderstanding in our communities.

We know that communion is not

achieved through coercion,

but through constant conversion.

We ask for the grace to not speak ill,

Not criticize, not to be sowers of strife,

So that peace can reign in our hearts.

From this conversion of the heart, Lord,

lead us to a conversion in actions.

First in our hearts, then in our world

Incarnate the power of gospel nonviolence.

Give us the imagination to overcome

All forms of violence with creative nonviolence.

Revive in our church’s theology of peace

The nonviolent message of Jesus,

That once again our churches may be centers of learning

for nonviolence and just peace,

centers of conversion from violence to

peace, and from loneliness to joy.

All: Amen.

 Catholic Nonviolence Initiative

<https://nonviolencejustpeacedotnet.files.wordpress.com/2016/10/wdp-what-to-do2.pdf>

**Closing Songs:**

Prayer of St. Francis/Oración de San Francisco (S. Temple)

Open My Eyes/Abre Mis Ojos (J. Manibusan)

Para Amar Como Tú (J. Manibusan)

**Additonal Scripture Readings on Peace and Non-violence**

MT 5: 21-26

“You have heard that it was said to your ancestors, ‘You shall not kill; and whoever kills will be liable to judgment.’ But I say to you, whoever is angry with his brother will be liable to judgment, and whoever says to his brother, ‘Raqa,’ will be answerable to the Sanhedrin, and whoever says, ‘You fool,’ will be liable to fiery Gehenna. Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift.

Mark 12: 28-31

One of the scribes came near and heard them disputing with one another,

and seeing that he answered them well, he asked him,

“Which commandment is the first of all?”

 Jesus answered, “The first is, ‘Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’

The second is this, ‘You shall love your neighbor as yourself.’

There is no other commandment greater than these.”

Luke10:25-37

There was a scholar of the law who stood up to test him and said,

“Teacher, what must I do to inherit eternal life?”

Jesus said to him,

“What is written in the law? How do you read it?”

He said in reply,

“You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself.”

He replied to him,

“You have answered correctly; do this and you will live.

But because he wished to justify himself, he said to Jesus, “And who is my neighbor?”

Jesus replied,

 “A man fell victim to robbers as he went down from Jerusalem to Jericho. They stripped and beat him and went off leaving him half-dead.  A priest happened to be going down that road, but when he saw him, he passed by on the opposite side. Likewise a Levite came to the place, and when he saw him, he passed by on the opposite side. But a Samaritan traveler who came upon him was moved with compassion at the sight. He approached the victim, poured oil and wine over his wounds and bandaged them. Then he lifted him up on his own animal, took him to an inn and cared for him. The next day he took out two silver coins and gave them to the innkeeper with the instruction, ‘Take care of him. If you spend more than what I have given you, I shall repay you on my way back.’

Which of these three, in your opinion, was neighbor to the robbers’ victim?”

He answered, “The one who treated him with mercy.”

Jesus said to him, “Go and do likewise.”

**A Prayer for Peace and Justice**

God, source of all light,

we are surrounded by the darkness of

the injustices experienced by your people,

the poor who are hungry and who search for shelter,

the sick who seek relief,

and the downtrodden who seek help in their hopelessness.

Surround us and fill us with your Spirit who is Light.

Lead us in your way to be light to your people.

Help us to be salt for our communities

as we share your love with those caught in the struggles of life.

We desire to be your presence to the least among us

and to know your presence in them as we work through you

to being justice and peace to this world

in desperate need.

**Oración por la paz y la justicia**

Dios, fuente de toda luz,

estamos rodeados por la oscuridad de

las injusticias experimentadas por tu gente,

 los pobres que tienen hambre y buscan Refugio,

 los enfermos que buscan alivio,

 y los oprimidos que buscan ayuda en su desesperanza.

Rodéanos y llénanos con tu espíritu que es Luz.

 Guíanos en tu camino por ser luz con tu gente.

 Ayúdanos a ser sal para nuestras comunidades

mientras compartimos tu amor con aquellos atrapados en las luchas de la vida.

Deseamos ser tu presencia al más pequeño entre nosotros

y para dar a conocer tu presencia en ellos mientras trabajamos a través de ti

a ser justicia y paz para este mundo

con una necesidad desesperada.

*US Conference of Catholic Bishops*

If We Listen Well [***Class of Nonviolence***](http://peacecenterbooks.com/the-class-of-nonviolence-index/)*Lesson 1 Reading 1* **By Edward Guinan** [**University Essays**](http://peacecenterbooks.com/university-essays-class-of-nonviolence/)  Lesson 1, Reading 2

For too long we have considered peace as the absence of conflict. We have approached the issue with this limited perspective and have directed our attention to the prevailing conflict of the moment, attempting to discover ways of reducing the destructiveness of the event. This approach is both necessary and desirable, but insufficient as we continue to approach the problem in a fragmented and isolated way. We continue to deal in symptomatic terms as if war and destruction and violence are the extensions and natural outgrowths of malignant attitudes, values, relationships, and beliefs that we continue to embrace.

**Peace** Conflict will always be an integral part of human life but our methods of dealing with it need to change. We must be willing to develop an ongoing critical view of our values, operating premises and relationships, and a sensitivity to those about us. Peace demands that one anticipate the effects of his views and actions on others and the unifying or destructive effects they may have. Most importantly one comes to realize that the “end” does not justify the “means”: we get what we do, not what we hope for or intend. You cannot improve a man through punishment, nor can you bring peace through war or brotherhood through brutalization.

Finally one comes to appreciate the reality that there can not be “we’s” and “they’s” in our lives but only brothers and sisters – all children of God – all sacred and dignified. Destruction of any one of these God-gifts means a certain destruction of oneself, and a mystery that is gone forever from this small, fragile world.

**Violence** Violence can be seen as destructive communication. Any adequate definition must include physical, verbal, symbolic, psychological and spiritual displays of hostility and hatred. The definition must include both our acts and our inactions and that which is done directly to people or indirectly to them through what they esteem. Many forms will take on a combination of these characteristics. Violence should then include physical acts against another (i.e., the range of acts from personal attack to war which violate human autonomy and integrity); verbal attacks that demean and humiliate; symbolic acts that evoke fear and hostility; psychological attitudes that deny one’s humanity and equality (legal, institutional, and moral); spiritual postures that communicate racism, inferiority, and worthlessness (i.e., beliefs and values that demean or categorize). Violence then becomes a dynamic rather than merely an act.

Hunger, poverty, squalor, privilege, powerlessness, riches, despair, and vicarious living are forms of violence – forms that a society approves and perpetuates. We have been too willing to discuss violence in terms of ghetto uprisings, student unrest, street thievery, and trashing, and have been unwilling to direct our attention to the more pathological types of violence that are acceptable – the types that daily crush the humanity and life from untold millions of brothers and sisters.

In the sixties we spoke with alarm of the “increase of violence” in our society, which may have been a half-truth; violence became more democratic in the decade of the sixties. Instead of resting exclusively with those who construct and maintain ghettos, keep food from the mouths of children, and coerce the young through educational programming and into war, violence became the tool of a widely divergent group seeking equality, power and redress.

Under the umbrella of violence there reside two distinctively different phenomena. First, there is the violence of men and women who act out of frustration, hopelessness and anger in an attempted grasp at life – the act of the slave breaking the chains, which is understandable and inevitable as long as some humans are in bondage. The other type of violence is the violence of the respectable, the violence of the powerful that seeks personal gain and privilege by maintaining inhuman conditions. It is the violence of the board rooms, legislators and jurists – the white collar violence that puts surplus milk down sewers, robs workers of their wages, maintains prisons of infamy, lies to children, discards the weak and old, and insist that some should half-live while others rape and ravage the earth. This latter type of violence is what we must become aware of and actively dismantle if the future is to hold any possibilities for peace and a world where all men and women have a right to live and develop and participate by reason of their humanity, not by reason of their class, productive ability or shrewdness.

**Nonviolence** Nonviolence cannot then be understood as passivity or indifference to the dynamic of life (i.e., communication between men). It is not the posture of removing oneself from conflict that marks the truly nonviolent man, but, quite on the contrary, it is placing oneself at the heart of that dynamic. Nonviolence means taking the responsibility for aiding the direction of human communication and brotherhood. Nonviolence means an active opposition to those acts and attitudes that demean and brutalize another and it means an active support of those values and expressions that foster human solidarity. Nonviolence, in essence, means taking a stand in favor of life and refusing to delegate individual moral responsibility to another person or group; it means taking control of one’s life and aiding others in doing likewise. Nonviolence is an attempt to find truth and love even in the midst of hatred, destruction and pride. As the means cannot be separated from the desired ends, nonviolence cannot be separated from peace, for it is the value system and dynamic that makes peace possible.

**The Times** The past has not been given to us; it is not ours to breathe or exhale. We live with the smallest perimeter, which we call today, and into this brief moment, into this small space we beckon and command the future. These are not good times, but good times do not mold great people. The sins of our excesses and arrogance can destroy us, or these failings can humble us to sainthood. Such are the times. If the great virtues and teachings of the martyrs, resisters, and saints are relegated to a utopian or future-oriented condition, then indeed, they have little value for us at all. But the great heritage that this “community of liberation” has left us is not some unreal, impossible dream. It is this: Love can, and must, be lived today, despite the pain and difficulty of such life. Tomorrow will carry the tenderness and peace which we live now. Do not compromise today. It is all, dear brothers and sisters, that we have. This assembled community of peacemakers has paid dearly for their belief in such words and their lives form a chronicle of inspiration. They have been demeaned and laughed at; they have been dragged through jails and courtrooms and prisons; a few have paid the price of peace with their lives.

**The Themes and People** The first signs of a violent society appear in its basic inability to communicate. Words lose their meaning and become hollow. They are twisted and deformed as tools of manipulation and servitude. Noble words such as truth, goodness, and love may come to mean despotism, obedience and death. Peace becomes another name for multi-headed war missiles, and nonviolence is wrenched to mean silence, or lack of opposition, to thievery, privilege and the status quo.

**The Spiritual** A line from a contemporary song pleads” “Help me make it through the night.” We find our existence framed in terms of aloneness rather than solidarity, struggles rather than consummations; departures rather than arrivals, questions rather than answers, and most importantly, night rather than daylight. We cry out for fear the night will absorb us, yet we are unsure of any presence; we sing so as not to be crushed, yet the tones reflect the endless chant of the nightingales; we dance so as not to fall prey to these awesome interludes of emptiness; and most of all we pray so as not to lie. And these are the words we may use: “Help us make it through the night.” Yet in the aloneness and struggle, in the departures and questions, in the cries and songs, in the dances and prayers there are imprints of heroic men and women, there are weavings of beauty, there are caresses of God. Traced through the faces of the old are messages of dignity and tenderness. The wail of the newborn is proof of silent breaths conspiring together. Each “forgive me” and “I love you” is prefaced by the warm tides of grace. Saints are born in Harlem in precise rhythm. Young people hurdle concrete mazes to touch and remember. Children weep for lost birds. Monks and mystics pray the sun up in the morning and call the evening dew. There are still wonderment, wishes and dreams.

You must never forget that you are the brother or the sister of a carpenter and the child of a king. You must remember that all life is unfulfilled without you. You must learn that life is mysterious and sacred and that you must never, never destroy it. And if you listen well you will hear the chanting of others, and they are singing to you: “Help us make it through the night.”

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