



POPE FRANCIS, NONVIOLENCE

and the

FULLNESS OF PACEM IN TERRIS

5-7 December 2022
Rome, Italy



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CONFERENCE REPORT

Global Voices Share Nonviolent Impacts at Landmark Gathering, Urge Church to Enshrine and Activate Pope Francis' Call for Nonviolence

Catholic Church leaders and local change makers from nearly 30 countries gathered in Rome, Italy, December 5-7, 2022, to reflect on Pope Francis' relentless work for nonviolent change throughout his ten-year papacy; to share their own experience of nonviolent change in the face of acute violence and injustice; and to explore next steps in advancing the spirituality, way of life, strategies, and universal ethic of nonviolence in the Church and the world.

The conference, entitled "Pope Francis, Nonviolence and the Fullness of *Pacem in Terris*," was sponsored by Pax Christi International's Catholic Nonviolence Initiative and the Justice, Peace, and Integrity of Creation Commission of the Union of Superiors General-Union of International Superiors General (USG-UISG), the international unions of superiors of women's and men's religious orders. *Pacem in Terris* was a foundational document for Pax Christi International and our continued work for a nonviolent world order that is "founded on truth, built up on justice, nurtured and animated by charity, and brought into effect under the auspices of freedom." (*Pacem in Terris* #167)

"The consistent practice of nonviolence," Pope Francis writes, "has broken barriers, bound wounds, healed nations." Since his installation in 2013, Pope Francis has called the Church and the world to "make active nonviolence our way of life." The pope has implored us to nonviolently challenge and transform systems that oppress, marginalize, and destroy, while also creating new options for justice, peace, and a sustainable world. Nonviolence is the path of Jesus and a powerful practice for building social peace.

Participants from Mexico, Kenya, Guatemala, Romania, the Philippines, Italy, Nigeria, Peru, the UK, El Salvador, Japan, the Democratic Republic of Congo, Uganda, Indonesia, Germany, Belgium, Sri Lanka, Austria, South Sudan, Brazil, Netherlands, France, Cameroon, Lebanon, Palestine, Colombia, Rwanda, and the US shared rich experiences of nonviolence practiced at a grassroots level in contexts of egregious violence in its many different forms. Bishop presidents of Pax Christi member organisations from several countries participated in the conference and also held their own meeting.

Together, participants reflected on Pope Francis' own experience of nonviolence; his vision that so clearly points toward a global ethic of nonviolence in the context of a "world war fought piecemeal;" and the urgent need for a paradigm shift from violence to nonviolence. Woven into the conference were times of reflection and prayer that drew on the beauty of the Advent season to move through the reality of God incarnate in different ways in the world: in silence, darkness, light, humanity, and all of creation.

Speakers from around the world

Participants heard from many presenters, including:

- **Emilce Cuda**, Secretary of the Vatican's Pontifical Commission for Latin America and **Sr. Wamuyu Wachira**, co-president of Pax Christi International, who reflected on Pope Francis' reference to the "prophecy of nonviolence" and his attention to those on the peripheries, popular movements, youth and Indigenous peoples as the agents by which our societies will change.
- **Kai Brand-Jacobsen**, senior researcher for the Peace Action, Training and Research Institute of Romania (PATRIR), who is working extensively with practitioners of nonviolence in Ukraine and Russia, where nonviolent strategies have effectively protected some sectors of society and interrupted the Russian invasion.
- **Maudilia Lopez**, an Indigenous woman from San Miguel Ixtahuacán, Guatemala, the leader of *Pastoral Defensoras de la Madre Tierra*, who spoke about resisting the destructive practices of the Canadian mining company, Goldcorp, and about the violence of the Church in forbidding traditional practices and dress central to the life of her Indigenous community.
- **Br. Rodrigo Peret**, OFM, a member of Franciscans International and of the Churches and Mining Latin America Network board, who also spoke about the violence of mining in many communities and about the struggle for agrarian reform in Brazil.
- **Fr. Nandana Manatunga**, Director of the Human Rights Office Kandy in Sri Lanka, who described persistent and creative civil society demonstrations that successfully ousted former President Gotabaya Rajapaksa nonviolently and have continued to protest the economic crisis and police brutality.
- **Sr. Nathalie Becquart**, undersecretary of the Synod of Bishops, who contributed to a rich conversation about synodality as an expression of nonviolence, a theme to which Pax Christi's Catholic Nonviolence Initiative synod submission contributed.
- **Harun Njoroge** and **Sr. Sia Temu**, MM, members of the Maryknoll Sisters Peace Team, who shared their successful experiences of "Conversations for Social Change" in Kenya.
- **Ogarit Younan**, a pioneer advocate of nonviolence education in the Arab world, who spoke about the Academic University College for Nonviolence & Human Rights (AUNOHR) that she and her partner, Walid Slaybi, founded in Lebanon.

A different logic

Conference participants explored Pope Francis' many messages, including in Fratelli Tutti, about the impossibility of a "just war." They heard Fr. Francisco DeRoux, by video describe the consequences in Colombia of 50 years of what some called a "just war" and the urgent need for a different logic. They discussed the application of a just peace framework that would address the root causes of violent conflict, develop crucial nonviolent skills, break cycles of violence and build sustainable peace.

The closing Mass was celebrated by Cardinal Michael Czerny, Prefect of the Dicastery for Promoting Integral Human Development with conference participants, Bishop Marc Stenger, co-president of Pax Christi International, Cardinal Robert McElroy of San Diego CA, Archbishop John Wester of Santa Fe NM, Archbishop Antonio Ledesma of the Philippines, and Bishop John Stowe, President of Pax Christi USA. The celebration concluded with a recitation of the "Vow of Nonviolence" in many languages.

Moving forward

In 2016, Pax Christi International co-sponsored with the Vatican the historic "Nonviolence and Just Peace" conference, which concluded by issuing the Appeal to the Catholic Church to Re-Commit to the Centrality of Gospel Nonviolence, a document that was presented again at the end of this conference. Since 2016, Pope Francis has shared with the Church many groundbreaking resources for the nonviolent journey, including the 2017 World Day of Peace message entitled "Nonviolence: A Style of Politics of Peace" and *Laudato Si'* and *Fratelli Tutti*.

We are grateful for these signposts toward a nonviolent future and look forward to all the ways that the Church will strengthen its teaching and support for the practice of Gospel nonviolence in this time of crisis and opportunity, encouraged by Pope Francis' message in 2017: "I pledge the assistance of the Church in every effort to build peace through active and creative nonviolence."

A few of the media reports on the conference:

Vatican News: <https://www.vaticannews.va/en/church/news/2022-12/cardinal-czerny-pax-christi-conference.html>

ACI Africa: <https://www.aciafrica.org/news/7262/africa-well-represented-in-catholic-non-violence-initiative-on-just-peace-in-rome>

National Catholic Reporter (Bishop Stowe): <https://www.ncronline.org/opinion/guest-voices/bishop-stowe-celebrates-pope-francis-renewal-peacemaking-church>

National Catholic Reporter (Terrence Rynne): <https://www.ncronline.org/opinion/guest-voices/new-rome-conference-gospel-nonviolence-could-serve-push-papal-encyclical>

Catholic Review (Cindy Wooden): <https://catholicreview.org/rome-meeting-focuses-on-grassroots-efforts-to-promote-nonviolence/>



CONCEPT

Sponsored by Pax Christi International's Catholic Nonviolence Initiative and the Justice, Peace, and Integrity of Creation Commission of the Union of Superiors General-Union of International Superiors General (USG-UISG)



The goal of this two-day *encuentro* was to foster a deeper understanding across sectors of the Catholic Church of Pope Francis' teachings on the contribution of active nonviolence in divesting global violence of its deadly power, including the war in Ukraine, and in fostering the well-being of the whole Earth community. Examples suggested a way forward for developing Catholic Social Teaching and an effective Catholic contribution to the Church and the world, referencing the importance of *Pacem in Terris* and building on what Pope Francis has envisioned in *Laudato Si, Fratelli Tutti*, and more.

Since his installation in 2013, Pope Francis has repeatedly called for peace, for an end to all wars and preparations for war, for a culture of encounter, for justice, solidarity, and reconciliation that are the “mortar of the edifice of peace.” (25 November 2019) By his many messages for peace, by his own example and, explicitly in his 2017 World Day of Peace message, His Holiness has advanced the spirit, teaching, and way of active nonviolence in the Church and the world.

In light of this prophetic leadership, Pax Christi International's Catholic Nonviolence Initiative and the Justice, Peace, and Integrity of Creation Commission of the Union of Superiors General-Union of International Superiors General (USG-UISG) planned this conference entitled, “Pope Francis, Nonviolence and the Fullness of *Pacem in Terris*”.

This important conference examined His Holiness' comprehensive vision that so clearly points toward a global ethic of nonviolence and will highlight Pope Francis' own praxis of nonviolence. It explored how Pope Francis has called the Church and the world - perpetrators of violence, including systems that oppress, marginalize, and destroy, as well as those struggling for justice and peace - to understand and adopt nonviolence as the path of Jesus and a powerful practice for building social peace.

Nonviolence is a force for justice that actively confronts, struggles against, and seeks to dismantle structural violence and all forms of domination, dehumanization, and destruction, with people-power strategies that are neither passive nor violent, practices that invite conversion of hearts. Nonviolent strategies, movements and initiatives are central to the survival of life on earth and to the healing of our planet.

In response to this global culture of violence and building on the Catholic Church's growing work for integral peace grounded in *Pacem in Terris*, Pope Francis is helping us to see that engaging this violence through a worldview and a consistent practice that is decidedly nonviolent is innovative, prophetic, linked to our Catholic vocation, and shaped by the Sermon on the Mount. The current world war "fought piecemeal," including in Ukraine, has emphasized the urgent need for such a paradigm shift.

Grounded in Pope Francis' encyclicals, exhortations, writings, and statements, this conference presented analysis and reflection on a range of themes related to His Holiness's vision and praxis of nonviolence, including the roots of Gospel nonviolence experienced at the peripheries; the global challenge to individuals and systems that perpetrate violence, from the Amazon to Ukraine; nonviolence in action; papal teaching; just war and the challenge of a just peace approach. These themes drew on real-world cases of nonviolent responses in contexts of acute violence and injustice and explored a commitment to nonviolence as critical to the conversion of all who profit from cultures of violence and the conversion of systems that feed such cultures.



In Haiti, Pax Christi Port-au-Prince fostered a new generation in the strategies of nonviolence through the use of sports programs. Children learned about respect, cooperation, consensus-building and fair play, values which cultivate the promise of nonviolence. 2018.



AGENDA

This is what **nonviolence** looks like.

A student of Pax Christi-Miriam College in the Philippines calling on the Philippine government to hold fast the Bangsamoro Basic Law granting Muslims in Mindanao greater autonomy. 2018.

Monday, 5 December

Session I

1:30 – 3:30 pm

Opening Prayer

Welcome

Introduction

Pope Francis and “The Prophecy of Nonviolence” *Why the dream of Pope Francis points toward a commitment to nonviolence.*

Nonviolence: A Cross-cutting Approach to a Better World

3:30 – 3:50 pm BREAK

Session II

3:50 – 5:30 pm

The Nonviolent Actions of Pope Francis *From visiting Iraq and the Central African Republic, to kissing the feet of South Sudanese leaders and making a pilgrimage of reconciliation to Canadian Indigenous communities, Pope Francis’ own actions have been powerful examples of Gospel nonviolence.*

Examples of Nonviolence in Action around the World *Nonviolent approaches to different contexts of violence and the effectiveness of nonviolent action*

Closing Reflection

Overview of program on Tuesday, Adjourn for the day

Tuesday, 6 December

Session III

8:15 – 10:00 am

Opening Prayer/Reflection

Welcome, Announcements

Pope Francis: The Global Crisis of Violence: From the Amazon to Ukraine

Pope Francis' Comprehensive Understanding of the Many Forms of Violence

The Reality of Violence at the Peripheries

10:00 – 10:30 am BREAK

Session IV

10:30 am – 12:30 pm

Pope Francis' Teaching on Nonviolence *By his many messages for peace, by his own example and, explicitly in his 2017 World Day of Peace message, His Holiness has advanced the spirit, teaching, and way of active nonviolence in the Church and the world.*

Reflections on Nonviolence from the Peripheries *The use of active nonviolence by those at the margins around the world who are struggling against violence in all of its forms.*

12:30 – 1:30 pm Lunch

Session V

1:30 – 3:15 pm

Pope Francis: Nonviolence, Just War and Just Peace

- *How Pope Francis is pointing us toward a new moral framework*
- *Just peace framework applied*

3:15 – 3:45 pm BREAK

Session VI

3:45 – 5:30 pm

Nonviolence as Core to the Mission and Renewal of the Church

Synodality as an Expression of Nonviolence

Prayer

Overview of program on Wednesday, Adjourn for the day

SPECIAL SESSION

7:00 pm Pax Christi International Peace Prize Ceremony and Reception
(more info on page 9)

Wednesday, 7 December

Session VII

8:15 – 10:00 am

Opening Prayer/Reflection

Welcome, Announcements

The Role of the Catholic Church in Fostering a Global Nonviolent Paradigm Shift

10:00 – 10:30 am BREAK

10:30 – 12:00 noon

Impact at the Peripheries of the Catholic Church's Commitment to Nonviolence *The difference that the Church's commitment to nonviolence would make at the margins; testimony of participants from contexts of violence.*

From *Pacem in Terris* to Pope Francis: A Journey Toward Nonviolence

12:00 – 12:30 pm BREAK

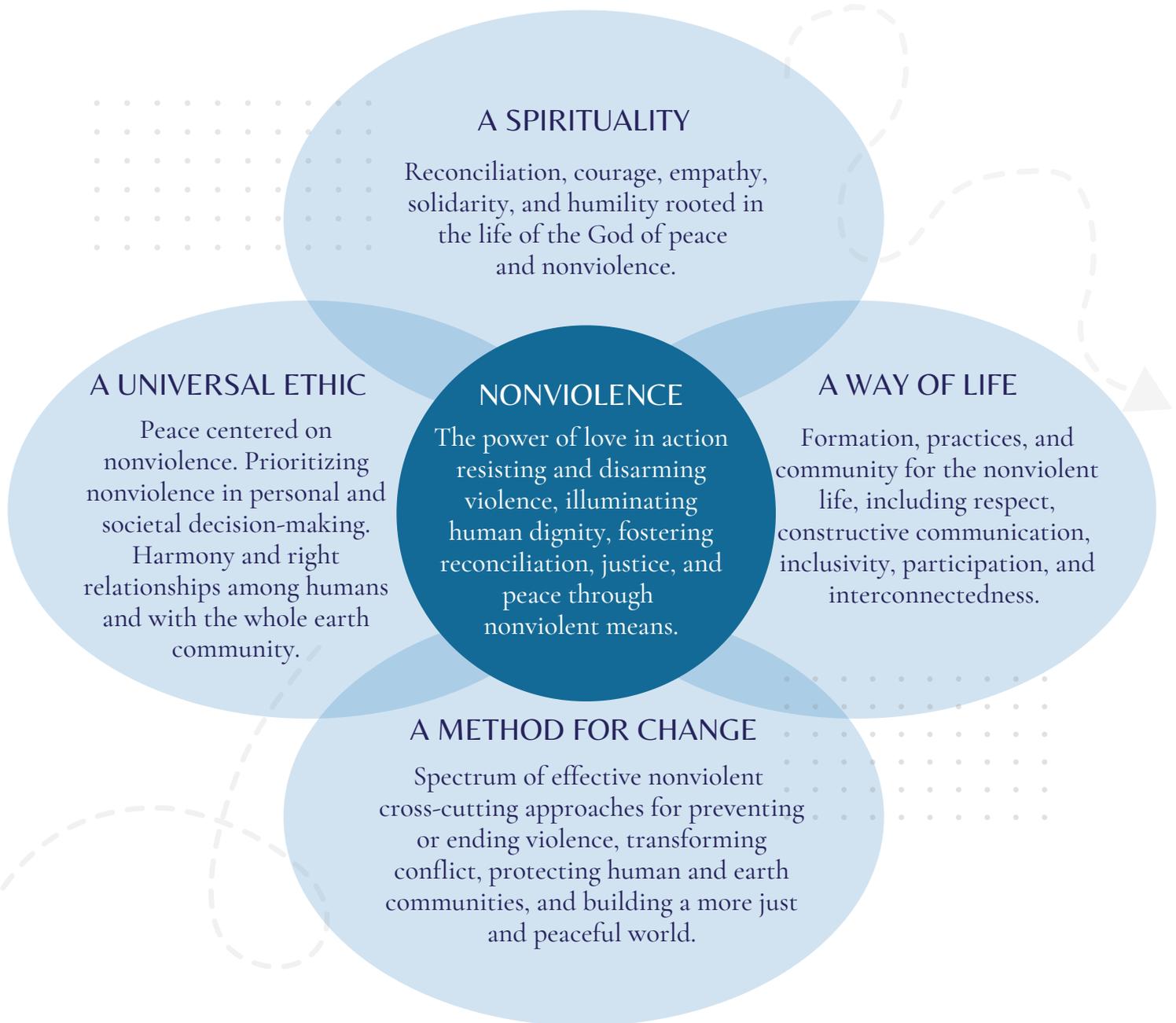
12:30 Conference Conclusion and Mass

1:30 pm Lunch



Pax Christi Uvira (in DR Congo) is helping to build peace through school programs that promote human rights, teach democratic culture and train young people in active nonviolence. 2018.

ABOUT NONVIOLENCE



APPEAL TO THE CATHOLIC CHURCH

An appeal to the Catholic Church to recommit to the centrality of Gospel nonviolence*

As Christians committed to a more just and peaceful world we are called to take a clear stand for creative and active nonviolence and against all forms of violence. With this conviction, people of God from Africa, the Americas, Asia, Europe, the Middle East, and Oceania, including lay people, Biblical scholars, theologians, members of religious congregations, priests, and bishops, have come together to deepen our understanding of and commitment to Gospel nonviolence. Many of us live in communities experiencing violence and oppression. All of us are practitioners of justice and peace.

Looking at our world today

We live in a time of tremendous suffering, widespread trauma and fear linked to militarization, economic injustice, climate change, and a myriad of other specific forms of violence. In this context of normalized and systemic violence, those of us who stand in the Christian tradition are called to recognize the centrality of active nonviolence to the vision and message of Jesus; to the life and practice of the Catholic Church; and to our long-term vocation of healing and reconciling both people and the planet.

We rejoice in the rich concrete experiences of people engaged in work for peace around the world. We have heard stories of creative and powerful nonviolent practices in many different situations of potential or actual violent conflict. Recent academic research, in fact, has confirmed that nonviolent resistance strategies are twice as effective as violent ones and ten times more likely to build more sustainable collaborative political communities.

The time has come for our Church to be a living witness and to invest far greater human and financial resources in promoting a spirituality and practice of active nonviolence and in forming and training our Catholic communities and Church leadership in effective nonviolent practices. In all of this, Jesus is our inspiration and model.

**This statement, crafted in a consensus process, was first released at the end of the Nonviolence and Just Peace conference in Rome, April 2016. It was updated on the occasion of "Pope Francis, Nonviolence and the Fullness of Pacem in Terris," and continues to guide the work of the Catholic Nonviolence Initiative.*

Jesus and nonviolence

In his own times, rife with structural violence, Jesus proclaimed a new, nonviolent order rooted in the unconditional love of God. Jesus called his disciples to love their enemies (Matthew 5: 44), which includes respecting the image of God in all persons; to offer no violent resistance to one who does evil (Matthew 5: 39); to become peacemakers; to forgive and repent; and to be abundantly merciful (Matthew 5-7). Jesus embodied nonviolence by actively resisting systemic dehumanization, as when he defied the Sabbath laws to heal the man with the withered hand (Mark 3: 1-6); when he confronted the powerful at the Temple and purified it (John 2: 13-22); when he refused to send the children away but instead blessed them (Matthew 19:14); when he peacefully but determinedly challenged the men accusing a woman of adultery (John 8: 1-11); when on the night before he died he asked Peter to put down his sword (Matthew 26: 52).

Neither passive nor weak, Jesus' nonviolence was the power of love in action. In vision and deed, he is the revelation and embodiment of the Nonviolent God, a truth especially illuminated in his humble Birth, Cross and Resurrection. He calls us to develop the virtue of nonviolent peacemaking.

Clearly, the Word of God, the witness of Jesus, should never be used to justify violence, injustice or war. We confess that we have betrayed this central message of the Gospel many times, participating in wars, persecution, oppression, exploitation, and discrimination.

We believe that there is no "just war". Too often the "just war theory" has been used to endorse rather than prevent or limit war. Suggesting that a "just war" is possible also undermines the moral imperative to develop tools and capacities for nonviolent transformation of conflict. Even when wars may appear 'just,' they inevitably get us mired in dynamics or cycles of trauma and violence.

We need a new framework that is consistent with Gospel nonviolence. A different path is clearly unfolding in recent Catholic social teaching. Pope John XXIII wrote that war is not a suitable way to restore rights; Pope Paul VI linked peace and development, and told the UN "no more war"; Pope John Paul II said that "war belongs to the tragic past, to history"; Pope Benedict XVI said that "loving the enemy is the nucleus of the Christian revolution"; and Pope Francis said "the true strength of the Christian is the power of truth and love, which leads to the renunciation of all violence. Faith and violence are incompatible." He has also urged the "abolition of war". Rooted in the interconnectedness of God's creation, nonviolence opens the way and is necessary for an "integral ecology," as expressed by Pope Francis in *Laudato si'*. Violence undermines this interconnectedness. Nonviolence sustains it.

We propose that the Catholic Church develop and consider shifting to a Just Peace moral framework based on Gospel nonviolence. A Just Peace approach offers a vision and an ethic to build peace as well as to prevent, defuse, and to heal the damage of violent conflict. This ethic includes a commitment to human dignity and thriving relationships, with specific norms to guide our actions. We recognize that peace requires justice and justice requires peacemaking.

Living Gospel Nonviolence and Just Peace

In that spirit we commit ourselves to furthering Catholic understanding and practice of active nonviolence on the road to just peace. As would-be disciples of Jesus, challenged and inspired by stories of hope and courage in these days, we call on the Church we love to:

- continue developing Catholic social teaching on nonviolence. In particular, we call on Pope Francis to share with the world an encyclical on nonviolence and just peace;
- integrate Gospel nonviolence explicitly into the life, including the sacramental life, and work of the Church through dioceses, parishes, agencies, schools, universities, seminaries, religious orders, voluntary associations, and others;
- promote nonviolent practices and strategies (e.g., nonviolent resistance, restorative justice, trauma healing, unarmed civilian protection, nonviolent civilian-based defense, conflict transformation, and peacebuilding strategies); and learn from the practices of indigenous and grassroots communities;
- initiate a global conversation on nonviolence within the Church, with people of other faiths, and with the larger world to respond to the monumental crises of our time with the vision and strategies of nonviolence and just peace;
- no longer present “just war theory” as official Catholic teaching; continue advocating for the abolition of war and nuclear weapons, and an end to trafficking in small arms and light weapons;
- lift up the prophetic voice of the church to challenge unjust world powers and to support and defend those nonviolent activists whose work for peace and justice puts their lives at risk.

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, which Pope Francis has labeled a “world war in installments”, we are being called to invoke, pray over, teach and take decisive action. With our communities and organizations, we look forward to continue collaborating with the Holy See and the global Church to advance Gospel nonviolence.

A JUST PEACE ETHIC

‘Just Peace’ refers to positive peace – not merely the absence of direct violence, but peace rooted in just relationships and societal systems that respect the dignity of all people and the earth, our common home. A Just Peace ethic is a set of practical norms that enable society to reduce violence and build and sustain peace.

It offers a framework for considering how a whole array of nonviolent policies and programs – from unarmed intervention in violent conflict to sustainable development - function together as parts of a greater whole, addressing root causes of violence, developing crucial nonviolent skills and engaging the participation of all actors – especially women, young people, indigenous communities and vulnerable groups, who are most impacted by institutional violence and the use of violent force. Policies and programs built on the Just Peace ethic complement one another and form the building blocks of a culture of peace.

The three categories of Just Peace norms listed below can help policy makers to identify policies and programs that promote nonviolent approaches to interrupting or preventing violence. These Just Peace norms describe a wide constellation of policies that, together, lead to Just Peace. A given policy may respond most directly to one or more of the norms, but no policy should undermine or obstruct any of them. Each category may apply at all stages of conflict. It is important to note that Just Peace is a process that also requires a long-term commitment from policy makers and major investments on the part of any society.

Programs, projects and strategies consistent with Just Peace norms would:

1. Develop virtues and skills for constructively engaging conflict by

- forming virtuous habits consistent with nonviolence, such as courage, empathy, solidarity, and humility
- education and training in key skills, such as nonviolent communication, intersectional analysis, and conflict analysis based on community needs.
- participatory decision-making processes, inclusive of as many stakeholders as possible, especially women, youth, and marginalized groups.
- building nonviolent communities and institutions, nonviolent cultures.

2. Break cycles of destructive conflict and violence by

- ensuring that means are consistent with ends (reflexivity).
- re-humanization of adversaries through language, images, and narratives.

- **conflict transformation** (drawing adversaries toward partnership and addressing root causes), including dialogue, trauma-healing, meeting the human needs of all actors and trust-building initiatives.
- **acknowledging responsibility for harm**, including through restorative justice.
- **nonviolent direct action**, such as unarmed civilian protection, nonviolent civilian-based defense and nonviolent civil society movements for social and ecological justice.
- **integral disarmament**, suggesting not only the reduction of physical arms, but the “disarmament of hearts,” which in practical terms depends upon trust-building.

3. Build sustainable peace by

- promoting reconciliation and relationality across diverse groups and sectors of society, including interreligious dialogue and truth and reconciliation processes.
- building a robust civil society and just governance, just and inclusive redistribution of political power and civic space.
- fostering ecological justice and sustainability, contributing to the well-being of people, all living beings, and the environment, i.e. integral ecology.
- supporting human dignity and human rights for all, including those of adversaries.
- upholding economic, gender, and racial justice, with an emphasis on the most vulnerable.

A few examples of the JustPeace framework applied are included in *A Policymaker’s Tool for Effective Nonviolent Strategies for Sustainable Peace*:

- For the first category of norms, policymakers could examine educational and training priorities, childcare and family support policies, opportunities to promote healthy values via the media, identification of public nonviolent heroes or heroines, public awards and commendations and public holidays to see if they encourage the development of such virtues and skills.
- By funding unarmed civilian protection, policy makers could make resources available for activities that are particularly consistent with the category of breaking cycles of violence and the norms of nonviolent direct action, reflexivity, and re-humanization. - as well as the category of building sustainable peace and the norms of robust civil society, human dignity and rights, and relationality.
- Through policies and programs that promote restorative justice mechanisms and trauma-healing, policy makers could help to break cycles of violence and promote the norms of conflict transformation, acknowledging responsibility for harm, and re-humanization.
- For all the categories of Just Peace norms and especially the third one, policymakers could consider a wide range of policies that contribute to the achievement of the Sustainable Development Goals and make available the much needed funding for their global implementation.

PARTNERS

Pax Christi International's Catholic Nonviolence Initiative organized this conference in collaboration with the Justice, Peace, and Integrity of Creation Commission of the Union of Superiors General-Union of International Superiors General (USG-UISG).



BENEFACTORS

We are deeply grateful for the support from our benefactors, who made this conference possible.

LEADERS OF PEACE



Maryknoll Sisters

*“To be true followers of Jesus today also includes embracing his teaching about nonviolence.”
Gospel nonviolence is “a person’s way of being, the attitude of one who is so convinced of God’s love and power that he or she is not afraid to tackle evil with the weapons of love and truth alone.”*

- Nonviolence: a Style of Politics for Peace, Message of Pope Francis on International Day of Peace 1 January 2017

The Maryknoll Sisters believe that we are all part of “One Earth Community”...
that all of us—regardless of race, nationality, gender, background or personal identity—
are all connected as a human family, with each other and with all creation.

www.maryknollsisters.org



www.clintonfranciscans.com

The Clinton Franciscans, in the spirit of Saint Francis and Saint Clare of Assisi and grounded in contemplation, are called to ongoing conversion and sent as instruments of God's peace. Their mission is **living and promoting active nonviolence and peacemaking**. They are on a life-long journey of turning to God and learning to live nonviolently as sisters to everyone and all of creation.

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Maryknoll Lay Missioners

PROMOTERS OF PEACE

Mercedarian Missionaries of Berriz
Suore della Carità di Gesù

LIST OF PARTICIPANTS

Pietro Ameglio, SERPAJ, Mexico, leading Mexican nonviolence theorist and activist, reflects on the migrant caravan, nonviolent resistance to the drug war, and other mass actions for peace in Central America.

John Ashworth, Kenya, advisor to the Sudan Catholic Bishops' Conference, the South Sudan Council of Churches, Holy Trinity Peace Village Kuron and other church-related bodies.

Deacon Nate Bacon, InnerChange, Guatemala, missionary with InnerChange (an ecumenical Christian Order among the Poor) in Central America.

Sr. Adina Balan, Pax Christi International Board, Romania/Italy, member of the Congregation of Jesus (CJ); founder of SOLWODI Romania, an NGO specialised in working with women and children victims of human trafficking or domestic violence.

Cecilia Barja, Holy See Dicastery for Integral Human Development, Listening and Dialogue Section, Latin America, with 20-year of experience in organizing grassroots movements in Latin America and the US.

Sr. Nathalie Becquart, Holy See Synod office, Rome, Xaviere Missionary Sister from France, who serves as undersecretary of the Synod of Bishops. She is the first woman to hold this position.

Rose Marie Berger, Sojourners, Catholic Nonviolence Initiative Steering Committee, USA, journalist and editor for Sojourners magazine (sojo.net), a publication committed to Christian nonviolence and social justice.

Kai Brand Jacobsen, Romanian Peace Institute (PATRIR), Romania, leading pioneer, innovator and practitioner in the field of peacebuilding, security and addressing challenging and complex conflicts and crisis in the world today.

Ken Butigan, DePaul University, Catholic Nonviolence Initiative Executive Committee, USA, PhD, Professor of Practice in the Peace, Justice and Conflict Studies Program at DePaul University, Chicago, USA; strategist for Pace e Bene Nonviolence Service's Campaign Nonviolence

Lisa Sowle Cahill, Boston College, USA, J. Donald Monan, SJ Professor of Theology at Boston College. She is a past president of the Catholic Theological Society of America and the Society of Christian Ethics.

Loreta Castro, Pax Christi Philippines, Catholic Nonviolence Initiative Steering Committee, Philippines, Ed. D., considered one of the pioneers of peace education in the Philippines; former president of Miriam College; current Program Director for the Center for Peace Education.

Angelito Cortez, OFM, Order of Friars Minor, Philippines, former Director of OFM-JPIC General Cura office. He recently represented the Franciscan delegation at COP27 in Egypt.

Emilce Cuda, Pontifical Commission for Latin America, Rome, Argentine theologian, university professor, and Secretary of the Pontifical Commission for Latin America.

Fr. John Dear, The Beatitudes Center USA, Catholic priest, Director of The Beatitudes Center in California. He previously served on the staff of Pace e Bene and co-founded Campaign Nonviolence.

Franco Dinelli, Pax Christi Italy, Italy, researcher with the National Research Council in Italy. He is on the Board of Pax Christi Italy and a former member of the International Board of Pax Christi International.

Sr. Lilian Ehidiemhen, Catholic University of Leuven, Nigeria/Belgium, a doctoral researcher at the Faculty of Theology and Religious Studies, KU Leuven in Belgium.

Yolanda Flores Montoro, DHUMA, Peru, Aymara woman from Peru and a member of DHUMA, Derechos Humanos y Medio Ambiente, a human rights and environmental organisation in Puno Peru.

Pat Gaffney, Pax Christi England & Wales, Catholic Nonviolence Initiative Executive Committee, UK, educator, campaigner, and advocate of nonviolent peacemaking for more than four decades.

Leo Guardado, Fordham University, USA, teaches theology at Fordham University in New York City where he explores Gandhian nonviolence and a theological and an embodied ecclesial response to the transnational mechanisms of violence that continue to displace persons from Latin America to the US.

Sr. Filo Hirota, Catholic Nonviolence Initiative Executive Committee, Japan, member of the Mercedarian Missionaries of Berriz and former executive coordinator. She was a board member of the International Union of Superiors General and of Pax Christi International.

Sr. Nathalie Kangaj, CENCO, Democratic Republic of Congo, lawyer working with the National Episcopal Conference of Congo (CENCO).

Fr. Emmanuel Katongole, University of Notre Dame, Uganda/USA, Catholic priest of Kampala Archdiocese, Professor of Theology and Peace Studies at Notre Dame University.

Father Budi Kleden, SVD, JPIC Commission of USG/UISG, Indonesia/Italy, Superior General of the Divine Word Missionaries and co-president of the JPIC Commission of the USG/UISG.

Sr. Sheila Kinsey, JPIC Commission of UISG/USG, Catholic Nonviolence Initiative Steering Committee, USA/Italy, Executive Co-Secretary for the Justice, Peace and Integrity of Creation (JPIC) Commission of the Union of Superior Generals (USG) and International Union of Superior Generals (UISG).

Bishop Peter Kohlgraf, Diocese of Mainz, Germany, Bishop President of Pax Christi Germany, Germany, earned his doctorate at Ernst Dassmann at the University of Bonn and later was a professor of pastoral theology and practical theology at the Catholic University of Mainz.

Eliane Lakam, Pax Christi Metro DC-Baltimore, Pax Christi USA Young Adult Caucus, USA, community organizer and consultant on gender-responsive policies with a background in peace and security, housing justice, and education in emergencies.

Fr. Paul Lansu, Pax Christi International Board, Belgium, Roman Catholic Priest of the Diocese of Antwerp, Belgium. He has a Masters Degree of Arts in Peace Studies from the University of Bradford, United Kingdom.

Archbishop Antonio Ledesma, SJ, Pax Christi Philippines, Philippines, D.D., retired Archbishop of Cagayan de Oro in the Philippines; former vice-president of the Catholic Bishops' Conference of the Philippines (CBCP), and chair of the Catholic Bishops' Conference of the Philippines Commission on Inter-religious Dialogue.

Fr. Antonio Lembo, Ordine dei Frati Minori (OFM), Italy, Definitor of the Friars Minor of the Province of St Michael Archangel of Puglia and Molise, Italy. In 2021 he was elected to serve as the vice JPIC coordinator of the Order of Friars Minor in Italy.

Sr. Maudilia Lopez, *Pastoral Defensoras de la Madre Tierra*, Guatemala, leader of a women's group in the city of San Miguel Ixtahuacán, Guatemala. She is best known for her battle against the Canadian mining company Goldcorp.

Fr. Nandana Manatunga, Human Rights Office, Kandy, Sri Lanka, Director of the Human Rights Office Kandy. Father Manatunga was awarded the 2018 Gwangju Prize for Human Rights.

Eli McCarthy, PhD, Georgetown University, Catholic Nonviolence Initiative Steering Committee, USA, professor at Georgetown University, teaches in the Justice and Peace Studies Program.

Cardinal Robert McElroy, Diocese of San Diego, California, USA, bishop of San Diego, CA since 2015. He holds a licentiate in theology from the Jesuit School of Theology at Berkeley, a doctorate in moral theology from the Gregorian University in Rome and a doctorate in political science from Stanford.

Sr. Maria José Gay Miguel CMT, JPIC Commission USG-UISG, Italy, Co-President Elect of the JPIC Commission USG-UISG and a member of the UISG Advisory Board. She is the General Animator (Superior) of the Carmelitas Misioneras Teresianas. She has a Diploma in Spiritual Theology.

Sr. Patricia Murray, IBVM, Union of International Superiors General, Italy, Executive Secretary of the Rome-based International Union of Superiors General (UISG). In 2020 she was awarded the Presidential Distinguished Service Award for "individuals who have made a remarkable contribution to Ireland and our international reputation."

Jasmin Nario Galace, Miriam College, Philippines, Vice-President for Academic Affairs at Miriam College, Quezon City, Philippines; Associate at the Center for Peace Education and Professor at the Department of International Studies and College of Education, also at Miriam College

Harun Njoroge, Maryknoll Peace Team, Kenya

Fr. Mathew Pagan Padiet, Catholic University of South Sudan, South Sudan, Vice Chancellor of the Catholic University of South Sudan. He holds a Doctoral Degree in Canon Law from the Urbaniana University in Rome and was the Justice and Peace Coordinator of the Catholic Diocese of Malakal.

Wolfgang Palaver, President of Pax Christi Austria, Austria, Professor of Catholic Social Thought at the School of Catholic Theology at the University of Innsbruck, where he was also the Dean from 2013 to 2017. He was co-founder of Pax Christi Tirol and a member of the Austrian Justice and Peace commission.

Br. Rodrigo Peret, OFM, Churches and Mining Network, Brazil, member of the Churches and Mining Latin America Network board, coordinator of Franciscan Solidarity and Ecology Action and a member of Franciscans International, a NGO at the UN.

Martin Pilgram, Pax Christi International Board, Germany, chairman of Pax Christi in the diocese of Munich and Freising; found his way to the movement through his conscientious objection.

Maria Pia Pirelli, Social Justice and Ecology Secretariat, Jesuits, Italy, Advocacy and Networking Coordinator for Social Justice and Ecology Secretariat (Jesuit General Curia - Rome).

Nico Plooijer, PAX, Netherlands/South Sudan, Senior Policy Adviser on Civic Space at PAX Netherlands and a Program Officer for the Nonviolent Action Program at the U.S. Institute of Peace.

Archbishop Giovanni Ricchiuti, Bishop President of Pax Christi Italy, Italy, Archbishop of the Diocese of Altamura since 2014. He is a member of the Episcopal Commission for Social Problems and Work, Justice and Peace.

Sr. Patricia Ryan, MM, Pax Christi International Board, USA/Peru, Maryknoll Sister, founder and president of Human Rights and Environment (DHUMA).

Terrence Rynne, Marquette University, USA, teaches peace studies at Marquette University and is a National Catholic Reporter board member; co-founder of the Marquette University Center for Peacemaking with Sally Rynne.

Allen Sanchez, Archdiocese of Santa Fe, New Mexico, USA, executive director for the New Mexico Conference of Catholic Bishops.

Michelle Sherman, Pax Christi USA, USA, 50th Anniversary Coordinator for Pax Christi USA and former camps minister at Villanova University. She is an adjunct professor at the University of Dayton, Ohio in the US.

Bishop Marc Stenger, Co-President, Pax Christi International, Catholic Nonviolence Initiative Executive Committee, France, former Bishop of Troyes and member of the Commission for the Universal Mission of the Church and served on the Commission for Pastoral Workers in the French Church.

Bishop John Stowe, OFM Conv, Diocese of Lexington, Kentucky, Bishop President, Pax Christi USA, USA, he studied at St. Louis University and the Jesuit School of Theology in Berkeley, where he earned a Masters in Divinity and a Licentiate in Church History.

Jean Baptiste Talla, Catholic Relief Services, Cameroon/USA, CRS' technical advisor for peacebuilding and justice in Africa. He also served CRS as Cameroon Project Manager for Peacebuilding and Justice.

Sr. Sia Temu, MM, Maryknoll Sisters Peace Team, Kenya, her first mission assignment was to the Multicultural Peace Building Team in Africa, based in Nairobi, Kenya. The focus of this team's ministry was "Conversations for Social Change," a program designed to prototype a process to effect social change through personal transformation.

Sr. Wamuyu Wachira, IBVM, Co-President Pax Christi International, Catholic Nonviolence Initiative Executive Committee, Kenya, Ph.D. in Peace studies focusing on 'experiences of violence in schools in Kenya'. Senior Lecturer in Peace and Conflict studies at St Paul's University, Nairobi, Kenya.

Archbishop John Wester, Archdiocese of Santa Fe, New Mexico, USA, Bishop of Salt Lake City from 2007 and was installed as the archbishop of Sante Fe, NM in 2015. His pastoral letter, Living in the Light of Christ's Peace: A Conversation Toward Nuclear Disarmament was published in January 2022.

Dr. Annette Wiesheu, Pax Christi Germany, Germany, theological consultant to Bishop Peter Kohlgraf, Diocese of Mainz, Germany

Mary Yelenick, Pax Christi International UN Team and Board, USA, recently retired attorney; PCI's Main Representative at the United Nations in New York City; member of the Pax Christi USA Anti-Racism Team; Pax Christi Metro NY 2019 Peacemaker award honoree.

Ogarit Younan, Academic University College for Nonviolence & Human Rights, Lebanon, pioneer intellectual and advocate of nonviolent education in Lebanon and the Arab world, Ogarit and her partner, Walid Slaybi, are the co-founders of AUNOHR (Academic University College for Nonviolence & Human Rights).

Zoughbi Zoughbi, Wi'am, Palestine, Founder and Director of the Wi'am Conflict Resolution & Transformation Center in Bethlehem, Palestine where he is also an city councillor. He is a trainer, counsellor, activist and writer and promotes Sulha, a traditional Arab method for resolving conflicts.

Mass Celebrant

Cardinal Michael Czerny, SJ, Prefect, Holy See Dicastery for Integral Human Development

Pax Christi International staff

Cecile Azard, France - Global Network Facilitator

Dirk Broos, Belgium - Deputy Secretary General

Judy Coode USA - Project Coordinator for the Catholic Nonviolence Initiative

Marie Dennis, USA - Program Chair for the Catholic Nonviolence Initiative

Teresa DeVivo, Belgium/Italy - Fund Development Officer

Erin Green, Belgium - Communications/Asia-Pacific Coordinator

Martha Ines Romero, Colombia - Regional Coordinator, Latin America and the Caribbean, Pax Christi International Secretary General-designate

Dieudonne Serukabuza, Belgium/Rwanda - Regional Coordinator, Africa

Greet Vanaerschot, Belgium - Secretary General, Catholic Nonviolence Initiative Executive Committee