

THE SERVANT SONG

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Who Can Disarm and Heal Dzhokhar

by Brayton Shanley

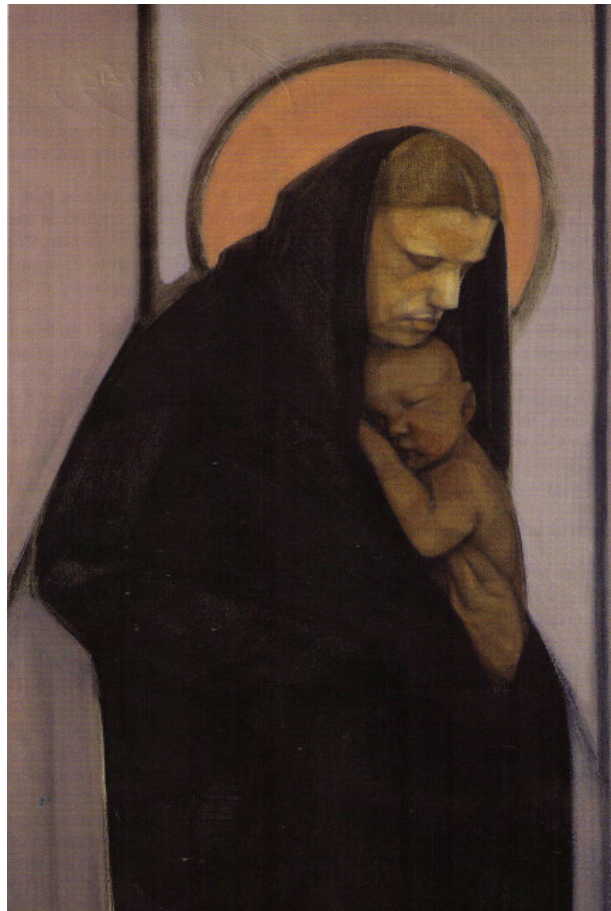
Having been a one-time marathoner, a fan of the Boston marathon, and finish line spectator, I was in shock by reports of the two bombs going off at the 2:50 mark at this same finish-line. My disbelief gradually evolved into angry thoughts at those who made and ignited the bombs. I have never felt such intense outrage at any mass murder. I was additionally upset because Boston is a "home" for me. I know Boston's streets well, especially Boylston Street, since I arrived in the fall of 1965 as a college freshman and lived around the corner. When I tried to grasp that the Marathon had been bombed, my mind froze and began to seethe in disbelief.

We know now a lot more about who bombed the finish line and, sordidly, why. But what is of eternal concern for me, is how state officials and police, respond to dangerous homicidal people once the murderous deed is done and how different their response usually is from treating murder with nonviolent means. Sadly, state officials and police are not trained to practice methods that de-escalate violence, especially in crises that are life-threatening.

So, I wonder how the gospel of nonviolence would teach us to deal with perpetrators of mass murder when they are still at large. The state's police force, kicks into immediate high gear not with understanding "why" something happens, so much as "that it happened" and to protect the public by finding, arresting or killing the dangerous criminal. This may seem fair and sensible while the suspects are on the run. Tamerlan and Dzhokhar Tsarnaev bombed the Marathon that killed three, maimed hundreds, later, murdering an MIT policeman. They ended their killing spree with an action thriller-like fight-to-the-death shoot-out with police in which Tamerlan, the older brother, was killed. Dzhokhar, a nineteen year old, drove off, ditched the car-jacked vehicle in Watertown and ran. It was axiomatic that these men should be considered "armed and extremely dangerous."

However, if all we see is "armed and extremely dangerous," then we are very likely to perpetuate the fatal flaw that we humans have been committing since the dawn of human conflict—fighting violence and viciousness with more violence and viciousness. A "my life or theirs" fear of murderers too often makes the murderer more desperate and dangerous; further, it convinces the police that killing the killer is the only "safe option." In a nonviolent intervention, on the other hand, a mediator is more likely to consider weighing all of the factors in the case, focused on listening, and not just pursuing monstrous killers on the run.

These factors include an important question: **Why did this happen?** Krystle Campbell was one of the three victims who were killed. Her mother, who spoke at a press conference, was so grief-stricken that she could barely be heard. Her most memorable phrase was "I just don't understand." She was saying, in essence: "This was senseless violence and now my innocent daughter is dead. Why do I have to suffer losing the daughter I love so much?" Every sane,



Janet McKenzie

sensitive human, especially a parent, can relate deeply to her anguished feelings.

Men and Homicide

Nevertheless, if I ponder this mother's question: "**how could this happen?**"—answers start to surface. The first clue of primary importance is that these brothers are male. Homicide is a male statistic; 90% of all homicides are committed by males. 62 mass murders have been committed throughout the US in the last 30 years; 61 have been perpetrated by men.

Why do males commit 90% of all murders? What are we teaching our boys? From Columbine on forward, these male shooters of all ages have been violent video game addicts. What is that steady drip of sadistic murder doing to their souls? Minds are bathed in the euphoria of killing other humans, even if the story line seems reasonable; good guys always kill bad guys. First reports of the personalities of the brothers depict them as full of machismo, both pumped with muscles and aggression. Older brother, Tamerlan boxed and the younger wrestled. Although wrestling seems benign next

to boxing, both brothers seemed advanced at "dominate and defeat your opponent with violence" sports. Tragically, there is no particular alarm here because the ethos of the popular culture around them condones the shooting violence-fantasy world of video games and awards men lavishly for their athletic prowess, however violent.

What kind of male role models influenced these brothers in the culture they were nurtured in as boys? Their father was very connected to his Chechen identity. He could easily have instilled rage in his boys at the Russian oppression of Chechnya and Vladimir Putin's murderous crushing of the people's revolution for independence, an oppression that goes back to the 1940s. These political revolutions and counter revolutions are primarily male perpetrated violence and revenge with each side assuring itself that it is on the right side of history.

Psychologists who have been analyzing the brothers' behavior have said that they both had indications of a confused ethnic and cultural identity. Am I Chechen, Islamic, or American?

Psychologists in the field of adolescent male development, surmise that if young men are painfully confused about their "true identity," many find a strong attraction to identify themselves as the oppressed victim, with the deluded feeling that their life has been ruined by "someone else". The brothers' mother strongly encouraged Tamerlan to practice Islamic faith, to keep him "out of trouble." New reports suggest that the mother had recent, growing sympathies with radical Islam, began wearing a hijab and cited conspiracy theories that 9/11 was a US plot to make Americans hate Muslims. These impressionable immigrant boys are now relating to an identity of oppressed Muslims of ethnic Chechen origin, with simmering dislike of America. According to Dzhokhar, both brothers were outraged with our wars in Afghanistan and Iraq. This could be a volatile identity mix, with outlets of extreme violence by males as holy justice for the powerless Muslim.

President Obama is another male player in the equation was center stage in Boston two days after the marathon bombings. He came to offer presidential support and sympathy to a city in trauma and family members paralyzed with grief. As usual, his speechmaking is so easily delivered—tough and tender. He rallies Boston to stand tall. He reassures us that we will find these cowards and bring them to justice. They will be sorry that they picked a tough town like Boston. He appears to be the Great Statesman at the crucible hour, delivering his words with a Black Baptist cadence and a convincing passion, an amazing moment of political oratory. Amazing too, how well most Presidential "Men" can compartmentalize the moment. In his job back in Washington DC, under the cover of "classified," he signs off on drone bombings designed to kill "surgically" terrorists and jihadist enemy combatants throughout the Middle East. Although there are zero casualties on our side, drones often miss their mark and kill women, children and innocent men at weddings or in their own homes in Afghanistan, Pakistan and Iraq. These acts of aggressive killing and injuring don't rebound back from the Arab and Islamic world to us in any way? To see the whole picture of "why this happened" we had better think again.

In the practice of nonviolence, we begin with an echo of Jesus' warning by saying that "all violence we send out, ricochets back. Send out hate and murder with our bullets and bombs and those bullets and bombs will someday reign down on us." Obama travels to Colorado, Arizona, Newtown and now Boston, to comfort trauma victims of mass murder. His flaws as a comforter, while at the same time, the one who is responsible for killing innocents, are fatal. He is another American President who models the reliance on violence and killing. The brothers from Cambridge could easily have been taking "my violence is good violence" cues from the many of these male authorities around them.

Peaceful Negotiation in Great Danger?

The capture of Dzhokhar in Watertown was another telling moment. Unlike the shootout that killed Tamerlan, capturing Dzhokhar was an

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Who Will Speak If We Don't? Madeleine Albright at St. John's High School, Worcester

by Suzanne Belote Shanley.

When I learned last January, that former Secretary of State, Madeleine Albright, would be a keynote speaker at St. John's High School in Worcester, addressing the annual Abdella Center for Ethics Lecture Series, I was stunned, outraged, my mind spinning back to the first Gulf War, and Albright's infamous 60 Minutes interview in 1996. Responding to a pointed question by Leslie Stahl, who compared the US sanctions in Iraq to the catastrophic killing of civilians during the US atomic bombing of Hiroshima and Nagasaki, Albright asserted: "I think this is a very hard choice, but the price—we think the price is worth it." Albright's reply, later revised and regretted, (distinct from repented) but never spoken of in terms of sorrow for the slow starvation of a civilian population, decimation of infrastructure through US bombing and embargo, and the preventable deaths of children, became a benchmark for self-delusion and the re-writing of history to gratify the ends of empire.

Albright, now on a national lecture tour, was to address an audience of over a thousand people, including high school students, unbelievably, on the subject of "The Courage to Listen", with the enlightened task of "civility in discourse, discussion and decision-making." Alternately baffled and enraged, I attempted calling headmaster, Michael Welsh, who was out of town and unavailable, and proceeded to write an open letter to him and a private letter to Worcester's Bishop McManus who, months earlier, had dis-invited, Vicki Kennedy, Ted Kennedy's widow, from a graduation address at Anna Maria, a local Catholic College, because of her pro-choice position. Yet, unlike the negativity around Kennedy, St. John's webpage, glowingly announced Albright's (strong pro-choice, if not pro-abortion proponent) arrival at St. John's, elevating her to the celebrity status of Paul Farmer, a previous Abdella lecturer.

In my letter to Bishop McManus, I outlined the fact that "as Secretary of State during the Clinton Administration, Albright presided over the US led United Nations sanctions against Iraq," resulting in what former Attorney General Ramsey Clark described as a "war crime," a charge supported by The International Court on Crimes Against Humanity. Unless "Albright's purpose in coming to a Catholic high school was to repent her participation in such an unspeakable carnage," I wrote "using Catholic Social Teaching as a guideline, how could the diocese and the headmaster ignore, Cardinal Etchegaray's, (President of the Pontifical Council for Justice in 1998) condemnation of the sanctions as "destroying the soul of the Iraqi people."

After my initial letters, which I emailed to local peace groups and peacemakers, inviting them to begin a letter-writing campaign, I called Diocesan Director of Communication, Ray Desile, to clarify that Agape was not asking that Albright be disinvited, (even though some letter writers did). Rather, I proposed that a spokesperson for the extended Agape peace community, preferably a woman, be invited to speak on nonviolence and Catholic Social teaching on war, at the forum with Albright. I knew, with less than a week before her talk, this might be all but impossible, but I had hoped to stir a debate from a gospel-peacemaking perspective on the Iraq war, its consequences and Madeleine Albright's role. Ray and I found common ground in the perspective that the Diocese would do well after Albright's talk, to initiate a district-wide study of Catholic Social



Eileen Lawter

teaching, with a primary emphasis on Jesus' teachings on revenge.

Over the years, Albright held to the validity of sanctions "for dealing with such tyrannies as North Korea, Zimbabwe or Myanmar, formerly Burma." In a commentary after the invasion of Iraq, David Rieff, suggested that "these observations do not answer the question of whether any policy, no matter how strategically sound, is worth the deaths of 500,000 Iraqi children—a figure that originated in a Unicef report on infant mortality in sanctions-era Iraq and became the rallying cry of anti-sanctions campaigners." (NYT, 7/23/03; "Were the Sanctions Right?") Albright's response to Rieff: "It was a genuinely stupid thing to say," in what Rieff remarked was Albright's search "for the lesser evil." Over the years, it appeared that "stupid thing to say" never translated into an apology to the Iraqi people, or, as a former Catholic, now Episcopalian, into any public expression of remorse. Instead, she gets major billing, creates a minor stir, appears at a Catholic institution, which publicly acclaims its commitment to peace and justice. Albright, many of us in the peace community agreed, could not come to Worcester and go unchallenged.

Scott and Claire Schaeffer-Duffy, of St. Therese and St. Francis Catholic Worker in Worcester, joined with me in planning a protest vigil. Letters to Headmaster Welsh came from people who had observed first-hand, the effects of the sanctions on Iraqi children. John Schuchardt of the House of Peace in Ipswich, wrote: "In 1991 and 1995 I was in the hospitals of Iraq holding the tiny hands of infants dying from the naval blockade imposed by the U.S. in August, 1990 and continued by Madeline Albright during her 4 years of refusal to listen to the cries of pain and suffering." Albright's view of this suffering, seems appallingly bland compared to the horrors reported by John: "What was so terrible for me was that I did see the faces of the people who were suffering—even if I thought then and think now that the sufferings of the Iraqi people were Saddam's doing, not ours. There's a terrible price you pay. A terrible price." (Ibid.)

That price was further described by another first-hand account by George Capaccio, also present during "Saddam's doings": "These little ones, with their parents beside them, lay on filthy

mattresses in public hospitals where broken windows could not be repaired, where overhead lights were often missing and not replaceable, where oxygen tanks lacked the necessary valves, where a lack of disinfectants left hospital wards and corridors smelling rank... in a country that once had a healthcare system that was the pride of the Middle East... Denis Halliday and Hans von Sponek—stationed in Baghdad, resigned their posts concluding that the sanctions were 'genocidal.'"

Scott Schaeffer-Duffy, summed it all up: "I asked an exhausted doctor, who worked without electricity, clean water, medications, or sterile supplies, what the life expectancy was in the Basra hospital, and he replied tearfully, 'I have not saved a patient in 6 months.'"

These letters went to the Worcester chancery, and to administrators at St. John's from priests, women religious, and area peacemakers, including the renowned scholar on Catholic Social Teaching, David O'Brien, who lamented the lack of dialogue within the "Catholic community... of how Catholic Social Teaching" is "best applied in the practice of our country's foreign and national security policy."

Tom Cornell, Catholic Worker elder and author, who lived and worked with Dorothy Day, delivered a one sentence chastisement: "Please let His Excellency know that many people will be scandalized if Madeleine Albright's views on war are not counter-balanced by representatives of authentic Catholic Social Teaching."

January Witness at John's High School

About twenty of us, having purchased hand warmers and alert to possible frost-bite, arrived at St. John's with banners asking for repentance of the "Sin of Violence", and a brief leaflet with the facts and figures of the death toll on Iraqi children and a picture of a dying Iraqi child. With the strong police presence and their apologetic warnings, we knew that any thoughts of leafletting were doomed. A *Catholic Free Press* headline, after the vigil proclaimed: "Albright calls for listening; opponents seek to be heard" lending truth to the cliché, "frozen out". Albright's remarks to several standing ovations went unchallenged, except for a handful of fliers that Pax Christi members Pat Ferrone, (Regional Director of Pax Christi, MA), and Sue Malone, who were inside, were able to distribute.

Pat had written before the talk of their intention as attendees: "We will listen carefully to what Dr. Albright may say, hoping that she is forthright and self-reflective about the moral implications of her part in events that resulted in 'perverse and uncontrollable effects' during Iraq's embargo." After the lecture, Pat shared her reactions to Albright's presence and the dilemma of being an "observer" at such a forum, where history goes unnoted and collective amnesia is in full display: "We are up against 'civilized power' that disarms and entices, uses words like humility, harmony, listening; takes advantage of the cultivation of nice boys and girls and, despite the fact that it talks about critical thinking, doesn't present the truth of historical events (500,000 dead Iraqi children) so that critical thinking can be applied. She who holds the power, who 'graces' the audience, who is applauded and lauded by a full-house contingent, is certainly not held under scrutiny. We're bamboozled, laugh at the jokes, pulled in when she, like a master comic, plays with us and gives us tidbits of 'inside' gossip. Civility, in myriad unspoken ways, invites silence."

A Visit with Headmaster Michael Welsh

I carried in my heart, a strong desire to follow-up after a terse phone conversation with Mr. Welsh, the day of Albright's lecture, when he stated that leafletting or a presence near the auditorium would not be welcome or "allowable". Brayton and I wanted to represent the compassionate listening side of nonviolent communication. After cordial exchanges, I began by expressing my sadness that we didn't have enough time to meet personally before the public witness, a Gandhian and Kingian approach of stating objections, heading for compromise, and only after these options are exhausted, a public demonstration or civil disobedience.

I recalled, but didn't share in the meeting, how I was drawn to interrupting Albright as she spoke, but prayed about the implications of such a stance, and decided against it, though in retrospect, I wish there had been time to coordinate a silent presence with banners inside the auditorium. I shared with Mike, that as a Catholic woman, I believed that someone had to speak for the dead children. I related the story of Mrs. Shibama, a survivor of the atom bomb, who, having been spared the incineration deaths of her entire elementary school at Hiroshima, lamented before an audience of students at Brookline High School: "My children have no voices, so now I must speak." The Iraqi children had no voices, I said: "So we had to speak." Mike Welsh was a good and respectful listener, granting my concerns uninterrupted time.

Headmaster Welsh maintained about Madeleine Albright that like St. Paul, everyone has committed some sin in life, and none of us would want to be judged by that sin alone. Conversely, Brayton and I pointed out that when one opens a Catholic School forum to the author of a policy opposed by the Vatican, considered an undicted war crime, we are into an arena of accountability, not a tidy lecture on civility. Welsh's notion that past sins of public personages should not condemn them to a lifetime of ostracism in public speaking seemed a dodge from the heart of the matter—the lies of empire presented as truth, a clean return to public life, without mention of the horrific deaths of children.

We weighed and considered each other's insights and positions, not without effort for

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Divine Determination for Life Amidst Human Hunt for Death

by Fr. A. Maria Arul Raja, SJ (College of Holy Cross)

Agape Easter Vigil Homily

Culture of Death

Humans are terrified, puzzled, and flabbergasted with all types of fears, prejudices and misunderstandings. That is why even simple suspicions turn out to be blatant murders in the broad day light. When aggressive intimidation is routinized, the guns are normalized, violence canonized, justice betrayed, and the poor buried.

This is how we the humans are “vertically” fragmented by alienating ourselves from the roots of life. And “horizontally” are we torn asunder with the fear of living in love and loving in life. We are afraid of coming together by breaking the borderlines of creed, culture, caste or color. These are the crises-ridden moments of history when we conveniently interpret even love and compassion in terms of self-centered indulgences. The orientations of individualism, accumulation, addiction and exploitation have become the order of the day and the very way of life. Benefit-oriented pragmatism kills the genuine bond of union between the humans. Profit-triggered consumerism rapes the beautiful fabric of the Mother Nature. Advantage-obsessed attempts to reach out to fake gods eventually dismiss the real Author of Life as redundant and burdensome. In short, humans are hunting for death (of the self and others) both from within and without. And out of this chaotic mess we are searching for the living among the dead and locating the dead among the living (Lk 24: 6).

Culture of Resurrection

Even amidst the human hunt for death let us have some glimpses into how the life-generating God has been persistently engaged in protecting and promoting life. This is eloquently done with relentless determination and covenantal commitment by the Biblical God in effectively accompanying the de-humanized people down the centuries:

‘The creative breath of God has determined to transform the disorderly chaos into harmonious distribution of life-generating energies to all animals, birds, and humans through the ever delightful cosmic dance of never-ending creation (Gn 1:1-2:2).

‘The same assertive spirit of God decided to accompany the run-away groups of bonded laborers and undocumented migrants chased away by the fast-moving blood-thirsty military powers of the empires with their killer agenda (Ex 14:15 -15:1).

‘But the enslaved people counted as the negligible minority and rejected from every quarter of the empire-builders were transformed into a great grand nation with numerous citizens cherishing the never-failing prosperity (Gn. 22:1-18).

‘Our God is not the agent of destruction but the Lord of restoration. And hence the following promise is offered to the dispersed



Clint Hanson

and the broken-hearted: “All your children shall be taught by the LORD, and great shall be the peace of your children. In justice shall you be established, far from the fear of oppression, where destruction cannot come near you” (Is. 54:13-14).

‘The life-generating God can never shy away from filling the empty stomachs, watering the parched throats, and elevating the simple humans to the sublime heights of community-building communities with fertile and fruitful hearts. This is how the God of Life bent on promoting the culture of enlivening against the culture of destruction (Is. 55: 1-11).

‘The simple creatures are graduated with the divine pedagogy with the following insight: The enduring peace is possible only with the growing wisdom of becoming co-creator with God, co-workers with the humans and the co-born with the Nature (Bar. 3:9- 4:4).

‘With the satanic bombardment of the culture of corruption and culture of addiction, all children of God have been scattered and dispersed with the loss of their God-given

dignity and identity. Cleansing them from all their impurities, the God of Holiness pursues the following project: “I will cleanse you. I will give you a new heart and place a new spirit within you, taking from your bodies your stony hearts and giving you natural hearts. I will put my spirit within you” (Ez 36: 27-28).

‘The hope-generating ways of permanently defeating the primordial and perennial sins of the humanity is to keep on becoming co-dying, co-buried and co-risen with Christ. This is how we can breathe in the Resurrection and democratize the same breath of Resurrection to the ends of the world (Rom 6:3-11). Because Resurrection is the very foundation to Christian faith. “But if there is no resurrection of the dead, then Christ has not been raised; if Christ has not been raised, then our preaching is in vain and your faith is in vain.” (1 Cor 15:13-14).

From Death to Resurrection

Jesus’ death and resurrection can be best understood from the perspective and framework of the Reign of God- leading to

new heavens and new earth. And here justice and peace will be founded on compassion and love. With relentless hope the fullness of life to every human person will be promoted by way of demolishing every form of discriminatory practices upheld by patriarchy, racism, caste-ism and what not. The committed pursuit of the Reign of God propels each of us to negate all forces of sins of oppression leading to death. In the act of resisting the ‘imposed death’ Jesus on the cross had to embrace the ‘salvific death’. “Jesus on the Cross feels the whole weight of the evil...” which includes “wars, violence, economic conflicts that hit the weakest, greed for money, power, corruption, divisions, crimes against human life and against creation! And our personal sins: our failures in love and respect towards God, towards our neighbor and towards the whole of creation...(and)... with the force of God’s love he conquers it; he defeats it with his resurrection.” [Cf. Pope Francis, Homily on the Passion Sunday, March 24, 2013].

Those who believe in Jesus to engage themselves as committed agents of the Reign of God resisting the forces of oppression, the forces of sin and death, even at the cost their lives. However, “united with him in a death like his (in their effort to establish a new society), we shall certainly be united with him in a resurrection like his” (Rom 6:5). Resurrection is God’s reward not only for crucified Jesus but also for the crucified of today! It is well articulated through the words of the contemporary Eucharistic Prophet Archbishop Oscar Romero: “Those who put their faith in the Risen One and work for a world more just, who protests against the injustices of the present system, against the abuses of unjust authorities, against the wrongfulness of humans exploiting humans, all those who begin their struggle with the resurrection of the great Liberator – they alone are authentic Christians.”

As the Easter Christians let us choose to keep on becoming community-building communities to consistently move forward:

Towards the culture of life away from the culture of death

Towards the culture of recovery away from the culture of addiction

Towards the culture of democratization away from the culture of accumulation

Towards the culture of communion away from the culture of fragmentation

Towards the culture of compassion away from the culture of violence

Every baby step made in these orientations is the guaranteed way of vibrating with the heart-beat of the Lord of Resurrection. If so, plant honesty, you will reap trust; plant goodness, you will reap friends; plant humility, you will reap greatness; plant perseverance, you will reap contentment; plant sensitivity, you will reap compassion; plant forgiveness, you will reap reconciliation; plant faith in God, you will reap resurrection.

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either side. Headmaster Welsh presented the programs on peace offered at St. John’s, maintaining that Albright is an historic personage who brought a valuable message to students on a glaring need for civility in political debate. We said that civility in the face of a grave moral evil, the ethical consequences of which many of the students would be clueless, bordered on hypocrisy and political expediency, a big name on campus, a feather in the hat of St. John’s.

As a modern St. Paul, and a model of what Albright *could* have done, I offered the example of Fr. George Zabelka, who blessed the bombing crew of the Enola Gay before they dropped bombs on Hiroshima and Nagasaki, (to which

Leslie Stahl in her CBS interview of Albright compared the Iraq sanctions in their exceeding the death toll in Japan). Zabelka spent the last years of his life on pilgrimages of repentance. In glaring contrast, Madeleine Albright simply felt caught in a “stupid” remark, but, considered her decisions, a “lesser evil” than Saddam.

Headmaster Welsh was disturbed by a leaflet and letter, which he found vitriolic and defamatory, becoming a repeated focal point of his comments. We tried nonetheless to keep our conversation centered on openness to each other’s point of view. We left with the positive feeling that a good personal exchange can bring. On the other hand, Madeleine Albright left St.

John’s to continue her national civility tour, regularly interrupted by protestors.

Regrettably, Madeleine Albright seemed to have had the last word. She won respect at a Catholic School, in a Catholic Diocese, as a celebrity with gravitas. And that is still the very big elephant in the room of Catholic Social Teaching and The Just War Theory.

Excerpts from other letters: (Full contents are available from Agape upon request)

The Many Sides of Peace coming out of thirty years of living in a faith based Catholic lay community, a spiritual manual for human/earth survival, speaks to the revelation of Jesus, the conviction that a love that is nonviolent will save this environmentally threatened planet.

Brayton has engaged in a broad study and practice of Christian nonviolence and ministry with a specialty in interfaith perspectives on peace and has practiced peace by taking his faith into the streets with public vigil, protest, arrest and noncooperation with American Empire, its death penalty, its wars, and its life threatening use of fossil fuels. Since 1987, Brayton has contributed to the green design and construction of Agape Community buildings.

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Make no mistake about this. Brayton Shanley's book, *The Many Sides of Peace: Christian Nonviolence, The Contemplative Life, And Sustainable Living*, sets out to confirm and underscore each word of that demanding title. And it succeeds marvelously. Brayton and his wife Suzanne have dedicated their lives over the last three decades to living out an experiment in non-acquisitive, simple living - a life with an "...other-centered faith in the Nonviolent God of Love." The driving passion and motivation of that life, shared with so many of you readers over the years, is now distilled in this book.

The author counsels us in uncompromising terms to live in bold defiance of the widespread perversion of the essential message of Jesus, a turning away from the words of Christ that leads to war and violence of all sorts, including despoiling God's Creation left to our stewardship. That message, explained clearly and forcefully here, is that of a consistently "nonviolent Messiah", whose words throughout the Gospels speak repeatedly against the widespread notion, even in the Christian community, of defending the "common good" by inflicting death and suffering.

This stands in clear contrast to the drift of history, beginning with Christianity becoming the sole imperial religion of the Roman Empire in 380. (We may have reached the nadir of that acceptance of militarism in the name of the good with the naming of the nuclear submarine, the *Corpus Christi*.) After all, when we are threatened as a nation (typically centering on our economic interests), "moral realism" to quote Cardinal Bernard Law, is said to call us to use "legitimate force". Brayton explains, "When our personal or national lives are under control...Jesus is enough...when violence breaks out and our lives are threatened we need additional help...tanks, bombs, missiles...Once we have leveled the opposition, we can then reopen our New Testament."

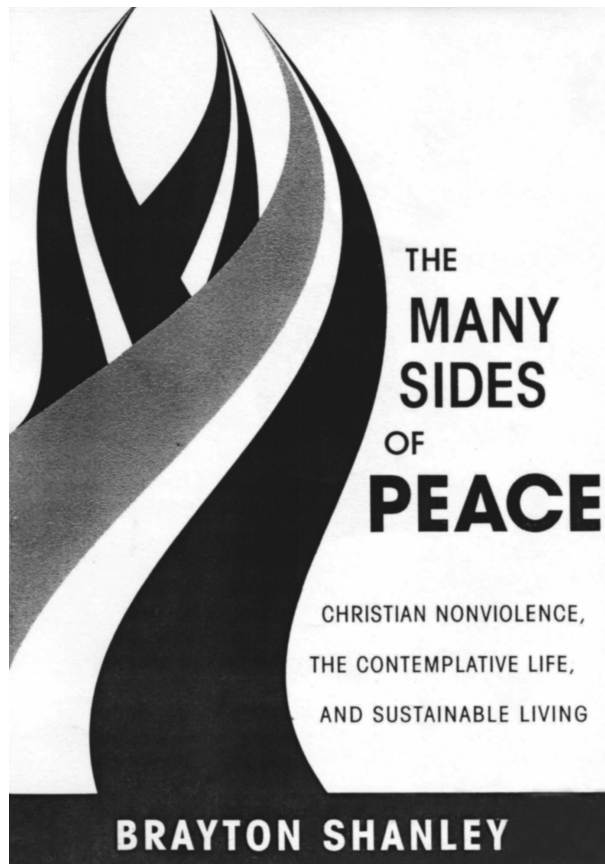
A careful reading of this clear, flowing volume, written by one who is manifestly and directly in the tradition of Martin Luther King, Jr. and Mahatma Gandhi leaves one with little choice but to re-examine one's lifestyle and its ramifications.

That appraisal, according to the author, must lead us to the conclusion that "A true nonviolent pacifist rejects war as an option...Pacifists choose the act of reconciliation and the severe and costly act of forgiveness...Love that embraces truth confronts the injustice of the oppressor, but does so without counter aggression." "Evil can only be subdued by love."

These words, when understood fully and taken on as a personal challenge, leave clichés far behind. They offer an opportunity to ponder deeply our role in this beautiful, created universe - from how we respect and nurture vulnerable Mother Earth, to how we treat or mistreat our fellow humans, from neighbors to nations.

While written with a Jesus-centered perspective, *The Many Sides of Peace* is for universal consumption, maintaining that a "nonviolent faith" is the "most mature expression

Book Review



of belief" which "knows no religious boundaries." In this book, unique in the world of pacifist literature, Brayton Shanley offers inspiration, encouragement, instruction, and example. I urge you to read it and to share it with others.

Thomas F. Lee, Ph.D

This is an extraordinarily thoughtful and comprehensive book on Gospel-based nonviolence, as books on nonviolence go. Brayton Shanley is the person to write it, since what he writes about he has also lived at the Agape Community that he and his wife founded in western Massachusetts. At every step the treatment is fresh and insightful. When he writes of nonviolence toward children, he writes not only as a parent, but as the consultant at a home for boys where he has wrestled with staff about frustrations that they experienced in punishing these abused children.

When he writes about nonviolence in relation to the environment, he writes as someone who is practicing at the Community what he preaches and dreams of. When he writes about nonviolent action, he writes as someone experienced in peace educating, demonstrating, rescuing death row prisoners, and aiding the poor and sick. He knows the literature and the practice. Was it heavy or tedious? It held my interest from beginning to end. This is an indispensable book.

Daniel Marshall, long-time Catholic Worker, writer and librarian

My friend, Brayton Shanley, has written a book on this subject, *The Many Sides of Peace*. He has written it out of forty years of praying on, dialoging about, reading on, and living out the truth of nonviolent love of all. Any truth whether it be the Sermon on the Mount or $E=mc^2$ cannot travel the road from concept to operational reality in human history without

brothers and sister in God must committedly struggle long and hard to be with each other.

Fr. Emmanuel Charles McCarthy, Agape Co-founder, International Retreat leader on nonviolence

This book is real theology for our times; thoughtful, wide awake reflections by a Gospel-centered seeker of the fullness of peace. Brayton's challenging insights rise out of a life time of living deliberately, including 26 years of homesteading for peace in the woods. Thoreau would have this book on his shelf. But the message of Christian non-violence isn't limited by location. Brayton takes us into the streets, schools, prisons, houses of worship and anywhere people yearn to turn towards an authentic and enduring peace. Read this book. You will be challenged, but you'll find inspiration from a trusted companion living and sharing the journey of peace.

Bob Wegener, Brockton, MA Agape Mission Council, and Architect (The Narrow Gate, Boston, MA)

Brayton Shanley aims to give readers a clear, coherent, and practical message about ways to work toward peaceful relations among ourselves and, as much as possible, with all of planetary being. ... Why not work, every day, to build rational communities capable of transforming our world? Here is a thoughtful, absorbing book, offering a way forward for peacemakers enamored with agape. Kathy Kelly, Co-coordinator, Voices for Creative Nonviolence

When it comes to nonviolent and sustainable living, the most prophetic people I've met in my journey are Brayton and Suzanne Shanley. *The Many Sides of Peace* is a beautiful book arising from how well they walk the walk and talk the talk. Treat yourself to the discomfort it will cause, even while it gives you hope."

Thomas Groome, Professor of Theology and Religious Education, Boston College

Brayton Shanley draws from Scripture, his life experiments with his wife of more than thirty years, and from the wisdom of the prophets of nonviolence to invite us all to explore nonviolent living in an unspeakably violent time. ... This book could be a handbook for future communities seeking a better and nonviolent way of life.

Liz McAlister, Cofounder, Jonah House, Plowshare Activist, Baltimore, MD

Brayton Shanley is a peacemaker. He now offers us a stunning account of a life lived for peace, guided by nonviolent love. This is a personal report of a remarkable experiment: a lifelong effort to live with full integrity, that is, to live each day by one's most basic commitments of mind and heart. The story speaks of the inner life, of the intimate relationships of marriage and family, of building community, and of facing the world as it is and accepting responsibility for the human family.

David O'Brien, Professor Emeritus of History, College of the Holy Cross

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Violence: Strategic or Futile? Palestinian Activists an Israeli Soldiers

by Skip Schiel

"9 protestors hurt in a clash outside Ofer Prison. "Ramallah (Ma'an): Eye Witness Account

We all arrived safely home a few hours ago, 5 girls, 2 teachers, and Mustafa, well known to the girls as a long term, trusted videographer and teacher at the Jenin Freedom Theater. We suffered some tear gas, some high flying and low flying rubber-covered metal bullets, and a shot or two (at a distance) of stink water; chemically treated water that might smell like a skunk, or sewage. Many were injured from gas inhalation, perhaps a few from rubber-covered bullets, none seriously as far as I saw. Lots of photos, but this event and ones like it deeply trouble me. They are non-strategic, more like a theater piece, tit-for-tat, back and forth, symbolic action, each side daring the other to take more risks, with no clear goal or method.

The issue is prisoners' rights, sparked by the mass hunger strike of Palestinian political prisoners in Israeli jails. Ofer prison, where we were today, near Ramallah, is the only Israeli prison in the West bank and thus the site of daily demos. Good experience for the girls, I suppose. They range from terrified, hiding and crying, to overly gutsy, taking rash chances to merely make the same photos over and over again. I suppose a good lesson for them, regardless.

As the girls and I were about to leave Ramallah for Ofer prison, my friend, Fareed Tamallah, told me "I won't attend the prison demo, bound to be rock throwing." I no longer throw rocks, I don't support it. Remember, I was imprisoned with a boy for throwing rocks." He asked me if I'd seen the photo of Edward Said throwing a rock from Lebanon, perhaps an indication that we must recognize the frustration of many Palestinians at the injustice they suffer—and the symbolism of the rock against a mightier force. The prison is the site of daily protests supporting the hunger strikers. Two prisoners had passed the 70-day mark and were reportedly near death. Others were in their 30's. Some 1,500 men were striking from a total prison population of about 4,000. There was huge attention on this issue, at least in Palestine. Doubtful if it was covered in Israel and the rest of the world.

As expressed by one prisoners' rights organization: "Palestinian political prisoners held by Israel are demanding an end to solitary confinement and administrative detention, allowing visits to Gaza Strip detainees, provision of medical care and education, and an end to strip searches of their families before visits. All demands are consistent with International law and the 4th Geneva Convention."

From an earlier, relatively peaceful march and prayer service with speeches in Ramallah, by the time we arrived at Ofer the demo had deteriorated. There was a notable lack of strategic planning on all parts. Palestinians throw a rock—Israeli soldiers retaliate with a tear gas canister or a cluster of them. Burn a tire—the army shoots skunk water. Heave a Molotov cocktail and as Mustafa said, **you can count 10 dead Palestinians.** Exciting? Yes. Wise? I doubt it. Ditto for the media drawn to such actions—me included—as if a whirlpool sucks us into its center where we drown, camera in hand.

At least at some demonstrations there is a clear, recognizable, reasonable objective that a

Witness



Palestinian activists throwing stones

larger audience can understand, such as at the villages of Bil'in and Al Masara. At both, the immediate objective is to reach the agricultural lands now blocked by the wall or fence or tear down the hated illegal barrier. More widely, the point is to end the occupation. And at the women's demonstration at the Jenin Muqata (municipal headquarters), the goal was to deliver a message to the Palestinian Authority officials in their offices about the imprisonment of the women's husbands. At the Cremisan winery and monastery which I photographed in Bethlehem, the people hold a weekly Catholic mass in full view of the settlers to protest the confiscation of their lands. Going back decades, we remember the sit-ins at lunch counters and the Montgomery bus boycott. Before that, the struggles for workers' rights which occupied factories to shut them down preceded by Gandhi's work in South Africa and India—earlier, Thoreau in the Concord jail to protest the Mexican-American war. Christ's ministry of nonviolent resistance was to the ruling powers of Roman-occupied Palestine; and, more recently, the occupation of numerous public sites around the world during the Arab Spring and the Occupy Movement. But Ofer prison? To reach the prison? I do not see the point.

Instead at Ofer, there is tumult. How near the gate can we get? How much firepower do we need to turn these Palestinians back? Will that bullet reach me? Will the wind switch direction so the gas reaches the protesters and not us? Am I out of range, behind effective cover? How can I increase the range of this rifle?

I felt the zing of adrenalin, as I'm sure the older girls did when they lunged ahead, sucked by that whirlpool. Thank god for Mustafa who has the charisma, experience, methodology, and above all else love for the girls. He shepherded them very effectively. If only leadership existed to direct a resistance action in a smart, nonviolent way, with clear goals, respectful and clever methods, designed to convince adversaries of the wrongness of their actions, and bring the international population to attention: ah, this is the reality of life and resistance for the Palestinians.

Skip is a member of Agape's Mission Council, an artist, photo-journalist whose latest book, Eyewitness Gaza is available through <http://www.blurb.com/b/2902195-eyewitness-gaza>

GUANTANAMO DETAINEE HUNGER STRIKE:

JOIN THE FAST AND DEMONSTRATIONS

These were the headlines in March from Catholic Worker and other friends who comprise the Witness Against Torture, calling activists to begin a seven day fast and series of actions in solidarity with the men on hunger strike at the U.S. prison in Guantanamo Bay, Cuba, as of this writing, numbering about 100.

The hunger strikers are protesting their indefinite detention, three hospitalized, some having lost consciousness with severe drops in body weight and ten force fed — a practice condemned by human rights organizations and used to "break" prior hunger strikes at Guantanamo.

When WAT called for solidarity fasts Agape fasted on liquids and water during Holy Week, and stood with the St. Therese and Francis Catholic Workers at a public witness to close Guantanamo at the Federal Building in Worcester.

In New York City, in front of the Times Square military recruiting station, Witness Against Torture, juxtaposed the iconic orange clad, black hooded figures with the advertisements for the Navy and Marines. According to WAT, "The hunger strike signals the colossal failure of the Obama administration, which promised to close Guantanamo, and of Congress, which has placed enormous barriers to ever shuttering the prison. If the hunger strikers start dying, we know where the blame for their deaths lies." In an apparent response to the many wave actions, including that in front of President Obama's private home, with a reading the names of all 166 men still held at Guantanamo, Obama has called for the closing of Guantanamo.

"More than four years after President Obama promised to close Guantanamo," says WAT organizer Frida Berrigan, "the U.S. government is investing tens of millions of new dollars in the prison facility." Berrigan said that the detainees "feel helpless about ever leaving Guantanamo and being reunited with their families. We have not forgotten them, and continue our struggle to close the prison." 166 men remain imprisoned at Guantanamo. 86 have been cleared for release. All are subject to indefinite detention and held at a cost to U.S. taxpayers of \$800,000 per year per man.

Witness Against Torture, formed in 2005 when 25 Americans went to Guantanamo Bay to protest the detention facility, holds vigils, marches, nonviolent direct actions, and educational events to close Guantanamo, and to end U.S. torture. witness torture@gmail.com

Daily Bread

Report from Grand Goave on the Southwest Peninsula of Haiti

by Nancy James

Two hours from Port Au Prince, a new Baptist church was being dedicated, replacing one destroyed in the 2010 earthquake. In Haiti, travel is almost never done alone, and the truck quickly filled with people and belongings for an uneventful, crowded journey, without air-conditioning. Nearing Port Au Prince, we saw tent-pocked landscapes where people are still living in dry, barren, inhospitable hills, becoming established villages. In the capital, we saw many of the damaged buildings, now repaired or completely rebuilt. Port Au Prince, was teeming with people buying and selling, the crowded streets jammed with buses, trucks and cars. Pedestrians walked faster than the vehicles.

Six hours later we arrived at Grand Goave at The Guest House of Conscience International, which designed over 130 "rubble houses" for displaced families, which they helped build, consisting of gabion wire baskets filled with the earthquake rubble and "earthquake proof". Although not "The Ritz," the guesthouse courtyard was landscaped with banana trees, mango and papaya trees, picnic tables, and the sounds of pigeons, parrots and roosters. Haitian women did all the cooking (the propane stove was not working) of pumpkin soup, a typical breakfast dish in Haiti, and strong, locally grown, black coffee.

The old church had been small and dark, so the congregation's desire was for "light-filled" large windows allowing light and air to stream in, bringing a sense of peace and joy. Haitian pastors, lay people, congregants, visitors from abroad and all over Haiti, flocked to the church, and the women prepared rice, beans, fried chicken and fried plantain for over 400 people on charcoal fires in huge cooking pots.

After lunch, traveling to the "nearby" village of Magandu to a new Community Health Evangelism (CHE) group, we picked up more and more people on the way. We drove up a steep gravel road that snaked its way higher and higher, taking my breath away as the truck sped up the widening rural road, unpaved, with loose gravel and steep drop-offs.

"How much farther is this village?" I asked one of the workers who laughed at my obviously nervous question. "Oh don't worry Ma Steve," she said in Creole pointing to a far-away mountain. I couldn't look at the road anymore, holding on to the handle bar of the truck and praying that we would all arrive safely and not fall off the mountain.

After what seemed like ages, the truck couldn't make it up the steep, gravel road and started sliding backwards. We all got as the driver slowly backed down the hill and parked. We continued on foot to the village as the same young woman reassured me: "It's not much further." 40 minutes later, we saw breath-taking views of Grand Goave and the Caribbean Sea, and neatly built little houses. Although I had doubts and more than a little fear, we went to this distant place to be an encouragement to this forming group, remote and isolated from any established health care.

Nancy B. James RN is an Agape co-founder, along with her husband, Stephen W. James MD. Contact: HolisticHealthMinistriesinHaiti&Caribbean@ABCInternationalMinistries.org

Shut It Down

by Marcia Gagliardi

"Shut it down! Shut it down now!" we chant as our chains and locks immobilize the entrance next to the guardhouse of Entergy's Vermont Yankee nuclear power plant in Vernon, Vermont. And, until state and local police arrive to cut us loose and arrest us, we have both literally and symbolically shut down the dangerous instrument of pollution, disease, and death that is the forty-year-old GE Mark I boiling water reactor generating VY's nuclear power.

Our manifesto asserts that we act because Vermont Yankee is not shut down. We act, it declares, because nonviolent direct action is just, powerful, and moral.

We, the Shut It Down Affinity Group, have acted more than twenty-five times in civil resistance at the Vernon plant or Brattleboro headquarters to end the killer grip of nuclear power at VY. In all, there are thirty-some-odd of us, all women, from Vermont, New Hampshire, and Massachusetts. We represent ages from thirties to nineties, we enjoy each other's company, and we believe that the curse of nuclear power will end.

Shut It Downers wear colorful shirts, carry vibrant banners, distribute leaflets, and sometimes parade in death masks. Since the March 2011 Fukushima disaster, Shut It Down emphasizes that VY's GE Mark I reactor is the same model as those that melted down at Fukushima.

Rallying to support six Shut-It-Downers convicted of trespass in November 2012 for an August 30, 2011 gate-blocking at the Vernon plant, the larger antinuclear community spontaneously raised more than \$3,500 to address total fines. Some fifty people attended a January 2013 Brattleboro People's Payment rally followed by Shut It Down's return to VY headquarters where fourteen women were arrested for blocking the main entrance.

The women-only Shut It Down Affinity Group formed in 2005 when Citizens Awareness Network agreed to sponsor civil resistance to shut down Vermont Yankee. CAN organized a legal rally at Entergy's Brattleboro headquarters and worked with police to choreograph a scenario involving a specific line that, crossed, would result in arrest.

Until its 2007 decision that civil disobedience is incompatible with its mainstream, political mission, CAN supported Shut It Down actions. Shut It Down thereafter continued independently until now with as many as five annual actions, each resulting in arrest.

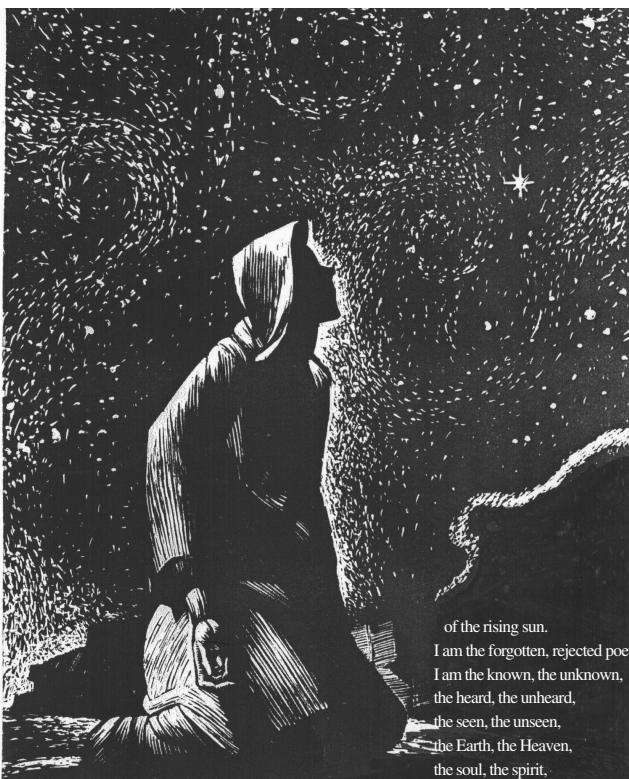
Vermont precedent since 1979 provides for dropping charges against nonviolent protesters. The state's attorney has honored precedent except for August 30, 2011 charges resulting in November 2012 convictions and fines for Betsy Comer, Frances Crowe, Nancy First, Ellen Graves, Hattie Nestel, and Paki Wieland. Frances successfully moved for dropping charges of unlawful mischief during October 2011 pretrial hearings. Charges cited her brush-painting danger warnings on Entergy's Vernon driveway on June 30, 2011 during a Shut It Down action.

During 2009 and 2010, the state's attorney required Shut It Down attendance at restorative justice hearings between the women charged and state and local police who charged them. Restorative justice in Vermont offers victims and perpetrators the opportunity to understand each other's viewpoint, according to officials who conducted the hearings.

Shut It Downers participated in the choreographed rally, march, and civil resistance resulting in some 130 arrests at Entergy headquarters the day after the Vernon nuclear plant was legally scheduled for shutdown in March 2012. Despite legal maneuvers by the state of Vermont and untold numbers of legal citizens' actions, the nuclear power plant still operates.

Shut It Down processes in consensual meetings to design secret actions never

Sacred Earth



I Am

By Richard W Bachtold

I am the road not often traveled.
I am the singing river
That flows endlessly to the distant sea.
I am the question and the answer.
I am the last oak leaf freely falling
to the waiting earth home.
I am the homeless, the outcast,
the oppressed, the feared,
the outsider, and the enemy.

I am the singer and the song.
I am the only apple on the old tree
in the abandoned orchard.
I am the lost poem always waiting for the eternal reader.
I am the unseen daisy dying beside the forsaken rock wall.
I am the saint and the sinner.
I am the faithful goose flying homeward.
I am the word and the silence.
I am the lone wolf howling
nightly to the fading moonlight.
I am the single spear of bent grass ever seeking the touch
of the rising sun.
I am the forgotten, rejected poet.
I am the known, the unknown,
the heard, the unheard,
the seen, the unseen,
the Earth, the Heaven,
the soul, the spirit,
the death and the life.
I am the muse, the madman,
the mystic, and the prophet.
I am the journey, the home,
the beginning, the end,
the creator and the creation.
I am the vision, the transformation,
the imagination, and the possibilities.
I am the history, all sacred traditions, the new, the old,
the finite, and the everlasting.
I am all this and more.
I am the All! I am!

A member of Agape's Mission Council, Rich's CD, "Songs and Poems for Our Soul and World," is available through Amazon or 413-477-6491

choreographed with officials. Highlights include Shut It Down's

- occupation of Entergy headquarters through a door ajar in December 2011
- citizen takeover of a May 2012 Nuclear Regulatory Commission hearing
- actions at the power plant involving painted warnings, gate-locking, chainings, and leaving behind effigies of participating Shut It Downers
- reinterpreting the Entergy sign to read "Weapon of Mass Destruction"

As few as six women and as many as fifteen have undertaken individual Shut It Down actions.

By mission statement, Shut It Downers dedicate themselves "to creative civil resistance for the purpose of shutting down Vermont Yankee." Shut-It-Downers also participate in legal efforts to close the power plant for good.

An offshoot of Shut It Down, Nuclear Free Future Coalition of Western Massachusetts provides education and pressures the government to end nuclear power. Shut It Downers assist in organizing large-scale walks urging the end of nuclear power. By appointment, Shut It Downers routinely visit

state and federal officials to encourage closure of Vermont Yankee and all US nuclear power plants.

Shut It Down supports alternative energy and advocates for solar or wind installations in place of Vermont Yankee.

Women of the affinity group stay informed about current developments involving nuclear power and will continue their nonviolent direct action until Vermont Yankee shuts down.

Discovering Simplicity at Agape: Learning What I Can Live Without

By Andy Biedlingmaier

"Look Brayton, that's an iPod," Suzanne said, pointing to the sleek music player perched on the altar of the Francis House chapel. Suzanne, Brayton, their two interns: Martin and Samantha, and our group of eight

Holy Cross students were gathered in the cool chapel that fall morning. It was our turn to lead prayer as a Holy Cross group, and we decided to add a contemporary flare to the service with Travis Tritt's "It's a Great Day to Be Alive." But Suzanne's observation led me to think more about the iPod itself than the song it was playing. I marveled at the stark contrast between the iPod—an icon of our "plugged-in," technologically-obsessed generation, and the simplicity of the chapel—a room literally cut from the surrounding land and smelling of wood and incense. "Had Suzanne *really* never seen an iPod before?" I wondered to myself. However, iPods, along with centralized air conditioning and heating systems, dishwashers, cable television, and cheeseburgers are among the many all-American commodities that Agape folk have learned to live without.

What car would Jesus drive? What would Jesus eat? What *wouldn't* Jesus eat? What would Jesus say about our government? Our military? The famous question, "What would Jesus do?" has been taken to its logical extreme at the Agape Community. The most important thing I took away from my four day experience at Agape was that the life of a Christian is challenging. It's no walk in the park. Inspired by Agape's lifelong quest to live a more simple life, I wondered what changes I could make in my daily life as a way of bringing the Agape mission back with me to Holy Cross. After much thought, and the realization that Suzanne's tofu loaf was actually better than any meatloaf I'd ever had, I decided that vegetarianism might be a way for me to live as a better Christian. But I'm not the only one who felt this way after listening to their philosophy on eating; two other students from our retreat group have embarked with me on this meatless journey and we've been going strong for nearly two weeks with no end in sight (and maybe there isn't one).

Although my classmates and I have only been plant-eaters for less than a month; whereas many who come to Agape have been at it for decades, I've appreciated what this style of eating has done for me. As someone who still craves a juicy Angus burger on occasion, vegetarianism imparts a discipline and self-control that is transferable to many other aspects of life. I also have more energy, which is important in the college life where sleep is at a premium. But there's something else about vegetarianism that just feels right. As Brayton says, "When you see an animal, it runs away from you. Live apples on the tree don't run from us." It's the same ineffable contentment that I experienced at Agape while pulling weeds from the garden, or snapping twigs for kindling, or shoveling soil. Something about crunching through a bowl of salad feels more natural than biting into a bacon cheeseburger—more akin to what I was programmed to do as a human.

The refreshing nature of the Agape Community is found in the freedom we discover in separating ourselves from the comforts of modern living. We seek "comfort food" that tastes good (but isn't necessarily good for us). Our iPods shield us from the intimidating quiet of solitude. And having all corners of our house at a cozy 72 degrees gives us a sense of security in the face of the brutal cold or heat of New England winters and summers. But Agape challenges us to discover the happiness that comes from denying ourselves these comforts. The Christian life isn't comfortable. Yet as I've found through my ongoing experimentation with vegetarianism, forgoing what is comfortable opens the door to new ways of experiencing and appreciating life that would have otherwise been impossible.

Andy (Holy Cross College, '12) was a student leader for a Rural Immersion with Holy Cross, Worcester, MA.

continued from page 1

entirely different circumstance. Those in charge of the case, from Mayor Menino to Governor Patrick, to the Police Chief of operations, were in favor of capturing him alive. The national security questions of "why he did it and who were his accomplices" would be definitively answered only if this were so. These motives were not pure enough because they ignored crucial psychological and spiritual realities. They include the fact that, one more "killing the killer" strategy would succeed only in adding one more family in trauma, one more strategy of killing, in a city already overwhelmed with traumatic suffering and death.

If this nineteen year old in a panic took his own life, this real life drama ends in his nihilistic sorrow of self destruction. An important nonviolent verity applies here: "Nothing ultimately good and hopeful can come from an act of violence. . . .ever." Violence is a hopeless aggression that can only bring human beings suffering; in this case, turning SWAT teams into swift and efficient killers and intimidating the hunted perpetrator into suicide.

Having witnessed the efficacy of nonviolent conflict resolution, I continually puzzled over how the police could best direct the safe capture of Dzhokhar. The evidence shows that he was unarmed while hiding in a boat. Why then did the police close in with a show of force with what must have seemed to Dzhokhar like a 1,000 rounds of ammunition of police fire power? The only "words" of negotiation here came in the form of a deafening din of gunfire. The logic of the gun blasts? "Your only chance of survival is immediate and absolute surrender." But, if you want to preserve the possibility of a more reliably, peaceful outcome with this armed perpetrator who doesn't appear suicidal, it is most effectively carried out by someone experienced in mediation with nonviolent methods.

In listening to "police officials" live on the radio, as they moved in for the kill or capture, it was clear from interviews with police spokespersons that they would not put themselves at any risk to capture him. "It is much safer to just kill him if he appears at all dangerous" was the drift of what the police officials were saying as they got closer to Dzhokhar.

But what might a nonviolent negotiator bring to the moment? First would be compassion for the hellish prison of this fugitive, even if it was of his own making. And yes, he could be hair-trigger dangerous. In a life threatening crisis like this I think of a powerful

question that unlocks the death trap of enemy hatred and fear: "Why is the enemy suffering?" Dzhokhar and his brother, Tamerlan, had just spent several days in the dark hell of inflicting suffering and death. As this kill or be killed drama came down to its final hours, their behavior became more desperate and murderous, ending in a bizarre shoot-out with police in Watertown, killing Tamerlan. This left Dzhokhar all alone, wounded and surrounded by thousands of police.

Mother as Nonviolent Negotiator

How might a nonviolent negotiator prepare for this moment? He or she might approach Dzhokhar as would a parent of a teenager gone very wrong. A mother's unconditional love for her son might be the best negotiator here. A woman with a mother's touch can communicate with a compassionate tone. Were Dzhokhar armed and ready to defend himself, she could speak in a disarming way, using words of calm, reassuring concern. "Are you all right? Are you bleeding?" Disarming a teenage boy with the reassurance of a mother could immediately de-escalate the volatile tension of the crime scene and maximize the potential for the male not to take his own life or fight to the death. With

compassion, all words and tone of voice of the negotiators must be enlisted to persuade the surrounded perpetrator that to surrender peacefully is in his best interest.

Non-threatening proposals are methodically patient and respectful. Intimidating through threat has the swift kick of impatient fear. Males trapped as victimizing villains have to know their safety is assured by surrender. If all they will ultimately face is the Federal Death Penalty and certain exacting of a pound of their flesh, then murder/suicide will always be preferred. Underlying the entire nonviolent method of negotiation

is the rejection of one-sided blame, using fear-driven ultimatums and threats. We nonviolent

practitioners reject this airtight case of blame which keeps us trapped in self-righteousness (I am **not** to blame); hooked on bitterness at what they have done and the conditioned use of revenge that will stop them and teach them (everyone?) a lesson. These are all life-threatening directions and won't easily convince the violent person to cease being a threat or to surrender.

I have witnessed a team of police subdue and capture an individual who had crashed his car near our community driveway in the middle of the night. Dave, who was an intern with us, woke us at 2 am, to tell us of a man who was moaning and walking behind the main house. We could not locate him after an extensive search of the woods. I called 911 to see if the police would help find him. My concern was that he was injured or unconscious. Five police arrived with dogs. They found him instantly, but that wasn't enough. Guns had to be drawn; police screamed profanities and threats to immediately subdue the intruder. I learned an important lesson in relying on police tactics. Because the nonviolent mediator is not fixed on the guilt of the wrongdoer, he/she is freed up emotionally to concentrate skillfully on their state of mind.

Minus the fear that leads to counter-productive aggression, the dialogue with the fugitive is more concerned with quieting aggression and panic, than in threatening with violent consequences and tough talk.

Disarming ourselves is the key to the method here, using words and that persuade: "We do not want to hurt you." Resolutions from respectful dialogue with the fugitive take more time than screaming, shooting, subduing and killing. But, agreements made in assurance of well being are more reliable and lasting than twisting arms

until fugitives give up and much safer for all parties concerned as well.

June

by Jamie Samdahl

(after Rouault's *Christ of the Incas*)

Your father was taking his time
to die.

We waited him out
moonfaced, moonlimbed
from the waist up,
swimming in a thick of lily root.

We were lost to each other already
and young,
never daring to admit
the thing Christ had right
was loving wildly.

The winner of a Smith College poetry competition, Jamie says the poem "was inspired by an understanding of Christ's love that I developed at Agape."

Voices

Letter from Tel Aviv

Am writing to you now from Tel Aviv, where I have been for the past two weeks. I'm living part time in East Jerusalem as a sort of volunteer/room and board exchange at the hostel I'd stayed at in past visits in 2010 and last January. I got to spend an incredible week at the Taizé Community, in France. The daily prayer through song, three times a day, reminded me of how I cherish that time every day, set aside to commune with others and with God. I'm longing to find some more solid spiritual community in this region, possibly an interfaith group in existence or one I start, doing our own regular meditation and reading/watching short videos. I know myself, and it is very important to me to begin nurturing a broader community here.

Alicen Roberts, Smith grad, former volunteer and intern at Agape, shares her artistic gifts in Israel

A Response: Boston Globe article on Pope Benedict's resignation and the election of Pope Francis

When you stated that Pope Benedict XVI "made it a sin, punishable by excommunication, to participate in women's ordination", you might have mentioned the recent excommunication of Fr. Roy Bourgeois (a Maryknoll missionary priest) for his support of women priests, whose life story is related in his autobiography, "My Journey From Silence to Solidarity."

His support is prevalent in a recent movie "Pink Smoke Over the Vatican" which was recently shown to a packed house at the AS220 in Providence. Many in the audience applauded the message of the film that a welcome change has come to the Catholic Church—women priests, ordained by Bishops. Hurray! for the women priests and even a woman priest in Massachusetts - Jean Marchant in Weston, MA. ~ ~ Claudia McNeil, Spencer, MA

Lessons from Bombers Must Be Applied to Future

This past weekend I went on a wilderness retreat to Agape—a lay Catholic community in Hardwick, Mass. Together, we spent a considerable amount of time discussing nonviolence both in practice and in principle. The Boston Marathon bombings had just happened the week before and Dzhokhar Tsarnaev was captured the previous day.

Stories are coming out that assert Tamerlan was primarily influenced by a radical and violent form of Islamic thought. We need to better understand what is attracting people to these harmful doctrines. Why do they even exist? The only way to counter such hate is to fully understand its sources, as destroying the branches leaves the root intact. We would also do well as society to better understand Muslim faith. The vast majority of Muslims are peaceful and kind, the exact type of people who would be excellent allies in the fight against terrorism—regardless of its ideological justifications. We need to also find out how Dzhokhar, a seemingly mild-mannered and well-liked college kid, became a homicidal terrorist.

Michael Abrams, Brandeis University

Nativity School of Worcester MA at Agape

I am writing to thank you for your wonderful retreat time with us on Monday. Our boys were transformed. We adults spoke after and were in awe of how they adapted. They began to love silence, simple living and care for the earth and each other. I heard a depth and a vulnerable honesty I never hear in the almost all male

Another maxim of unconditional compassion is in effect: "When someone makes me suffer unjustly, I don't demonize or retaliate. I look within." Now, what would I find if I looked within? Probably, an intense fear and resentment of the "enemy" who has hurt me. Behind that fear is another one—a morbid fear of my own suffering and death. Paradoxically, my own well-being is best protected, not with revenge, but with concern for the life of this "dangerous fugitive." If my own fear is under manageable control, a compassion for both me and the perpetrator can now operate effectively.

The person in charge of the negotiation might wonder what is driving his madness and his desire to maim or kill. We are learning that Dzhokhar was apparently under the violent spell of his older brother. Psychologists speculate that because his father left him to return to Russia at 16 that Tamerlan could likely have become the "not to be questioned father." Good crisis negotiation sympathetically honors that humans can frequently behave violently out of deep emotional scarring.

In the wellspring of compassionate listening and speaking, a resolution also comes from faith in a forgiving God. Were I more susceptible to the violence of my culture, more swayed by ethnic hatreds, were I more brainwashed by an older brother's religious delusions and hatreds, I too might be driven to the same unthinkable acts. "I am my brother's keeper, even when he is murdering." I must confess. Yes, I am to love this "enemy" and to help him heal his murderous delusions and hatreds. Yes, nonviolent healing love is God's love and yes, it may risk my life, but it is the same risk those first responders made by running toward the danger to themselves to rescue the injured and to save, not their own lives but the lives of others.

The most important conclusion? It is possible to disarm and heal lethal passions with nonviolent compassion. Three weeks after Tamerlan was killed, no funeral parlor came forward to prepare the body for burial. Peter Stephan at a Worcester funeral parlor, agreed without recompense, to take the body. In the face of heated opposition, Stephan stood up to this opposition, saying "we must respectfully bury the dead regardless of what they did in life." Then no cemetery would bury him. Martha Mullen of Virginia responded immediately to this crisis. She located a Muslim cemetery in Virginia, where Tamerlan is now buried. Her rationale? "I am a Christian, I must live my faith even when it is not popular. I acted because Jesus said love your enemies, do good to those who hate you."

environment in which they spend their time each day.

From the warmth of your opening greeting and the hot bread, cocoa and hot cider I was drawn into your wonderful embrace as were they. Their religion teacher said he'd spend the rest of the classes this week following up on the retreat. I spoke at morning reflection yesterday about Agape, peacemaking and our day with you.

Jack Fagan SJ, Nativity School, Worcester, MA

Letter from Kolkata, India

Right now, life in India is an adjustment (good and exciting and hard and frustrating as it may be). I think that is what my meditation and prayer will need to look like in every conversation I enter—one of gently picking fruit up at the local market. One of stepping kindly into the streets. One of recognizing each breath (of polluted air :)) I breathe. A moving meditation.

Erica Sherwood, Agape summer intern from MN (2011), spent the year in India with the Mennonite Central Committee.

News Notes

Jeanelle Wheeler, lifetime member of Agape, age 16, won for Massachusetts in a Washington D.C. based United States Institute for Peace High School essay contest, and was invited to D.C. for June 16-21 to USIP's (United States Institute for Peace), having one \$1,000 scholarship prize and an all expense paid trip. From the state winners, they will choose three national winners. Congratulations Jeanelle!!! (Jeanelle Wheeler's mom, Teresa Wheeler, has served on Agape's Mission Council for over 15 years).

Martin Marosy, of Agape's extended community, son of Donna and John Paul Marosy (Member of the Mission Council), who has worked at Agape has a chain saw expert, log-splitter and stacker, graduates from Fairfield U, CT in May, returning to Agape immediately thereafter. Congratulations Martin!!!!

Transform Now Plowshare Action

Megan Rice, an 82-year-old nun, Michael Walli and Greg Boertje-Obed of the Transform Now Plowshares are in the thick of the second day of their trial in Federal District Court in Knoxville, Tennessee. Sister Megan Rice and two other anti-nuclear protesters are charged under the Sabotage Act for sneaking into the Y-12 National Security Complex in Tennessee, under cover of night on July 28 into a highly secretive uranium storage facility in Oak Ridge, Tenn. They splashed walls with blood and spray-painted messages of peace. In emulation of a World War II German resistance movement, they brought white roses for the guards who arrested them. They could spend 20 years in prison for the felony crime of injuring national-defense premises under the Sabotage Act.

Small Potatoes Book Tour: Can You Help?

Recent sites for Brayton and Suzanne have been set up for discussion of *The Many Sides of Peace* at The Catholic Worker, NYC; Jesuit School of Theology; Berkeley, CA; Weston Priory, Weston, VT and numerous others (check the website). If you wish to set up a book presentation and signing, please contact Agape. To purchase the book, see the order form on page 4.



Brandeis College retreatants at Agape



Our Iraqi friends Ali with dog and Omar joined by others at the Good Friday Station of the Cross in Boston

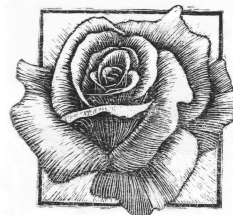


St. John's High School Students filtering used vegetable oil for fuel for the VW grease car



Blocking Entergy Headquarters at Vermont Yankee Nuclear Power Plant

AGAPE CALENDAR



May 31st—7 pm “Small Potatoes” Book Tour for *Many Sides of Peace* NYC Catholic Worker.

June 8th—9am-6pm Annual Agape Work Day: Come garden, landscape and have fun!!! Bring friends. Vegetarian pot-luck, singing, dancing...bring instruments, poems.

June 9th—2pm Book Tour, Boston, MA: The Narrow Gate, architect firm of Bob Wegener, Agape architect and Mission Council Member. (check Agape website for details).

June 22nd—Washington DC: Book Tour at Sojourner Community.

July 13th—2pm Book Tour: Reading and signing at Weston Priory, Weston, VT on the Feast of St. Benedict.

July 20th—7-9pm —Annual Spirituality and the Arts: Evening of Poetry and Music.

October 6th—Annual St. Francis Day—Faith and the Environment with Roger Gottlieb, (Bill McKibben, tentative); Sr. Gail Worelco, Green Mt. Monastery, VT; Shea Reister and other Keystone XL Pipeline activists and Tom Cornell, Catholic Worker farmer.