**The Marvelous Did Happen**

by Suzanne Belote Stanley

"...it was flame and song and granted us joy, we thought we’d do, be, revisit, it the marvelous did happen in our lives, our stories are not dead... but don’t expect now to return for more...” Denise Levertov (“Once Only” from This Great Unknowing)

I ponder these words of the poet, Denise Levertov, as I reflect on the completion of Loving Life on the Margins: The Story of the Agape Community and beginning a book tour. Four years of effort, left Bratyon and me weary of writing, yet aware of “flame and song” that were “granted us” in the process. Taking Loving Life on the road these past months, we attempted to ignite the lineage of nonviolent community and sing its praises.

The “marvelous” as Levertov phrases it, “did happen in our lives,” over a span of 40 years. As I read Levertov’s poems in “The Great Unknowing: Last Poems,” written when she was my age now, I know that these encounters with “flame and song” possess a uniqueness and unrepeatability.

The fire of community and the song of its unfolding are “our stories,” yes, but they are rooted in time and also belong to the people who inhabit them.

Professor Emeritus of College of the Holy Cross, David O’Brien, comments on “life choices” in his forward to the book. He suggests that individuals in communities like Agape are called “to the margins,” or to what Pope Francis calls “the periphery.” It is our hope that in telling this story, people will join us there.

What follows are highlights of sharing of our life on the “periphery” that we can share the first landings of a year-long book tour.

**Just Faith and Holy Cross Parish, Springfield, MA**

We began the tour last June, with Holy Cross Parish in East Longmeadow, Massachusttes, hosted by our Just Faith friends, ending the evening headlined by Deacon Bill Toller. Agape’s history with Springfield dates back to the 80’s with Sr. Jane Montana and her order, the Sisters of St. Joseph. Just Faith has been a catalyst for ongoing formation in nonviolence in the region, instituting yearly visits to Agape as part of a “border crossing” segment of its curriculum.

At Holy Cross, we were enveloped in a force-field of love reflected in the ethnic and racial diversity of friends who attended. This love speaks perhaps of Agape’s recent attempts to listen to the voices of Muslims, such as Tahair Amatul Wadud and Mohammad Bajwa from the Islamic Society of Western Massachusetts who attended the signing, as well as listening to the voices of Native Americans and to those experiencing racial and ethnic oppression.

We shared Agape’s interfaith efforts while addressing the theme of racism and white supremacy, and the need to reimpose the need for all peacemaking communities to make more efforts at inclusivity and diversity.

We confirmed that our mission is to serve as scribes, faithfully recording a shared legacy. This theme continues to build and grow as the tour continues.

**Mustard Seed Catholic Worker, Worcester, MA**

Agape shares a mutual and parallel history with Michael Hoover and our Catholic Worker “family” at the Mustard Seed soup kitchen. Michael’s recent review of Loving Life on the Margins which appeared in the NY Catholic Worker (Aug-Sept, 2019) reveals the author’s brilliant writing style and his own history with Agape as he comments on the “synthesis and newness” in our following together traditions of “utopian community’s visionary, pacifist mantle.”

We recalled Fr. Bernie Gilgin, a founder of Mustard Seed, and Bratyon recounted the life of his uncle, Joseph McDonagh, an early Catholic Worker who knew Dorothy Day and hosted her at St. Anselm College. The local Manchester, New Hampshire paper decreed the presence of a “Communist” at the local Catholic College.

David O’Brien, who, with his wife, Joanne, have been Agape stalwarts, graciously writes in the book’s foreword that the “central theme of the Agape story” is that of the attempt with “many friends” for “four decades to live an answer to the question: ‘What would Jesus do?’”

Certainly, these highlights, shared at each reading, are marvels more than the “once” of Levertov’s poem, and in the next year, we do “expect now to return for more.” We realize that our lives need to be creatively evolved, in the words of Bratyon’s chapter “Does Traditional Religion Have a Future?” We will be asking such questions ongoing.

**HOPE Book Launch**

Students at Stonehill College in Easton, Massachusetts, hosted a “book launch” involving environmentally aware students who had been at Agape for rural immersions. The students enthusiastically gave us a tour of the Stonehill Farm where vegetables are grown and then donated to local food pantries. HOPE students and faculty coordinator Mary Anne Davey are steadfast Agape regulars, who plant the Agape garden, cut and stack wood, which keeps community members guests warm through the winter months without fossil fuel.

**Sacred Heart Parish, Lexington MA**

Fr. Tim and Bob Ludwig, leaders in the The Boston Catholic Climate Movement which according to the movement’s website, “serves Catholics in Massachusetts to put Pope Francis’ Laudato Si encyclical into action for climate justice, by undergirding our own ecological conversion transforming our lifestyles and calling for bold public policies” invited us to their parish to speak on the topic, “To Silence a Divine Voice, or Live Sustainably: It’s Our Choice.”

Bob with other friends from Lex-ington helped to build the straw bale house in the 90’s. We pointed to his photo in the book showing his constructing the straw bale walls.

**Paulist Center, Boston MA**

At the Paulist Center, we welcomed cooking with old friends who had joined us in the 80’s for protests and meetings of our resistance group, Ablanthus, at Haley House. Fr. Mike McGarry, administrator during some of the Paulist Center’s turbulent days in the 80’s and 90’s, was present and joked about initially not wanting to read the book, but after he started, how he then couldn’t put it down.

Bob and Tara Wegener instrumental to the early years of community, attended the talk as a new member of Agape’s Mission Council, Dave Perkins, with his family. The teen Perkins, Grace and Hannah,概述了Agape表收集资金的.The book, I read from a chapter, “I saw and I saw” on the trip of Dzhokhar Tsarnaev, the so-called Marathon Bomber, noting how Joe Bektash, a member of Veterans for Peace, had “paved the way” for Agape and other peace groups for participation in anti-death penalty vigils during the trial. Joe stood alone for many days, with a hand-held sign, “The Death Penalty is Murder.” We all gave a shout out to Joe.

I noted American Catholic Bishops’ support of the invasion of Afghanistan and referenced Agape’s alliance with Pax Christi, Just Faith, Catholic Workers, and religious orders, in creating The Catholic Call to Peacemaking, embracing nonviolence and encouraging resistance in the days of dread, leading to the invasion of Iraq.

**Spirit of Life Community**

In the evening, in the Spirit of Life Community, we landed at The Spirit of Life Community, co-founded by now Catholic Woman Priest Bishop, Jean Marchant and her husband Ron Hinderlang, rejoicing in Jean’s ministry and vocation, grateful for their congregation’s support.

In addition, our fall tour included Elms College, where we reunited with Eileen Kirk, Sr. Carol Allan SSJ and Agape Latte members. Next, we traveled to The Lower Mills Branch Library in Dorchester, and the Marian Center in DeCise Hall in the Catholic Worker School. These events were hosted by Sr. Chris Clarke, member of the Daughters of the Heart of Mary.

Fordham University, NY

We connected with Jim Robinson, an
We are going beyond a place in history that we have never been before. Old systems are dying but not without a fight. Authoritarian, political systems based on capitalism and economic systems are savaging the earth and the human family. The moral outrage of extreme income disparities is common knowledge. Three men own more wealth than the bottom 150 million in the US. The 500 year legacy of Native American oppression and genocide extend to this day. Native people live in reservations that make up the poorest counties in the US. Thayendanegen, Chief of the Mohawks, tells us the truth: "In the government you call 'civilization' the happiness of the people is constantly sacrificed to the 'splendor of empire'."

And it’s been a 400 year in remembrance of the first slave ship to enter the US in 1619. A current fact is that if you are African American, you stand a 50% chance of ever escaping this economic slavery. It is almost impossible to grasp that kind of oppression. The truth is simply magnifies these horrific injustices.

Yet, there are historic rumbles from people struggling to live a better life and in power structures. Protestors are in the streets with their outrage at political corruption and economic systems. The rise of the Kurds in Iraq. Their message: "We are not leaving until national government resists or responds to our demands for radical change!" Many corners are being turned as social media until leaders step down, risking the real threat of injury and death. Several hundred Iraqi protestors have been killed in the last weeks. Something profound is happening in these protests. Fear of death is real when people refuse to accept injustice. Protests around the world are also bringing about higher evolution of human consciousness, facing the violence of the state disregarding strict immigration laws. Since the 1990’s another storm has been gathering lethal winds—climate change. The US government has left the Intergovernmental Panel on Climate Change rings out the final riot act if we are to survive. By 2030, we must reduce our greenhouse gas by 40% to 60% by 2050, the remaining 60%. If we do not make these deadlines, a series of unstoppable warming events will be turned on us that will make life on earth unlivable for human, animals, insects and vegetation.

Human to human strife is under siege. Not only to one another, a peacekeeper is at risk of total collapse. With the end in sight, what are we to do? I think of the sign over the monastic enclosure at The Trappist Abbey at Gethsemane in Kentucky: "God alone." Is it time? Are we finally ready to turn from our egocentric: "I do not need any-one’s help" worldview, which has gotten us into this state? Can we begin to turn toward God?

Re-imagining Jesus in the 2nd Axial Age

Every generation of Christians has to be discovered anew. Historically, Jesus’ command of nonviolent love has largely been ignored or unfulfilled. The Jesus who walked the earth in lovingkindness and prophetic truth must be found not exclusively in the story told 2,000 years ago, but now, throughout the cosmos where the Christ has always been. Christ now becomes a universal force that has drenched the cosmos, indeed, all of history, in the truth of nonviolent love, compassion and mercy.

The Christ of the cosmos needs to be the new “Big Bang” of consciousness change. The universal spirit of Christ needs to become more universal and must be experienced as the Divine attribute with all that is loving in all the sacredness of all that is nonviolent. This is a new love that will guide the new axial age.

All Religions Are One

Thomas Berry insisted that the earth and all of its life will not survive the oncoming threat of collapse without the world’s religions (six major, twenty-two others). "We are the one thing insufficient as they are." Religions of the world must evolve into a second axial vision of interfaith unity.

A Native American story mirrors this unity. Lake Chief Goy Hoon was a pipe ceremony with the legendary fellow Lakota Chief Sitting Bull. Crazy Horse re-counted that since the Indian defeat of a US cavalry in 1876, he had tried to live in peace, but was constantly provoked by the white man. "I see;" he envisioned “a time of Generations when all the people of humankind will gather under the Sacred Tree of Life and the whole earth will become the circle again.

Hindu mystics were among the first to teach that "all life is one; the oneness of all creation, that all reality is one." This integrates the cosmic, the earthly and the human. If we must seek a new level of awareness in these urgent and uncertain times, these realms of unity or integration are needed. First: the unity of all faith traditions, accomplished with a respectful, listening dialogue with other traditions outside our own, recognizing a common bond all seekers share in the pursuit of the sacred.

As we stay in relation with the “other,” we learn our own truth at a deeper level as we are challenged by what they believe and know by their way. Asian spiritual practices of diet, yoga and meditation, practices I was not exposed to growing up Catholic. I feel quite sure for me to revere the traditions of Hinduism, Buddhism and Taoism and sense my soul still contains them as I continue my Catholic practice and evolutionary change of lifestyle. We need to recover reverence in this more aware and loving age. The Divine Mother is always ready to alloy herself with humans who have strayed and to assure us of the oneness in the transformed world of human-earth-eco-harmony.

The Community—Our True Home

The movement away from “I” and a conversion into “we”—we the human race; we, all beings; we, all of the earth. This is "We". "We" is the most powerful source of unity consciousness. This second axial age of which humans are a part of right now, evolved from the individual consciousness of the first axial age over 2,000 years ago. At this moment, we are unfolding from the limitation of "I" and advancement of the "we" of spiritual community. Buddhist Thich Nhat Hanh offers a radically new possibility: "The next Buddha may not take the form of an individual. In the 21st Century, the sangha (community) may be the body of the Buddha."

We are transformed, freeing ourselves from the isolation of me and mine, into a collective way of living and believing is the beginning of the new spiritual "we". Within the ethereal matrix of nonvital spiritual community, can we mount an inner revolution, a conversion of ultimate hope and action that calls us, as people, to how to change and survive?
Creative, Resilient Ways to Create Community

I am preoccupied with the contradiction between potential of “people power” and the state of the world today, and am therefore between potential of “people power” and the state. I am preoccupied with the contradiction between potential of “people power” and the state of the world today, and am therefore between potential of “people power” and the state of the world today, and am therefore between potential of “people power” and the state of the world today.

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Recently, however, I was asked if I would respond to a prisoner serving a life sentence who had written to me asking for help. I had an off-again, on-again relationship with him while he was in prison, but we had mostly stopped communicating. I had tried to engage him in discussions about how to change society, but he had been in prison for so long that he had lost touch with the world outside. He had written me a letter that was both inspiring and frustrating, and I had written back to him, thinking that we might be able to start a conversation about how to change society.

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Agape Co-founders Introduce the Day

by Nancy James

Steve and I are grateful to be here to celebrate 30 years of Francis Days, on this beautiful, sunny, chilly fall day, with trees still filled with green leaves and a few turning gold and red. Many willing hands helped to set up the chairs in a semi-circle against the back-drop of the surrounding forest. The sacred fire burns throughout the day. Buddhist monks arrive from the Peace Pagoda in their robes, chanting up the driveway to Francis House. They bring reverence and set the tone for the day. Gentle Hawk, a member of Worcester Intertribal Indian Council, sang a deeply moving Native American chant with his drum.

Over the years, we have returned from Haiti to Agape to add to our spiritual enrichment and to carry the love we receive back to our brothers and sisters in Haiti. So the circle continues.

“In Haiti. So the circle continues. We come to carry the love we receive back to our brothers and sisters in Haiti to Agape to add to our spiritual enrichment and to carry the love. This is a most precious bridge because it is a bridge that has transported and sustained truth and love, authenticity and integrity. This bridge helps us to walk our talk of nonviolent love in this unconventional community called Agape-Haiti.

We come and stand in your presence. We come now and stand in your presence from the bleeding fields of Haiti. We come and stand in your presence from the suffering of so many in Haiti, from the injustice against so many in Haiti.

We are gathered around this tree of life that we and our children and the children of Haiti’s suffering and bleeding, may have life.

Steve and Nancy James are co-founders of The Agape Community and have been Bap
tist medical missionaries for over 35 years.

People came from all over to Jonah House where we lived in Baltimore to learn about nonviolent resistance. Christian sim-
plicity and gospel witness with my parents and the rest of the community. If we needed flowers for our house church altar, my Dad and I would go out into the neighborhood early on a Sunday morning, and he would bring his pocket-
knife, and we would carve off blue blossoms from the yards of greener, well-heeled neighbors. One man would yell and curse at us and my Dad would yell back that that the flowers weren’t property.

My parents honored their own needs to a narrow point and taught us to be as pared down and unsentimental as they were. I appre-
ciate that lesson. My parents never vot-
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So, when we’re teaching rootedness our own active, distractible children, I think about nonviolent resistance, Christian sim-
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“Being Rooted”

by Frida Berrigan

I’m really happy to be here with all of you and particularly happy to be here with my, Mom, who was surprisingly released from prison after about 17 months of pre-
trial detention less than a month ago. We drove up here today from Connecticut on what would have been my dad, Phil Ber-
ragen’s 96th birthday. So today is about life and legacy and how alive the work that each of you is doing, particularly on this holy ground of Agape.

I offer my perspectives on rootedness, not as an old person and not as a young person either, as I am reconciling myself to middle-agedness. I live with my fam-
ily, my husband Patrick and our children Seamus and Madeleine, on the Connecti-
cut coastline in New London. I am find-
ing rootedness in our little garden, our tiny patch of Earth, its fecundity in need of care and attention. Growing up, our yard was tall and utilitarian. My Dad would bring the axe down on wood we had collected from the neighborhood. His suspenders would snap as the axe buried into the dense wood from a woodpile of downed telephone poles and limbs of trees from parks around the neighborhood.

“Just Pack It Up”

by Liz McAlister

First, I would like to think of Steve Kelly SJ, a Jesuit priest, a member of the Kingsbay Plowshare 7, still in jail because he won’t cooperate with any conditions of release. I was released a few weeks ago, a total surprise after 20 months, no reason given…just “pack it all up.” I promised nothing although I was told to call once a week to let them know where I am. So we will see how it goes.

I’m really happy to be here with all of you and particularly happy to be here with my, Mom, who was surprisingly released from prison after about 17 months of pre-
trial detention less than a month ago. We drove up here today from Connecticut on what would have been my dad, Phil Ber-
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We gather at Agape today as a community enmeshed in an eco-crisis that is simultaneously a social crisis and a spiritual crisis. The essence of the crisis is broken relationships. We find ourselves in ruptured relationality with the divine, the human community, and the more-than-human world. Our solidarity is shattered and in need of deep healing.

The roots of our ruptured relationality exist both within and without. They exist within the structures of human consciousness and in the systems that structure our world. They exist in the intimate interiority of each of us and in the broader patterns of being that have made injustice and unsustainability our default reality. In order to constructively respond to the crisis that we face, we must attend to and respond to its roots in both the interior landscape and in the human-made systems that structure our status quo.

In my dissertation, I analyze the eco-social-spiritual crisis as a crisis of both the “false self,” a concept developed by Thomas Merton, and “systems of domination,” a concept developed by Rosemary Ruether. Ruether and Merton exchanged letters in the late 60’s, and their exchange serves as a launching pad for putting their broader bodies of work into conversation. Through my analysis of their work, I attempt to illuminate the interior and external roots of the crisis we find ourselves in, and develop a constructive response to it.

Inspired by the insights of Merton and Ruether, I propose that as we navigate this crisis we need to weave together the contemplative tradition with the prophetic tradition. We need to actively surrender the false self to the Divine while we actively resist the systems of domination. And we need to do this together, in communities committed to deep conversion.

In *Laudato Si*, Pope Francis calls for an “ecological conversion.” He emphasizes that this green metanoia is necessarily both a personal and a community conversion. Such a conversion requires a personal shift in how we perceive and relate to reality, as well as a collective commitment to shifting our patterns of being. Such a conversion is stimulated by a sensitivity to what Francis, riffing on Leonardo Boff, identifies as “the cry of the earth and the cry of the poor.”

In order to pair a personal conversion with a collective conversion, we require community. If our crisis can be boiled down to broken relationships, we cannot possibly respond to it alone and in isolation. Our sense of separation is what needs to be transformed. We need communities in order to activate this transformation, and we specifically need communities that blend the contemplative and the prophetic. We need communities that enable us to address the interior and exterior roots of our crisis together.

Agape is one such community. It is weaving and woven into a wider web of communities committed to pairing contemplative surrender with prophetic resistance against the systems of domination. This is our tradition, our living lineage. All of us here are woven into this web even as we are weaving it. And as we weave, the living God is breaking through our brokenness and bringing about wholeness. This is the “Good News,” and at Agape it is being concretely embodied.

Jim Robinson, an Agape Mission Council member, is finishing his PhD in Theology at Fordham University.
College students in America face unprecedented challenges these days. From increasing tuition costs, mounting student debt, elevated levels of depression and anxiety, endless war, political instability, and of course devastating climatic change, young people in college face an unparalleled reality. How does one make sense of these realities? Where do they seek respite and reprieve, hope and help in times like these?

Enter the rural immersion at the Agape Community. A community tradition for nearly 30 years, Agape has opened pathways not only of healing within these bleak realities, but also a way through them. Specifically, Agape has sought connection with local businesses and colleges to build solutions to these realities together.

One college, Holy Cross, has been gracing Agape for nearly ten years, in a symbiotic relationship between Agape and the students in which evolving linkages of nonviolence and sustainability are experienced for the first time by students, while being anchored in Agape history.

Indeed, throughout this connection to Holy Cross, as I have experienced it as a staff member with Agape, each time students arrive they bring with them hope, hope, and spiritedness. The latest immersion with five Holy Cross women in October 2019 is no exception.

Friendships blossomed with this level of connection and presence to one another. Laughter filled the dingy little room with the time doing tasks like stacking wood and sifting compost. Wrapped up in the hope and perseverance was this level of authenticity. Every woman brought spiritedness in her unique own way. Whether challenged with a provocative question about climate change or assigned a task of collecting these women evoked a spirit within that reverberated throughout the week that they did.

The work these students did for the land carries on, and the land in which they worked, carries on in them. Through opening themselves up to new, challenging experiences they opened themselves up to new ways of being. By working the land, they infused themselves with new, challenging, and spiritedness. In return the land sustains them in their minds, bodies, and souls.

Suzanne is a member of Agape’s Mission Council and a staff member at many college retreats.

The Memorial Tree Pilgrimage: A Walking Tour of the Agape Story

by Dave Perkins

Over the past 20 years, members of the Agape Community have planted thirteen trees in the Agape woods or in the circle in front of St. Francis House. Each tree memorializes a particularly poignant moment in the life of the community. During the early stages of planning for the 30th Annual Franiac Festival, a walk through the woods in the Agape woods, now memorialized the trees surfaced as a way to experience the Agape story. We created a plaque and mapped the location of each tree. It's like magicians waving wands, suddenly, we unveiled a tapestry woven from a rich history.

On October 5th, we provided maps for St. Francis Day participants to contemplate the significance of each living memorial—the suffering of people of color, the evils of Islamophobia, the oppression of the Palestinian people, living and deceased members of Veterans for Peace. Each dedication has shaped the landscape of a community devoted to the care of the Earth and all of her creatures.

Each tree has grown to take its place in the forest. Mission Council member Jim Robinson commented on the tree pilgrimage: “It displays Agape’s rootedness in a wider web of people and communities committed to eco-social transformation.” The trees themselves call forth from “The great Cloud of Witnesses—Dave Dellinger, Wally and Juanita Nelson, the Berrigan brothers” and diverse ethnic and oppressed groups, that “continue to influence, inspire, and bear good fruit at Agape.”

The next time you visit Agape, ask the self-guided tour of the Trees map. Then, appreciate the significance of each tree so that its living, breathing presence opens you to the truth of the Spiritual Tree.

Frances Crowe: In Memoriam

by Brantley Shanley and Suzanne Belote Shanley

We met Frances at an Ailanthus retreat in Boston in 1982 when Paul Hood, a key member of our peace and resistance group Ailanthus, invited her to give an afternoon talk on her peace activism. Paul said Frances was an amazing force for good, “a one person peace movement.” Indeed, her force field of activism was like no other we knew. She was all in for peace, justice that she had established as an on-campus activist and speaker or respondent—clear, crisp, and memorable. In stark contrast to the typical charismatic activists of the time, she touched those who gathered in a way that we could not easily forget. She did not mince words. She was not afraid to spell out the evidence of evil, the evils of Islamophobia, the oppression of the Palestinian people, and the evils of South Africa, all nuclear weapons’ manufacturing, nuclear power, pipelines, the death penalty, prison abolition, climate change and University divestment from fossil fuels. Frances was arrested in her wheelchair in her elder years.

We met Frances on numerous occasions at Westover Air Base to encourage the workers there to consider the nature of their work, supplying the weapons of war in Iraq and Afghanistan. At times there were only two or three of us. No matter, “this is so important,” Frances would say, glowing when we brought two young interns from Ireland to their first protest with Frances at Westover.

A week before her death at age 100, we visited Frances and her brother Wally and his family, who was visiting from Seattle. We sat in her wheelchair in her elder years. The whole family was present, and the entire room was filled with love and joy. It was a remarkable occasion, filled with great joy and love. We were given a box of Ailanthus gifts, and with them, his wife, Katie and children, Hannah and Grace.

Wrapped up in the hope and perseverance was this level of spiritedness. Every woman brought spiritedness in her unique own way. Whether challenged with a provocative question about climate change or assigned a task of collecting these women evoked a spirit within that reverberated throughout the week that they did.

The work these students did for the land carries on, and the land in which they worked, carries on in them. Through opening themselves up to new, challenging experiences they opened themselves up to new ways of being. By working the land, they infused themselves with new, challenging, and spiritedness. In return the land sustains them in their minds, bodies, and souls.

Samantha is a member of Agape’s Mission Council and a staff member at many college retreats.

The Memorial Tree Pilgrimage: A Walking Tour of the Agape Story

by Dave Perkins

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The valley spirit never dies; it is the woman, primal mother. Her gateway is the root of heaven and earth. It is the woman, primal mother. The spirit of St. Francis. You laid to rest your feminine in her smile and in her presence. The valley spirit never dies; it is the woman, primal mother. The spirit of St. Francis. You laid to rest your feminine in her smile and in her presence.

The statue of Mary met us again at our departure, and I felt as though the seeds of change had been planted. It was up to us to nurture them and spread their fruit to the rest of the world.

**Betsy Azarowski is the nurturing anchor in the Agape office, who brings us the universal feminine in her smile and in her presence.**

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**Primal Mother** by Betsy Azarowski

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**Preparing Our Children for the Future**

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**Driving Our Children for the Future**

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PERFECT CHRISTMAS PRESENT

LOVING LIFE ON THE MARGINS: THE STORY OF THE AGAPE COMMUNITY

We hope our readers will consider ordering the Agape retrospective on 40 years of community ongoing throughout the year. The book is a perfect gift for friends and family to introduce a lineage of a lay community’s nonviolent peacemaking. Please order from Agape’s website or by calling or emailing Agape.

Nathan Kleban has recently returned to Agape. Nine years ago he first wandered into the community following Tolstoy leadings and has since moved around the world—in Mali with the Peace Corps, in Vermont at a therapeutic community, and in California at several Catholic Workers and Soto Zen Buddhist monasteries. Nathan has pursued the whole or holy life. He is most enthusiastic around Alternatives to Violence Project. Present dreams are of a world where forests, rivers, oceans, and mountains are healthier because of humans living in their midst. We are excited about what Nathan brings to our community.

Update: Kingsbay Plowshares 7

Since Liz spoke at Francis Day, October 5th, and on October 24th a jury found the seven Catholic activists guilty of conspiracy, destruction of government property, depredation and trespassing for their 2018 action

Weekly Peace Vigil in Ware with Banner "End Torture of Migrant Children"

Latest intern arrival

Nathan Kleban

Calendar

December 7, 2019: 5:30 pm—Agape Advent Vigil. Begin the Advent Season of light in the darkness, beginning with a bon-fire. Bring a pot-luck dish.

December 20, 2019: Yearly Agape Caroling at Worcester Nursing Homes and the Worcester Mustard Seed Catholic Worker.

February 1, 2020: 5:30 pm—The Feast of St. Brigid. Join us in this mid-winter Celtic Feast of Poetry, Prayer and Song, celebrating St. Brigid of Kildare. Bring a pot-luck dish.