

spring 2018



pursuing justice, we
seek god's gift of peace.

Living peace

congregation of the sisters of st. joseph of peace

HOPE





in this issue



The mission of *Living Peace*, a free biannual publication of the Congregation of the Sisters of St. Joseph of Peace is to build community with a diverse audience by engaging our readers in contemplation and action for justice and peace through informative and reflective articles, poetry and prayers.

If you wish to change your address, or if you or someone you know would like to be added to our *Living Peace* mailing list, please contact Linda Hanson at lhanson@csjp-olp.org or 425-467-5499.

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Cover Art: Spirit of Hope

Myra Maslowsky is a visual artist who has specialized in oil painting for over 30 years. In addition to having her work in private collections, she has exhibited at various galleries in the Washington, D.C. area, including the Corcoran Gallery of Art. Myra is a past President and founding member of the Takoma Artists Guild and served on the Board of Directors for over 20 years. She says, "Love and hope and things beyond our immediate understanding are often expressed in my work. I try to achieve depth of color, to grab attention and take viewers to a deeper level. My hope is that others who are searching can see the glimpse of spirituality that is always there."

You can find her art at:

<https://fineartamerica.com/profiles/myra-maslowsky.html>

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Living Under the Roof of Hope

by Margaret Shannon, CSJP

What is it you hope for... really hope for? Not the wishful thinking kind, but the hope that you hold deep within you; the deep in your bones hope. The kind of hope which Barbara Kingsolver writes about in her book *Animal Dreams* when she says: “The very least you can do in your life is figure out what you hope for, and the most you can do is live inside that hope. Not admire it from a distance but live right in it, under its roof.”

As a Christian, as a Sister of St. Joseph of Peace, I'd like to think that I hold a hope deep within me that the promises spoken by Jesus will be realized. Promises of healing and forgiveness, answered prayers, the poor inheriting the earth, resurrection, the Spirit, a new heart, eternal life...

Yet, when I am confronted with the day to day reality of suffering

and injustices in our country and around the world, I realize that this hope is not of my holding or initiative. I need regular reminding that even to hope is a gift and a grace... an act of faith actually.

Macrina Wiederkehr in her book *Seasons of Your Heart*, translates a gospel passage from the book of Romans in an interesting and fresh way: “It appears to me that whatever we suffer now will show up only dimly when compared to the wonders God has in store for us. It is as though all creation is *standing on tiptoe* longing to see an unforgettable vision, the children of God being born into wholeness...”

This is my hope! That we are indeed heading toward wholeness... and also participating in this mystery of wholeness making. We are not helpless bystanders.

And what we do with our lives does make a difference! What words we use, what thoughts run through our minds, what energy we give out to the universe either moves us away or toward actualizing this vision of wholeness.

Paul in Romans continues, “Although creation is unfinished, still in the process of being born, it carries within a secret hope... At the present moment all creation is struggling as though in the pangs of childbirth... We peer into the future with our limited vision, unable to see all that we are destined to be; yet believing because of a hope we carry so deep within.” (Romans 8:18-25)

What is it you hope for... the deep in your bones hope?

FROM THE EDITOR

Hope Begets Hope

Hope may just be one of those things we take for granted, but anyone who has suffered from depression or been close to someone who has understands that the lack of hope is what separates the depressed from the not, from a life of endless possibilities to a life of none.

By definition hope is mixed with desire. At any given moment, if we think about it, we are all actively hoping for something. Hope is wrapped up in the zeal to have the winning team, the fight in the sick to be well, the love of a parent whose child is battling cancer, the drive for success, the desire for... fill in the blank. Hope is the wings of prayer, the fuel of dreams and wishes; it girds our spirits.

If it's so abundant, why, then, a

whole issue on hope? Because as plentiful and limitless as it is, hope is not always easy to hold onto in turbulent waters. It can become a slippery fish or an invisible one. We may have to dig deeper, cling tighter, look harder to find and sustain it.

Close to home, we found hope in a number of peace and justice areas, as well as in community. The Sisters of St. Joseph of Peace have always been great planners and with Joseph as their patron, they are also big dreamers. Sister Susan Dewitt's History and Roots piece reveals the hope and faith, as well as courage and tenacity, embodied in two young sisters, who in 1890, were sent to start a hospital in the Pacific Northwest that would eventually

become a robust healthcare system.

Sister Susan also invites us to a weekly Sunday family dinner in Seattle where hope is fed by familiar and new company the old fashioned way—saying grace, breaking bread, celebrating milestones, sharing heartaches—being community.

With the population of sisters who can actively be involved in ministries declining, the leadership of the Congregation has had to plan for new ways to ensure their ministries are responsive to the needs of the times and will grow and thrive into the future. In establishing Peace Ministries in 2016, they created an umbrella corporation to collaborate with and shepherd their sponsored

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Hope Begets Hope, continued from page 3

ministries in New Jersey into the future. Kate Chambers, a CSJP associate and the Mission Integration Director for Peace Ministries, shares the hopes and aspirations the Congregation has for carrying out their charge.

In part one of a two part series on women in the UK participating in creative nonviolent resistance to stop the arms fair in London, three diverse women share with Sister Katrina Alton why they became activists and how it fuels their hope. Frank McCann, CSJP associate and Peace through Justice Facilitator, finds hope on this side of the pond in the youth who started the #neveragain movement after the recent mass shooting at their high school, Marjory Stoneman Douglas in Parkland, Florida. Their movement has already caused several corporations to end their affiliation with the NRA. Frank suggests this is the movement that will bring about a nonviolent solution.

The Congregation has had a presence in El Salvador since 1985, the peak of the Civil War there, when two brave sisters, Margaret Jane Kling and Andrea Nenzel, answered a call to accompany Salvadorans displaced by war in a new refugee center. These days the Congregation continues ministry in El Salvador through the PeaceHealth medical volunteer mission program and by sponsoring the education of students. Sister Margaret Jane goes down periodically to monitor their progress and offer in-person support. The continuity of hope provided is returned a thousandfold in the hope that is generated. Hope begets hope.

Like our readers, I imagine, we are heartened by other signs of hope all around us, including all of the movements and activities that have sprung up in response to a number of justice issues. Last year began with the Women's March that became a global phenomenon with millions of participants. On the

heels of that, women started the #MeToo movement costing several high-profile men, especially in entertainment, to lose their jobs over sexual harassment and abuse of power. Also earlier last year, protests sprang up on the spot in response to President Trump's immigration plan. This year another movement began, #TimesUp, similar to the #MeToo movement, giving us hope that these movements are not going away until significant change is enacted.

Sister Susan Francois points out that love is a powerful antidote to hopelessness. From the very beginning, the sisters have "turned to loving action in response to the anxieties of the modern world."

Nonviolent action has long been a path to profound change in the world. Action allows us to rise up and out of feelings of helplessness. Action is born of a deep-seated drive for justice. And action is motivated by hope, hope for a more loving, just and peaceful world.



For the New Year, 1981

by Denise Levertov

I have a small grain of hope –
one small crystal that gleams
clear colors out of transparency.

I need more.

I break off a fragment
to send you.

Please take
this grain of a grain of hope
so that mine won't shrink.

Please share your fragment
so that yours will grow.

Only so, by division,
will hope increase.

Like a clump of irises which will cease to flower
unless you distribute
the clustered roots, unlikely source –
clumsy and earth-covered –
of grace.



Resist Hopelessness with the Force of Love

by Susan Francois, CSJP

Our Congregation's spirituality has been rooted in a shared desire for peace from our founding. Indeed Margaret Anna Cusack, known in community as Mother Francis Clare, hoped that "the very name Sisters of Peace" would inspire a desire and love for it among the new community.

From the very beginning, this desire for peace has also been grounded in the reality of the modern world. "You will hope, if God blesses your work" Bishop Edward Gilpin Bagshawe of Nottingham told the first sisters who professed vows in 1884, "to sow the seeds of peace in modern society." He encouraged the new community to seek peace "in the midst of sin, turmoil, and restless anxiety of this modern world."

His words might seem even more relevant today in our early 21st Century context, where it seems as if hopelessness reigns, that hate trumps love, and that profit prevails over common good. Yet, this is the mission field to which those who desire peace are called to be present, to foster right relationship, and to resist forces counter to the building up of beloved community.

This is the same type of landscape that Jesus observed when he preached blessings and woes in the Sermon on the Mount. In her 1874 work, *Book of the Blessed Ones*, Margaret Anna explored what it means to be a Christian in her day in light of the Beatitudes.

"The nations are involved in misery, their countries are desolated, their families are ruined, their blood is poured forth on every side. And why? Because the teachings of the All-merciful are condemned, are neglected, are forgotten." She saw a lack of charity in public discourse. She observed how economic

forces had priority over the common rights of people. Margaret Anna looked to Jesus and the Beatitudes for clues on how to respond to such a world.

"He has told us again and yet again that we are not to live, or think, or act, or speak like the world." In other words, if we are to follow Jesus, we are to resist the evils which lead to violence, division, and despair. "Force was no longer to be the rule," she concluded, "except, indeed, the force of love."

Is it any wonder that the new community turned to loving action in response to the anxieties of the modern world? They worked directly with the poor and in their own homes and met the needs of their day, providing education, health care, and social services. They resisted the hopelessness in their midst through the force of love, as did the women and lay collaborators who followed in their footsteps.

People of peace can draw comfort (and challenge) from the fact that followers of Jesus have been resisting the evils and social sins of their day ever since he preached his blessings to peacemakers.

The key is to remember that, in the end, it all comes down to love—love of God, love of neighbor, and love of self. It is a love that does not exclude, that builds rather than tears down, and that builds bridges rather than walls.

If we desire peace, we too must resist hopelessness. We too must choose the force of love. In the words of Margaret Anna: "And we also, my pilgrim friends, may go about the Galilee of this world, and preach 'the gospel of the kingdom.' It is a gospel of peace, it is a gospel of love, it is a gospel of mercy; it is a gospel for the poor, for the little ones, who live near to the Heart of God."

Creativity is God's Language

by Katrina Alton, CSJP

“It’s an absurd contradiction to speak of peace, to negotiate peace, and at the same time promote or permit the arms trade.”

These words from Pope Francis galvanised the commitment of hundreds of people last September at the London ExCel Centre as they participated in creative nonviolent resistance to stop the setting up of the Defence & Security Equipment International (DSEI).

DSEI is the second biggest arms fair in the world held at the ExCel Centre in London every two years. It is heavily subsidised by the UK government to promote arms sales worldwide, and each year hosts representatives from countries with a record of grave human rights abuses. In successive years DSEI has been found to be selling weapons that are banned from sale in the UK, such as electro-shock, torture equipment and cluster bombs. The arms fair also invites some of the most repressive regimes, many of whom are known to use such weapons against their own people.

Under the umbrella of Campaign Against the Arms Trade (CAAT), for seven days prior to the arms fair commencing, activists used every nonviolent and creative means possible to stop it taking place. One such day was led by No Faith In War, a coalition of faith groups. With three times the number of people involved than in previous years, and over 100 arrests, I wondered why Christian activists, especially women, felt called to give their time, energy, creativity, and in some cases their liberty? How did their faith inform their actions? What follows is just a taste of the words and images so generously shared with me.

Christabel McCooley, 28 London



I am currently a barrister specialising in criminal law and mental health law.

I previously spent some time in Israel/Palestine with the Israeli Committee Against House Demolitions, who challenge the demolition of Palestinian homes. I’m not currently attached to any particular Christian denomination but my faith in Jesus is the most important force in my life.

I want to live a life that is congruent with my faith and my

understanding of Jesus. The more I reflected, travelled and spent time with people of different cultures abroad, the more I began to see the insanity of war and the illogicality of violence as a means of solving international disputes. Having once intended to join the Army Legal Services, I became a pacifist in Jerusalem after speaking with ordinary people, Israelis and Palestinians, who didn’t want to live as enemies but were compelled to do so by the narrative of security and militarism. I reflected on Jesus’ words ‘love your enemies’. Could that mean killing them?

I noted the cyclical nature of war and violence generally: the ‘good guys’ being attacked by the ‘bad guys’ (both sides seeing themselves as ‘the good’).

I supported the arms fair actions because there is a maddening silence about our government hosting the world’s biggest arms fair, and therefore our tacit consent to it. Those who are willing to shout about it and make a (nonviolent) fuss are heroes, modern-day prophets, whom history is likely to look back on as speaking only the obvious.

I have not risked arrest (as yet) because my job keeps me firmly on the other side of the dock in court. But my faith requires me to speak out, to defend the cause of the poor, the outcast and the weak, to not let money be a God; Jesus says to ‘test everything’ and that includes laws that acquiesce in the face of injustice.

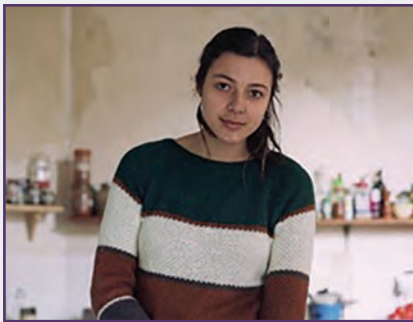
“There is a **maddening silence** about our government hosting the world’s biggest arms fair, and therefore our tacit consent to it.”

Creativity is God’s language and it’s in all of us. Many are allowing themselves to explore their own creativity and how it captures messages we care about and want to share. I think more people are seeing the arms trade as a key ethical issue in society, regardless of whether they are people of faith; they therefore want to respond, if only with their presence.



I loved the week of “Art the Arms Fair” which brought together comedians, poets, musicians and artists to react creatively against our government’s support of DSEI. I sat on the Banksy exhibition which sold for around £250,000. I love the fact that Banksy made an appearance and is united in this cause. This event can seem like such a tiny place to be in space and time yet he came along too! It gives me hope that we are on the right track (and being rightfully awkward!) ☺

**Nora Ziegler, 28
London**



I’m 28 years old, live in London, from Germany originally. I grew up in a Methodist Church but am also influenced by Catholic spirituality and theology which I discovered

through the Catholic Worker Movement. I am a member of the London Catholic Worker. I have lived at our house of hospitality, Giuseppe Conlon House, for three years. I have been involved in stop the arms fair since the previous DSEI in 2015. I was part of organising and taking action on the No Faith in War day in 2017. I also take part in other actions and protests against arms trade, nuclear weapons and for safe passage for migrants.

My faith calls me to love others and make myself vulnerable to God’s love and care. I blocked the road to the ExCel Centre, risking arrest, to show my love for people who are affected by the arms trade, and that I do not put my faith in the “defence” and “security” promoted at DSEI, but in God’s love.

I think the war in Yemen might also have mobilised a lot of people to protest against the arms trade.



The box in this photo was intended as a peace altar and I like the idea of not just blocking the road but creating a prayerful space. Other non-faith actions did similar things like having a picnic or dancing in the road and thereby creating a space for sharing and celebrating in resistance to the fear and divisions that arms trade both promotes and exploits. ☺

**Susan Clarkson, 71
Bradford, West Yorkshire**



I was a member of a Catholic religious congregation for over 40 years. After leaving the sisters I became a Quaker. I am active in local Quaker work and also volunteer with a project for asylum seekers. With others I started the West Yorkshire CAAT group.

The source of all my peace and anti-war activity is Jesus’ message of nonviolence in the Gospel. Added to that is the influence of the Catholic Worker Movement and the Peace Testimony of the Society of Friends. I risked arrest because I’d read Andrew Feinstein’s book about the arms trade, *Shadow World*. I was also inspired by the whole tone of the No Faith In War day.

I think the great effort CAAT put into preparing for this week of action bore fruit in the number and variety of actions. I was pleased to be part of training days for this week of action and learnt a great deal. It was a joy to work with people for whom this was their first experience of direct action. It gives me hope. ☺

.....
And it gives me hope too—hope that our faith, our prayers, our cries for peace and justice, can be expressed diversely and creatively. Like these women I too have No Faith in War, but in solidarity with them and many hundreds more, I witnessed abundant faith in Jesus’ way of nonviolent love.

FrankSpeak

Now Is the Time

By Frank McCann, CSJP-A

In scripture a Kairos time means an appointed time, an opportune moment, or a due season. Be prepared for God to act!

I believe that after the most recent school shooting at the Marjory Stoneman Douglas High School in Parkland, Florida we are presented with a Kairos moment to affect real change in the ways guns are sold, carried and used in this country.

The amazingly articulate young people who survived the shooting were baptized in the blood of their schoolmates and teachers. They have accepted their mission to make change happen. They have the insights and the skills to know how to go about the task.

They inspire. Many of us were lifted from our grief over the loss of 17 more young lives by our amazement at the impassioned and articulate orations of so many of the survivors. In truth, they are young people who have had educational opportunities in their affluent school that many other districts have had to cut. The school system boasts a “system-wide debate program that teaches extemporaneous speaking from an early age.” Given those gifts and talents, and after their horrifying experience, they can be truthful, knowledgeable and articulate spokespersons for changes that need to happen.

After witnessing a legislative defeat in the Florida legislature just days after the shooting, 17 year-old student Delaney Tarr laid out their demands:

We want gun reform. We want common-sense gun laws. We want stronger mental-health checks and background checks to work in conjunction. We want a better age limit. We want privatized selling to be completely reformed so you can't just walk into a building with \$130 and walk out with an AR-15.

Our embrace of nonviolence, our quest for peace and life in a beloved community stands in clear opposition to the greed-inspired, fear-inducing rhetoric of the National Rifle Association (NRA), its plan to inject even more guns into our schools, and its current leadership. You can appreciate how radical the NRA's messages are now as a growing number of businesses are cutting ties with the gun lobby. Some gun retailers have also put in place their own restrictions, refusing to sell arms to those under 21 and barring the sales of assault rifles.

Now is the time to act. Congress is hesitating again, but part of my belief that this is a Kairos moment is that many of the NRA backed GOP legislators are in very vulnerable positions with elections upcoming in November. The current resident of the Oval Office is one reason, but opposition party voters are engaged and even enraged at the lack of action on gun measures among others. Let me be clear, as clear as the students made it. Any legislator of either party who accepts money from the NRA is targeted for replacement in the legislatures.

The expanding movement inspired by these young voices is one worthy of our support. I would suggest the following steps:

1. Continue to follow the March For Our Lives movement after the march.
2. Find out whether or not your representatives accept money from the NRA. If so, ask them to return those funds; if not, ask them to commit to refusing any NRA offers.
3. Join (and support) a group that is working on gun reform, such as:
 - a. Brady Campaign: bradycampaign.org
 - b. Everytown for Gun Safety: everytown.org
 - c. Moms Demand Action: momsdemandaction.org
 - d. Sandy Hook Promise: sandyhookpromise.org
4. Vote for candidates who support reasonable gun control measures.
5. Bring your principles of nonviolence to all meetings and marches.

The last point is important and often missed. It is easy to demonize the NRA and its members. That is not helpful in building a beloved community. Our communication with the NRA members and with legislators who accept money from the NRA should have as a goal winning them over to a new way of thinking. Even though many of us would like to see guns eliminated altogether, insisting on that will only confirm the fear being preached by NRA leadership.

A poster that hangs in my office pictures an overcrowded boat of refugees crossing the Mediterranean Sea. The caption reads, “The only thing stronger than fear is hope.” The youth of Parkland have provided us with hope for real change. Our cooperation in their work will bring it to reality. The time is now.

Peace Ministries: Tending Hopes and Aspirations

by Kate Chambers, CSJP-A



Maureen Donohue, CSJP-A, Executive Director, Peace Ministries and Kate Chambers, CSJP-A, Mission Integration Director, Peace Ministries

Nearly 100 years ago, my grandmother transformed the fields near her home by planting two silver maple trees side-by-side in the yard. Today, her descendants gather for refreshments and conversation underneath their canopy, children soar with glee and daring in the tire swinging from the branches, and visitors head to the hammock for restorative respite. I never met my grandmother since she died before I was born. However, it's easy to imagine her as a person of hope by all that she left growing. She saw something beyond herself as she imagined, planted, and cultivated her garden. She coaxed life and beauty out of the uninviting, stony soil, growing still surviving daffodils, lilacs, and rambling roses along with her majestic trees. Her vision left a legacy of living gifts enjoyed, treasured and tended for generations.

It has been said that the one who plants a tree plants hope (Lucy Larcom). While that may be said of my grandmother, it is also true for the work of the Sisters of St. Joseph of Peace who first rooted hope when they began establishing their ministries in New Jersey in 1885. Their compassionate care of and voice for women and children on the margins of society, offered in Jesus' name, was the visible expression of their desire to promote gospel peace. Collaborating with others who shared their dream for peace through justice, they established and sponsored St. Joseph's School for the Blind, Holy Name Medical Center, Peace Care St. Ann's, Peace Care St. Joseph's, York Street Project, and WATERSPIRIT.

Today these works continue into the new millennium, changing and adapting to the circumstances of present realities. As these ministries move forward, so do the hopes of the Congregation which are always evolving: sending out new shoots, inviting growth, and changing familiar landscapes. The Congregation's careful cultivation of the founding values led to the formation of Peace Ministries, Inc. in 2014 to provide a vibrant future for their sponsored institutions in New Jersey. Under the direction of the Congregation Leadership Team, a task force defined a new organizational structure to bring the ministries together into an integrated governance model based on a commitment to the common goal of offering compassionate service for people in need.

The committee also developed a touchstone document for Peace Ministries called "Hopes and Aspirations for the Future of Our Ministries." This document outlines dreams "for the ministries presently undertaken, for all that may develop in the future, and for the women and men who commit themselves to this work of service." Rather than focusing on the idea of leaving a legacy, "Hopes and Aspirations" envisages a more dynamic, aspirational movement of carrying the CSJP mission and charism of peace through justice into the future. It proclaims that the common vision that unites all the ministries is Christ's gospel of peace which is summed up in the call to act justly, love tenderly and to walk humbly with God. By articulating the core values "Hopes and Aspirations" serves to inspire, anchor, and guide Peace Ministries as it collaborates

Core Values for CSJP Sponsored Ministries

- peace through justice
- compassionate care
- preferential option for those who are poor and vulnerable
- respect for all persons
- stewardship and care of creation
- responsiveness to the signs of the times
- collaboration
- solidarity

with the Congregation and sponsored ministries to meet the challenges demanded by a new time.

For Peace Ministries, which has been entrusted by the Congregation with the awesome charge of supporting the ministries into the future, “Hopes and Aspirations” lays out the values and principles that are most precious to the Congregation along with a charge to look at how they are lived out. This founding call permeates the work of Peace Ministries, grounding its mission statement, board and staff conversations, decision-making, future planning and shared prayer. It is written in the hearts of its trustees and staff members who return to it again and again for grounding and inspiration. This, however, is not enough for hope to thrive.

Nurturing Hope

In addition to deriving strength from the gifts of the past and gathering energy from a prophetic vision of the future, hope must live in the often ambiguous present, taking steps to bridge the gap between what has been and what will be. Hope must be tended.

So how has Peace Ministries begun to live out its call? How has Peace Ministries been living and nurturing hope?

- Hosting twice yearly gatherings for prayer, education, networking and community building among the ministry and board leaders of the sponsored ministries.
- Organizing the first “Foundations of Catholic Ministry Leadership” course for leaders of the sponsored ministries. This two-day program focuses on the personal and spiritual

competencies needed by those who lead. Offering such formational opportunities for ministry and board leaders provides a foundation and puts legs on our hope for the future.

- Providing prayer materials for boards and ministries centered on themes of Catholic Social Teaching as well on CSJP values and history. Members of the sponsored ministries are encouraged to celebrate the legacy of Mother Clare and the feast of our patron, St. Joseph.
- Supporting several of the individual ministries’ needs for securing strategic planning assistance as they move into the future.
- Creating an umbrella corporation, Peace Care, and supporting the integration of operations of the two sponsored nursing homes, to optimize resources and better position them to compete in a changing healthcare landscape.
- Celebrating the ordinary, and sometimes extraordinary, hope offered by the ministries in the day in and day out services they provide.
- Exploring opportunities to enhance the advocacy efforts of the sponsored ministries.

The saplings that my grandmother planted were actually offshoots of a long-standing tree growing on a neighboring farm. Her work to bring shade to her home coaxed life in abundance from old root stock. So, too, may the work of Peace Ministries, embedded in the hopes and heritage of the Sisters of St. Joseph of Peace, generate new opportunities in response to the signs of the times for bringing Christ’s gospel of peace to the world. May peace through justice flourish anew.



SUNDAY FAMILY DINNER: A Culture of Love and Connection

by Susan Dewitt, CSJP

A few weeks ago I sat down at a table with speakers of American Sign Language, Salvadoran Sign Language, Spanish and English, with children, parents, seniors, all of us helping the conversation bounce around the table while we ate delicious food from many kitchens, laughed, and enjoyed being part of the community at Sunday Family Dinner.

On most Sundays of the year Sunday Family Dinner happens at Karl Edwards' and Lisa Dennison's house in northwest Seattle. The invitation goes out by email on Friday or Saturday like this one from October, 2017:

We are noticing the chillier weather and will offer baked potatoes and salad! Might bake some brownies or cookies too! Hope to see you all tomorrow to celebrate this change in seasons.

The invitation goes out to 47 households; the list includes former Jesuit Volunteers, people from Seattle's St. Patrick Parish, neighbors and international visitors – one couple from France has returned to start their own Dîner de famille du dimanche. Fortunately Karl and Lisa have a big kitchen and spacious dining and living room, plus an impressive collection of chairs and tables and china and cutlery. Somehow everyone always fits in, somewhere between 20 and 40 people on any given Sunday. Everyone brings a favorite dish or a dessert or a bottle of wine and that all fits together too, into an ample and surprising feast.

For those who come to Sunday Family Dinner it's "Eucharist, without the bells and whistles," "the community everyone should have," "a culture of love and connection."

Sunday Family Dinner has been meeting for over four years now; it was Lisa and Karl's daughters, Sarah and Theresa Edwards, who got it started. When Lisa asked them who she should invite to a Sunday family dinner, they said "Everyone!" A tradition was born!

Dinner begins in the kitchen, as everyone holds hands and forms a circle for very quick introductions and grace (usually spoken by Lisa), plates are filled, and smaller communities of conversation form at each of the long tables. While there are often new faces and friends, most of those at Sunday Family Dinner

on any given night are regulars who are renewing and continuing conversations in depth about life, faith, politics, gardens, sources of hope. Part of the company, always, are the family cats and dog, and sometimes we're invited to meet the latest litter of shelter kittens that Lisa and Karl foster until they are adopted.

As you would hope in a family, there are celebrations – birthdays, moves, college acceptances, new jobs – and the group has put together care packages for kids in college and gathered and packed toiletries for Syrian refugee families. But most of all, we're there for dinner, a dinner we've all contributed to, and for family conversation. This gathering that happens because of and in spite of the isolation that can be such a difficult part of city life brings us all hope and strength for each week to come.

Voices from around the Table

Sunday Family Dinner is Eucharist without the bells and whistles. It has meant the world to Arthur, Aurora and me in our respective transitions to life in Seattle. God bless. (Andrea Hoekstra)

I love SFD, gathering with friends, family, feeling of belonging, celebration, supporting each other, the community everyone should have. (Chris Covert-Bowlds)

I have no family in Seattle and minimal elsewhere, so at SFD I get to deepen connections with my Seattle chosen family. ...we have an awesome amount of expertise, so I'm always learning something or networking, and I'm certainly laughing a lot. I love spending time with people from other generations as well as my own. And yes, in our country's climate of hate and pandemic loneliness, gatherings like SFD are a "yes" to a culture of love and connection. (Kathy Wilmering)

Sunday Family Dinner is a blend of old fashioned, warm, down to earth, "come as you are," community pot luck, of old and new friends who gather weekly to break open our lives as we literally break bread together. Lisa



“In our country’s climate of hate and pandemic loneliness, gatherings like SFD are a ‘yes’ to a culture of love and connection.”

and Karl open their home and hearts each Sunday evening with a generosity that is as spacious as their cozy, warm, family home. Upon arriving folks can be seen all over their living room, dining room, and kitchen working puzzles, playing games, reading on the couch, visiting, playing with the foster kitties in the front office, giving and receiving warm hugs of welcome, as stories are shared of the past week’s joys and challenges. Lisa invites us to gather together before the meal to introduce ourselves for anyone new to Sunday Family Dinner.

Especially wonderful is Lisa’s invitation to pray for intentions and in thanksgiving during our hand-holding, pre-dinner grace. It reminds me of dinners back home. Birthdays are celebrated with desert and singing. We’ve had over 35 people some weeks and there always seems to be enough to feed everyone. This Sunday dinner is one of the special gifts in my week, and I thank God for Lisa, Karl, and this amazing Sunday Family Dinner Community! (Kathleen Tyrrell)

Sunday Family Dinner is a beautiful example of making a village. It is local—we all know it is centered at Karl and Lisa’s house. It draws people from nearby (i.e., not virtual), so we are a geographic community. It is reliable—we can count on SFD to happen on Sundays when we might want to get out of our houses and meet with others whom we have known for decades, or some we will meet for the first time. It is welcoming—no one is turned away. People come who are all ages, from babies to elders. People come who’s first language is not English, fresh from other countries. People come who are deaf or disabled. People come who have

been in this same community for decades. Also, it is delicious. People come offering their gifts of food, and everyone goes away satisfied. For those of us whose families may be far away, Sunday Family Dinner feels like an extended family gathering with joy, laughter, and sharing.

A year and a half ago, our daughter suffered a serious infection, was hospitalized for 10 days, and then needed a strict regimen of IV infusions while recovering at home. People from Sunday Family Dinner supported us through the entire ordeal. We know they are there for us, as we are for them. God bless Karl and Lisa for this extraordinary gift. (Jan Thomas)



To Feed the Hope of the Poor

by Margaret Jane Kling, CSJP and Susan Dewitt, CSJP

In 1985, when the Civil War in El Salvador was at its height, Sister Margaret Jane Kling came to El Salvador with Sister Andrea Nenzel. New to Central America and with only a bit of Spanish, they had the courage to say “yes” when San Salvador Archbishop Rivera y Damas asked them to accompany Salvadorans displaced by the war in a new refugee center. They became the visible North American presence – visible partly because both are a fair bit taller than most Salvadorans – at the Calle Real Refugee Camp. Sister Margaret Jane tells amazing stories from those days, of facing down soldiers who wanted to search the camp, of nursing refugees through childbirth and war wounds and suicide attempts, of being picked up by authorities and carted around the country. In those tumultuous years she formed a bond with the people of El Salvador that has brought her back, again and again.

With donations from CSJPs, family and friends, Margaret Jane has purchased Rosetta Stone programs, workbooks, and games for English learners, and she is always on the lookout for good materials for the classes. She has been a steady beacon of hope that beams a bright future for the people of El Salvador. Here she shares progress reports from a recent visit to El Salvador to check in on six of the students sponsored by the Congregation.

“To feed the hope of the poor.”

In some way, I believe that our small El Salvador scholarship aid project resonates with that pastoral motto of Blessed Oscar Arnulfo Romero, Salvadoran saint and martyr. With our encouragement and modest financial support, the students can begin to plan for a life, a future.

None of this is easy: the studies, the travel, food expenses, family needs. It takes hard work and commitment. But graduation brings such joy! The whole family celebrates along with friends and neighbors.

The hope of the people and the hope of the entire village are fed.



Elizabeth Sarai, who has majored in modern languages and tourism, finished her course work as scheduled in December, 2017, and anticipates graduating in 2018. Meanwhile, she works part-time in the Office of Tourism, which provides valuable experience as well as a modest stipend.



Wilfredo Coreas is beginning his second and final year at the Catholic University in Ilobasco. With a major in agriculture, his area

of specialization is the production of meat and milk products. This has been a good choice for him, and he expects to graduate in the spring of 2019.



Liliana Flamenco has now completed her second year at Francisco Gavidia University in San Salvador, where she majors in art and design. After much discussion, she has decided to continue living at home in Suchitoto, and will commute to her classes four to five days each week. In her free time, Liliana works from home creating lovely fabric purses and backpacks to support her education.



Manuel Flores, pictured here in the office with Sister Peggy O'Neill, SC, continues his classes in accounting and finance at the National University in San Salvador. The timing of several required courses has been problematic, but he is doing well and hopes to complete the requirements for graduation by the end of 2019.



Congratulations to Janeth del Carmen (pictured with her sister Katia, her mother Marlene, and Sister Margaret Jane) who has successfully completed all the requirements for her degree in business communication and economics, and will graduate from Francisco Gavidia University in April. She and her family are most grateful for the assistance she has received.



Dolores (Meme) Guillen has begun his second year at Romero University in Chalatenango. He is majoring in agricultural engineering, and the fieldwork requirements are now far more complex and varied than in the first year. However, Meme is pleased to be part of the same small work-study group as of last semester, and they are all anticipating a challenging year.

I am happy to report that karate is alive and well at Centro Arte para la Paz, and classes have resumed for three groups of new and returning students. Edwin, the instructor, is pleased with their progress and enthusiasm, and by yearend we expect to see some orange belts among the yellow!

Wonder Woman

by Jan Linley

Early last year, in his *New Yorker* article “One Hundred Days of Trump,” David Remnick wrote: “For most people, the luxury of living in a relatively stable democracy is the luxury of not following politics with a nerve-racked constancy.” Indeed, I’m not the sort who relishes politics. I try to pay attention and do my civic duty; I vote for people who I hope will do the right thing, attend marches, sign online petitions. But I confess I’d much rather stare at a drift of cumulus clouds and ponder imaginary worlds populated by fictional characters whose actions I can control.

Alas, as Remnick suggests, the times we are living in do not allow for breaks from the news. And yes, this is different. We are in deep, uncharted waters. While the temptation is strong to look away, numb-out or cocoon ourselves, left unchecked, those actions can be dangerous. With 55% voter turnout in the last US presidential election, passivity is part of what got us here.

In the past few years, the negative sociopolitical and climate trends that were pushing at the levee gained force and are now flooding the lands. Any given day, several alarming, sobering events take place. There is not enough space to make a complete list, but when it comes up for discussion among friends and colleagues, these big topics come to the fore: Brexit, Trump, immigration, the Syrian crisis, racial tension, climate-related catastrophes globally—fires, mudslides, hurricanes, tsunamis, earthquakes, droughts, flooding—



endless, senseless gun violence killing thousands of innocents, trafficking, sexual harassment, women’s rights. An opioid crisis is literally eating us alive along with all of our other addictions—alcohol, other drugs, violence, sex, gambling. From the outside looking in, we appear to be people hell-bent on self-annihilation. There is more, for sure, and all accompanied by the maddening inability of our elected officials to work together and make progressive change. My mom said to me recently, “Hope is about all we have.”

With each eye-popping headline, with each thread pulled that unravels our freedom a little more, there’s a growing and palpable sense of frustration and helplessness about how to stop it all before it’s too late. What can we do? How do we prepare for what will be a long haul? It may sound

simplistic, idealistic or twee, but the opposite of fear and hate is love.

Love is bold and fierce. Love is not passive. Love takes action in order to grow, thrive and win the day. She is the most powerful life force, the force we need to deploy. She votes and gets others out to vote. Love stands up to inhumanity and violence. Love does not hide away. She bands together on the streets with more love. She connects with family, friends and community. She catches her friends who are fearful and faltering and in turn, she allows us to lean on them. She shows up where no one dares to tread. Love does not give in or give up. No. She doubles down, recommits and turns up the wattage. We are here to be the conduits and bearers of that wattage. Wonder Woman? You bet.

Dare to Hope: Words of Inspiration

To Christians, the future does have a name, and its name is Hope. Feeling hopeful does not mean to be optimistically naïve and ignore the tragedy humanity is facing. Hope is the virtue of a heart that doesn't lock itself into darkness, that doesn't dwell on the past, does not simply get by in the present, but is able to see a tomorrow. Hope is the door that opens onto the future. Hope is a humble, hidden seed of life that, with time, will develop into a large tree. It is like some invisible yeast that allows the whole dough to grow, that brings flavor to all aspects of life. And it can do so much, because a tiny flicker of light that feeds on hope is enough to shatter the shield of darkness. A single individual is enough for hope to exist, and that individual can be you. And then there will be another "you," and another "you," and it turns into an "us." And so, does hope begin when we have an "us?" No. Hope began with one "you." When there is an "us," there begins a revolution. – Pope Francis, TED Talk, April, 2017

For much of my life I have thought of hope as a gift given to us together with the Divine Spirit Breath by which we are all breathed into being. I still think that, but – and it's an extremely important but – I now see that Hope like Love and Compassion, Justice and Peace are divinely given to us so that we may give them over and over to this world we walk together [in] as sisters and brothers in the family of GOD.

– Jack Egan, recipient of the Legacy of Hope Award, York Street Project, spring 2018

Let my blood be a seed of freedom and the sign that hope will soon be a reality.

– Archbishop Oscar Romero

When people get hope and come together, revival happens. We saw it in Birmingham, where some preachers and union organizers had been trained in a synagogue just a few weeks before. They reached out and packed a historically black Baptist church on a Monday evening with a crowd as diverse as the city itself.

We saw the same in Cleveland, where over 1,200 ministers had already signed our Higher Ground Moral Declaration by the time we got to town. We tried to deliver a copy of the declaration to the Republican National Convention leadership, but they turned us away. When we paused to pray for this nation and its leadership, they threatened to arrest us. But that didn't quell the revival. Folks in Cleveland had already been hoped.

– Rev. Dr. William J. Barber II from his article in The Nation, "Hope Is a Verb, and It can Revive Our Democracy," August 2016

History and Roots

Hope, Courage and a Ten-Dollar Ticket Build a Hospital

by Susan Dewitt, CSJP

The two young Sisters who first set foot in the Pacific Northwest and founded St. Joseph Hospital seem almost impossibly courageous today. In 1890 thirty-three-year-old Sister Teresa Moran and twenty-seven-year-old Sister Stanislaus Tighe were chosen to set out for Washington, newly a state, and to build a hospital in that pioneer country.

They had all of three months' training, at St. Mary's Hospital in Brooklyn, for their work in health care. They thought they were headed to Tacoma, a thriving city on Puget Sound, but found when they arrived that they would be sent north to Fairhaven (now part of Bellingham, Washington), a new community serving farmers, miners and lumberjacks. There they found a home with Mrs. Huguenin, who "in her cheerful, happy humor... would set about providing for their comfort, especially when they came back to her in chilly and stormy weather, through newly made roads that ran rivers of mud and which were almost impassable."¹

The Sisters navigated those rivers of mud to travel out to the lumber camps and mines, selling their version of health insurance, a ticket that, for \$10, gave the bearer a year of hospital services. With those funds plus money raised in town by helpful businessmen, they were able to build the first St. Joseph Hospital in three months, a small, two-story frame building that would house the sisters and up to 30 patients. "Fancy two creatures like us to build a hospital," wrote Sister Teresa to Mother Evangelista. "If it ever succeeds it will be by the visible power of God alone."²

The new hospital was built just in time for the northwest winter, and on their first night in it the sisters, those lions of courage, shook with fear as a winter storm blew up. "The chimneys were overthrown. The terrific noise of the bricks tumbling around on the roof was the signal for the caving in of the whole structure when all would be over... The firm resolution was taken that if Almighty God spared them until



Image from *The Daily Revelle*, September 15, 1899, Whatcom Museum #X5824

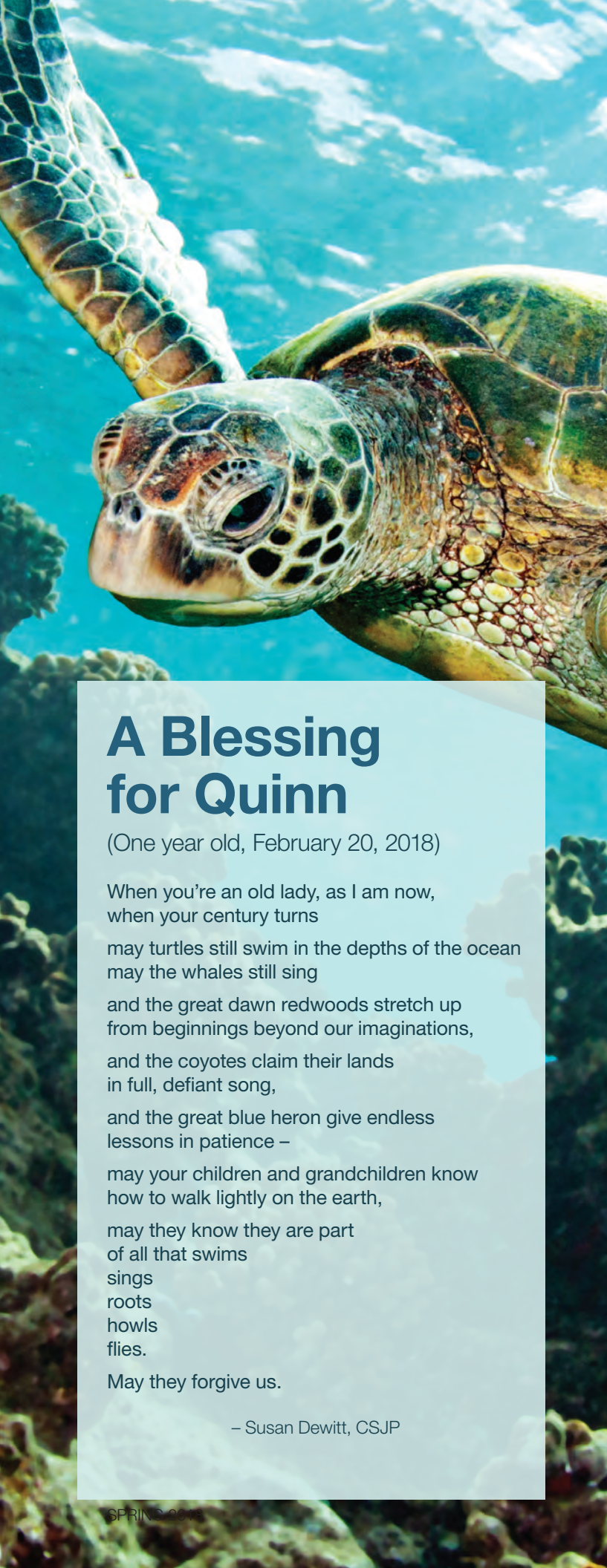
morning, back to Jersey City they would go rather than live exposed to such danger."³ But in the morning they realized that only the chimneys had been lost, and their Fairhaven friends told them not to worry, that the hospital would stand.

Given hope by their new community, the sisters agreed to stay a little longer, and after experiencing a few more winter storms, they became accustomed to the uproar. That first tiny hospital was the seed for today's St. Joseph Hospital and the PeaceHealth system, now 10 hospitals strong in Alaska, Washington and Oregon.

¹ Sister Teresa Moran, *History of the Northwestern Province from 1890 to 1924*, typewritten mss., Archives of the Sisters of St. Joseph of Peace, Englewood Cliffs, N.J., p. 8

² August 23, 1890, Archives of the Sisters of St. Joseph of Peace, Englewood Cliffs, N.J.

³ Moran, *History*, p. 9



we invite you to connect & participate

consider becoming a sister

In the USA contact:

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In the UK, contact:

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consider becoming an associate

Women or men who share our concerns and
charism, contact:

Sister Coralie Muzzy, CSJP, Congregation Vocation/
Formation Director, cmuzzy@csjp-olp.org

request prayer support

*Do not be anxious about anything, but in everything,
by prayer and supplication, with thanksgiving, let
your requests be made known to God.*

—Philippians 4:6

Our sisters and associates pray daily for friends,
supporters, all who ask our prayers and those linked
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A Blessing for Quinn

(One year old, February 20, 2018)

When you're an old lady, as I am now,
when your century turns

may turtles still swim in the depths of the ocean
may the whales still sing

and the great dawn redwoods stretch up
from beginnings beyond our imaginations,

and the coyotes claim their lands
in full, defiant song,

and the great blue heron give endless
lessons in patience –

may your children and grandchildren know
how to walk lightly on the earth,

may they know they are part
of all that swims

sings

roots

howls

flies.

May they forgive us.

– Susan Dewitt, CSJP



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Confident of God's faithful
love and collaborating with
others who work for justice and
peace, we face the future with
gratitude and hope.

Sisters of St. Joseph of Peace, Constitution 12