

# Testimony

## A Pamphlet from Pax Christi San Antonio

Anticipating January 28, 2018

Pax Christi San Antonio does not solicit donations; however, anyone wishing to join should make a donation to Pax Christi U.S.A. and notify Maria Tobin, [matob@aol.com](mailto:matob@aol.com), to receive email messages sent to members. Pax Christi International was founded in 1945 with the encouragement of Bishop Pierre Marie Théas of Montauban, France, by Marthe Dortel Claudot, as a Christian lay organization dedicated to preventing a repetition of the savagery of the twentieth century's world wars. Send comments on the newsletter to [J6anthonyblasi@yahoo.com](mailto:J6anthonyblasi@yahoo.com).

### Editorial

After the calendar, the *Third Reading* commentary is based on the gospel reading for the Fourth Sunday in ordinary time. Tom Keene's poem is *Give Me a Teacher*. See <http://www.tomkeeneandthemuse.com/index.php> for more of Tom's poems. The 2018 Message of Pope Francis for the Celebration of the 51<sup>st</sup> World Day of Peace follows.

### Calendar

**Wednesday January 24**, 11:00am-12:30pm, Dr. Ricky Jones, "My Brother Martin: Democracy, Decency, and Developing Student Success in 21<sup>st</sup> Century America." UTSA Main Campus, University Center 2.02.02 (Retama Auditorium). Reception follows. Paid parking in the Ximenes Avenue Garage.

**Thursday January 25**, 2:00pm-3:30pm, **in Austin**, Kimberly D. Russaw, Ph.D., "What Shall We Tell our Sons and Daughters," addressing violence against women as narrated in the Bible. Agard-Lovinggood Auditorium, 900 Chicon St., Huston-Tillotson University. Parking available on Chalmers Avenue. Information: Rev. Donald E. Brewington, [debrewington@htu.edu](mailto:debrewington@htu.edu).

**Sunday January 28**, 3:00pm-5:00pm, San Antonio peaceCenter, Annual Blessing of the Peacemakers. Naming of the 2018 San Antonio Peace Laureates: T.C. Calvert and Mario Marcel Salas. Whitley Theological Center, Oblate School of Theology, 285 Oblate.

**Tuesday January 30**, 4:00pm. Laurie Brink, O.P., Ph.D., "Love your enemy and pray for those who persecute you" (Matt 5:44): Interpreting gospel ethics in an age of polarization." Reinbolt Hall, Assumption Chapel, St. Mary's University, One Camino Santa Maria. Park in Lot D near the NW 36<sup>th</sup> St. entrance, or in Lot H near the Culebra Rd. entrance.

**Tuesday February 6**, 12:00pm-1:00pm, **in Austin**, discussion: "How to Build an Autocracy," concerning the current American presidency. Fleck Hall, Room 305, St. Edward's University, 3001 S. Congress, Austin. Recommended reading:

<https://www.theatlantic.com/magazine/archive/2017/03/how-to-build-an-autocracy/513872/>. RSVP for a lunch:  
[https://cal.stedwards.edu/department/center\\_for\\_leadership\\_and\\_ethics](https://cal.stedwards.edu/department/center_for_leadership_and_ethics).

**Wednesday February 7**, 7:30pm-9:30pm, Shaka Senghor, on criminal justice reform. Jackson Auditorium, Weston Center, Texas Lutheran University, 1000 W. Court St., Seguin.

**Thursday February 8**, 9:00am-3:00pm, Civic Engagement Summit: "Exploring the civic Identity of San Antonio." UTSA Main Campus, HEB UC Ballroom. The San Antonio peaceCenter will facilitate one of the breakout sessions.

**Tuesday February 13**, 4:30pm-6:00pm, **in Austin**, Bob Hilliard and Steve Showen, on the case they argued before the U.S. Supreme Court that set the precedent that Mexican nationals killed by U.S. agents in Mexico can obtain judicial review in U.S. courts. Jones Global Events Center, St. Edward's University, 3001 S. Congress, Austin.

**Tuesday February 17**, 7:30pm, Diane Guerrero, on her memoir, *In the Country We Love: My Family Divided*. Award-winning actress recounts her experiences after her parents were deported. Jackson Auditorium, Weston Center, Texas Lutheran University, 1000 W. Court St., Seguin.

**Wednesday March 21**, 7:00pm-9:00pm, Salman Hameed, Ph.D., "The Crescent in the Scientific Age: Muslim Perceptions of Science and Religion." University Center, Conference Room A, St. Mary's University, One Camino Santa Maria.

**Saturday March 24**, 8:45am, **Pax Christi Texas State Conference: Paul K. Chappell of the Nuclear Age Peace Foundation, "Warrior Strategies for Waging Peace in a Time of Nuclear Weapons." Dominican Center for Spirituality, 6501 Almeda, Houston, Texas 77021.** Doors open 8:00am. Program: 8:45am-3:45pm, closing liturgy 4:00pm. Suggested donation \$40 individual, \$50 couple/family. Mail registration check to Pax Chisti Texas, 3901 Mattie St., Austin, TX 78723, by March 1. Some single rooms with shared bath available at the Center, \$40 per night; breakfast included. Contact Sr. Adrian Dover 713-440-3708.

**Tuesday April 10**, 7:00pm-9:00pm, Lauren Turek, "Religion, Race, and the Civil Rights Movement." SoL Center, University Presbyterian Church, 300 Bushnell (park off Shook).

**Saturday April 14**, 9:00am-12:00pm, Rev. Dr. Mitzi J. Smith, "Womanism, Biblical Interpretation, and Social (In)Justice." Whitley Center, Oblate School of theology, 285 Oblate Drive, \$40. For information: Thelma at 210-341-1366, ext. 230.

### **Third Reading (Mark 1:21-28)**

Jesus enters the synagogue in the modest town of Capernaum and starts teaching. “And they were astounded at his teaching, for he was teaching them as one having authority and not as the scribes had.” Then someone with an “unclean spirit” interrupts: “What do you have to do with us, Nazarene Jesus? Have you come to destroy us? I know who you are holy one of God.” Then Jesus casts the unclean spirit out.

At one level, we can read this as Jesus starting out with questionable credibility, and seizing upon the ravings of the man possessed by an unclean spirit as an opportunity to demonstrate his authoritative power. He would show that his spiritual power was greater than that of the town demoniac.

Let’s look at the legend more closely, as Mark wrote it. The people were “astounded” because he taught as someone “having authority.” Does teaching need authorization? In our time, education is a formally organized endeavor; teachers need to be credentialed in the sense of having appropriate degrees and licenses. There are good reasons for such credentialing since modern life demands technical specializations in the classroom. However, nothing in Mark’s narrative suggests Jesus went to the synagogue to impart specialized knowledge requiring the kind of expertise that the scribes had.

Teaching is the reciprocal of learning as left is to right and up to down. The learning experience involves an appreciation of the fact that there is something of value that one does not already know, and that furthermore one knows enough to recognize it when a teacher reveals it. The teacher astonishes the one who would learn by revealing the fact that one who would learn had the ability to know something all along but had been misled by the trappings of inessentials that disguised what was essential. Thus teachers do not throw out factual particles that serve as dust in the eye but rather array facts in a way to reveal questions. One who would learn needs first to grasp the structure of a problem or question, and then generate answers on the basis of cognitive powers already in place. Such does not require authorization. And when learning erupts, it occasions a certain wonder; it astounds.

Then comes the interruption by the “unclean spirit”: “What do you have to do with us, Nazarene Jesus? Have you come to destroy us? I know who you are, holy one of God.” The native of Capernaum was not disposed to accept teaching from someone from elsewhere, in this case Nazareth. Notice that consciousness of self, in this case a member of the community of Capernaum, stands in the way of learning. “Have you come to destroy us?” Yes, a teacher comes to dissolve the “us” as a solidary unity more interested in preserving its own solidarity than recognizes the good that can be found in the world of foreigners. A teacher needs to induce people to think for themselves; otherwise recognition of what one does not know may never come about. “I know who you are....” That is the problem—what “I” already think is “knowledge.”

So much that passes for religion has the form of some in-group fixation that forestalls the formation of any questioning spirit. Finding a “holy one of God” threatens the group-think that accommodates authorized inessential knowledge.

## Poem

### *Give Me a Teacher*

Give me a teacher who gives a damn,  
needs to know more than my name,  
strains for the song I have not sung,  
follows me in my ennui  
to find my fishing hole.

Give me a teacher who gives a damn,  
seduces, surprises,  
spades the soil of me,  
fertilizes feelings for what is fair,  
with anger at what is not,  
hope for solutions,  
appetite for application.

Give me a teacher who gives a damn,  
who tenders truth and trust  
more than rules and roles,  
favors sticky freedoms  
over cool controls,  
who risks career and cares  
to take a stand for students,  
is not unknown to laugh.

I can build you a future in what I am.  
when you give me a teacher who gives a damn.

Tom Keene  
July 1986

**MESSAGE OF HIS HOLINESS POPE FRANCIS  
FOR THE CELEBRATION OF THE  
51st WORLD DAY OF PEACE  
1 JANUARY 2018**

***Migrants and refugees: men and women in search of peace***

1. *Heartfelt good wishes for peace*

Peace to all people and to all nations on earth! Peace, which the angels proclaimed to the shepherds on Christmas night,<sup>[1]</sup> is a profound aspiration for everyone, for each individual and all peoples, and especially for those who most keenly suffer its absence. Among these whom I constantly keep in my thoughts and prayers, I would once again mention the over 250 million migrants worldwide, of whom 22.5 million are refugees. Pope Benedict XVI, my beloved predecessor, spoke of them as “men and women, children, young and elderly people, who are searching for somewhere to live in peace.”<sup>[2]</sup> In order to find that peace, they are willing to risk their lives on a journey that is often long and perilous, to endure hardships and suffering, and to encounter fences and walls built to keep them far from their goal.

In a spirit of compassion, let us embrace all those fleeing from war and hunger, or forced by discrimination, persecution, poverty and environmental degradation to leave their homelands.

We know that it is not enough to open our hearts to the suffering of others. Much more remains to be done before our brothers and sisters can once again live peacefully in a safe home. Welcoming others requires concrete commitment, a network of assistance and goodwill, vigilant and sympathetic attention, the responsible management of new and complex situations that at times compound numerous existing problems, to say nothing of resources, which are always limited. By practising the virtue of prudence, government leaders should take practical measures to welcome, promote, protect, integrate and, “within the limits allowed by a correct understanding of the common good, to permit [them] to become part of a new society.”<sup>[3]</sup> Leaders have a clear responsibility towards their own communities, whose legitimate rights and harmonious development they must ensure, lest they become like the rash builder who miscalculated and failed to complete the tower he had begun to construct.<sup>[4]</sup>

## 2. *Why so many refugees and migrants?*

As he looked to the Great Jubilee marking the passage of two thousand years since the proclamation of peace by the angels in Bethlehem, Saint John Paul II pointed to the increased numbers of displaced persons as one of the consequences of the “endless and horrifying sequence of wars, conflicts, genocides and ethnic cleansings”<sup>[5]</sup> that had characterized the twentieth century. To this date, the new century has registered no real breakthrough: armed conflicts and other forms of organized violence continue to trigger the movement of peoples within national borders and beyond.

Yet people migrate for other reasons as well, principally because they “desire a better life, and not infrequently try to leave behind the ‘hopelessness’ of an unpromising future.”<sup>[6]</sup> They set out to join their families or to seek professional or educational opportunities, for those who cannot enjoy these rights do not live in peace. Furthermore, as I noted in the Encyclical *Laudato Si'*, there has been “a tragic rise in the number of migrants seeking to flee from the growing poverty caused by environmental degradation”.<sup>[7]</sup>

Most people migrate through regular channels. Some, however, take different routes, mainly out of desperation, when their own countries offer neither safety nor opportunity, and every legal pathway appears impractical, blocked or too slow.

Many destination countries have seen the spread of rhetoric decrying the risks posed to national security or the high cost of welcoming new arrivals, and thus demeaning the human dignity due to all as sons and daughters of God. Those who, for

what may be political reasons, foment fear of migrants instead of building peace are sowing violence, racial discrimination and xenophobia, which are matters of great concern for all those concerned for the safety of every human being.<sup>[8]</sup>

All indicators available to the international community suggest that global migration will continue for the future. Some consider this a threat. For my part, I ask you to view it with confidence as an opportunity to build peace.

### *3. With a contemplative gaze*

The wisdom of faith fosters a contemplative gaze that recognizes that all of us “belong to one family, migrants and the local populations that welcome them, and all have the same right to enjoy the goods of the earth, whose destination is universal, as the social doctrine of the Church teaches. It is here that solidarity and sharing are founded.”<sup>[9]</sup> These words evoke the biblical image of the new Jerusalem. The book of the prophet Isaiah (chapter 60) and that of Revelation (chapter 21) describe the city with its gates always open to people of every nation, who marvel at it and fill it with riches. Peace is the sovereign that guides it and justice the principle that governs coexistence within it.

We must also turn this contemplative gaze to the cities where we live, “a gaze of faith which sees God dwelling in their houses, in their streets and squares, [...] fostering solidarity, fraternity, and the desire for goodness, truth and justice”<sup>[10]</sup> – in other words, fulfilling the promise of peace.

When we turn that gaze to migrants and refugees, we discover that they do not arrive empty-handed. They bring their courage, skills, energy and aspirations, as well as the treasures of their own cultures; and in this way, they enrich the lives of the nations that receive them. We also come to see the creativity, tenacity and spirit of sacrifice of the countless individuals, families and communities around the world who open their doors and hearts to migrants and refugees, even where resources are scarce.

A contemplative gaze should also guide the discernment of those responsible for the public good, and encourage them to pursue policies of welcome, “within the limits allowed by a correct understanding of the common good”<sup>[11]</sup> – bearing in mind, that is, the needs of all members of the human family and the welfare of each.

Those who see things in this way will be able to recognize the seeds of peace that are already sprouting and nurture their growth. Our cities, often divided and polarized by conflicts regarding the presence of migrants and refugees, will thus turn into workshops of peace.

### *4. Four mileposts for action*

Offering asylum seekers, refugees, migrants and victims of human trafficking an opportunity to find the peace they seek requires a strategy combining four actions: welcoming, protecting, promoting and integrating.<sup>[12]</sup>

“Welcoming” calls for expanding legal pathways for entry and no longer pushing migrants and displaced people towards countries where they face persecution and violence. It also demands balancing our concerns about national security with concern for fundamental human rights. Scripture reminds us: “Do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels without knowing it.”<sup>[13]</sup>

“Protecting” has to do with our duty to recognize and defend the inviolable dignity of those who flee real dangers in search of asylum and security, and to prevent their

being exploited. I think in particular of women and children who find themselves in situations that expose them to risks and abuses that can even amount to enslavement. God does not discriminate: “The Lord watches over the foreigner and sustains the orphan and the widow.”[\[14\]](#)

“Promoting” entails supporting the integral human development of migrants and refugees. Among many possible means of doing so, I would stress the importance of ensuring access to all levels of education for children and young people. This will enable them not only to cultivate and realize their potential, but also better equip them to encounter others and to foster a spirit of dialogue rather than rejection or confrontation. The Bible teaches that God “loves the foreigner residing among you, giving them food and clothing. And you are to love those who are foreigners, for you yourselves were foreigners in Egypt.”[\[15\]](#)

“Integrating”, lastly, means allowing refugees and migrants to participate fully in the life of the society that welcomes them, as part of a process of mutual enrichment and fruitful cooperation in service of the integral human development of the local community. Saint Paul expresses it in these words: “You are no longer foreigners and strangers, but fellow citizens with God’s people.”[\[16\]](#)

#### *5. A proposal for two international compacts*

It is my heartfelt hope this spirit will guide the process that in the course of 2018 will lead the United Nations to draft and approve two Global Compacts, one for safe, orderly and regular migration and the other for refugees. As shared agreements at a global level, these compacts will provide a framework for policy proposals and practical measures. For this reason, they need to be inspired by compassion, foresight and courage, so as to take advantage of every opportunity to advance the peace-building process. Only in this way can the realism required of international politics avoid surrendering to cynicism and to the globalization of indifference.

Dialogue and coordination are a necessity and a specific duty for the international community. Beyond national borders, higher numbers of refugees may be welcomed – or better welcomed – also by less wealthy countries, if international cooperation guarantees them the necessary funding.

The Migrants and Refugees Section of the Dicastery for Promoting Integral Human Development has published a set of twenty action points that provide concrete leads for implementing these four verbs in public policy and in the attitudes and activities of Christian communities.[\[17\]](#) The aim of this and other contributions is to express the interest of the Catholic Church in the process leading to the adoption of the two U.N. Global Compacts. This interest is the sign of a more general pastoral concern that goes back to the very origins of the Church and has continued in her many works up to the present time.

#### *6. For our common home*

Let us draw inspiration from the words of Saint John Paul II: “If the ‘dream’ of a peaceful world is shared by all, if the refugees’ and migrants’ contribution is properly evaluated, then humanity can become more and more a universal family and our earth a true ‘common home’.”[\[18\]](#) Throughout history, many have believed in this “dream”, and their achievements are a testament to the fact that it is no mere utopia.

Among these, we remember Saint Frances Xavier Cabrini in this year that marks the hundredth anniversary of her death. On this thirteenth day of November, many

ecclesial communities celebrate her memory. This remarkable woman, who devoted her life to the service of migrants and became their patron saint, taught us to welcome, protect, promote and integrate our brothers and sisters. Through her intercession, may the Lord enable all of us to experience that “a harvest of righteousness is sown in peace by those who make peace.”<sup>[19]</sup>

*From the Vatican, 13 November 2017*

Memorial of Saint Frances Xavier Cabrini, Patroness of Migrants  
**FRANCIS**

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<sup>[1]</sup> Luke 2:14.

<sup>[2]</sup> Angelus, 15 January 2012.

<sup>[3]</sup> JOHN XXIII, Encyclical Letter *Pacem in Terris*, 106.

<sup>[4]</sup> Luke 14:28-30.

<sup>[5]</sup> *Message for the 2000 World Day of Peace*, 3..

<sup>[6]</sup> BENEDICT XVI, *Message for the 2013 World Day of Migrants and Refugees*.

<sup>[7]</sup> No. 25.

<sup>[8]</sup> Cf. *Address to the National Directors of Pastoral Care for Migrants of the Catholic Bishops' Conferences of Europe*, 22 September 2017.

<sup>[9]</sup> BENEDICT XVI, *Message for the 2011 World Day of Migrants and Refugees*.

<sup>[10]</sup> Apostolic Exhortation *Evangelii Gaudium*, 71.

<sup>[11]</sup> JOHN XXIII, Encyclical Letter *Pacem in Terris*, 106.

<sup>[12]</sup> *Message for the 2018 World Day of Migrants and Refugees*.

<sup>[13]</sup> Hebrews 13:2.

<sup>[14]</sup> Psalm 146:9.

<sup>[15]</sup> Deuteronomy 10:18-19.

<sup>[16]</sup> Ephesians 2:19.

<sup>[17]</sup> “20 Pastoral Action Points” and “20 Action Points for the Global Compacts”, Migrants and Refugees Section, Rome, 2017. See also Document UN A/72/528.

<sup>[18]</sup> *Message for the World Day of Migrants and Refugees 2004*, 6.

<sup>[19]</sup> James 3:18.

## Links

Pax Christi International  
<http://www.paxchristi.net/>

Pax Christi U.S.A.  
<http://www.paxchristiusa.org>

Pax Christi Texas  
<http://www.paxchristitexas.org>

Pax Christi San Antonio  
<http://www.paxchristisa.org>

Marianist Social Justice Collaborative  
[www.msjc.net](http://www.msjc.net)

Sisters of Charity of the Incarnate Word, International JPIC Committee  
<http://saccvi.blogspot.com/>

San Antonio Peace Center  
<http://www.sanantoniopeace.center>

Interfaith Radio, (*Interfaith Voices*)  
<http://www.interfaithradio.org/>

Texas Catholic Campaign to End the Death Penalty  
[www.txccedp.org](http://www.txccedp.org)