



"God's own peace, which is beyond all understanding, will stand guard over your hearts and minds, in Christ Jesus."

Phil. 4: 4-7

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Dear Friends of Mt. Saviour,

Shortly before Advent of this year, a committee of the U.S. Catholic bishops presented a second draft for a proposed pastoral letter entitled: The Challenge of Peace: God's Promise and Our Response. Since we are in the Christmas season welcoming the Prince of Peace and preparing to receive and foster the peace of Christ, a peace the world cannot give, it seems appropriate to aid the bishops in proclaiming the challenge of peace. I do not intend to take up the moral choices they discuss: non-violence and just-war. Although many of you have read their document, I don't think we can have too much input on an adequate notion of peace and how it relates to Jesus the Christ and ourselves.

This Chronicle will be a kind of "book review" by excerpting quotations from that portion of that document which treats Peace in the Modern World: Religious Perspectives and Principles.

"At the center of the Church's teaching on peace and at the center of all Catholic social teaching is the dignity of the human person. The human person is the clearest reflection of the presence of God in the world: all of the Church's work in pursuit

of both justice and peace is designed to protect and promote the dignity of every person. For each person not only reflects God, but is the expression of God's creative work and the meaning of Christ's redemptive ministry."

"Christ is our peace for he has "made us both one, and has broken down the dividing wall of hostility... that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God" (Eph. 2, 14-16). We also know that this peace will be achieved only in the kingdom of God; its realization in the world, therefore, is a continuing work, progressively accomplished, precariously maintained and in need of constant effort to preserve the peace achieved and to expand its scope in personal and political life."

"Because peace, like the kingdom of God itself, is both a divine gift and a human work, the Church should continually pray for the gift and share in the work. A theology of peace should ground the task of peacemaking solidly in the biblical vision of the kingdom of God, then it should place it centrally in the ministry of the Church. It should specify the obstacles in the way of peace, as these are understood theologically and in the social sciences. It should both identify the specific contributions a community of faith can make to the work of peace and it should relate these specific gifts to the wider work of peace pursued by other groups and institutions in society. Finally, a theology of peace must include a message of hope. The capacity to hope even in the face of threatening tasks is one of the fruits of faith".

"The roots of our search for peace lie in the word of God as that is given to us in sacred scripture. The scriptures present us with a rich, complex, and varied understanding of both the meaning of peace and of the ways in which it is achieved. Constant within that understanding, however, are a conviction that peace is necessary and an intense longing for its realization. The most basic sense of "peace", that of the well-being of an individual or a group, knew many developments both in terms of what constituted such "well-being" and in terms of how such peace came into existence."

"Integral to all understanding of peace in the scriptures is the conviction that true peace is always a gift from God. "God is peace" (Judges 6, 24). Peace as a gift from God is an essential element of the saving activity of the one who always draws closer to the people; it is a sign of relationship and fruit of mercy. More than victory over enemies, security against invasion, internal stability, peace implied (and demanded) fidelity to the covenantal relationship established by God. Living in covenantal fidelity with God who saves also meant living in covenant with another. God's covenant of peace was also a covenant of compassion and of justice among the people. Thus, God's people came to realize that true peace could not be attained through might or strength, but through forgiveness and reconciliation with God and each other. Further, this peace could not be maintained for some at the expense of others. Peace among God's people could only be peace for all of God's people - especially the helpless and the needy."

"The prophets called their people back to justice and righteousness and reminded them that, if they had listened to God and had followed the ways of the covenant, peace would have flowered in the land."

"As Christians we believe that in Jesus, who is our peace, that reign of God (promised) was inaugurated and the ways of peace became visible. We are told that the birth of Jesus was heralded by the heavenly host who gave glory to God and promised peace to those with whom God was pleased (Lk. 2, 14). Jesus himself proclaimed the kingdom of God in forgiveness, healing, and the call to conversion. He made it clear that God's reign is for those in need, who suffer in heart and body, who find themselves unreconciled and who recognize their need for mercy. He consistently called people to conversion, a change of heart and a change

of allegiance. From dependence upon wealth or might, from salvation wrought by belonging to the right people, even to the right group within that people. Jesus called all to dependence upon the mercy and forgiveness of God and to acceptance of all peoples, especially those whom the world saw as sinners and unworthy. Jesus challenged everyone to recognize in him the presence of the reign of God and to give themselves over to that reign. Such a radical change of allegiance was difficult for many to accept and families found themselves divided as if by a sword."

"The ultimate ground of peace lies in the love which Jesus both demonstrated and commanded. Jesus demonstrated his love for all in a ministry which healed, made whole, enabled the alienated to enter fully into the community of believers. Jesus told his friends that he had come to serve them and to give them life. The life which Jesus gives is that of knowing and being in union with God. It is within this context that Jesus promises peace to his followers, a peace which the world cannot give (Jn. 14, 27). The ultimate demonstration of the meaning of Jesus' love is the cross. Victim of the forces of violence, abandoned by most of his closest followers, Jesus gave his life in a cruel death. He did so in order that such forces of evil might be reconciled to God."

"The resurrection of Jesus was sign to the disciples and to the world that such love does indeed give life. It is the fullness of life that Jesus gives, finally, his peace. True peace, the fullness of salvation, is Jesus' resurrection gift to those whom he loves. When Jesus gives peace, he proclaims the initial achievement of the promised covenant of peace for which the people had longed so unceasingly. He also shows how that peace is made in the salvation of God and the ensuing reconciliation of the people. His peace is truly a peace the world cannot give - a peace the world must accept and put into practice by its own forgiveness and reconciliation."

"Christian hope about history is rooted in our belief in God as creator and sustainer of our existence and our conviction that the kingdom of God will come in spite of sin, human weakness, and failure. It is precisely because sin is part of history that the realization of the peace of the kingdom is never permanent or total. Peace must be built in a world where the personal and social consequences of sin are very evident. This is the continuing refrain from the patristic period to Pope John Paul II. We already live in the grace of the kingdom but it is not yet the completed kingdom. Hence we are a pilgrim people, on the way to the kingdom of God but seeking it in a world marked by conflict and injustice. At the same time, in this world, a totally and permanently peaceful human society is unfortunately a utopia, and the ideologies that hold up that prospect as easily attainable are based on hopes that cannot be realized, whatever the reason behind them."

"In the kingdom of God, peace and justice will both be fully realized: in history we know that justice is the foundation of peace. We know also that at times efforts to pursue both peace and justice are in tension, and the struggle for justice may threaten certain forms of peace."

The bishop's committee goes on to treat the specific problem of war. My aim is more modest. I want to pass on to you this gift of a statement on peace so that you may read it, take it to the Lord who is our peace, and begin in your own circumstances to incarnate it with your faith and hope and love as he does whose incarnation we celebrate with such joy and thanksgiving.

In Christo,

Fr. Martin
Fr. Martin

NEWS BRIEFS

Since the last Chronicle in August one of the most newsworthy events was the Fall Festival. It has always combined the twin functions of our giving thanks to God and to the many people who have enabled us to be here as well as a means of raising funds to help us continue to be here. We are enormously grateful for the encouragement and support we have received. We have tried to have a day that reflected our situation and that of the people who share it with us. Originally it was Dedication Day of the chapel celebrated on the first Sunday after the 15th of August, feast of the Assumption. Eventually it became the Fall Festival and fell on the 3rd Sunday in September. Now it is becoming a Day of Hospitality in which we can share in the simple joys of friendship with families and friends. Something of the Peaceable Kingdom is possible here, the Kingdom of God as we are able to express it, and so we desire, as did the psalmist to invite others: "Together, let us praise the Lord". The desire to thank and praise God in company with others grows each year. Fortunately the financial needs don't grow as much, but they are still there. So we thank those who contribute time and talent and energy to the Dedication Day Fall Festival Hospitality Day! We also thank those who contribute a little or a lot during the year and those who remember us in their last wills and testaments.

We are the first "winners" of the day, and we hope all who come here or have helped feel themselves "winners".

This Year Winners

Dennis and Elaine Murphy, Painted Post, NY
Bermuda Holiday,
Vince Tolve, Mastic Beach, NY
Minox Camera.
Rev. Raymond Wuest, Elmira, NY
Sharp Electronics 12" TV.
Mrs. Christopher Carmody, Weston, MA
Royal Portable Typewriter.
Rev. Bart. O'Brien, Horseheads, NY
Wrist Watch
Margarita V. DeCaraveo, Mexico
Salton Regent Hotray Foodwarmer.
Mrs. M.C. Morgan, Willowdale, Ont.
Skil Electric Sander.
Mary Campbell, Wellsburg, NY
Copper Wine Cooler.



MOUNT SAVIOUR YARNS

Many people have offered to help us market our yarns and we welcome others who could help us in areas removed from the Elmira-Corning region.

Yarn could be displayed in your home, business, or some centrally located place. We'd send you a sample box of yarn, one of each skein and a number of preprinted invoices. You or the buyer fill out the invoice, you collect the money and send the entire thing back to us. We will package the individual orders in plastic bags, attach a copy to the invoice and return the entire order for you to distribute. In this plan, the buyer does not need to include postage charges on the invoice.

We could also mail the orders directly to the buyer, eliminating your second involvement. Then the buyer should add postage.

A second way would be for us to send you order forms and sample brochures. By showing them to people you know would be interested, you will help us get better known. Each skein of yarn is wrapped with a re-order form inside. Several of our yarn-ambassadors told us the yarn sells itself. This is true, but your help does get us exposure.

If you can help us in one of the above ways, or if you have other suggestions, we would be glad to hear from you. Madeleva Roarke is our contact person here for all of this. Any phone call should be made to her at the guest house (607-733-1617) and not to the Monastery.

Mount Saviour Yarns Mount Saviour Monastery Pine City, New York 14871

Send to:

Name _____

Address _____

City _____ Zip _____

No. Skeins	Color (circle)	Per Skein	Total
	2-ply: Natural, Lt. Grey, Dark Grey	\$ 4.00	
	3-ply: Natural Lt. Grey, Dark Grey	\$ 4.00	
	Bulky: Natural, Lt. Grey, Dark Grey	\$ 4.00	
1-lb. cones only	1-ply: Natural Lt. Grey, Dark Grey	\$10.00	
	Total		
	NY State res. add 7% tax		
	Add \$1.50 for postage and handling		
	TOTAL		

We recommend for an adult, medium size sweater: 2-ply ... 6 skeins
3-ply ... 9 skeins; Bulky ... 12 skeins.

Send a self-addressed stamped business envelope for samples of the above yarns.