

SOCIAL JUSTICE EXPLORED IN PEACE FAIRS AND PEACE DAYS

Roger C. Barnes and Sr. Martha Ann Kirk

“To say peace is really to speak much more than the simple absence of war. It is to postulate a condition of authentic respect for the dignity and rights of every human being.”

--John Paul II

Introduction.

The mission of the University of the Incarnate Word is grounded in the mission of the founding congregation, the Sisters of Charity of the Incarnate Word. They were founded “in 1869 to respond to urgent and specific needs of the church in that historic moment,” that is, to respond to the sick, suffering, and needy (*Constitutions*, C-2).¹ “The mission of the congregation is to actualize the saving and healing love of the Incarnate Word by the promotion of human dignity”(*Constitutions*, C-3).² “Human dignity” can be understood and promoted in many different ways. When the Sisters began the first public hospital in San Antonio, they received an African American patient, which was not a way to win popularity in post-Civil War Texas. The promotion of human dignity as a religious value is grounded in the bible, especially the prophetic books. In the modern world, Catholic social documents have continued to reflect upon and demand respect of persons “made in the image of God.” After the terrible incident of Nazi deceit, domination, and destruction, the community of nations developed the Universal Declaration of Human Rights, a document that embraces many of the principles articulated in Catholic social teaching.³

The mission of the University of the Incarnate Word reads in part: “The curriculum offers students an integrated program of liberal arts and professional studies that includes a global perspective and an emphasis on social justice and community service” (Undergraduate Bulletin, 2001:12). The reference to social justice is especially important, given the Catholic Church’s long history of social teachings and statements about social justice. Specifically mentioning social justice in our mission statement is significant because it commits us to deliberative actions of creating a peaceful world. It is in the context of social justice that the university’s Peace Day celebrations of recent years take on a particular importance.

But what does “social justice” mean? The concept of social justice is multifaceted, but basically it centers on the themes of a preferential option for the poor on economic matters, justice and mercy in the operation of law, compassion for others in governmental and social matters, and the promotion of solidarity and peace in relations with other nations. The common good and respect for all creation are emphasized.⁴

The linkage between peace and social justice was made eloquently clear in the Encyclical Letter of Pope Paul VI, *Populorum Progresio: On the Development of Peoples*, promulgated on March 26, 1967:

To wage war on misery and to struggle against injustice is to promote, along with improved conditions, the human and spiritual progress of all men, and therefore the common good of humanity. Peace cannot be limited to the mere absence of war, the result of an ever precarious balance of forces. No, peace is something that is built up day after day, in the pursuit of an order intended by God, which implies a more perfect form of justice among men.

The content of Peace Fairs and Peace Days have been built on fundamental issues addressed in a number of Catholic documents.⁵ In 1961, Pope John XXIII called Christians to work for a more just world and specifically cited the widening gap between rich and poor nations, the arms race and the plight of farmers in *Mater et Magistra: Christianity and Social Progress*. Two years later, he issued *Pacem in Terris, Peace on Earth*, in the context of the building Cold War with Communism. The document affirms the full range of human rights, whether cultural, economic, political, or religious as basic for peace. It also calls for disarmament and a worldwide public authority to promote the universal human good. Both Capitalism and Communism are challenged. The U.S. Bishops in *The Challenge of Peace: God's Promise and Our Response*, issued in 1983 stressed "the cultivation of the gospel vision of peace as a way of life for believers and as a leaven in society." It questioned if the "just war" theory of Christian morality could ever be used again because modern warfare has the potential to destroy all life.

In 1986, the National Conference of Catholic Bishops of the United States applied many universal principles of social justice to the country's context in *Economic Justice for All*, which suggests that the lack of a responsible sense of citizenship among many businesses, corporations, labor unions and other groups that share economic life endangers society as a whole. The economic arrangements of the U.S. must be seriously critiqued because so many individuals and families are living in challenging scarcity in the midst of the wealthiest country. A more recent document from the U.S. Bishops *Welcoming the Stranger Among Us: Unity in Diversity* focuses on the human dignity and human rights of immigrants and refugees and the recognition of the need for migrant workers who are so often exploited or abused.

The Background to Peace Day.

In the fall of 1996, Roger Barnes presented his "Moody Lecture," the result of being selected as the UIW Moody Professor for 1996-1997. The lecture was on the death penalty, and it contained both a personal account of Barnes' knowing men on death row as well as his argument against the death penalty. The lecture was about one hour long, and following it, there was a twenty-minute period of questions and answers. Many of the questions dealt with Barnes having been a visitor on death row in Arkansas in the winter of 1970 when Governor Winthrop Rockefeller commuted all 15 sentences. It was, he pointed out, "a celebration of unbelievable proportion as most of the men had firmly believed that they would die in Arkansas' electric chair."

At the end of the question and answer period, a man sitting near the back of the Anna Everett Lecture Hall rose to address the speaker and all in attendance. He was Dr. Larry Hufford, a professor of international relations at St. Mary's University in San Antonio. Many in the audience knew Dr. Hufford because he had been a professor of political science at UIW for over twenty years before moving to St. Mary's University. Dr. Hufford spoke words that went like this: "Your talk against the death penalty echoes the words and spirit of a man who was our colleague and friend here at Incarnate Word for many, many years—Dr. Bernie O'Halloran. As many of you know, a homeless man he had taken in and was trying to help killed Bernie four years ago. But, I sense Bernie's spirit in this room tonight, as he did not believe in the death penalty either, and I am sure that if he could speak to us he would say that the death penalty is wrong. Bernie spoke

out against the death penalty and as a man of peace, he would not want his killer killed. It is in the memory of Bernie O'Halloran that I challenge the university to establish a day where peace, the very thing that Bernie believed in, would be celebrated." It was a stirring moment and the last words publicly spoken that evening.

Dr. Hufford had been the founder of the graduate Peace and Justice program at Incarnate Word College. That program with the local Center for Peace Through Culture had sponsored annual Peace Fairs, weekend conferences with distinguished speakers, workshops, and educational exhibits on a weekend near the feast of St. Francis of Assisi, October 4. The International Students Association of Incarnate Word under the sponsorship of Sister Walter Maher often cooked dinners with foods from many countries, giving a delicious taste of diversity. Programs for children and/or programs for teens were part of the weekend event. Hundreds of local public school teachers, counselors, and religious educators received Continuing Education units, Advanced Academic Training accredited by the Texas Education Association, Licensed Professional Counselor Continuing Education, or Catechists training credits through the Catholic Dioceses of San Antonio and Victoria. Hundreds of other people simply came for enrichment.

Incarnate Word collaborated with the local branch of the International Center for Peace Through Culture. The Center noted the ability of modern weapons to obliterate the entire human race. "As fellow hostages of this threat to our common existence, humanity as a whole is challenged to radically alter its perceptions and actions. The awareness of our mutual love of life and our interdependence is as integral to peace as the belief in our differences and separateness is to war. Realizing that our 'enemies' and we are members of one planetary community whose survival is at stake presents us with an unprecedented opportunity to learn about the real nature of peace. John F. Kennedy once said, 'Peace is a process . . . a way of solving problems.'" Peace is not just for the political scientists, but for all as creators of culture. The CPC says,

Culture is the product of the creative spirit in humanity. Because the source of this spirit is universal, culture is a universal language . . . Through beauty, harmony and truth we understand each other simply because we are human . . . Whether the product of our creative imagination is a handcrafted bowl, a symphony, a cure for disease, a beautiful environment, a poem, or even an improved human relationship, the process is the same. We tap into that invisible part of ourselves that lifts us beyond life's ordinary routines into a realm where we envision in our 'mind's eye' that which does yet exist. That is the realm which spawns culture and links us to one another . . . The sight of our small planet spinning through space and the realization that interconnectedness is inherent in the natural order have irrevocably changed the consciousness of humanity.⁶

Children of the Circle School (New Age School) contributed art exhibits to the Peace Fairs and participated in the children's activities. Among the seven main focus of the school are imagination, creative thinking, cooperation, living ethics, and a sense of beauty.

"Beyond War," a local group affiliated with an international educational movement influenced the planning of the Peace Fairs. Their brochure shares wisdom from three significant thinkers. In 1946 Albert Einstein wrote, "The unleashed power of the atom has changed everything save our modes of thinking and thus we drift toward unparalleled catastrophe." Herman Wouk explains, ". . . war is an old habit of thought, an old frame of mind, and old political technique, that must now pass as human sacrifice and human

slavery have passed.” With hope Carl Sagen writes, “A new consciousness is developing which recognizes that we are one species. Our loyalties are to the species and the planet. Our obligation to survive is owed not just to ourselves, but also to the cosmos, ancient and vast, from which we spring.”⁷

“Peace as a Way of Life,” the first Peace Fair, October 4, 1986.

People were invited to celebrate the United Nations International Year of Peace and the Feast Day of St. Francis of Assisi, who cherished God’s creation and modeled reconciliation. Fifteen workshop sessions and dramatic and musical performances were shared and a center piece of the gathering was the ceremony “Choose Life” marking the formal announcement of the Peace and Justice Studies Graduate Program and the dedication of the Peace Pole monument. The Peace and Justice Graduate program was an interdisciplinary approach to analyzing the complex issues of violence and inequity in the world. Dr. Louis Agnese, the Incarnate Word President, Dr. Amy Freeman Lee, the President of the Board of Trustees, and Sr. Dot Ettlring, the Superior General of the IW Sisters spoke. Chikae Ishikawa donated the Peace Pole with an inscription in four languages, “May peace prevail on earth,” to Incarnate Word. The monument connects us with the Society of Prayer for World Peace, a non-denominational organization founded in 1955 by Masahisa Goi in Japan, which had seen the ravages of nuclear bombings bringing on-going disease and death. Encouraged by the society, over 200,000 peace pole monuments have been placed in 180 countries.⁸ Dr. Agnese’s letter of gratitude to Mr. Ishikawa said, “the Peace Pole now stands in a part of campus between the Library and Administration Buildings where many students, faculty, and staff see it daily. The pole is a very meaningful new symbol on campus, a reminder of the College’s mission of service in a world of peace, and the need for prayer and constant efforts to make peace a reality in our own lives, and the lives of others.” Many bishops, rabbis, and other religious leaders sent letters of congratulations to Incarnate Word for having such a monument that publicly invites people to prayer, reconciliation, and active peacemaking.

“Educating for Peace,” the second Peace Fair, October 3, 1987.

Dr. Betty Reardon, Director of Peace Education at Teachers College Columbia University and a consultant for the United Nations and for UNESCO and author of many writings on global responsibility and children, spoke. One of her primary concepts is that the development of global security is different from militarization. Militarization is a concept that detracts from, rather than promotes the ecological, educational, food, and health care infrastructures of security and human rights. Her thinking is related to that of a great general, the Supreme Commander of the Integrated European Defense Forces during World War II, President Dwight D. Eisenhower. April 16, 1953, he said before the American Society of Newspaper Editors, “Every gun that is made, every warship launched, every rocket fired signifies in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed. This world in arms is not spending money alone. It is spending the sweat of its laborers, the genius of its scientists, the hopes of its children . . . This is not a way of life at all in any true sense. Under the cloud of threatening war, it is humanity hanging from a cross of iron.”

Among those from Incarnate Word presenting workshops were Tarcisio Beal on “Liberation Theology on Peace,” Simone Browne on “Teaching and Catching Peace in

the Secondary Grades Through Critical Thinking Skills,” Robert Connelly on “Business Ethics,” Sr. Jean Durel on “Illegal Persecution: a Refugee’s Perspective of Central America,” Larry Hufford on “Central America: Perceptions and Misconceptions,” and Sr. Martha Ann Kirk on “A Cry is Heard in Ramah, Rachel Weeping.”

“Creating Peace,” the third Peace Fair, October 1-2, 1988.

Keynote speaker Claude Steiner, Ph.D. teacher, writer, and psychotherapist was one of the originators of the Radical Psychiatry Movement which aims to describe and make operational the concept of comparative relationships as a means of preventing psychological violence. Steiner has received awards for his theories of Transactional Analysis. His work with peaceful cooperation in interpersonal relationships has taken him all over the world. He focuses on understanding the nature of power so that everyone can be powerful without being power hungry.

A visual art exhibit in conjunction with the Peace Fair was in the Fine Arts Building throughout the month of October. “Cherishing the Earth, Envisioning Peace” included works by Dr. Amy Freeman Lee, Nancy Pawel, Eloise Stoker, and Don Ewers. “Sounds of Peace,” a recital by Ruth Friedberg, pianist, and Alice Thornton, mezzo-soprano, accompanied a gallery talk on the exhibit.

Nineteen workshops were presented including these by IW faculty: Fr. Ted Bertagni on “St. Francis of Assisi: Creating Peace Through Franciscan Spirituality,” Denise Doyle on “Looking at Racism, What Do I See?” Simone Browne on “Peace and Justice in a Law-related Education Class,” Tarcisio Beal on “Structural Violence and Peacemaking,” Sr. Martha Ann Kirk on “Dragons, Dreamers, and Dancers,” and Nancy Pawel on “Meditative Ceramics Blending Cultures.” The simultaneous “Teen Peace Fair” co-sponsored by the Catholic Office of Youth Ministry featured workshops on “Elections ’88 and Issues That Affect Teens,” “Teens and Their Money,” “Short-Term Choices . . . Long-Term Effects,” and “Experiencing Russia.”

“Peace Through Cultural Diversity,” the fourth Peace Fair, October 20-21, 1989.

This gathering featured a Round Table Discussion “How Are Peace and Justice Possible in San Antonio?” moderated by Bob Richmond, a teacher of 20 years in public schools and a weekly columnist for the *San Antonio Light* which was a major newspaper. The participants included Herbert Bailey, Professor, St. Phillip’s College, Rick Casey, Columnist, the *San Antonio Light*, Andy Hernandez, President, Southwest Voter Registration Education Project, Ewa Hufford, Student Providence High School, John McGiffert, Executive Director of the Institute of Texan Cultures, Graciella Sanchez, Director, Esperanza Peace and Justice Centera, and Judy Wade, Director, New Age School. At the Guadalupe Cultural Arts Center, “Sounds of Peace,” an evening of music by Rod and Patti Radle and others, and of poetry by Naomi Sheab Nye and others was held as part of the Peace Fair. Eight workshops were held including a presentation “Stories of Our Foremothers,” a part of a yearlong series on re-claiming women’s stories supported by a grant from the Texas Committee for the Humanities, which Sr. Martha Ann Kirk received.

“Ecology and the Economy,” the fifth Peace Fair, October 6, 1990.

The program included sessions for adults and teens. Two panel discussions focused on “Ecology and the Economy: A Dual Issue of Peace.” Bob Richmond again moderated and the speakers included Maria Berriozabal, City Councilwoman, District 1, Alex Briseno, San Antonio City Manager, Karyne Conley, State Representative, District 120, Gen. Robert T. Herres, President, USAA, Tom Keene, Professor, Our Lady of the Lake University, Debs McCrary, Columnist, *San Antonio Light*, C.A. Stubbs, President, Homeowner-Taxpayer Association, Judy Wade, Director, the Circle School, and Nelson Wolff, City Councilman, District 8. While the gatherings always had a good variety of exhibits, environmental exhibits were prominent with this theme.

“Alternatives to Violence: Learning and Teaching Conflict Resolution Skills,” the sixth Peace Fair, October 5, 1991.

“Violence, Roots and Alternatives” began with a short keynote talk by Tom Keene, Professor and Assistant to the Dean, Our Lady of the Lake University, and panel presentations by Jimmy Vazquez, L.L.D., Former Superintendent, Edgewood ISD, Elizabeth Brumage, Ph.D., Clinical Psychologist, Denise Doyle, J.L.D., Professor, Incarnate Word College, Larry Hufford, Ph.D., Professor, Incarnate Word College, Sr. Pearl Ceasar, MSW, Lead Organizer, COPS, and Julio Noboa-Polanco, MA, Assistant Director, Tomas Rivera Center, Trinity University. There were twenty-seven exhibitors and thirteen workshops, including those by Incarnate Word teachers, Michael and Patience Maguire on “The Violence Perpetrated by the International Economy” and Larry Hufford on “Is War Inevitable in International Conflict?”

The brutal realities of how many people had been killed a few months before in relation to the Persian Gulf War could be recognized in the display of 72 of the 450 two by four foot panels of a mural “How Many is 100,000?” Jennifer Lindberg, a member of the San Antonio Mennonite Volunteer Service Unit, conceived the idea. Many groups including Incarnate Word students helped create panels of cut out pictures of adults and children’s faces to better comprehend the number of human beings killed. One hundred thousand was a representative number of collective casualties: Iraqi, Kuwaiti, Saudi, Israeli, Palestinian, and American. The estimates of total casualties ranged from 200,000 to over half a million, with more—mostly children dying daily. The images seemed to go on and on haunting viewers who would rather forget.

From Peace Fairs to Peace Days

Incarnate Word had a history as a place for the San Antonio community to learn about and grapple with issues of social justice and peace. Dr. Hufford’s challenge in 1996 at the end of Dr. Barnes’ Moody lecture, had been heard and now needed an answer. In the months that followed, the two of us, along with other faculty like James Donovan of the business faculty, began to meet with Ms. Peggy Huber, Father Greg Nevlud, and other staff members and students in Campus Ministry to plan a day to celebrate Bernie O’Halloran’s memory and his commitment to peace. As discussions ensued, it seemed that a day in late-October should be set aside for a public vigil for peace and non-violence. The Logos of October 8, 1997 carried the following story, titled “Vigil for Peace,” about the first Peace Day:

On Oct. 29, the Incarnate Word Peace Initiative sponsors a vigil for peace and non-violence in the memory of English professor Dr. Bernard O'Halloran.

This is the fifth anniversary of O'Halloran's death. The vigil provides opportunities for prayer and remembrance and brings awareness to violence in local and global communities. There will be music, peace activities and food booths at the event, which runs from 9 am – 9 pm around O'Halloran's fountain in front of the Administration Building.

O'Halloran was murdered on Oct. 30, 1992, by a homeless man he had offered hospitality. He was a symbol of compassion and non-violence who worked for peaceful solutions and responded to the human condition with respect and dignity. He opposed the death penalty and worked for peace. In the classroom he brought Shakespeare and Chaucer alive with passion and was loved by his students because of his wonderful sense of humor. O'Halloran embodied Mahatma Gandhi's words; "we must be the change we wish to see."

The "Dr. Bernard O'Halloran Peace Day Celebration" thus started in 1997, a day shy of the fifth anniversary of Bernie's murder. In the years that have followed, "Peace Day" has become an annual late-October event coordinated through the mutual efforts of Campus Ministry staff, numerous students, and interested faculty. The Social Concerns Office of Campus Ministry has been a focal point in organizing the event, with people like Peggy Huber, Father Greg Nevlud, Joe Rogers, Lynae Sorensen, Julie Engle, Kathy Ruiz, Marcie Ramirez, Diane Berlanga, and Jenn Sobin playing key leadership roles. Peace Day has been held outside, either in front of the Administration Building, on the grounds in front of the old Katherine Ryan Center, or, more recently, along the sidewalk and lawn between the campanile and Dubuis Hall, and a few times it has been in Marian Hall due to rain.

Art, music, poetry, and literature have been integral to Peace Fair and Peace Day celebrations. This is certainly honoring Dr. O'Halloran who with sensitivity and delight taught humanities integrated with the arts. Transformations to ways of justice and peace involve much more than rational information, they involve hearts and emotions. These so often hear the languages of the arts more than the language of words. "The humanities are not a set of academic disciplines or even a series of great books. Rather, they are a mode of perceiving, of inquiring, of envisioning. And they do not stop with the cognitive activity of reflection but finally issue forth in wise action. They promote reflection as informed action—rather than reflection divorced from action."⁹

Peace Day is a time for members of the U.I.W. community, as well as persons from the local area, to hear speakers on a variety of topics, to share food provided by Campus Ministry, to listen to live music, to visit with community representatives from various social agencies and religious groups who set up tables and distribute information, and to commemorate Bernie O'Halloran's commitment to peace. The following provides an overview of past Peace Day activities.

First Peace Day: October 29, 1997.

The first Peace Day opened with a prayer and remembrance service for Bernie O'Halloran on the steps of the Administration Building. Local news media covered the event and many of the day's activities were shown on noon and 6 pm new broadcasts. Roger Barnes gave a presentation on the death penalty, followed by local gay rights activist Dan Castor. The Logos story of November 5, 1997 reported:

A speech on hate crimes given by Dan Castor followed Barnes' presentation. Castor, co-chair of the San Antonio people's Right Political Caucus, joked that he was probably the first "honest gay

man” to speak at “a Catholic private university” about homosexuality. He spoke of the hate crimes that gays and lesbians have experienced because of their sexual preferences. In Texas alone, there have been over 19 murders of gays and lesbians with in the last two years, he said. Castor stressed that “God’s love and compassion encompasses all people.” Castor ended his speech with something he has not done in over 14 years – a prayer.

Later that day the Children’s Choirs from St. Peter’s and St. Anthony’s Elementary Schools performed, local peace activist poet Tom Keene conducted poetry readings and journalist Cary Clack of the San Antonio Express-News talked on race and violence. Among other activities of the day, English professor Dr. Jo LeCoeur led her class in a reading of Romantic Age poetry and political science professor Dr. Irasema Coronado spoke of the violence caused by the militarization of the Mexico-United States border. The day’s activities were brought to a close at sunset with a service of peace remembrances led by Rev. Ann Helmke and Ms. Rosalyn Collier of San Antonio’s peaceCENTER.

Second Peace Day: October 28, 1998.

Peace Day for 1998 began on the steps of the Administration Building with the opening prayer service and with faculty sharing memories of Bernie O’Halloran. This day had a special them, notably the honoring of the 50th anniversary of the Universal Declaration of Human Rights. Speakers included Rev. Ann Helmke, Cary Clack, and Tom Keene, asked back because of their powerful presentations the previous year. One of the highlights of the morning was the guitar and vocal musical presentation of Rod and Patti Radle, longtime peace activists in San Antonio who run a Westside social assistance agency called Inner City Development. The Radles performed a variety of old and new peace songs, including some they had written themselves.

The afternoon sessions included Sr. Kirk’s Arts for Christian Worship class conduction a session on “imaging peace,” and Dr. Coronado of political science and Dr. Kamala Platt of English teaming up on a presentation on international peace initiatives. One of the most moving experiences of the afternoon was the dramatic presentation, “Pretty Fire,” by UIW student Mikala Gibson. It was the story of a young African-American girl seeing a beautiful fire from afar, only to realize as she came closer to it that she was seeing the burning of a cross by the Ku Klux Klan. The close of the day’s events included a speech by Fr. John Mannion on capital punishment and a choir presentation by the City Choir of “Bring us Peace.”

Third Peace Day: October 27, 1999.

The third Peace Day was held on the grounds in front of the old Katherine Ryan Building (the site of the present Gorman Building). It was a day of speeches, music and a program of non-violent play involving some 200 children from the “Brainpower” preparatory schools. “This Week at the Word,” the weekly listing of campus events, noted in the Oct. 25-31, 1999 issue:

Famed Texas singer songwriter Tish Hinojosa and internationally-recognized peace advocate, Fr. Roy Bourgeois, will be among the participants at this year’s Peace Day celebration, “Learning and Living the Ways of Peace.” About 200 school children will also be on campus to participate in a program of nonviolent play, conducted by Dr. Mary Ruth Moore and the students of the UIW Education Department.

The Tish Hinojosa concert, at 6 pm, concludes the UIW Peace Day activities. A native San Antonian who now lives in Austin, Tish Hinojosa's recordings and tours have earned her recognition as a compassionate artist and one of America's foremost bilingual artists. In her most recent work, she reconciles the implicit dualism of her Mexican-American heritage with subtle, deftly arranged music that transcends all categories and lyrics that reverse the commonly shared territory of the soul. Fr. Roy Bourgeois, the founder and co-director of the School of Americas Watch (SOA Watch), has been an outspoken critic of U.S. foreign policy in Central America over the past 15 years. Four of these years were spent in American federal prisons for nonviolent protest against the training of Latin American soldiers at the U.S. Army School of the Americas.

Following the opening Prayer services at the O'Halloran fountain, participants processed to the giant oak tree next to the library. The events of this Peace Day included essay and poetry reading led by Mr. Ray Cross of the Veterans Writing Initiative, music by Mr. Rudy Hearst of Celebration Circle, and a speech by Ms. Sally Scott of the Animal Defense League titled "Linking animal abuse and other violent crimes."

Fr. Bourgeois led the noon Eucharistic Liturgy, at which the UIW Chorale performed. Other events included a student panel on prejudice and racism and a speech by Mr. Argon Advullahi, a refugee from the Kosovo war. Additional speeches focused on the death penalty, racism, and a Catholic/Lutheran Joint Declaration for Peace. Tish Hinojosa provided the closing ceremony/concert with an hour of beautiful songs.

Fourth Peace Day: October 25, 2000.

This Peace Day was titled "A Challenge for the New Millennium," and much of the publicity for the day cited Albert Einstein's observation: "Peace cannot be kept by force. It can only be achieved by understanding." Rain forced the day's events to move to Marian Hall, where Dr. Barnes gave an opening "Call to Peace," in which he cited the extent of global slaughter in the 20th century due to war, violent crime, and ethnic cleansing. Barnes called on the audience to reject violence, whether organized by the individual or the state, and to embrace a philosophy of non-violence in the tradition of Thoreau, Gandhi, and King.

Tom Keene talked about the movement to enact a moratorium on the death penalty and Dr. Moore again organized school children in non-violent play. One of the liveliest discussions occurred as Sr. Martha Ann and history professor Dr. Tarcisio Beal led a panel discussion on the university mascot, the Crusader. Sr. Martha Ann and Dr. Beal pointed out that the word Crusader comes from the Western Christians who went to Jerusalem and killed every child, woman, and man who was Muslim, Jewish, or Eastern Orthodox Christian they could find. While the medieval crusaders may have rationalized their motives, modern peoples should not hold up models of violence in the name of religion. Some in the audience sought to change the mascot and others seemed uninterested in the historical implications of the Crusader image.

Mr. Peter Monod, a representative for the Archdiocese Office of Social Concerns, gave an informative presentation on "A Christian's Role in the Environment," and economics professor Dr. Michael McGuire made a presentation on "Taxation: A Road to Peace in El Salvador." Activist Dayla Pepe talked on "The Violence Against Women Act," and Sr. Maureen Leech, O.S.F., spoke on "Putting an End to Abuse through Community Efforts." The day's activities closed with a "peace service" at 5:00 pm.

Fifth Peace Day: October 24, 2001.

“Be a *Peace* of the Puzzle—Where Do You Fit? Was the theme for the fifth annual Peace Day. “This Week at the Word” for Oct. 22-27, 2001 noted about the event:

This will be the 5th annual Peace Day scheduled at UIW. Peace Day remind us that we must reflect on alternative ways of responding to violence in everyday life, instead of letting ourselves be swept away in the midst of anger.

This day is especially meaningful to the Incarnate Word community because, “UIW remembers former faculty member, Dr. Bernard O’Halloran who was murdered, and in his memory we work to create a less violent and more peaceful world,” said Sister Martha Ann Kirk.

The Opening Ceremony at the Dr. Bernard C. O’Halloran Memorial Fountain was coordinated by Kathy Ruiz, Director of Campus Ministry, and featured a special guest, Nick Mele, one of the leaders of the Global Nonviolent Peace Force. "Peace and Social Responsibility: Examples from Music and from Theater" was presented by David Pryor and his Composition class and Dr. Mary Beth Swofford and her UIW Theater Class. Maudie Muraida, San Antonio Director of the National Conference for Community and Justice (formerly the National Conference of Christians and Jews) presented "Crossing Cliques, Seeing Beyond the Biases."

Domestic violence was described and confronted in "Should Love Hurt? Violence in Relationships" by Jennifer Forbes of the Rape Crisis, who was hosted by Dr. Tim Zeddies. The Inter-generational, Co-creative Dance Company led by Dora Ruffner, UIW Wellness Director, presented "Breaking the Chains," a dance about moving away from violence. Religious Studies major Ben Smyth coordinated an Inter-faith Prayer Service. Considering that this was about six weeks after the September 11 crisis, large numbers of students and faculty attended "Relations with Our Arab Neighbors---Globally and Locally" with Dr. Saber Elaydi, an Arab-American neighbor and Trinity University Professor, Dora Fitzgerald and Michael Mercer, Communications Arts at UIW, and Dr. Larry Hufford, Director of International Relations at St. Mary's University, and Dr. Julie Miller, Christian Ethics at UIW.

While adults were reflecting on those issues, something, which may be even more important, was going on. The future is in the hands of our children. Can children imagine co-operation or only conflict? Can children imagine abundance for all or only scarcity? Can children imagine compassion or only dominance? The feminist fiction book, which describes the creator of the children’s games as the most important and powerful person in the society, may be right. "Creative and Peaceful Play Opportunities" for children from local elementary schools was led by Dr. Mary Ruth Moore and the UIW Education Students.

Dr. Scott Dittloff, Political Science and UIW Amnesty International sponsor, Ray Cross, English at UIW, Dr. Sally Said, Foreign Languages at UIW, and Peter Monod, Director of the Office of Social Concerns, Archdiocese of San Antonio spoke on "Central America, Security, and the School of the Americas." Award-winning Rev. Ann Helmke, the director of the peaceCENTER who studied at the Gandhi Institute for Non-violence, shared “How We Become the Prayer of Peace in the World”. Jeff Harmon, Political Science at UIW, and LaVelle Franklin, the American Civil Liberties Union presented "Civil Liberties in a Time of Crisis," and remembered Benjamin Franklin’s wisdom, "Those who would sacrifice personal liberty for security deserve neither." A Peace Poetry

Slam, music, barbecue, and fun building a peace community lasted until about seven in the evening.

Sixth Peace Day: October 30, 2002.

Last year's Peace Day, began with an opening ceremony on the steps of the Administration Building. After the opening, participants gathered on the campanile sidewalk and the lawn between Joyce and DuBuis, where many agency representatives who were busily passing out material to interested students joined them. Local peace activists and Middle East experts Imam Nadir Faris and Ms. Barbie Gorelick gave the first presentation of the day on "Challenges that Face Palestinians and Israelis." Their talk focused on the steps needed to forge a lasting Middle East peace agreement and of the many hurdles that have to be overcome to accomplish a true peace in that region.

Ms. Christina Lichtenfeld of the Battered Women's Shelter talked on domestic violence and how "to step out of it." Mr. Doug Tipps of Global Strategies International spoke for an hour on ethnic cleansing and the work that is underway to eliminate it. He shared information about the recent atrocities of ethnic cleansing in Bosnia and Rwanda, and of the responsibility that American citizens have in the campaign to eradicate such genocide. The U.S./Iraq conflict was the focus of a presentation by Dr. Jelal Nejad of St. Mary's University. She spoke about the role of U.S. foreign policy in helping to create the conflict with Iraq and that it seemed inevitable that war would eventually breakout between the two countries.

The final presentation of Peace Day was on "Media Distortion" by Dr. Denise Barkis Richter, a professor at Palo Alto College. Dr. Richter discussed her research on the way that war and peace issues are covered in the mainstream media, and the manner in which news coverage is distorted in ways favorable to conservative interpretations. Throughout the day students enjoyed music and art displays and slide shows on peace issues. The theme for this day of peace was "Think. Peace." As with years past, Peace Day, 2002, was a memorable occasion – informing, educating, and provoking all in attendance to become guardians of peace rather than agents of violence.

Deepening Roots, Stronger Growth.

At Incarnate Word, is there a need for extracurricular events focused on peace and social justice in this new millennium? The scientific and technological progress of the twentieth century can cloud the reality of the horrific disrespect for the sanctity of human life. Was Jeanette Rankin (1880-1973) the first woman in the U.S. Congress, right when she declared, "You can no more win a war than you can win an earthquake."¹⁰ Tom Roberts in an effort to "begin a conversation" on Catholic social teaching and war, has written,

We have just come through a century that has compiled a historical record for the organized killing called war," said Donald W. Shriver Jr., president emeritus of Union Theological Seminary in New York, in a lecture given Sept. 14, 2001. "The total number of human beings killed in war between year 1900 and year 2000 comes to some 175 million. The average number of deaths by war during every hour of those hundred years is 200." That is a lot of humans given to state-sanctioned and state-sponsored killing. In the modern era, large and aggressive industries have developed around the making of war. In the United States, a huge allotment of the national treasury each year is turned over to military pursuits. If the United States were the average consumer subjected to one of those profiles that generates junk mail, the mailbox would daily be stuffed with fliers from the likes

of Lockheed Martin, Boeing, Raytheon, Northrop Grumman, General Dynamics, Litton, General Electric, United Technologies, TRW and Textron -- the top 10 U.S. military contractors, according to the World Policy Institute. . . They know Uncle Sam is an easy touch with deep pockets. And they know that with their armies of salespeople in the form of lobbyists in Washington, they can easily divert Uncle Sam's attention -- and his money -- from whatever else might show up in the mailbox. Those pleas for more education money or more dollars for infrastructure, health care, employment training, environmental concerns and on and on, don't stand much of a chance against a pitch that calls on the need for more "national security."¹¹

While in the twentieth century huge amounts of wealth were accumulated by a small number of the "developed peoples," the gap between the rich and the poor is larger than ever, leaving millions of people in abject poverty. Whether one is grounded in enlightened self-interest or a sense of compassion and justice, persons should heed the Peace Message from 100 Nobel Laureates shared at the Nobel Peace Prize Centennial Symposium, 2002:

The most profound danger to world peace in the coming years will stem not from the irrational acts of states or individuals but from the legitimate demands of the world's disposed. Of these poor and disenfranchised, the majority live a marginal existence in equatorial climates. Global warming, not of their making but originating with the wealthy few, will affect their fragile ecologies most. Their situation will be desperate and manifestly unjust. It cannot be expected, therefore, that in all cases they will be content to await the beneficence of the rich. If then we permit the devastating power of modern weaponry to spread through this combustible human landscape, we invite a conflagration that can engulf both rich and poor. The only hope for the future lies in co-operative international action, legitimized by democracy.¹²

In the post modern world when the security of persons or nations is sought, developing militarization and the proliferation of weapons seem to be as effective as pouring on oil when one wishes to put out a fire. Peace and authentic security are grounded in human dignity and just relationships. Probing themes of Catholic social documents and the Universal Declaration of Human Rights give foundations on which just societies may be built. Any one Peace Day at the University of the Incarnate Word is a small and limited educational and celebrative experience, but looking at the content of six Peace Fairs and six Peace Days one can see patterns of concern about immediate issues of injustice and violence grounded in the major themes of Catholic social justice.

Institutional support of a Peace Day budget through Campus Ministry, faculty involvement, public relations, and media resources are all crucial in seeing that this rich opportunity for education in Catholic social justice continues. Faculty is indirectly involved as they raise critical questions of morals and ethics in classes. Peace Day planning committees often focus on ideas that students see as most pressing. Faculty assignments and bringing classes to Peace Day are important in developing a corporate culture of concern for social justice. Activities across disciplines help students recognize that they are called to be responsible citizens of democracies and ethical interdependent citizens of the world.

People are often parched in the long, weary exodus journey seeking the promised land of justice and peace. As the Bernard C. O'Halloran Fountain in front of the Administration Building brings loveliness and refreshment, so Peace Day is a living memorial bringing refreshment for seekers on the journey.

¹page C-2 of Sisters of Charity of the Incarnate Word, *Constitutions and Directory*, San Antonio, TX: 1985.

²page C-3 of above.

³Universal Declaration of Human Rights, The U.N. High Commissioner of Human Rights, <http://www.unhcr.ch/udhr/>

⁴“Major Themes from Catholic Social Teaching,” Office of Social Justice www.archspm.org

⁵For summaries and link to “Major Documents,” Catholic Social Teaching, see Office of Social Justice www.archspm.org

⁶“Culture a Force for Peace” brochure. New York, NY: International Center for Peace through Culture.

⁷“Beyond War, A New Way of Thinking” brochure. Palo Alto, CA: Beyond War National Office.

⁸To learn more of the World Society for Prayer for Peace and the Peace Pole movement, see <http://www.worldpeace.org/peacepoles.html>

⁹John Rodden, as quoted by Lisa Germany, Ed. *The Humanities in Action, A Response to the People of Texas* Austin: Texas Council for the Humanities, 2001, p. 1

¹⁰Jeannette Rankin through the first and second world wars and the Viet Nam war consistently questioned the ultimate value of war as a way to bring international peace. <http://www.jrpc.org/jeannette.html>

¹¹Tom Roberts, “Peacemakers buck war’s strong headwinds,” http://www.natcath.org/NCR_Online/archives/042602/042602n.htm

¹² Nobel Peace prize web site: <http://www.nobel.se/peace/>

We wish to thank Mr. Basil Aivaliotis, Head of Public Services at the J.E. and L.E. Mabee Library, for providing back issues of This Week at The Word, and Mr. Michael Mercer, Faculty Advisor of The Logos, for providing back issues of the The Logos.