

Mass-Sermon; of Remorse, Remembrance and Reconciliation.  
August 8<sup>th</sup>, 75<sup>th</sup> Anniversary of the Dropping of the Atomic  
Bomb on the people of Nagasaki

We look for God, we seek peace, we seek understanding as we stand on the mountain side: Yet in this whirlwind of change that encircles us “The continued acceleration of changes affecting humanity and the planet is coupled today with a more intensified pace of life and work which might be called ‘rapidification’. Although change is part of the working of complex systems, the speed with which human activity has developed contrasts with the naturally slow pace of biological evolution.” (LSi, #18) But the Lord was not in the whirlwind of change.

After, there was a shaking of earth and flames of fire; “in an incandescent burst of lighting and fire, so many men and women, so many dreams and hopes, disappeared, leaving behind only shadows of silence in barely an instant, everything was devoured by a black hole of destruction and death.” (Francis, 24 Nov 2019 Hiroshima)

But the Lord was not in the flames of fire nor in the black hole of the mushroom cloud.

Then, “from the abyss of silence, we continue even today to hear the cries of those who are no longer....They came from different places....yet all were united in the same fate, in a terrifying hour that left its mark forever....on the face of humanity.” (pause)

Now, rather than sitting in “noble silence” at the entrance of the Cave our hearts; listening to the echoes of time as it

extends throughout the universe, “the memories of what happened”, it seems that our society continues to: seek power, prestige, and possessions. And the more we have, the higher we build our walls, the more locks on our door, the more arms we carry” and the more “warped (is) the outlook of nations”. Pope Francis said in March of 2017 at the United Nations, “We need to also ask ourselves how sustainable is a stability based on fear, when it actually increases fear and undermines relationship of trust between people.” “How can we speak of peace even as we build terrifying new weapons of war? How can we speak about peace even as we justify illegitimate actions by speeches filled with discrimination and hate?” (Francis, Hiroshima 2019) For “can violence achieve any goal of lasting value? (Pause) Or does it merely lead to retaliation and a cycle of deadly conflict that benefit only a few ‘warlords’”, and the corporate military industry of the world.

Jesus, after caring for the many needs of the people, sent his disciples ahead of him and went up to the mountain to pray. It was there that he was able to enter into that Noble Silence. “be still and know that I am God” (Ps, 46:10). (From the Gita, Krishna says: “In the still mind, in the depths of meditation, the Self reveals itself....Having attained that abiding joy beyond the senses, revealed in the stilled mind, they never swerve from the eternal truth.” (Gita 6:20-21)) Jesus was there on the mountain side to simply let go of the demands and expectations of others, so as to be simply with the One he called Abba. This call to silence is not a void, “For when a person responds to the joys and sorrows of others as if they were their own, they

have attained the highest state of spiritual union. (Gita 6:32)  
So to listen to the cries of the people, the cries of the Earth through silence, reminds us that we are genetically related to each other and that we are intimately connected, “that everything is interconnected, and that genuine care for our own lives and our relationships is inseparable from fraternity, justice and faithfulness to others.” (LSi, #70)

And being faithful to his disciples/being one with his disciples, (as we are one with family and friends both living and dead), Jesus, during this alone time intuitively knew and felt his disciples fear and went to them. He went walking/maybe even dancing on the primal chaos, the tumult, and the waves of his times. He saw fear in the eyes of his disciples and called Peter forth and transformed his fear it into trust through their relationship by stretching out his hand, and catching Peter, he lifted him up and said; “O you of little faith, why did you doubt”. Which can also be said “no need to second guess Peter, I am with you always”. The key is relationship, the means is dialogue and that equals ONE. “For those who “see God” enter into peace, noble silence with perfect patience. They see themselves in everyone and everyone in themselves. Free from Evil, Free from sin, Free from doubt they live in the Kingdom of God.” (Brihadaranyaka Upan. 3:23)

Let me conclude with those words from Pope Francis from ground zero, Hiroshima, “With deep conviction I wish once more declare that the use of atomic energy for purposes of war is today, more than ever, a crime not only against the dignity of human beings but against any possible future for our common

home. The use of atomic energy for the purpose of war is immoral, just as the possessing of nuclear weapons is immoral.” For “vast amounts of resources are diverted to military ends and away from the everyday needs of young people, families experiencing hardships, the elderly, the infirmed, and the great majority of people in our world. (Francis, World Day of Peace, 2017,#2).

Let us have faith, let us walk together with an open heart in the midst of darkness taking one step at a time, trusting in Spirit of Love, united in Christ and One in Love. “May peace come in our time and to our world.” Amen! (Hiroshima 2019)