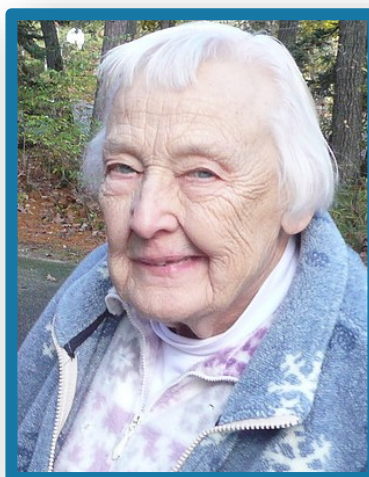




Summer 2016 Vol. 33 201 W. Miller Rd., Lansing, MI 48911
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PCM Loses a Lifetime Champion of Justice

Our precious friend, Mary Hennig, passed away the morning of August 24th, 2016. Mary was the recipient of our Purple Ribbon for Peace Award this year, having dedicated her life to peace and justice, and most especially to those imprisoned. We will miss her wit, wisdom, passion, and compassion. She lived out the example of Catholic Social Teaching in her daily life, and reminded us that, "when I was in prison, you visited me". God Bless You, Mary. We deeply miss you. "May the angels welcome you to paradise..."



In honor of Mary's life work, we ask you to consider picking up where she left off, and writing to people on Death Row. Potential Resources:

- **Catholic Mobilizing Network to End the Death Penalty/ Death Row Support Project:** <http://catholicmobilizing.org/1626/death-row-support-project/>
- **Church of the Brethren Death Row Support Project:** <http://www.brethren.org/drsp/instructions.html>



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State Council:

- Chair: Bob Podzikowski (Oak Park)
- Secretary: Carmen Kelly (Harper Woods)
- Treasurer & Assistant Coordinator: Pat Valaer (Lansing)
- State Coordinator and IT: Mary L. Hanna (Laingsburg)
- Young Peace Activists Liaison: Tera Warn (Detroit)
- Council Members: Mike Kelly, Ed Lorenz, Marilyn Lorenz, Geri Pleva, Jim Rauner, Fred Thelen, and Aida Cuadrado.

Pax Christi Michigan...

- Meets the 4th Saturday of January/April/July/October from 9:30 a.m. to 3:30 p.m. Any PCM member may attend as a non-voting participant. ☺
- Working committees include: Finance, Membership, Technology and Young Peace Activists.
- If you are interested in attending a meeting or serving on the State Council, please let us know, or contact us if you have any other questions.

PCM Statement on Vatican Conference on Nonviolence and Just Peace

In April 2016, eighty-five persons, including theologians, members of religious congregations, priests, bishops and lay people, convened in Rome for the historic *"Nonviolence and Just Peace Conference: Contributing to the Catholic Understanding of and Commitment to Nonviolence."* The conference, organized by Pax Christi International and The Vatican's Pontifical Council for Justice and Peace, had an unprecedented agenda: to challenge the Catholic Church's doctrine of "just war."

Pope Francis signaled his encouragement and consent for the gathering in a letter welcoming participants and reminding them that *"The ultimate and most deeply worthy goal of human beings and of the human community is the abolition of war. In that vein, we recall that the only explicit condemnation issued by the Second Vatican Council was against war."*

All participants had submitted written comments beforehand expressing their vision of peace and nonviolence, as well as their personal experience living out that vision, often in warzones.

After three days of deliberation, those present reached a dramatic consensus expressed in a document delivered to the pope entitled *"An Appeal to the Catholic Church to Re-Commit to the Centrality of Gospel Nonviolence."* The letter reminds us of the nonviolence of Jesus: "the power of love in action." It cites Catholic social teaching and consistent statements from recent popes on Gospel nonviolence. And it emphatically states, "We believe that there is no 'just war.' Too often the 'just war theory' has been used to endorse rather than prevent or limit war. Suggesting that a 'just war' is possible also undermines the moral imperative to develop tools and capacities for nonviolent transformation of conflict."

Further, the participants call on Pope Francis "to share with the world an encyclical on nonviolence and Just Peace." They urge the Church to "integrate Gospel nonviolence explicitly into {its} life and work;" to "promote nonviolent practices and strategies;" to "challenge unjust world powers;" and, to "no longer use or teach 'just war theory.'"

Pax Christi Michigan has long been committed to a vision of genuine peace with justice. We believe the Nonviolence and Just Peace Conference represents one of the most monumental developments of our times, a potentially historical turning point. Now, despite the challenges, the Church - and humankind - may at long last begin taking meaningful steps in the direction of a future where Gospel nonviolence is the rule, rather than the exception, and where the notion of a "just war" is no longer sanctioned or rationalized.



Judy Coode and Marie Dennis of PC Int'l hold up the banner for the Conference. Marie will join Bishop Tom Gumbleton as our keynote speakers for our 2017 State Conference.

June 2016



Breaking the Silence: Confronting Race, Power and Privilege **A Review of our 2016 State Conference**

by Mike and Carmen Kelly

The 35th annual conference of Pax Christi Michigan was held on April 23rd, 2016 at Cristo Rey Church in Lansing Michigan. The theme of this well attended gathering of Pax Christi members and friends from Michigan was *Breaking the Silence: Confronting Race, Power and Privilege*. The featured presenters were Sr. Patricia Chappell, SNDdeN, Executive Director of Pax Christi USA, Sr. Anne-Louise Nadeau, SNDdeN, Program Coordinator of Pax Christi USA and Ana Garcia-Ashley, Executive Director of the Gamaliel Network and a veteran community organizer and national activist.

This year, we were confronted with possibly an even more challenging aspect of Pax Christi's role, that of searching to see where we stand on the inner as well as public struggle to confront racism. As members of Pax Christi, we seek to recognize and live by gospel values in a society which ignores them in *deed* by exalting them in self-satisfied *word*. The panel of presenters this year were well-suited to show and lead by example, study, experience, and hard-won insight.



Sr. Patty was at once warm and forceful as she shared some of her personal journey to her leadership in Pax Christi USA. Sr. Patty is a Crib Catholic from New Haven Connecticut. In youth, due to good leadership within her home parish, she was invited to participate in justice ministry in the church and became aware of the importance of questioning and participating, particularly in the areas of voting rights and education. She pointed toward Catholic Social Teaching as providing the foundations we should follow. And she made the point that, although radical and potentially transformative, it is also the Church's best kept secret.

She highlighted several principles of Catholic Social Teaching: the centrality of human dignity, respect for all human life; freedom of association; right to participate in organizations; a preferential option for the poor; solidarity - that is, a moral obligation to care for other people; subsidiarity - that problems and decisions to be resolved at the grassroots level; the importance of human equality; recognition that diversity and differences are gifts to be embraced; and the importance of seeking the common good, that is - establishing the social conditions which enables all people to reach their greatest possible potential. She urged us to consider that Churches have a duty to create a safe space for the young people in the neighborhood.

Sr. Patty reminded us that, in addition to other more noble aims, all systems and institutions in the U.S. were also intended, consciously and avowedly or not, to maintain white privilege. The underpinnings upholding these values are not Gospel values; they include efficiency above all else, "either/or" thinking, maintain the organization above all else, a world view based on scarcity rather than abundance, a secrecy model of organization in which only a few are informed, fostering competition and individuality rather than collaboration and concern for the common good. Since the institutions of this country were set up to protect white privilege, what can we do? There are organizations such as Sugar Law, ACLU, NAACP and others—such as Pax Christi - through which we can become involved and amplify our voice and influence. The value and importance of collaboration among like minded communities was also stressed by Ana Garcia-Ashley.

Sr. Anne-Louise advised us that to be working toward reducing white privilege/white superiority one must be very intentional and honestly self-critical. We as individuals and Pax Christi must acknowledge that this might be very challenging for some, including older persons and those whose life experience has been deeply rooted in the institutional and cultural history of racism. Honest dialogue is critical. In order to have authentic dialogue, you must not only be able to avoid being defensive, but sometimes also be willing to wait for a better time to try to engage in discussion, which can lead to more openness.

As a Catholic organization, Pax Christi has a duty to speak truth to power within the Catholic Church: faithfully and with love, but clearly. Some Church institutions need to be challenged. For example, the Catholic Church has not approved of the *Black Lives Matter* movement, although the Church itself has a history of having benefited from slavery. She cited George Washington University coming to terms with its own grim history of slave ownership. Sr. Patty was very clear that as concerned members of Pax Christi, we need to be learning, thinking and asking questions. As Dr. King wrote in *A Letter from a Birmingham Jail*, "... the judgment of God is upon the church as never before." Happily, all of the presenters had abundant suggestions on how to begin and how to maintain the course.

First, how do we recognize racism? Suggested readings included *Waking up White* by Debby Irving and *Racial Justice in the Catholic Church* by Bryan Massingale. We were warned: "When you read this you will experience shame, but we need to deal with it. Our sinfulness needs to be embraced and we need to move forward." Sr. Patty suggested that we thank any bishop we can for any positive steps they are taking in this direction. Pax Christi is also seeking to establish collaboration with interfaith groups who share the vision of addressing racism from a faith perspective.

A useful working definition of racism was offered by Sr. Patty which emerged from a long and deep process of discernment within her own congregation, and which has been adopted by the Pax Christi anti-racism team: "Racism is personal prejudice *plus* the misuse of power by systems and institutions". Sr. Patty suggested that it would be fruitful for Caucasians to consider self-examination in terms of white *superiority* rather than white *privilege*. Not all whites identify themselves as "privileged", but many more can, if honest, recognize that being white brings an assumption of being somehow "better". This is totally against what Jesus taught.

In his book *Dismantling Racism: The Continuing Challenge to White America*, Joseph Barndt wrote, "The prison of white racism is maintained by keeping its inmates separate from and unaware of people of color and the worlds in which they live. Legal separation created two ghettos, not one." Dr. King frequently said that one of the central purposes of the Southern Christian Leadership Conference was to "redeem the soul of America." His vision of the Beloved Community was inclusive, and rejected as false a division between oppressor and the oppressed. God's liberation is for both.

Sr. Patty and Sr. Anne-Louise not only spoke of, but demonstrated the importance of bridging this gap, and specified means to do so. They beautifully demonstrated it through shared personal insight into the struggle for personal transformation which this bridging requires. For example, the credit card used for PCUSA expenses is in the name of Sr. Patty, as Executive Director of PCUSA. However, when she and Sr. Anne Louise and/or other PC staff have occasion to use it at a restaurant, the check is almost always presented to the white individual. Some of us recalled Sr. Patty sharing an even more telling experience when she visited Michigan a few years ago. She has been reassigned to a new convent, and when she appeared at the door, the white Sister who answered assumed that she was an employee there to help with domestic work.

Both Sr. Patty and Sr. Anne-Louise acknowledged that the active intentionality needed to resist racism requires constant self-awareness of how racism may be playing out in relationships, a willingness to openly discuss issues as they may arise, however subtly, and in short, "keeping one's eyes on the prize." Both also acknowledged that this is at times tiring and personally stressful, and their honest admission of both the challenge and the need to give oneself space was itself inspiring and encouraging.

Ana Garcia-Ashley, Executive Director of the [Gamaliel Foundation](#), asked of Pax Christi

Michigan: "Are you committed to combating racism?" She gave examples from her organization which were implemented over a period of time as it became evident that it was losing its way. Gamaliel is a diverse organization, but it had a white Board of Directors. After study, Gamaliel decided to reorganize with a voice given to everyone. Bylaws were changed to facilitate having Latin Americans, African-Americans, and Asian-Americans be part of leadership. Gamaliel and Pax Christi have a natural partnership in combating institutionalized racism. She also said that Gamaliel is an organization that has decided to "go into the streets."

The Young Adult Peacemaker award was presented to Aida Cuadrado. Aida is the Director of *Action of Greater Lansing*. The award was presented by Mary Hanna, Pax Christi Michigan Coordinator and Fr. Fred Thelen, Pastor of Cristo Rey Church and PCM state council member. The Annual Purple Ribbon for Peace Award went to Mary Hennig, a long-time PCM member, peace activist, and a lifelong model of compassion for those in prison. This was presented by Pat Valaer, PCM treasurer and Mary Hanna.

The conference closed with a renewal of the *Pax Christi Vow of Nonviolence*, the final line of which is: "God, I trust in your sustaining love and believe that - just as you gave me the grace and desire to offer this - so you will also bestow abundant grace to fulfill it."

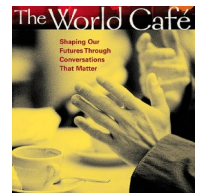




PAX CHRISTI MICHIGAN OUTREACH



- PCM's Chairperson, **Bob Podzikowski**, spoke at Mercy High School on May 2, 2016 at the invitation of Ann Lusch. Ann teaches a social justice class at Mercy. The theme of the presentation was **Women Peacemakers** and highlighted six great women: Harriet Tubman, Dorothy Day, Rosa Parks, Sr. Simone Campbell, Medea Benjamin and Malala Yousafzai. The session ended with **A Litany in Celebration of Women**, with the students participating by going around the classroom and - in turn - reading the names of each woman peace-maker. *Both the presentation and litany can be found in the Prayer section of the Pax Christi Michigan website.*
- Mary Hanna**, our PCM State Coordinator, attended the gathering of Regional Coordinators in Baltimore, MD and then stayed on to take part in the National Pax Christi USA Conference. The overarching theme was **racial injustice** and how it is an integral part of our on-going issues of Immigration, Care of the Earth & Climate, the U.S. Criminal Justice System, Islamophobia, and Militarism.
- PCM Council Members **Mike and Carmen Kelly** attended the national PCUSA Training for Trainers on Racism (see their review on the next page). The training was two and a half days long, and prepared them to facilitate trainings themselves on confronting racism and white privilege.
- PCM State Coordinator **Mary Hanna**, Treasurer **Pat Valaer**, and Council member **Fred Thelen** all participated in the local *Fire of Faith World Café*, a community-wide meeting to discuss local pressing social & justice issues and ways to address them. The event was hosted by *Action of Greater Lansing* (part of the national Gamaliel Network), and held at First Presbyterian United Church of Christ.



Open the Door to Mercy

Tell Our Bishops: Say NO to War



On December 8, 2015, Pope Francis launched this current Holy Year of Mercy by opening the Holy Door of St. Peter's Basilica. On November 20, the Feast of Christ the King, he will close the door, marking the end of this Holy Year.

Call or write your bishop now. Ask that, at their Fall General Assembly, November 14-17, the U.S. Bishops **have mercy on** our common home, **the Earth**, threatened with nuclear annihilation; **the world's poor**, in desperate need of the trillions we squander on armaments; and **the children** and adults who live in dread of our bombs and drones. Ask them to:

- insist that the U.S. and other nuclear-armed countries act to eliminate their nuclear arsenals**, as legally required by [the Non-Proliferation Treaty](#) and as urged by [the Holy See](#) and a majority of the world's non-nuclear-armed countries; and
- embrace a Just Peace paradigm**, as urged by the [Nonviolence and Just Peace Conference](#) in Rome last April. Gospel nonviolence inspires Just Peace strategies that heal conflict and prevent war, while "just war" thinking traps us in endless cycles of violence.

For more information, including a link to the Rome conference's "An Appeal to the Catholic Church to Re-Commit to the Centrality of Gospel Nonviolence," please visit www.PaxChristiMetroDC.org.

"The ultimate and most deeply worthy goal of human beings and of the human community is the abolition of war."

-- Pope Francis, April 2016 [message to the Nonviolence and Just Peace Conference](#)

PCUSA Racism Training for Trainers

By Mike and Carmen Kelley

As representatives of the Pax Christi Michigan State Council, we attended a two and half day anti-racism training program in Baltimore in early August. Portions of the material revisited what Sr. Patty Chappell and Sr. Anne-Louise Nadeau presented at the annual Pax Christi Michigan conference in April. The project was made possible through the generosity of an anonymous non-Catholic individual who was so impressed by Pax Christi's work in the field of anti-racism as a Gospel imperative that he funded the project asking only that PC members pray for him.

We were impressed by several aspects of the training: the detailed materials prepared, the very full schedule of sessions, and the caliber of the presenters. Most rewarding of all, however, was the opportunity to share the spirituality, experience, wisdom and richly human warmth of the 38 other participants. We were Pax Christi members, African American, Hispanic, white, from all across the U.S. - - from New England, the Pacific coast, the Southwest, Texas, the deep South and Michigan.



The four fundamental principles of Pax Christi, when viewed in the current American context, make clear the importance of working against racism in our society. These principles are: the spirituality of non-violence and peacemaking; disarmament, demilitarization and reconciliation with justice; economic and interracial justice in the US; and human rights & global restoration. Of course these principles are themselves based solidly on the social teachings of the Catholic Church.

The shameful history of racism within the Catholic Church, which was touched on at the April conference at Cristo Rey Church in Lansing, was elaborated in greater detail. Though always a significant presence in the church, African Americans have often been discriminated against. Hispanics, too, have been likewise "second classed" throughout the centuries. This is still true to some degree despite the irony that Hispanics currently represent approximately 50% of the membership of the Catholic Church in the US. We were both moved through many hours of personal dialogue with other attendees to appreciate the deep wounds felt by Black and Hispanic Catholics at the slights and micro-aggressions they have sometimes experienced, even within the Church. Carmen, being herself Colombian, could personally identify with this.

A useful definition of racism used throughout the training is "personal prejudice plus the misuse of power by systems and institutions". Racism cripples all of us. All of the systems and institutions of the U.S. were originally developed to assure, whatever other ends were intended, that the institution of slavery as it existed would not be jeopardized. So it should not be surprising that our society is deeply imbued with the fruits of this sin, which has expressed itself as racism in various forms. We are all, though perhaps unconsciously and to varying degrees, caught up in the prevailing racism endemic in our society. Among whites this results in "internalized racial superiority". People of Color are likewise effected by a racist culture, resulting in "internalized racial oppression". Tragically, as Carmen observed, this dynamic can also result in interracial divides; so useful for the maintenance of oppressive racist systems and institutions.

One of the sessions was a review of the origins of Pax Christi International. It was born out of the pain and horror of WWII when French and German lay-people recognized that the only hope for creating a Europe and a world without yet another spasm of fire and blood was to heed Christ's call for peace. At that time, the threat was of renewed military action fueled by militarism. The USSR was posturing for a takeover of Italy, France and Greece in addition to the countries left east of the ceasefire lines. Another use of nuclear weapons was a vivid fear in the imaginations of all who had heard of the fate of cities under the first two such weapons. The U.S. was moving more and more aggressively toward the cold war mindset, which ultimately provided the backdrop for war in Korea, Viet Nam, Africa and Central America. So for those who sought to hear and answer the call of Jesus for nonviolence, who sought to overcome evil with good, who dared to see what love could do against fear and hatred, the obvious need was to address militarism in its many-headed forms. And so it remains.

However, as we read the signs of the times we see that there is another, perhaps more subtle and insidious threat, which peacemakers need to address. The atrocities of the Third Reich were fertilized by the dung of anti-Semitism and racial hatred over generations. American Pax Christi members can be a prophetic voice in our own time and place by naming, shaming and resisting the sin of racism, holding ourselves to a reconciling honesty, and be the leaven for a more authentically Christian witness to Church and society.

For Mike and Carmen's complete article, visit: <http://www.paxchristimi.org/#!racial-equity/ca9v>

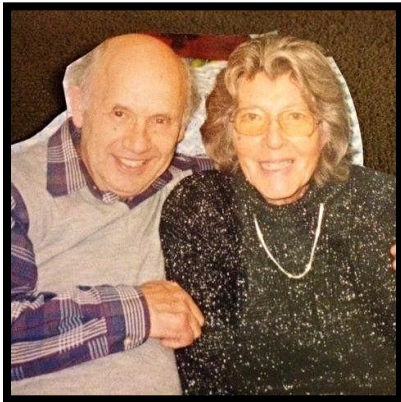
Pax Christi Michigan celebrates the life of Sigrid Dale

Another great peace and justice advocate has joined the ranks of the visionaries that have gone before her. **Sigrid Dale**, a woman who ate, slept, and breathed nonviolence, passed on to Eternal Life yesterday, July 5th.

The longtime PCM member had her husband Ron at her side, and was surrounded by some of the friends and family that she loved and who loved her.

Fellow Pax Christi Michigan member, Kim Redigan, has written the following tribute for Sigrid:

Having tasted the bitter fruit of war and oppression in her native Germany, Sigrid Dale gave her life to the hard work of active peacemaking.



Sigrid with the love of her life: Ron

As a young child, Sigrid experienced the dual horror of losing her father to Hitler's eugenics program followed by the trauma of living under intense Allied bombing. The reality of war coupled with an innate proclivity for justice informed Sigrid's unwavering commitment to nonviolence for the rest of her life. Knowing deeply the unspeakable cost of war, Sigrid's work for peace was both passionate and pragmatic.

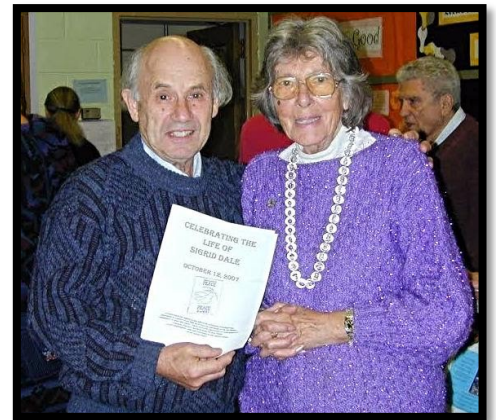
She was an avid reader, a graceful writer, and an intrepid activist who spent her days writing, calling, and lobbying elected officials, attending peace and justice meetings, walking picket lines, organizing buses to Washington, D.C., and watching the Rachel Maddow Show with her beloved partner and fellow peacemaker, "my Ronnie."

She was a longtime supporter of Bernie Sanders, a connoisseur of beauty who delighted in opera and summer roses, and a woman of simple tastes who loved good bread, an occasional glass of chilled white wine, and the daily peace meditations contained in a dog-eared book that she kept on her kitchen table.

After moving to the United States as a young woman, Sigrid's personal experience in tandem with her commitment to Gospel nonviolence, led her to work against the death penalty. Later, she became active in **Pax Christi**, the Catholic peace and justice organization which itself grew out of the shards of World War II Europe.

In addition to Pax Christi, Sigrid was a member of the **Democratic Socialists of America**, **Peace Action of Michigan**, and the **Detroit Area Peace with Justice Network**. She was a friend (and sometimes foe) of politicians and a partner with working people and the poor. She moved comfortably between soup kitchens and the halls of Congress. Having seen the deadly consequences of nationalism, she viewed herself as a citizen of the world and took "Finlandia" - with its plea for "peace for their land and for mine" - as her anthem.

Sigrid's unflinching condemnation of war and nuclear weapons never wavered and took her to sites ranging from Oak Ridge, Tennessee (where she protested nuclear weapon production) to the West Bank of Palestine as part of Michigan-**Meta Peace Team**, to Austria where she served as a



The Dynamic Duo



The consummate activist

translator for her St. Leo's pastor, Bishop Thomas Gumbleton, at the Beatification of Franz Jagerstatter, the conscientious objector who was jailed and beheaded after refusing to join Hitler's army.

Sigrid herself knew the pinch of handcuffs as the price of peacemaking, having been arrested for civil disobedience a number of times.

A mother of three children, William (Willie), Evelyn (Tess), and Bernard (Bernie), Sigrid's life was driven by the vision of swords being beaten into plowshares so that all children would escape the vagaries of war that she experienced as a child. The urgency that Sigrid brought

to peacemaking was borne of heartbreaking experience - the experience of cowering under the thunder of weapons. For Sigrid, and for those of us who call her mentor and friend, the work will continue until that glorious day when children everywhere can grow up without having to know the evil of war.

This is the legacy she leaves us.

Blessed are the peacemakers, chief among them our dear Sigrid.



Sigrid with some of her family



Reflection and Renewal ...for the *long haul*

PAX CHRISTI MICHIGAN ANNOUNCES....

Our 22nd Annual Retreat!

***"Conversations with
Mary, Jim, and Bob"***



October 14th – 16th, 2016

Maryville Retreat Center

On Lake Elliot in picturesque Holly, Michigan



PLAN NOW to join us for our 22nd Annual PCM Retreat, October 14th through 16th. This year, we are excited to try a new format with three of our Pax Christi Michigan State Council Members who have successfully persevered in pursuing peace with justice throughout their lives. Jim Rauner is a deacon with the Kalamazoo Diocese and a tireless advocate for growth in the Church. Mary Hanna is the PCM State Coordinator and a nonviolence trainer for Meta Peace Team. And Bob Podzikowski is a practiced presenter as well as the PCM State Council Chairperson. Each will share a different facet of insights, food for thought, and ideas to consider for staying motivated in our mutual pursuit of bringing about the Kin-dom of God. We are thrilled to share this time with them.

MARK YOUR CALENDARS NOW - - SPACE IS LIMITED!

Local Group Updates

St. Anastasia's Pax Christi

At our last monthly St. Anastasia Pax Christi meeting, we had 7 people present, with four absent due to travel. We had a very interesting and lively discussion centered on Daniel Berrigan.

We began with a beautiful prayer entitled "A Christian Prayer in Union with Creation." (It can be found on the PCM website's *Prayer* page). Since many of us are planting gardens and working with the soil, this prayer was especially appropriate.

I had copied a recent NY Times article and we read it together as a group, stopping often for discussion and questions. The article mentioned Dan Berrigan's continual connection of racism, poverty, militarism and capitalistic greed, much like Dr. Martin Luther King's stance. We discussed at length the witness and example of courage that Dan offered our generation. He demonstrated bravery: being public with civil disobedience, speaking out in criticism of our government, and dismay at the Church's lack of comment on the war in Viet Nam. We discussed the possibility that his actions were too outlandish and unacceptable to the common person. Breaking the law doesn't appeal to lots of people. We talked about Jesus and his discontent with the powers that be, and his speaking out - taking the risks he took. What did Dan's actions and imprisonment accomplish? He and others in the peace movement have often appeared to have no real expectation, but rather near certainty that they could affect the outcome they wanted. Was the war really going to end because Dan spoke out, or burned draft cards, or took a hammer to missile warhead? Their beliefs and witness were their motivation. We discussed the symbolic actions Dan and Phil Berrigan performed, and how they contributed to the outcry of many against war and violence. We mentioned the 50 or so books Dan has written, and some members said they were going to see what the library offers.

We ended by thanking God for the presence of a spirit-filled, intelligent and courageous Dan Berrigan in our world - asking God to send new prophets and prophetesses - - People of faith and compassion who can see beyond our deep problems in this world to the solutions....People who are true leaders, as Dan was.

- Submitted by Mary Kay Martin

PCM State Council Musings

An Appeal for Dialogue

By PCM Council Member Ed Lorenz

I am very concerned about the difficulty advocates of 'peace' have at times such as these. Politically, the two U.S. parties are offering as alternatives: ❶ Racism, anti-Muslim hate and carpet bombing or worse vs. ❷ Advocacy of multi-culturalism with surgical strikes on our enemies. Advocates of peace and conflict resolution are relegated to irrelevance.

I have no short-term solution, other than deep prayer and reflection, but we desperately need to direct our pleas to God to request an approach to the wider world that impacts the rush to violence and hate. A few years ago, I attended a wonderful conference on "The Human Right to Peace." I have read with optimism our current discussions of the Catholic Church moving away from 'just war' teachings. Yet, as I followed the media accounts of political responses to Orlando, such discussions seem irrelevant.

I am reminded of a statement at the very beginning of a book on conflict resolution written by Jonan Fernandez. He is the leader of *Center for Peace in Arantzazu*, a Franciscan-sponsored center in northern Spain that worked to move to a peaceful solution to the Basque independence movement [ETA - the Basque independence organization is/was considered a terrorist organization]. Fernandez says at the start of his fascinating book on peace [the title may seem not to make sense - *Being, human in conflicts - An Ethical Reflection After Direct Experience of the Basque Conflict*]:

"There are two unadvisable ways of approaching theory: from the prejudice of perfection or the



prejudice of imperfection. The first seeks adhesion to an infallible thesis that provides an ideological answer to all questions and represents 'a solution' or even 'the solution.' This is a waste of time, because such a theory does not exist. In the second, one's contact with theory is determined by the obsession to look for contradictions and the great imperfection of what is being proposed. It is a useful mechanism for not getting out of comfortable and secure ways of thinking, but useless for learning or progressing. Neither approach to theory is worthwhile because prejudice is always one step ahead of judgment and it cancels out our ability to understand and analyse [sic]."

I won't write more on Fernandez, - he already has written the book on how to move forward - but the one sentence summary of his proposed solution, which I wish we could somehow seek to become promoters of, is vigorous and unrelenting dialogue: **"Don't proclaim truths, advocate talking to each other!"** I may be wrong in proposing this, I simply am profoundly disappointed with being irrelevant when we again hear the drum beats for war.

US Army Chaplain Resigns in Protest Over US Drone Policy... Why Not Us ?

By PCM Council Member Deacon Jim Rauner

Dear Bishops and my fellow clergy, priests & deacons,

I have just received news that a US Army chaplain resigned in protest over the US drone, "policy of unaccountable killing." (<http://www.commondreams.org/news/2016/05/13/us-army-chaplain-resigns-protest-over-drones-policy-unaccountable-killing>.) At first I was so excited that perhaps it was a Catholic chaplain...But then read that it was our fellow Christian, Rev. John Antal, a Unitarian Universalist Church minister from New York. I praise God for his courage in saying: "The executive branch continues to claim the right to kill anyone, anywhere on earth, at any time, for secret reasons, based on secret evidence, in a secret process, undertaken by unidentified officials." While deployed in Afghanistan, he concluded that "our drone strikes disproportionately kill innocent people....I resign because I refuse to support the US policy of preventive war, permanent military supremacy, and global power projection."



I am wondering and puzzled why no Catholic chaplain has done likewise. What is wrong with our seminary training? Why doesn't our diocese have an office of Justice and Peace? Why does the present American Catholic Hierarchy ignore its own Catholic Social Teaching, even now, with the election of Pope Francis? Why should I have been refused permission, by a panicky temporary pastor, to continue preaching the Church's teachings on Justice and Peace?

I know that you are aware that I helped Kathy Kelly of the *Chicago Voices for Creative Nonviolence*, with the help of the Peace House in Kalamazoo, plan and carry out a walk from Chicago, around the bottom of Lake Michigan and through our Diocese to the Drone base located near Battle Creek, where we demonstrated against drone warfare, and that these demonstrations do continue.

When I tried to place an article in our diocesan newspaper showing that the Vatican was moving ahead of the US bishops in understanding that the Just War theory was no longer viable, you told me to go somewhere else with this, because it would be disturbing to our Catholics here. I received the same reasoning, while attempting to start a new chapter of Pax Christi at one of our diocesan parishes, when the pastor told me to take down the sign showing that Pope John Paul II had called the Iraqi invasion unjust, immoral, and illegal.

So to some extent, I have turned to other venues. I have been working with Pax Christi of Michigan, the local chapter of the official voice of American Catholic peacebuilding; with the Michigan/ Meta Peace Team, an Unarmed Civilian Peacekeeping group operating both here in the US and in countries across the world; the people of Pace e Bene, big on nonviolence training, sponsoring actions of nonviolence across the country, and trying to unite the many American peace groups; with my son Paul, who created and owns SirenGPS, a mass warning and tactical communication platform for city and county Emergency Managers across the county; and with the Justice and Peace Studies Association, which ties together educators and activists across the country.

My present activities, after returning from 3 months this winter teaching English in a rural, outback town in Colombia, South America, where I was able to meet the president of Colombia, and observe his efforts to try to bring peace to the 50 years of civil war in that country, include:

1. Currently, I am working with the organizers of the coordinated protest demonstrations being planned for the RNC this summer, offering training services from Michigan/Meta Peace Team, which did security for the 2012 RNC, and the use of SirenGPS, a tactical communications platform used by the best emergency managers in the US.
2. And applying for an adjunct position at local colleges to get back into teaching Justice and Peace to young people, maybe even at the high school level again.

Recently we celebrated the death of Rene Voillaume , founder of the Little Brothers of Jesus, on May 13th . I

sometimes feel in a similar place as Charles de Foucauld, trying to do what he thought Jesus was calling him to, but he attracted no followers. He died alone in the desert. But then his vision did not die. Later a 16 year old, young student read about him, and it changed his life. 12 years later, now a priest, he and 4 others followed Foucauld's model, and it spread.

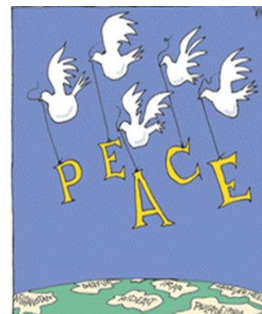
"Little we are before the task we have to accomplish. All our lives we shall remain unprofitable servants, and we must wish to be so dealt with," Rene Voillaume.

Well, I still hold out hope that there will be some place for me within the Diocese of Kalamazoo.

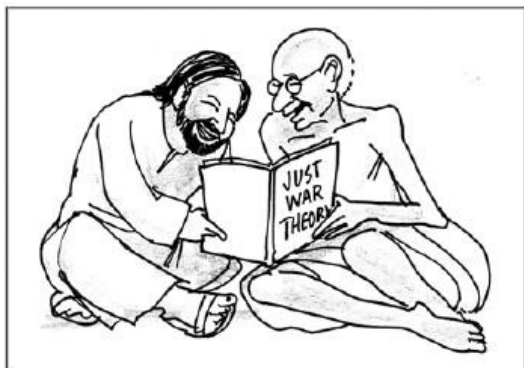
Yours in the peace of Christ,
Deacon Jim Rauner

"I see my mission, as God has made it known to me, to help make the Catholic Church into what it should be: a peace church." - Fr Richard McSorley, S.J.

"We have assumed the name of peacemakers, but we have been unwilling to pay any significant price for peace. We want peace with half a heart and half a life and half a will. The war-making continues because the waging of war is total, but the waging of peace is partial." -- Daniel Berrigan, May he rest in eternal Peace.



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Saturday, April 1, 2017

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Focus: The Death of the Just War Theory and
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