



Virtual border crossing

by G. Simon Harak, S.J.

Here were kids from Milwaukee Public Schools and kids from Cape Town, South Africa, talking the same language of peacemaking. And seeing a shared mission in peacemaking “circles.”

Two years ago, three Marquette University students received the Center’s Szymczak Peacemaking Fellowship to establish a community between the students in the segregated townships in Cape Town and the students in the segregated inner city of Milwaukee. Juniors **Elizabeth Benninger**, **Elizabeth (Lizzy) Bailey**, and **Kathleen Scott** set up the Youth Cultural Connection Project (YCCP) to enable the students to exchange photos, life stories, and dreams for the future.

Kathleen and Lizzy returned for their senior year at Marquette and began to “shadow” **Yvette Murrell**, in order to learn about student restorative justice circles. Yvette is the program coordinator of the “Peer Solutions and Peacemaking” [PSP] program and has experience in nonviolent conflict resolution among youth. PSP offers one-to-one peer counseling at the middle school level and “restorative justice circles” at the high school level in the Milwaukee Public Schools system.



Lower right: James Murrell and PSP program coordinator Yvette Murrell



MPS students “Skype” South African students

Returning to Cape Town on a second Szymczak Fellowship, Kathleen and Lizzy initiated their new project, “Peace Activism and Community Engagement” (PACE), with the goal of engaging Cape Town’s Hector Peterson Secondary School students in restorative justice circles and then connecting them to their counterparts in Milwaukee. A video on this program is available at: <http://vimeo.com/16658202>.

In October, we arranged for a number of the students from Hector Peterson Secondary School in Cape Town, South Africa, to be “Skyped” into the Marquette peacemaking community. Yvette brought four high school students from the peacemaking circles. Then through the Skype connection, the students from the inner city of Milwaukee began talking face to face with the students from the townships of South Africa. All of a sudden, the whole room became just electric.

The students talked about their hopes to continue peacemaking in the future. The South African kids want to be lawyers! A student from here wants to work with youth so he can give them the same chances he’s been given. One Cape Town student said she wanted to be a “judge . . . so that I can give people a second chance.” In this wonderful sharing of vision, we felt as though we were all sitting in a peacemaking circle with a 7,000-mile diameter. The peacemaking kids wanted to continue but it was getting late. So I had to promise them, “We’ll do this again.”



Addiction

by G. Simon Harak, S.J.

When people think about nonviolence, they often think about dramatic actions that initiated, or concretized, a resistance movement. Like Rosa Parks' refusal to sit at the back of the Montgomery bus. Or Dorothy Day's refusal to participate in the civilian preparations for nuclear war. They think of the Poor People's March on Washington, or Gandhi's Salt March. What is often unknown, except to people in the peace movement, is how much thought and planning and reflection goes into those acts. Rosa Parks engaged in months of training and reflection before her active resistance. The Catholic Workers engage in weekly "clarification of thought" sessions. Gandhi alone wrote some 100 books.

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All this thinking is an important dimension of what Kathy Kelly has called "the ongoing invention of nonviolence." I am grateful that some of my work has contributed to the vast and growing literature on nonviolence and part of my job description this year at the Center for Peacemaking is to continue to contribute to that academic discussion.

Presently, I am engaged in the writing of the book-length analysis that I am tentatively calling, *Vicious Passions*. In my doctoral studies, I was trained as a "virtue ethicist." A number of years ago I published a book called *Virtuous Passions*. But recently, I have become interested in a pattern of behavior that the classical ethicists called vice. Just as virtue is the habit of being moved, and of acting, in a morally good way, vice is the habit of feeling and acting in a morally destructive way. Over the years it has occurred to me that when the classical ethicists were talking about vices, they were talking about a moral phenomenon that we would currently call addiction.

One of the most important aspects of vice and of addiction is what ethicists call the "laws of agency." During his journey to Colonus, Oedipus says, "Those things I did, I suffered more than performed." People in 12-step programs are asked to acknowledge their "loss of control" over the addictive substance or the addictive actions. Even our common language recognizes that loss of agency. We say, for example, "that was not me;

that was the drink talking." A friend might say, "what ever possessed you to do that?" The point is that we are expressing an awareness that the addictive substances or actions have taken over our lives. As destructive as it is to his life, health, all relationships and his work, the alcoholic, for example, simply cannot stop drinking. Alcohol has become his "normal." He needs outside help—12-step programs call it "higher power"—to help him emerge from the vortex of vice.

I want to argue that the practice of violence in the United States looks very much like an addiction. Just as an alcoholic sacrifices other needs in order to keep drinking, spending his money on alcohol instead of car and home repairs, work or clothing or recreation for his

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family, here in the United States we continue to spend unimaginable amounts of money on the military and on war while our schools, health care, Social Security, environment, and infrastructure continue to deteriorate. And just as an alcoholic has to drink more and more in order to achieve the same "high," the United States "needs" to spend more and more money on the military, even though we spend about as much as the rest of the world combined on war making.

The solution to this addiction to violence is, I believe, similar to the solution discovered by the 12-step programs. It is the solution discovered by the disciples of Jesus much earlier, as described in the Acts of the Apostles. People form together into small communities whose reflection, spirituality, and interpersonal support help each one resist the dominating power, the seductive world of addiction.

Many of us have found that kind of community here at the Center for Peacemaking. And, to use another Scriptural metaphor, we are sending out "missionaries" into the world around us, establishing similar communities of support. If you want to live in a world where violence and violation is not the "normal," you might want to pay us a visit. ☺

Prints of Peace is a tri-annual publication of the Marquette University Center for Peacemaking to inform the community about the Center's activities. For information call 414-288-8444 or email to: peacemaking@marquette.edu.

Here's what I learned at Ft. Benning

by Carole Poth

Why do people from Milwaukee pile into buses every November to protest at Ft. Benning in Georgia? I knew that I was going to protest the education and training of civilian, military, and law enforcement students from nations throughout the Western Hemisphere. But I had not realized that this trip is also a prayerful pilgrimage to honor those who died at the hands of those trained at Western Hemisphere Institute for Security Cooperation (WHINSEC), formerly called School of the Americas (SOA), which is located at Ft. Benning.



The fence

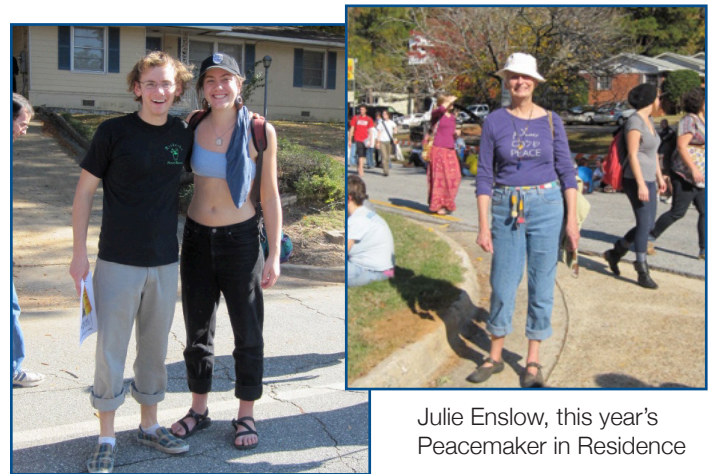
The conference began with nonviolence training by Janet Chisolm and Elliott Adams. They gave very practical advice on discussing with your group how you will communicate and what your expectations are. They also talked about philosophical issues on how to protest the current situation, while at the same time teaching about how to create new institutions, relationships, and cultures. They led us in role playing so we could learn appropriate ways to react to a stressful verbal attack.

Out of curiosity, I decided to attend the legal observer training with attorney Dan Gregor. We learned how to observe and document by taking notes and photographs. The information we would gather could be used for criminal defense and litigation. Every 15 minutes, we should note a rough estimate of the size of the crowd and, if nothing was happening, to note "all calm." We should identify hot spots

of activity and if we were to observe an arrest, we should get officer's name, badge number, car number, and as much info on the arrestee as possible. We were instructed not to talk to the media, not to interact with people we were observing, not to give advice or interviews, and to refer questions to the media collective or the legal collective. They also suggested bringing sunscreen, water, and a snack.

Another session I attended focused on the Israeli occupation of Gaza. This is a big issue for me and it was interesting to hear Ann Wright report on the flotilla that attempted to bring supplies to the Gazans in June and on the next flotilla that is planned for March 2011. This time the U.S. will have a boat: "The Audacity of Hope." For more information or to make a donation, go to ustogaza.org

I think the joy of it all was being in the midst of people passionate about peace. Peace with Cuba—end the sanctions and free the Cuban Five. Peace with Venezuela—it's not a perfect place but don't believe what mainstream media is saying. Peace with women—they are powerful and they are priests. Peace together and peace within—the source of all peace. ☺



Julie Enslow, this year's Peacemaker in Residence

MU students outside barracks



Wisconsin contingent

Sr. Maria Rosa Coffee Co.

by Kate Novotny

After travels to Honduras, Guatemala and Chile, I am now back at Marquette University as a graduate student in entrepreneurship. I am a 2010 graduate of Marquette University with majors in Spanish and Latin American studies. Previously a co-president of JUSTICE and founder of MU Applied Global Business Learning, a student group that works on economic development projects in third world countries, I have always been called to work for justice and peace. As part of my graduate studies, I have launched a student-run, not-for-profit business called the Sr. Maria Rosa Coffee Company.

The idea for a coffee company grew out of a 2008 Marquette University trip to Honduras. January 2008 was my first visit to Honduras. I had never left the States before, let alone traveled to Central America. As I tried to settle into my bunk the first night, I wondered about what I would see, who I would meet and how this experience would impact me.

The experiences and individuals I would meet are exactly what inspired the birth of the Sr. Maria Rosa Coffee Company.

While in Honduras, I stayed at a compound called Nuevo Paraíso. “Nuevo,” for short, is a tiny village of 60 homes and is one of six projects run by Sr. Maria Rosa Leggol, SSSF. Sister’s program, *Sociedad Amigos de los Niños*, provides housing, education and medical attention to Honduran children who are victims of poverty and neglect. Sister Maria Rosa, once an orphan herself, has raised over 40,000 orphans in the past 40 years, instilling the values of good stewardship and citizenship. Many children have gone on to become leaders within Sister’s organization and continue to be agents for social change throughout the country.

Touched by the impact Sister has on the children and society of Honduras, I immediately felt a calling to become active and involved in Sister’s work. My

encounter with Fausto Padilla, a coffee farmer in a rural Honduran community, would solidify my connection to Sister’s mission.

At dawn one morning I began a long journey to the village of Hoya Grande. When I arrived with a team of medical students in the village, I noticed a villager tending to large drying racks of coffee beans. I introduced myself to Fausto Padilla, a native Honduran who works at the CORAH coffee cooperative started in 2001 by Zamorano University and the Peace Corps.

Fausto explained his struggles with crops, the fluctuating price of coffee and the injustice of coyotes who exploit coffee producers in the region and pay minimal prices for green coffee beans.

When I left that day, I knew Fausto’s experience would never leave me. Two years later, after several more visits to Nuevo Paraíso and Hoya Grande, I, along with a board of Marquette University directors, launched the Sister Maria Rosa Coffee Company. The company is a student-run, not-for-profit business that imports coffee from Hoya Grande and sells it to local schools and parishes as a fundraising tool. All profits are then donated back to Sister’s program, *Sociedad Amigos de los Niños*.

The goal of the company is to create greater socio-economic justice for the farmers in Hoya Grande as well as sow peace in the lives of the children through the hands and efforts of Sister’s organization. From the coffee pickers to the parishes and schools that buy coffee, the company maintains a commitment to grow goodness. As the student CEO and a member of the Center for Peacemaking, I am committed to the same goal. Although I am thousands of miles away from the individuals who have inspired my work on the project, I continue to find inspiration from the Marquette Community and am especially grateful to those at the Center for Peacemaking who have always pushed and encouraged me throughout my time at Marquette.

To learn more about the company, contact Kate Novotny at katherine.novotny@marquette.edu. ☁



Kate with Honduran friend

Greetings

by Stephanie Malinski

As a student worker at the Center for Peacemaking, with end-of-the year projects, term papers, and finals, it was hard to believe that Christmas Break had come. My time at work had become a welcome respite in my busy schedule. Even though the Center had been extremely busy, the staff and volunteers are always ready to laugh, pray, and just enjoy the work we do together. As we prepared for next semester's events, everyone at the Center could joyfully reflect on the successes that have occurred already this academic year.

We began this semester with two celebrations. **Fr. Simon** celebrated his 40th year as a Jesuit. The Center could not be prouder of him. We gave him a blender to commemorate the momentous occasion. Now he can make his Gandhi smoothies at home! A couple of weeks later, **Chris Jeske** was honored with the Pedro Arrupe Award. This award goes to a junior who emulates the values and ideals of Rev. Pedro Arrupe, S.J., Superior General of the Society of Jesus from 1961 to 1984. Thanks in part to Fr. Simon's glowing recommendation, the Center was able to celebrate with Chris as he received the prestigious award.

The Center continued its Distinguished Peacemakers Series in September with a talk given by **Dr. Mubarak Awad**. As founder of the Palestinian Center for the Study of Nonviolence, he spoke to a filled room about his experiences with nonviolent resistance in Palestine. A highlight of the speech occurred during the question and answer session when Dr. Awad was asked what students can do to make a difference. He responded that they need to start small—writing their congressperson, writing to their local papers, or even just talking to their friends when they see something wrong. He was a great speaker to bring in as the Center is continuing its Israel-Palestine Study Group to prepare students to study the conflict in Israel and Palestine this summer.

The Center's **Nonviolence Study Groups** also continued to meet this fall. Their focus was food sustainability. Both the undergraduate group and the faculty/graduate group examined how food moves from the farm to the table and how we impact the environment by what we choose to eat. Along with discussion, the groups are enjoying great locally and sustainably grown food during their time together.

Another exciting event we hosted in the fall was a presentation by the Szymczak Peacemaking Fellows. **Colleen O'Connor** spoke about her project on *Literature, Discussion, and Compassion* in Voi, Kenya. **Kathleen Scott** and **Elizabeth Bailey** told about their work creating



Stephanie Malinski

Peace Circles in South Africa. They brought the students with whom they work to participate in a Skype session with the assembled group of students in Milwaukee. The entire audience was delighted to watch the South African students conversing with the Milwaukee Public School students.

Just before Thanksgiving, we had a presentation by **Dr. Louise Cainkar**, this year's Rynne Research Fellow. Her talk, *The Muslim-American Experience*, highlighted the research she has done over the past year as recipient of the Center's award.

Currently, the Center is busy preparing for the Spring semester. I am finding it hard to believe that I have already been working here for almost a year. The people at the Center continue to inspire and teach me daily. I am thankful that I am able to be here as often as I am. In a few short months I will be graduating and leaving Marquette, but I know that my time here will have prepared me for working anywhere. As well, it has served to make me a better, kinder, and more caring person. For those of you who have not visited the Center lately, or even if you have, I encourage you to stop by—you will find someone to chat with, a place to relax and pray, and some delicious chocolate. ☺

Mark your calendar

Thursday, Feb. 3, 2011

Hear **James W. Douglass**, author of *JFK and the Unspeakable: Why He Died and Why It Matters* on Thursday, February 3, 2011, at the Raynor Memorial Library.

Soup with Substance



With a focus on immigration, **Soup with Substance** hosted two lunches with **John Sealey**, Provincial Assistant for Social and International Ministries for the Wisconsin Province Society of Jesus.

Ron Zeilinger of **Dismas Ministry** which focuses primarily on a spiritual approach with inmates who want to understand and strengthen their relationship with God.



Last semester, the Soup with Substance was sponsored by the Center for Peacemaking, Camps Ministry, the Office of Student Development, and the Office of International Education. ✨

A president who died for peace

by Babette Grunow

A review of:

JFK and the Unspeakable: Why He Died and Why It Matters, by James W. Douglass

In *JFK and the Unspeakable: Why He Died and Why It Matters*, **James W. Douglass** proposes that Kennedy was killed because his efforts for peace threatened the “unspeakable” commitment to violence that characterizes the foreign policy of the U.S.

After the Cuban Missile Crisis, realizing that any small conflict could ignite a larger nuclear conflagration, Kennedy decided to “turn for peace.”

Douglass portrays Kennedy as a man surrounded by officials of his National Security Agency urging him to test more missiles, to escalate tensions in Cuba and Vietnam, and to confront the Soviet Union militarily. Faced with a CIA and State Department often working at cross purposes to his goals for peace, President Kennedy turned toward his Catholic faith.

During the Cuban Missile Crisis Pope John XXIII issued a statement calling for peace which leaders on both sides understood as offering some hope for de-escalation. Kennedy used Norman Cousins, who had been asked by the Pope to serve as an unofficial diplomat, to act as a back channel to test ideas for nuclear disarmament with Soviet Prime Minister Nikita Khrushchev.

Pope John XXIII and Prime Minister Nikita Khrushchev became the president’s “greatest allies for peace.” Shortly after the encyclical *Pacem in Terris*, Kennedy’s speech at American University called for nuclear disarmament

and an understanding with the Soviets. It was followed two months later by an agreement for a Nuclear Test Ban Treaty.

Believing that Kennedy would probably be re-elected and that they had six more years to pursue peace, both Khrushchev and Castro began secret but active negotiations for disarmament. Open negotiations were planned after Kennedy’s return from Dallas. Kennedy had asked his generals to plan for troop withdrawals from Vietnam. The opening to the Soviets and to Castro, along with the decision to withdraw from Vietnam, meant that Kennedy was seen as a threat to the National Security apparatus. And marked for assassination.

Douglass meticulously documents his claims, though at times his attempts to weave the threads of each individual’s involvement in the conspiracy into the larger story become tedious. Despite that, this remains a book worth reading to discover the hidden yet pervasive worship of the god of war, and its inevitable and condign retaliation against those who work for peace. Douglass offers this hope: once we uncover the workings of the unspeakable, we can proceed toward peacemaking with greater awareness.

Douglass will be speaking at Marquette University on **February 3, 2011 at 7:00 p.m.** in the **Raynor Library**.

Babette Grunow is a freelance writer with a BA in History from UWM. Grunow works on peace and human rights issues through the Latin America Solidarity Committee and Peace Action, among other groups. ✨

Monday night meditation

by Prajakta Sukerkar

After 9/11, Prajakta Sukerkar went to New Orleans. She led meditation groups and witnessed how the practice could help people cope with the tragedy. As part of her graduate studies in bio-medical engineering at Marquette, Prajakta and her academic advisor Scott Beardsley are designing research that will attempt to measure, using MRI technology, the effect that meditation has on the handling of negative emotions, including anger and violence.

For the past year, Prajakta has led guided meditation sessions on Mondays at 7:00 p.m. at the Center for Peacemaking. On November 11-15, she offered the “yesplus workshop” as the next step, teaching powerful breathing techniques that take you to a very deep state of meditation effortlessly, whether or not you have any previous experience of meditation.



The “yesplus workshop” is a combination of meditation, knowledge, and action. Offered through the Art of Living Foundation, the program has been introduced as part of the elective course curriculum in some of the most prestigious universities across the country, including Stanford, Berkeley, USC, Texas A&M and UWMadison. We are very lucky to have Prajakta bring this program to Marquette students.

Besides breathing and meditation, the course brings awareness to the patterns of the mind—how do we manage our thoughts, get better focus and concentration, and just be carefree and happy. But beyond all this, the course is all about celebration, living life fully, and learning to give back to society through service.

For information on the meditation sessions or the upcoming yesplus workshops at Marquette, contact Prajakta at marquette.meditation@gmail.com.

Regular Center for Peacemaking Offerings

Undergraduate Nonviolence Study Group, 2nd and 4th Wednesdays, 7:00 – 8:30 p.m., at the Center. Get on the mailing list for readings by emailing Patrick.kennelly@marquette.edu.

Faculty and Graduate Student Nonviolence Study Group, 1st and 3rd Thursdays, 11:30 a.m. -12:30 p.m., at the Center. Get on the mailing list for readings by emailing Patrick.kennelly@marquette.edu.

Israel-Palestine Study Group, on Tuesdays, 7:30-8:30 p.m., at the Center. For dates and readings, email Patrick.kennelly@marquette.edu.

Meditation sessions every Monday from 7:00-8:00 p.m., at the Center. Participants will learn techniques to decrease stress, increase energy, and achieve better focus.

The **Catholic Worker Group** meets every Friday during the semester, 2:00-4:00 p.m. We leave at 2:05 from the Center for Peacemaking, ASF 201, and walk as a group to Casa Maria for a planned volunteer activity.

Soup with Substance, a noon-time presentation and discussion on issues related to peacemaking and social justice over a simple meal of soup and bread every Wednesday in AMU 227 (unless otherwise noted on our website).

Marquette University Center for Peacemaking

Major Events for Spring 2011

February 3— Author **Jim Douglass** as Peacemaker in Residence in the Raynor Library Beaumier Suites, 7:00–8:30 p.m.

March 3— An Evening with **Douglas Coutts** in the Alumni Memorial Union, Ballroom A, 4:00-5:30 p.m.

March 22—Lecture by **Rabbi Arthur Waskow** in the Raynor Library Beaumier Suites, 7:00-8:30 p.m.

March 23—Presentation by **Greg Boyle, SJ**, *Tattoos on the Heart*, AMU 163, 7:00–9:00 p.m.

March 24—**Greg Boyle, SJ** and Milwaukee panel, *Connecting the Dots: Linking Community Resources for Youth*, AMU Ballroom, 8:30–noon

April 2—Spring Retreat in the Chapel of the Holy Family in the Alumni Memorial Union, 9:00-11:30 a.m.

All activities are free and open to the public.

For more information on all Center activities, please check our website:

www.marquette.edu/peacemaking

or call (414) 288-8444. ☺