



# Pax Christi LITTLE ROCK

# Pax Christi Little Rock

## PCLR Board Members

- Sherry Simon (President)
- Mary Hunt (V. President)
- Sandee Haslauer (Secretary)
- Sherry Martin (Treasurer)
- Lee Bass (Chairperson)
- Susi Blanco
- Ashley Legere
- Jacques Pierini
- Martina Pierini
- Jan Pipkin
- George Simon
- Tamara Tahat
- Father Warren Harvey

**Blessed are the  
Peacemakers, for  
they shall be called  
the children of God.**

## Contact Information

- Website:  
www.paxchristilittlerock.org
- Facebook:  
Pax Christi Little Rock
- Address:  
415 N. McKinley St., #1040  
Little Rock, AR 72205
- Phone:  
(501) 258-8653
- Email:  
paxchristilr@gmail.com

## Duffy-Marie Arnoult: Climate Reality Project



Duffy-Marie Arnoult

Pax Christi Little Rock will be hosting Duffy-Marie Arnoult on Thursday, September 16 at 6:30 via zoom. Please join us at: (<https://us02web.zoom.us/j/83829933017>). Duffy-Marie will be providing information regarding the Climate Reality Project, a group of environmental activists initially established by Al Gore in 2005. The mission of the Climate Reality Project is to “catalyze a global solution to the climate crisis by making urgent action a necessity across every sector of society.”

Their signature activist program, the Climate Reality Leadership Corps, has trained over 36,000 change makers worldwide since 2005. The result is a global network of activists leading the fight for climate solutions through 10 branch offices-Australia, Brazil, Canada, Europe, India, Indonesia, Japan, Mexico, the Philippines, and South Africa, a partnership in China-and 140 chapters across the US. Duffy-Marie Arnoult and Vance LaVelle are co-founders and co-chairs of the Memphis and Mid-

## PAX CHRISTI LITTLE ROCK SPEAKER SERIES

Presents

**Duffy-Marie Arnoult**  
Co-founder and Co-Chair



**The Climate  
Reality Project®**

MEMPHIS AND MID-SOUTH CHAPTER

**Thursday, September 16, 2021  
6:30 pm**

Zoom link: <https://us02web.zoom.us/j/83829933017>



South chapter of the Climate Reality Project, establishing this local group after a three-day Atlanta training right before Earth Day in 2019. They gained almost immediate local media attention when they pushed for a TVA clean energy campaign. They also helped organize the Memphis climate strike in September, 2019. Additionally, the chapter has supported and built a coalition with Memphis Community Against the (Byhalia) Pipeline to protect the community in the direct path of the pipeline and keep the aquifer and drinking water safe. In 2020,

### Peace Offerings

they initiated the *Our Climate Moment* federal campaign in Memphis and worked to help form a Tennessee coalition with Nashville.

The Memphis and Midsouth chapter of Climate Reality Project is on a mission to discern best practices for clean energy and climate justice issues, building bridges for a healthy environment and community. They have done a great job in connecting with other peace and social justice groups like The Poor People's Campaign, Campaign Nonviolence, and Pax Christi, making the important point that there is an intersectionality between climate change and issues of social justice. To learn more about Climate Reality Project, visit [climaterealityproject.org](https://climaterealityproject.org).

## An Overview of the Climate Crisis

Climate change is the defining crisis of our time and it is happening even more quickly than we feared. Rising temperatures are fueling natural disasters, weather extremes, conflict, economic disruption, environmental degradation and terrorism. Sea levels are rising, the Arctic is melting, coral reefs are dying, oceans are acidifying and forests are burning. As the infinite cost of climate change reaches irreversible highs, now is the time for bold collective action.

### GLOBAL TEMPERATURES ARE RISING:

Billions of tons of CO<sub>2</sub> are released into the atmosphere each year as a result of coal, oil and gas production. Human activity is producing greenhouse gas emissions at a record high with no signs of slowing down.

The last four years were the four hottest on record. According to a September 2019 World Meteorological Organization (WMO) report, we

are at least one degree Celsius above preindustrial levels and close to what scientists warn would be "an unacceptable risk." The 2015 Paris Agreement on climate change calls for holding eventual warming "well below" two degrees Celsius, and for the pursuit of efforts to limit the increase even further, to 1.5 degrees. But if we don't slow global emissions, temperatures could rise to above three degrees Celsius by 2100, causing further irreversible damage to our ecosystems.

Glaciers and ice sheets in polar and mountain regions are already melting faster than ever, causing sea levels to rise. Almost 2/3 of the world's cities with populations of over five million are located in areas at risk of sea level rise and almost 40% of the world's population live within 100 km of a coast. If no action is taken, entire districts of New York, Shanghai, Abu Dhabi, Osaka, Rio de Janeiro, and many other cities could find themselves underwater in our lifetimes, displacing millions of people.

### FOOD AND WATER INSECURITY:

Global warming impacts everyone's food and water security. Climate change is a direct cause of soil degradation, which limits the amount of carbon the earth is able to contain. Around 500 million people today live in areas

## SAVE THE DATE

## PAX CHRISTI LR BOARD MEETING

via Zoom

**Thursday, September 9**

**6 pm**

**Zoom link sent to  
Board members**

## Peace Offerings

affected by erosion, while up to 30% of food is lost or wasted as a result. Meanwhile, climate change limits the availability and quality of water for drinking and agriculture.

In many regions, crops that have thrived for centuries are struggling to survive, making food security more precarious. Such impacts tend to fall primarily on the poor and vulnerable. Global warming is likely to make economic output between the world's richest and poorest countries [grow wider](#).

### NEW EXTREMES:

Disasters linked to climate and weather extremes have always been a part of our Earth's system. But they are becoming more frequent and intense as the world warms. No continent is left untouched, with heatwaves, droughts, typhoons, and hurricanes causing mass destruction around the world. Ninety percent of disasters are now classed as weather- and climate-related, costing the world economy 520 billion USD per year, while 26 million people are pushed into poverty as a result.

### A CATALYST FOR CONFLICT:

Climate change is a major threat to international peace and security. The effects of climate change heighten competition for resources such as land, food, and water, fueling socioeconomic tensions and, increasingly often, leading to [mass displacement](#). Climate is a risk multiplier that makes worse already existing challenges. Droughts in Africa and Latin America directly feed into political unrest and violence. The World Bank estimates that, in the absence of action, more than 140 million people in Sub-Saharan Africa, Latin America, and South Asia will be forced to migrate within their regions by 2050.

### A PATH FORWARD:

While science tells us that climate change is irrefutable, it also tells us that it is not too late to stem the tide. This will require fundamental transformations in all aspects of society-how we grow food, use land, transport

goods, and power our economies.

While technology has contributed to climate change, new and efficient technologies can help us reduce net emissions and create a cleaner world. Readily-available technological solutions already exist for more than 70% of today's emissions. In many places renewable energy is now the cheapest energy source and electric cars are poised to become mainstream.

In the meantime, nature-based solutions such as improved agricultural practices, land restoration, conservation and the greening of food supply chains will give us "breathing room" while we tackle the decarbonization of our economy.

Scalable new technologies and nature-based solutions will enable us to leapfrog to a cleaner, more resilient world. If governments, businesses, civil society, youth, and academia work together, we can create a green future where suffering is diminished, justice is upheld, and harmony is restored between people and planet. (excerpted from un.org article: Shaping our Future Together).

## SAVE THE DATE

### PAX CHRISTI LITTLE ROCK SPEAKER SERIES

## Renie Rule

## Paul Chapman

## Restore Hope:100 Families Initiative

### October 21, 2021

### 6:30 PM VIA ZOOM

### ZOOM LINK TO BE ANNOUNCED



## Peace Offerings

## August Updates for Pax Christi Little Rock Pantry Box Program



is saving to get a car. Vernon is single, with no children, but is close to his sister. His mom passed away in 2014. His hobbies are fishing and hunting. During the move-in, the crew helped him celebrate

his birthday which was the next day!

Jericho way has lost one of their case managers and a primary social worker. Both have moved on to good employment opportunities, but it means that Jericho Way is short-handed for awhile. Settle Souls will continue to work with Jericho Way to help people into permanent housing, as well as reaching out to help people through other agencies. We don't know what September will look like for the Pantry Box Program, but we will have our packing meeting on Sunday, Sept. 12 at 3 pm in the dining hall at St. John's Center. We will pack 5 tubs so we will have food ready should the need arise.



### Blessings of Fall to all the Pax Christi Pantry Box Volunteers and Friends of Pax Christi.

We had two moves in August. The first was Linda. She was working with the Salvation Army to get into permanent housing. Settled Souls was able to furnish many items that she loved and she said that being in her new place suddenly felt like home. Linda was very grateful for all the help she received from so many.



The second move was Vernon, a 39-year-old man originally from Warren, AR although he lived the last ten years in Little Rock. He began experiencing homelessness in 2018-2020. Vernon tried staying with a friend but eventually lost his place to stay. He recently found a job at Lowe's and is now able to support himself. He



**Thank you to all the Pantry Box Volunteers and the people who donate to this program. Even when the numbers are low, we know that we made a difference for these two people, Linda and Vernon, and helped them get off to a good start.**

**Love and blessings,**

**Pax Christi Pantry Box Committee**

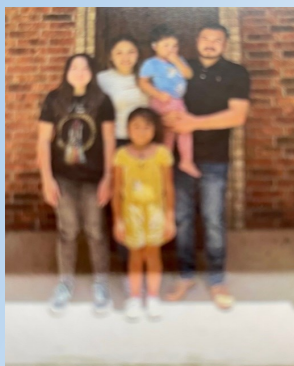
### Peace Offerings

## PCLR Board Members Attend Porter Cove Dedication



Porter Cove Dedication Ceremony– 9/1/2021

Kelly Fleming, Executive Director of Habitat for Humanity of Central Arkansas, invited Pax Christi Little Rock board members to attend the formal dedication of the Porter Cove community in North Little Rock on September 1, 2021. Porter Cove is a 9-home cul-de-sac completed by Habitat within this past fiscal year. PCLR donated \$2500 and showed up en masse to help landscape all nine of these homes.



The Romeros-Porter Cv

In these homes live adults ranging in age from 25 to 59. There are a total of 16 school-aged children. Habitat has worked with other companies to provide bicycles as well as computers for the children living here. These families now have safe, affordable homes in a close knit community with front porches and a playground where they can safely gather. This is community building at its best!

## Pax Christi Little Rock Sponsors APRC: Legacy of Life Banquet 2021

Pax Christi Little Rock donated \$500 to sponsor a table at the Arkansas Pregnancy Resource Center's Legacy of Life 2021 Banquet. The fundraiser will be held both in person and

virtually this year due to Covid concerns. The banquet will take place on Thursday, October 28, 2021 at Embassy Suites from 7-9 pm.

St. Joseph's Helpers is a Catholic, non-profit pregnancy resource center located in Little Rock. They serve women, children and families who are experiencing difficult pregnancy decisions. Arkansas Pregnancy Resource Center is a ministry of St. Joseph's Helpers and is currently located at 2 Office Park Drive in Little Rock. APRC offers the following services: Medical-grade pregnancy tests, proof of pregnancy, limited obstetrical ultrasound, testing and treatment for sexually transmitted infections, limited medical health assessment, community and medical referrals, and on-site or online classes to meet specific pregnancy needs. APRC serves as a resource to assist women in making the best decision for their pregnancies.

### LEGACY OF LIFE 2021





## Peace Offerings

# ARKANSAS PEACE WEEK

## MAKE PEACE OUR “NATURAL” STATE

### SEPTEMBER 19-26, 2021

Arkansas Peace Week is a program of activities with a mission to educate and promote peacemaking in our society and raise awareness of organizations working to build a lasting peace in Arkansas. It is conducted by a coalition of local, national and international organizations, faith groups and individuals, with a mission to promote peace and justice. Peace Week is planned in coordination with the nationwide [Campaign Nonviolence Week of Actions.](#)



During the 3rd week of September, in observance of the UN International Day of Peace, AR Peace Week includes numerous events hosted by dozens of organizations throughout the state. These events feature education, service, dialogue and outreach activities promoting our mission. The 2021 theme for the International Day of Peace is “Recovering better for an equitable and sustainable world.”



Arkansas Peace Week celebrated nonviolence as a means to instill justice, build stronger communities, alleviate poverty, promote ecological stewardship, end war, eliminate the scourge of violence in our society, while seeking respect, inclusion and fair treatment of all people. The lessons learned and relationships formed during Arkansas Peace Week create a foundation for sustainable peace in our society throughout the year.





## Peace Offerings



Pax Christi Little Rock has been working with three of its school peace partners across the state (St. Theresa's, Booker T. Washington, and Carroll Smith (Osceola) to develop classroom activities around themes of peace and nonviolence. Classroom teachers are planning art contests, peace walks, essay contests, and lessons on nonviolent conflict resolution. Pax Christi Little Rock has also worked with Arkansas Coalition for Peace and Justice to supply the LR School District and Pulaski County School District with a Peace Curriculum to assist in planning activities



Pax Christi Little Rock is hosting a speaker series event on climate change. Duffy-Marie Arnoult, co-founder and co-director of the Climate Reality Project, will be speaking via zoom on Thursday, September 16 at 6:30. Ms. Arnoult is focused on climate change education and she will advocate for many of the climate solutions available today. The Climate Reality Project came into being in July, 2011 as the consolidation of two environmental groups, the Alliance for Climate Protection and The Climate Project, both founded by Al Gore.



Pax Christi will be supporting numerous "peace events" including Peace Across Faiths Interfaith Service and Picnic (Sept. 19), Peace Week Mural on 7th Street, and Peace Week in our Schools. You can go to [arkansaspeaceweek.com](http://arkansaspeaceweek.com) to find a complete list of activities that will be taking place throughout the month of September. We look forward to working with you to make peace our natural state.

## Peace Offerings

# Peace Activist Says Afghanistan Should Cause Reevaluation of Just War Doctrine

Charles C. Camosy



An Afghan evacuee disembarks from a C-17 Globemaster III aircraft at Ali Al Salem Air Base, Kuwait, August 23, 2021. (Credit: CNS photo/Staff Sgt. Daryn Murphy/U.S. Marine Corps/handout via Reuters.)

*[Editor's Note: Michael J. Baxter teaches Religious Studies and directs the Catholic Studies Program at Regis University in Denver, Colorado. He served from 2001 to 2012 as director of the Catholic Peace Fellowship, an organization supporting conscientious objectors to war through counseling, education, and advocacy. He is currently completing a book titled Blowing the Dynamite of the Church: Radicalism Against Americanism in Catholic Social Ethics (Cascade Press). He spoke to Charles Camosy about the current situation in Afghanistan and the U.S. military's decades-long intervention in the country.]*

**Camosy: As we've seen Afghani-**  
**stan fall to the Taliban so close to**

**the 20-year anniversary of 9/11 I couldn't help but think of you and wonder about your reaction. What have you been thinking and feeling?**

**Baxter:** What I've been feeling is sadness for all the lives disrupted, ruined, lost. For the people killed on 9/11, [including a seminary classmate of mine, Neil Hyland](#), an Army officer who worked at the Pentagon. For people in the military who deployed to Afghanistan, and had a hard time coming home, or didn't come home. For people in Afghanistan who endured the uncertainty and chaos of war for the past two decades — and long before that too: People desperate to leave the country, people who fear the repression to come.

What I've been thinking is that the U.S. exit from Afghanistan is another sign of the end of the American Empire, along with the attacks on 9/11 and a string of unsettling events in between: the invasion of Iraq, the crash of 2008, the rise of ISIS, the election of Trump, the intractable racism, the siege of the capitol in January—all signs, as I see it, of the United States in decline.



## Peace Offerings

The morning after the Taliban took control of Kabul, the Office of Readings offered poignant lines from the Prophet Isaiah: “The Lord, the Lord of hosts, shall take away from Jerusalem and Judah support and prop, hero and warrior, judge and prophet . . . I will make striplings their princes; the fickle shall govern them. And the people shall oppress one another.” Following the events in Afghanistan, ruminating over such passages, my thoughts get Augustinian: This is the fate of earthly cities, divine recompense for our American exceptionalism and nationalist pride.

**Back in December of 2001 you gave [a provocative interview to US Catholic](#) in which, among other things, you said that Americans who called for violent vengeance in response to 9/11 worship a “warrior God.” Do you still think we, as a country, worship this violent idol?**

Yes, I do. But let me put this statement in context. Two days after September 11, Lance Morrow, [in Time Magazine](#), made “the case for rage and retribution” in which he screamed, “What’s needed is a unified, unifying Pearl Harbor sort of purple American fury.” He got what he asked for. Flags went up everywhere. The president vowed to hunt down al-Qaeda. Kids enlisted to go and fight. Patriotic songs filled the churches. The U.S. Catholic bishops gave a carefully worded approval of invading Afghanistan. Others did so with less restraint, taking the lead of President Bush who declared that

you either back the United States or back the terrorists — no neutrality in this war. All this resonated with what Randolph Bourne said during World War I: “War is the health of the state”; in other words, war is good for the state because all segments in society get united behind a great cause — making the world safe for democracy, eliminating the terrorists — and all dissent is squelched, coercively if necessary, but usually with a flood of pro-war slogans and clichés. What I saw and felt in the fall of 2001 certainly looked and felt like idolatry. That’s the context in which I made that statement that the people in this country worship a warrior god.

Subsequent events bore this out. Eighteen months later, the United States invaded Iraq on the false premises that it had weapons of mass destruction and terrorist links to al-Qaeda. It was a disaster for Iraq, wreaking destruction on its people and splintering the society into three parts. In pursuit of this two-pronged “war on terror,” the United States rounded up suspects, placed them in black sites, tortured them, held them in prison without trial, in some cases still holds them. It also conducted military operations and extrajudicial assassinations with the widespread use of drone warfare, killing more civilians than combatants and generating animosity throughout the Muslim world. Moreover, under cover of the Patriot Act, enacted shortly after 9/11, the National Security Agency developed an illegal surveillance program over U.S. citizens. And this has been the work

### Peace Offerings

of several Administrations — Bush, Obama, Trump, and Biden — made possible with the majority support of both the Democratic and Republican parties.

Do U.S. Americans still worship this idolatrous war god? Maybe not at the moment, what with the ignominious U.S. departure from Afghanistan. But the idolatry will reemerge with another terrorist attack, cyberattack, nuclear threat, or international crisis. People will wave flags and unite behind the nation—yet again. There’s nothing wrong with the US that a good war will not cure.

**In that interview you offered as an alternative to war the following: “I think the most interesting proposals have been to see this as more of a police action, in which the United States and other countries are going to round up a criminal who has committed a crime against humanity. A police action doesn’t really call for the kinds of operations the United States has launched against Afghanistan.” How do you think that suggestion has held up over time?**

The idea of a police action probably seemed paltry in response to the devastation caused by the 9/11 attacks Ash Wednesday no less — but to no avail.

This disturbing defiance of the Holy See was carried out in accord with U.S. interests as set forth by the Project the New American Century (PNAC), a neo-con think-tank founded

in 1997 by William Kristol and Robert Kagan. Weigel served as a founding board member, along with Dick Cheney, Donald Rumsfeld, and Paul Wolfowitz, who soon thereafter were working for the Bush Administration. The idea of PNAC and the network of conspirators that carried it out. But when Osama bin Ladin was killed ten years later, it was done with a precise strike that did not require the massive military operations unleashed by the United States in Afghanistan.

The problem with the invasion of Afghanistan was that the objectives were not clear, so there was no way to know that they had been met and therefore no way to know when the war should end. It is not surprising that it dragged on. Nor is it surprising that the mission after 9/11 kept shifting and expanding changing from one of bringing Osama bin Laden and al-Qaeda to justice, to waging a generalized “war on terror,” to confronting the “axis of evil,” to “regime change” in Iraq, to “nation building” in the Middle East. The idea of a police action was meant to check this “mission creep,” as they call it, but it’s nearly impossible to resist.

Almost without exception, wars that start out as “just” under the just-war principles morph into crusades with no limits. I didn’t think the United States had the moral resources to avoid this pit-fall in the days after 9/11, and I



## Peace Offerings

don't think it has them now.

**In your interview, which was also with Lisa Cahill, you suggested that both pacifists (you) and just war theorists (her) would agree on most of the important aspects in responding to 9/11. Do you still think that way? Or was there a way that Just War Theory was manipulated toward actions and policies with which St. John Paul II fundamentally disagreed?**

Catholic just-war theorists in the United States tend to divide over specific wars, according to liberal and conservative political views — no surprise there. The pattern came to the fore in the Vietnam War, it consolidated in the early 1980s with the drafting and promulgation of the U.S. bishops' pastoral letter *The Challenge of Peace* (1983), and it was on display in the wake of 9/11.

Conservative just-war thinkers, unlike many of their liberal counterparts (including Lisa Cahill), hastily called for invading Afghanistan. But it was in the run-up to the invasion of Iraq that conservative, or neo-conservative, just-war theorists were most bellicose. Authorities in the Vatican — Cardinals Ratzinger at CDF, Sodano at State, Martino at Justice and Peace — said it would be unjust to

invade Iraq. In response, Michael Novak travelled to the Vatican (on the U.S. government's dime) to argue for invasion, maintaining it was a matter of prudential judgment that the laity should sort out. George Weigel made the same case in a lecture, "Moral Clarity in a Time of War," suggesting (wrongly) that public servants (read: President Bush) have a special charism to discern such matters (read: the cardinals should butt out). John Paul II sent his special emissary, Cardinal Pio Laghi, to dissuade President Bush from invading, on was to respond to the power vacuum left in the Middle East after the breakup of the Soviet Union by filing it with U.S. military might. The opportunity came with 9/11, enabling the regime-change, nation-building agenda that has wrought so much death and destruction. While the wars in Afghanistan and Iraq were different in key ways, requiring distinct moral analyses, they were part of the same, multifaceted, policy debacle carried out with the help of a twisted, manipulated, Americanist version of just-war theory.

**Do you think the fall of Afghanistan could mark a turning point for Catholic moral theology in the United States? Where, in your view, do we go from here?**

A turning point in Catholic moral theology on war and peace has been underway, in part due to this "forever war," as Dexter Filkins has called it. Afghani-

## Peace Offerings

stan, then Iraq, then the expanding war on terror has created widespread skepticism among moral theologians about just war theory. The accent is currently placed on “peacebuilding,” a notion focusing on **creating the conditions in which a genuine and stable peace can take root in societies**. This positive approach has gained endorsement in the upper echelons of the Vatican, including Pope Francis who, in his World Day of Peace address in 2017, endorsed nonviolence as “a style of politics.” All to the good.

The danger is that we can slide into an optimism that will likely collapse in the face of apparent failure. Too often, the results of peacebuilding can be unbuilt. This is what we will see in Afghanistan with the persecution of women’s groups, human rights groups, and NGOs, many of which have worked, not with the U.S. military but around it. In any case, peacebuilding must be valued, not only in terms of its effectiveness, but in and of itself, however ineffective it may seem.

The world-weary political realism that dominated Catholic moral theology on war and peace during the Cold War has been supplanted by a deeper appreciation of practices and virtues of peacemaking. Practices like reaching out personally to people in war torn lands, as Kathy

Kelly and others in Voices for Creative Nonviolence have been doing in Iraq and Afghanistan. Or like counseling conscientious objectors in the military and attending to the needs of combat veterans; at the Catholic Peace Fellowship, we regularly spoke to soldiers, sailors, airmen, and marines about their rights and options under military regulations. Or like taking in refugees from war, as many are now doing for people from Afghanistan. Or like teaching peace, as many do in high schools, colleges, and parishes, evaluating war “with an entirely new attitude” (*Gaudium et spes*, 80) and thus strengthening the next generation of peacemakers.

These efforts are part of “the little way” of St. Therese de Lisieux. Carrying them out entails the virtue of hope, the belief that the seeds we plant now will at length sprout and blossom into a full harvest.

Where do we go from here? In times like this, with the headlines of the fall of Afghanistan, we redouble our efforts at building and witnessing to peace wherever we are, mindful that they will bear fruit in God’s time. (Reprinted from [PCUSA website](#))

**One of those who accompanied Jesus put his hand to his sword, drew it, and slashed at the high priest’s servant, cutting off his ear. Jesus said to him, “Put back your sword where it belongs. Those who use the sword are sooner or later destroyed by it.” Matthew 26:51-52**