



# Not So Far Afield

NEWSLETTER OF THE MARYKNOLL AFFILIATES

November/December 2020

Volume 29 Number 6

## NUNCA ES TARDE

Neidy Betancourt Richards –  
Greater Los Angeles Chapter

*Corazon frío que no hay cabida para el amor.  
Se te olvido que Dios es amor y al amar al  
projimo estas enseñando ese amor de Dios.*

*Si me preguntas*

*Porque vuelan los pájaros*

*Te dire porque se sienten libres.*

*Y el porque las Mariposas*

*Dan sus hermosos colores*

*Te diré porque con esos colores*

*Nos alegran la vida*

*Y si miras a las hormigas*

*Trabajando siempre juntas*

*Nos están enseñando*

*Lo que es el significado*

*De que la union hace la fuerza.*



*El tiempo pasa pero no lo  
dejes pasar en vano, ve al  
compas del tiempo con mu-  
cha humildad enseñando ese  
amor hacia los demás porque*

**NUNCA ES TARDE**

*Para volver a empezar.*

**Read** “It’s Never Too Late,”  
the English translation of  
Neidy’s poem, and meet  
the author on pages 6-7.



*Los árboles siempre erguidos*

*Aun cuando se caen las hojas*

*Y se quedan sin nada*

*Porque ellos saben que  
vuelven*

*A renacer*

*Te pudiera decir cada  
significado*

*Y enseñanzas que nos da  
Dios*

*Con su creación, cada cosa*

*Incluyendo las piedras.*

*Y entonces que nos sucede como*

*Humanos, nosotros que hemos sido*

*Creados a la imagen y semejanza*

*De Dios, no aprendemos, estamos ciegos, necesitamos  
quitarnos la venda de los ojos y enseñarnos en cada  
caminar que debemos de aprender la grandeza de Dios.*

*El odio, la ira, el rencor, la ambicion,*

*El dinero, el orgullo, te hacen el*

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## ARE WE THERE YET?

No, the election season, the pandemic, racism, and hunger are not done yet, but in this issue Neidy Betancourt Richards encourages us to make a change, saying, "It's Never Too Late." Indeed, the pandemic has clarified and exposed many problems and possibilities, but the Affiliate Board demonstrates that technology can bring us together. During the pandemic, food insecurity became even more obvious, and Marcela Gereda has suggestions.

After we lost MAC 2020 to the pandemic, Affiliates have connected virtually with their chapters and with many other organizations and campaigns: *JustFaith*, *Pax Christi*, *Campaign Nonviolence*, etc. This summer, racism has been either protested or justified around the world, but Affiliate chapters have constructively examined their role in racism and White Fragility. This issue also includes some of their learnings and suggestions for further exploration and action.

We trust that Affiliates have done what they could before the US election. Now, in this on-going election season, if the rules of our democracy are not respected, we encourage you to join with us in making our voices heard, and our bodies seen, nonviolently, in the streets and on our media.

How have you fared during this trying season? How have you grown? It's never too late to begin anew!



**Not So Far Afield (NSFA)** is a bimonthly publication of the Maryknoll Affiliates and is also available online at [MaryknollAffiliates.org](http://MaryknollAffiliates.org). The name is a play on the title of the original Maryknoll Magazine: *The Field Afar*. Affiliates share in the mission and family spirit of Maryknoll Sisters, Fathers and Brothers, and Lay Missioners.

**Mission Statement:** Maryknoll Affiliates, while continuing to pursue their own life's journey, commit themselves to the mission goals of Maryknoll in the context of Chapters that gather for prayer, reflection, and action. Maryknoll Affiliates challenge one another to witness to mission as a way of life by going beyond borders, locally and globally, walking with the poor and excluded, and striving for peace and justice for all of God's creation.

**For further information**, see [MaryknollAffiliates.org](http://MaryknollAffiliates.org) or contact Executive Coordinator Bob Short, email [Affiliatebshort@gmail.com](mailto:Affiliatebshort@gmail.com), or write to:

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## REMEMBRANCE

Over 80 people gathered virtually at a memorial Mass on Sunday, October 25, 2020, to remember Affiliates who have passed to new life since our last memorial in 2017 (listed at [www.maryknollaffiliates.org/maryknoll-affiliate-news/invitation-memorial-mass-for-affiliates](http://www.maryknollaffiliates.org/maryknoll-affiliate-news/invitation-memorial-mass-for-affiliates)).

The Mass began with words our co-founder, Fr. Jim Madden, quoted in his message, "Visioning with the Maryknoll Mission Movement":

*Love is a consciousness of belonging to another, of being part of a whole. To love is to be on the way toward integral wholeness, to live with an openness of mind and heart, to encounter the other—not as stranger—but as another part of oneself. When we enter into the heart of love, that integral wholeness of love that is God, we enter into the field of relatedness and come to see that we are wholes within wholes. This is the consciousness we need today, an integral wholeness of love that is open to new life; a being-at-home in love that can evolve."*

—The Unbearable Wholeness of Being:  
God, Evolution, and the Power of Love,  
*Ilia Delio, OSF.*



**Not So Far Afield** Co-Editors:

Mary Ryan-Hotchkiss & Paula Schaffner

Articles in *Not So Far Afield* do not represent the opinion of any of the Maryknoll entities.

**Submissions:** We welcome letters to the editor, articles, photos, and suggestions for articles. All submissions are subject to editing. Please contact us at the address below.

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## FOOD SOVEREIGNTY IN LATIN AMERICA\*

Marcela Gereda – Guatemala Chapter

The current pandemic is an unprecedented global crisis threatening the lives of millions of people across the planet. In Latin America, while this crisis is unfolding, many do not live but survive; the rates of poverty, diabetes and cancer in the population are increasing. One economic and political strategy would be to develop food sovereignty for the general population and for the most vulnerable in particular. With food sovereignty, peoples define their own agricultural and food policies according to sustainable development goals. During the pandemic, with unemployment rates skyrocketing throughout Latin America, scientists say that producing your own food is how to print your own money.

A few years ago, I learned from peasants in Pinar del Río, Cuba, about the impact of the Local Agricultural Innovation Program (PIAL), an alternative coordinated among universities, government, and local actors. Local agricultural innovation promotes the design and construction of sustainable solutions to the problems of rural production from the environmental, economic, and sociocultural perspectives of participants. That allows the peasant family and the community to achieve security and food sovereignty. I learned that peasant experimentation is an essential element for the diversification of species, and maintaining varieties of seeds can promote autonomy, food sovereignty, and self-sustaining communities.

Here in Guatemala, the “De campesino a campesino” (From Farmer to Farmer) program promotes the development of sustainable and organic agriculture in response to the social and environmental deficiencies that agricultural modernization brought with it. This methodology emerged in Central America when the agricultural development strategies of the Green Revolution of the 1960s and 1970s failed to solve the problems of rural poverty and used pesticides that worsened the quality of the soil.

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Indigenous populations in Latin America are becoming ill from high consumption of soft drinks and junk food. Hence, the first step for food sovereignty is education to recover the ancient gastronomy, which included neither sugar, flour, nor wheat. It was based on corn, beans, and squash. The second step must be to resist using the processed foods which are full of chemicals that harm health. The third step should be to require governments to include public programs promoting food sovereignty, such as family and community gardens, in the face of the various crises that are coming (economic, food, social, psychological, etc.). Governments need to act in response to the specific social and cultural needs and variables of each Latin American country.



The great value is that organic garden programs foster working in cooperatives and collaboratively, taking advantage of the knowledge and experiences of farmers and indigenous people, and valuing the leadership that both men and women take in the different communities. It is a return to peasant logic, because originally, men and women helped each other for the self-sustaining peasant economy.

Women who participated reported that these programs promote self-esteem and the role of women in their own communities, through the recognition of their experiences, and capacities for implementation. The FAO ensures that the home garden program in various Latin American countries can achieve food sovereignty, security, and an improved family economy. Here, the native peoples historically used processes of community government that derived from relationships with nature, with the territory conceived as a living force, as a body. Family gardens can be an act of resistance and a path of hope for generating self-sustaining communities.

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\*Translated from Marcela Gereda’s article, “Soberanía Alimentaria en América Latina,” which appeared in the April-June 2020 issue of No Tan Lejos del Horizonte. (<https://afiliadosmaryknoll.wixsite.com/guate/abril-junio2020>)



## ADDRESSING ELECTION MORALITY

Mary Ryan-Hotchkiss – Portland Chapter

I was fortunate to gather virtually with a few Affiliates and many Pax Christi members for USA Election Morality in a Time of Pandemic, the Pax Christi Southern California Assembly 2020.

Keynote speaker Bishop John Stowe of Lexington, Kentucky, advised looking at the depth and width of the issues we need to consider, emphasizing that in deciding for whom to vote, character may be the defining factor. No one knows what issues may develop in the next few years—who foresaw the pandemic?—but character indicates how one might respond. He also mentioned Pope Francis’s new encyclical, *Fratelli Tutti* (We Are All Brothers and Sisters) released on October 3, a month before the US election. Panels addressed unsheltered neighbors, women’s issues, the environment, immigration, and racism. Dr. Ana Zentella, professor emeritus of ethnic studies at UCSD, pointed out the startling changes in immigration policies in the last four years. Also, all languages other than English have been removed from the White House web site. Although the administration was not able to terminate the DACA program, no new applications are being accepted. Current DACA holders must reapply every year instead of every two years, and at a cost of \$495/year. References to “a nation of immigrants” and “citizenship” have been removed from the new Immigration Services’ mission statement:

*U.S. Citizenship and Immigration Services administers the nation’s lawful immigration system, safeguarding its integrity and promise*

*by efficiently and fairly adjudicating requests for immigration benefits while protecting Americans, securing the homeland, and honoring our values.*

In breakout sessions, we discussed our issues and concerns. Participant Olga Sarabia emphasized, “We know Christ and what he stands for—let’s go with that.” Johnny Zokovitch, executive Director of Pax Christi USA, reminded us, “Witness of the peace of Christ happens in community” and referred us to the web sites, <https://paxchristiusa.org> and [paxchristisocal.org](https://paxchristisocal.org).

In the accompanying chat, Barbara B. said:

*We talk about injustice in the world, but we must be a voice about injustice in Church, like the lack of full inclusion of women. To be silent on injustice in the Church makes voices on injustice in the world a hypocrisy.”*

The session ended with the Pax Christi Vow of Nonviolence, [paxchristiusa.org/resources/vow-of-nonviolence/](https://paxchristiusa.org/resources/vow-of-nonviolence/) and a litany. We responded with “Breath of God, come to our aid. We can’t breathe on our own.”



Pope Francis signs his latest encyclical, *Fratelli Tutti*.

This echoed the words of two Black victims of police violence, as we heard the names and brief stories of people of color who had died during police stops. Affiliate Kathee Bautista added in the chat, “Anthony

McClain was killed by Pasadena Police on August 15 after a traffic stop where he was a passenger, 34 years old.” Another added, “Say their names, although there are so many: Aleah Jenkins, La Jolla. Fridoon Nehad, San Diego. Raul Rivera, Imperial Beach, Alfred Olango, El Cajon.”

After the meeting, Kathee Bautista reflected that per the Gospel of John, “Whoever does not love does not know God, because God is love,” and it is through this lens that we should elect our leaders. She added a document, “Equally Sacred Priorities,” shared by the Network Lobby (Nuns on the Bus) at [networkadvocates.org](https://networkadvocates.org).





**US RACISM AND MARYKNOLL CHARISMS**

Hugh Menton – Greater Los Angeles Chapter

Last January our Affiliate chapter considered racism as a possible focus for 2020. Another theme was chosen, Care for the Earth, but this was modified after George Floyd’s murder on May 25 in Minneapolis and the cellphone video by 17-year old Darnella Frazier, which went viral.

Since Floyd’s murder, our Chapter has also considered racism, including five of us participating with other people of faith in an eight-week JustFaith Ministries program, “Faith and Racial Healing.” This has taken me on a personal journey, although, as I reflect, I have been on this journey all my life. From my early childhood in a segregated post-World War II public housing complex in Richmond, California, where school integration fomented white flight to the suburbs, racism has been present but often unseen. Even in a 1960s integrated teacher training program in segregated Omaha, Nebraska, I did not recognize the pain of my Black roommate or Black friends and colleagues on our intern team or in an all-Black elementary school.

The last four months have opened my eyes in new ways. I don’t feel guilt. Jeffrey Robinson, a Harvard law school graduate and attorney for the American Civil Liberties Union, mentions the same type of blindness. He shares in “History of Racism, Parts I and II” (available on YouTube) that even as a Black man, who grew up in the 1960s in Memphis, Tennessee with the Civil Rights Movement happening out his front door, only in the past four years has he realized the depth of racism in the US. In fact, he was in denial about aspects of racism in criminal justice until a young intern put a report in front of him and Jefferson started to read and educate himself. I have been on a Robinson-style journey.



Bryan Stevenson, another Black attorney and a person of faith, entered my consciousness recently. Stevenson is best known for his book and film, Just Mercy, and his founding of the Equal Justice Initiative. In a New York City presentation, “Grace, Justice and Mercy:

An Evening with Bryan Stevenson and Rev. Tim Keller” (also available on YouTube), he spoke as a believer and a person of hope, touching on a sense that Maryknoll promotes—presence to others. It started me reflecting on how the Maryknoll charisms

(pillars)—Spirituality, Community, Global, Action—can be used to respond to racism.



Stevenson mentions the deep, deep sense of hope springing from Black spirituality. In a presentation on the arts and spirituality, Boston University theologians have suggested that singing together brings empathy and connection. Can Maryknoll Affiliates, who believe so strongly in Spirituality, take steps to foster such a connection in our communities?

Stevenson also elaborated on Community, a pillar of Maryknoll that is unachievable, as Stevenson suggests, without a sense of presence. Maryknoll understands this well. I have observed that the work of Maryknoll Lay Missioners in El Salvador began with them being present to the people and continued through maintaining that presence in the community. Can Maryknoll Affiliates be present to Black communities?



Most Black speakers on racism in the US do not look to worldwide people of faith, beyond Gandhi, Mandela, and Desmond Tutu. However, the Affiliates, through the pillar of Global Vision that Maryknoll promotes, have the gift of other global perspectives. Can the Affiliates bring their perspectives on race from

Asia, Africa, South and Central America, and Mexico to bear on US racism?

Lastly, the pillar of Action, in which Stevenson has been completely immersed, flows from the other pillars, as Maryknoll knows so well. Can the Affiliates be guided by their spirituality, presence to Black communities, sense of community, and global insights to undo racism in the US?



May the journey continue.



**IT'S NEVER TOO LATE  
(NUNCA ES TARDE)**

Neidy Betancourt Richards –  
Greater Los Angeles Chapter

*If you ask me  
Why the birds fly,  
I'll tell you because they feel free.  
And why the butterflies  
Share their beautiful colors  
I'll tell you because with those colors  
They make our lives happy  
And if you look at the ants  
Always working together  
They are teaching us  
What is important  
That union is strength.*



Two women enjoy coloring.

*The trees always upright  
Even when the leaves are falling  
And they are left with nothing  
Because they know they come back  
To be reborn  
I could tell you every meaning  
And teachings that God gives us  
With his creation, each thing  
Including the stones.*



Elderly indigenous lady at a  
"Queen-for-a-day" event

*And then what happens to us like  
Humans, we who have been  
Created in the image and likeness  
Of God, we do not learn, we are blind,  
we need to remove the blindfold and  
teach ourselves in each walk that we must  
learn the greatness of God.*

*Hatred, anger, resentment, ambition,  
Money, pride, they make you the  
Cold heart that has no room for love.  
You forgot that God is love and by loving your  
neighbor you are teaching that love of God.*

*Time passes but do not let it pass in vain, go to the  
compass of time with great humility teaching  
that love towards others because*

**IT IS NEVER TOO LATE**

*To start over.*



Neidy's ESL students





**ABOUT THE AUTHOR...**

Neidy Betancourt Richards, Los Angeles Affiliate, writes:

I entered Maryknoll in October 1965 and left for mission in Peru with Sister Aurelia Atencio in July 1968. We worked in the jungles of Bolivia, Cochabamba, and Lima, Peru. I returned

to Maryknoll when I had to make my perpetual vows. I did a retreat and decided to leave Maryknoll.

After 50 years, marrying and having a family, I returned to Arequipa, Peru, in 2018, to visit my friend Sister Aurelia Atencio. While there, I received an invitation from the Maryknoll Affiliates in Peru—Alida Tejada and Felipa Bejar, to work with them in Chihuata, an indigenous town an hour from Arequipa.

I went back to Peru last year at the end of August and worked as a volunteer from September to November 2019. I taught English as a Second Language (ESL) to children 10 years and up. These children had an amazing desire and energy and they learned quickly. They also sang in English.

I wish I could have stayed longer. I want to mention that the Affiliates and Sister Aurelia work with the women and men of 80 years and over, teaching them craft skills and to read and write. It is an incredible job. There is much need and they need help to do it.



Sister Aurelia Atencio and Asunto, an indigenous Peruvian



Neidy, Mari (Felipa's sister), Alida, and Felipa worked together.



Arequipa Affiliate Alida Tejada with group of young people



The volcano Pikchu, Pikchu overlooks Chihuata.

**CAMPAIGN NONVIOLENCE:  
GREAT NEWS**

Ken Butigan, Pace e Bene, offered a litany of the Great News he heard during the 2020 Campaign Nonviolence Conference, August 8th. The related presenter is noted in parentheses.



It is Great News that:


- *we can decide for life, for all, for the wellbeing of all. (Sr. Andrea Koverman)*
- *we can deal with our core trauma as people and a nation and as a world. (Kazu Haga)*
- *inmates are our great nonviolence teachers. (Henry Cervantes)*
- *schools can be schools for nonviolence. (Robin Wildman)*
- *the largest movement in human history, certainly in the US, has happened and is a prelude for what's coming.*
- *our indigenous brothers and sisters await a great movement. (Sherri Mitchell)*
- *this is the time for the silos to come down. (Rev. Lennox Yearwood Jr.)*
- *women, often ignored or overlooked, are actually the leaders of many of the great movements of our time and in history,*  
*and*  
*nonviolent movements are successful more often than we are led to believe,*  
*and*  
*recent demonstrations in our country and around the world have been 98% nonviolent. (Dr. Erica Chenowith)*

- *we can sustain our movements. (Stephanie Van Hook)*
- *hundreds of people will set aside the whole day to get training and deepening in active liberating nonviolence. (Veronica Pelicaric)*

Richard Rohr commented, “What have we learned today? There was a lot of Great News! First we are rooted in Infinite Love.”

John Dear says the Great News “helps reinforce the fact that we have more power than we think.”

The Great News reinforces the fact that we are on the threshold of the next greatest nonviolent movement in history because we have to move from the unjust normal—illuminated by the COVID-19 pandemic and by the inescapable view of white supremacy and racism in this country and around the world.

In closing, Ken Butigan reported that in 2014 Pace e Bene launched the Campaign Nonviolence Week of Actions to connect the dots between war, poverty, racism, and environmental destruction. The first year’s 240 actions grew to 3,300 actions around the country and the world in 2019. He encouraged all of us to include our actions in the future Pace e Bene Campaign Nonviolence Action Weeks. 

**Note:** A video of the 7-hour conference is on YouTube (Ken Butigan’s Great News begins at 6:43:00): [https://www.youtube.com/watch?time\\_continue=9&v=tKoTpXfuHmg&feature=emb\\_title](https://www.youtube.com/watch?time_continue=9&v=tKoTpXfuHmg&feature=emb_title).


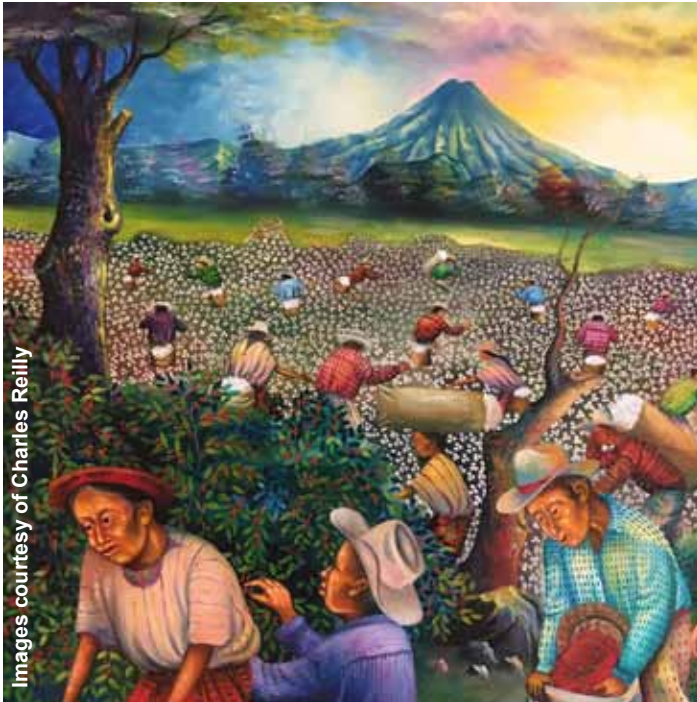


Photo: Jeff Hutchins, Getty Images

**D***emocracy is not a state. It is an act, and each generation must do its part to help build what we called the Beloved Community, a nation and world society at peace with itself.*  
—John Lewis





Images courtesy of Charles Reilly

**HUMBERTO AK'ABAL:  
POETRY, PEACE AND POLITICS\***

*Charles Reilly – San Diego Chapter*

*An excerpt from **Nonviolent Peacebuilding by Prophets and Poets**, a new book being written by Charles Reilly.*

**H**umberto Ak'abal is a Maya K'iché poet from the Guatemalan highlands of Totonicopan who brings indigenous sounds, words, spirituality, nature and humor to readers of his poetry. He wrote in K'iché and Spanish, Miguel Rivera and Robert Bly render him in English, and others throughout the world have translated his many books of poems into at least ten languages. I first encountered him in Guatemala and included some verses of his poems in my book, *Peacebuilding and Development in Guatemala and Northern Ireland* (Palgrave MacMillan, 2009). In that book, I compared the nearly simultaneous peace processes of Northern Ireland (1996) and Guatemala (1998).

I write of Ak'abal out of deep regard for his life and poetic talent—his is a voice for justice seldom heard from silenced, invisible peoples. Like the US Native Americans or Canadian First Nation indigenous, like “Black Lives Matter,” they too have been exploited, often in de facto slavery conditions, for more than 500 years, and yet they still know how to sing. I must share the poems of someone who can write an evocative, modest *ars poetica* like this one:

I understand that poetry is the lightning that breaks the night of the poet; it does not last but

it is long enough to advance a little on the road. Poetry is the echo of the shadow of a bird flying by on the edge of the afternoon. In the end I write for myself, I laugh, I cry, and sometimes I sing.—“*Ars Poetica*,” in *Poems I Brought Down...*

For Ak'abal, war and violence were not distant themes but lived experiences. He grew up during a civil war, indigenous to a country rife with racism, most of his people trapped between two armies: government and guerrilla. Ak'abal wrote little prose about his poetry or his vision of war and peace. It's all in the poems.

These excerpts from Ak'abal's long poem, “Grito,” echo the ongoing cries of anguish and lament from exploited people the world over:

**Grito (Shout)\*\***

*Why are we Mayans persecuted?  
What have we done to you, Guatemala?  
Why this hate, that thirst for blood?  
Why this disdain?*

...

*Here our parents were born,  
Here we were born  
And here our children will be born;  
This land is ours*

...

*Justice doesn't reach down to the poor,  
Justice doesn't wear sandals  
Justice doesn't walk barefoot on dirt roads...*



\*\*Copyright issues allow only these limited excerpts of the poem.



**Un Libro  
(A Book)**

*How I hope the day will come  
When in this country  
Everybody  
went around armed  
With a book.*

—Humberto Ak'abal

## LOOKING FOR INSPIRATION?

### Read:

- **Fratelli Tutti** – use the six-page discussion guide from Maryknoll Office for Global Concerns, appropriate for an Affiliate or parish gathering: <https://maryknollogc.org/resources/study-guide-pope-francis-fratelli-tutti>. Full text is available at [www.Vatican.va](http://www.Vatican.va).
- **Re-Enchanting the Earth: Why AI Needs Religion**, a new book by Iliia Delio from [www.orbisbooks.com](http://www.orbisbooks.com)

### Study and Act:

- [JustFaith.org](http://JustFaith.org) offers an eight-week virtual program on racial justice: **“Faith and Racial Healing: Embracing Truth, Justice, and Restoration.”** It guides participants in telling the truth about the history of racism in the US, that we might work toward true reconciliation with God and restoration with one another.
- Worried about Democracy? <https://choosedemocracy.us/prepare/> includes **“Ten Things You Need to Know to Stop a Coup,”** the **“Hold the Line”** guide, and the **“Choose Democracy”** pledge.

### Watch:

- **“White Like Me – Race, Racism & White Privilege in America”** – originally released in 2013, it is sadly still appropriate, available free through your library at [Kanopy.com](http://Kanopy.com).
- **“Clemency”** – a video drama about executions and their impact on prison employees. Available at many libraries.
- **“13th”** – Watch Ava Duvernay’s documentary about the 13th amendment to the Constitution to help learn the history of racial oppression and its manifestation in the US criminal justice system. Watch on Netflix.
- **“Roses in December”** – In 1980, Catholic lay missionary Jean Donovan, Maryknoll Sisters Maura Clarke and Ita Ford, and Dorothy Kazel O.S.U. were killed in El Salvador. [Kanopy](http://Kanopy.com).
- **“Emanuel”** – Two days after the killing of nine African-Americans during Bible study at Emanuel A.M.E. Church, victims’ families forgave their killer. Watch on Hulu.
- **“Entertaining Angels: The Dorothy Day Story”** – From her less saintly days to the founding of the Catholic Worker. Watch on Amazon Prime Video.



## JUST PUBLISHED!

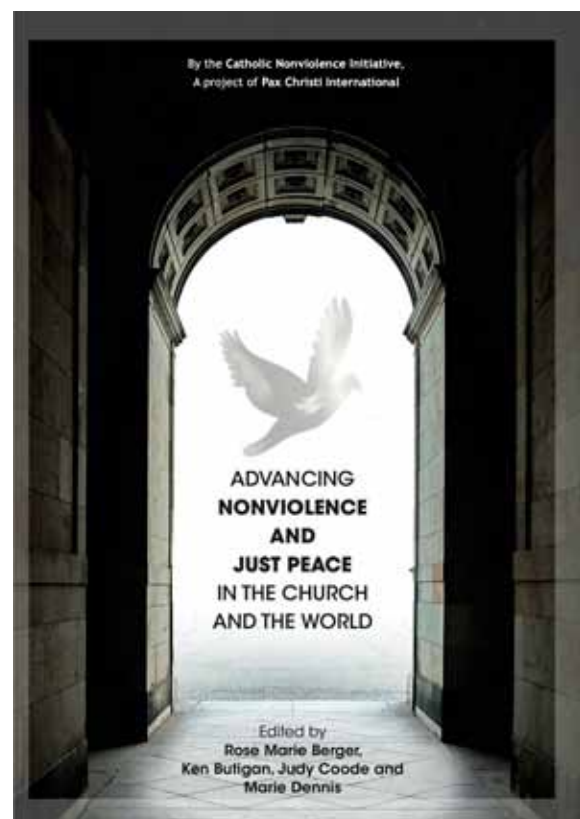
### *Advancing Nonviolence and Just Peace in the Church and the World*

The culmination of a three-year global conversation among church leaders, community organizers, activists, social scientists and theologians, this book shares the experiences of on-the-ground nonviolent interventions, explores the scriptural, theological and historical foundations of nonviolence, reviews the most current social science on how nonviolence has been effectively employed, and outlines a vision for how the Church might embrace active nonviolence into every aspect of its life. It provides a multifaceted resource for anyone seeking to understand or expand Catholic thinking on nonviolence, answering such questions as:

- Does nonviolence work to resolve conflict?
- What did Jesus and the Bible say about nonviolence?
- What has the Church taught about nonviolence?
- Is nonviolence the same as pacifism? How are they different?

Visit the Catholic Nonviolence Initiative website for ordering information:

<https://nonviolencejustpeace.net/resources/advancing-nonviolence-and-just-peace-in-the-church-and-the-world/>





## News from the Board

### IS IT TIME TO TAKE YOUR TURN?

Roxanne Hughes-Wheatland – Board Member

The Maryknoll Affiliates Board is the authoritative body that coordinates and unifies the organization of the Maryknoll Affiliates, and we are always seeking new Board members. Do you:

- seek greater involvement in the Affiliates?
- want to develop a deeper connection with the Affiliate community?
- enjoy working with others who want to contribute to the effectiveness of the Affiliates?
- want to collaborate with the different Maryknoll entities in strengthening the vision of mission?

If you answered yes to any of those questions, then you are the perfect candidate to join the Maryknoll Affiliates Board. Participating on the Board has been described as energizing and the perfect opportunity to expand the outreach of Maryknoll Affiliates. Won't you consider joining us?

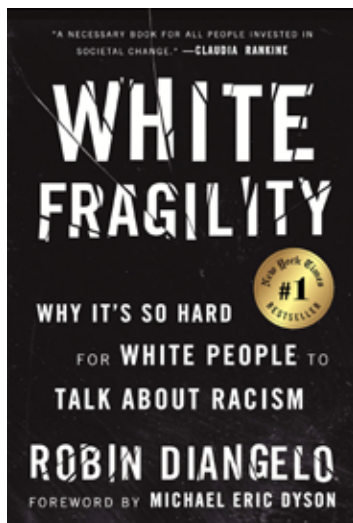
For further information, please contact me through [Affiliatebshort@gmail.com](mailto:Affiliatebshort@gmail.com).

### WHITE FRAGILITY – WHO, ME?

Al and Jerrie Drinkwine – Seattle Chapter

Al and Jerrie Drinkwine presented a review of *White Fragility: Why It's So Hard for White People to Talk About Racism* at the Seattle Maryknoll Affiliates' October Chapter Zoom meeting. Introductory questions were posed: "At what age were you aware that Black people existed? Where did they live?" A wide variety of answers provided the opening to this thought-provoking topic. All who attended listened intently as facts, examples, and experiences unfolded. Following this presentation of facts, we went on to thinking about our place in that fragility. How do we put this knowledge into action? What can we do in our lives to learn about racism and to interrupt white fragility?

The author of *White Fragility*, Robin DiAngelo, is a white woman, academic, and educator. In a CNN interview (<https://www.cnn.com/2020/06/07/health/white-fragility-robin-diangelo-wellness/index.html>), DiAngelo was asked, "The theme of your book,



### RCS AND BOARD MEET VIRTUALLY

Manny Hotchkiss – Board Member

The Power of Mission is Love, Love shared." Said Fr. Russ Feldmeier at the close of the October Affiliate Board meeting, where Board and Regional Coordinators addressed several new efforts:

- The **E Team – Engagement**: RCs and Board members are making a special effort to connect with Affiliate chapters. Using electronic tools makes meeting with distant groups both possible and safe. The Board encourages chapters to welcome RC or Board members to their chapter meeting to facilitate these ongoing efforts.
- The **A Team – Actions**: an Affiliate census, yearly themes, and special activities are proposed.
- The **O Team – Outreach**: efforts to invite Hispanics, those in various organizations, youth, students, etc., will seek to increase Affiliate diversity and visibility.

A special "State of The Affiliates" letter will go out in the new year. Due to the pandemic, reduced travel and meeting expenses have enabled the Board to delay the Annual Appeal. Your prayers and contributions are always needed and welcome.



*White Fragility*, is how white people are perpetuating racism by being too fragile to discuss the subject openly and honestly. How can white people be fragile if we have white privilege?" DiAngelo responded,

"As a white person, I take for granted that I get to be special and different and unique, and that you will respond to me that way....

And when... challenged and called out as privileged, I am thrown off. I take great umbrage. We're not used to being seen as white, and in some ways we feel exposed—our unracialized consciousness sets us up to be fragile around these conversations. ...

The term "fragility" speaks to how little it takes to throw us out of our racial comfort zones, but our reaction is not fragile at all in its impact. We lash back in ways that actually end up being punitive to whoever challenged us, but highly effective to repel the challenge."

Although *White Fragility* is a New York Times #1 Bestseller, it comes with its critics as well. We suggest that you read it and decide for yourself.



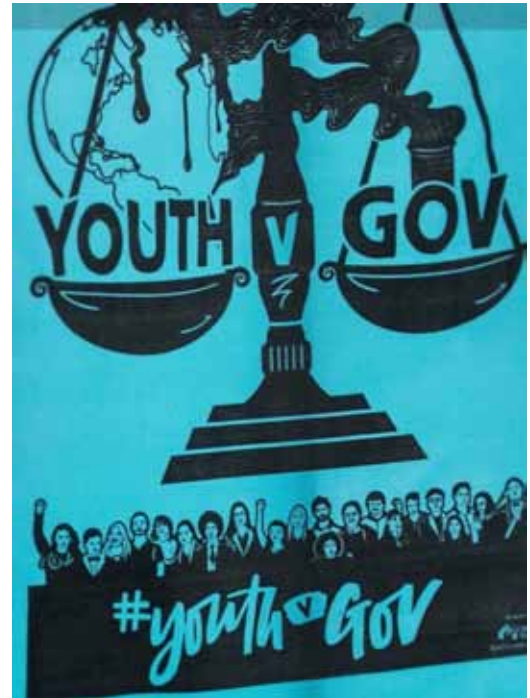
**MUST-SEE MOVIE: YOUTH V GOV**

Marie Venner – Denver Affiliate

Five years ago, several Catholic, Jewish, Quaker, Unitarian, and Indigenous youth came together in a groundbreaking effort to protect life for all and care of our common home—the case of Juliana v. US, or **YOUTH v GOV**. The case is based on constitutional law and equal protection, much as Brown vs. Board of Education sued for equal rights in education over 60 years ago.

Climate change can sometimes seem abstract, but this moving, joyful, poignant, and urgent movie brings us into individual kids' and families' homes and lives. **Youth v Gov** is available only once this year in an online festival from November 11-19th (tickets at [www.docnyc.net/film/youth-v-gov/](http://www.docnyc.net/film/youth-v-gov/)), and the number who watch it now will determine future distribution.

**YOUTH v GOV** invites reflection on issues such as climate change, youth rights, and the importance of using one's voice. Gather your household, grab some snacks, and watch the film with us in November. Or have a remote watch party with friends and family from all over the globe! Discounted rates for group purchases of 10 or more tickets are available.



Marie especially invites us to see this film because her son is involved in the case.

Not So Far Afield  
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