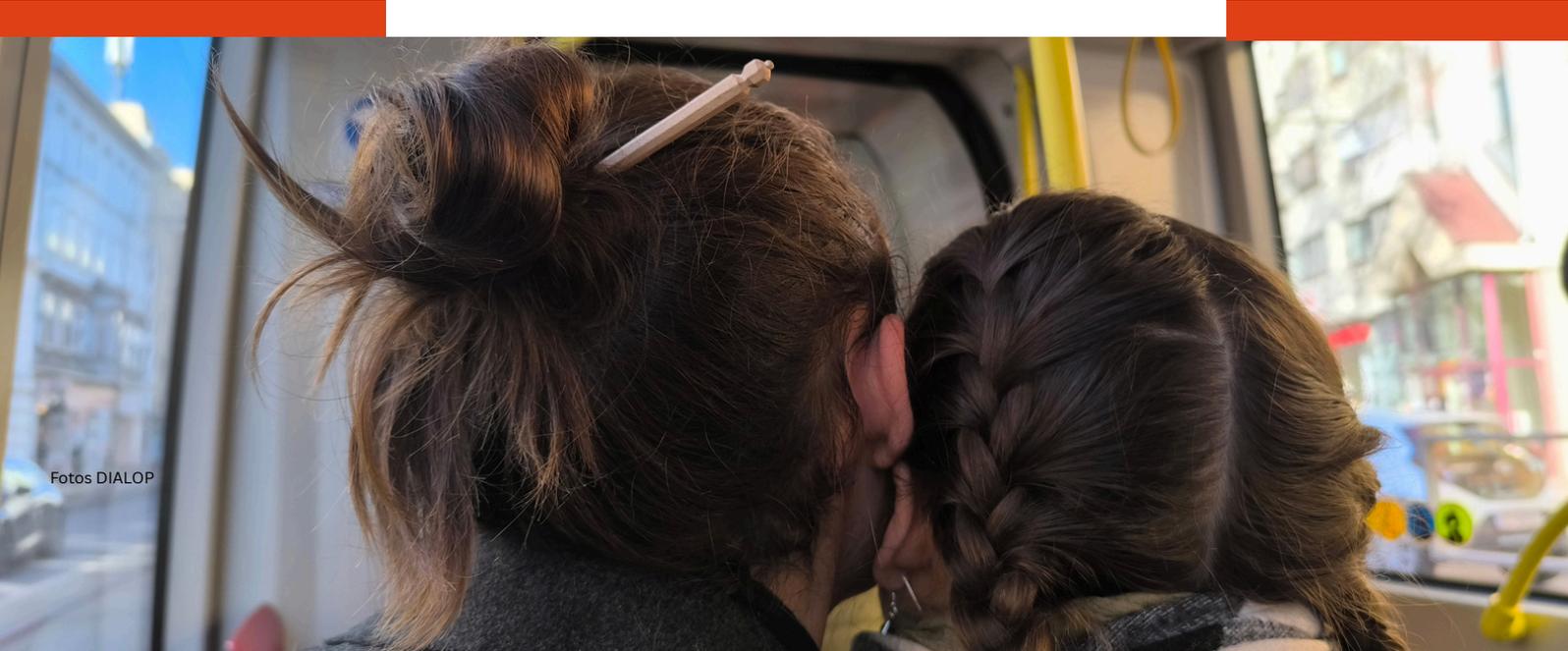


>>> OUR LETTER TO YOU <<<

DIALOP NEWS

transversal dialogue project



Fotos DIALOP

>>> HOW CLOSE IS CLOSED? <<<

*editorial***Antifascist resistance has many (female) faces**

Under Nazi tyranny, **Resituta—Helene Kafka**, a passionate Christian and Austrian Christian nun—was branded a criminal because of her unwavering and consistent advocacy for faith, justice, and human dignity. Sister Resituta died on March 30, 1943 by beheading. With her 9 more comrades, with whom she spent 13 months of imprisonment in the Vienna Regional Court. “We sleep very well here. The old saying is true: A clear conscience”. (From her last letter). In Vienna a star on the FEM-walk will be dedicated to her.



During a conference on neo-integralism* last month in Vienna, someone asked: is there a theological foundation for democracy? That’s not an easy question in political theology. One of the reasons may be that much time got irretrievably lost before the II Vatican Council embraced the issues involving the equality and dignity of all human beings and reached out to meet the demands of the secular and multireligious society. This delay might be one of the causes of the current gaping intellectual chasm, and it may have shaped insights which do not deliver congruent answers for the challenges of today’s multicultural, -ethnic and -religious realities, and even more for the economic inequalities and injustice we are experiencing in the “capitalocene”**. Instead of fostering equality and peace, dangerous egoistical policies are being pursued, rewarding the super-rich, neutralising the rule of law and reinforcing the law of the strongest, exacerbating the nuclear threat, all with increasing contempt for the suffering and death of others. In the end, even believers who just want to be secure in an increasingly insecure world, know that taking a stand becomes a necessity, which clearly cannot be achieved if we close our hearts and minds.

DIALOP coordination team

*N.I. holds that the state should be oriented and governed by religion.

**See “Theology in the Capitalocene” by Jörg Rieger. Fortress Press 2022

Defence? Offence?

What do we have in mind?

On October 2025 **Olaf Müller**, a German social philosopher of the Humboldt University Berlin, wrote in 'Die Zeit': "While NATO is considering how to respond to drone attacks and Europe is seeking to become more war-ready, we should take a fundamental approach and discuss the **opportunities that nonviolent resistance against armed combatants may offer**. Even if we can expect young adults to participate in defending their country in the event of an attack from the east, this does not necessarily mean military service."

We must defend ourselves and our societies. That's the new mantra that's drummed into us every day, based on a sense of responsibility, of realism, of loyalty to our homeland. If you express a different opinion, you are an outcast, a lapdog of the enemy. Even the wish for more space for negotiations is denounced as unrealistic or even cynical. Of course, we are not so blind as to deny the threat of the large nuclear arsenals of the other side. Our generation could wipe out the entire civilization in a very short time and turn the planet into a radioactive wasteland. How likely a nuclear war is, depends on all foreign policy actors, but certainly we should not ignore the extreme danger.

The actual cynicism is the warmongering and the euphoria at the turbo-charging of the arms race dynamic.

Can we really defend ourselves only by going on the offensive?

Not only Olaf Müller thinks that there is another path that doesn't require weapons.*

We are talking of non-violent resistance, of **CIVILIAN-BASED DEFENCE**, a concept of the 1980s peace movement. This was also the time of massive mobilisations against nuclear war in many countries. Today the concept is undergoing an unexpected revival. Young citizens in Europe are already discovering it for themselves as another mode of non-violent resistance against the madness of a supposed military obligation to one's homeland.

Catholic and Leftist forces are uniting building a clearly necessary wide grassroots response to the deadly spiral of war and imminent nuclear danger.

*See also [Erica Chenoweth and Maria Stephan](#) in their book *Why Civil Resistance Works: The Strategic Logic of Nonviolent Conflict*.



Engel. Von Gut zu Böse. Osama Zatar. Foto DIALOP

DIALOP at the [EuARe](#) European Academy of Religion annual conference in ROME 30.6.-3.7.2026

Our contribution includes 3 panels:

- **Against inequalities and structural exploitation.** Christian and Marxist contributions to social and eschatological hope
- **Religious nationalism through the lens of non-violence.** Dialop contribution at the joint-workshop of IINT (International interreligious non-violence theology) on: The universal emancipation of class structures as a self-conscious activity in the secular thinking
- **Author meets critique** Book presentation of Jörg Rieger "[Theology in the capitalocene](#)"

No kings: protests and trainings

On 25 February the [Interfaith Alliance](#) organised its first "NO KINGS: Interfaith Training" aiming to equip over 100,000 faith leaders and communities across the U.S. to defend democracy through disciplined, nonviolent action. Authoritarians use religion to justify trampling on the rule of law. Interfaith Alliance is educating Americans about the threat of authoritarian theocracy, building interfaith communities who are showing up, and equipping them with the tools to defend the constitutionally-protected freedoms. Interfaith Alliance has also issued the Interfaith Messaging Guide: Faith and Democracy in the face of Authoritarianism that you can find [here](#)

