

CENTERINGS



a quarterly publication of the 8th Day Center for Justice



As part of a Mayan Blessing prior to their incarceration for Ft. Benning trespassing, Kathleen Desautels, SP bends to light a candle, while Mary Dean awaits her turn and Carlos Mejia, native of Guatemala who gave the Blessing, watches. See related story on pages 4-5. (Photo: Mary Ellen McDonagh, BVM).

8th Day staff compiles agenda, prepares for challenges

Rory Gaughan

August's waning days are typically the time for football teams around the country to prepare for the upcoming season; welcoming new team members, bidding others farewell, and uniting together to face the challenges they will encounter in the months ahead.

In the same way, 8th Day Center for Justice began its own new season of working for justice at "staff days" at Resurrection Center in Woodstock, IL during the week of August 19. A variety of subjects were discussed, including revisions of the Mission Statement and Annual Vision of the Center.

The staff bid farewell to member Kathleen Desautels, SP on Sept. 10 as she began serving a six-month sentence for trespassing at the Western Hemisphere Institute for Security Cooperation (the former School of the Americas) at Fort Benning, GA. 8th Day staff members were among the caravan of supporters helping to send forth "Kak," Mary Dean of Chicago and Kate Fontanazza of Milwaukee as they entered the Federal Correctional Institution in Pekin, IL. They were later moved to the federal prison camp in Greenville, IL.

The next day, staff marked the one year anniversary of the attacks of September 11, 2001 and subsequent



Eighth Day Center Staff 2003: Front: Regina Sant'Anna (volunteer), Mary Kay Flanigan, OSF, Mary Ellen McDonagh, BVM; Middle: Christy Lytle, CSA, Kathleen Desautels, SP, Stephanie Dernek, Dorothy Pagosa, SSJ-TOSF, Yaa Assantua Phelps; Back: John Gonzalez, Bob Bossie, SCJ, Kathy Long, OP, Rory Gaughan, Mary Martin Colbert, SSND, Rosalind Sanders and Caesar Macias.

"war on terrorism" by participating in a Peace Rally and Commemoration of Victims of Violence at the Kluczynski Federal Building in Chicago. Staff were also active with initiatives to prevent a war with Iraq, which included events ranging from the sponsorship of anti-war rallies to efforts to persuade Congress to vote against a resolution advocating the use of force.

Three new members were welcomed on board 8th Day's staff: Kathy Long, OP, Stephanie Dernek and Rory Gaughan.

Kathy, a full-time staff member, is a member of the Sinsinsawa Dominicans. Prior to arriving at 8th Day, she served for twenty years as a director of religious education in several parishes, and had three years of experience in Bolivia. Kathy is a recent graduate of Catholic Theological Union in Chicago where she received a D. Min. degree with a concentration in cross-cultural ministry. Her thesis was on the topic of nonviolent dissent, and she hopes to deepen understanding of this topic and share it with others. Kathy is interested in School of the Americas Watch (which she has participated in

for the last five years), feminist theology, anti-racism initiatives and women's issues.

Stephanie received a B.S. in Political Science from the University of Wisconsin-Milwaukee last May. While attending the university, she played soccer and sang in its choir. She is a full time Capuchin Franciscan (CapsCorps) volunteer interested in the environment and women's issues. She also enjoys playing the violin as part of her church's music ministry, tennis, swimming and engaging in lake activities in and around her hometown of Muskego, WI.

Rory, originally from Shenandoah, PA, is a recent graduate of West Chester University in West Chester, PA, where he received an M.A. in English. While there, he was active in the Catholic Newman Student Association.

He is a full time Claretian volunteer with interests in hunger, poverty and mental health issues, particularly in the reform of government actions pertaining to these topics; human rights; and School of the Americas Watch. Rory's pastimes include sports, creative writing, independent film and studying Irish culture. □

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Editorial Board: Kathleen Desautels, SP; Mary Kay Flanigan, OSF; Rory Gaughan; Kathy Long, OP; Mary Ellen McDonagh, BVM; Rosalind Sanders.

True forest monk liberates self, all beings

Tricia Teater

Today, Sept. 11, 2002, Sister Mary Ellen phoned to ask if I would contribute an article to the quarterly journal of the Eighth Day Center for Justice. She caught me at home doing my best to hide away like a forest monk. Hiding from al-Oaida, hiding from the media, from the TV and from repeating images of a collapsing world trade center tower. But of course, deep down I know a true forest monk hides from nothing but works hard, practices hard in every moment to not only liberate oneself, but all beings.

A Buddhist perspective on peace? On terrorism? This Buddhist struggles most days to even know what those things are. Is the difference between conventional warfare and terrorism simply a matter of economics? And peace? How did we transition from Afghanistan, to Israel and Palestine, to Iraq? Don't know.

But on this new day, Sept. 13th, I share two aspects/practices on these topics that immediately come to mind - the necessity of cultivating peace within and recognizing and ending cycles of violence.

When I was in the sixth grade Robert Kennedy was my hero. I was his campaign manager at Clive Elementary School in Des Moines, Iowa. I knew where he stood on all the major issues, I conducted straw polls and dutifully made campaign buttons using magic marker on construction paper with straight pin clasps. To me, he meant peace.

Late that spring the sixth grade was preparing for our final school concert. Next year Junior High!! The day before the concert Bobby Kennedy was shot and killed. What I knew of peace or the hope of peace was gone.

Today I remember that day and that concert vividly and still feel its sting. I don't know how, but we sang. All of those years ago we sang out "let there be peace on earth and let it begin with me." Just last weekend, those same sentiments and wishes were expressed when I chanted the Discourse on Loving Kindness at a peace rally in Chicago's Grant Park.

Peace: a full time job

Peace does begin with me. With each of us. But how? How could I in one moment at the rally wish that all beings be at ease and in the next vehemently fight with a Chicago cop giving me a parking ticket? Being peace and practicing peace seems to be a full time job, for me anyway,

The Venerable Thich Nhat Hahn, a well-known Vietnamese monk, who teaches the cultivation of peace tells the story about how surprised he was, maybe the word is distressed or dismayed, that the peace movement in the U S. was so angry during that war era. How contrary to the mission.

His Holiness the Dalai Lama describes Buddhism as a religion of kindness. I like that definition for many reasons perhaps just because 'Kindness' is more like a verb than a

noun or an adjective. Kindness is expressed only through action (or no action) and talking about it really communicates nothing.

Nikkyo Niwano, president of the Buddhist lay organization Rissho Kosie-Kai says that "friendship based on the great sense of oneness with others is the very essence of benevolence. A benevolent spirit is the true starting point of peace. Peace without benevolence is a false and transient peace."

In Niwano's book *A Buddhist Approach to Peace*, he shares an ancient parable about the murder of a king and his son's pain and plans of revenge. The son's plans were not carried out however, because he repeatedly heard his father's voice, "If one seeks retribution for vengeance through revenge, the chain can never be broken." The son finally heeds his dead father's words and puts down his sword.

The cycles of anger and violence are profound. Sometimes subtle and sometimes 'in your face' such as what we see in the world today. How do we individually and collectively step out of the cycle? Put down our sword? Don't know.

In my capacity as a prison chaplain I regularly see how these cycles effect our lives, my life, your life, the lives of inmates, their families, the victims, their loved one, the prison staff and their

families.

Don is a man I visit regularly on death row in Indiana. On one of my trips we were discussing a recent news article that called for his execution. The article questioned why he was still alive after all these years having committed such a terrible crime. The victim's family was waiting for his death in hopes of being set free, of receiving justice.

We talked about his family and how they were coping with such hostile media. Don expressed concern for his sister who tried hard to care for him and love him during such trying times. "When they finally kill me," Don asked, "who does she get to kill?"

"If one seeks retribution for vengeance through revenge, the chain can never be broken."

So in closing, today I vow to put down my sword. Whether at work, behind the wheel, praying at church, chanting at temple, marching for peace and justice or jockeying for position in the grocery checkout line.

Keep your sword in its sheath. Work hard towards peace. Let's be kind to each other.

Gassho. In the Dharma - Tricia Teater ◻

Tricia Teater has been practicing Zen meditation for ten years and is an ordained Chaplain in the Soto Zen Japanese tradition. She continues seminary training and hopes to soon receive priest ordination. She is the Director of Human Resources for Cook County Clerk, David Orr.

Speaking truth to the “power” of the court

What follows are excerpts from the statements of Kathleen Desautels, SP, member of the 8th Day Center staff, and of Mary Dean, a Chicago lay woman, to Judge Raymond Faircloth during their July 2002 federal trial for crossing the line at Ft. Benning, GA in November 2001.

Statement to the Court of Kathleen Desautels

Your honor, I'd like to begin with a story from the Aztec people of Mexico.

Our Aztec ancestors tell us that a long time ago there was a great fire in the forests that covered Earth. People and animals started to run, trying to escape from the fire. Our brother owl, Tecolotl, was running away when he noticed a small bird hurrying back and forth between the nearest river and the fire. He headed towards this small bird

He noticed that it was our sister the Quetzal bird running to the river, picking up small drops of water in her beak, then returning to the fire to throw that tiny bit of water on the flame. Owl approached Quetzal bird and yelled at her "What are you doing, sister? Are you stupid? You are not going to achieve anything by doing this. You must run for your life!"

Quetzal bird stopped for a moment and looked at owl, and then answered: "I am doing the best I can with what I have."

It is remembered by our ancestors that a long time ago the forests that covered Earth were saved from a great fire by a small Quetzal bird, an owl, and many other animals and people who got together to put out the flames.

Your honor, Earth once again is experiencing, a great fire of military madness that promises to annihilate us all. And again there is a community, the SOA Watch, working to put out the flames. The fire of repression by those trained at the SOA/WHISC needs to be extinguished. It is why I'm present today in this courtroom.

Mother Theodore Guerin, foundress of my Religious Congregation of the Sisters of Providence in Indiana, said in the late 1800s, "We're not called on to do all the good possible, but only what we can." I believe abolishing the SOA/WHISC is "good and possible," if the judiciary, legislative and executive branches of our government had the political and ethical will to do so.

My own spiral of disillusionment with U.S. involvement in Latin America began in earnest in 1980 with the rape and brutal murders of four churchwomen. This horrific act was bad enough, but, when I read that Jeanne Kirkpatrick, then U.S. Ambassador to the UN, call them "communist sympathizers,"

I was outraged.

Learning years later that three out of the five accused of these murders were graduates of the SOA added to my disillusionment and determination to join with others to say "NO" to the U.S. government's complicity in the civil war in Latin America. My first step was to spend part of a year with a Sister of Providence working with people in poverty in Bolivia. I saw first hand the results of U.S. political and military collusion. Anger and discouragement gnawed at my soul.

Since then I joined human rights activists who traveled to many of the countries most affected by the terror of SOA graduates. In each country - Bolivia, Nicaragua, Guatemala, El Salvador, Haiti and Colombia, we met with people who experienced repression on a daily basis - labor organiz-



Spouses, family and community members, friends and co-workers bestow a blessing on Kathleen Desautels, SP (bible in hand), Kate Fontanazza (jumper) and Mary Dean (shorts) at the Federal Correctional Center in Pekin, Il. (photo: Mary Ellen McDonagh, BVM).

ers, progressive church workers, human rights advocates, widows of the disappeared and others. We often held clandestine meetings with representatives of these groups out of fear of further reprisal to them if they were seen talking to us.

Time and again those we met told us to "go back and tell your government leaders to stop selling weapons to their government -- tell them to stop fumigating our land that's starving our people because we can't grow anything. Tell them to stop sending money to our corrupt government leaders because it never reaches the poor who need it most." Their courage in the face of the "fire" of repression for speaking with us haunts me to this day. I crossed the line in their names.

If the courts had allowed the defendants to raise facts reported by Human Rights Watch, Amnesty International, and the UN Commission on Human Rights to argue reasons justifying our act of nonviolent loyal dissent, I believe these findings would prove those on trial are not criminals. The



real law-breakers are government policy-makers, financial institutions such as the IMF/WB/WTO, the military and paramilitaries, including SOA graduates -- the minions of the global corporate market capitalism. These are the ones guilty of promoting, legislating and insuring policy that fosters economic disparity resulting in some of the most grotesque human rights and environmental abuses ever reported.

I believe that if you, Judge Faircloth, had my experience in Latin America and were freed from political pressure of the culture of violence and war-of-terror-talk that saturates U.S. media, you might have been convinced, like the owl in the Aztec story, of the rightness of our actions.

I'd like to believe that you would, then, join us in re-imagining nonviolent alternatives to war. We would together envision a world of right relationships between peoples and countries and set out to ensure that true justice -could flourish.

There is a Native American adage "We see from where we stand." I'd like to believe you would see, as we have, from another point of view. You would see from where the victims of the SOA graduates stand. You would believe, as we do that the "fire" of terror of the SOA/WHISC needs to be extinguished. I'd like to believe your conversion would urge you to join the ten thousand that will come to Columbus next November at the SOA Watch nonviolent protest to call for the SOA/WHISC's abolishment. I'd like to believe this, Judge Faircloth. Help my unbelief. □

Statement to the Court of Mary Dean

I chose to cross the line on behalf of the millions of victims of U.S. military training, weapons, and economic policies in Latin America and around the world who cannot speak out because of threats to their own and their families' lives. As a child growing up in Chicago, I began to question why in the richest country in the world, people lived on the streets or in slums, children went to under-funded schools, and families waited in soup lines or had no health insurance.

In 1992, I first saw the suffering of people in Latin America when I traveled to the war zones of Central America. In El Salvador, we met with the Mothers of the Disappeared and saw unexploded bombs in tiny bombed-out villages in the countryside molded with the words "made in the U.S.A." We visited the home of Archbishop Oscar Romero, killed by graduates of the School of the Americas, as well as the home of the six Jesuits, their housekeeper and her daughter where they were murdered in cold blood. Nineteen of their 26 assassins were trained at the SOA.

In Guatemala we met with women of CONAVIGUA, a group of widows, as well as numerous other people who were tortured, displaced, threatened, and whose family members were killed. Over 200,000 people in Guatemala alone were killed in the war there and some 448 Mayan villages were completely obliterated.

In 1994, I met my former husband, Carlos, an indigenous Mayan from Guatemala. He was severely tortured in the early 1980s by the G-2, the intelligence unit of the Guatemalan Army, many of whom were trained at the SOA. Carlos was beaten, raped and forced to watch the torture and killing of others. Soldiers placed him in a pit filled with dead bodies, rats, urine and feces. Carlos was also threatened with



Patty Fallenwarth, SP, bids good-bye to her housemate, Kathleen Desautels, SP at the Federal Correctional Center in Pekin, IL. (Photo: Mary Ellen McDonagh, BVM)

the killing of more members of his family. When he refused to participate in the torture of others by interpreting his Mayan language for military officials, he was again tortured. In addition, his brother, fiance, many uncles and cousins as well as hundreds of his friends and neighbors were murdered.

Carlos was finally forced to leave his country and escaped to the United States. I do not know if he will ever, or if it is humanly possible, to recuperate from the depression, nightmares and anxiety from which he suffers. I cannot begin to express the overwhelming sadness and despair I feel knowing that my country is complicit in and greatly responsible for his suffering and the genocide of his people.

In 1998 at my second meeting at the Pentagon with a delegation from the Chicago Religious Leadership Network on Latin America, I met with Colonel Roy Trumbull, the commander of the SOA at that time, along with other military officials. I asked him how he would feel if someone in his family were screaming in the middle of the night. Colonel Trumbull had no answer for me.

There has never been any war crimes tribunal in Guatemala or in the United States for that matter. The Catholic Church in Guatemala, led by Bishop Juan Gerardi, published a report in 1998 about the atrocities. He was killed two days after its release. One of his alleged killers, Colonel Byron Lima Estrada is a graduate of the SOA and ran the G-2 military intelligence agency with the help of two other graduates.

Last year the name of the SOA was officially changed to Western Hemispheric Institute for Security Cooperation (WHISC). WHISC's graduates continue to commit atrocities in Colombia and elsewhere.

Since 1994 I have been working to close the SOA/WHISC. I have organized and participated in fasts, congressional visits, protests and educational events. For me crossing the line at Ft. Benning is a small step compared to the suffering of those who have borne the brunt of the U.S. Army School of the Americas/WHISC. □

Resistance communities vital to CD prisoners

Christy Lytle, CSA

Send-off gatherings around the country celebrated the 23 prisoners of conscience who enter federal prison camps this fall. Five others are already serving time for the November, 2001 action at Fort Benning. Plane tickets and hotel reservations are already in hand for November 2002 when thousands more will participate in a Sunday afternoon's funeral procession. Some of these will also participate in nonviolent civil disobedience (CD), risking jail time for their convictions.

For those who are looking into the actions at Fort Benning and in Washington, D.C., Kenneth Kennon's book (*Prisoner of Conscience A Memoir* by Kenneth Kennon c.2001. Xlibris Press 1-888-7-xlibris www.Xlibris.com) makes the critical connections. During the summer of 1998 Kennon spent six months in La Tuna Federal Prison Camp for trespassing into Fort Benning. While living and working there, he kept the journal which forms the basis of the book.

The introduction describes the soul-searching necessary to participate in nonviolent civil disobedience. While incarcerated, his day to day experiences of beauty, kindness, work and rest are described alongside the malignity of prison life.

The importance of Communities of Resistance which assist in discernment, organizing, and support for those involved in nonviolent civil disobedience is woven throughout the text. Kennon's willingness to follow God's call led him into fellowship with those who oppose the School of Americas. Read for yourself this journey. Read of the preparation and discernment that preceded his

nonviolent civil disobedience. Read about the support his family, his church, and countless others brought him in prison.

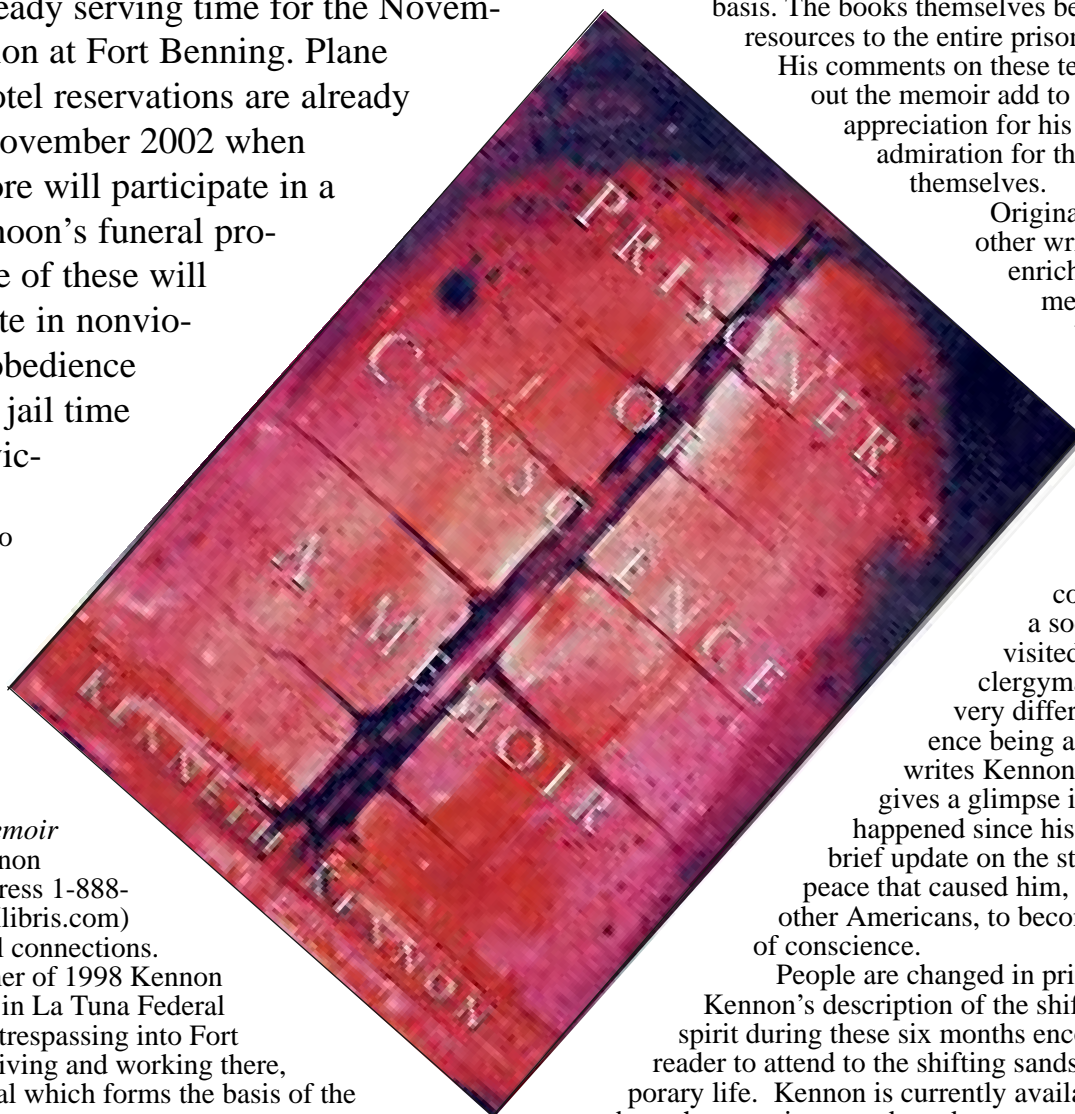
This Community of Resistance also provided him with many, many books during his prison stay. Authors old and new enlivened him on a daily basis. The books themselves became resources to the entire prison community. His comments on these texts throughout the memoir add to the reader's appreciation for his journey and admiration for the texts themselves.

Original poetry and other writings enriched the memoir with visual images and deeper reflections.

"Over the years I have studied corrections as a sociologist and visited inmates as a clergyman. It is a very different experience being a prisoner," writes Kennon. An epilogue gives a glimpse into what has happened since his release and a brief update on the struggle for peace that caused him, and scores of other Americans, to become prisoners of conscience.

People are changed in prison.

Kennon's description of the shifts in his own spirit during these six months encourages the reader to attend to the shifting sands of contemporary life. Kennon is currently available to speak about the experience and can be contacted through the School of Americas Watch at www.soaw.org. □



For a feminine perspective, see also *Jailed for Justice: A Woman's Guide to Federal Prison Camp* by Clare Hanrahan (130 pp., paper, spiral bound. \$8 + \$2 s/h). It is available from the author at P.O. Box 7641 Asheville, NC 28802.

This practical handbook is written especially for women activists who may be facing time as a captive of the Federal Bureau of Prisons.

Poor: forgotten in the midst of war talk

Dorothy Pagosa, SSI-TOSF

At the time of writing, the United States is talking about a preemptive strike on Iraq. It is estimated that the cost of such an invasion would be from \$80 - \$100 billion dollars. These numbers are barely raising eyebrows in Congress. Yet, in the midst of all of this while the economy is the weakest it has been in over a decade, a portion of the American population is being forgotten – those who are economically poor.

Who is being forgotten? According to the National Coalition for the Homeless, an estimated 700,000 people per night on average are homeless. It is further estimated that there are 2 million homeless people per year in the United States. One of the fastest growing segments of the homeless population according to U.S. Conference of Mayors, is families with children. According to a survey of 25 U.S. cities, families with children accounted for 36% of the homeless population.

The largest barrier to being lifted out of homelessness is the lack of affordable housing. While the economy was booming during the 90s, the cost of housing rose making it unattainable for not only the poorest in our society, but also for those considered the “working poor.”

Legislation is before Congress to provide a National Housing Trust Fund, which would create a fund to support the production and preservation of rental housing for the lowest income families. This is an amendment by Representative Bernard Sanders (I-VT) to HR 3995. The bill is currently on the Union Calendar, No. 404.

Some more shocking statistics regarding hunger in the United States come from Bread for the World.

- Thirty-three million people - including 13 million children - live in households that experience hunger or the risk of hunger. This represents one in ten households in the United States.¹

- 3.1 percent of U.S. households experience hunger; frequently skip meals or eat too little, sometimes going without food for a whole day. Nearly 8.5 million people, including 2.9 million children, live in these homes.¹

Welfare Reauthorization Bill

Another major piece of legislation currently being debated in Congress is the Welfare Reauthorization Bill. At this point, the possibility of a vote is uncertain. If no vote on reauthorization or an impasse, Congress is likely to pass a “continuing resolution” that would keep in place the current law and funding levels for another year.

Currently, there are two versions of this bill, a House version and a Senate version. Neither deals with issues such as lifetime limits, however, most advocates believe that the Senate version would be the preferred one.

It includes

- increased funding for federal child care.
- increases in work requirements (troublesome during this time of economic downturn/recession), but it is less than the House version.
- some education and training opportunities.

- exemptions from work requirements for a limited number of families who have children who are ill or have disabilities.

- measures to ensure that families with barriers to employment that prevent them from meeting program requirements are not inappropriately sanctioned. The House bill would increase the frequency and severity of inappropriate sanctioning.

- transitional Medical Assistance for five years for many low-income working families.

- measures to prevent states from discriminating against two-parent families in their TANF.

- programs and money for marriage-related initiatives (marriage education programs and education programs dealing with domestic violence and economic stress).

- a “contingency fund” that would direct additional TANF resources to states facing a rising number of families needing assistance due to a recession.

- options to provide Medicaid and other insurance coverage to low-income immigrant children and pregnant women who have been in the country for less than five years.

- TANF benefits to legal immigrant families that have been in the country for less than five years.

The Senate bill does not include the “superwaiver” included in the House Bill which would allow the Executive Branch to override, at a governor’s request and without Congressional input, nearly all provisions of federal law that govern more than a dozen programs. This would result in benefit cuts for low-income families and a shift in resources at the President and his cabinet’s discretion. (Center on Budget and Policy Priorities)

According to the Congressional Budget Office, it is estimated that all of the above listed provisions will cost \$11.5 billion dollars over five years. The Administration and some members of Congress have criticized the bill as being too costly. They have accused the Senate Finance Committee (who put this bill together) of abandoning fiscal responsibility.

The irony of the Administration’s statements is clear. There has hardly been any discussion of the cost of the proposed preemptive strike on Iraq, which is estimated to cost \$80 to \$100 billion. Yet, when discussing a budget item of one/tenth that amount, to help the poorest in the country, it is seen as fiscally irresponsible. Values obviously need to be seriously reexamined.

Meanwhile, this bill must be voted on before Congress adjourns to provide the improvements included in the Senate bill. If it isn’t, it will be a serious indictment of where the nation’s priorities lie. □

ACTION: Call your Federal Representatives and urge them to support the Sanders amendment to H.R. 3955.

1.ERS Food Assistance and Nutrition Research Report No. 21, U.S. Department of Agriculture, March 2002.

Sexual abuse by Catholic clergy: Examining the statements of congregational leadership

Kathy Long, OP and Mary Kay Flanigan, OSF

Readers know from public disclosure that the protection of children and young people has been secondary to the protection of the reputations of priests, bishops and the church. Protection of children has not been honored; this is the crisis! In June the Bishops wrote a Charter for how to deal with this issue of sexual abuse by priests. In August leaders of Religious congregations of women and men released through their annual meetings a formal statement on sexual abuse by the clergy.

An Analysis

In this article we will give an analysis of the August statements of LCWR, Leadership Conference of Women Religious and CMSM, Conference of Major Superiors of Men regarding sexual abuse by Catholic clergy. The statements come from these two national leadership groups as they responded publicly and formally to the crisis of the sexual abuse of children and young people by Catholic clergy. The purpose of this analysis is to raise before us this trauma within church membership, its leaders and its lay members. The sexual misconduct cannot be hidden by other world events and left to be settled by a few determined persons. Rather, the responsibility is upon all to confront this crisis and trauma of the broken trust of Catholic bishops, priests and brothers in their pastoral ministry in the church.

The *Charter for the Protection of Children and Young People* was adopted by the U.S. Bishops conference in June by a vote of 229-5 at the Bishops' annual meeting in Dallas, Texas. These special legislative norms will become law after 'recognitio' by the Vatican.

"The Charter removes the shroud of secrecy which has undermined your trust in us," Bishop Wilton Gregory of Belleville, IL president of the U.S. Conference of Catholic Bishops said. [He continues] "The charter... is unprecedented in our history. It is rigorous in its application. It is wide in its scope. And it is mandatory, once approved by the Holy See.

Gregory outlined what the Charter achieves, what it mandates, how it protects children and how it supports victims of sexual abuse by priests, deacons and others representing the church... He spoke of the bishops' accountability to civil authorities in sexual abuse cases; he spoke of the creation of diocesan review boards and of the national Office for the Child and Youth Protection and National Review Board established by the charter, and he spoke of the bishops' answerability to the laity for the protection of children." [Origins Vol 32:No 7, June 27, 2002, p. 108]

Varied Expression of Feelings

In reading the statements from LCWR and CMSM the difference in text is notable. LCWR clearly owns and states member feelings in their initial statement of the document,

"We continue to hear with profound sorrow of the sexual abuse of children and adolescents perpetrated by those who were called to minister faithfully to them." This statement of expressed feeling, "profound sorrow," is inclusive of the tragedy which has been publicly disclosed. In contrast, CMSM in its initial words states, "consistent with the institutes' traditions and Gospel values, we are committed to the protection of children and young people."

In the second paragraph of the statement from CMSM feelings are expressed as, "We share in the anguish expressed by many Catholics and others over the issues of sexual abuse of minors by diocesan and religious priests, and by religious brothers." The third paragraph notes, "we share in the anger of betrayal." Skipping ahead to page two, feelings are more strongly expressed, "We abhor sexual abuse." Sharing in the feelings of others does not emphatically express owning one's feelings. The Conference does not explicitly express abhorrence of sexual abuse perpetrated by its member priests, brothers and the diocesan clergy.

The leaders of women's Religious congregations

The protection of children and young people has been secondary to the protection of the reputations of priests, bishops and the church.

emphatically state in their third sentence, "We are outraged by the harm done to anyone, especially children, abused by the Catholic clergy, brothers, or sisters." They do include their own members, namely sisters. In the fifth statement, They write, "we abhor the behaviors of perpetrators and we desire to see them prevented from doing further harm."

CMSM express confidence in ministry

CMSM refers to its past leadership and express a confidence in ministry. "Often, these abusers were under our supervision or the supervision of our predecessors and this fills us with a painful sense of responsibility for what has occurred. We hope and pray that we have acted responsibly and too often find our decisions have not lived up to the hopes and expectations of those who were abused and those whom we serve and work with in ministry.... We believe that in most instances over this past decade, as we have learned more about the tragic consequences of sexual abuse, we have acted responsibly in dealing with allegations."

Today we recognize the extreme need to support our



brothers in Religious Congregations and the diocesan clergy encouraging them to honestly, courageously and compassionately take steps to end sexual abuse of children and youth by their members. We look to them to admit their mistakes and acknowledge responsibility to disclose the truth of this tragic abuse. The most hideous crisis is the abuse of children and youth and next to this is the unending silence and cover-up of this long story of sexual misconduct. Can we read these documents and feel a sense of recognition of wrongdoing and a commitment to protect the children? Can we be assured there is no on-going silence or secrecy regarding the truth?

Contrasting points of view on the Charter

The June U.S. Bishops' document, *Charter for the Protection of Children and Young People*, is accepted by the CMSM and not accepted by LCWR. Religious superiors of men write, "We honor the values and principles of the Dallas Charter and we seek to apply them to the unique situation of men's religious institutes in the church." In contrast, the leaders of women's congregations express, "we cannot affirm any policy, which makes no distinctions among offenses committed or possibilities of rehabilitation."

Another contrast in the view of the charter is the difference in LCWR and CMSM's look to the future. The LCWR looks broadly, "We are convinced that the current crisis calls for systemic change, particularly in the exercise of ecclesial power. We call for the inclusion of laity, Catholic clergy, brothers and sisters in the formation of policies and in decision-making which allow for collaborative renewal of our church."

The CMSM writes of six instructions for programs and services to handle the current sexual abuse problem, i.e. mechanisms to respond to allegations, an independent review board, public accountability, methods of intervention, care and follow-up supervision, dialogue with many to

create programs for healing and reconciliation.

The contrasting views perhaps express the differing starting points of women and men religious. Over the past year the sexual abuse written about in the public forum has primarily focused on that of men as perpetrators not of women. The leaders of women's congregations are not now as frequently directly dealing with their members in allegations as perpetrators of such abuse.

End Culture of Silence

Some words of caution have been expressed by Benedictine Joan Chittister, "The question that must be asked is what in the clerical culture itself leads to this kind of debacle in the first place. Otherwise, whatever rules they apply to this problem won't mean a thing toward the resolution of the next one." (sojo.net)

Chittister recognizes as many do that change is needed on many levels. Honest, explicit communication and ownership of responsibility of sexual abuse and the cover-up of abusive clergy are clear needs for the church at this time.

Chittister writes further, "There are three dimensions of ecclesial medievalism that are still part and parcel of the church today. These were once effective and perhaps even necessary to the security of the state, but they're now long gone in the politics and processes of the rest of the world. The culture of silence, the culture of exclusion, and the culture of domination, all elements of a clerical world, lead to the very fiasco that brings good people (priests, bishops, and cardinals among them) to make choices geared more to saving the system than to saving the people." (sojo.net)

So, let us pray for an end to the culture of silence- the cover-up to protect the clergy and not the openness to protect all people. Ask, what do we need to do honestly, courageously and compassionately, -for those wrongfully accused? - for those accused and found guilty? -for those in leadership? -for the victims and their loved ones? - for the church?

Let us pray for an end to the culture of exclusion. How do we see clergy and laity equally leading our church, sharing responsibility? How do we care for both the victims and perpetrators of this horrific abuse?

Let us pray for an end to the culture of domination. What systemic change does the church have the courage to make at this time? What does it mean to be church to one another? □

See www.sojo.net/magazine/index.cfm/action/sojourners/issue/soj027/article/020710.html.

It will lead to "The Faith Will Survive" The Institutional church, on the other hand, is in serious trouble. Here's why. by Joan Chittister.

Rebuilding societies focus of UN NGO Conference

Rosalind Sanders

In early September, Non-Governmental Organizations from 85 countries representing 650 organizations attended the 55th Annual DPI/NGO United Nations Conference. 8th Day Center for Justice as well as many Religious Congregations were among those in attendance. Some of the topics discussed in the large assemblies included:

- Re-establishing the Rule of Law and Encouraging Good Governance
- Restoring Social Services: Identifying Priorities
- From Less than Zero: the Challenge of Rebuilding Economies
- Against the Odds: The Process of Reconciliation
- Demobilizing the War Machines: Making Peace Last

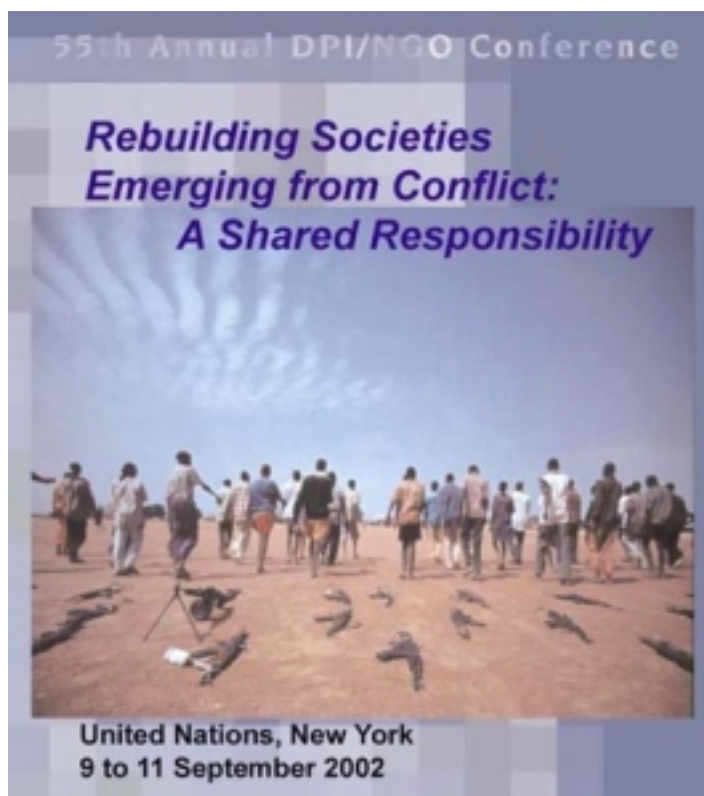
Of the presenters who spoke on the issue of Re-establishing the Rule of Law, Gerald Gahima was most impressive because of his ability to articulate the simplicity and complexity of human experience. He began by expressing the irony of the title, stating, "there cannot be a reestablishment of the rule of law where none ever existed." He listed Rwanda as an example of such a country giving account of the human rights atrocities that led up to the genocide of 1994.

Afterward, he shared how accountability and justice were necessary for reconciliation. He explained the complexity of such a process by using as example the "Gacaca Tribunals." These tribunals were established because, given the enormous amount of cases which needed to be processed, they simply could not be processed through a normal court system. The Gacaca tribunals have been effective, because they judge cases in bulk as well as categorize cases according to levels of atrocities. This helps to bring about justice in a timely manner which assist in the reconciliation and healing process.

Although Gahima spent a significant amount of time on the importance of establishing or re-establishing the rule of law, he also stressed the importance of the international community working with post conflict countries as well as the need for social services and infrastructures to be rebuilt. He asserted that the work of the United Nations was helpful in monitoring human rights violations. He also welcomed the work of international tribunals and the International Criminal Court.

Likewise he expressed the need for social service infrastructures to be rebuilt. This cry for schools and health services was stated throughout the entire conference.

People from areas of conflict stress the need for education as a means for future development of countries, especially the need for integrated school curriculums, which promote peace. Similarly, they express the need for mental health services for victims who survived war. They told stories of women and girls raped throughout the war while husbands and sons were made to watch; stories of soldiers given orders to murder and rape and the pain of living with it; stories of unwanted babies born from the



rapes and the difficulty of placing them; and stories of displacement everywhere. Thus it is easy to understand why there is such a need for health service and, in particular, mental health services.

Amidst all the heaviness of the topics there was a bright light shining which brought hope in the work of rebuilding societies. It was the light of the young people. The conference had youth participation and some even presented at panel discussions. They professed a hope for the future. They stated that they were not just the hope for the future, but they were indeed the promise for today. Equipped with their own experience from war torn societies and bright hope for a better today, they infused the conference with new life, with new energy and ideas.

Overall the Conference was successful in that it provided an arena for NGO's to receive and share the latest information of how to Rebuild Societies Emerging from Conflict. Similarly, it affirmed the grassroots work of NGO's performing for humanity and the greater cosmos. □

For more information about the 55th DPI/NGO conference, log on to www.un.org/dpi/ngosection/.

DOVETALES

★ Good News

For over twenty years, the Mental Illness Ministries of the Chicago Archdiocese have provided pastoral services for adults suffering from severe, prolonged mental illness through education and advocacy in catechetical communities, including its Faith and Fellowship program. For more information, contact Connie Rakitan at 708-383-9276.

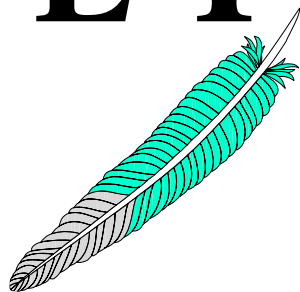
Peacemaker of the Year awards were given to Mary Kay Flanigan, OSF (8th Day staff) and Claudine Balio, SSJ-TOSF by the Franciscan Federation for their efforts in peace and justice work.

★ Thanks Again

8th Day Center continues to be grateful in these hard economic times amidst war talk for the generous donations of its supporters. The theme of the annual appeal is "Sow Justice; Reap Peace." If you wish to make a contribution to our work, please contact the office.

★ FYI

Church Dissent and Women Religious: a reminder that this day-long process with video by Lyn Osiek, RSCJ is available for group presentation. The process is designed to provide a way for Sisters and others to discuss the topic of faithful dissent within the Church. Timing can be adapted. Contact 8th



Day to schedule or to purchase video and materials.

Film director, Franco Zeffirelli wants to produce another movie on St. Francis of Assisi, decades after *Brother Sun, Sister Moon*. The new flick will portray Francis' meeting in 1219 with the Sultan of Egypt to make a peace treaty that would prevent the fifth crusade.

The Nonviolent Peaceforce is putting "soldiers" in the field. Donna Howard, of Duluth, MN, spent a month in Guatemala as a body (and spirit) guard for Claudia Samayoa.

Using the motto, "Arms for Bibles," Catholics and Evangelicals in the Dominican Republic are collecting weapons and exchanging them for Bibles as part of a delinquency prevention program.

The U.S. Treasury Department's Office of Foreign Assets Control has imposed fines of \$10,000 each on Bert Sachs and Randall Mullins for taking medicine into Iraq in 1997 with the human rights group Voices in the Wilderness. Both have refused to pay.

Two-hundred-seventy Haitian refugees, including children, have been held for more than six months in a maximum security prison in Miami pursuant to a policy secretly introduced by the Immigration and Naturalization Service in December, 2001.

★ Resources

In this age of talk of weapons of mass destruction, how much do you know about nuclear weapons? End of Existence, a powerful Web project of the Nuclear Age Peace Foundation, provides basic nuclear weapons history, current facts, and personal accounts from those who survived the bombing of Hiroshima. www.EndOfExistence.org

In a 30th anniversary sequel to her revolutionary *Diet for a Small Planet*, Frances Moore Lappe teams with her daughter Anna Lappe in *Hope's Edge: The Next Diet for a Small Planet*. They give a fresh look at environmentally healthy lifestyles and provide recipes from around the world. www.dietforasmallplanet.com.

★ Prison Tales

Just as in *My Big Fat Greek Wedding*, where the father uses Windex as a cure for every ill, Kathleen Desautels, SP reports from the Federal Prison Camp at Greenville, IL that Windex works better to clean a kitchen than anything she ever tried in her kitchen at home!

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If you want to receive these Bulletins, send your name and e-mail address to: 8thday@claret.org. In the subject line write "Bulletin."

Creating Just Language

Creating Just Language is an 8th Day publication. Kay Ashe, OP, reflects, "Just language -- language that reflects our changing consciousness about God, the universe, ourselves, class, gender relations, race, disabilities, and violence -- is essential if we are to overcome the injustices and hatred that obstruct peace, equality and harmony we long for." Copies are \$5 including postage for 1-9 copies and \$4 for ten or more copies. This is a valuable resource in these tenuous times.

Visit our web site for more resources: www.8thdaycenter.org

A subscription to 8th Day *Centerings* is available for \$15 per year or \$25 for two years. To subscribe, send a check payable to 8th Day Center for Justice at the address below. Additional donations to further our work of social justice are appreciated.

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