



a matter of spirit

This issue: Accountability in Government, Corporations, Media, Church

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We Are What We Eat

Kathy McNeely

the bread with which we nourish ourselves has everything to do with becoming more accountable to the Judeo-Christian traditions of covenant and discipleship. Our stomachs and bodies will let us know how accountable we have been when the belly aches, the heart burns, or the buzz of caffeine keeps us from sleeping at night. Accountability is that direct—it is taking responsibility and being willing to answer to any and all of our actions and inactions.

Binge and Purge

If we look at what we are “fed” by our societal institutions: the media, corporations, government, and the church, it is not hard to imagine why there are some 850 million hungry people in the world, while others battle obesity.

We expect the media to bring news, not unlike the biblical model

of John the Baptist—who bore good news, and talked straight. What kind of straight talk do we get from media today?

Media messages are void of “good news,” unless that news is encapsulated in sound bites to promote a product or a political point of view. Most of

the time media bombard us with “bad news” which serves to keep us living in fear of our neighbors rather than willing to serve that neighbor.

It is difficult to satiate the hunger for profit and power demonstrated by multinational corporations who act with impunity. Many corporations would rather keep people hungry than lose a profit. A day of rest for workers is hard to come by in many countries. Monopoly,

control, and the expanse of power are the operative themes; their influence on gov-

ernments has assured corporate executives that new laws and treaties will facilitate their

acquisition of wealth. Faith communities and churches, perhaps intoxicated by the lure of power or

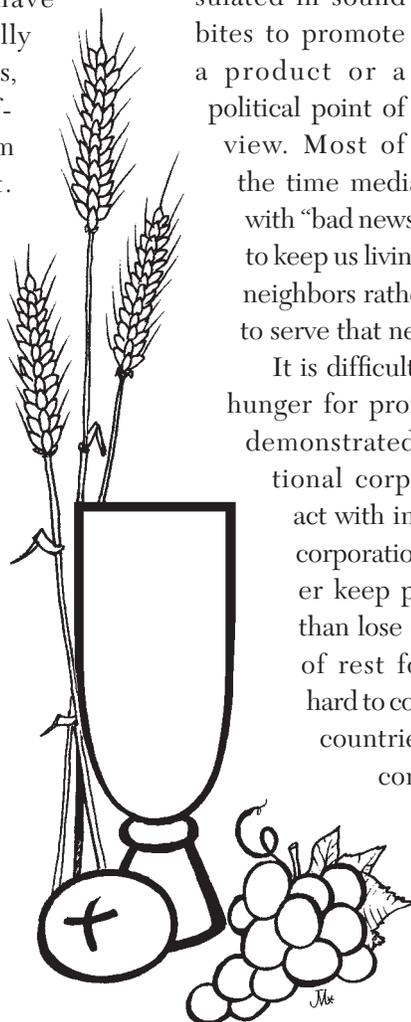
threatened by the fear of powerlessness, sometimes fail to speak truth to these powers that laugh in the face of accountability. To truly speak out, people of faith

must embrace the role of servant leader; we must be willing to risk the stability to which we so tightly cling.

The biblical grounds on which the nations shall be judged represent an entirely different set of criteria: giving food and drink to the hungry and thirsty, welcoming the stranger, clothing the naked, and visiting the sick and imprisoned. Given the U.S. Government’s record on poverty in the face of outlandish affluence, its flagrantly restrictive immigration policy, and its appalling betrayals of trust such as the Iraqi prison abuse scandal, it seems that many people in the U.S. government have turned their backs on true accountability, all the while shamelessly claiming the high ground on a select set of “moral values.”

We are in a wilderness without much accountability, but the good news is that the Judeo-Christian

Many corporations would rather keep people hungry than lose a profit.



tradition comes directly out of the wilderness and desert experiences. So there is hope. Society can become more accountable. In the gospel of Luke, John's is the voice crying in the wilderness: "... prepare the way of the Lord, make his paths straight." (Lk 3:4) When asked how people are to act, John tells them: "The man who has two tunics is to share with him who has none; and he who has food is to do likewise" (Lk 3:11). This is good news for those who respect Sabbath and Jubilee, but for those who have much to lose, these interpretations are only selectively applied or totally forgotten.

A Diet of Biblical Justice

Once freed from Egyptian slavery, our ancestors wandered in the desert facing hunger, despair, and temptation. Their liberation is an essential defining moment; but their wanderings were also significant because it was in the desert that laws were given to guide their fragile society.

Our ancestors received manna from God, "...each gathered according to what they could eat" (Ex 16: 18). They were able to take just enough to feed themselves each day, except on the sixth day, when they brought in twice as much, so that they could

respect the Sabbath as a day of rest. God set them free, but demanded obedience and observance of the Sabbath. This was the essential covenant—they were made free to serve God and, in re-

is something that Martin Luther King, Jr. did very well. "With only the powerless at his side, he formulated actions that would provoke and make visible the institutional violence of racism."

King insisted that racism be seen as a moral and spiritual sickness. He addressed the soul of people in the U.S. He called the nation to repent—and as many people responded, the spirit of the nations began to change.

Our society's institutions have fed us an unhealthy diet leaving us to believe that fear, avarice, and misguided power are the final words. But as Christians we know that it is only through committing ourselves to the work of service and justice that we can be freed. The covenant made in the desert still applies—if we serve God, we will be sustained. Like John the Baptist, who ate locusts and wild honey, we can prepare the way for Jesus in this world. We can choose a diet of manna from heaven.

As the servant leader, Jesus not only serves a meal as the central act through which he asks to be remembered, but he becomes the bread of life, the manna that is "just enough" to nourish and strengthen his followers.

As disciples we are called to live a radically new kind of life that challenges society's lack of accountability and seeks to transform it to liberation. We must "become what we eat," choosing the bread of life, service, and justice. We must make visible the lack of accountability in our institutions and demand that those in power fill all who hunger with good things.

"We are called to live a radically new kind of life that challenges society's lack of accountability."

turn, God fed and sustained them as they wandered in the desert.

Jesus also experienced hunger in the desert. He faced the temptations of bread, power, and fame. He chose none of these options, but emerged from the wilderness to preach good news to the poor and release to the captives, to bring sight to the blind, and to proclaim the "acceptable year of the Lord." This would be the Jubilee year, "par excellence," bringing on the age of salvation.

In the Jubilee, or Sabbath year, the soil is left fallow, debts are remitted, slaves are freed, and family property is returned to each individual. The essential law of Sabbath—taking only what you need while respecting a day of rest, including the Sabbath or Jubilee year—has all but been forgotten in this 21st century. Sabbath and Jubilee depend on radical trust in God to provide what is needed. Through this radical trust, we discover true freedom.

Which Vision Do We Feed?

Change is possible, but, as Walter Wink claims in his book *Naming the Powers*, "only if the spirit as well as the forms of Power are touched." He writes that this

RECIPE for Biblical Justice

¼ cup	Wild Honey & Humor
1 cup	Locusts & Love
2 cups	Critical Analysis
½ tsp	Yeast (dialogue)
1 tbsp	Political Action
2 cups	Conflict Resolution



In a large bowl of prayer, mix with grace. Let rise. Serve warmly.

Telling the Story of Hurt

Marie Marchand

As a starting point in considering government accountability, we look to two cultures for insight.

The Stolen Generations

“Eyes need to be opened, ears unstopped, and hands and bodies set free to hear and act on the plight of so many in our community. Until reconciliation is entwined within the fabric of our Australian identity, we will remain fractured in this land of promise and plenty,” said Rev John Henderson, speaking on behalf of the National Council of Churches in Australia.¹ The first Sorry Day was held on May 26, 1998, one year after *Bringing Them Home* was issued to the Australian public. This powerful report documented how Aboriginal and Torres Strait Islander children were removed from their families as a means of forced assimilation into a white colonizer culture. The Inquiry concluded that between one-in-three and one-in-ten Indigenous children were forcibly removed from their

another and involved themselves in the political process through Reconciliation Learning Circles. This year will mark the fifth anniversary of “Bridge Walks,” when hundreds of thousands of Indigenous and non-Indigenous Australians walked together for reconciliation.

The Indigenous Peoples of Australia still suffer from extreme social disadvantage as a result of colonization and the stealing of generations of their children. Their life expectancy rates are 19 years less than those of non-Indigenous Australians, and they are imprisoned at 16 times the rate of non-Indigenous people. Sorry Day organizers hope that the annual recognition will help repair and heal the visible legacies of colonization.

“We hope that this year we will see Sorry Day used to better understand our history,” wrote the National Sorry Day Committee. “We hope that communities will gather all over the country, to hear each other’s stories, acknowledge the hurts and injustices, and commit ourselves together to work for justice and healing”.

Sorry Day reminds us that healing cannot happen solely among the victims of ongoing historical violence, but that it must happen within whole soci-

eties. Then, and only then, will the future have less chance of repeating the horrors of the past.

Ubuntu

The word Ubuntu comes from the Zulu and Xhosa languages, and translates into “I am because we are.” Affirming the universal bond that connects all of humanity, Ubuntu was a founding principle of the post-apartheid South African Republic.

How do people move from apartheid to Ubuntu?

The South African Truth and Reconciliation Commission (TRC), chaired by Nobel Peace Prize Laureate Bishop Desmond Tutu, was created in 1995 to publicly document human rights vi-

olations that occurred during apartheid. Historical precedent for truth commissions emerged from Latin American countries as organized public responses to the violence of outgoing military regimes.² South Africa’s TRC was the first truth commission to have politicians participate.

Upholding political and existential goals, the TRC sought first and foremost to give victims the chance to speak their truth and be heard. During its 244 days, the TRC recorded 21,000 victim statements—thousands of which were aired worldwide over television and radio.

A major function of the TRC was the granting of amnesty. If it



Marie Marchand is the editor of *A Matter of Spirit*.



Aboriginal girl in face paint.

© Sheila Smart

On the first Sorry Day, one million Australians apologized to their Indigenous neighbors.

communities from 1910 to 1970.

On the first Sorry Day, one million Australians apologized to their Indigenous neighbors by writing in Sorry Books, while people dialogued with one

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was the granting of amnesty. If it



Mary Rose and Karl Ostrom are directors of the Network for Business Innovation and Sustainability.

Business As “Un”usual

Mary Rose and Karl Ostrom

The recent movie *The Corporation* portrays corporations as having the characteristics of a psychopath without any of the accountability an individual would have who exhibited similar behavior. Sadly, there is a great deal of truth in that portrayal. It raises powerful questions about accountability for corporations. To whom are corporations accountable? How can a business, once so focused on the single bottom line of profit, become an integrated, contributing member of its community? How can companies ensure that the people who give of their life’s labor are treated with dignity in recognition of their full humanity?

The world in which corporations operate is rapidly changing, holding companies increasingly accountable to a wider circle of stakeholders. Companies that respond proactively are retooling for success.

The new marketplace offers *drivers* and *incentives* that are leading corporations to greater global/social, environmental, and

economic citizenship. Managing for economic, environmental, and social benefit simultaneously is commonly referred to as the *Triple Bottom Line*. Is this simply a choice made by a few ethical CEOs while the bad guys keep on with business as usual? Or is this, in fact, a good business model with rewards in the marketplace even greater than those of corporations who are on “a race to the bottom”?

Global Drivers

Today’s proactive corporations are driven by a number of factors that are making management for the Triple Bottom Line a *requirement* for success.

In the global marketplace, streamlining production and reducing costs play a critical role in company competitiveness. Toyota, for example, has reduced cost and increased productivity through lean manufacturing techniques. As a result, the company has had more money to invest in developing new technologies such as the hybrid car.

American companies must comply with standards of oper-

ation in the global marketplace that are more stringent than in the United States. Countries around the world are working to reduce greenhouse gas emissions through regulation and alternative technologies. The U.S. has been reluctant to enforce clean-air regulations and adopt other standards that might impinge on America’s “license to do business as usual.” U.S. companies are falling behind in manufacturing competitiveness and new technologies leadership.

Global media coverage and internet communications are increasing public attention on the source of products and the impact of their creation. Sweatshop working conditions in the developing world have caused major companies severe embarrassment and loss of revenue. Global companies no longer operate overseas with impunity: they are increasingly monitored and exposed by consumer groups, NGOs, religious communities, and government agencies here and abroad.

BIG BUSINESS, SMALL STEPS

Social demands and shareholder pressure are urging these companies to become life-giving and sustainable.

- Ford Motor Company** One of the first to provide prevention and treatment of HIV-AIDS among its workers in South Africa.
- Johnson and Johnson** Will disclose its campaign contributions, with independent directors overseeing the process.
- Procter & Gamble** Launched Millstone Mountain light Fair Trade Certified coffee.
- FedEx** Announced that it will add 75 hybrid trucks to its delivery fleet.

SMALL BUSINESS, BIG STEPS

Since their modest beginnings, these businesses have been committed to sustainable practices that give back to the community.

- Ben and Jerry’s** Issues yearly “Social and Environmental Assessment.”
Pays a Living Wage of \$9.98/hr.
Sources from women- & minority- owned businesses & sustainable farms.
- Patagonia** 1% of sales goes to environmental groups.
Plant in Reno has carpet made of 100% recycled polyester and office walls made from compressed field straw.

Global Incentives

Today's proactive corporations are reaping the incentives of the Triple Bottom Line in the global market place. Alternative energy, environmental engineering, and sustainable building design and construction are among the fastest-growing sectors of the economy. They offer new and diversified business opportunities and a competitive leading edge. Companies listed on the Dow Jones Sustainability Index are consistently doing better than other companies. Socially responsible investment funds are outperforming other investment funds, and sustainably-managed companies are attracting more

“Today’s proactive corporations are reaping the incentives of the Triple Bottom Line.”

investment.

Companies who set strict guidelines for suppliers and vendors, and require factory certifications, protect themselves from exposure through their supply chains. Investments in renewable energy and closed loop systems protect against price volatility and scarcity. The “Precautionary Principle”—exercising caution when it comes to chemicals, medicines, genetically engineered substances, and other potential threats to life health and environment—is a management guideline that reduces the risk of brand loss and lawsuits.

An often overlooked advantage

of triple bottom line management is the impact on employee morale and productivity. It is no surprise that companies aligning values and ethics with business practices attract and retain a loyal workforce. Good morale and healthy environments increase productivity.

The cause for reforming corporations to better serve the planet, people and, yes, profitability is coming together in the movement for Sustainable Business. Intelligent, heart-centered people are working within corporations to align their practices with the needs and challenges of our global community. The combination of global regulation and demonstrated sound business opportunity is filling the sails of those who will lead corporations into the new paradigm for triple bottom line success.

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could be proven that a crime was politically motivated, and the person agreed to tell the whole truth about the crime, the perpetrator could petition for amnesty. Out of the 10,000 people who made petitions, 849 were granted amnesty.

The award-winning documentary *Long Night's Journey Into Day* explores the complex issue of granting amnesty to convicted murderers because current political circumstances may have induced them to commit the crimes.

Critics of the amnesty provision claim that amnesty means amnesia, and that reconciliation cannot happen in the absence of justice.

Many also claim that, while the TRC worked to address human rights violations, it blatantly failed to make concrete changes, such as redistribution of land, housing, and jobs. The end of apartheid alone did

not bring the changes that would enable Black South Africans to rise up out of poverty.

Charity Kondile, a South African woman whose son was killed in a particularly abhorrent way, said, “It is easy for Mandela and Tutu to forgive...[T]hey lead vindicated lives. In my life, nothing, not a single thing, has changed since my son was burnt by barbarians...Therefore I cannot forgive.”³

The tasks of re-membering a violent past and changing the shape of the future are daunting to say the least. Despite the reality of its shortcomings, and its awesome learning curve, South Africa's Truth and Reconciliation Commission stands as an international model for the power of truth-telling in healing historical harms.

1 Journey of Healing, National Sorry Day Committee, 2004

2 Bronwyn Leebaw, University of California

3 Trading Truth for Justice? Susie Linfield

REFLECTION QUESTIONS

1. What would a “Reconciliation Week” look like in the US?
2. Name an example of violence from our history as a nation that could begin to heal through a day of reconciliation.
3. What are the limits of a “day” of mourning or a “week” of apology.
4. Name a step you would like to take to restore justice to a broken relationship in your life or your community.

History, despite its wrenching pain, cannot be un-lived, but if faced with courage, need not be lived again.

—Maya Angelou



Joel Connelly is a staff columnist for the Seattle PI.

Media: For the People

Joel Connelly

As the rights group Freedom House releases its annual survey of independence in the media, timed to World Press Freedom Day, the United States has grown accustomed to high marks. Not this year.

The U.S. found itself tied for 24th among 194 countries, having suffered what Freedom House described as “notable setbacks” in the ability of the press to do its job.

Reasons for the lower grade are not hard to fathom. As former Washington Post reporter Carl Bernstein, of Watergate fame, recently put it, “You can’t serve the public good without truth as the bottom line.”

In the United States, the press has been a vital—if sporadic—check on the excesses of power.

It was Edward R. Murrow, product of Blanchard, Washington and WSU, who confronted the red baiting smears of Sen. Joseph McCarthy. Walter Cronkite helped turn around public opinion on Vietnam with his post-Tet Offensive “We are Mired in Stalemate” broadcast of 1968. Four years later, with President

guid Washington, D.C. press corps. Bernstein is correct when he talks of TV news being taken over by “an idiot culture.”

Three factors are central to the media culture’s unsatisfactory performance.

Legal Fetters

In the words of Freedom House, the U.S. score declined in part because of “a number of legal cases in which prosecutors sought to compel journalists to reveal sources or turn over notes or other material they had gathered in the course of investigations.”

The best-known case involves reporters Judith Miller of the *New York Times* and Matthew Cooper of *Time*. Both face prison sentences for refusal to disclose sources in a case where the name of a CIA covert agent was publicly revealed. No action has been taken against conservative pundit Robert Novak, whose column named the agent.

Official Influence

With the Fox News Channel, and conservative AM radio, the Bush Administration has created what amounts to a state media in the United States. Beyond that, the administration has sought to limit use of the Freedom of Information Act. It has paid journalists to espouse the party line without disclosing their official sponsors.

The best-known case: Conservative African-American pundit Armstrong Williams was paid \$240,000 to promote the “No Child Left Behind” program on his TV show

and through his column.

The Bottom Line

Fewer and fewer owners control more and more of the nation’s newspapers and TV networks. Performance is often—but not always—defined in terms of profit.

It is unfair to generalize. I have spent 32 years with the Seattle Post-Intelligencer, owned by the Hearst Corp. In the 1970’s, we started raising questions about water quality in Puget Sound, and the safety of oil tanker operations in our inland waterway. We’re still at it.

Other signs aren’t so good. Speaking to Kansas editors, Bernstein cited the first installment of ABC’s news magazine “Prime Time Live,” in which Diane Sawyer asked Donald Trump’s then-girlfriend Marla Maples if her relationship with the mogul had resulted in “the best sex you’ve ever had.”

The same week, Nelson Mandela went home to Soweto after 27 years in a South African prison, and the two Germans agreed on reunification.

Coverage of these events was, alas, trumped by Trump.

What is to be done? Don’t get mad. Get active—constructively. Support those engaged in the increasingly risky business of questioning authority. Just remember the famous scene outside Independence Hall in 1787. A Mrs. Powell of Philadelphia asked Benjamin Franklin, “Well, Doctor, what have we got, a republic or a monarchy?”

Mr. Franklin responded, “A republic, if you can keep it.”

We may be No. 24, but it’s still a free country: The public are its keepers.

Fewer and fewer owners control more and more of the nation’s newspapers and TV networks.

Nixon poised to top sixty percent of the vote, *The Washington Post* pursued the Watergate story.

Nowadays, such cases of courage are nigh impossible to find, particularly given our celebrity-driven national media and lan-

By the People

Susan Gleason & Jonathan Lawson

in a time when newspaper circulation is dropping nationwide and commercial radio stations are bracing against perceived competition from new technologies such as satellite radio and podcasting, many news consumers are choosing non-

“Our northwest region enjoys a long history of diverse, enterprising, independent media voices.”

traditional sources of news to augment or even replace mainstream newspapers and network broadcasts. Community-run radio stations are drawing new and dedicated listeners to alternative news programs like *Democracy Now!*. Community media audiences seek out and support media that are unafraid to challenge corporate and state power—media that serve the public’s right to know over and above the interests of shareholders and advertisers. Fortunately, independent media is on the rise.

These media alternatives are on the rise for a number of reasons. Critical viewers and listeners seek respite from the cheap reiterations of sensationalistic stories that crowd out more substantial news on commercial networks. At the same time, all news outlets are suffering from increasing public distrust, which has been fueled, in part, by the media’s own frequent failures to

address marginalized constituencies, including working-class people, women, and people of color, on their own terms.

Community-based alternatives provide a venue for information relatively free from commercial concerns, and from the indistinct but ever-present filters of the largest corporate-owned media networks. Independent media journalists are often more inclined to freely criticize powerful interests, particularly government and corporate power, than those in corporate media institutions.

Corporate media make billions of dollars in advertising, syndication, and ancillary revenues. By contrast, independent media are generally funded by the passionate, appreciative reading/viewing/listening audiences they serve. Many of these media organizations are non-profits and must supplement their audience support with donations and foundation grants. Many independent media producers volunteer their labor or work for negligible compensation.

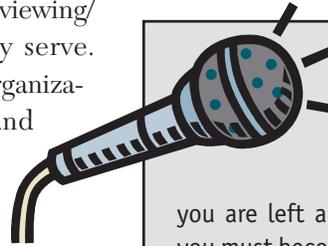
Northwest Independent Media

Our northwest region enjoys a long history of diverse, enterprising, independent media voices, including groundbreaking labor and radical publications like the *Union Record*, *La Expression*, and the *Helix*. The region also contributed to the birth of the freeform radio movement to which Portland’s KBOO and Everett’s KSER trace their lineage.

Today, the region’s community

radio stations—noncommercial, listener-supported, and often volunteer-staffed—provide the most diverse programming and much of the best in public affairs. Stations like Vancouver’s CFRO, Bellevue’s KBCS, and Spokane’s KYRS offer community members the chance to make their own radio to entertain and inform a diverse range of listeners, and to train a new generation of citizen media makers. Dozens of new local, noncommercial Low Power FM (LPFM) stations are on the air already in our region, with many more under construction or awaiting permits.

Yet, for their valued diversity, many of these stations are chronically under-resourced—lacking



“If some day they take away the radio station from us . . . if they don’t let us speak, if they kill all the priests and the bishop too, and you are left a people without priests, each one of you must become God’s microphone, each one of you must become a prophet.”

—Archbishop Oscar Romero

the network structure of NPR stations or the funding base of commercial stations. A new project, spearheaded by Reclaim the Media and KBCS, hopes to raise the profile of community radio in our region by establishing a northwest community radio network—the first such collaboration in the United States. The result will be another step forward in the expansion of a citizen-based, grassroots media system geared for participation, collaboration, and democracy.

See Resources on the back page for a list of independent media.



Susan Gleason and Jonathan Lawson are co-directors of Reclaim the Media.

2020 Vision: Accountability in the Catholic Church

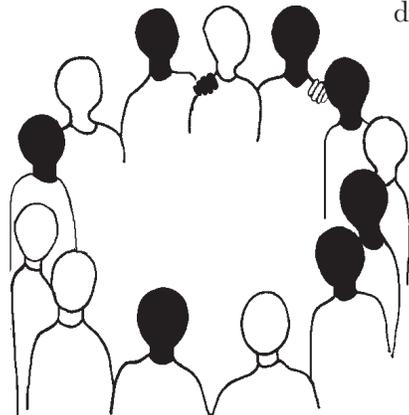
Sadie Rodriguez-Hawkins



Sadie is an adjunct professor at Seattle University.

Change in our church comes slowly. However, we all have the capacity to dream and, in turn, to make our dreams come true. I dream of a church infused with the gifts of the Holy Spirit, whose doors are open to all who knock.

Its members embrace diversity and the preferential option for the poor. Most importantly, my church of the future delights in the fact that all voices are created equal.



Dreams such as these can only become a reality when we are willing to set aside prejudice, pride, and powerlessness; and when we clothe ourselves with the armor of prayer. We are not alone; many others share a similar dream.

I recently attended the Northwest Catholic Women's Convocation with two-thousand other faith-filled women. I came home with renewed hope fostered by the voices of many powerful women. These voices encourage us not only to dream, but to stretch and *reach* for the church of the future. As Sister Elizabeth Johnson said, "You can't choose your time in history, this is our moment—the only time we're going to have. Do we contribute or do we opt out?"

My sisters and brothers, the choice is ours.

In today's church, we do not always embrace those who are different and those who bring new ideas to the table. We are generally most content when things stay the same. We do not like to "rock the boat." However, we have no choice but to rock the boat if we want our church to be different.

We cannot expect to keep on doing the same thing and get different results. Jesus did not ask us to "play it safe." He challenged us to love the sinner, the marginalized, and those who suffer. He had a preference for the poor. He died so we might have new life. How can we do less?

In the words of Edwina Gateley, "We must fly, dance, give birth, and stand before the altar of God and say *here I am, this is my body.*" Will you join me?

Linda Kobe-Smith



Linda is a member of St. Ann's Parish in Spokane.

"Why would God give us all this life, if he didn't want us to use it?" This haunting question threads through the award-winning play, *Shirley Valentine*, whose central character is a middle-aged housewife who travels to Greece, proving it is never too late to pursue one's dreams. I draw inspiration from Shirley. As a cradle Cath-

olic, mother, and grandmother, I find myself looking into the past and toward the future, asking a very similar question: Why would God fill us with gifts and hopes if she didn't expect us to use them?

I love my Catholic tradition; however, I am no longer willing to wait for a small and isolated group of men to give women disciples permission to follow God's call. I am ready to step forward and be the person God calls me to be without reservation or hedging.

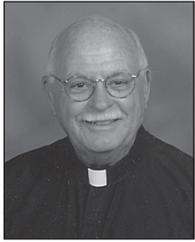
My hope for the church—the living body of Christ—is that we will become less an organization of orderly and well-behaved laity and more a community of disciples who will take the same risks as Jesus. I envision a community less worried about rules and orthodoxy and more concerned with the quality of our relationship with *all* of God's creation.

The future of our Catholic tradition is in our hands: the hands of ordinary women and men of vision. We must choose to live our lives according to the invitation Jesus sets before us. We can use the gifts and promises God has given us, or we can continue to surrender those gifts to an isolated and fearful hierarchy who decides if our gifts are of value.

There is a Portuguese proverb that says, "A life lived in fear is a life half lived." My hope for the people of God is that we will put aside our fear and openly live out—with courage and trust—the gifts God has given us.

"We have no choice but to rock the boat if we want our church to be different."

Father Roger O'Brien



Roger is a retired priest of the Seattle Archdiocese.

I will be surprised if our church looks substantially different in 2020.

Benedict XVI will undoubtedly continue

John Paul II's style for internal priorities by resisting participative decision-making, collegiality, the will to explain (not just assert), and open discussion on forbidden topics, e.g., access to Eucharist, a married priesthood, and women priests. How can someone who said Protestants suffer from defects cultivate genuine ecumenical relations? How can such a previously divisive figure heal polarization in our church?

The modern-day Catholic Church must provide leadership on global issues such as poverty, solidarity with the poor, economic justice, evangelization, the challenge of Islam, normalizing Chinese Catholicism, HIV-AIDS, and bioethical technology.

As we approach 2020, it would help mightily if we could acknowledge that what matters is God's kingdom, not the church. Kingdom values shape institutional change.

It would also help if we could deepen our commitment to being a humble church, radically committed to justice-making. Mother Teresa of Calcutta said, "Only where the church is poor will it be authentically church."

One could wish for accountable diocesan practices to be started by

2020. Here is where I would begin:

Letting quality liturgy and effective catechesis be a major priority in dioceses and parishes.

Empowering lay people to live in the world as apostles with the freedom to express their opinions concerning church governance and the selection of pastors and bishops.

Validating the role of women who, at present, occupy 82% of all formal ministries in U.S. parishes.

Providing job security and a living wage to lay ecclesial ministers, with special support for lay ministry in poor parishes.

Little of this may be achieved by 2020. But mini steps help. Reform always happens from within, never from the top down. It happens in small cells like the Intercommunity Peace and Justice Center, Voice of the Faithful, Tent City efforts, AIDS Care Giver Teams, and in vibrant communities of worship such as our Cathedral.

"The essential things in history always begin with the small, more convinced communities"—wise words shared recently by... Benedict XVI.

Hana Truscott



Hana is a student at Seattle University.

It is Pentecost Sunday, 2020. All gather around the Eucharist table with joy and in celebration of the Spirit's presence.

She stirs individuals, moving the Catholic Church toward a more inclusive Body of Christ: a

faith community accountable to the embodiment of the gospel by living sustainably with the Earth and uplifting the marginalized. I experience the Spirit calling women of today to a future priesthood and an environmental revolution.

People of all faith traditions participate in the Eucharist today. There are enough priests because women's gifts are celebrated through the restoration of the female diaconate and women's ordination. Men and women called to both priesthood and marriage are ordained as married priests. Trained in homiletics, the laity shares diverse experiences of grace and accountability during their

reflections at mass. The pro-life movement encompasses all life issues: war, death penalty, euthanasia, and abortion in light of the environmental challenges of overpopulation, global climate change, decreased biodiversity, and malnutrition/over-consumption.

These visions for the church of 2020 are encompassed by a broader vision in which church hierarchy is a collaboration of women and men, fully representing the diversity of Catholic communities worldwide. The key is to work within our own communities, one step at a time, in dialogue with other communities. One in Spirit and diversity, I look to a Church that celebrates unity rather than uniformity. Everyday is Pentecost, as the Spirit calls us into Her vision for the Church—promising to rock our world!

“Kingdom values shape institutional change.”



Catholic Schools Advocacy Day—a First

High School and Middle School students gathered in Olympia on April 12, 2005 to:

- ✎ Discuss and debate issues of hunger, housing, healthcare, and childcare
- ✎ Be inspired to action by a presentation from Brian Mack of Seattle Prep
- ✎ Meet legislators from their districts to share their perspectives
- ✎ Join Governor Christine Gregoire as she signed a bill into law
- ✎ Return to their schools with a legislative advocacy tool kit



Justice Circles

Recent victories for low-income and immigrant women.

Mattawa—Entre Mujeres

This Women's Justice Circle has formed an ongoing relationship with the mayor, chief of police, and sheriff to address their concerns about domestic violence. The city provided women with cell phones for 911 calls. The mayor has asked the Justice Circle participants to support her request for funds for a bi-lingual police officer.

Olympia—Evergreen Vista

Women testified before the InterCity Transit Authority on their struggles to board with the current child stroller policy. The board voted by an overwhelming majority to take up the issue and research and report back. The results are pending.

Seattle—CASA Latina

As the Justice Circle formed to address legislation targeting immigrants, Congress passed the "Real ID Act." The women shifted their focus to meet with the Governor's office to discuss the state implications of passage of the bill and to organize on behalf of undocumented immigrants.

Unprecedented Response to Plague

*AIDS is now acknowledged as the worst plague humankind has ever faced. Years from now people will ask about AIDS, as in the holocaust, How could they have known and failed to act?** We know the statistics: millions living with HIV; millions dying of AIDS; whole villages of orphans. How can we know this and fail to act?

This year Northwest Coalition for Responsible Investment members, in collaboration with the Interfaith Center on Corporate Responsibility, filed shareholder resolutions with the major US pharmaceutical companies and the biotech firm, Gilead Sciences, asking for a report on how they are responding to the HIV/AIDS pandemic.

NWCRI was the primary filer with Gilead Sciences where we received an unprecedented vote of 24% in support of our resolution. This vote indicates that shareholders know the terrible human and economic consequences of this pandemic and are taking action. Our goal for this year is to dialogue with Gilead Sciences about making their products more accessible for those being ravaged by this plague.

**Salih Booker, African Action*

Young Adult Interfaith Justice Series

Zen Buddhist Rev. Genjo Marinello led an exploration of Buddhism and justice as the Series came to a close on May 3rd. The format of learning, contemplation, and dialogue was embraced by young adults. As a result, young adults are calling for opportunities to follow-up with collaborative interfaith actions for justice.



Spring 2005 Yakima Women's Justice Circle



Rev. Genjo Marinello with participants

peace & justice center

NORTHWEST CATHOLIC WOMEN'S CONVOCATION III

On April 22, 2005 the third Northwest Catholic Women's Convocation convened 2000 women to:

Inspire Hope!
Nurture Hope!
Embody Hope!

To be an Uprising of Hope for justice!

To be an Uprising of Hope in our spirituality!

To be an Uprising of Hope for our Earth community!



Music CD—Uprising of Hope

Great music from the Convocation for use in prayer and ritual is available from IPJC:

\$10 plus \$2 shipping (USD),
(206) 223-1138, IPJC, 1216 NE
65th St, Seattle, WA 98115

You can order CDs and audiotapes of many of the weekend's presentations by visiting www.aven.com or calling 1-800-810-8273.

A glimpse of the Convocation in pictures and participant's comments...

"It was marvelous to encounter so many younger women who feel encouraged by the Convocation."—Elizabeth Johnson, CSJ

"The three keynote speakers showed such courage and spoke with incredible hope."

"It is a privilege to be part of a movement of prophetic renewal and courageous vision."



Elizabeth Johnson, CSJ



The Convocation Choir

"My hopes were met for a new, possible Catholic women's vision."

"Thank you for this life-giving 'blood transfusion' of hope!"



Nancy Murray, OP as Catherine of Siena.

"The whole event, beginning to end, was like an oasis nourishing my soul!"

"I remembered how proud I can be to be a Catholic woman!"

"I have been to many conferences and this, truly, is one that I will be able 'to live out of'."

"It was the best Convocation ever. There was so much preparation, hard work, inspiration, creativity, talent and freedom to let the Spirit to take it even further. The Church was alive and well last weekend in Seattle."



Dancers during opening ritual

Resources on Accountability

Church Accountability

Cozzens, Donald. *Faith That Dares To Speak*. Liturgical Press, 2004.

Oakley, Francis and Bruce M. Russett. *Governance, Accountability, and the Future of the Catholic Church*. Continuum International, 2004.

Voice of the Faithful: www.votf.org

Government Accountability

Facing the Truth: South African Faith Communities and the Truth and Reconciliation Commission. James Cochrane, John De Gruchy, and Stephen Martin, eds. Ohio University Press, 1999.

Krog, Antjie. *Country of My Skull : Guilt, Sorrow, and the Limits of Forgiveness in the New South Africa*. Three Rivers Press, 2000.

Bringing Them Home. www.hreoc.gov.au/social_justice/stolen_children/

Long Night's Journey Into Day. Facilitator Guide: www.newsreel.org/guides/longnight.htm

Independent Media

www.CommonDreams.org

www.Grist.org

www.yesmagazine.org

KBCS 91.3 FM, Seattle: www.kbcs.org

KSER 90.7 FM, Everett: www.kser.org

KUGS 89.3 FM, Bellingham: www.kugs.org

Democracy Now!: www.democracynow.org

Free Speech TV: www.freespeech.org

Indy Media: www.seattle.indymedia.org

Pacific Northwest Community Radio Directory: www.reclaimthemedial.org

Seattle Community Access Network: www.scantv.org

Media Analysis

Keynote Address to the National Conference on Media Reform by Bill Moyers. November 8, 2003. www.CommonDreams.org

Goodman, Amy. *The Exception to the Rulers: Exposing Oily Politicians, War Profiteers, and the Media that Love Them*. Hyperion, 2004.

McChesney, Robert. *Rich Media, Poor Democracy: Communication Politics in Dubious Times*. New Press, 2000.

Sustainable Business

Elkington, John. *Cannibals With Forks: The Triple Bottom Line of 21st Century Business (Conscientious Commerce)*. New Society Publishers, 1998.

Osterberg, Rolf. *Corporate Renaissance: Business As an Adventure in Human Development*. Nataraj Publishing, 1993.

Network for Business Innovation & Sustainability: www.nbis.org

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