

# JPIC REPORT

A publication of the OMI Justice and Peace/Integrity of Creation Office



“The Gospel confronts us with Jesus who was poor and his disciples today are the poor with their many faces. Let us not only do something for the poor, but share with them in changing the unjust situation. Misery is the only violence.”  
-Dom Hélder Câmara

## From the Director

Over the past few months, the cries of “justice for the victims” have echoed throughout our country and our Church. From 9-11 to the Church abuse scandals, from accounting fraud to ethnic conflict, much of our world continues to long for a new heaven and a new earth. Perhaps we have been painfully reminded that, as Dom Hélder Câmara once said, “justice is the minimum requirement of love.”

Since January, JPIC has been engaged in several areas, a few of which I would like to highlight: continuing to serve as a resource for the larger Congregation; building a greater network with Oblates from the Asian region on issues of Muslim-Christian relations and the Integrity of Creation; solidarity with our Oblate brothers and the Khasia and Garo people in Bangladesh; support of and collaboration with Oblates working in the U.S.-Mexico border area; the on-going struggle to hold corporate America ac-

countable; the role of the U.S. in promoting international development; and the growth of the Province’s Integrity of Creation Initiative under the directorship of Maurice Lange, OMI. We have also welcomed Rebecca Phares and Mary O’Herron onto our JPIC staff.

Looking at the issue of international development, the efforts of the wealthy countries remain pitiful. In this era of great opportunity and urgent need, U.S. corporations, international governments, and the global architecture in which they operate are once again called to account for the effects they have on the world’s poor and the work of our brother Oblates around the world.

In late March, world leaders gathered in Monterey, Mexico to discuss these issues at the U.N. Summit on Financing for Development. I had the opportunity to accompany religious and non-governmental groups to the summit to advocate for more devel-



*Frs. Yves Caruth, OMI, founder of Galilee Farm, and Séamus Finn, OMI, North Cotabato, Philippines.*

opment aid for impoverished countries. While the wealthiest countries acknowledged the need to increase their foreign aid at the summit, all of these countries except one have failed to reach the standard of 0.7% GDP in foreign aid, which is desperately needed.

The challenge to all of us in these difficult times is how to level the playing field for those in our community and in the developing world in such a way that basic goods (education, health-care, food and shelter) are available to all the human family and that we can journey together into the future where the God of hope promises a new heaven and a new earth.

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**The OMI Justice and Peace/Integrity of Creation Office** coordinates the advocacy efforts of the Missionary Oblates of Mary Immaculate on behalf of the interests of the poor and abandoned in the U.S. and in the more than 65 countries where the Oblates are in mission. These efforts include serving as a resource for province membership, supporting the community organizing efforts of the Oblates in the United States, and coordinating the Corporate Responsibility Program to insist on just practices and policies by corporations in their worldwide operations. Our work also includes advocacy with the United States government and other international institutions on a variety of justice and peace issues.

#### U.S. JPIC Committee

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 Rev. Séamus Finn, OMI  
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The JPIC office has been recruited to form a part of the newly inaugurated JPIC service of the Oblate General Administration in Rome. We are delighted by this invitation and hope that we can honor it well.

Our first step in incorporating the GA JPIC Service into the work of our office was to welcome back Mary O'Herron, a JPIC Office alumna who many of you know, to help us in this new endeavor. Over the past few weeks, Mary has begun to put our house in order by setting up the necessary files, listserves and mailing lists so



This spring, visits to the **Oblate Ecological Initiative** in Godfrey, Illinois, enabled us to help prepare the groundwork for the ongoing commitment of the province to promote and protect the Integrity of Creation. The initiative has two components, The Ecological Learning Center and the Community Supported Agriculture Project. Primarily, the **Ecological Learning Center** seeks to

## JPIC Joins Efforts of GA JPIC Service

that we may communicate more effectively with our international network.

Being present where decisions affecting the lives of the poor are made will be the core focus of our work with the GA JPIC Service. In the months ahead, we will be exploring ways in which we can nourish this important dimension of mission and enlist the assistance of Oblates in other parts of the congregation in this effort. Integrating and expanding the Corporate Responsibility Program of the GA JPIC Service into the work of the province program will be another task. Another of the priorities of the JPIC Service will be pursuing affiliation with

the United Nations and participating in international forums on such issues as trade, debt, development and globalization, which can have devastating effects on the lives of the poor.

The unique role of the U.S. in the world today and the fallout of the war on terrorism have raised a number of critical questions for Americans and for people in the international community. We are hopeful that the opportunity to work with the GA JPIC Service from this side of the Atlantic will both challenge and enrich us in promoting the path of enduring justice and peace!

## The Oblate Ecological Initiative

educate Oblates and others in the area of Ecological Awareness and the ways in which a mutually enhancing human-Earth relationship can contribute to a sustainable way of life for all. A number of vibrant sessions on cosmology, earth literacy and seasonal celebrations continue to take place at the center, and **Maurice Lange, OMI** maintains a vigorous schedule of visits to Oblate ministry sites and programs throughout the province. Plans are also progressing well for next year's inaugu-

ration of the **Community Supported Garden**. This locally grown, organic garden project seeks to address our ever-growing separation from each other, Earth and our food supply. The Initiative's newsletter, *La Vista Visions*, which contains ecological news and reflections and the Center's schedule of events, debuted this spring and will be published quarterly. For more information on OEI and its programs, contact Fr. Maurice Lange at 618.466.5004 or [lange@omiusa.org](mailto:lange@omiusa.org).

## Fair Trade Coffee: Drink a Cup of Justice!



Coffee is a booming business. This is especially true in the U.S. where coffee is the second largest import after oil and Americans consume one-fifth of the world's coffee, making us the largest coffee consumer in the world. While the coffee companies reap huge profits, millions of coffee farmers and workers are excluded from the benefits, instead receiving "sweatshop wages" which condemn them to the cycle of poverty and debt.

This problem is compounded by the fact that coffee prices have plummeted in recent

months to an historic low of \$.50 per pound, which is well below the cost of production. Mexican and Latin American coffee farmers are bearing the brunt of the market downturn, with tens of thousands losing their jobs, fleeing their fields, resettling into makeshift refugee camps and facing hunger. The World Food Program has estimated that 150,000 refugees have been created as a result of this crisis. Hundreds have died, and thousands may follow.

### Fair Trade: The Alternative

Recently, the 391 Community in Washington, DC committed to purchasing Fair Trade Coffee.

The Fair Trade certification ensures that the importer meets stringent international criteria: pays a minimum price



## ACTION ALERT

### Fair Trade



-  Ensures farmers receive a fair price for their harvest at \$1.26/pound
-  Creates direct trade links between consumers and farmer co-ops
-  Provides access to affordable credit, helping farmers stay out of debt
-  Encourages environmental stewardship and ecologically sustainable farming practices

per pound of \$1.26, provides much needed credit to farmers, and provides technical assistance such as help transitioning to organic farming. Fair Trade for coffee farmers means community development, health, education, and environmental stewardship.

*You too can make every cup of coffee you drink a vote for Fair Trade coffee farmers!*

To learn more about the Fair Trade movement and how you can get involved, con-

tact the JPIC Office. To view a list of companies that carry Fair Trade coffee and other Fair Trade Certified items, see [www.equalexchange.com](http://www.equalexchange.com) or [www.globalexchange.org/economy/coffee](http://www.globalexchange.org/economy/coffee). Also, join the ongoing campaign to promote Fair Trade coffee. Contact Global Exchange ([www.globalexchange.org/economy/coffee](http://www.globalexchange.org/economy/coffee)) for an Action Pack, which includes organizational materials to support farmers and articles describing the importance of Fair Trade to farming communities.



*Ten years ago the world coffee economy was worth \$30 billion, of which producers received \$12 billion. Today it is worth \$50 billion, with producers receiving just \$8 billion.*

*(source: The Guardian)*

## Exploring the Contemporary Missionary Challenge in the Philippines

by Séamus Finn, OMI

Long one of the few bastions of Christianity in South East Asia, the Philippines is currently viewed as one of the primary havens for Muslim extremists in this post-September 2001 era. The island of Basilan, located between the islands of Mindanao and Jolo, is now perhaps best known as the home of Abu Sayef, an Islamic liberation movement in its origins, but currently an organization which engages

in kidnapping and other illegal activities to bankroll its members and allies.

Although the war on terrorism and the search for Al Queda sympathizers in the southern Philippines was in its early stages when I traveled to Mindanao and Jolo in late February 2002, reports of the recent arrival of U.S. military personnel was closely followed both in the United States and in most

of the news outlets in the Philippine islands. In fact, just two days after my arrival in Manila, news of the U.S. military helicopter crash that claimed the lives of twelve soldiers echoed across the globe.

Currently intensified by the new wave of U.S. forces to the islands, the long history of U.S. involvement in the Philippines is readily recalled as the benchmark for many conversations whether the issue be colonialism, independence, military liberation, occupation, multinational domination, puppet dictatorships, land reform or the stranglehold of foreign debt. Almost immediately upon hearing news of the arrival of the U.S. training forces, demonstrations for and against “Balikatan” (the U.S. military presence) were organized in different parts of the country.

When the first Oblate missionaries landed in the Philippines more than sixty years ago, they encountered a well-established U.S. presence and a people already engulfed in the terrible events of the Second World War in the Pacific. The rich Oblate history of that period has been recounted in many different forums and continues to be available to us

through the stories of several members of the province who have labored there. Furthermore, the foundation of their decades of work is etched into the land and society, most visibly in the many local parishes and primary, secondary, and tertiary level schools which continue to operate under the mantle of “Notre Dame.”

The contemporary missionary challenge in the Philippines, like the missionary call of the Church in every age, is rooted in new circumstances and opportunities. While many of us in the U.S. have been scurrying for a catch-up lesson on Islam, our colleagues in Mindanao and in the Sulu archipelago have been immersed in Islam’s history, major teachings and different traditions from the beginning of their mission there. The Oblates continued presence over the years among the Muslim and tribal communities has led to a shift in mission from an evangelization and conversion focus to the promotion of diverse and integrated communities which seek to respect cultural identity and values.

At this juncture, with the War on Terrorism assuredly continuing well into the future and its resolution likely





## Exploring Missionary Challenge, cont.

to be characterized by a series of declared victories rather than a conclusive final victory, we are called as missionaries to reflect on the events of the past year and the responses which emerge. From a U.S. Oblate perspective, one of the more immediate challenges is seeking reconciliation and understanding between the Christian and Muslim traditions. While this challenge currently presses into our context with utmost urgency, it is something that our Oblate brothers in Mindanao and Jolo have encountered for some time. It struck me that those of us in the U.S. who are interested in addressing some of the prevailing anxiety, ignorance and hostility directed

toward Muslims could look to the rich experience of our Oblate colleagues in the Philippines as a resource.

Their encouraging endeavors, which I was delighted to visit, speak of the efforts to develop a common space in which people of different religious and tribal traditions can meet, discuss, pray and live together in peace. Our brothers find themselves at once engaged in the very basic task of creating open public areas both in local villages and in areas that have for years been devastated by violence and animosity. In other areas, such as the Bugwak Project at Galilee Farm in North Cotabato,

agriculture, food production and earth literacy are employed as the tools for community-building. The mission of education in the classroom setting is also embraced as a means through which diverse members of the community can come together to meet common needs and foster relationships.

In exploring what resources we in the United States and the larger world might employ to bring about an end to religious discrimination and misunderstanding, we must ultimately ground our work in promoting the paths of reconciliation which will lead to greater peace and security for all peoples and nations.



*The gardens at Bugwak Project, Galilee Farm, North Cotabato.*



*Fr. Orola Rizalde, OMI with school children at Pangipasan Mission, Cotabato.*



*Breaking bread with the members of the Oblate Asia-Oceania Regional Conference. From left, Frs. Luc Young, OMI, Séamus, John McLaughlin, OMI, Yves Caruth, OMI, Bejoy DeCruze, OMI, and Vince Ryan, OMI.*

## Money Laundering: Halting the Cycle of Corruption

by Séamus Finn, OMI

The globalization process is characterized by speed, which is made possible in many instances by advances in communication technology. The movement of capital and goods and the limited potential of mobility for labor are specific instances of how that speed is manifest in the world today.

One of the signature activities to take advantage of the increasing global movement of capital and to have benefited from new and more rapid technologies is money laundering. Money laundering is generally understood to mean the use of the international financial system to bank funds acquired through illicit means, thereby concealing their true origin. These funds are usually acquired through outright theft, narcotics sales, bribes, and illegal sales of arms or chemical or biological weapons. After the filtering process is complete, the “clean” funds are introduced into the legitimate flow of capital.

For more than fifteen years, money laundering has been a priority issue on our Corporate Responsibility agenda. Of course, the issue has gained renewed prominence during the

search for loopholes in the global financial system, loopholes which have facilitated the movement of capital to finance various terrorist groups around the world.

Originally, we raised this issue in the 1980’s in response to the activities of corrupt government leaders who were found to be robbing the public coffers and transferring these assets to private bank accounts within safer and more reli-



able borders. Many of these dictators ruled in countries where their position of power was generally guaranteed by one of the two super powers and the vast majority of the people were desperately poor. Their personal wealth was often accrued through bribery, corruption or the sale of the country’s natural resources.

Over the years, various pieces of legislation have been introduced to deter this activity both at the domes-

tic and international levels. The most recent piece of legislation in the U.S. to address money laundering is the USA Patriot Act of 2001, which seeks to disassemble the networks by which the individuals involved in the 9/11 attacks and other terrorists legitimate the financial structures that finance their operations.

During the 2001 proxy season, the Oblates and other members of the Interfaith

in follow-up meetings on their compliance procedures.

While all of the financial services institutions have made great efforts to assure the government and the public that they have conformed to the regulations put in place by national governments and international bodies, they continue to be troubled by two seemingly irreconcilable objectives: the privacy which is sought by customers in their financial transactions and the transparency which governments and the public demand to ensure greater security.

Through all of this, many of our colleagues across the world and those with whom they work have experienced the devastating impact of stolen wealth that is laundered into the financial system. We are reminded daily of how that system is vulnerable and can be used to inflict great suffering and destruction. The vigilance of shareholders in financial institutions is an important contribution to the development of a system that at once protects the assets of the public and diminishes the probability of its abuse by those who are determined to further their objectives by violent or illicit means.

Center on Corporate Responsibility filed a resolution on money laundering with five of the leading banks and brokerage houses in the United States. Institutions were asked to prepare a report on their anti-money laundering compliance programs and the ways in which they hoped to meet the new standards and regulations required by the Patriot Act. This resolution led to an extensive briefing by the companies and commitments from them to engage



# THE MONEY TRAIL



CORPORATE RESPONSIBILITY FOCUS

Money laundering is not a single act but is in fact a process that is accomplished in three basic steps. These steps can be taken at the same time in the course of a single transaction, but they can also appear in separable forms one-by-one as well. The steps are:

*Placement ⇔ Layering ⇔ Integration*

There are three common factors regarding the wide range of methods used by money launderers when they attempt to launder their criminal proceeds. The three common factors identified in laundering operations are:

- the need to conceal the origin and true ownership of the proceeds;*
- the need to maintain control of the proceeds;*
- the need to change the form of the proceeds in order to shrink the huge volumes of cash generated by the initial criminal activity.*

## RESOLUTION ON MONEY LAUNDERING 2002

\$

WHEREAS the IMF has estimated the annual amount of laundered money at between \$600 billion and \$1.5 trillion, or 2% to 5% of the world's gross domestic product, with perhaps one-third of this amount passing through U.S. financial institutions.

WHEREAS in order to reduce the possibility of money laundering, financial institutions must know the identity and address of the participants in transactions, relationships, and other financial agreements and must have information on the beneficial ownership of them.

WHEREAS of particular concern are offshore shell banks and shell corporations which operate under the protection of secrecy rules in places like Nauru and the Cayman Islands and hide the identities of the beneficial owners. Usually the shell bank has no physical presence, does not deal in the local currency and exists merely as a legal address.

WHEREAS as a result of the 11 September 2001 attack on the World Trade Center and the Pentagon, several steps have been initiated to prevent money laundering and financial flows to terrorists.

WHEREAS we believe that the corporation should take leadership in preventing money laundering and should move to adopt voluntarily the general policies outlined above with respect to all financial institutions with which it does business.

WHEREAS we believe that such steps will enhance the corporation's public reputation in this time of national crisis as well as forestall demands for possible additional government regulation.

**BE IT RESOLVED** that the shareholders request the Board of Directors to develop a policy that the Corporation will provide no financial transactions, including no correspondent or payable-through accounts, for any financial institution that is not willing to provide the identity and address of the participants in transactions or relationships or the identity of the beneficial ownership of funds.

## Joseph Gomes, OMI Advocates for Indigenous Rights During U.S. Visit by Rosemary Bates

The issues of the eco-parks and the plight of indigenous people in Bangladesh were brought vividly home for us during the week of May 26th by the visit of Fr. Joseph Gomes, OMI. Fr. Joseph made the long trek from his small village in the north-eastern hills of Bangladesh to attend the First Session of the Permanent Forum on Indigenous Issues at the United Nations in New York. Following the Session, Fr. Joseph journeyed down to Washington, DC, to meet with us and to visit with government and other officials.

To offer a brief background, we were alerted to the impending eco-park situation last spring by Oblates in Bangladesh. The Bangladeshi government announced their plan to create two eco-parks (ecological parks for tourists similar to our national parks) in 2000 on land that the Khasia and Garo tribal people have inhabited and cultivated for centuries. This plan was approved without consultation of the hundreds of indigenous families whose homes were to be displaced and livelihood appropriated and destroyed. In response, the Khasis and Garos began a democratic move-

ment, organizing a peaceful campaign of resistance against the eco-parks. Their compelling movement coincided with the installation of a shaky transitional government in November 2001, resulting in the indefinite postponement of the

While the parks remain officially postponed, Fr. Joseph reported that new threats have arisen. Unidentified persons are stealing into the *punjees* (local villages) at night, cutting down and hauling away the old growth, native trees for sale

the *punjees*. Under this new plan, one half of each household's trees will be harvested and a more commercial species, such as eucalyptus, will be planted in their place. The indigenous families do not stand to gain from this new venture and instead will lose the old growth trees, which are the basis for betel leaf cultivation and their only means of livelihood.

In his efforts to build the indigenous movement and to gain support from the international community, Fr. Joseph represented the Bangladeshi Indigenous People's Forum at the U.N. Session in New York. There he recounted the story of the Khasis and Garos and cautioned against the "harassing" manner in which development is imposed on local peoples. Urging those present to advocate for indigenous people, he stated, "Indigenous people should be in control of their own development and initiatives undertaken by indigenous peoples should be strengthened by the international community, donor agencies, and the U.N." He further recommended that indigenous people "should be given priority to work for themselves and their institutional capacity should be



*Fr. Joseph Gomes, OMI and Rosemary on Capitol Hill visits. Below, Khasis and Garos take to the streets in Dhaka, Bangladesh to protest the construction of the Eco-parks.*



project. Seven months later, the situation remains tenuous as most families lack title to their land and are therefore in constant danger of having their ancestral home wrested from them by the government.

on the black market. Those who have tried to protect their trees have been shot, injured and robbed by the perpetrators. Additionally, the government is in the early stages of developing a social forestry program for

*"Indigenous peoples should be in control of their own development."*

*-Joseph Gomes, OMI*

developed. They should have access and participation in policy-making bodies and subsequent implementation mechanisms."

Fr. Joseph continued this call for full recognition of the rights of indigenous people in his meetings with officials in D.C. At a meeting with Todd Holmstrom, the Bangladesh Desk Officer at the U.S. State Department, Fr. Joseph had the opportunity to introduce him to the eco-park issue, which is mostly off the radar for our government. A visit with the legislative assistant of Rep. Jim Crowley (D-NY) provided a similar opportunity for further briefing. Crowley is particularly interested in Bangladesh as a number of his constituents in the Bronx are Bengali immigrants. The last of the official visits was with Carter Brandon, Environmental Economist at the World Bank. The visit was intended to help us better understand the role of the World Bank in Bangladesh and how their funding programs work in supporting forestry projects there.

While the World Bank is no longer involved in such projects in Bangladesh, Mr. Brandon offered his support and some good contacts for Fr. Joseph back in Bangladesh.

Near the end of his visit, we took the opportunity to gather some religious in the D.C. area to meet with Fr. Joseph and to hear his story. We were fortunate to bring together our Holy Cross and Adrian Dominican colleagues, who are also active on this issue, to strategize with Fr. Joseph on future plans. Also, two added benefits from Fr. Joseph's stay were the opportunity for him to visit with the local 391 community and to give a presentation to this year's novices. He also visited with and said Mass for a number of Catholic Bengalis living in the D.C. area, and has connected the JPIC Office with them for possible future collaboration.

Upon Joseph's return home, he planned to resume his efforts to organize the indigenous community and to resist the implementation of the eco-park and social forestry projects. The strategy is to call on the government to:

- (1) Give the indigenous population title to their land;

- (2) Relocate the eco-park projects to government land reserves;
- (3) Cancel the social forestry project;
- (4) Withdraw all forest cases against the Khasis and Garos. Until these conditions are met, Fr. Joseph and the indigenous people will proceed with their peaceful demonstrations, lawsuits, and attempts to dialogue

with government officials.

We were blessed by Fr. Joseph's visit and by his missionary spirit. His life, we have known and heard, is often in danger due to his present work and yet the testimony of his faith and his profound hope continue to inspire and encourage us.

#### Latest from Joseph Gomes, OMI

In my absence, the situation of Khasi and Garos has worsened. On 12 May, while our people were attending Sunday Mass, Muslim assailants attacked the Belowa Khasi village and evicted 70 families forcibly. Now the assailants are living in that village. The Khasi people filed a court case against them, but nothing has happened yet. On 14 July another Khasi village called Balarma in the same area was attacked, but our people resisted them with bows and arrows.

On 23 June, the assailants attacked the Dattapara Bosti and tried to evict the Estate labourers from their land. A police case was filed, but the police did not arrest the criminals yet. On the other hand, the assailants filed three false cases against our people.

On 21 July, another Khasi village called Fultola was attacked and our people have been pulled out by force. The son of the Khasi Headman was abducted. Now the Khasis are living in a nearby Tea Estate.

This is not the end. The Muslims assailants are cutting down thousands of betel plants and big trees. Under this situation, we invited a group of Journalists including a TV Channel to visit our areas from 13 - 15 July. With great difficulties, under heavy rain a group of twelve journalists visited all the affected areas. They published the reports and stories in four national dailies for three days and TV channel "I" has telecasted it three days in the news. At present our people are spending sleepless nights in fear and insecurity.

The Government is silent about it. Our people believe that the government and ruling party are giving indirect support to the attackers. I strongly believe that in this situation we need international interference and advocacy, otherwise slowly and gradually our people will be evicted and become landless.

*Joseph Gomes, OMI submitted this update on July 22, 2002.*

## Confronting the Challenges of Migrant Ministry

by Rosemary Bates

While the ministries of the twenty five Oblates from Florida, Texas and California who attended the “Oblates in Border Migrant Ministry” workshop in May 2002 are as diverse and varied as the regions in which they work, several common threads bind their experiences. These similarities became increasingly evident over the two-day gathering as attendees shared their successes and frustrations concerning such areas as community organizing, encouraging lay leadership, forming cross-border relationships and solidarity movements, ministering during a period of cultural and social transition within the Hispanic population, and discerning where the charism of St. Eugene calls them to serve, to name a few.

For many in attendance, the workshop held at the Christian Renewal Center in Dickinson, Texas, afforded the opportunity to meet other Oblates from different border regions and to hear of their experiences for the first time. Presentations on local ministries and parish projects given on the first day by John Lasseigne, Ed Ward, Paul Wilhelm and Harold Fisher, helped to give a snapshot of ministry in Houston, Laredo, San Fernando and West

Palm Beach, respectively, and initiate a broader discussion of the various approaches undertaken to migrant ministry.

While most of the workshop was centered around participant sharing, we were fortunate to hear presentations from a few experts in the immigration field. Dr. Nestor Rodriguez of the University of Houston presented data on border migration and trade and provided some graphic images and statistics on the loss of life and the impact of border patrol activities. A spirited discussion followed in which the following issues were raised: (1) What should be the response of the Church to the Border? (2) Are there alternatives to ‘the Border’ and U.S. policy? (3) How do you strike a balance between social activism and parish work? and (4) Must we re-examine the U.S. standard of living?

Adriana Cadena, an organizer with the Service Employees International Union, and Maria Jimenez, Director of the Immigration Law Enforcement Monitoring Project, spoke on the effects of immigration, labor and social service laws on immigrants and emphasized that it is our perception of immigrants that shapes our poli-



*Discussing Border Ministry Challenges: from left, Frs. Harold Fisher, OMI (Florida), Pat Thompson, OMI (California), and Alphonse Gioppato, OMI (Texas).*

cies. Finally, Alex Avila, a Senior Producer for the radio program Latino USA, shared some research on the changing presence of His-

panics in the U.S. and the ways in which Hispanic culture and demographics are transforming the American landscape. *(cont. next page)*

### Signposts for the Future Identified at the Meeting

- *Dealing with Oblate internal issues: movement, changes in priorities, locations*
- *Balance of social activism (connecting with organizations, etc.) v. parish work (stabilizing of community, assisting people in immediate need)*
- *“Maintenance” v. New ministries*
- *Work with leadership of community*
- *Tiers of Hispanic Ministry:*
  - a) *At border (25 million on either side)*
  - b) *In metro centers- Houston, San Fernando, Chicago*
  - c) *Migrant centers of the future- Georgia, Arkansas, Carolinas*
- *Tiers of Activism- Local, National, Congregational*
- *Respond through pulpit, Catholic Charities and Catholic Worker*
- *Publishing Province materials/resources in Spanish*
- *Working with Mexican Vice-Province*
- *Working on “Image of Migrant”*

Looking beyond this gathering, many participants expressed interest in continuing the dialogue and broadening participation at future gatherings. Also, suggestions were made to incorporate some of the discussions into the upcoming Immense Hope meeting. Clearly, the issues raised in this forum and the collaboration between ministries will continue, as summed up by one of the gathering's participants: "I think it will become increasingly necessary for Texas and California to communicate with each other (Florida, too) as our numbers decline and we have to begin prioritizing."

### **Reflections of Oblate Charism Discussion Group** by *Bill Antone, OMI*

Our group framed the discussion on potential responses to border ministry challenges within the following dilemma:

*Given the fact that we have come together as Oblates in "border ministry" (with a variety of experiences and talents and a rich, long history of commitment), Oblates who experience the violence and many injustices created by the border (whether we live in Tijuana, Eagle Pass, San Fernando or Illinois), and given the actual critical situation of personnel and re-organization of the U.S. Province, are we not called to develop a unified vision which grows out of a renewed understanding of the charism of Eugene?*

If all of us in the U.S. Province were to use this question as a framework for exploring the future of our mission, could we not also ask for the grace of greater obedience to the Spirit, of "refounding," of choosing again our mission, and of new vocations and ways of collaborating with the laity? We then could move beyond competing for personnel and filling vacancies, and make our choices around a more unified strategy, following clearer criteria as to why it is important to be where we are and do what we are doing. These questions perhaps seem to sidetrack certain justice issues. As I see it, though, if we were to work on these questions as the foundations for such discussions, could we not develop a better Oblate framework within which to respond to these very justice issues?

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*Bill Antone, OMI is the pastor of Sagrada Familia and Mission Superior of the Baja California Mission of the U.S. Province.*

### **Reflections of Solidarity / Policy Discussion Group** by *John Lasseigne, OMI*

Dan Crahen, OMI began by describing the difficulties of working in Tijuana: exploding population growth; inadequate land and infrastructure; a diocese lacking money and professional know-how; and a hostility from evangelical groups.

Soon, we began thinking of how the U.S. and Mexican churches might collaborate to solve these problems. U.S. Oblate parishes might adopt Mexican Oblate parishes and send them the money and the expertise, (e.g. legal and architectural) to develop new parishes in fast-growing cities. U.S. lay missionaries might teach the Catholic faith to those being proselytized by the evangelicals.

The collaboration need not stop with the Oblates. Dioceses on either side of the border could work together more often and more generously than they currently do. Perhaps the Oblates could encourage such cross-border collaboration by speaking to the bishops in the places where we work.

Someone then reminded us of the larger forces that cause the poverty, inequality, and population growth that we were seeing, forces such as international corporate transfers and unjust trade agreements. We realized that church collaboration by itself would not address these issues. We have to maintain a dual focus, then – both on the micro level of parish and diocese and on the macro level of international politics and economies. No easy task, indeed.

We did not find the time to discuss speaker Maria Jimenez's proposal that the right to migrate be included in the United Nation's Universal Declaration of Human Rights. In today's world, capital, business executives, academics, and experts can all migrate with ease. Why can't the same be done by an ordinary worker seeking to lift his or her family out of crushing poverty?

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*John Lasseigne, OMI is the pastor of St. John the Baptist parish in San Juan, Texas.*

## Zambia in a Disaster

by Henry Malumo

“It’s a national disaster,” reads the headline story of the Times of Zambia newspaper of Thursday, May 30, 2002. These were the words of Zambia’s President Mr. Levy Mwanawasa during a television address on the food security situation in Zambia. The story has prompted us to send you this update of the current economic situation. The President confessed that the current food reserves were only expected to cater for 6 million Zambians out of a population of 10 million. The challenge faced by all concerned to discern and to respond to such a desperate situation requires a desperate response.

A statement released by the Jesuit Centre for Theological Reflection (JCTR), dated April 30, 2002, reads how the high cost of living in Zambia is enhancing the spread of poverty. The statement further said that the current and continuing rise in the cost of living makes it difficult for the majority of the poor people of Zambia to move out of poverty. A number of coping strategies which were revealed in the Living Conditions Monitoring Survey conducted by the Central Statistics Office includes the following:

Ø A reduction in the num-

(A) MONTHLY COST OF BASIC FOOD ITEMS FOR A FAMILY OF SIX

COMMODITY	DOLLAR	QUANTITY	TOTAL
Mealie Meal	8.55	75 kgs	25.65
Beans	1.05	2 kgs	2.1
Kapenta	9.32	1 kg	9.32
Dry Fish	3.3	1 kg	3.3
Meat (mixed cut)	1.9	4 kgs	7.6
Eggs	0.75	2 units	1.5
Veg.(greens)	0.3	7.5 kgs	2.25
Tomato	0.62	4 kgs	2.5
Onion	0.65	4 kgs	2.6
Milk	0.57	2 liters	1.15
Cooking oil	2.9	4 liters	5.8
Bread	0.37	1 loaf/day	11.25
Sugar	0.62	8 kgs	5
Salt	0.3	1 kg	0.3
Tea (leaves)	1.25	500 grams	1.25
<b>Sub-total</b>			<b>US\$81.57</b>



ber of meals taken per day, i.e. from three to two or one

- Ø Reduction in the usage of household items like soap
- Ø Substituting ordinary meals with fruits and other non-conventional meals
- Ø Asking from friends

Life has become unbearable for many Zambians, a double impact on the economy and in social life has brought more misery to many. Mr. Muweme, Coordinator of the Economic and Social Development Research Project of the JCTR, observed that coping strategies are not in themselves sustainable, neither do they lead to a decent sustenance of life. The civil society has called on government to revisit its priorities in the face of the looming national disaster.

The role of the Church in

guiding our leaders cannot be over-emphasized as the country faces this disaster. The need to bind the bonds that unite Oblates of the Zambian Delegation are haunted by the challenges that hinder the development of people and faith. The ancient African saying speaks more distinctly of our role as a Delegation, “I am because We are. We are because I am.”

The recent social statistics indicate that:

- Ø 1 out of 5 children dies before their 5th birthday
- Ø 1 out of 10 children attend an average of only 5 years of school
- Ø Over 60% of the Zambians are unemployed
- Ø Life expectancy stands at 37 years, down from 54 years a decade ago. Maternal deaths are as high as 650

per 100,000  
Ø 1 in 5 adults has HIV

The Oblate Delegation is collaborating with various groups in the Church and with others to promote issues of Justice and Peace. A strong bond has been maintained between the Delegation and JCTR. The JCTR, following the lead of the Church’s Social Teaching, holds that “the economy is for the people, people are not for the economy.” Muweme also observes that it is important that any economic framework that is being pursued by the government does not disadvantage the people, especially the poor whom it is supposed to serve.

*Henry Malumo, a former Oblate candidate, currently works with Freeborn Kibombwe, OMI on the Oblate Radio project in Lusaka, Zambia.*

## Oblate “Prophets” Highlighted in New Book

Oblates **Carl Kabat**, **Darrell Rupiper**, and **Larry Rosebaugh** are among the activist priests featured in the new publication *Prophets Without Honor: A Requiem for Moral Patriotism*. In their book, authors William Strabala and Michael Palecek address the lack of familiarity of most Americans with the actions of these priests and the events which compelled them to resist those American policies proven harmful to the world's poor. They recount these stories through the lens of the historical need for protest in the United States, arguing that

alternative and vital expression of patriotism. As such, the authors offer what they refer to as a “morally patriotic” account of America.

At the heart of *Prophets Without Honor*, is the awakening of this group of priests, through their early missionary lives in Brazil, the Philippines, Bolivia and Vietnam, to the direct link between the plight of the poor in such countries to America and their small hometowns. In this process, their perceptions from childhood of a “just and loving America” were shattered. These men were thus compelled to advocate for

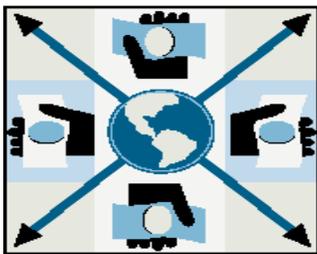
their idealized America to be made real, even if that meant they must spend years in prison.

Darrell Rupiper, who formerly ministered in Brazil, traveled to Iran during the hostage crisis as part of team of clerics hoping to gain their release. After ministering for several years to the poor in Brazil and Guatemala, Larry Rosebaugh is currently on sabbatical in Illinois. Following the example set by the Berrigan brothers at Catonsville, Maryland, in 1968, Rosebaugh burned draft cards to protest the Vietnam War as a member



of the Milwaukee 14. He was also among the first to protest the School of the Americas. Joining Roy Bourgeois, leader of the movement against the SOA, both served prison terms in the 1980's when they sneaked into Fort Benning, climbed a tree and played a tape outside the Salvadoran soldiers' barracks of the last sermon given by slain archbishop Oscar Romero. Carl Kabat has served over 16 years in United States federal and state prisons since 1980 as a result of his anti-military actions.

For more information  
contact the OMI JPIC  
Office!



## “Global Trade and People of Faith: Wrestling with Ethics and Advocacy”

A Policy Conference in Washington, DC

Issues of world trade and investment, especially between countries of the Global North and Global South, have become contentious issues of economic justice. These issues have left many religious organizations divided and in need of clarity. The fairness of trade brings together concerns about the environment, growth, gender, sustainable development and global security. This conference is aimed at staff and volunteers of faith-based organizations who are responsible for developing church policy, education efforts, mission education and campaigns, and whose portfolios include social justice, globalization, domestic poverty issues, migration, community development, human rights, debt, environmental justice and trade and investment.

**Come join us as we share ideas and generate new and powerful ways to shape our world during these challenging times!**

sponsored by-  
The Interfaith Working Group  
on Trade and Investment

**Registration Deadline:**  
**Sept. 9, 2002**  
**Cost: \$40.00**

**Save the Dates!**

**September 19th  
and 20th, 2002**

## Legislative and Advocacy Update

### Death Penalty

April 2002 brought the *100th exoneration of an innocent person* from Death Row. In June, Gov. Parris N. Glendening ordered a *moratorium on the death penalty in Maryland* until a two year study on racial bias is completed. The U.S. Supreme Court issued two key rulings this season. First, that *executing the mentally retarded is cruel and unusual punishment*, and thus unconstitutional. Secondly, that the *death penalty systems in states where a judge, and not a jury, assigns the death penalty violate the constitutional rights* of those sentenced to death.

These decisions were followed by U.S. District Judge Jed Rakoff's *finding the Federal Death Penalty Act unconstitutional*. In his July 1st ruling, Judge Rakoff found that the likelihood of executing innocent persons is too high under our country's death penalty system.

The rulings come as the Senate Judiciary Committee prepares to vote on the *Innocence Protection Act* (S 486) sponsored by Patrick Leahy (D-VT). Both S 486

and HR 912, sponsored by Rep. William Delahunt (D-WA), would provide new safeguards in capital cases including DNA testing and access to adequate counsel.

*For more information and to join the moratorium campaign in your area, contact Equal Justice USA at 301.699.0042 or [www.quixote.org/ej](http://www.quixote.org/ej).*

### HIV/AIDS

With the latest U.N. projection that nearly 70 million people will die of HIV/AIDS by 2020 unless the U.S. and other wealthy countries pay for more prevention and treatment programs, it is clear that the world stands at a crucial crossroad.

\$10B a year is needed for the Global Fund for HIV/AIDS-T.B.-Malaria, but commitments have fallen far short of that target. The annual U.S. share of the fund (based on its portion of the global economy) exceeds \$2B. So far, the U.S. contribution stands at \$500 million.

In total, FY 2003's budget for global AIDS projects is about \$1B, which is divided mostly among the USAID, the CDC and the Global Fund.

On the legislative front, there is no especially promising vehicle. One bill calling for an increase in funding is Sen. Bob Kerry and Sen. Bill Frist's **United States Leadership Against HIV/AIDS, Tuberculosis, and Malaria Act of 2002 (S 2225)**. The Kerry/Frist bill would authorize \$4.5 billion in spending on global AIDS over the next two fiscal years starting Oct. 1. This bill will be conferenced with H.R. 2069, Rep. Henry Hyde and Rep. Tom Lantos' **H.R. 2069 Global Access to HIV/AIDS Prevention, Awareness, Education, and Treatment Act of 2001**. As an authorizing bill, however, it is not "real money." Most of the efforts to bring about increase in global spending for HIV/AIDS comes down to pushing the appropriators on the Labor/HHS, Foreign Operations, and DOD budgets.

*For more information and advocacy suggestions, contact Health Global Access Project at [www.healthgap.org](http://www.healthgap.org) or 215.474.9329.*

### Landmines

While the *Landmine Elimination and Victim Assistance Act of 2001* (S



497 and H.R. 948) slowly adds co-sponsors, the *International Disability and Victims of Landmines, Civil Strife and Warfare Assistance Act of 2001*, is rapidly gaining support in the House (H.R. 3169 IH), sponsored by Rep. Tom Lantos, and Senate (S 1777), sponsored by Sen. Hillary Clinton. This bill will expand the ability of USAID and the federal government to provide increased assistance for: Medical and Rehabilitative Services; Research, Prevention and Public Awareness Campaigns; and Facilitation of Peer Support Networks for Individuals with Disabilities, including Victims of Landmines, and other Victims of Civil Strife and Warfare.

*For landmine news and advocacy opportunities: [www.banminesusa.org](http://www.banminesusa.org)*

### Genetically Modified Organisms

In June 2002, The National Catholic Rural Life Conference (NCRLC) issued a statement, "Agricultural Biotechnology: A Catholic Perspective," calling for a precautionary approach to biotechnology, including "a moratorium on the com-

mercial introduction of genetically engineered (GE) crops until a principled food policy is developed through public debate.” The NCRLC also asserts that foods with GE ingredients should be labeled.

*For “Agricultural Biotechnology: A Catholic Perspective,” go to: [www.ncrlc.com/NCRLC\\_GE\\_webstatement.html](http://www.ncrlc.com/NCRLC_GE_webstatement.html)*

Dennis Kucinich (D-OH) introduced five GMO bills in the House. The *Geneti-*

*cally Engineered Food Right to Know Act of 2002* (H.R. 4814) requires companies to label all foods containing GE ingredients. The *Genetically Engineered Food Safety Act of 2002* (H.R. 4813) improves the FDA’s oversight and testing of GE foods. The *Genetically Engineered Crop and Animal Farmer Protection Act of 2002* (H.R. 4812) better protects farmers against biotech companies and restores farmers’ traditional right to save seeds. The *Geneti-*

*cally Engineered Organism Liability Act of 2002* (H.R. 4816) clarifies and reforms liability and other legal issues associated with GE crops and foods. The *Real Solutions to World Hunger Act of 2002* (H.R. 4815) expands research to help developing nations better feed themselves. Similar legislation will soon be introduced in the Senate.

SOA

*H.R. 1810*, calling for the

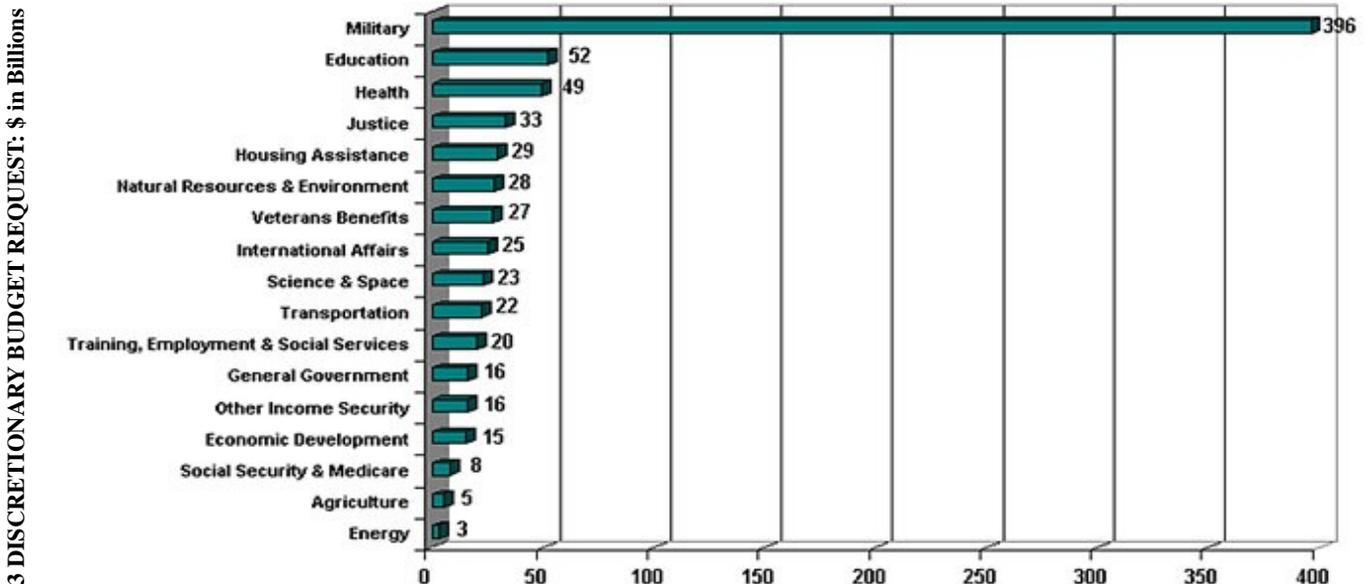
closure of the Western Hemisphere Institute for Security Cooperation (School of the Americas) and the establishment of a joint congressional task force to assess US training of Latin American military, continues to gain support. Introduced in May 2001, the bill now has 111 co-sponsors.

*Encourage your representative to get on board! For more information, contact SOA Watch: [www.soawatch.org](http://www.soawatch.org)*

## RUNAWAY DEFENSE SPENDING



President Bush’s proposal for the FY 2003 Defense Budget includes a \$45 billion spending increase (13% above the current level), to \$396.1 B (\$379.3 B for the Defense Department and \$16.8b for the nuclear weapons functions of the Department of Energy). Save a few changes, Congress is likely to approve the budget. The \$45b increase is more than *three times* the defense budgets of Iran, Iraq, Libya, North Korea, Cuba, Sudan and Syria combined (\$12.8b). The U.S. military budget matches the *combined* military spending of the next 15 largest defense budgets in the world.



NOTE: The “Social Security & Medicare” funding in this graph refers to administrative costs associated with these programs, and does not reflect actual benefits paid out. All information © 2002 Center for Defense Information

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“When I despair,  
I remember  
that all through history the ways of  
truth and love  
have always won.

There have been tyrants,  
and murderers,  
and for a time  
they can seem invincible,  
but in the end  
they always fail.

Think of it...  
always.”

Mahatma Gandhi

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St. Francis of Assisi*