

# Stirrings



Clifford Harper

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## The Cablization of America's Political Marketplace

By Matt Malone SJ

business model, but it greatly enfeebls the public discourse, for this strategy is either a cause of, or deeply complicit in, the political polarization of the electorate.

A similar approach is at work in political campaigns. Candidates know that what matters most is who votes on election day and getting those people to the polls. Campaigns no longer do this by building as



large a network of supporters as possible. The capabilities of today's complex computer modeling allow candidates to focus instead on the minority of true supporters they need in order to be first past the post on election day.

It should come as no surprise that these two trends should benefit otherwise marginal candidates and the occasional demagogue. Like today's cable news anchor, politicians are not talking to most of us, but to their Mister Widgets, the relatively few of us they need in order to win, whatever "winning" means in their markets. That is a deeply discouraging trend. But as someone used to say, "That's the way it is."

*Matt Malone, S.J., is the President and Editor in Chief of America Media, publisher of America magazine. This excerpt is from his editorial in America 28 September 2015.*

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Back in the day, as Gram used to say, Lyndon Johnson and Barry Goldwater, who were mirror ideological opposites, both watched Walter Cronkite. Yes, they trusted him. But broadcast journalism in the United States, whatever its more noble aspirations may be, is also a business, and it exists in part to create mass markets for advertisers. When there were only three television networks, it was the sheer size of the market that mattered most. The networks built those markets by bringing together different demographic groups, people who rarely agreed on anything other than the trust they had for an anchor or program. To hold together such a diverse audience, the editorial approach had to be scrupulously balanced. Above all, it had to get the story right in some objective sense.

Broadcast journalism still exists to create mass markets for advertisers. But because of the proliferation of cable news channels, not to mention online news sites, those same networks now build those markets not by bringing together different demographic groups but by severing them from one another and serving up that slice of the pie to their customers. So Fox or MSNBC will say to the Widget Corporation that it "owns" a specific demographic. It is a narrow, demographically homogenous audience, to be sure, but it just so happens to be the demographic that buys widgets. This might be a successful

## Communication Money and Decolonization

I love Facebook: connecting with folks who are on the same wave-length as myself. But, as Matt Malone notes, that is also a problem – “a narrow, demographically homogenous audience.” In Canada we saw the political effect when our Prime Minister refused to take part in public debates and concentrated on narrow access-restricted events to get his message across to specific audiences. He lost in October’s election.

Money talks! That’s why Basilians invest in CIAC, the Canadian Alternative Investment Cooperative which provides alternative financing for community based projects. As the religious communities who founded CIAC grow smaller and have less to invest CAIC has been developing its sister CAIF, the Canadian Alternative Investment Foundation to ensure the continuation of its social lending capability. Basilians and several other religious communities have donated funds to CAIF.

The Interfaith Center on Corporate Responsibility, ICCR, operating out of New York allows religious communities of all faiths to apply shareholder pressure on corporations to move them to more social accountability. Basilians are proud to be members of ICCR.

The Truth and Reconciliation Committee has presented its report on the terrible effects the Residential Schools have had on the Indigenous Peoples of Canada. The truth has been told and now it is time for reconciliation. Thus begins a long process of “Decolonization.” For the Palestinians under military occupation which enables Israeli colonization, this process is a more distant dream.

Blessed Unrest until God’s peace reigns,  
Bob Holmes CSB



## Blue Scarf Peace Walk By Leo Reilly CSB

About thirty of us, members of Pax Christi Toronto and many youth from Camp Micah, a leadership camp for justice and peace, gathered at Grange Park on Sunday, September 20 to engage in the Blue Scarf movement set in motion by a very brave group of women in Afghanistan in 2008 who have not been afraid to speak out. It is now being worn around the world as a way for people to express their solidarity as global citizens for a better world. The Blue Scarf represents the expansive blue sky we all share and has become a global symbol for togetherness.

It was a beautiful day as we gathered in a circle under the trees in the park with our large banners and signs and with Jim Loney, Christian Peace Team member, who spent 118 days in captivity in Iraq in 2005-2006, leading us. Still in the park, Jennifer Henry from KAIROS spoke of the need for reconciliation with the Indigenous peoples of Canada.

Our next stop was at the police station on Dundas where Jim spoke about the importance of the police but how easily they can become the oppressors in places like the Jane-Finch area and other areas of poverty. We left a blue scarf tied to the station and moved on through more stations with speakers with long histories of activism taking turns at each stop, one for global warming, one in front of the American Embassy, one in front of the Boer War memorial at University and Queen.

This was a high point where the young people were able to climb up onto the monument and display the big blue banners. Len Desroches told us something I did not know: more soldiers die by suicide than die in battle. We are not made for war.

We stopped at the federal court where Michelle Robidoux of the War Resisters Campaign spoke of the Supreme Court decision in favour of Americans fleeing from the wars to come to Canada despite government efforts to deport them. We ended at the Peace Park at City Hall where Senator Doug Roche encouraged us to continue our efforts for peace. The demonstration was a well-organized, colourful, patriotic effort to turn our thoughts to peace and justice on a beautiful day in Toronto.

### *Stirrings*

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#### **Editorial Team**

Neil Hibberd, Bob Holmes, Leo Reilly, Maurice Restivo

Stirring: (noun) the act of moving or putting into motion, activity

# Investment With **IMPACT!**



## *Letter from the Chair of the Interfaith Center on Corporate Responsibility*

Pope Francis has pushed for a re-examination of the rules by which we have ordered our lives and supported and promoted our lifestyles. He has asked us to reflect on the systems, institutions and rules that govern our communities and households, especially the priorities and criteria whereby we promote growth, development and sustainable bio regions. In raising up some core ethical questions about the impact of capitalism on the poor and on the planet, he joins Archbishop Justin Welby of Canterbury and other faith leaders in calling for a model of growth that is inclusive, rather than exclusive, that is compassionate and not indifferent, and that promotes sustainable development.

ICCR members welcome these voices from diverse faith traditions. Through their active ownership of financial assets, our members have called corporations to thoughtful and impactful engagement with numerous critical issues, across a wide range of sectors.

Working together with corporations, ICCR members have identified opportunities for a more responsible approach to the production of energy, the expansion of sustainable food production, the reduction of irresponsible resource extraction, the sharing of patents and research tools to address persistent and complex diseases, and the delivery of safe and reliable financial services to foster prosperity in diverse communities, particularly those on the margins of most formal economic activities.

Seamus P. Finn OMI  
In the ICCR Annual Report 2014-15

**WATER SAFETY**  
**ACCESS TO NUTRITION**  
**HUMAN TRAFFICKING**  
**GLOBAL HEALTH**  
**FOOD JUSTICE**  
**CLIMATE CHANGE**  
**FINANCIAL PRACTICES**

*womens' shelters*  
*community based projects*  
*solar co-ops*  
*youth leadership programs*  
*micro loan co-ops*  
*arts for newcomers*



## *Message from the President of the Canadian Alternative Investment Cooperative*

These are truly interesting times for the Canadian Alternative Investment Cooperative (CAIC) and her sister organization the Canadian Alternative Investment Foundation (CAIF). Times they are a changing. We experience that all around us. Times of those who founded CAIC have changed radically indeed. Over 30 years ago a group of Catholic Religious gathered to respond to the call of that time. Others of faith and human commitment joined along the way. We are now being called to continue their vision by responding to the call of our time.

We have a recovered spirit of the vision and dream of the Second Vatican Council in the Papacy of Pope Francis. He wants a poor church for the poor. His recent writings are inviting us to be deeply concerned about the environment and refugees. The spirit that brought together CAIC's founders must bring us together to continue their vision but in a new way.

Here in Canada more and more people are using food banks to feed themselves monthly. Housing is an absolute necessity and lacking for more and more in our midst. Many of our citizens cannot afford the medications that doctors prescribe due to lack of resources.

To build a sustainable future and sustain CAIC's excellent work the Foundation needs to grow!

Paul Hansen CSsR  
CAIC/CAIF Update Fall 2015



Stirring: (adjective) exciting, arousing, awakening, animating, quickening



Israeli Settlers celebrate the end of Yom Kippur on segregated Shuhada St. in the Old City of Hebron



## Festivals Collide in Hebron

By Bob Holmes CSB



Hadeel Hashlamoun at the Shuhada St. checkpoint moments before the Israeli soldier shot and killed her on 22 September.



Israeli soldier firing rubber bullets at stone throwers in front of the Shuhada St. checkpoint on 23 September.



The "skunk water" truck dispersing the crowd during a clash outside the checkpoint. It retreated unused on 23 September.

Yom Kippur, the Day of Atonement, the time to consider the sins of the previous year and repent, is celebrated by the Jewish settlers in Hebron by increased oppression of the Palestinian population of the Old City. There are more stringent movement restrictions and security precautions imposed on the Palestinians by the Israeli military. Jewish Liberation Theologian and retired Director and Professor of Jewish Studies at Baylor University, Marc Ellis, names the contradiction well in his blog of 23 September:

"Our expertise in oppression. Celebrated. By omission. During Yom Kippur. Ethnic cleansing. Ghettoization. Murder. By the thousands. How good we are. In the global arms trade. Testing our weapons on defenseless civilians. As we demonize those struggling to be free. Our aspirations. Fulfilled. So what if others have to suffer. We are the Chosen Ones. Who are they. To us?"

This was evidenced clearly on 22 September at an Israeli military checkpoint controlling Palestinian pedestrian travel near Israeli colonies in Hebron which are illegal under international law. Israeli soldiers shot and mortally wounded 18-year-old Hadeel Hashlamoun, a first year university student, after they stopped her at the checkpoint. Amnesty International reports that evidence

indicates that the killing was an extrajudicial execution. An excerpt from their statement:

"Pictures of the stand-off that led to her death and accounts by eyewitnesses interviewed by Amnesty International show that she at no time posed a sufficient threat to the soldiers to make their use of deliberate lethal force permissible."

Thousands attended her funeral the next day, including members of the Christian Peacemaker Teams. As was expected, after the funeral, there was a clash at the checkpoint where she was killed – Palestinian youth throwing rocks and Israeli soldiers responding with dozens of sound bombs, teargas grenades and rubber bullets from in front of the checkpoint and the nearby rooftops.

But this was also the preparation day for the Muslim celebration of Eid al-Adha, the 3 day festival after the Hajj, the annual pilgrimage to the Holy City of Mecca – also called the feast of Sacrifice honoring Abraham's willingness to sacrifice his son in obedience to Allah. The Hebron market area beyond the embattled checkpoint was jammed with shoppers and street merchants.

When the Israeli soldiers decided to clear the market area, moving into the crowd with their teargas and sound bombs backed up by the "skunk-water" truck ready to hose down the area, the crowd, instead of dispersing,

Stirring: (noun) the act of moving or putting into motion, activity

surrounded the soldiers. It was the merchants and shopkeepers who demanded that the soldiers retreat. Armed with sticks they took charge of the stone-throwing youth while the soldiers wisely retreated to the checkpoint.

A stand-off this time resolved without lethal violence. Maybe there is hope.

Another sign of hope, this time in Chicago. Rabbi Brant Rosen at Tzedek Chicago led his congregation in a Yom Kippur "Confession of Complicity." The service began with confessing the complicity in US issues: militarism, demonizing immigrants, racist ideologies, incarceration of people of color, etc., but ended with confession of complicity in Israel's sins:

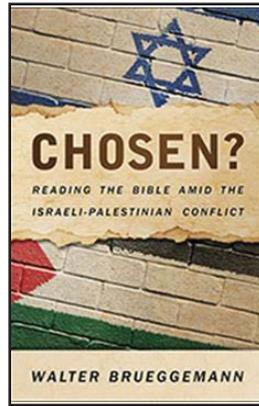
- For the destruction of homes, expropriation of land and warehousing of humanity
- For blockading 1.8 million Gazans inside an open air prison
- For repeatedly unleashing devastating military firepower on a population trapped in a tiny strip of land
- For wedding sacred Jewish spiritual tradition to political nationalism and militarism
- For rationalizing away Israel's oppression of the Palestinian people . . . for all of these, Source of Forgiveness, forgive us, pardon us, receive our atonement.

Marc Ellis commenting on Rabbi Rosen's Yom Kippur service challenges:

"[T]he confession itself provides Jews with a choice . . . in conscience, can he – can we – remain silent?"

It is often the prophets in exile that can name the sins to which the people themselves remain willfully blind.

True Yom Kippur repentance for oppressing the Palestinian people, and recognition that God does not condone the sacrifice of Abraham's other children, are prerequisites for the pilgrimage (Hajj) to Peace in the Holy Land.



## Chosen? - Walter Brueggemann

Walter Brueggemann has done a great service to the Jewish people and to all who rely on the Hebrew Bible as a guide to life by demonstrating in this book that there is no straight line between these ancient holy texts and the oppression of the Palestinian people by an expansionist Zionist government in modern Israel.

Christian Zionists are not serving the interests of the Jewish people or being loyal to God when they champion oppressive policies that violate the most frequent command in the Torah, namely variations on the Torah's command to "love the stranger/the Other," to extend generosity toward them, and to be sure that they are given equal treatment before the law.

Brueggemann's carefully reasoned reading of the Bible should become a stumbling block to those who give blind support to the policies of the State of Israel toward Palestinians, policies which are destructive not only to the Palestinians but also to Israelis, setting them on a course that in the long-run will be destructive not only to those Jews who live there but also to Jews around the world who are increasingly being seen through the lens of Israel's arrogant policies toward their neighbors whom they have been commanded to love by the Torah.

For those Jews who have turned away from Judaism because they see it increasingly becoming an idolatrous worship of Jewish nationalism, Brueggemann's book will be an important warning: don't abandon Judaism by allowing militarist readings of its texts to turn you away from the love-oriented tradition deep in Judaism that was embraced by the prophets, by Jesus and by the early Christians.

—Rabbi Michael Lerner, editor of *Tikkun* magazine:

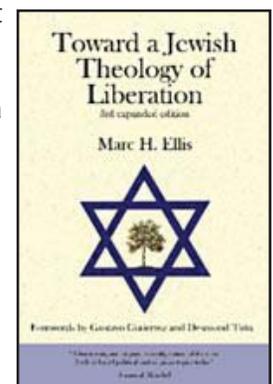
## Toward a Jewish Theology of Liberation - Marc Ellis

"Marc Ellis has written a book for people who want to think. Challenging our conventional ideas, he forces us to reconsider our assumptions regarding Jewish identity and politics. What emerges is a fascinating and original reconfiguration of some of the most hotly debated political and religious topics today." -Susannah Heschel, Dartmouth College

"This book has assuaged my pain to considerable extent, because it shows, as it has since the first edition, that the voice of prophecy has not been silenced in the Jewish community. We will all be the poorer if that voice is not heeded, but how wonderfully enriched if it is." -Archbishop Desmond Tutu, Nobel Peace Prize

"Ellis's narrative belongs alongside those theological narratives that ought to be discussed. This is a vigorous and important work, passionate for justice, rooted in a strong love for his people, and with a deep sensitivity to other human communities."

—Gustavo Gutierrez, author of *A Theology of Liberation*



# Decolonizing Canada

By Jennifer Henry

*Canada is often seen as a bastion of prosperity, human rights and freedoms. But news about missing and murdered Indigenous women, woefully inadequate health care on reserves and UN reports that highlight “distressing socio-economic conditions” for Indigenous peoples in Canada stand in sharp contrast to this narrative.*

This news, however, highlights what many First Nations, Métis and Inuit already know: Canada for them is a place of racism, poverty and inequity.

Changing this reality will require acknowledging and addressing an ugly ghost — our colonial history — because its legacy haunts us still.

From the 1870s to the 1990s, Indigenous children were removed from their homes and placed in Indian Residential Schools. Funded by the federal government and run by churches, the schools were a national project of as-



similation. For more than five years, through the Truth and Reconciliation Commission, residential school survivors have shared their devastating experiences of fear, loss, dislocation and abuse.

Some students were forbidden to speak their languages and taught that their cultures and faith were substandard and invalid because they were not European or Christian. At the same time, non-Indigenous Canadians were

taught that Indigenous peoples were inferior.

Now, Indigenous and non-Indigenous people have a new opportunity to work toward right relationship — a relationship built on mutual respect. The Truth and Reconciliation Commission began in 2010 and closed May 31-June 3, 2015 in Ottawa. In Winnipeg, Inuvik, Halifax, Saskatoon, Montreal, Vancouver and Edmonton, we



learned about the schools’ intergenerational legacy, the manifestation of colonization.

We now have much of the truth. We also have hope for reconciliation. To realize this hope and end the deplorable conditions facing Indigenous peoples, we need concrete action that transforms attitudes and public policies.

The churches that operated the schools and those that did not, but feel complicit in colonization, have begun this process.

Indigenous peoples are inviting Canadians into movements of change like Idle No More that help us to understand how aspects of colonization continue in the way we exploit the land and waters upon which we all depend.

All Canadians need to be involved. Residents of Canada are the beneficiaries of colonization. How can we, in effect, decolonize? What will a decolonized Canada look like?

In this decolonized Canada, Indigenous histories and cultures are taught in schools and to new Canadians; everyone knows whose traditional territory they live on and the treaty or ancestral law that governs it.

In this decolonized Canada, even the most remote Indigenous communities enjoy the same standard of living as their non-Indigenous neighbours, with access to clean water, healthy

In this decolonized Canada, Indigenous histories and cultures are taught in schools and to new Canadians; everyone knows whose traditional territory they live on and the treaty or ancestral law that governs it.

food and equitable education. There is an inquiry into missing and murdered Indigenous women to understand the roots of the problem and to help inform effective, collaborative solutions. Indigenous languages and cultures are thriving. Indigenous peoples are no longer treated like wards of the state, but as nations, with collective rights.

This Canada recognizes and respects treaties. This Canada upholds the standards of the UN Declaration on the Rights of Indigenous Peoples, which declares that Indigenous peoples have the right to free, prior and informed consent on activities that directly impact their land, and all Indigenous peoples have the right to determine their own futures.

This Canada is not here yet. There is still racism, inequity and suicide. We are still in the hope stage, but the will for reconciliation is growing. The time is now to acknowledge our colonial ghost and take action toward right relations so that the narrative of Canada better reflects reality.

*Jennifer Henry is executive director of KAIROS: Canadian Ecumenical Justice Initiatives, based in Toronto.*

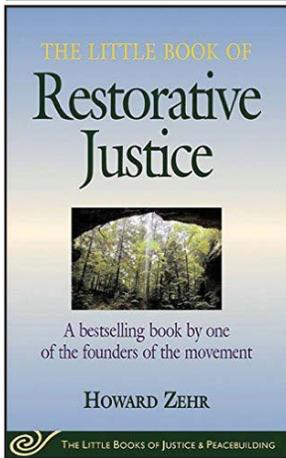


**I AM AN ALLY.**  
I am not First Nations, Métis or Inuit.

**I AM CANADIAN.**  
I support human rights, the protection of our environment and our democracy, and the notion that our elected government should act honestly and honourably in carrying out its obligations to all its people.

[www.IdleNoMore.ca](http://www.IdleNoMore.ca)

Stirring: (noun) the act of moving or putting into motion, activity



# Restorative Justice

## Howard Zehr

***Restorative Justice requires, at minimum, that we address victim's harms and needs, hold offenders accountable to put right those harms, and involve victims, offenders, and communities in this process***

### Two Different Views

#### ***Criminal Justice***

Crime is a violation of the law and the state

Violations create guilt

Justice requires the state to determine blame (guilt) and impose pain (punishment)

Central focus: offenders getting what they deserve

#### ***Restorative Justice***

Crime is a violation of people and relationships

Violations create obligations

Justice involves victims, offenders, and community members in an effort to put things right

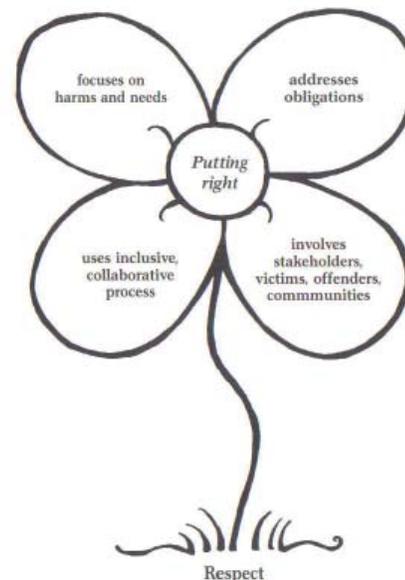
Central focus: victim needs and offender responsibility for repairing harm

Restorative Justice is constructed upon ***three simple elements***

***harms*** and related ***needs*** (of victims, first of all, but also of the communities and the offenders)

***obligations*** that have resulted from (and given rise to) this harm (the offenders', but also the communities')

***engagement*** of those who have a legitimate interest or stake in the offense and its resolution (victims, offenders, and community members)



### Three Different Questions

#### ***Criminal Justice***

What laws have been broken?

Who did it?

What do they deserve?

#### ***Restorative Justice***

Who has been hurt?

What are their needs?

Whose obligations are these?

*Howard Zehr is co-director of the graduate Center for Justice and Peacebuilding at Eastern Mennonite University (Harrisonburg, Virginia). He has been called the grandfather of restorative justice. He directed the first victim-offender conferencing program in the U.S. and is one of the developers of restorative justice as a concept.*

# Are Justice and Peace Boring?

By Neil Hibberd CSB

THE MARTIAN is enjoyably entertaining, with the lead-ups to suspense and their inevitable surprise failures served up in a delicious menu of fast-moving situations, crashes, 50/50 possible solutions, in a nicely assembled montage. It's good to look at, admirable and effective in helping create the willing suspension of belief necessary to making the movie work. It's quick, clever and quite engaging. The novel from which it is derived was long and drawn out, a page-turning chore. Matt Damon is an, "aw-shucks m'am" charmer, a biologist/scientist, with an endless array of surprising solutions to disaster after disaster; he's convincing as the abandoned-on-Mars astronaut, who never accepts the apparent finality facing him. He is totally unflappable, resilient, creative and funny. There are many dandy quips provided, which add a winning element to the relational camaraderie underlying the basic, hopeful premise – No one is ever left behind. We are all brothers and sisters. Nice. Get off the planet for a few hours; see this one.



BLACK MASS is a failed movie, from the first glimpse of Johnny Depp's prosthetic-skewered face and slicked back hair, to his character, Whitey Bulger's, hand-strangling of a beautiful, naive, young moll who has fallen awry of his image maintenance. Based on a real life figure, as if this might somehow lend credence to such a story being filmed, this tale is stale, has been told before, more than once, and, in every case, better. The flawed, infamous, main character, wretched in about all possible qualities – wait for it – loves his young son very much. Is it because Whitey became a valuable informant for the F.B.I. that his skimpy life seemed worth presenting? No. The F.B.I. gents are wrangling quarrelers, boring and barely credible. Worst of all is the role played by the usually fine Benedict Cumberbatch, saddled by the limitations of portraying an American senator, Whitey's brother, with nothing to do or say. What faint morsels it has to offer are indigestible.

SICARIO, which is Spanish for "Hit-man," is one of those brilliant films which one might wish not to admire, but are shot through with fast-action violence, mesmerizing, tangled-up-inside characters, savage desperation and almost tangible wickedness. The F.B.I.'s war on drugs on the USA Mexico border is the centerpiece. It is an edge-of-your-seat thriller displaying the finest basics of the action genre. It is a grim depiction of the depths of human darkness, lives as perishable commas in the dire sentences contrived in the pursuit of drug wealth and power. It has one of the most gut-wrenching scenes that I have ever seen, at a family dinner table, a mother, two young sons and the Drug Lord father "dispensed-with," by the "Sicario." Benicio del Toro will be nominated for awards, a captivatingly masterful performance, as will Emily Blunt, the naive, junior F.B.I agent dragged into the ugly, nasty, tangled web of deceit, a dupe, useful for her innocent idealism. It is not an easy film to watch. It is a brilliant one, if you can suspend distaste for blatant, prolonged violence and your moral niceties.



STEVE JOBS is the best movie of the year. In my opinion, it will win the Oscar for Best Picture. Michael Fassbinder, in the role of Steve Jobs, will win Best Actor. Seth Grogan, as Steve Wozniak, will win best male Supporting Actor. Kate Winslett is remarkable as Joanna Hoffman, Job's "right-hand" person, the only one who dares speak back to the "Great One." It isn't the sensational story of Jobs' rise to superstardom, as the rightly celebrated mind-apart-and-above man that lifts this movie to such a high level, with its tangled rragging of nearly ever-ongoing, yelling arguments and disputes, discountings, and betrayals. It is the inner story which compels, the subtle revelation of Jobs' childhood abandonment which impels his tireless march to success at any cost, and any person. Coupled with this core ingredient is the parallel story of his unacknowledged daughter, and their relationship over the 13 years in the movie. This is a wonderful film in almost every facet. It displays the vital issues of the human heart, inviting from within the viewer, a matching, loving, redemptive relationship.

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