

Palestinian filmmaker to show Jerusalem film in Modesto

By DAN ONORATO

In his recent book, "Palestine Peace Not Apartheid," Jimmy Carter recommends seeing the acclaimed documentary "The Iron Wall," made in 2006 by Palestinian-American Mohammed Alatar. Now Mr. Alatar has made a second film, showing widely in Europe and now on tour in this country, that will be in Modesto on Sunday, November 2. At 3:00 p.m. at the Modesto Church of the Brethren, on 2301 Woodland Ave., Mr. Alatar will present his "Jerusalem. . . the Eastside Story."

As the film's website states, "The documentary takes you on a journey exposing Israel's policy to gain supremacy and hegemony over the city and its inhabitants. It also touches on the future of the city: Jerusalem is the key to peace . . ." (<http://www.eastsidestory.ps>). Film reviewer Sam Bahour writes that the film "exposes the past 40 years of Israeli military

occupation policies in Jerusalem and their devastating impact on the city and its peoples." He adds that it reveals Israel's "strategic policies that aim to Judaize the city and control Palestinian demographic growth. The resulting collective punishment is part of a larger scheme to pressure Palestinians into submission or flight." (<http://www.amin.org>)

Including a panorama of past and current history along and interviews with Palestinian and Israeli leaders, human rights activists, and political analysts, the film helps viewers understand why resolving the conflict over the control of Jerusalem is crucial to a lasting and secure peace for both peoples.

Mohammed Alatar was born in a Jordanian refugee camp and is a long-time peace activist working for an indepen-

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People defeat permit for new bomb blasts at Site 300

By MARYLIA KELLEY

Tri-Valley CAREs' August/September 2008 newsletter, Citizen's Watch

How do you spell **V - I - C - T - O - R - Y**?

At Tri-Valley CAREs, one answer is by **S - T - O - P - P - I - N - G** new bomb tests with tons of radioactive and toxic materials.

Some victories announce themselves with great fanfare and parades, others are confirmed quietly. In this case, on August 8, 2008, Livermore Lab put out a carefully worded press release stating that the weapons facility had "withdrawn its permit application with the San Joaquin Valley Air Pollution Control District to increase the amount of explosives detonated in open-air experiments at the Lab's Site 300 experimental test facility."

The press release said vaguely that circumstances had "evolved," alleviating the "near-term need to perform larger explosive experiments..." While this understated one-pager is sufficient to confirm the victory, it does not tell the story.

Let us offer some of the missing detail.

For starters, Livermore Lab neglected to tell you that this is YOUR success. How so, you ask? Last year, Tri-Valley CAREs launched a letter-writing campaign to oppose the issuance of the permit that would have allowed these huge new bomb blasts.

Many hundreds of you wrote letters or signed on to the one we included in our newsletter and on-line. Livermore Lab may not admit this, but it is none-the-less true: Your voices made a difference. Your letters were a factor in stopping these bomb tests. We say to you, hooray — and thank you!

It is hard to overstate the significance of this victory. You may recall that Livermore Lab first attempted to obtain the new permit with an application in 2006 that "forgot" to list the types and amounts of hazardous materials that would be in the detonations. If Tri-Valley CAREs member and Tracy business owner Bob Sarvey had not seen a small notice in

Site 300 defeatcontinued p. 10



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Converge on Fort Benning Nov. 21-23

Join thousands at the gates of Fort Benning, Georgia, November 21-23, to call for the closure of the controversial School of the Americas, renamed the Western Hemisphere Institute for Security Cooperation (SOA/ WHINSEC). Speak out for justice and take a stand against the School of the Americas and the foreign policy that this shameful institution represents. The vigil, taking place two weeks after the presidential elections, will be an opportunity for the progressive movement to set our agenda for justice and peace, whatever the results of that election.

The SOA/WHINSEC, a combat training facility for Latin American security personnel located at Fort Benning, Georgia, made headlines in 1996 when the Pentagon released training manuals used at the school that advocated torture, extortion and execution. Despite this shocking admission and hundreds of documented human rights abuses connected to soldiers trained at the school, no independent investigation into the training facility has ever taken place.

For hundreds of thousands of Latin Americans, this school is a symbol of torture and failed U.S foreign policy. It is out of line with the values of everyday Americans, and closing it for good would send a strong human rights record to Latin America and the world.

Many will converge in Georgia demanding that this terrorist training camp be shut down. The path to lasting peace and security can only be found if we implement foreign policy that reflects our ideals of justice and democracy.

ACTION: To learn more about the SOA/WHINSEC and efforts to close it, visit www.SOAW.org, or call 202- 234-3440.

Fourteenth Annual Inter-Religious Community Thanksgiving Celebration

The Fourteenth Annual Inter-Religious Community Thanksgiving Celebration featuring singing, readings and other spiritual offerings of thankfulness from a varied representation of Modesto's faith traditions, will be held on Monday, November 24, at the Modesto Church of the Brethren, 2301 Woodland Ave. in Modesto at 7:15 p.m.

The event, sponsored by InnerFaith Resources, is expected to last until 8:30 p.m. with time for refreshments and conversation afterward. Call 577-0864 to learn more about participation in the celebration.

Stanislaus CONNECTIONS

Costs money for electronics, printing , postage.

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Make a difference at the Alternative Faire

By MARY BAUCHER

The 18th Annual Alternative Faire is scheduled for Sunday, November 30, at the Modesto Church of the Brethren, 2301 Woodland Ave., from noon to 2:00 p.m. All are welcome to make donations in the name of family/loved ones and to purchase gifts from agencies that reach out to help people in difficult circumstances.

Come find out about and make contributions to or purchase gifts at:

- **Family Promise**, part of the national Interfaith Hospitality Network, houses and feeds homeless families in churches, rotating weekly, while helping them find jobs, if necessary, and permanent housing.
- **A Greater Gift (SERRV)** sells items providing incomes to artisans in developing countries and the U.S.
- **Church World Service** provides humanitarian aid including thousands of blankets in world disasters within hours of a major catastrophe. Five dollars "buys" a blanket for someone who has lost everything! Tools and other means of livelihood also available.
- **Community Housing & Shelter Services** works to get families into affordable rentals.
- **Habitat for Humanity** builds houses locally and worldwide with families. Purchase building materials or buy cards, cups, shirts, bears.
- **Guatemala Accompaniment Project (GAP)** supports human rights observers who live with the indigenous Mayans while they rebuild their lives and seek justice after the brutal civil war.
- **Heifer International** provides animals, fuel, and fiber to U.S. families and around the world.
- **Inter-Faith Ministries** operates the Food Bank and Clothes Closet, Redwood House for mothers recovering from substance abuse, and the Santa Fe Housing Project for homeless families.
- **Modesto Peace/Life Center** works for justice, peace, and a sustainable environment.
- **Sierra Club** will have beautiful calendars for sale to help the environment.
- **Somoto-Merced** project helps people of Somoto, Nicaragua, meet basic needs through the sale of hand-crafts made in that sister city.
- **A light luncheon** will give you opportunity to contribute toward the Global Food Crisis Fund by using part of any donations to feed hungry people around the world.
- **Bake sale goodies** sold by the Pre-teens and Youth will provide money for feeding the guests at Modesto's 9th and D Street homeless shelter.
- **Black Cows**, root beer floats made by the youth. Proceeds go to Heifer International.

ACTION: Bring friends and be generous to people in need. All money goes to the designated agencies except cost of food for lunch and Black Cows. The church keeps nothing. Contact Mary Baucher, 523-5178, for information.



Holiday gift project Central California Women's Facility

Volunteers needed to assemble more than 4300 holiday gift packets on:

Sunday, Dec 7th – 1:00 PM to 6:00 PM

Monday, Dec 8th– 9:00 AM to Noon, 1:00 to 4:00 PM

Tuesday, Dec 9th – 9:00 AM to Noon, 1:00 to 4:00 PM

Gather in the parish hall of the United Methodist Church of Merced, 899 Yosemite Park Way (use Laurel Street entrance).

ACTION: For information, call Dave Hetland, (209) 388-1608.

Lost and found from Connections auction

By DAN ONORATO

The September fundraiser for Connections at the Broderick's beautiful home was a night to remember. But some people did some forgetting. Such was the elation over the tasty cuisine and merry auction competition that some people left behind some food ware:

- a large salmon-colored plastic serving fork
- a large white porcelain serving bowl with a spout
- a stainless steel fork and knife decorated with coiled silver wire with two cobalt blue glass beads on the fork.

If you are the fortunate person whose item was lost and now is found, bring your relief to closure by calling Dan Onorato, 526-5436, so you can pick it up.

Tom Broderick is also missing a small card table. If have it, please contact Tom at 874-3177; broderit@aol.com

And just in case you missed our big Thank You in October's Connections, thanks again to Tom and Alfa Broderick for hosting the event, to all who attended and shared their delicious food and auction enthusiasm, to all who donated auction items, to our entertaining auctioneer tag team of Rockwell and Frailing, and to all who joined in the frolic of bidding and walked away with a treasure or two. Connections could not keep on publishing without all of you, and the Peace/Life Center could not continue without all who in various ways support our work for peace, justice, and a sustainable environment.

stanislaus
CONNECTIONS

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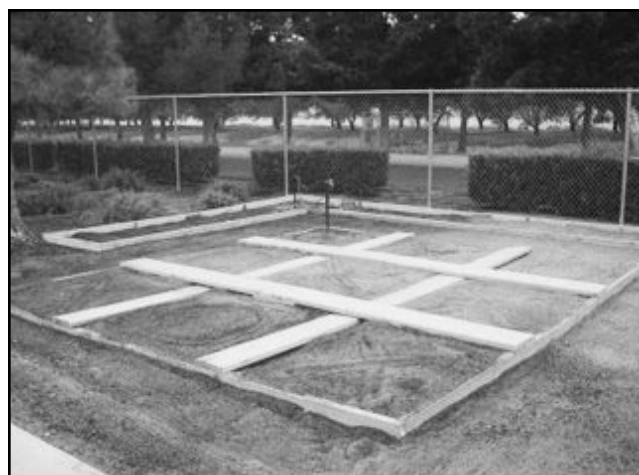
CONNECTIONS is available for
a suggested donation of \$25.00/yr.

Square-foot garden showcases winter plants

By ANNE SCHELLMAN

Horticulture Associate, University of California Cooperative Extension

Our garden is installed and ready for planting. The garden is organized around Mel Bartholomew's Square Foot Gardening principles. The front garden bed has nine sections that will be used for seasonal vegetables and flowers. The bed along the back part of the garden is bordered by a chain link fence where we will plant perennials like artichokes, asparagus and boysenberries (available in January as bare root plants) strawberries (in spring), as well as colorful fall flower bulbs. Both edible and sweet peas will be grown along the chain-link fence.



The purpose of the garden is to showcase the many plant parts that we consume. For example, when you eat broccoli, you eat a flower. Peas are seeds and so are pomegranates. Strawberries are fruits covered with seeds, and potatoes are underground stems. Lettuce is made up of leaves, carrots and radishes are roots and onions and garlic are bulbs. The garden will be a great place for 4-6th grade teachers to address several of the California State Standards for science. Please call ahead (525-6824) if you'd like a brief tour.

Grover Landscape, the Home Depot and Orchard Supply and Hardware donated compost and lumber. Scenic Nursery donated seeds and West Turf and the Greenery donated 6 packs of vegetables and bulbs. Many thanks to these businesses, without their support our garden would not exist. I'd also like to thank our intern Troy Webb, a student from CSU Stanislaus, who has been an integral part of planning the construction of the garden.

Community members are invited to drop by anytime to preview the progress of the garden, which is located behind the Stanislaus Building at our office on the corner of Crows Landing and Service Roads. Its progress is also available via our website at <http://anniepoppyseedgardening.blogspot.com/> through photos, blogs and a coming video.

Reach the author at aschellman@ucdavis.edu

2009 Peace Essay Contest



How wonderful it is that nobody need wait a single moment before starting to improve the world.

Anne Frank, *Diary of a Young Girl*
Young German Jewish diarist (1929-1945)

Our world is filled with a variety of peacemakers. Some make the headlines while others quietly work behind the scenes. Some deal with international situations while others work in their own communities. They may be as close as a family member or next door neighbor or as far away as someone on the other side of the globe. The focus of each person's work may differ, but common to all peacemakers is a commitment to using nonviolent principles and actions to nurture and encourage a more peaceful world. The 2009 Peace Essay Contest invites students to study *living* peacemakers in our community and throughout our world. Each writer will then nominate one of these peacemakers, whose work inspires them, to be the 2009 Peacemaker of the Year.

In preparation for writing your essay, broaden your awareness of people who have committed their lives to nonviolent peacemaking. Resources like the local newspapers and their archives, talking with community leaders for suggestions, utilizing the school and public libraries and the internet are great places to start. You may click on *Peace Essay* on the Stanislaus Connections website for a beginning list of peacemakers to spark your exploration.

(<http://www.stanislausconnections.org/>)

Division I (grades 11-12) and Division II (grades 9-10)

In the first part of your essay of 500-1000 words, nominate a *living* person for Peacemaker of the Year.

- Describe how the person has worked for peace and justice. Share the specific nonviolent, non-military actions that are part of this person's peacemaking.
- Explain what motivated or inspired this person to become involved in this work.
- Identify and discuss the principles or values that guide this person's efforts.
- Express why you think the work of this *living* peacemaker is significant for our world.
- Tell how the work of your nominee for peacemaker might influence your future life and actions.

To qualify for an award your essay must answer each part of the prompt. Each essay will be judged on the quality of the writing, the strength of the case you make for the person you nominate as Peacemaker of the Year and the personal connection you make between the work of your nominee and your own life.

Deadline for entries:
December 5, 2008
Notification of winners:
Mid-February 2009

Division III (grades 7-8) and Division IV (grades 5-6)

In an essay of 250-500 words, nominate a *living* person for Peacemaker of the Year.

- Describe how the person has worked for peace and justice. Share the specific nonviolent, non-military actions that are part of this person's peacemaking.
- Explain what motivated or inspired this person to become involved in this work.
- Express why you think the work of this *living* peacemaker is significant for our world.

To qualify for an award your essay must answer each part of the prompt. Each essay will be judged on the quality of the writing and the strength of the case you make for the person you nominate as Peacemaker of the Year.

Awards

	1st Place	2nd Place	3rd Place	Honorable Mention
Division I	\$300	\$200	\$100	\$50
Division II	\$300	\$200	\$100	\$50
Division III	\$150	\$100	\$50	\$25
Division IV	\$150	\$100	\$50	\$25

For more information, email:
peaceessay@juno.com

Peace Essay Contest 2009

Rules

1. The Peace Essay Contest is open to all fifth through twelfth grade students attending any public, private, or home school in Stanislaus County.
2. Submit one copy of your essay. Essays in Division I & II must be typewritten, double spaced. Essays in Divisions III & IV must be either typewritten or written in dark ink, double spaced. Use one side of white paper 8 1/2 x 11 inches. Number the pages consecutively. Your essay must be of a quality to photocopy legibly.
3. Give your essay a title. Place it on the first page where you begin your essay. DO NOT use a separate title or cover page.
4. Attach a "3 x 5" index card with your name, school, grade, and teacher's name on the index card. YOUR NAME SHOULD NOT BE ANYWHERE ON OR IN THE ESSAY.
5. Cite any quotations, borrowed ideas, and facts that are not general knowledge. If you are uncertain about plagiarism, ask your teacher.
6. You must do your own work. However, you may ask a teacher, parent, or friend for constructive criticism.
7. The Modesto Peace/Life Center reserves the right to reprint entries. Entries will not be returned.
8. Mail all entries, postmarked no later than December 5, 2008, to:

2009 Peace Essay Contest
Modesto Peace/Life Center
P.O. Box 134
Modesto, CA 95353-0134

Judging

A distinguished group of local writers, educators, and peacemakers will judge the essays in early February. Judging guidelines (in order of weight) include:

I. Content:

- A. Does the essay demonstrate concern for establishing a more peaceful world?
- B. How useful/practical/well-developed are the ideas?
- C. Does it address the given topic?

II. Style:

- A. Is the essay original and interesting?
- B. Is it written with conviction?
- C. Does the personality of the writer come through?

III. Clarity of expression:

- A. Are the ideas clearly stated?
- B. Is the essay well-organized?
- C. Does it have an effective beginning and ending?

IV. Mechanics:

- A. Is grammar, spelling, and punctuation reasonably correct?
- B. Does the author cite all quotations, borrowed ideas, and facts that are not general knowledge?
- C. Does the essay stay within the word limit?



Email: peaceessay@juno.com

First, Second, and Third prizes will be awarded in each of the four divisions which have at least 15 entries. In the event that fewer than 15 entries are entered in any one division, all prizes may or may not be awarded in that division at the discretion of the judging panel. Up to three Honorable Mentions may be awarded in each division. Group entries (more than one author) are welcome.

The writer of the best essay in a division from a school which has ten or more entries in that division will be honored as the school winner. All participants will receive a Certificate of Participation.

Notification of Winners

In mid-February 2009, winners will be notified. Prizes will be presented at an Awards Reception in the spring. All participants, teachers, judges, and sponsors will be invited as guests of honor.

2009 Peace Essay Committee: Margaret Barker, Indira Clark, Pam Franklin, Elaine Gorman, Russ Matteson, Suzanne Meyer, Deborah Roberts, Sandy Sample and Shelly Scribner

The 23rd Annual Peace Essay Contest is a project of the Modesto Peace/Life Center (209) 529-5750

Blowing in the wind

By PAMELA MATHERS

There's an energy shift in the Valley. I feel it more each day. People are coming together to save our county's stray cats and dogs, and to curb the overpopulation by advocating and fighting for spay and neuter programs.

One year ago, I decided to use my energy (a result of my anguish over the suffering of helpless animals) to become part of the solution. I have been happily caught up in this forward-thinking movement. I learned about the new Humane Society of Stanislaus County started by Traci Jennings and have joined with them in their efforts to educate our community, to foster animals, and to donate pet food and transport animals to other shelters. I also met an angel here on earth: Karen Mosser, of our community, who feeds and cares for many of our feral cats. There are other angels who also working hard in this effort and who sacrifice in order to offer this gift of kindness; I just haven't met them yet, but they are out there.

When I was the appointment-taker for the Humane Society's spay/neuter clinics last spring, I met a woman who brought in thirteen cats. She lives on no income other than disability. These cats are not her pets, but rather the sad result of thoughtless dumping in the alley near where she lives. People like her need a means to prevent a local population explosion of several hundred abandoned or feral animals. I'm reminded of those TV commercials from years ago where the moral was "People need a hand up, not a handout."

Spay Day USA, advocated by the Humane Society of the United States, will take place on February 24, 2009. It will be the first official Spay Day USA endeavor of this type in our county.

- We will find a facility at which to perform spay/neuter.
- We will rely on some of our compassionate veterinarians to donate their time.
- We will include as many citizens as can to help with fundraising and other volunteer efforts.
- Most importantly, we need to educate our leaders and our citizens that a spay/neuter program is a critical answer to the pet overpopulation problem. Paying for those who cannot afford spaying/neutering is cost effective, and part of the solution.

As with the recent breezes that have blown throughout the Valley for the last few days, this energy will gather strength. These acts of kindness by our citizens will overlap, and we will help each other to help our county and its leaders end the suffering of these helpless animals.

ACTION: Become involved in saving the lives of these animals. Contact Traci at the Humane Society of Stanislaus County at 345-5967 or www.humanestanislaus.org, or attend their next general meeting in December (call for time and place).

In addition, attend the Board of Supervisor meetings, especially one of the December meetings, where the all-important SCATE (Stanislaus County Alternative to Euthanasia) voucher program is on the agenda. For information, contact Karen Mosser, 537-1116. For weekly meeting times, check the Board of Supervisors web site, www.co.stanislaus.ca.us/board/calendar.shtm.

All citizens are invited to attend the Animal Advisory Board meetings the first Friday of each month, 12:00 pm to 1:15 pm, 917 Oakdale Road, Room 3, Modesto. Their web site is: <http://www.stancounty.com/animalservices/animal-advisory-board.shtm>.

Rivers of Birds, Forests of Tules: Central Valley Nature & Culture in Season

By Lillian Vallee

49. Unifying Eros, Quickening Thanatos

It is a Saturday afternoon at the McHenry Museum and Cleo Griffith, Modesto's Cultural Commissioner *par excellence*, is arranging grapes and cookies on trays in the basement in preparation for a poetry reading entitled "*Eros & Thanatos*, Poems of Death and Desire." She has made bookmarks from excerpts of poems written by the poets who will be reading and has set out a sign-up sheet for those who will read their work at the open mike available afterward. These include Central Valley poets Bruce Crawford, Tom Myers, Gary Thomas and Gillian Wegener. This is the fourth poetry event I have attended in as many months, and Cleo has arranged or attended and/or read at all of them. Earlier in the week, she presented her poems at the Photographers' Gallery on J Street as part of the collaborative "Collision" project, which brought together the work of ten poets and photographers. As a cultural commissioner, Cleo has been a unifying force, gracefully bringing together people from diverse poetry groups to listen to one another's work and the "*Eros & Thanatos*" reading is no exception. The atmosphere is—the reader will forgive my choice of word—*loving*.

Weeks before the reading, Lee Nicholson and I got together to discuss the concepts underlying the poems we were going to read. In our discussion of the early Greek idea of *Eros*, we learned that it was the name of a primordial deity, child of Chaos ("First of all the gods she devised Eros") and brother to Gaea, the earth. This notion of *Eros*, as opposed to the one we have reduced to a strictly carnal association today, is the creative principle of attraction which brings people and other beings together, establishes friendships and marriages, builds cities, makes art, etc. It is associated with passionate joy that thrills people to the marrow and makes every nerve tingle. Erotic engagement, in this very old sense of the word, grips "the senses no less firmly than the soul." The yearning for union with another person coincides with a yearning for self-fulfillment. The entire personality is transformed by *Eros* in body and spirit.

Anyone who uses the power of attraction to build community, to arrange poetry readings or to put on plays, is engaged in erotic, transforming activity, in this old Greek sense. Its hallmark is that it unifies rather than divides and that it liberates by unleashing "vast sweeps of emotion."

Here in our fair city, Cleo is engaged in erotic activity, as is Sam Pierstorff with his poetry slams; David Schroeder and Diane Moody with their "Collision" project; and the entire ensemble of founders, players and directors of The Prospect Theater.

The ancient Greek personification of death, *Thanatos*, in contrast, is the gray eminence of our daily lives, the shadow, the serious youth, the angel of death, often pictured with an extinguished or flickering torch in his hand.

Sometimes he is dragging the dead by the feet into the other world. According to one source, "not even the gods liked *Thanatos*," because he was so single-minded, so unrelenting, even when the other gods thought the rules of death should be broken and a deserving soul returned to life on earth.

Yet how would we be capable of valuing *Eros* without *Thanatos*? *Eros* as generosity, as the gift of love bestowed upon the world at large, is intensified by the awareness of death. All the mythologies of the world have stories about love so unreconciled to the loss of the beloved that the laws of mortality are eased, but usually with conditions. Orpheus tries to bring Eurydice back but can't help turning around to look at her and fails, Alcestis gives up her life to save her husband and so is wrested away from *Thanatos* by Heracles and restored to the living, and inconsolable Buffalo Girl sings her trampled father back to life from one small bone brought to her by a magpie.

We are so unresigned to an impermeable boundary between the living and the dead that we create loopholes, points of entry, and points of contact with them. In the fall, in Central Europe on Forefathers' Eve, people commune with the dead and light candles for them so that entire hillsides in cemeteries are candlelit; in Mexico people place food and flowers on

gravestones on *Dia de los Muertos* and make figurines with skulls to remind themselves of the fate that awaits everyone; and in the United States, on Halloween (a vulgarized and popularized ritual of feeding the dead who come to visit and must be nourished or they get angry—trick or treat!), children dressed like spiders and ladybugs collect candy and mark the durability of these residual yearnings for communion with the dead, however sweetened and deprived of mystery.

But perhaps the darkest fusion of *Eros* and *Thanatos* came in Lee Nicholson's conclusion to Saturday's reading with his poem "When Beth Fell in Love with a Retired Gentleman" in which death is an Elephant called Beth for short and now a lover, *Thanatos* in the guise of *Eros*: "Beth whimpers./She likes me./She has been lonely./The sales rep sees it is time to leave./She pronounces, 'Little children, love one

another.'/We give one another the eye./human, elephant./The beast already is eager with love."

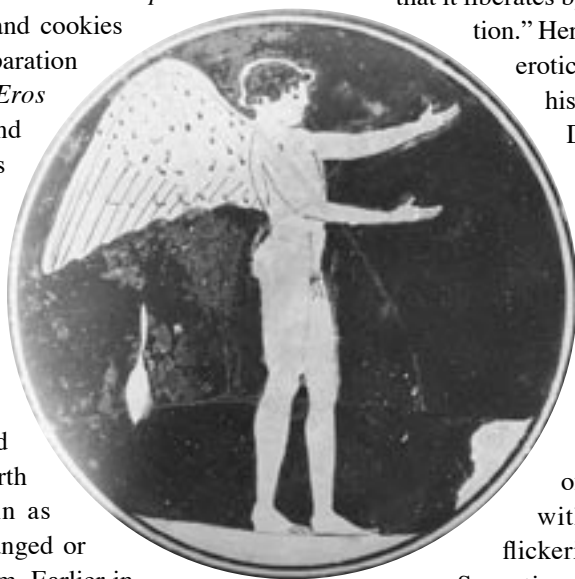
And perhaps it is only in the tiny joke of the poet that *Thanatos* is struck a mortal blow.

ACTION: Visit the exhibit, "COLLISION: The Impact of Poetry and Photography" at The Photographers' Gallery (inside The Camera Center on 13th and J) in downtown Modesto.

Sources: Robert Audi, ed., *The Cambridge Dictionary of Philosophy*.

Will Durant, *The Life of Greece*; H.D.F. Kitto, *The*

Greeks; Werner Jaeger, *Paideia*; and Philip Wheelwright, *The Presocratics*.



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The responsibility to protect: holding the line

By GARETH EVANS

A new principle underlying the defence of peoples from atrocity won acceptance from the international community in the mid-2000s. It needs to be both reaffirmed and clarified, says Gareth Evans of the International Crisis Group.

The concept of "the responsibility to protect" was unanimously endorsed by the United Nations general assembly in 2005, meeting at summit level on its sixtieth anniversary. The core underlying sentiment was clear enough: whatever else we might mess up in the conduct of international affairs (the assembled heads of government in effect agreed), let us at least get right our collective response to genocide and other mass-atrocity crimes, and never again have to explain or apologise for letting catastrophes unfold like those in Cambodia, Rwanda and Srebrenica.

It had taken a long time to reach consensus on this issue. For the centuries before the modern state system emerged, mass atrocities were a matter of indifference to all but their victims. For the centuries after the Peace of Westphalia (1648), that indifference was institutionalised: what happened within the boundaries of sovereign states was no other state's business. Even after the holocaust - and the universal declaration of human rights and the genocide convention that followed it - international concern for individual human rights was still balanced by the UN charter's stricture against intervention "in matters which are essentially within the domestic jurisdiction of any state".

Throughout the successive horrors of the 1990s in Africa and the Balkans, consensus remained just as elusive. "Humanitarian intervention" was a rallying-cry in the global north, but commanded immense suspicion in the global south: for a great many newly independent countries, conscious both of their fragility and the destructive role of *missions civilisatrice* in the past, sovereignty had to be absolutely inviolable.

A new norm

The breakthrough came when the Canadian-sponsored International Commission on Intervention and State Sovereignty (Iciss) proposed in 2001 that the normative rallying cry of "the responsibility to protect" replace "the right to intervene". Sovereign states would retain the primary responsibility to protect their own people from mass-atrocity crimes. But if they manifestly failed to do so, through either incapacity or ill will, then it became the collective responsibility of the international community to take appropriate action: sovereignty conveyed no immunity when massive human-rights violations were involved. That said, the emphasis throughout was on prevention, and assistance for states in need, and for any further response to be by the least coercive and intrusive effective means possible. Military force might in some cases be ultimately needed, but only very exceptionally, and as a last resort, with UN Security Council approval.

It took only four years - just a blink of an eye in the history of ideas - for these principles to be adopted, without dissent, by the UN; they became paragraphs 138-9 of the outcome document of the world summit on 14-16 September 2005. But celebration remains premature: it is one thing to have a new norm of international behaviour up in lights, and quite another for it be effectively applied in practice. Three big challenges remain for "R2P", as the norm is now

routinely called:

- the conceptual one: ensuring that the norm's scope and limits are fully understood, so that it loses any capacity to frighten
- the institutional one: ensuring available diplomatic, civilian and military capacity to respond effectively to new situations as they arise
- the political one: ensuring that, when preventive or reactive action becomes necessary, the will is there to mobilise that capacity.

There are conceptual misunderstandings about R2P, real or contrived, which come from two directions:

- from those who view it too narrowly, as only about the use of force, and in that sense just a new bottle for the old wine of "humanitarian intervention"
- from those who see it too broadly, as covering every kind of human-security problem - from natural disasters to health pandemics.

Both perceptions are counterproductive to the basic objective. This is to ensure that when the next conscience-shocking case of genocide, ethnic cleansing or other major crime against humanity or war crime occurs, the reflex reaction of the international community will be to immediately accept that something must be done, with the only argument being about what will work best.

An old habit

It is crucial, accordingly, for supporters of R2P to be very clear-headed in explaining when it is, and is not, applicable. As good an example as one can find of the responsibility to protect in practice was the response to the post-election explosion of ethnic violence in Kenya in January 2008. There was (in strong contrast to Rwanda in 1994) a reflex international response, the situation was immediately described and understood as an "R2P" one, and effective intervention took a diplomatic rather than military form.

The continuing case of Darfur, by contrast, is an agonising example of a clear-cut R2P case (with the government of Sudan unable or unwilling to halt atrocity crimes) - but one where the international response has so far been very ineffective. The problem has not been the unwillingness to send in an invasion force (which would almost certainly make the situation much worse in both Darfur and south Sudan), but to deploy an effective voluntary protective force, and to apply overwhelming pressure on Khartoum. Darfur does not show, as some claim, that R2P is dead or irrelevant - only that there are some real-world cases where applying it is extremely difficult.

Some other cases in 2008 said by some to be R2P ones have essentially been mislabelled. The lamentable initial response of the Burmese generals to cyclone Nargis in May led to calls for military intervention on R2P grounds. But this could only have begun to be appropriate if the regime's life-threatening behaviour had been so deliberate, or recklessly

negligent, as itself to constitute a crime against humanity under international law. And the jury was still out on that when, under strong international pressure, the necessary international relief was allowed in.

Russia described its invasion of Georgia in August as an R2P case, but it was not. If the rationale was to protect its own nationals, as claimed, the appropriate principle was self-defence (justified, if at all, by Article 51 of the UN charter). If it was, rather, to protect suffering non-citizens, then it did not begin to satisfy any of the criteria that must apply to justify the use of military force - not least the proportionality of the response to the harm threatened.

All these issues are going to be debated again soon in the UN general assembly. If the world is not to slip back into the terrible old habits of cynicism and indifference toward mass-atrocity crimes, it is crucial that like-minded governments and key civil-society organisations campaign hard to hold and consolidate the gains that have been won. The embrace of the responsibility-to-protect norm has, for the first time in human history, made it thinkable that we will never again have to say "never again". It would be a tragedy if that huge step forward for human rights were now to be eroded.

Gareth Evans has been president of the Brussels-based International Crisis Group (ICG) since January 2000. He was Australia's foreign minister from 1988 to 1996. In 2000-01 he was co-chair of the international commission on intervention and state sovereignty (Iciss), appointed by the Canadian government; its report, *The Responsibility to Protect*, was published in December 2001. He is the author of *The Responsibility to Protect: Ending Mass Atrocity Crimes Once and For All* (Brookings Institution Press, October 2008).

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Building peace in Iraq: a careful reordering of our priorities and assumptions

By DAVID SMITH-FERRI

Recently I had the opportunity to spend two weeks in the state of Colorado, giving poetry readings and speaking to communities about a unique American-Iraqi partnership called Direct Aid Iraq (www.directaidiraq.org). In Durango, a mountain community of 16,000 in the northwest corner of the state, I read a poem to audience members at Ft. Lewis College. The setting of this poem is Samawa, a predominantly Shiite city south of Baghdad. And the dramatic situation in the poem is an actual interview, at three in the morning, with Suad, a Sunni mother of four, as she is packing her belongings and preparing to flee with her children at dawn.

I'd read the poem in public many times before, and my main purpose was to share Suad's experience and perspective. Her hope:

My dreams for my children are simple dreams,
the same as other mothers.
To live in safety and security
in a country where they can be educated...
And her fears:
Of course I'm afraid for my children.
Their future is uncertain now.
I'm afraid they will be kidnapped, or maybe they will die
from a bomb...
It's everyday.
Everyday we see killing.
What did we do?

The poem suggests that Suad's words are jagged and sharp enough to lacerate the paper and cause it to bleed, and that that blood will mark the hands of everyone who reads this book. During an open comment and question period after the presentation, a college student referenced the poem and asked if I thought we all had Suad's blood on our hands. I responded that my point in using the image was different: I wanted to signify that encounters with Iraqis, with their stories, words, and perspectives, would mark us and could, if we were open to them, transform and inspire us. He wasn't, however, willing to let me off the hook so easily. "Don't you think our consumptive lifestyle-especially our enormous energy use-drives this kind of war?" he asked. "Don't you think it makes us partners in crime?"

I'll leave the question there, unanswered, and I'll reframe and ask it in a different form: Five and a half years into this festering invasion and occupation, what is our responsibility to Iraq and to Iraqis? What is our responsibility to Suad and her family? To Mustafa, whose back was broken in a US missile attack in the first weeks of the war, who needs physical therapy and social support if he is ever to walk again? To Hussein who lost his eye and part of his skull, barely surviving the explosion of a car bomb while walking to classes at a university? To eight year-old Lateifa who lost her entire family-both parents, three sisters, and three brothers when a bomb exploded during their visit to a holy site in Najaf? To nine year-old Leila whose legs were run over by a US Humvee?

Every day in the Middle East, a team of Iraqi refugees asks themselves these same questions. Their particular answers give flesh and bone, breath and life to the humanitarian aid and peacebuilding program, Direct Aid Iraq (DAI). They asked themselves these kinds of questions recently when

they met Haifa, a fifty year-old Iraqi woman who had been shot in the face by a militia using phosphorous munitions most likely made in the US. These hideous munitions are designed to cling to and burn a person's flesh. The munitions that struck Haifa's face, burned out not only her left eye but the bone structure around it, leaving a gaping hole where her eye had been. They also damaged Haifa's remaining eye, blinding her.

Two years later, under the auspices of an international NGO, Haifa came to Amman for medical care. She would need at least three operations: to rebuild the bone structure in her left eye socket; to insert a prosthetic eye; and to attempt to restore sight to her remaining eye. Operating with a mandate to cover only the first of these surgeries, the international NGO referred Haifa to DAI for the other two. Raising the funds and arranging these operations would be one challenge, but Haifa would need to remain in Amman

for a number of months, waiting for and then recovering from surgeries. Because Haifa was blind, she would need full-time care—someone to cook, clean, and shop for her, someone to help her with a hundred things she previously did for herself. And how would she manage travel back and forth to medical appointments? Haifa would also need social support to help her ongoing efforts to deal with both the trauma of losing her eyesight and the challenge of facing an uncertain future. When Najlaa Al-Nashi, DAI's coordinator in the Middle East, visited her, Haifa would always cry. "I can't do anything," she would say. "I can't even go to the bathroom by myself." Najlaa stepped in and became an important part of Haifa's social support.

These kinds of medical social work considerations and the tasks they engender may not be glamorous or newsworthy,

Building peacecontinued p. 8

What is Direct Aid Iraq?

A young boy shot through both eyes during a firefight. A wife and mother terribly injured when a car bomb caused her oven to explode. A day laborer grievously wounded simply for working at an American military base. A man's back broken by a U.S. missile strike. A single woman shot in the face and blinded by militiamen....

These are just a few of the countless tales of tragedy that continue to emerge from Iraq. These stories, however, are different: in each case, Americans and Iraqis worked together to provide otherwise-unavailable medical care, support and assistance so that these individuals could begin to heal and turn tragedy into hope for the future. They have done this by forming an organization called **Direct Aid Iraq (DAI)**.

DAI is a humanitarian relief and peace-building project intended to build bridges of friendship and support with Iraqis through providing funds for crucial medical expenses.

Goals of Direct Aid Iraq

- **To provide direct, timely, and effective support to Iraqis displaced by war and chaos.** Since DAI's inception in early 2007, we have prioritized the provision of high-quality medical care on a case-by-case basis. Thus far nearly 100 Iraqi families have been helped.
- **To build bridges of trust, communication, and solidarity between Iraqis and Americans.** Our efforts are coordinated on a day-to-day basis by a partnership of Iraqis and Americans. From that foundation, we reach out to forge people-to-people ties between these two peoples that have been forcibly divided by violence, misinformation, and oppression.
- **To transform the U.S.-based discourse on Iraq by bringing the diverse voices of Iraqis to the central position they deserve.** In doing this, we are supporting an engagement with the Iraqi people that is not solely predicated on a US military presence or the so-called "War on Terror", instead advocating for a new relationship based on constructive peace-building, reparations, and dignity.

This effort is not intended as charity. Rather, it is an attempt at ongoing restitution to Iraqis for all that has been lost as a result of devastating sanctions, the 2003 invasion, and the ongoing occupation.

How DAI Works

Iraqis in the Middle East who are experiencing extreme, unmet medical needs are identified by Iraqi team members on a case-by-case basis. Funds are solicited in the United States through speaking events, community gatherings, and through online and printed appeals. Our website, www.directaidiraq.org provides an action center and the most recent updates on our work with Iraqis displaced by war and chaos.

Arrangements are then made to deliver funds directly to clinics, hospitals or other institutions to cover the costs of medical care. Receipts and other documentation demonstrate our ongoing commitment to transparency and accountability, both to contributors and recipients. We are happy to provide reports and further information to potential or current donors on a case-by-case basis.

Working with a team of Iraqis and Americans based both in Jordan and in the United States, Direct Aid Iraq consults closely with members of the Iraqi refugee community to ensure that aid is targeted where it can be most useful, promotes collaboration between the various Iraqi communities, and increases the self-sufficiency and resilience of our Iraqi partners. Aid is given on the basis of determined need, without religious, ethnic, or political discrimination.

ACTION: Learn more about DAI's work at www.directaidiraq.org info@directaidiraq.org, 802.659.4281.

A guide to responsible shopping

BETTER WORLD SHOPPER is a website (<http://www.betterworldshopper.com/>) dedicated to providing people with a comprehensive, up-to-date, reliable account of the social and environmental responsibility of every company on the planet AND making it available in practical forms that individuals can use in their everyday lives. Coming out of more than 5 years of intensive research, this work is based on a comprehensive database of over 1000 companies and utilizes 25+ reliable sources of data to cover everything from the environment to human rights, community development to animal protection.

Five Key Issues

HUMAN RIGHTS: sweatshops, 3rd world community exploitation, international health issues, divestment, child labor, code of conduct.

THE ENVIRONMENT: global warming, rainforest destruction, pollution, recycling, renewable energy, greenwashing, toxic waste, eco-innovations, illegal dumping, sustainable farming.

ANIMAL PROTECTION: factory farming, animal testing, humane treatment, wild animal habitat.

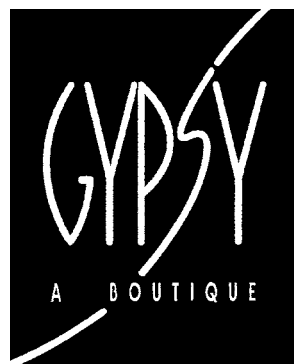
COMMUNITY INVOLVEMENT: family farms, local business support, volunteer efforts, sustainable growth, philanthropic donations, nonprofit alliances, establishing foundations.

SOCIAL JUSTICE: fair wages, fatalities, union busting efforts, health & safety records, discrimination based on: race, gender, age, ability, religion, sexuality, ethnicity.

The Better World Shopping Guide by Ellis Jones ranks every product on the shelf from A to F so you can quickly tell the “good guys” from the “bad guys” — turning your grocery list into a powerful tool to change the world. Representing over 15 years of distilled research, data is organized into the most common product categories including coffee, energy bars, computers, gasoline, clothing, banks, cars, water and more.

Also included is a summary of the essential information about particular product categories, profiles of the best and worst companies, practical buying tips and the most useful online resources available. The book [4”x6”] fits in a back pocket or small purse and is organized in a shopping-friendly format.

ACTION: Visit <http://www.betterworldshopper.com/>. The book is available for \$10.00.



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GEORGIA
ANDERSON

Building peace in Iraq

but they are an essential component of peace-work among Iraqis displaced by violence, an essential part of helping people maintain intact lives. This, after all, is the goal: how to support people so that they can participate in building Iraq's future.

Let's return to the question of responsibility that the Ft. Lewis College student rightly posed. How do we evaluate our responsibility to Iraqis? I believe that we can't evaluate it fully or forcefully unless we position ourselves alongside Iraqis, unless we are somehow in relationship with Iraqis, aware of their experiences and the hopes and fears those experiences engender, attentive to what they say they want and need.

This does not mean we must relocate to the Middle East. Being “in relationship with Iraqis,” however, may mean a careful reordering of our priorities. It means seeking opportunities to expose ourselves to Iraqi stories and perspectives, through firsthand accounts of encounters with Iraqis, public presentations, face-to-face meetings with Iraqis in our communities, and so on. It requires cultivating an openness. It means listening to Iraqis' stories, and carrying them with us. It means a willingness to be “drawn in,” not uncritically, but in such a way that we grant the “inside” perspective the validity and centrality it deserves.

Being “in relationship with Iraqis,” may also mean a careful reordering of our assumptions. It means learning to trust that Iraqis are the best source for information about their own experiences. It means shedding the notion that the US somehow knows best what Iraq needs. No, Iraqis are the best source of information about how peace can be achieved and sustained in their country. It means shedding the notion that the US is going to rebuild Iraq. No, it is Iraqis who will rebuild their country. Do they need and deserve assistance? Of course. Does the US bear enormous responsibility to support that rebuilding? Certainly. Does the international community bear responsibility? Yes—at the very least for not mounting a stronger and more effective opposition to the invasion in the first place, a charge, in fact, that can be laid at all of our feet.

If we want to support Iraqis in building peace, we can start by genuinely facing the same difficult questions they are facing: what is my responsibility to Iraqis? How can I live

it out? My own effort in this respect has led me to conclude that Americans are best cast in a supportive role. The question for us as individuals and as organizations is the same question that our government should be weighing: who are the wisest Iraqis? What are the best plans and efforts among Iraqis, and how can we support them?

Direct Aid Iraq is one such program lead by Iraqis, with Americans in a supportive role. It began a year and a half ago, out of conversations between Americans and Iraqis in which the Iraqis were asked: if Americans could do something, what would you have us do? “We need medical care, in order to survive, in order to hold our lives together,” these Iraqi refugees told us. “We need money to pay for it.”

The Iraqis we've met through DAI want us to listen and to care. They want us to care enough to look closely at our lives, and yes, as the Ft. Lewis College student suggested, to examine our lifestyles. They want us to care enough to reorder our priorities, to be smart and strategic so that we are in a strong position to support them. They want us to ask some obvious questions about the ways we use our resources and to act on the answers: Do we really need the new furniture, the new wardrobe, the new entertainment center? They want us to learn to live with less so that we have something to share with them. They want us to be generous. They want us to take some risks, to trust that generosity now will not condemn us to poverty in the future.

Here's a slightly different angle on it. The Iraqis we've met through DAI don't want charity. They want justice. These aren't people who have been injured and displaced by a natural disaster, but by war-by human folly, greed, violence, and criminality. They want actions that will help restore their capacity to build a productive future. For Americans who also want justice, the question becomes: what are we willing to risk, change, sacrifice in order to be a part of this restoration?

David Smith-Ferri (smithferri@pacific.net) is author of *Battlefield without Borders* (www.battlefieldwithoutborders.org) [available at the Modesto Peace Life Center] and a member of Direct Aid Iraq and of Voices for Creative Nonviolence. October 5, 2008 by YES! Magazine

<http://www.yesmagazine.org/article.asp?ID=2989>

Palestinian film

... from page 1


dent Palestinian state that is economically viable, living side by side with Israel in peace. He founded Palestinians for Peace and Democracy, and lives currently in San Antonio, Texas. He travels frequently to Israel and the Palestinian Territories to work on his educational film projects. In 2002 he was nominated for the Martin Luther King, Jr. Award for Humanity for his dedication to promoting human rights.

The film showing and discussion with Mr. Alatar are sponsored by the Modesto Peace Life Center and the Church of the Brethren. The event is free, but donations for the filmmaker's work will be accepted. All are invited.

ACTION: Learn more about the conflict over Jerusalem at <http://www.eastsidestory.ps>. The links “Jerusalem” and “Did



you know?” offer useful resources and important historical information that most readers are probably not familiar with.



PFLAG
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Modesto Chapter
meets on the
1st and 3rd Tuesdays from 7-9 pm
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www.pflagmodesto.org

Visit the **Oakdale** satellite
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by shifting tectonic plates
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broadening the basin floor

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squirm underwater
feathery ballerinas
twirl the lake pink
gulls, Wilson Phalaropes,
grebes and cormorants
gorge on shrimp delicacies
the prospect of migration
lures just out of reach
scent of winter rides
swirling yellow leaves

The Scar

She runs her hand down
the ankle length black and
white tweed Mayfield coat
hanging in the hall closet
she remembers their wedding day
just before he shipped out
to Europe in 1914 and the
joy and relief when he
returned two years later

it doesn't seem possible so
many years have passed
she recalls how they would
lie in bed at night, listening to
the soft hum of their breathing,
her fingertips gently tracing
the railroad crossing scar on his
right forearm, silence creeping
between them like a cat's shadow

during their fifty-two year marriage,
she never broached the subject of war –
she wanted to, wanted to know the history
of his scar, what happened during
those years, but she remained silent,
always feeling like an outsider,
fearful of opening old wounds

there were days he wished she could
flush out stubborn secrets, days he
longed to be held tightly in her arms,
comforted, made whole again, but
he never told her the horrors of war,
afraid of what she would think, more
afraid of what might happen to him

now, five years in the grave, his
opportunity to share his story is gone:

how he wallowed in the mud, day after
day, grime caked on like a second skin,

how the deafening artillery bombardment
jolted his body, caused constant ringing
in his ears,

how the fatal beauty of tracer bullets
illuminated the night sky like fireflies
roving on a summer night,

how the gruesome sight of flying
body parts reminded him of busted
clay pigeons at a trap shoot

she shuts the closet door, walks
to the mantle, and picks up a
photo of him taken in 1917, she
notices the infectious smile that
waned over the years, his dark
brown eyes, looking distant,
at something far away

— Tom Myers



An Evening with
New York Times Columnist

Frank Rich

"Art, Culture and Politics"

Saturday, November 15, 2008

7:00 p.m.

Performing & Media Arts Center

Main Auditorium, Modesto Junior College, East Campus

Frank Rich, an Op-Ed columnist for The New York Times, will provide an insightful and entertaining analysis of the national presidential election results. His weekly 1500-word essay on the intersection of culture and news has been appearing in the Sunday Week in Review section of the Times since 2005. Mr. Rich has been at the paper since 1980, when he was named chief theater critic. Mr. Rich is the author of *Ghost Light*, a childhood memoir, a collection of his drama reviews *Hot Seat: Theater Criticism for The New York Times*, and his latest book, *The Greatest Story Ever Sold*. Mr. Rich will sign books following his presentation. For more information on this outstanding speaker visit the website: www.barclayagency.com/rich_f.html



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Tom Myers

I am recently retired elementary teacher from Modesto City Schools. Retirement is wonderful. I stay busy walking my dog, taking yoga lite classes, cooking, reading and hiking in the Sierras when I get the chance. I belong to a local poetry group which meets once a month. The feedback and sharing within our group has helped me become a better writer. I love the outdoors and much of my poetry is about nature and wildlife. I belong to many organizations that strive to protect the environment – to keep pristine wilderness intact. I volunteer on Wednesday evenings from November to May with the Church of the Brethren. They prepare and serve delicious food for the homeless at the Salvation Army.

I am now a grandpa. My granddaughter, Lucy, is eight months old with huge blue eyes and a terrific laugh. I love to watch the remarkable changes that occur almost daily. I live in Modesto with my wife, Anne and my teenage daughter, Jenna.

Site 300 defeat

... from page 1

the local newspaper, the story might have ended there.

Fortunately, it does not. Sarvey, backed by technical and legal analysis provided by Tri-Valley CAREs and Earthjustice, challenged the permit – and won. The Air District pulled the permit.

Livermore Lab then re-applied. The Lab's new application contained equations that, once we deciphered them, confirmed what we had known — and worse. If Livermore Lab obtained the permit, our Central Valley and Bay Area air quality would be at grave risk.

The bomb detonations would have been conducted on 4 open-air firing tables at Site 300, located between Livermore and Tracy. No air pollution control technology of any kind was proposed.

The Lab's annual limit for high explosives would have risen 8-fold, from 1,000 pounds to 8,000 pounds per year. According to the equations in the application, the blasts could contain up to 5,000 pounds per year of uranium-238 (also called depleted uranium) and 200 curies per year of tritium (the radioactive hydrogen of H-bombs). Furthermore, the Lab's permit application contained about 60 additional haz-

ardous materials that would be allowed in the blasts. Many of the air pollutants to be released in the tests posed a severe health risk, including vinyl chloride, hydrogen cyanide and scores of others.

Today, we celebrate the fact that we have stopped the Lab's plans to conduct these toxic and radioactive open-air detonations. We cheer this major victory for our air, land and water and for our health, our children's health, and our communities. Further, we believe that some of these tests would have been used to aid in the further development of new nuclear weapons. Now, that will not happen.

Our joy is, however, tempered by the knowledge of work still to come. Tri-Valley CAREs will continue to oppose the current open-air bomb tests at Site 300 that are being conducted below the 1,000 pounds per year threshold. We will continue our proactive advocacy to convert Site 300 to civilian science, cleanup of the massive contamination that is already deposited from past tests, and open space. **Join us.**

From Tri-Valley CAREs' Citizen's Watch, August/September 2008, <http://www.trivalleycares.org/newsletters/cwaugsep08.asp>



Welcome to Mugabeville*

The headline on our local paper today was "Time to act, says Bush." Well he is absolutely right. It is time and past time to act and that action is to say right now, as loud as you can, "NO, NO, NO, NO, NO."

This is not the first time Mr. Bush has led us down the garden path and right off a cliff. This so-called fix WILL NOT WORK. The engine of the economy does not lie in the machinations of the financial world. The engine of the economy is powered by the actual work done on the factory floor, in the farmer's field and in the depths of the earth accessed by the miner and oil field worker. People say this all the time but apparently don't really believe it or don't know what it means.

The origins of this crisis occurred decades ago when wages and benefits began to erode because certain factions claimed that business would suffer if they didn't get a bigger piece of the pie. That turned out to be a self-fulfilling prophecy and business did suffer because people's buying power was reduced. We all began to live on credit and we are seeing the result of that.

Wall Street lives off what it skims from labor, and the wealthiest among us skim from them. When this skimming begins to affect the health of the economy it is called parasitism. Shoveling money (which will have to be borrowed and/or printed) to alleviate the distress of Wall Street will only weaken us further.

There is only one solution to such a disaster and that is to reverse the cause. The only hope of rescuing our economy lies in creating jobs that will provide a decent wage a family can survive on, strengthening collective bargaining powers, rebuilding infrastructure, and finding a real solution to our incipient energy shortage. Wages and benefits have been steadily eroded on the pretext that business was suffering. When business is suffering, it is because wages are too low.

If people are making enough money to live on, all the rest will fall into place. Current tax rates will be more than sufficient, business will prosper and the banking industry will have plenty of capital to work with. Unfortunately, I think we are well on our way to third-world status. A country which can't be bothered to respect the honest, working citizen WILL fall.

See you on the way down.

*Why on earth did she name it that? Think about the economic and political policies of Mr. Mugabe and compare with the current administration.

Nancy Burch

OPINION: Is your support for Prop. 8 a principled stand?

By ALEXANDER BRITTAIN

Supporters of Proposition 8 might have a reasonable justification for their stance against same-sex marriage if the issue of marriage were *only* a matter of religious conviction. But it is not.

Whatever one's belief system is regarding marriage, it is the secular *State* that grants marriage licenses and makes it a legal institution, granting spouses innumerable legal rights and privileges not available to non-married people, including "domestic partners." Equality before the law is a basic American principle, which should, obviously, be applied *equally*. To support legal principles that only favor one's own biases is patently unfair, and thereby un-American.

Many religious sectarians of all stripes will argue that biblical precepts are the basis for their anti-equality views on marriage, though I have yet to read a Bible passage that specifically states that same-sex marriages are *verboten*. It is worthy of note that the Bible is, or has been, used to defend a variety of unjust laws in America, among them:

- human chattel slavery
- polygamy (with much biblical support, and still practiced by some Mormons)
- denial of the right to vote for African-Americans and other minorities
- denial of the right to vote for all women
- denial of interracial marriage
- denial of equal education


Every one of the laws that supported the above practices has been vociferously defended with biblical passages and vehement arguments by their proponents. Just like those who support Proposition 8.

In any case, because marriage is granted, or denied, by the State, it is, *ipso facto*, a secular and legal condition, which gives over a thousand rights (and responsibilities) to married partners not available to unmarried partners. These include such things as receiving the tax benefits of a married couple; not being forced to testify in court against each other; the right to make medical decisions for the other (and to have "family" visiting rights); being able to seek wrongful

death compensation; having access to a decedent's estate in the absence of a will; being able to maintain life and disability insurance on a spouse, being eligible for worker's compensation death benefits, and hundreds of others. These are not based on any religious definition of marriage, but a traditional, legal one. Like the "traditions" supporting the unjust laws listed above, this is another tradition that needs to change.

If you supporters of Proposition 8 feel you are standing on principle, I fully support you. However, as with most matters of principle, there is a cost. The *legal* rights and benefits accorded to you as married people are not inherent "natural" rights, but are legal rights accorded by the laws of the secular State. No doubt, you are married "in the eyes of God" and according to your religious tradition. Why do you further need the approval (marriage certificate) of the State? Keep your marriage and God bless you, but as a matter of principle of equality for all under the law, give up the secular State support and subsidies granted to those who buy a license to marry. (Sounds rather ridiculous when you consider it.)

Isn't accepting State-supported special privileges as good as saying the secular government—not you; not your religion—decides what a marriage is? A *principled* opposition to same-sex marriage would not have it both ways.



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Carbon capture and sequestration

By LUELLA COLE

The other day I received a telephone call from a research agency whose questions touched on a number of environmental issues before homing in on “carbon capture and sequestration”.

Huh?

I had never heard of it. The industry sponsoring the survey clearly wanted me to think well of this technology, but as I told the young woman asking the questions, I am a skeptic. I would have to learn far more about this technology before I could support it. So I did some research. I soon found out that learning about this technology would be a challenge for a layperson.

First I Googled “carbon capture and sequestration.” The first website on the list was the Wikipedia entry: “*Carbon capture and storage (CCS) is an approach to mitigating global warming based on capturing carbon dioxide (CO₂) from large point sources such as fossil fuel power plants and storing it instead of releasing it into the atmosphere.*” (http://en.wikipedia.org/wiki/Carbon_capture_and_storage)

Well, that sounds good, but what happens to the CO₂ after it’s captured and stored? Apparently, the captured carbon dioxide is taken from the waste stream of a fossil-fuel-burning power plant, and is piped either underground or under the ocean for storage. Hmmm. It seems to me there have to be some risks inherent in putting a substance in a place where it does not naturally occur.

The next website that came up was a Department of Energy page that had George W. Bush’s name at the top, under this quote: “*We all believe technology offers great promise to significantly reduce [greenhouse gas] emissions — especially carbon capture, storage and sequestration technologies.*” The rest of the page contained equally positive information about the technology. But what I really wanted to know was, what are the drawbacks to injecting CO₂ underground?

The Department of Energy website did offer answers to frequently asked questions. In response to the question, “Once you capture the carbon dioxide from a power plant, what can you do with it?” the DOE answers:

Generally speaking there are three possibilities: (1) Use the carbon dioxide as a value-added commodity, (2) store the carbon dioxide, such as in underground formations, or (3) convert the carbon dioxide to methane, biomass, mineral carbonates, or other substances. Some of the uses for commodity carbon dioxide result in a portion of the carbon dioxide being sequestered, which is an added benefit. A common example of this is enhanced oil recovery. Oil companies currently inject over 30 million tons of carbon dioxide per year in depleting oil formations to enhance the production of crude oil. A portion of this carbon dioxide remains underground. A similar carbon dioxide use/storage application is the enhancement of methane production from coal seams that are too deep to be mined. Concepts for converting carbon dioxide to other chemicals, especially fuels, are in the very early stages of research. (http://www.netl.doe.gov/technologies/carbon_seq/FAQs/carbon-capture.html)

That still wasn’t exactly what I wanted to know. Back to Google. Searching for “drawbacks of carbon capture and sequestration” came up with almost 20,000 results. As with any Internet search for information, I looked for trustworthy sources. The Sierra Club provides a fact sheet on the basics of carbon capture and sequestration at their website. According to their research, one of the biggest drawbacks of sequestering CO₂ in geologic formations is the possibility of large-scale leaks either during transportation or storage. Even if the CO₂ remains sealed underground, it could contaminate ground water used for domestic water supplies, kill subsoil organisms, or cause small earthquakes.

Further research is needed to determine the level of risk. In addition, the technology required to capture and store CO₂ at a fossil-fueled power plant would add 10 to 180% to the cost of producing power from that plant, depending on the storage method used. (<http://www.sierraclub.org/energy/factsheets/basics-sequestration.pdf>) Some of this additional cost could be offset by the diversion of the captured CO₂ for industrial uses, such as enhanced oil or methane production, refrigeration, carbonation of soft drinks, fire suppression, rubber and plastic manufacture, production of urea, and use in commercial greenhouses. However, capture of CO₂ from power plants would produce far more than industry could use. Research is ongoing to determine the storage method with the least serious environmental impact. (http://www.oilvoice.com/column/Introducing_Carbon_Capture_and_Storage/00fa8ccf5c.aspx)

A few weeks after the telephone survey, during the presidential debates, I noticed both candidates referring to “clean coal technology” as a method for combating global warming. So what is “clean coal technology”? You guessed it. Clean coal technology depends heavily, among other things, on carbon capture and sequestration. “President Bush’s FY 2009 budget request of \$648 million for clean coal research, development and deployment...builds on more than \$2.5 billion invested to advance clean coal technology since 2001.” (http://fossil.energy.gov/news/techlines/2008/08023-FutureGen_FOA_Released.html)

Much of that money has gone to FutureGen. The FutureGen project was envisioned as a public/private alliance to build and operate a single large near-zero emissions coal-fired power plant, at an estimated net cost of \$1.5 billion. Originally conceived in 2003 with the goal of producing pollution-free electricity, chiefly through carbon capture and sequestration, and with the additional goal of producing high-quality hydrogen for industrial uses, the FutureGen project lost the support of the Department of Energy in January, 2008 due to massive cost overruns. The DOE maintains that it will still support a restructured FutureGen project, but the sole current investment is in portions of the project related to carbon capture and sequestration. (<http://climateintel.com/2008/06/11/the-rise-fall-and-future-of-futuregen/>)

Now that I’ve learned what carbon capture and sequestration is, what the benefits and risks might be, I could answer more intelligently the questions asked by the survey taker. In my opinion, the massive amounts of money being spent to research and develop CCS technology would be better spent on large-scale solar, wind, geothermal and hydroelectric projects.

Poetry Slam Invitational returns to Modesto December 13

The ILL List 5: A Poetry Slam Invitational returns to the City of Modesto Saturday, December 13 at the State Theatre.

This is the most prestigious and highly anticipated spoken-word event in the state, featuring performances by nationally renowned spoken-word artists and HBO Def Poets, battling through three rounds of original poetry on their quest for \$1,500 in cash prizes!

Randomly selected judges from the audience, using Olympic-style scorecards, will judge. Audience members are strongly encouraged to root for their favorite poets. Cheering, yelling, booing, hissing, whistling, and good-natured heckling are welcome and expected.

This is a FREE-SPEECH event.

ACTION: State Theatre doors open at 7 p.m. Poetry Slam at 8 p.m. Tickets: \$15, \$22.50, and \$30. Information go to http://www.slamonrye.com/ill_list.htm

Coming in January, so stay tuned

By DON MCMILLAN

The folk legend whose website hazards, “Rumor has it that I’ll be intoning more than a few National Anthems at our nation’s ballparks in the wake of the release of Sermon on the Mound,” is scheduled to perform Tuesday, January 20, 2009, at 7 p.m. at the Modesto Church of the Brethren.

This could be your opportunity to hear first hand which ball clubs over the summer took the field after John McCutcheon sang Francis Scott Key’s tribute to what, over Fort McHenry, was still there. Or request a live rendition of your favorite from his Sermon on the Mound or from one of his six Grammy-nominated albums or, for the genuine devotee, from the 23 albums he’s recorded whose virtues escaped notice by those picking the Grammy heat.

This is planned as the musician’s eighth consecutive annual benefit performance for the Modesto Peace/Life Center and has become a January tradition for Peace Center folk fans.

So, you’re not into folk music. There are other great reasons to attend. McCutcheon has a way of engaging listeners with tall tales and jokes between songs. Because of this chemistry, you’ll find plenty of people in very good spirits in the hallways during intermission. It lends a social glow to what could so easily be just another drab January evening. Besides, your ticket purchase contributes to the Peace Center’s advocacy of alternatives to war and violence in Modesto and surrounding areas.

John’s website: <http://www.folkmusic.com/>

Stanislaus **CONNECTIONS**, published by the Modesto Peace/Life Center, has promoted non-violent social change since 1971. Opinions do not necessarily reflect those of the center or editorial committee. **CONNECTIONS** encourages free speech to serve truth and build a more just, compassionate, peaceful and environmentally healthy community and world. We seek to enhance community concern, bridge interests of diverse groups. **CONNECTIONS’** editorial committee views peace as built on economic and social justice and equal access to the political process. We welcome pertinent signed articles - to 800 words - and letters with address, phone number. We edit for length, taste, error and libel. Deadline is 10th of the month. Send articles to Myrtle Osner, 1104 Wellesley, Modesto 95350, 522-4967, or email to osnerm@sbcglobal.net or Jim Costello jcostello@igc.org.

Photos and ADS should be submitted as high-resolution JPEG or TIFF files. Do NOT submit as pdf files if possible.

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Help keep our readers informed! We urge people participating in an event to write about it and send their story to Connections soon after the event.

ACTIONS FOR PEACE • Sonora • Merced • Stockton • Modesto

TUOLUMNE COUNTY CITIZENS FOR PEACE: Courthouse Park, downtown Sonora. VIGIL, every Thursday, 6 p.m. Bring candle, sign. Regular meetings 1st and 3rd Thursdays, 7 p.m. Call (209) 532-3516 for location.

MERCED CANDLELIGHT PEACE VIGIL: every Friday, 4:30 to 5:30 pm, at M and 21st Sts, Merced. Contact: David Hetland, (209) 388-1608, dhetland2003@yahoo.com

PEACE AND JUSTICE NETWORK OF SAN JOAQUIN COUNTY: Info: John Morearty, 464-3326.

MODESTO PEACE LIFE CENTER VIGILS: Monthly peace vigils are held THE FIRST FRIDAY of the month at McHenry Ave. and J St., (Five points), 5:00-6:00 pm. Call the Center for info: 529-5750.

PEACE LIFE CENTER MODESTO, OPEN EVERY WEDNESDAY: Noon to 2 pm. Come by for coffee or tea and just to chat or look at our book and magazine collection. Bring your own bag lunch; there may be films some days. 720 13th St. Call 529-5750, we'll get back to you with current info on activities.

NOVEMBER, 2008

- 6 THURS: MJC Science Colloquium: Shanie Scott, Planned Parenthood, “Planned Parenthood Methods and Their International Effects.”** Nov. 13 Richard Weikart, Ph.D., CSU Stanislaus History Dept., “From Darwin to Hitler: Does Darwinism Devalue Human Life?” Nov. 20 Otoliths tba. All lectures on Thursdays, 1 - 1:50 pm, Forum 110, East Campus. Info: Dr. Richard Anderson andersonr@mjc.edu
- 6 THURS: MJC Civic Engagement Film Series. Ripe for Change explores food and politics in California over the last 30 years.** THURS, Nov. 20 - The 11th Hour: commentary by scientists, sustainable design experts, and leaders that the earth’s ecosystems are near a tipping point due to overproduction of non-sustainable manufactures, immense waste, and an unsupportable population. 7 pm, Forum 110, East Campus. Info: <http://www.mjc.edu/news/civicingagementfilms.html>
- 7 FRI: Energy Alternatives Symposium,** 6:30 pm - 9:10 pm, Forum 110, East Campus, MJC. Organized by MAPS (Modesto Area Partners in Science) <http://virtual.yosemite.cc.ca.us/MAPS/>, Introduction. Richard Anderson, MJC. 1. “Biodiesel,” Randall von Wedel, Ph.D., Cytoculture International, <http://phlipitest.com/>. “Energy from Waste,” Covanta Stanislaus Jim Healey, Plant Manager. “Photovoltaic Power,” Tom Nomof, MJC Physics professor, Mike Kennedy, solar panels homeowner and Modesto teacher.
- 7 FRI: Gareth Armstrong’s Shylock,** Gallo Center, 8 pm. Tickets: www.galloarts.org or call (209) 338-2100.
- 8 SAT: inti-illimani: politically engaging Latin American musical group.** Gallo Center for the Arts 8 pm. ticket info. 338-2100; www.galloarts.org
- 9 SUN: Rudolf Budginas, award winning piano virtuoso** (www.rudolfpiano.com). Sunday at CBS Concert. Season tickets: \$60 adults, \$50 seniors and students, and \$5 for each child when accompanied by a paid adult season subscriber. Individual concert tickets and group rates available. Info: www.cbsmodesto.org or call 571-6060 or 575-4299.
- 12 WED: Theatre of Social Consciousness – Wings of Courage – overcoming discrimination & tale of vision and hope.** Gallo Center for the Arts, 10 am. School performance only! Students and chaperones pay \$5.00. The performance teachers are encouraged to fax their ticket requests. The sales order forms available at <http://www.galloarts.org/ArtsEducation/>

13-15 THURS-SAT: Friends of the Modesto Library’s Book Fair Safari at the Modesto Library, 15th & I St. New books for children and teen from Scholastic and over 100 other publishers will give you plenty of selections for your family’s holiday, birthday, or any-day gifts. And your purchases help fund the Friend’s efforts for the library. Info: booksale@modestolibraryfriends.org, 209-996-1531.

24 MON: 14th Annual Inter-Religious Community Thanksgiving Celebration, Modesto Church of the Brethren, 2301 Woodland Ave., Modesto, 7:15 pm. Info: 577-0864.

29 SAT: Parents United “all you can eat” Omelet & Pancake Breakfast and Crafts Faire. Martin Peterson Event Center, 750 12th St., Modesto. Adults \$10, Child \$5, Seniors (55 and up) \$5. Contact for crafts faire, Jeanette, 402-9178.

30 SUN: Alternative Faire: Church of the Brethren, 2301 Woodland, Modesto. Noon - 2 pm. See article.

LOOKING AHEAD

Friday, December 12: ANNUAL HOLIDAY PARTY POTLUCK and SONG CIRCLE. Home of Dan & Alice Onorato, 1532 Vernon, Modesto, 6 pm to 9 pm. Info: 526-5436.

Sunday, December 14: Alternative Christmas Fair, College Avenue Congregational United Church of Christ, 1341 College Ave. at Orangeburg, 11:15 am.

Saturday, January 17, 2009: 15th Annual Martin Luther King Commemoration featuring teacher and civil rights activist, Robert Moses. MJC Auditorium, 7 pm.

Tuesday, January 20, 2009: John McCutcheon, 6-time Grammy-nominated folk musician, in his 7th Annual Benefit Concert for the Modesto Peace/Life Center. Modesto Church of the Brethren, 2301 Woodland Ave., 7 pm.

ONGOING

PEACE CENTER TV: News and interviews you won’t find elsewhere. KAZV TV 14, Tues., 5:30 pm to 6:30 pm. And on Comcast Public Access TV Ch 26, Wed., 9:00 pm - 10 pm. Also: Listen to local Valley Community Radio X 106.1 FM, <http://www.kqrp.com>

CONNECTIONS EDITORIAL STAFF MEETINGS: Meets twice a month. New workers welcome. Call to confirm time and place. 522-4967.

NETWORK OF SPIRITUAL PROGRESSIVES, Church of the Brethren, 2301 Woodland Ave., Modesto. Steering committee meetings (open to all), quarterly membership/program meetings, interest group meetings: dates to be arranged. Info: 577-0883 or robsch@fire2wire.com

GREAT VALLEY MUSEUM of Natural History: Classes for children. Museum exhibits and store open Tues. to Fri., 9 am to 4:30 pm. Info: 575-6196. Call for info about classes.

CENTRAL VALLEY ART ASSOCIATION AND MISTLIN GALLERY: Exhibits by local artists; poetry readings third Sat. 4 pm. 1015 J St., in Tenth St. Place. Open 10 to 5, Mon. Through Sat. 529-3369.

ANDERSON ART GALLERY 1323 J. St., Modesto. Open M - F, 10 - 6, Sat., 10 - 4. New shows each month.

A.R.T.S. EDUCATIONAL RESOURCE CENTER: All things recycled free arts materials for teachers, scout leaders, child care, artists for their projects. Open M - F 8 to 4:30, 917 Oakdale Rd. Modesto, Media Center behind Ross Store. Volunteers needed. Info: 567-4516.

CENTRAL VALLEY DEMOCRATIC CLUB: Monthly meetings in Modesto, Patterson, and Oakdale. For more information, visit <http://www.cvdemocrats.org/> or call Neil Hudson at 847-0540.

CHILDRENS STORY HOURS: Stanislaus County Library: Modesto, Mondays, 10 & 11 am. Toddler Time, 11 am, Book babies (prior registration required). Tuesdays, 10:30 am and 6:30 pm. and Wednesdays 10:30 ad 11:30 am. Cuentos en espanol Thursdays 6:30 pm. All 12 Library branches have morning story hours. Call your branch for info.

CHILD HEALTH MOBILE SERVICES: Maddux Youth Center, 3rd & Sierra Dr., Modesto. Fourth Fridays, noon to 4:30 pm. Call for appointment, 525-6282.

RE-STORE: gently used and new quality materials, donations from local sources, a part of Habitat for Humanity, Kearney Ave across from Post Office, Modesto. Funds benefit homes built by Habitat in Stanislaus County for local income families.

STANISLAUS PRIDE CENTER: 201 Needham (Elm side of Great Valley Center), Modesto. Open 3:00 to 7:00 pm Wed. through Sat. Library, snacks, sodas, FREE DSL computer access. FREE HIV Testing and FREE counseling for those who cannot obtain full-cost services elsewhere. Info: Desiree Holden, Center Coordinator, 221-5252 or coordinator@stanpride.org

REGULAR MEETINGS

SUNDAYS
Central Valley Radical Mental Health Discussion Circles every 2nd Sun., 4 pm, Queen Bean, 14th & I St., Modesto.

MONDAYS
YOGA WITH NEVA AND JOCELYN, 7 pm, Church of the Brethren, 2301 Woodland, Modesto. Info: 523-0155 or 524-3246.

TUESDAYS
PEACE LIFE CENTER BOARD MEETING, first Tuesdays, 720 13th St., Modesto, 7:00 pm, 529-5750. NOVEMBER ONLY: meeting on Tuesday, Nov. 11 due to election.

ACLU Local Chapter, third Tues. of the month, 7 pm. at the Peace Center, 720 13th St., Modesto New members welcome. Info: <http://stanaclu.org/> or stanaclu@earthlink.net

PFLAG Parents, Families and Friends of Lesbians and Gays support group. 7 pm, 527-0776. First and Third Tuesdays. Emanuel Lutheran Church, 324 College Ave., Modesto.

PFLAG Merced, First Tuesday, Merced United Methodist Church, 899 Yosemite Park Way, Merced. 7 pm. Info: 341-2122.

PFLAG Sonora/Mother Lode, third Tuesdays of January, April, July, and October, 6:30 to 8 pm, Tuolumne County Library Community Room, 480 Greenley Rd., Sonora, Info: 533-1665. Info@pflagsonora.org, www.pflagsonora.org

ADULT CHILDREN OF ALCOHOLICS, Every Tuesday, 7 pm at 1320 L St., (Christ Unity Baptist Church). Info: Jeff, 527-2469.

WEDNESDAYS
TRANSGENDER SUPPORT GROUP, 2nd & 4th Wed., 7:30 to 9 pm. Info: (209) 338-0855. Email info@stanpride.org, or tgsupport@stanpride.org

SLAM on RYE: poetry readings, 2nd Wed. each month except July. Poet sign-up 6:30 pm, readings 7:30 pm. \$5 admission. Prospect Theater, 520 Scenic Dr., Modesto. Info: Sam Pierstorff (pierstorffs@mjc.edu): www.slamonrye.com

BUDDHIST MEDITATION: Modesto Almond Blossom Sangha, 7 - 9 pm. Info: Kathy, 480-5094 or Anne, 521-6977.

COMPASSIONATE FRIENDS GROUPS, 2nd Wed., 252 Magnolia, Manteca.

LATINO BAR ASSOC., First Wed., Info: Ruben Villalobos, 529-1112.

THURSDAYS
MEDIA COMMITTEE of Peace Life Center, last Thursday of the month, 6 pm, Info: 765-3813.

COMPASSIONATE FRIENDS GROUP, 4th Thurs., at Unity Church, 2467 Veneman, Modesto, Help for bereaved parents. Info: 522-7149.

NAACP, King-Kennedy Center, 601 S M.L. King Dr., Modesto, 7 pm, 3rd Thursdays. 549-1991.

ART GALLERY WALK, downtown Modesto, third Thurs., 6:30 to 8 pm. Info: Anderson Galleries, 579-9913.

VALLEY HEARTLAND ZEN GROUP, every Thurs 6:30 to 8:30 pm, Modesto Church of the Brethren, 2310 Woodland Ave. Meditation. Newcomers welcome. Info: 324-6930 or <http://emptynestzendo.org>

ASSOCIATION OF UNITED PAGANS (AUP): business meeting, first Thursdays, 7 pm, 208 Rowland Ave., Modesto.

PAGAN COFFEE NIGHT, first Thursdays, Queen Bean, 14th & K Sts., Modesto, 7 pm. Note: Not affiliated with AUP. Info: 569-0816.

PAGAN PIZZA NIGHT, third Thursdays, Round Table Pizza, Century Plaza, Oakdale Rd., Modesto, 7 pm. Note: Not affiliated with AUP. Info: 569-0816.

FRIDAYS
SONG CIRCLE: a Peace/Life Center Activity. Second Friday of each month. All ages and voices welcome. Potluck supper, 6:30 pm, sing at 7:30 pm. Call 529-5750 for location. Free.

Modesto Jr. College OBSERVATORY ASTRONOMY OPEN HOUSE 8:30 to 9:30 pm. Behind annex to the museum. Public Welcome. FREE. First Fridays.

VILLAGE DANCERS: Every Wed, Raube Hall, Ceres; Fridays: Sylvan School, 2908 Coffee Rd., Modesto. 7:30 to 10 pm \$5.00 per night, students free. Info: 480-0387.

SIERRA CLUB: Yokuts group, Call for more info on hikes and special events. Visitors welcome. Regular meetings, third Friday, Modesto Police Dept. Community Rm. 7 pm. Info: 549-9155.

MUJERES LATINAS, last Friday, lunch meetings, Info: Cristina Villego, 549-1831.

HISPANIC LEADERSHIP COUNCIL, every Friday at 7:00 am, Terrace Cafe at Double Tree Hotel. Info: Balvino Irizarry, 575-1303.

SATURDAY
OAK APPLE NATURE WALKS, every first Saturday of the month, 10 am. Meet at Kevin Park Playground, 401 Buena Vista at La Loma Ave., Modesto.

SERRV: Saturdays, 10 - Noon and after church Sundays or by appointment. Call Mary, 523-5178, or Lenore, 522-6497. Gifts from developing countries. Church of the Brethren, 2301 Woodland, Rm #4, Modesto.

DEADLINE to submit articles to CONNECTIONS: Tenth of each month. Submit peace, justice and environmentally friendly event notices to P.O. Box 134, Modesto, CA 95353, or email to jcostello@igc.org. Free listings subject to space availability and editing. To access updated calendar items see <http://stanislausconnections.org/calendar.htm>