

*September 2007*

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# The Poverty Program

## PROGRAM SCHEDULE

### VOLUNTEER JOB FAIR

**Be the change you want to see in the world.**

**~Mahatma Gandhi~**

**OCTOBER 13, 10 AM - 4 PM, UNITARIAN CHURCH**

The Volunteer Job Fair will take place in the lower main hall of the FRS Unitarian Universalist Church at 26 Pleasant Street in Newburyport.

Along with informational tables from various charities, there will be slide presentations, short films, bake sale, UNICEF Trick or Treat boxes, and banner making for Care's National Day for Eradicating Poverty on October 17 at 4 PM, Unitarian Church. Please let me know if you have a presentation for the screening room, would like to reserve a table for your charity, or volunteer to help with the fair. For more information: Rob Burnham 603-501-9549 or jcrdburnham@verizon.net. At the end of the newsletter is a publicity poster for the fair. Please help us spread the word about the fair and email the poster to your contacts, as well as please help by posting the flyer up in your house of worship or wherever you haven't seen one!

Let's all try to attend the October 13<sup>th</sup> Volunteer Job Fair!

**NOV 4, 2 PM-4PM: Discussion and Planning for 2008** The Poverty Program is starting to think about the 2008 program. Some of the topics that we are considering are: Homelessness, Affordable Housing, Sustainable Agriculture and Local Farming, Racism, American Indians, Slavery, Environmental Issues, Water, Haiti, Human Rights and Political Prisoners, Politics and Poverty, Nutrition, American consumerism and Poverty, Drugs and Poverty, Baseball/Music: Solution to Poverty? Please come and help us plan next year's program.

**NEWSLETTER:** Letters to the editor, articles, calendar events may be submitted by the 15<sup>th</sup> by mail: 280 High Street, Newburyport, MA or email: povertyprogram@gmail.com. If you would like to receive the newsletter or stop receiving it, please contact us.

**WEBSITE:** Charities: if you would like to be listed or linked, or list volunteer or donation needs, please email (povertyprogram@gmail.com) or call Catherine at 978-463-0507. Events for the calendar may be submitted at any time but if you would like to be listed in the newsletter, please submit by the 15<sup>th</sup>.

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**FOR EVER BREATH YOU TAKE A PERSON DIES OF HUNGER  
OR HUNGER RELATED ILLNESS.**



**Two cups of coffee, \$8, can feed a child for an entire month.  
Help end poverty!**

## **September Program - PEACE? by Helen Hatcher**

Last year when Cathie Gould laid out her poverty program for us to peruse the various themes, there was this thick folder labeled Peace One Day which I took to mean On day Peace will be realized and in this folder is the formula. But I found out it literally meant "One Day of Peace", a day of global cease-fire and non-violence for all nations. Apparently a tireless couple of peace activists had eventually succeeded in convincing the United Nations of supporting this idea of an International Day of Peace. So the General Assembly in Resolution 55/82 of the 7<sup>th</sup> of September, 2001 decided that beginning in 2002 the International Day of Peace should be observed on the 21<sup>st</sup> of September each year. Four days later the Secretary General was to make the official announcement of the Global Cease-fire Day. That very day two terrorist hijacked jet liners and slammed into the World Trade Center. It was September 11<sup>th</sup>. Pouf - the Global Day of Cease Fire went down with the Twin Towers and needless to say the announcement was canceled.

So I didn't find a formula and just being a cheer leader for a single day of peace seemed like an empty gesture - not at all satisfying. Now what! I've committed myself. How do I tackle such an elusive issue. I've been stewing over this for months only to see hostilities increase and any prospects of peace growing ever dimmer. There's no lack of talking heads addressing themselves to the problem but no peaceful solution has emerged no matter how much we yearn for it. So what does that say about us as human beings? What's getting in our way with this problem? Human nature? Even

Shakespeare has King Lear asking "Is there anything in nature that causes these hard hearts?" But we're usually so competent. We identify the problem and then we find out what to do about it.

In fact there is a Peace book by Louise Diamond that has almost 200 pages of what you can do; skills you can develop; lists of practices to implement. It's a How-To Book of 108 simple ways to create a more peaceful world. It's full of wise and sensible instructions on what to do, what to believe and how to behave. So why does a How-To book on Peace make me uneasy. It feels like something basic isn't being taken into account. What haunts me is a nagging suspicion that there is something about our very existence that is resistant to what a peaceful state requires of us.

I might as well tip my hand right now and admit that my take on peace will seem far afield from everyday realities, even though being realistic is important to me too even if it is long on reflection and short on action. Heck - nobody's perfect. But to get back to these everyday realities that impede peace - they are all too familiar. They are perceived by those who have the power to launch wars that one is under constant threat, which of course fosters an enemy psychology. Crude generalizations are made - whole countries are labeled evil. Therefore our safety is absolutely the primary concern: bought at all costs with weapons and blood. And the best brains are recruited to create the most sophisticated weaponry. You call the most lethal ones "Peace keepers" just to emphasize that after all, we're the good guys. We've decreed that those bad guys aren't eligible to have them and certainly atomic weapons are off limits for *them*.

So what is this peace we all yearn for? How do we support it? By being obedient to those in power? By believing their pronouncements about the enemy? By accepting that fear is simply being prudent?

I heard Louise Arbour, the UN High Commissioner for Human Rights enumerate 3 pathologies that mobilize huge numbers of people. The first is a culture of obedience, the second is hate propaganda, and the third is fear. What we have with this is a recipe for genocide, the complete antithesis of a peaceful state. So how do we foster a peaceful state? By avoiding violent conflict? Sounds good. After all a state of war is certainly the presence of violent conflict with the sides completely alienated from each other. But Louise Diamond in her Peace book asserts that Peace is more than the absence of violent conflict and war. Peace is present when connection is present and the quality of our relationships is a factor. She lists 4 principles of peace: community, cooperation, non-violence and witness - which means to embody peace. All four are expanded upon throughout the book. All good advice. So why is that nagging suspicion back again. It's saying "Face up to reality!" I don't feel connected, I feel estranged. It's unrealistic to assume that I can simply appropriate these behaviors. Come on, I'm not alone, we've all experienced that feeling of estrangement and alienation that follows. And we can justify it. Oh boy, we can justify it! But in the end it's destructive. In spite of all the justification we can muster for this state of estrangement - lurking somewhere deep is a faint realization that its not supposed to be this way. Actually the word itself has a clue in it that acknowledges that insight. Estrangement implies a fundamental belongingness from which we've become separated. And it's not just an estrangement from other humans, it's in our dealings with nature - till she talks back to us and makes us realize we are all in this together.

Ian Barbour, who was a professor of physics, also a professor of religion and Bean Professor of Science, Technology and Society at Carleton College, somebody very in touch with down-to-earth realities surprised me by seriously dealing with estrangement in referring to the theologian, Paul Tillich's interpretation of it. Tillich actually identifies sin with three dimensions of estrangement. Now why doesn't the word estrangement suffice? Because, he contends, the word sin has a sharpness which points accusingly to the element of personal responsibility in one's estrangement. It's there in our estrangement from other persons in self-centeredness and lack of love even from our true selves in pursuing shallow, inauthentic goals and in making ourselves the center of ourselves and our world in total self-sufficiency. Barbour would add a fourth, estrangement from nature. He suggests that sin in all its forms is a violation of relatedness. Just remembering the events of the 20<sup>th</sup> century would seem to bear that out. Two world wars, genocide, civil wars - He points out that what is sobering about such evil as the Holocaust is that it occurred, he reminds us, not in a primitive society but in a nation of outstanding scientific and cultural achievements. And a large fraction of the world's scientific and technological resources is devoted to improving weapons of mass destruction. Whole populations are threatened with nuclear annihilation. The concept of sin is not outdated is his assertion.

However, we have a religiously transformed President Bush who, with no qualms about the righteousness of his mission, declares "They are the enemy and we will prevail". E.O. Wilson, the eminent Pulitzer-prize winning biologist calls that "tribalism". It's a group versus group, acquiring and defending in competition. It's playing out in Iraq right now before our eyes. In our primitive beginnings, he says, it was called upon, useful and perfectly valid. He's well acquainted with the process of evolution, calls it the most important single idea - that it makes us think of our origins, why we are the way we are. But tribalism in the modern world is not called for, whether it's competing nations or competing religions - which he says is the one thing that can make good people do bad things. He himself makes no claim to any religious affiliation but his deep concern for ALL life on earth puts to shame - at least in my view, the single-minded concern for personal salvation. One of his books is actually titled "The Creation" and subtitled "An appeal to save life on earth".

Now what has this to do with peace? Well, for one thing it shows how we are all in this together because we're all affected by one another's behavior. We've all heard a variety of statistics describing how we with something like 7% of the world's population use 25% of its resources, they're just numbers till you hear E.O. Wilson put it this way: "If everyone in the world consumes at our rate, it would require four more planet earths". Now that gives numbers meaning. He tells us there have been 5 mass extinctions in the planet's history and we are starting the 6<sup>th</sup>, we are so hard on it, this web of life! Which speaks of unity and an interdependence and how it is all connected. But we've been conditioned to value independence to the point of disconnect

However, a kind of economic interdependence of all nations is increasingly obvious. You would think that's potentially unifying. But without a common spirit, there's the resort to control. And it comes in many forms - corporate and governmental. Peter Orucker, the famous management guru with a long history that brought him beyond his ninetieth year, had this prediction: that the next 30 years will be a painful period for the U.S. with the realization that we're not the sole power at the table any longer. Even being a military super-power has its limits as the experience in Iraq has shown. In a multi-polar world there is the opportunity to be forming alliances. Our ideas, he said, should be relational. Still our administration chooses to deal militarily and with a profound lack of knowledge of a country's culture, language and history as though it were all irrelevant. Therefore the grandiose idea to implement world change is through a pre-emptive war in order to promote democracy or is it to impose it? It's been pointed out that the fact that democratic governments emerged in Germany and Japan following the war can't be compared to Iraq. The differences are significant. They had a structure of mostly homogeneous people. Iraq was artificially created by the British, combining separate entities - the Kurds, Sunnis, and Shiites who are now splitting apart. Meanwhile as Bush indulges in his messianic visions, the American people, fed up and concerned as they are with the Iraq war, turn toward their own personal and domestic concerns: job loss, out-sourcing, health care costs, an imperiled Social Security, but the fact that military families are feeling so isolated from the general American public, is not one of them. They are doing all the sacrificing with seemingly endless deployments and the constant specter of loss of a loved one, to say nothing of the wrenching injuries they are coping with. Bush never asked for sacrifices from the American people. He told us to go shopping! Got tax cuts for the upper one percent. No tax for the Iraq war. No draft either. Maybe that's part of the problem. As long as we can distance ourselves from any involvement in the costs of war, is allowed to continue. Maybe that is a fundamental condition that allows and perpetuates war - the feeling of disconnect, the lack of relationship that recognizes the other, their circumstances, perhaps even their grievances. *Ours* is a relationship of a different sort according to Arno Mayer, a historian at Princeton. He describes the U.S. as an informal empire, something which has no precedent in history it's controlling other governments. We don't colonize, we hegemonize. Then when anti-American feeling erupts in the spectacular terrorist act that brought down the Twin Towers, ironically called the World Trade Center, words symbolizing fruitful relations beyond our borders, we set out on a path of not only striking back but embarking on an intractable war. It took a little school girl to ask Peter Jennings who stood in front of a group of school kids days after 9/11 in a voice sounding so plaintive, "Why do they hate us so?" Bush's response to such a question was to declare that it's our mission to bring them freedom. THAT is why they hate us. Perhaps what IS hated is OUR FREEDOM to exercise dominance in a myriad of ways.

When George Kennan was referred to recently, it left me with such a longing for a voice like his today. Long before globalization was in our daily vocabulary, he had an insight into how we should and *should not* perceive our place in the world. He was really in touch with what was beyond our borders. Here he was a mid-westerner (no red state mentality here) who knew Russian and German, the language and the culture. He knew European history. At age 78 and 86 years of age he wrote a European history and went to the countries. He profoundly understood that we were not a model but a rescuer of Europe. Ours is a superficial internationalism he would say, and that American exceptionalism has no coin in the eyes of God. He was a critic of American self-satisfaction and adulation - very critical of self-praise. He was in the State department from 1946-1949, was an ambassador to Russia at one time. He was a patriot but not a nationalist. Interesting distinction. He said that no one is big enough to exercise hegemony over the world - which brings to mind a quote from John Quincy Adams, "Yes, we are friends of liberty all over the world but not there to destroy monsters". His father, John Adams was said to have said "Great is the guilt of an unnecessary war". Sounds like the voice of conscience speaking. George Kennan in his day was said to BE the conscience of America.

William Sloan Coffin was another voice worth reading. His response to the designation of our country as a world leader was "First JOIN the world!". He declared pre-emptive war to be illegal and our self-righteousness the bane of our position. Worst thing about it is it destroys our capacity for self-criticism. He said that Hell was truths understood too late. So - is peace a possibility? It's certainly not to be expected as a steady state. I'm no utopian idealist. But starting an atomic war claiming it to be a just war is to be condemned. That is universal suicide. But ready to answer in kind if the other side moves to use them first - well the threat itself could be a deterrent.

So the specter of estrangement is ever present and so is the challenge to overcome it. Peace requires connection. Conflicts are inevitable but they need not break connections. Not if they are regarded as the opportunity to be heard, to listen. I'm told the Chinese have the same character for both crisis and opportunity. Deep down we know everything is connected but the very human inclination to make ourselves the center and reach for unlimited abundance is a powerful temptation. An old-fashioned word calls it hubris but I've been hearing it used a lot lately. The word we'd like to hear is reconciliation. Another on is diplomacy, which has fallen into utter disuse in favor of Bush's more robust choices. He seems to view diplomacy as weakness. There have been break-throughs in the past, the putting aside of long-held practices, slavery, child labor, voting rights denied certain groups. One hopes that the grace to see our connections as primary, in spite of all the forces that drive us into separation, will equip us for decisions that favor peace. Paul Tillich states: "Love is the drive to reunite that which is separated."

## **Thanks to the many people who made this program a success!**

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### **Peace on Earth, Men of Today and Yesteryear**

*"The time of the bomb is passed."*

❖Iranian President Mahmoud Ahmadinejad❖

*-Why is war such an easy option? Why does peace remain such an elusive goal?*

❖Elie Wiesel❖

*Since wars begin in the minds of men, it is in the minds of men  
that the defenses of peace must be constructed.*

❖UNESCO CONSTITUTION❖I

*And in despair I bow'd my head:*

*"There is no peace on earth," I said,*

*"For hate is strong, and mocks the song*

*Of peace on earth, good will to men."*

❖Henry Wadsworth Longfellow❖

*Peace, in the sense of the absence of war, is of little value to someone who is dying of hunger or cold. It will not remove the pain of torture inflicted on a prisoner of conscience. It does not comfort those who have lost their loved ones in floods caused by senseless deforestation in a neighboring country. Peace can only last where human rights are respected, where people are fed, and where individuals and nations are free.*

❖The XIVth Dalai Lama ❖

*"Voice or no voice, the people can always be brought to the bidding of the leaders. That is easy. All you have to do is to tell them they are being attacked, and denounce the pacifists for lack of patriotism and exposing the country to danger. It works the same in any country."*

❖Herman Goering❖

*"The care of human life and happiness, and not their destruction, is the first and only object of good government."*

❖Thomas Jefferson ❖

*It isn't enough to talk about peace. One must believe in it.*

*And it isn't enough to believe in it. One must work at it.*

❖Eleanor Roosevelt❖

*Here then, is the problem we present to you, stark and dreadful and inescapable:*

*Shall we put an end to the human race; or shall mankind renounce war?*

❖The Russell-Einstein Manifesto, 1955 ❖

*Do you know what astonished me most in the world? The inability of force to create anything. In the long run the sword is always beaten by the spirit. Soldiers usually win battles and generals get the credit for them. You must not fight too often with one enemy, or you will teach him all your art of war. If they want peace, nations should avoid the pin-pricks that precede cannon shots.*

❖Napoleon Bonaparte ❖

*I like to believe that people in the long run are going to do more to promote peace than our governments. Indeed, I think that people want peace so much that one of these days governments had better get out of the way and let them have it.*

❖Dwight D. Eisenhower ❖

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## **VOLUNTEERING**

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### **POVERTY PROGRAM'S VOLUNTEER JOB FAIR**

**OCT 13, 10 AM - 4 PM**

#### **FRS Unitarian Universalist Church at 26 Pleasant Street in Newburyport**

Come and be part of the solution! Along with informational tables from various charities, there will be slide presentations, short films, bake sale, UNICEF Trick or Treat boxes, and banner making for Care's National Day for Eradicating Poverty on October 17 at 4 PM, Unitarian Church. For more information: Rob Burnham 603-501-9549 or [jcrdburnham@verizon.net](mailto:jcrdburnham@verizon.net).

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### **CARE'S NATIONAL DAY OF ACTION**

**OCTOBER 17, 3 - 5 PM**

#### **FRS Unitarian Universalist Church at 26 Pleasant Street in Newburyport**

If you would like to help with this event or would like to contribute a section for the banner, please contact Rob Burnham at [jcrdbunham@verizon.net](mailto:jcrdbunham@verizon.net) or 603-501-9549. Banner sections can be dropped off on October 13 during the Volunteer Job Fair at the Unitarian Church. Instructions for making a banner section: Any white piece of fabric size w: 22 inches, H: 28 inches, leave a 2 inch border, use permanent markers or paint to draw pictures, sayings, hand prints for the UN International Day to Eradicate Poverty or for Care's National Day of Action. The blessing of the banner will be at 4:30.

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### **CONCERT AGAINST HUNGER**

On Saturday, November 3rd at 7 p.m., the Community Human Services Committee of the First Religious Society is sponsoring a Concert Against Hunger to benefit local food kitchens such as Our Neighbor's Table. The Concert Against Hunger will be held in the church sanctuary at 26 Pleasant Street in Newburyport. If you would like to help usher, sell tickets, help with PR, please contact Chris Hyde at [triskell@comcast.net](mailto:triskell@comcast.net) or 978-834-0862.

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### **HELP A STREET CHILD FROM KINSHASA**

**By Gilbert Mulamba**

The manager of the children's center called La Charité Plus located in the commune of Kasavubu in the capital KINSHASA, DRC has informed me about the situation of a young orphan named Sarah who will be moved out of the centre because she has a skin infection and they fear contamination to the other children. Here's Sarah story: She is 11 years-old, is currently in 4th grade at Christ-Roi School and has been in the centre since last year. In March of 2002 when she was only 6 years old, her father died, followed by her mother 7 months later. She was left orphan with three other young siblings. Her mother's sister rescued all the 4 girls in november of that same year. By mid-2004, the aunt's husband started loosing it. The girls were deprived of food for days, beaten, their clothes ripped so that they wouldn't go anywhere...

Then the four girls were accused of being witches by the couple who rescued them. They were taken to a local sect where the "Prophet-Pastor" gave his confirmation that the girls were witches. The girls suffered more brutal abuse until Sarah decided that she could not take it anymore. At age 9 she ran away to live on the unsafe streets of Kinshasa for 10 long months, sleeping anywhere and begging for food, until an employee of MONUC, Sophie Mafuala, brought her to the centre in Kasavubu in May of 2006.

Sarah was born with sickle-cell anemia (ss) and it is reported that her health is very fragile. She constantly needs medication such as Ranferon-12 (which contains Folic acid, a vitamin supplement that helps the body make new red blood cells). She also needs penicillin to prevent infections. Due to lack of penicillin, Sarah contracted the skin infection that warranted her isolation from the other children

Would you please join me in helping the centre take care of Sarah? All you have to do is skip a combo meal at any fast-food restaurant and send that money to [drcongochildren.org](http://drcongochildren.org) and we will forward the funds on your behalf. Would you, your organization or church join me in this effort? Thank you. Contact me, Gilbert Mulamba, for additional info: E-Mail: [gilbert@drcongochildren.org](mailto:gilbert@drcongochildren.org) or for more information: <http://www.drcongochildren.org>

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## PETTENGILL HOUSE & SALVATION ARMY

**Poverty in our area is increasing. Please help.**

The Pettengill House and Salvation Army are serving more people this year - more than 12,000 more meals at Pettengill House - and are in need of our assistance in restocking their pantries. Please help.

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## ACTION ALERTS

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**REFUGEE CRISIS IN IRAQ ACT:** The U.S. promised to admit 7,000 Iraqis between October 1, 2006 and September 30, 2007. To date, only 719 have been allowed to enter. Every day, 2,000 Iraqis are forced to flee their homes. Amnesty International reports that millions of Iraqis have had to flee their homes. Iraq is the fastest growing refugee crisis in the world with over 4.2 million people now displaced 2.2 million inside Iraq and more than 2 million outside the country. Please write a letter or call your Senators.

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**DARFUR** Just read:

Curse of the Janjaweed (<http://www.timesonline.co.uk/tol/news/world/africa/article2489206.ece>)

Go to UNFPA to learn more: <http://www.unfpa.org/> and do what you can to help.

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## BOOK & MOVIE RECOMMENDATIONS

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### House of War

by James Carroll

Reviewed by Bob Crofts

United States military spending is almost as much as all the other countries in the rest of the world combined. The money always seems to be there for military adventures, new weapons systems, etc. However for dealing with poverty and other social needs, the money is usually not there. When it comes to more funding for better education, health care, affordable housing, etc., adequate funding just cannot be fit into the federal budget. How did this state of affairs come to be? In *The House of War*, Boston Globe columnist James Carroll attempts to deal with this issue.

Carroll's central thesis is that the Pentagon and the defense establishment has been and is operating beyond the control of government and society. President Eisenhower's fear of a military/industrial complex has become real. The book begins with the building of the Pentagon in the early 1940's and the influence of the military in determining military and political policy during World War 2. Carroll makes a convincing case that the firebombing of Dresden, and the use of atomic bombs on Hiroshima and Nagasaki were unnecessary to a successful ending of the war. But military leaders convinced the Truman administration to use their available weapons (heavy bombers, incendiary and atomic bombs) to punish the enemy even at the cost of millions of civilian deaths. When you have a hammer, everything looks like a nail.

Carroll goes to claim that military leaders (both uniformed and civilian) since WW2 have a track record of greatly exaggerating threats and creating fears to justify ever increasing military budgets. He traces of the influence of 1940's and 50's leaders such as James Forrestal, Curtis LeMay, Paul Nitze to more recent leaders such as Donald Rumsfeld and Dick Cheney in determining military policy and budgets. In some cases these leaders genuinely believed in these threats, in other cases Carroll claims these leaders were paranoid, and in many cases these leaders callously overplayed threats and fears simply to get bigger defense budgets and enhance their careers. Carroll shows how as old threats and funding disappear, the Pentagon always creates new threats and fears. Carroll backs all these ideas with extensive documentation. There are 106 pages of footnotes and bibliography.

So here we are with a \$600 billion defense budget and the military establishment wants more. Carroll explains how we got there.

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**THE FILM CONNECTION:** The Film Connection is a community of film lovers, social activists and lifelong learners who use our non-profit online film library to watch, discuss and act on compelling films from around the globe. An initiative of the global humanitarian agency Mercy Corps, The Film Connection offers a growing library of DVDs that tackle the issues facing the world we live in. [www.thefilmconnection.org](http://www.thefilmconnection.org)

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## **Children's news**

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### **18 @ 18 Art Exhibit Competition**

The Convention on the Rights for Children is celebrating its 18<sup>th</sup> anniversary. Voices of Youth (<http://www.unicef.org/voy/index.php>) is celebrating by having an online art exhibit with artwork submitted by Nov. 20, 2007. For more information: [http://www.unicef.org/voy/takeaction/takeaction\\_3866.html](http://www.unicef.org/voy/takeaction/takeaction_3866.html)

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### **UPCOMING EVENTS**

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***Events must be submitted by the 20<sup>th</sup> of each month.***

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#### **WEEKLY PEACE RALLY**

**Every Sunday at noon at Market Square.**

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#### **Meet the Author**

**Monday, October 1 7:00 p.m. hosted by Amnesty International Local Group 708  
Newburyport Public Library, Community Room State St., Newburyport, MA 01950**

In recognition of Banned Books Amnesty International's Merrimac Valley Group 708 invites you to an evening with Michael Otterman who will speak about his book *American Torture: From the Cold War to Abu Ghraib and Beyond*. Michael Otterman is a visiting scholar at the Centre for Peace and Conflict Studies at the University of Sydney. As a freelance journalist, he has covered crime and culture for an array of publications. American Torture traces the origins of American interrogation and examines how it was refined, spread, and kept legal. Learn more and read reviews on [www.americantorture.com](http://www.americantorture.com) Week. For more information, please contact Rob Burnham @ [jcrdbunham@verizon.net](mailto:jcrdbunham@verizon.net)

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#### **RACE, THE POWER OF ILLUSION**

**OCTOBER 3, 7:30 PM - 8:30 PM**

**FRS Unitarian Universalist Church at 26 Pleasant Street in Newburyport**

In this three part series, we will watch an episode of a video and discuss the implications for us today. Episode one explores how recent scientific discoveries have toppled the concept of biological race. Episode two questions the belief that race has always been with us. It traces the race concept to the European conquest of the Americas. Episode three focuses on how our institutions shape and create race.

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#### **Bikes Not Bombs Fall 2007 Bike Collection Drives**

**OCTOBER 6, 9AM -1PM**

**South Church, 41 Central St., Andover, MA FOR MORE INFORMATION: [www.bikesnotbombs.org](http://www.bikesnotbombs.org)**

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#### **GLOBAL WARMING**

**OCTOBER 6, 10:00 AM - 11:30 AM**

**FRS Unitarian Universalist Church at 26 Pleasant Street in Newburyport**

Stephen C. Nodvin, District Manager of the Climate Project and Director of the School of Arts & Sciences of Mount Ida College, will deliver a straightforward and compelling science-based multi-media presentation expands Al Gore's message in An Inconvenient Truth. Dr. Nodvin will address the scientific knowledge of current and potential future impacts to our region. He will conclude with a discussion of solutions for making a difference and reducing our carbon footprint. Dr. Nodvin is one of the 1,000 people trained by the Climate Project, an environmental education movement inspired by Al Gore. In this three part series, we will watch an episode of a video and discuss the implications for us today.

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#### **POVERTY PROGRAM VOLUNTEER JOB FAIR**

**OCTOBER 13, 10 AM - 4 PM**

**FRS Unitarian Universalist Church at 26 Pleasant Street in Newburyport**

**MORE INFORMATION UNDER "VOLUNTEERING" OR CONTACT ROB BURNHAM : [jcrdbunham@verizon.net](mailto:jcrdbunham@verizon.net) OR [povertyprogram@gmail.com](mailto:povertyprogram@gmail.com)**

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## CARE'S NATIONAL DAY OF ACTION

OCTOBER 17, 3 - 5 PM

**FRS Unitarian Universalist Church at 26 Pleasant Street in Newburyport**

October 17, 2007, the International Day for the Eradication of Poverty and the Global White Band Day. Blessing of the Banner will be at 4:30. **MORE INFORMATION UNDER "VOLUNTEERING" OR CONTACT ROB BURNHAM : jcrdbunham@verizon.net OR povertyprogram@gmail.com**

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## AMNESTY INTERNATIONAL MEETING

OCTOBER 18, 7 PM (THIRD THURSDAY MONTHLY)

**FRS Unitarian Universalist Church at 26 Pleasant Street in Newburyport**

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## AI NORTHEAST REGIONAL CONFERENCE AT BOSTON UNIVERSITY

OCTOBER 27, 8AM - 7 PM

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## CONCERT AGAINST HUNGER

NOVEMBER 3, 2007, 7 PM

On Saturday, November 3rd at 7 p.m., the Community Human Services Committee of the First Religious Society is sponsoring a Concert Against Hunger to benefit local food kitchens such as Our Neighbor's Table. Tickets are a \$15.00 minimum donation at the door, and higher donation amounts will be welcome. Performers booked to date include up-and-coming singer-songwriter, Teresa Storch; master Flamenco guitarist, John Tavano; and The Pine Hill Rambler's, a fantastic 5-piece Bluegrass band. The Concert Against Hunger will be held in the church sanctuary at 26 Pleasant Street in Newburyport. Doors open at 6:30 pm.

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## THREE CUPS OF TEA

NOVEMBER 8, 2007, 7 PM

Cambridge Public Library, 359 Broadway,Cambridge, MA 02139

more information: <http://www.gregmortenson.com/welcome.php>, <http://www.threecupsoftea.com/Intro.php>

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## ODDS AND ENDS

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The US Army's "Urban Operations Manual," issued September 2006, mentions "weak infrastructures, scarce resources and a fragile economic base" as dangers to our security. Perhaps addressing those sources of despair and resentment would help alleviate the danger to our national security.

BASIC EDUCATION FOR ALL = 6 Billion

WATER AND SANITATION FOR ALL = 9 Billion

REPRODUCTIVE HEALTH FOR WOMEN = 12 Billion

BASIC HEALTH AND NUTRITION = 13 Billion

COST OF WAR IN IRAQ: 455,329,600,638 and continuing.

OXFAM reports that 1/3 of all Iraqis - that's 8 million people - are in urgent need for the basics: food, water, sanitation, housing. Four percent of babies were born underweight before the war - now it's 11 %; 19% childhood malnutrition now 28%. According to OXFAM, Iraqis are: "suffering from a denial of fundamental human rights in the form of chronic poverty, malnutrition, illness, lack of access to basic services, and destruction of homes, vital facilities, and infrastructure, as well as injury and death. Basic indicators of humanitarian need in Iraq show that the slide into poverty and deprivation since the coalition forces entered the country in 2003 has been dramatic, and a deep trauma for the Iraqi people."

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**How is poverty defined?** The European Union offers this definition: "the poor are those whose resources (material, cultural and social) are so limited as to exclude them from the minimum acceptable way of life in the country in which they live". Child poverty is not only located in the third world. In the west, in the rich industrialized nations, child poverty is steadily increasing in 17 of the 24 OECD nations.

[http://www.unicef-icdc.org/publications/pdf/rc7\\_eng.pdf](http://www.unicef-icdc.org/publications/pdf/rc7_eng.pdf)

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**NY TIMES reports:** [http://www.nytimes.com/2007/08/21/business/21tax.html?\\_r=1&th&emc=th&oref=slogin](http://www.nytimes.com/2007/08/21/business/21tax.html?_r=1&th&emc=th&oref=slogin)

"Americans earned a smaller average income in 2005 than in 2000, the fifth consecutive year that they had to make ends meet with less money than at the peak of the last economic expansion."

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**WE ARE MAKING A DIFFERENCE! Child poverty record low.** "For the first time since record keeping began in 1960, the number of deaths of young children around the world has fallen below 10 million a year." [http://www.nytimes.com/2007/09/13/world/13child.html?\\_r=1&th&emc=th&oref=slogin](http://www.nytimes.com/2007/09/13/world/13child.html?_r=1&th&emc=th&oref=slogin)

**Enslavement is finally a crime in Mauritania.** Although outlawed in 1981, slavery still continues openly in the country. Until today, no punishment existed for enslaving others or attempting to justify the the chattel system." <http://abolish.blogspot.com/2007/08/victory-in-mauritania.html>

"The Census Bureau reported Tuesday that 36.5 million Americans, or 12.3 percent - were living in poverty last year. That's down from 12.6 percent in 2005." Daily Digest

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### **LITTLE THINGS THAT MAKE A DIFFERENCE**

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**Pledge today to cut down on driving:** Leave the car home one day a week. If 100 people do this, it is the equivalent of taking 30 cars off the road! Per person, the United States puts more carbon dioxide into the atmosphere than any other nation and cars are responsible for almost 25% of those emissions

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#### **Give Your Old Bike a New Home!**

Each year Bikes Not Bombs processes about 4,000 used bikes, brought in as donations by people like you, who cannot stand to see good resources getting thrown out. We'd love to help your old bike onto a new life.



For more information: <http://www.bikesnotbombs.org/index.html> or call 617-522-0222. Bikes Not Bombs is a non-profit organization working for alternative transportation and community development. The group operates the Bicycle Recycling and Youth Training Center in Roxbury, MA, to promote environmental education, meaningful employment, and safe sustainable communities, both here in Roxbury and abroad.

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**“They say that we are disturbing  
the peace, but there is no peace.  
What really bothers them is that we  
are disturbing the war.”**  
~ Howard Zinn ~

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# **POVERTY PROGRAM VOLUNTEER JOB FAIR**

**Come, sign up to volunteer  
and be part of the solution!**

**OCT. 13, 2007**

**10 AM - 4 PM**

**UNITARIAN CHURCH,  
Lower Hall**

**26 Pleasant St., Newburyport**

**Be the change  
you want to see in  
the world.**

**- Gandhi**