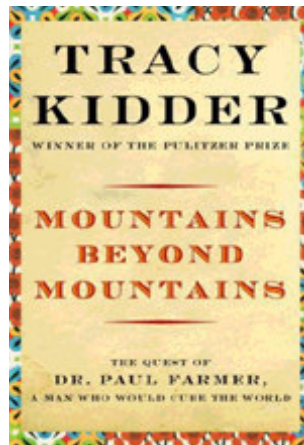


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Mountains Beyond Mountains: The Quest of Dr. Paul Farmer, a Man Who Would Cure the World

Tracy Kidder, Random House, 2003
 reviewed by Paul Fleisher

Dr. Paul Farmer is a medical anthropologist, a specialist in infectious diseases, a professor at Harvard Medical School and a leading physician at Boston's Brigham and Women's Hospital. But Farmer spends most of his time doctoring the poorest of the poor in the highlands of Haiti, and establishing public health programs in places as distant as Peru and the prisons of Siberia. This work has earned him a MacArthur "genius" grant, and the admiration of medical and public health workers around the world.

Mountains Beyond Mountains is a book-length profile of this remarkable man and his work. Author Tracy Kidder shadows Farmer as he tirelessly followed his grueling schedule—conducting hospital rounds, flying to and from the hospital he has established in Haiti, walking hours to visit individual patients in outlying villages, meeting with international public health officials, answering hundreds of letters and emails from doctors around the world as he waits in airports, and scheming to raise money for his Boston-based Partners in Health, an organization that funnels millions of dollars to health care



Partners In Health

and public health efforts in Haiti and elsewhere. Farmer never misses an opportunity to remind us of the connection between public health and poverty. If people don't have enough to eat, if their roofs and walls leak, if they lack basic sanitation, if their only source of drinking water is a well contaminated with human and animal wastes, then their health and the health of their community suffer. And Farmer sees all these problems as fixable, if we in the affluent world have the will to allocate resources to them. For me, the most telling moment of the narrative was Farmer's stop in Paris to visit his wife and child on his way to a meeting on Multiple-Drug-Resistant tuberculosis in Russia. On landing in Paris, after flying from Haiti, Kidder says, "It's a different world, isn't it?" Farmer stares back at him and says, "No, it's not." We do live on one planet, and our first-

(Continued on page 2)

rpec NEWS

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Message from the RPEC Board Chair

Dear Friends,

Welcome to 2004, a year that holds a lot of potential for positive change in our world. As we begin our work as peacemakers this year I hope we will all keep in mind the words of Albert Einstein and Bertrand Russell from the manifesto they issued in 1955:

“There lies before us, if we choose, continual progress in happiness, knowledge and wisdom. Shall we, instead, choose death, because we cannot forget our quarrels? We appeal as human beings to human beings: Remember your humanity, and forget the rest. If you can do so the way lies open to a new Paradise; if you cannot, there lies before you the risk of universal death.”

Let us work together to make this world a better place for all people. Let us work to end the war in Iraq and find a solution to the violence in Israel and Palestine. Let us work to end the violence in our own communities and find a solution to the injustices that our neighbors and we endure.

Finally, I'd like to share with you a letter sent to the editors of The Christian Science Monitor as a representative of RPEC:

“The caption next to the lead image on the December 25-26th issue speaks of the "conflicting signs" of the [peace] protestors, yet I could see no conflict in the messages visible. "No More War" and "I [heart] US Troops" are two equally important sentiments among those of us who believe that the war in Iraq was started under false pretenses and has continued in a foolhardy way. Our troops deserve all the support and praise we can give them for risking their lives to do what this country asks of them, and I can see no better way to show our love than to keep them out of harm's way, especially when they face these risks unnecessarily.”

I hope you will find the time this year to make your own voices heard about the pressing issues of peace and justice.

Yours truly,
Noah Scalin, Board Chair, noah@alrdesign.com

Mountains Beyond Mountains

(Continued from page 1)

world over-consumption has direct and deadly effect on the world's poor.

Farmer lives to change that. He has managed to improve the living conditions of thousands of Haitians, tackled AIDS and tuberculosis around the world through innovative programs that address not just the disease but the living conditions of those who are ill, their families, and their communities. Is he a saint? No, he says, but he tries to live like one. Most of all, he loves treating patients, one at a time, knowing that each individual is important and worthy of the best available care.

Mountains Beyond Mountains is a must read for anyone who cares about social justice. Farmer's life will inspire you, instruct you and challenge you to raise the level of your own efforts to make this a better world.

"We Are Not Powerless" Activists Confront Smithsonian's Sterile Display of Enola Gay

Sue Frankel-Streit



On December 15th, the Smithsonian's Dulles Airport annex opened its doors for the first time. Inside, thousands of tourists and flight buffs walked through the huge hangars, staring up at dozens of full-sized, refurbished planes, including the Enola Gay.

Outside, 100 peace activists gathered in a circle in the cold wind, facing a line of 10 Japanese survivors ("Hibakusha") of the atomic bomb dropped by the Enola Gay on August 6, 1945.



Despite 25,000 petition signatures, the Smithsonian had refused to include the stories of these and other victims of the first nuclear weapons ever used on a people. So the Hibakusha and their supporters had come to the museum to bring the pictures and stories to the display, which describes only the B-29s technological capabilities.

After unfurling banners and holding enlarged photos of the victims, speaking out and lying in front of the exhibit, the protesters were escorted out of the museum. Tom Siemer, a 73-year-old former Navy and Rockwell rocket scientist, threw a canister of red paint from a second floor landing onto the plane and was arrested. Tom, who suffered a massive heart attack upon his release from the police station, has been trying to convince the Catholic Church to condemn nuclear weapons for over 30 years. "We are being encouraged to forget the death and devastation of Hiroshima and Nagasaki, and if we do, we forget history and history will repeat itself, said Tom. We must never allow them to forget Hiroshima."

Once outside, the circle of activists, young and old, Japanese and American, veteran anti-nuclear organizers and local folks touched by the absurdity of the exhibit, gathered to reflect on truth and symbol, grief and rage, pain and perseverance.

Perhaps the deepest symbolic actions of that day were when Elizabeth McAlister, long-time peace activist from the resistance community Jonah House in Baltimore and Ellen Thomas of peace park anti-nuclear vigil stood humbly asking forgiveness of the line of Hibakusha. I have known both Liz and Ellen for over fifteen years. They are mentors of sorts; they are my heroines because for years - for lifetimes - they, like Tom, have put the struggle for world peace foremost in their lives. If any two women have less need to ask forgiveness for the sins of nuclearism, it is these two wise sisters.

And yet there they were, expressing the grief and anger we all felt. And expressing, too, the responsibility we bear as citizens of the only country ever to have used nuclear weapons of mass destruction.

"We are not powerless," Liz said. "We have shown that today." Indeed, we are not powerless as long as we have in our midst women and men who know enough to acknowledge and repent for our parts in the injustices of nuclearism and war even in the midst of speaking out against it.

Ecumenical Agency Calls for Abolition of Juvenile Death Penalty

Judith FaGalde Bennett

The Virginia Council of Churches, at its Annual Assembly in November, adopted a resolution calling on the governor and State Legislators to “quickly enact legislation abolishing the death penalty for juvenile offenders in the state of Virginia.” This country has a long history of executing juvenile offenders, beginning in 1642, and has executed at least 366 persons for crimes they committed as juveniles; ten percent of these executions took place in Virginia. Moreover, since 1990 the US has executed more juveniles than all other countries combined¹ and, along with Iran, is alone among the world’s nations to permit the practice.²

The resolution includes the following reasons for its call for abolition. (1) There is a growing consensus among an increasing majority of states and jurisdictions in the United States that the death penalty should not be applied to persons for crimes committed as juveniles, with 44 states, either by law or practice, not executing any juvenile offender since reinstatement of the death penalty in 1976.³ (2) Racial disparities in the application of the death penalty are even greater among juvenile offenders than among adult offenders. (3) Within the United States the juvenile death penalty is applied almost exclusively in the South, which accounts for 84 percent of the 224 death sentences imposed on juveniles since 1973, and 95 percent of the 22 executions of juvenile offenders carried out during the same period, with

There is a growing consensus among an increasing majority of states and jurisdictions in the United States that the death penalty should not be applied to persons for crimes committed as

Virginia (3) second only to Texas (13) in the number of juvenile executions.⁴ Note is also taken of the high incidence of physical or sexual abuse during childhood, psychological disorders, low intelligence, indigence, and/or intensive substance abuse among juvenile offenders. Recent brain research indicates that adolescent brains are far less developed than previously thought. The parts of the brain that govern judgment, reasoning and impulse control are not fully developed until the early twenties. As a result, teenagers rely heavily on another part of the brain which is responsible for “gut reactions,” a reliance which continues until the early twenties and is found among more young males than females.⁵

Other reasons included in the call for abolition are society’s recognition of the lesser maturity of juveniles (and consequently a lesser degree of accountability), which is reflected in their exclusion from such activities as voting, serving on juries, marrying, entering into contracts, purchasing alcohol and tobacco, etc.; a growing national consensus against the execution of the mentally retarded for reasons that apply also to juveniles; and a growing national consensus against the practice, not only among the states, but among child advocacy

and educational organizations, a broad range of human rights groups, and numerous religious and ethical organizations.

While the resolution recognizes that “juvenile offenders must be punished for wrongs committed, their lesser maturity lessens their culpability, their potential for growth provides promise for rehabilitation, (and) the sanctity of human life calls us to never give up hope for what each child of God can become.”

Passage of the resolution is particularly timely, given the recent trial of Lee Malvo. Joan Jacobs Brumberg, professor of history, human development and gender studies at Cornell, found parallels between Malvo’s trial and that of 15-year-old Charley Miller, executed on April 22, 1892. An orphan, who had been physically and emotionally abused, Miller shot two other boys to death in a boxcar crossing into the new state of Wyoming. Petitions to the governor urged a lesser sentence because of Miller’s age and harsh childhood, but the acting governor found political benefit in making Miller a symbol of law and order. Writes Brumberg, “there were Americans who considered the execution of an adolescent to be barbaric while others hailed it as an act of justice.”⁶ The same dynamics are at work, the same sentiments expressed, a century later, Brumberg holds, in the trial of Lee Malvo. She also points to the brain research cited above, noting that “boys well into their late teens

(Continued on page 5)

Ecumenical Agency Calls for Abolition of Juvenile Death Penalty



Committee Reports



(Continued from page 4)

have difficulty curbing their impulses, thinking through long-term consequences and - - most relevant to Lee Malvo - - resisting the influence of others.”⁷

¹ National Coalition to Abolish the Death Penalty, *Human Rights, Human Wrongs. Sentencing Children to Death*, 2003

² ABA, “Evolving Standards of Decency,” 29 October 2003

³ Since reinstatement of the death penalty was permitted by the U. S. Supreme Court in 1976, 12 states have chosen not to reinstate the death penalty. Among the 38 states that have reinstated the death penalty, 17 do not permit the death penalty to be applied to juvenile offenders. Hence, 29 states, plus the Federal Government and U. S. Military, by law, do not allow the juvenile death penalty. Of the 21 states that permit execution of juveniles, 15 have not done so; a total of 44 states, either by law or by practice, have not executed juvenile offenders since reinstatement.

⁴ ABA, “Factsheet: The Juvenile Death . . .,” *Human Rights, Human Wrongs*

⁵ ABA, “Factsheet . . .,” referring to studies by Harvard Medical School, the National Institute of Mental Health, and UCLA’s Department of Neuroscience

⁶ Brumbert, Joan Jacobs, “Separating the Killers from the Boys,” [Mhttp://www.nytimes.com/2003/23/28/opinion/18BRUM.html](http://www.nytimes.com/2003/23/28/opinion/18BRUM.html)>

⁷ Ibid.

Programs Committee

The Programs Committee met December 4th. Our annual peace essay contest will emphasize the connections between the violence of war and societal/community violence. We began working with other local organizations and entertainers to organize a spring summit to highlight solutions to community violence. Training in conflict resolution will be offered sometime in January or February. Also, we continued preparation for our presentation in March on the impact of our war in Iraq. Our next meeting will be Thursday, January 8th at 3:30 p.m. at the RPEC office. Please contact Christopher Patterson at slough@waste.org if you are interested in getting involved with our committee or have any questions or suggestions.

Newsletter Committee

The Newsletter Committee met on December 9 to plan the Jan-Feb N/L. We meet on 2/3/04 at 2:30 PM to plan the March issue. Contact John Gallini (272-8141, gallinjb@aol.com) with questions or suggestions or if you would like to be included on the calendar items e-mail list.



Fundraising Committee



As the new year begins the F/R Committee will be working on the John McCutcheon Spring concert. We will also have to create some new sources of income, so all suggestions and ideas are welcome. Contact Paul Fleisher (795-5326, pfleishe@infi.net) with questions or suggestions.

Membership Committee NEWS!

The membership committee is in need of volunteers to assist in building a sense of membership among the current members as well as recruiting new members. Is there anyone who would like to host a coffee in their home for prospective members, or host a salon for current members? The committee will regroup in January. The 2004 meetings of the committee will be established and posted on our e-mail link and in the next newsletter. We look forward to hearing from you. Contact Mim at 353-0217 or mimings@aol.com for more information.



Hog-tied and Abused at Fort Benning

Kathy Kelly, founder of Voices in the Wilderness

On Sunday, November 23, I took part in a nonviolent civil disobedience action at Fort Benning, GA, to protest the U.S. Army's School of the Americas (SOA, now called the Western Hemisphere Institute for Security Cooperation -- WHISC)

Shortly after more than two dozen of us entered Fort Benning and were arrested, US Military Police took us to a warehouse on the base for "processing". I was directed to a station for an initial search, where a woman soldier began shouting at me to look straight ahead and spread my legs. I turned to ask her why she was shouting at me and was ordered to keep my mouth shut, look straight ahead, and spread my legs wider. She then began an aggressive body search. When ordered to raise one leg a second time, I temporarily lost my balance while still being roughly searched and, in my view, "womanhandled". I decided that I shouldn't go along with this dehumanizing action any longer. When I lowered my arms and said, quietly, "I'm sorry, but I can't any longer cooperate with this", I was instantly pushed to the floor. Five soldiers squatted around me, one of them referring to me with an expletive (this f_ _ _ er) and began to cuff my wrists and ankles and then bind my wrists and ankles together. Then one soldier leaned on me, with his or her knee in my back. Unable to get a full breath, I gasped and moaned, "I can't breathe." I repeated this many times and then began begging for help. When I said, "Please, I've had

four lung collapses", before the pressure on my back eased. Four soldiers then carried me, hog-tied, to the next processing station for interrogation and propped me in a kneeling position. The soldier standing to my left, who had been assigned to "escort" me, gently told me that soon the ankle and wrist cuffs, which were very tight, would be cut off. He politely let me know that he would have to move my hair, which was hanging in front of my face, so that my picture could be taken. I told him I'd appreciate that.

I was then carried to the next station. There, one of the soldiers who'd been part of pushing me to the floor knelt in front of me and, with his nose about two inches from mine, told me that because I was combative I should know that if I didn't do exactly as instructed when they uncuffed one hand he would pepper spray me. I asked him to describe how I'd been combative, but he didn't answer.

After the processing, I was unbound, shackled with wrist and ankle chains, and led to the section where other peaceful activists, also shackled, awaited transport to the Muskogee County jail.

At our bond hearing on Monday, Nov. 24, a military prosecutor told the federal judge that the military was considering an additional charge against me for resisting arrest. I explained my side of the story to the judge, grateful that there are at least several witnesses upon whom I could call.

The federal judge determined that most of us were "flight risks", and increased by

100% the cash bond required before we could be released, from last year's \$500. to \$1000.

Today I have a black eye and the soreness that comes with severe muscle strain. Mostly, I'm burdened with a serious question, "What are these soldiers training for?" The soldiers conducting that search must have been ordered not to tolerate the slightest dissent. They were practicing intimidation tactics far beyond what would be needed to control an avowedly nonviolent group of protesters who had never, in thirteen years of previous actions, caused any disruption during the process of arrest. Bewildered, most of us in the "tank" inside the Muskogee County jail acknowledged that during the rough processing we wondered, "What country do we live in?" We now live in a country where Homeland Security funds pay for exercises which train military and police units to control and intimidate crowds, detainees, and arrestees using threat and force.

This morning's aches and pains, along with the memory of being hog-tied, give me a glimpse into the abuses we protest by coming to Fort Benning, GA. As we explore the further invention of nonviolence in our increasingly volatile time, it's important that we jointly overcome efforts to deter our determination to stand together against what Martin Luther King once called, "the violence of desperate men", -- and women.

For more information, contact info@vitw.org, call (773) 784-8065, or visit: www.iraqpeaceteam.org

Hampton Roads Network for Nonviolence

Herta Okonkwo, Linda Douglas, Whit Peace

Background

The Hampton Roads Network for Nonviolence (HRNN) formed in 2001, as an outreach of the Sowers of Justice, a Catholic lay. We have grown to include active participants from many diverse faith- and non-faith based organizations, and other interested and committed individuals.

Vision

Every individual, family and community organization will become aware of the interconnectedness of all life and begin to work to value and respect others to create a nonviolent world.

Mission

To promote peace and nonviolence among all people and among all factions within and outside of Hampton Roads.

Goals and Process

Our organizational goals point us toward broad horizons in answering the call that many great people before us have answered in move the world toward peace and justice. Since its beginning much of the work of HRNN has been promoting the Season for Nonviolence (SNV), an internationally recognized celebration of the lives and works of Mahatma Gandhi and Martin Luther King.

Since the beginning HRNN members have reached out in many areas. We see networking, both on

the personal and global levels, as important work we are called to do.

We feel a connection to and want to support all the larger bodies to which we belong, but recognize that we meet as individual friends. Our decisions are made independently by those gathered at our monthly meetings.

The HRNN decision making process follows the Quaker model of seeking unity. It has proved slow at times, but in part has helped to keep us together and brought us closer.

Growth

Last year HRNN joined with Virginia Wesleyan College's (VWC) Campus Kaleidoscope and VWC campus leaders to form the Hampton Roads Consortium – Season for Nonviolence (HRC-SNV). HRNN is still and will continue to be a big player in the local SNV activity, but the lead in this work has passed to HRC-SNV.

Issues

HRNN has had its share of rough times in the past year. With the war build-up in January some members called for HRNN to stand up and oppose the coming war. We were unable to come to unity. At our next month's meeting we were turned the other way and asked to support the coming war. In both cases we decided that our being friends and working together on issues close and at home and which will make a more direct difference,

was more important than anything that would divide our body.

When, earlier this fall, the idea of HRNN supporting Virginians for Alternatives to the Death Penalty (VAPD) at the upcoming sniper trials, was presented at our monthly meeting we were unable to come to unity. However, individual HRNN members did support the work of VAPD and HRNN did support, in conjunction with VAPD and the Norfolk Catholic Worker, a forum for dialog on the issues involved with the death penalty.

2003 Season of Nonviolence

Following are some of the events and activity HRNN supported and HRC-SNV led during the 2003 Season of Nonviolence:

- 1/30 – Candlelight Vigil at Mount Trashmore - A peace pole, donated through fundraisers by the youth group, "Voices, that Challenge", was planted as part of this celebration.
- 2/6 - Sister Dianna Ortiz, the author of The Blindfold's Eyes: My Journey from Torture to Truth rendered a heart-searching story of her experiences in Guatemala.
- 2/8 - "Nike-Globalization - A Case Study" workshop
- Feb/Mar - Christ Unity Oceanside offered six enlightening programs from "The Wisdom of Gandhi"

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Hampton Roads Network for Nonviolence

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- series.
- Ymedia, a youth group whose parent organization is Virginians Against Handgun Violence, addressed the Norfolk City Council about solutions to gun violence. The Ymedia group also sponsored a talent show at Maury High School, with proceeds to benefit child victims of gun violence.
 - HRNN, with the Sowers of Justice, invited Reverend John Dear, an international peace activist to speak on "The Road to Peace: Walking the Path of Nonviolence" on April 1.
 - The final event on April 4, "Celebrate the Dream", took place at the MLK monument in Norfolk. There was prayer, speeches given, and songs sung at this event which brought together many good people from diverse backgrounds. For a little while it seemed like time stood still.

Other 2003 Work Supported By HRNN

- Attended Virginia Peace Summit this spring
- Supported numerous regular and continuing vigils for peace and justice.
- Supported local environmental cleanup days.
- HRNN set up its web site <http://www>.

From the Executive Director:

Board Adopts Austerity Budget

The time since the September 11 attacks has been a difficult one for nonprofits nationwide. Concerns over the attacks and the U.S. response to them, combined with economic worries and other issues, has led to a shortfall in funding for many groups. RPEC is no exception. Our income for 2003 has been seriously affected by these factors in two major ways. First, our contributions from individuals is less than in previous years.

And, because their own finances have been so uncertain, other agencies have not been able to contract the Center to provide workshops and other services for staff and client training. The situation has resulted in the use of funds from our savings account to cover expenses over the past six months. Certainly, this is not sound fiscal policy and cannot go on if the Peace Center is to remain in operation.

At its January meeting, the RPEC Board took direct action to address this issue by adopting an emergency austerity budget. Major provisions of the budget call for reducing the number of issues of rpecNEWS from 10 to 6 per year, temporarily eliminating staff training and development, and, beginning in March, cutting staff hours and salaries by 20%. In addition, the staff has been asked to spend more of its time on fundraising activities. These measures are bold and are necessary at this time. However, by refocusing staff priorities, they will have a direct impact on the true mission and work of the Center: promoting peace in a troubled world.

The Peace Center needs your help to survive! If you are able to do so, please send a financial contribution today. If not, consider giving your time and talent. Currently, individuals with grant writing experience are especially needed, as are volunteers to serve on several committees, to help in the office, to share the Center's vision for peace by speaking in local faith communities and at other gatherings, and to be trained as facilitators and workshop leaders. Call the RPEC office today and let us know what you can do. Working together, we can make a difference.

Wishing you peace in this New Year,
Ken



Report on the Trials Project

Jack Payden-Travers

Virginians for Alternatives to the Death Penalty



A major accomplishment for Virginia in 2003 was the less-than-death sentence recommended recently by the Chesapeake jury in the Lee Boyd Malvo trial. VADP has been involved with this issue since it was announced that the two suspects would first be tried in Virginia. US Attorney General Ashcroft chose Virginia, as he deemed it the one jurisdiction in which both individuals would face the maximum penalty, execution. Although Maryland and the Federal government have death penalty statutes both prohibit the execution of juveniles. There is no death penalty in the District of Columbia. VADP played a key role in helping to organize opposition both within the Commonwealth and as part of a national “messaging project” on the juvenile death penalty. A VADP “Trials Project” was organized that resulted in supporters maintaining a daily vigil at the courthouses in both Virginia Beach and Chesapeake. Media packets were distributed, on-site interviews of vigilers were conducted by numerous media personnel, and programs and cultural events on the death penalty were organized in the Hampton Roads area.

In October I relocated from my home in Lynchburg to the Norfolk Catholic Worker Hospitality House for the duration of the trials of John Allen Muhammad and Lee Boyd Malvo. The “Trials Project” of Virginians for Alternatives to Death Penalty could not have succeeded except for a grant from the Tides Foundation, the hospitality and energy of the Norfolk Catholic Worker, the office support of Prince of Peace Catholic Church in Chesapeake, and those folks both local and out-of-towners who showed up to vigil with me and sometimes without me at the courthouses in both Virginia Beach and Chesapeake.

For me it was a learning experience. To my surprise I realized that more people give you a thumbs up than a middle finger, a greater number of those who stopped to talk actually agreed with us, and that among those who disagreed, a number would stop and dialogue if I gave them an opportunity to vent before responding. Of course there were the few who just wanted to yell but they were few and far between. I prayed especially for them.

Once again I found that my training as a mediator and nonviolence practitioner came in handy. “I understand what you mean” or “I can identify with your feelings for the victims” were phrases that frequently allowed those who disagreed to feel comfortable enough to stop and talk.

The sheriff in Chesapeake suggested I read a book while vigiling but I found it to be a perfect time for meditation and prayer. I also re-learned that eye contact is an important part of communication while maintaining a vigil. Perhaps it helps that I heard Thich Nhat Hahn speak about “mindfulness” in September just after my first organizing trip to the Tidewater area. “Vigiling for the sake of vigiling” makes the time pass more quickly than vigiling while worrying about all the other things I needed to do.

I feel privileged to have had the opportunity to meet so many Tidewater activists from ages 4 to 80. It was heartening to have a number of people come up to me to say how much they admired our perseverance at maintaining a vigil day after day regardless of the weather. This included folks who both agreed and disagreed with our point of view. Perhaps most rewarding was the support that the members of Lee Boyd Malvo’s defense team offered on a daily basis as they entered the courthouse.

The vigil in Virginia Beach, the site of John Allen Muhammad’s trial, was a roadside one with very few pedestrians but many passing motorists. It did not allow for us to see those entering the actual courthouse. It did afford us the opportunity to be seen by the vast majority of folks who traveled to the municipal complex. On the other hand our location in Chesapeake, on the sidewalk in front of the courthouse where Lee Boyd Malvo and the juvenile death

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Report on the Trials Project



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penalty were on trial, brought us into eye contact with all the pedestrians entering and leaving the trial but allowed for no exposure to motorists. The judge in Virginia Beach severely limited access of the public to the trial (only 5 courtroom seats each day and no closed circuit TV for the public) while encouraging media entrée. In contrast Chesapeake provided both 25 courtroom seats and closed circuit access to the courtroom for anyone who chose to attend. But to everyone's surprise, only a few takers showed up each day. Many people reportedly stayed away from both courthouses out of fear of traffic jams. There is no doubt that the increased security made each site look more like an armed encampment than a local courthouse.

The death sentence for John Allen Muhammad was to be expected. Both Muhammad and Malvo were brought to Virginia for execution. And with the possibility of additional Virginia trials that could still happen. However, the jury's refusal to recommend a death sentence for juvenile offender Lee Boyd Malvo is something for death penalty opponents to give thanks for. It is a major defeat for Attorney General Ashcroft who prior to Chesapeake looked upon Virginia as an "easy kill." Muhammad and Malvo will be sentenced on Feb 10th and March 10 respectively. They both may face many years of additional trials and appeals. But at least for right now a small victory has been won. A Virginia jury has refused to bow to enormous

pressure to impose the death penalty in one of the most notorious trials in recent history. This decision gives us the opportunity to raise the issue of the juvenile death penalty in the 2004 General Assembly. It also has national implications in the movement to end the execution of juvenile offenders. The Malvo verdict by a Virginia jury is an important addition to the developing national consensus against this practice. It is right up there with the recent commutation of Kevin Stanford's death sentence to life in prison by Kentucky's Gov. Paul Patton. It was the 1989 ruling of *Stanford v. Kentucky*, 492 U.S. 361 in which the US Supreme Court refused to ban the execution of offenders who were 16 or 17 years old at the time of their crimes.

In it's decision to abolish the juvenile death penalty in Missouri, that state's Supreme Court wrote that "since *Stanford* was decided, a national consensus has developed against the execution of juvenile offenders. No state has lowered the age for execution from 18 to 17 or 16, five more states have banned the practice of executing juvenile offenders through legislative action and a sixth state has banned such a practice through a judicial decision. Only six states have executed a juvenile offender in the past 14 years. Opposition to the juvenile death penalty by professional, social and religious organizations, both nationally and internationally, has grown since *Stanford*. Similar to the reasons set out in *Atkins* in regard to offenders who are mentally retarded, neither

retribution nor deterrence provides an effective rationale for imposing the juvenile death penalty, and the risk of wrongful execution of juveniles is enhanced...This Court concludes that the United States Supreme Court would hold that the execution of persons for crimes committed when they were under 18 years of age violates the evolving standards of decency and is prohibited by the Eighth Amendment to the United States constitution."¹

The Malvo verdict may be the straw that ends the juvenile death penalty.

¹ Opinion of the Supreme Court of Missouri in *Simmons vs. Virginia*,

Silent, Peaceful Anti-War Network Begins Monthly Vigil

Saturday, February 14, 2004,
9:00 am - 10:00 am.

The mission is to meet on the second Saturday of each month and walk in silence from The Virginia Museum to Broad St. and back.

The purpose is to deepen the peacefulness within us and to reflect it back to into our community. It will be patterned on the Women in Black vigils which were a powerful statement of peace. It is open to all. Dark clothing is preferred. There will be a single sign to identify the vigil. Take a second for peace!

CALENDAR**JAN/FEB 2004****Meetings of Local Groups**

- Every Sunday** **Food Not Bombs, Richmond <Meal Sharing**, 4:00 P.M. in Monroe Park. Hotline # 359-4880 for details
- Every 3rd Wed.** **Amnesty International**, 7:00 PM at Friends Meeting. 4500 Kensington Ave. Call 320-9488
- Every 3rd Friday** **Sufi Dancing: Dances of Universal Peace**, 7:30-9:30 PM except Oct. Round House, Byrd Park. 353-4901
- Every Thurs.** **Richmond Organization for Sexual Minority Youth (ROSMY)**, 7:00-9:00 PM. Call support line: 353-2077 for more information; 353-1699 for the administrative line.
- Every 3rd Sat.** **Equality Virginia**, 12:00 noon at the office. A political advocacy group working towards equal rights for lesbian, gay, bisexual and transgender citizens of Virginia. Open to the public. Contact number is 643-4816.
- Every 4th Sat.** **Pax Christi Peace Community** - Call Paula Powdermaker for details - 355-7395
- Every 1st Mon.** **Virginia People of Faith for Alternatives to the Death Penalty**, 4:45 PM
Catholic Diocese Conference Room, Floyd and Cherry, Kathleen Kenney, 359-5661
- Every 2nd Sat.** **Silent, Peaceful Anti-War Monthly Vigil** - 9:00 am - 10:00 am. Meet at the Virginia Museum (wear black)

UPCOMING EVENTS

- January 21** **St. Paul's Episcopal Church Annual Awards Breakfast - Who Mentored You? Pass it on. Mentor a child.** Wednesday, 7:30 am - 9:00 am
- January 24** **"Music of the African American Church: Singing Our Faith Across the Generations," featuring Cora Harvey Armstrong.** Annual Black History Month open house in celebration of the Joseph Nash Multicultural Collection at the Center for Congregational Ministry, 2-4 p.m. For information: 358-8306 or CCM@ecunet.org.
- February 6-7** **WomanKind: Faith, Family, Future** - St. James's Episcopal Church, Richmond, Virginia (See p. 12 for details)
- February 14** **Second Saturday Vigil for Peace** - 9:00 - 10:00 AM - Virginia Museum (wear black).

RPEC World Wide Web Address:
<http://www.rpec.org>

Womankind

Faith Family Future

February 6-7, 2004
 St. James's Episcopal Church,
 Richmond, Virginia

Womankind: Faith, Family, Future was conceived by the Episcopal Church Women of St. James's Episcopal Church as a way to bring together women in all of our diversity to share our experiences, insights and questions on the path toward spiritual renewal. This year's theme is "Finding Grace in Chaos: The Spirituality in Ordinary Life." We hope that you will join us Friday evening, February 6th and Saturday, February 7th at St. James's Episcopal Church in Richmond, Virginia.

Our keynote speaker for Womankind is award-winning poet and New York Times best-selling author **Kathleen Norris**. On Friday night, Ms. Norris' keynote address is entitled "Spirituality for the Real World" and her Saturday morning seminar will explore "Finding Our Stories in the Psalms."

Joining Ms. Norris is an extraordinary group of gifted women, each of whom has discovered a path toward finding grace. They will lead a series of workshops throughout the day on Saturday. Workshop space will be assigned on a first-come basis.

Workshop Topics and Leaders (consult the Womankind brochure for more details):

"The Healing Power of Forgiveness and Reconciliation," led by The Rev. Dr. Katie Geneva Cannon, the first African-American woman to be ordained a Presbyterian minister

"How to Figure Out What You Really Want to Do When You Grow Up," led by change expert Dr. Margaret Bradley

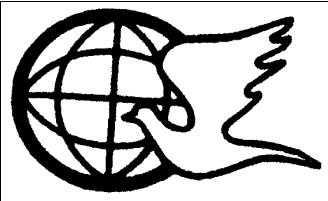
"Using Feng Shui to Clear Your Clutter," led by professional organizer Debbie Bowie

"Wrestling with our God: Who is in Control?" led by Auguste J. Bannard, Head of St. Catherine's School

"Times of Challenge, Times of Change," led by licensed clinical psychologist Dr. Mary Hester

"Plugging In For A Power Surge," led by Betty Booker, reporter, planner and columnist for the Richmond Times-Dispatch

For information on fees and the schedule of events, or to download the Womankind brochure, please visit the St. James's Church Web site. Or call St. James's at 804-355-1779 if you would like to have a brochure mailed to you.



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