



VETERANS FOR PEACE
HUMBOLDT BAY
CHAPTER 56

THE FOGHORN

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“Cutting Through the Fog of War”

Why You Won't See Veterans For Peace on the Cover of TIME Magazine

By Leah Bolger

The cover of the August 29, 2011 issue of TIME magazine features five members of Iraq and Afghanistan Veterans of America (IAVA), with the caption “The New Greatest Generation.” The point of author Joe Klein’s article is that the wars in Iraq and Afghanistan have created a new kind of veteran who is “bringing skills that seem to be on the wane in American society, qualities we really need now: crisp decision making, rigor, optimism, entrepreneurial creativity, a larger sense of purpose and real patriotism.” Klein profiles a small number of veterans (including a Harvard valedictorian, a Rhodes scholar, and a Dartmouth grad) who have done well since returning to civilian life and credits their military service as the reason, then goes on to make a sweeping generalization that the Iraq and Afghanistan wars have created a whole new generation of hard-working, disciplined young citizens who have something “more” to offer than their civilian counterparts.

It is articles like this that perpetuate the meme that anyone who ever wore a military uniform is a “hero.” TIME magazine is part of the biggest media conglomerate in the world, and corporate media is the lubricant that keeps the well-oiled military machine humming along so smoothly. By glorifying this “new generation” of veterans, they are adding to the layers of positive messaging about war and militarism, which the American public seems eager to absorb. We don’t want to ask ourselves the hard questions because we might not like the answers. The media conflates the military members with the wars themselves and produces layers upon layers of nothing but superficial “feel good” messages which eventually form a fairly unimpugnable depiction of our military, wars and militarism, and anyone who questions the wars risks being decried as unpatriotic. Congressmen fund wars they don’t agree with because they can’t afford the political cost of not “supporting the troops.”

Klein briefly mentions the high rates of suicide, domestic violence, joblessness and homelessness amongst Iraq and Afghanistan vets, but then dismisses it all by saying that that’s all we ever hear about—he wants to tell us the untold story of a handful of vets who came out of their military experience and moved forward in a positive way. But the real untold story is the truth of war, and we will never read about that in the likes of magazines like TIME. The mission of IAVA is “to improve the lives of Iraq and Afghanistan veterans and their families,” and they are very good at that. They have a multi-million dollar budget, have ready access to the top Congressional leaders and have even met with the President on more than one occasion. The Executive Director of IAVA, Paul Rieckoff, has appeared hundreds of times on all the major media outlets. Why is it that IAVA is given so much media exposure, so much access, and so much money? The answer is that they do not question the legality or morality of war. They are not critical of the complicity of the corporate media in fostering and supporting militarism. They want only to support our troops, and who doesn’t want that?

The mission of Veterans For Peace is to end war as an instrument of national policy by educating the public about its true costs and consequences. Veterans For Peace has been around since 1985 telling the ugly truth of war. Our members understand the devastating effects of war on both sides of the conflict. We seek justice for the victims of war—not just ensuring care and benefits for our soldiers, but also reparations for innocent civilian victims. We know that wars of aggression are the most egregious crime there is, and we point an accusing finger at our government, the military-industrial complex, and the corporate media who collude to keep the United States in a perpetual state of war. We try to use the power of our first-hand experiences and stories to prevent wars from happening and to end them once begun. We don’t sugarcoat the experiences of war and the militarism. We believe that if the American people saw the real truth of war, they would end it. Think we’ll be on the cover of TIME magazine anytime soon? Don’t hold your breath.

Leah Bolger spent 20 years on active duty in the U.S. Navy and retired in 2000 at the rank of Commander. She is currently a full-time peace activist and serves as the National Vice-President of Veterans For Peace.





Posing with Cindy Sheehan during her recent visit to Arcata, promoting her book and spreading her message of peace, are left to right Carl Stancil, Malcom Chaddock, Gordon Sturrock, Cindy Sheehan and Mashaw MGunnis.

Photo by Don Mattox



Trial Postponed!

By Elliott Adams

The defendants for the March 19th VFP action at the White House were ready to go on trial 8:00AM Monday Sept 29th. With the hurricane promising to tie up transportation on the east coast and threatening DC the defendants were concerned about how to get to the trial on Monday and to the practice trial on Sunday. But late Friday (4:30PM, now that is last minute) the prosecution filed a motion for continuance, asking that the trial be put off since they were not ready to go to trial. Judge Canan granted the motion. By this time some of the defendants were already in transit to DC.

This is all part of the meat grinder we call a legal system. It is sort of like the old hurry up and wait we know so well as vets, except worse. For the 19 defendants it was frustrating, after preparing the opening statements, the testimony, and the closing arguments and being prepared for trial it is maddening to have to go back to trying to schedule a new trial date. On the other hand it does seem hopeful that the prosecution must be having some problems developing an effective argument against our motions or they would have been ready for trial.

In a trial like this we see the many personal goals and strategies of defendants. There are those for whom the arrest is the action, it works for them to be able to "post-and-forfeit" (pay the government some amount and be free) and be able to do other things, like, for example, join the Free Gaza Flotilla. In this case the government even offered to allow people to post-and-forfeit for \$35. About 100 people chose this route. The 19 that turned down this offer will pay more in just transportation costs than the \$35, so obviously it is a matter of principle for them.

Amongst those on trial there is the usual array of motivations. There are those who are intrigued by law and look for every technicality and loophole by which to get off. This can turn up significant issues, for instance in the trial for the 2008 March 19 action we showed the court and the capital police that the space in front of the capital is a special area of public expression in the eyes of the law and that the police may not just barricade demonstrations from this area like they do other places. Then there are those for whom the trial is based on moral questions. They do not want to argue the law, they feel they are appealing to principles that are greater than any man made law and, indeed, who can't agree that war is evil and can not be condoned or justified by any law. There is the group who, for various reasons, are willing to accept the outcome of the case and their strategy is to have no defense in court.

There are those who are committed to the necessity defense. One could describe the necessity defense like this - if a woman broke into a locked building because the building is on fire and there is a child upstairs, she could be charged with breaking and entering. She might enter a "necessity defense" saying, I am guilty of breaking and entering, but I should be found innocent because breaking and entering was the only way I could save the child. (Necessity defense can also be claimed where a lesser crime kept a greater crime from happening.) This is the defense used by many of the Plowshares Actions. The defendants in "Pitstop Plowshares" action at Shannon Airbase in Ireland were acquitted on the necessity defense. So the argument is made that we did unlawfully assemble, but we did it to stop the killing of many innocent civilians in Afghanistan.

Yet another strategy is to use International Humanitarian Law (IHL), that large body of law that deals with armed conflict, which includes things like the Geneva Conventions, Nuremberg Principles, and the UN Charter. In court we argue, our government is violating the IHLs. The Nuremberg Privileges make us individually responsible for war crimes if we do not stop them. The US Constitution gives us the right to appeal to the government for redress. The US Constitution makes all of the IHLs the supreme law of the land. So by protesting we are merely fulfilling our legal obligation to appeal to our government to stop the war crimes and crimes against peace. The judges typically say, my court is only responsible for cases involving local ordinances. But there is plenty of law that says local courts must take into consideration IHL. For example, even back in 1909 the court ruled "A treaty (the IHLs) ... is the supreme law of the land, binding alike national and state courts, and is capable of enforcement, and must be enforced." We must keep making this argument until lower courts recognize their responsibility to enforce IHL. There was a time when no court would rule against lynchings, the law was there, they just did not see it as their jurisdiction. So we must keep pushing until lower courts recognize their legal jurisdiction and obligation to protect our work to end war crimes. We are often faced with situation where we can not comply both with the big and important laws like IHL and the little local laws. We must choose whether we comply with the lesser law, don't gather in front of the White House, or greater law, obstruct the committing of war crimes. Incidentally, there is no law that says if we abide by every stay off the grass law, every don't spit on the side walk law, and every jaywalking law we are somehow freed of our responsibilities under IHL.

These same varied approaches of defense come up in most civil resistance and civil disobedience trials. None of the defenses are more right than any other or higher on some hierarchy, they are all legitimate. And they all defend our freedoms and build the foundations of democracy. As they say, "freedom is not free," but soldiers do not defend our freedoms, soldiers protect governments which take away our freedoms. Freedom is defended by those who stand up to unjust laws and the lawyers that help them make their cases in court.

Next VFP56 meeting will be held
on Thursday, October 6th
at 7:00 PM.

Meeting will be held in the Commons Room at 550 Union Street in Arcata.

Veterans and non-veterans are more than welcome to come and help us dialogue about what we together can do to bring about peace in this complex world.



VFP – Convention – Portland – 2011

By Carl Stancil

Wednesday 9AM Jim, John and I piled into the rented Chevy and headed for Portland. Seven hours and 17gallons later we slid onto the tree-lined streets of downtown Portland and the park like campus of Portland State University.

On this warm sunny day the campus was bustling with students rushing to classes and others lounging on the grass enjoying the summer sun. My mind went back to my student days years ago under the Wheeler Oak at Berkeley having put the war behind me (I thought) envisioning positive futures. Ah Yes, possibilities, opportunities and hope for the future. I was jarred back to the present by check in and the realization that there is much work to be done. So Many Workshops So Little Time ...

I spent a few minutes at the reception meeting old friends from the Vietnam Friendship Village Project Suel Jones and Don Blackburn who live in Viet Nam most of the year. Later that evening vets read their poetry and Don Blackburn reads from his recently published book of photographs and poetry “All You Have Given”. Suddenly I’m in Viet Nam with the tears and the pain. For me the WAR just goes on!

Thursday morning started with a “Bang”, strong coffee and a dose of documentary. The film “Subconscious War” by Quincy Davis with special thanks to Bradley Manning and Juilian Assange is a half hour film on media, reality & a culture of violence with archival footage of Aldous Huxley and others. Major points are: Mind Control, Subliminal Messages, War, Libya, Obama, video games, indoctrination, military, guns, bombs, etc. Our poor brains sure do take a lot of abuse.

My first choice of workshop “Breaking the Corporate News Barrier” was cancelled. The presenter “just disappeared” Hmmm. Silenced by corporate media?

My second was “How’s the War Economy Working for You?” was about organizing and working with disparate groups.

“The Welcome” from Kim Shelton, Two Shoes Productions is a gripping film from the Ashland group about a 5 day veterans’ healing retreat headed by Bill McMillan. The 93 minute piece, part of The Welcome Home Project, is intended to engage us and help us feel the demons our combat personnel struggle with for decades. Intense!

Synopsis

The Welcome offers a fiercely intimate view of life after war: the fear, anger and isolation of post-traumatic stress that affects vets and family members alike. As we join these vets in a small room for an unusual five day healing retreat, we witness how the ruins of war can be transformed into the beauty of poetry. Here our perceptions are changed, our psyches strained, and our hearts broken. And at the end, when this poetry is shared with a large civilian audience, we begin to understand that all of us are a vital piece of the Welcome as Veterans try to find the way back home. Their examples of unflinching honesty, courage and love lift us up, inspiring all of us once again to feel our common humanity, always the first casualty of war.

Wow, what a day! Zzzzzzzz...

Friday began with a Plenary Panel - PTSD, MST, TBI and Other Veterans’ Health Issues (part 1, part 2) with Dr. Edward Tick <http://soldiersheart.net/> psychotherapist specializing in PTSD, Jessica Goodell USMC served in the Mortuary Affairs Unit in Iraq, David Philips journalist and author of Lethal Warriors. The dialog centered on healing trauma knowing that we are all responsible.

“Healing means sharing the burden” ... Dr. Ed Tick

Recruiters in the public schools – policy, cost, access, No Child Left Unrecruited, opt-out, ASVAB. The presenters stressed the importance of pressing school administrators for their policy on access and informing them of the real cost of permitting military personnel in their schools. It is important to remind school staff that the ASVAB is a recruiting tool only useful for military jobs. And students must be permitted to opt out.

Agent Orange legislation – Congressional Agent Orange Vietnam Restitution bill (H.R. 2634) needs to be pushed hard, VFVP, Paul Cox of VFP SF This is the first bill providing assistance to all who were affected.

Resilience and Resistance – Brian Willson held us entranced as he spoke very personally about his life and path. Permaculture and resistance ... “Going AWOL from the American Way of Life”

“Make a Movie Like Spike” records today’s soldiers and their struggles as it follows two African American men/ boys one way from their families, homes and neighborhoods to Iraq. The chaotic style of the film was hard for me to

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follow, but it was not made for old farts. It was crafted by and for the current generation. The young director was there and during Q & A clarified his process.

Saturday Intending to participate in the VFP board meeting I sat in the auditorium until my brain was full. I needed to be outside where there was a large farmers' market and Iranian cultural festival with music and dance in the adjacent park. Oh yes a nice break from WAR. Some of us have that privilege! I continued my walk downtown past the Portland Art Museum where millions of dollars of vintage Porsches lined the streets. In contrast as I near the AMTRAK and Greyhound stations street folks begin to look more needy. The high-rise have given way to rundown buildings and I'm forced to again acknowledge the large differences in affluence that exist only a few blocks apart. I reflect on Brian's presentation and realize how much work we have to do.

Sunday Fly Beech to Arcata with an old high school buddy who I haven't seen in 25 years. 391mi, 35gal 2hr (11 mpg) After the revolution we should be able to make this trip by train in 4 hours.

A special Thank You to VFP56 and the others that made my trip possible.

Beyond PTSD: Soldiers Have Injured Souls

Saturday 3 September 2011

By Diane Silver, Miller-McCune | Report

John Fisher got his soul back when he visited a cemetery in Greece.

Shelley Corteville felt "rocketed" into healing when she told her story at a veterans' retreat after 28 years of silence.

Bob Cagle lost his decades-long urge to commit suicide after an encounter at a Buddhist temple.

These veterans and thousands like them grapple with what some call "the war after the war" — the psychological scars of conflict. Working with the U.S. Department of Veterans Affairs and private organizations, these men and women are employing treatments both radically new and centuries old. At the center of their journey is a new way of thinking that redefines some traumas as moral injuries.

The psychological toll taken by war is obvious. For the second year in a row, more active-duty troops committed suicide in 2010 (468) than were killed in combat in Iraq and Afghanistan (462). A 2008 RAND Corporation study reported that nearly 1 in 5 troops who had returned from Iraq and Afghanistan reported symptoms of post-traumatic stress or major depression.

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Armistice Day Poem

By Robert Service

I've tinkered at my bits of rhymes,
 In weary, woeful, waiting times:
 In doleful hours of battle din,
 Ere yet they brought the wounded in;
 Through vigils of the fateful night,
 In lousy barns by candle-light;
 In dug-outs, sagging and aflood.
 On stretchers stiff and bleared with blood;
 By ragged grove, by ruined road,
 By hearths accurst where love abode;
 By broken altars, blackened shrines,
 I've tinkered at my bits of rhymes.

I've solaced me with scraps of song
 The desolated ways along;
 Through sickly fields all shrapnel-sown,
 And meadows reaped by death alone;
 By blazing cross and splintered spire,
 By headless Virgin in the mire;
 By gardens gashed amid their bloom,
 By gutted grave, by shattered tomb;
 Besides the dying and the dead,
 Where rocket green and rocket red,
 In trembling pools of poisoning light,
 With flowers of flame festoon the night,
 Ah, me! by what dark ways of wrong
 I've cheered my heart with scraps of song.

So Here's my sheaf of war-won verse,
 And some is bad and some is worse.
 And if at times I curse a bit,
 You needn't read that part of it;
 For through it all like horror runs
 The red resentment of the guns.
 And you yourself would mutter when
 You took the things that once were men,
 And sped them through that zone of hate
 To where the dripping surgeons wait;
 And wonder too if in God's sight
 War ever, ever can be right.

Yet may it not be, crime and war
 But effort misdirected are?
 And if there's good in war and crime,
 There may be in my bits of rhyme,
 My songs from out the slaughter mill;
 So take or leave them as you will.

From Rhymes of A Red Cross Man 1916



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Since the American Psychiatric Association added post-traumatic stress disorder, or PTSD, to its diagnostic manual in 1980, the diagnosis has most often focused on trauma associated with threats to a soldier's life. Today, however, therapists such as Jonathan Shay, a retired VA psychiatrist and recipient of a MacArthur Foundation "genius" grant; Edward Tick, director of the private group Soldier's Heart; and Brett Litz, a VA psychologist, argue that this concept is too limited. What sometimes happens in war may more accurately be called a moral injury — a deep soul wound that pierces a person's identity, sense of morality and relationship to society. In short, a threat in a soldier's life.

"My colleagues and I suspect that the greatest lasting harm is from moral injury," says Litz, director of the Mental Health Core of the Massachusetts Veterans Epidemiological Research and Information Center. He and six colleagues published an article on the topic in the December 2009 *Clinical Psychological Review*, in which they define moral injury as a wound that can occur when troops participate in, witness or fall victim to actions that transgress their most deeply held moral beliefs.

While the severity of this kind of wound differs from person to person, moral injury can lead to deep despair. "They have lost their sense that virtue is even possible," Shay says. "It corrodes the soul."

Litz acknowledges that the idea of moral injury is "controversial and provocative." Neither the military, VA nor the American Psychiatric Association have sanctioned this as a diagnosis, but the concept is gaining traction. In April, psychologists, officers and chaplains led a plenary session on the topic at the Navy and Marine Corps Combat and Operational Stress Control Conference in San Diego.

In Europe, post-traumatic stress disorder researcher Ulrike Schmidt even seeks evidence of the moral injury in brain tissue itself. As she told Miller-McCune.com recently, "They need to know that it's a recognized disorder. They are not weak, they're sick, they have a spiritual wound. ... And it's important that they aren't treated like outsiders, which is how many soldiers were treated in Europe in the '40s and '50s."

SELF-INDICTMENT Georgetown University ethics professor Nancy Sherman heard stories of moral trauma when she interviewed veterans of Iraq, Afghanistan, Vietnam and World War II for her 2010 book, *The Untold War*. "It might be where you felt you should have been able to do more for your buddies, but you couldn't, or because you simply survived," she says.

"Regret," she writes, "doesn't begin to capture what the soldiers I talked with feel. It doesn't capture the despair or depth of the feeling — the awful weight of self-indictment and the need to make moral repair in order to be allowed back into the community in which he feels he has somehow jeopardized his standing."

Vietnam veterans John Fisher and Bob Cagle know that weight. Fisher served as a forward artillery observer and assistant gunner in 1968 and 1969. He vividly remembers the first time he shot an enemy soldier.

"I realized that I had taken his soul away from him," Fisher says. "In the process, my soul was gone."

Cagle served as an infantryman from 1965 to 1966. When he first killed a soldier in combat, he immediately thought of the commandment: "Thou shalt not kill." "Well, I guess I screwed that up," Cagle told himself at the time. "God will never forgive me."

When Cagle saw the body and realized that his enemy looked no older than 14, his guilt deepened. "He would have shot me in a heartbeat, I had no doubt, but I just couldn't get over that."

Fisher and Cagle came home to thoughts of suicide. "I literally couldn't condone any of the things I had to participate in to save my own life," Fisher says.

Although both eventually found successful careers (Fisher as a chiropractor and Cagle as a respiratory therapist), they struggled, enduring failed marriages, flashbacks and fits of anger and anxiety.

Moral injury does not always occur on a battlefield. In more than 20 years of treating veterans, MacArthur Fellow Shay concluded that these wounds most often occur when leaders betray soldiers in high-stakes situations, whether or not that occurs in combat.

Shelley Corteville, for example, was an Army air traffic controller from 1978 to 1980 in South Korea, where she was raped five times by a fellow soldier. The fault, she thought, was her own. After all, other soldiers and officers constantly referred to women as "whores or tramps" who were always "asking for it." She did not believe these same officers would punish a rapist, so she kept silent, working side-by-side with the man every day.

After leaving the Army, Corteville drank heavily, married and divorced repeatedly. She moved 58 times and worked at 29 different jobs.

"EVERYTHING LIGHTENED" Therapists have devised a variety of treatments. Litz and his colleagues represent a traditional approach, using a modified talk therapy where a patient interacts with a therapist in an office. Their approach includes creating a bond between the patient and a therapist who can accept unconditionally and listen "without revulsion." Therapists also guide patients through an imaginary dialogue with a "benevolent moral authority" and help them plan practical tasks to make amends.

Litz and his colleagues tested their therapeutic strategy on 25

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active-duty Marines in a pilot project. This summer, they launched a four-year study with 300 Marines struggling with moral injury and other psychological problems.

Tick represents a different approach. He sees talk therapy as a dead end. “We can only do so much review and expression and catharsis and processing,” he says. “That’s all wonderful and necessary, but combat veterans who have participated in destroying the world can be stuck in their grief and in their identity of being a destroyer.”

He uses groups where veterans share experiences, but he also turns to ritual, charity work, visits to former battlefields and even a redefinition of what it means to be a soldier.

Tick, his wife and co-director, Kate Dahlstedt, and a tiny staff at the nonprofit Soldier’s Heart in Troy, N.Y., have worked with several hundred people, including active-duty service members and veterans of Iraq and Afghanistan. At the core of their approach is a redefinition of soldiering based on Tick’s research into warrior traditions as discussed in his 2005 book *War and the Soul*.

“In traditional cultures, warriors always came back to tell their stories, to give witness and to do healing ceremonies in front of the entire community,” Tick says. “The community witnessed the stories, felt the emotions, carried the burdens with their warriors and transferred responsibility for actions from the warriors to the community.”

Today, Tick, and veterans and civilians inspired by his book, are attempting to re-create some of those experiences from the past. Volunteer groups in 18 U.S. cities, Canada and Vietnam hold listening circles, where veterans share stories with each other and civilians, and veterans mentor each other. Tick also leads trips to ancient and modern battlefields.

No in-depth data yet exists on the effectiveness of any form of treatment for moral injury. Litz’s study is the first large-scale effort to do that; he says some of Tick’s methods “make sense conceptually,” but he will not comment further without seeing data. So far, most of the evaluation of Tick’s results has been anecdotal.

Fisher, Cagle and Corteville have all worked with Soldier’s Heart.

Corteville, 51, of Springfield, Ore., went to her first retreat in 2009. She had already been through five years of counseling with the VA and been sober for 17 years. “In all that time, I still hadn’t dealt with my PTSD,” she says.

At the retreat, Corteville finally talked about being raped. “That very first retreat is what rocketed me into healing.” As a result, she left a failing marriage and is working on a degree in sociology.

Fisher, 63, of Murrells Inlet, S.C., contacted Tick after reading his book. Despite years of therapy, Fisher was still “waking up in the middle of the night screaming.” Fisher’s breakthrough came when

he accompanied Tick to Greece, and they visited the Kerameikos cemetery.

Fisher sat on a knoll and listened as Tick read an oration for the war dead that had been delivered on the same spot 2,500 years before. Fisher says he felt like he was floating, and he realized that his soul, his sense of self, had fled his body while he was in Vietnam. “My heart felt like it was dark inside before. Now it felt like someone had turned on the light.”

Fisher returned home and ended a bad marriage. Today, he leads Soldier’s Heart trips to Vietnam, where veterans meet former foes and conduct charity projects.

Cagle, 65, of Atlanta, views healing as a process. For him, the most useful activity has been writing about his experiences. But the turning point came when he returned to Vietnam with Tick. At first, the trip was a nightmare, as Cagle suffered constant flashbacks and saw visions of the young soldier he had killed. Eventually, the group climbed to a Buddhist temple on a mountain. While the others took off their shoes, Cagle looked up and saw the boy.

“I don’t even know how to describe it.” Cagle struggles to speak as he retells the story. “I’m trying to get my voice back.” He pauses. “Ed [Tick] came over and said, ‘Let’s go on in.’”

“I said, ‘You don’t see him, do you?’”

“Ed said, ‘Who?’”

“I said, ‘That’s the boy I shot.’”

“Ed said, ‘What’s going on?’”

“I said, ‘I think we’re talking to one another on some level I don’t get.’”

Cagle says he felt a crushing weight slip off his shoulders. “From then on, my whole everything lightened. I felt relieved. I felt like this kid could finally go wherever he was supposed to go. That’s when I really started healing.”

Today, Cagle helps run Veterans Heart Georgia. Healing takes time, but it is possible, he says. “It’s not a group of 500 people getting together and having some great epiphany. It’s a one-on-one process. It’s people who care about one another, who are trying to heal themselves and others.”

Founded in late 2007 by philanthropist Sara Miller-McCune, Miller-McCune is a nonprofit print and online magazine harnessing hard data and breaking research to support journalism that focuses on finding solutions to social problems. Supported by a combination of grants and advertising, Miller-McCune rejects any overriding ideology, believing that the best answers can come from anywhere.

Submitted by John Schaefer





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LET US HEAR FROM YOU!

If you would like to submit an article, opinion, comment or response to anything you have read which might interest the members of VFP-56, please e-mail it to turtldnccer@aol.com, in word format, or mail to Jim Sorter at 1762 Buttermilk Lane, Arcata, CA 95521. Submissions will be included on a first come basis until the newsletter is full. Late arriving submissions will be archived for future issues.

Thank you to everyone who helped make the 4th annual Glimmer of Hope Afghan School Project yard sale a huge success!

We had great rummage donated by Union Street Charter School families, Vets for Peace Chapter 56 members and many other community members. We had a great crew of volunteers from the ages of 80 to college students to teenagers to a very enthusiastic 3 ½ year old. Current parents, teachers and students from Union Street Charter School helped with the sale. Former students and parents of Equinox School/USCS and my (past) children's center, Day Care of Rose's, lent a hand. Vets for Peace Chapter 56 members set-up, sorted, sold and cleaned-up. Friends from my book club and Mah Jongg group gave their time. This was truly a community event! Oh yes, we had beautiful weather both Saturday and Sunday and a great turnout of secondhand connoisseurs perusing and purchasing the plethora of reusable relics and treasures.

My goal for the sale was to raise \$2000.00. I am thrilled to report we raised \$2500.00.

The project will be able to provide money for pens, pencils, paper and erasers for about 1000 of some of the poorest children in Kabul, Afghanistan. We will also be able to give a bonus to the two female teachers who with their family's support and assistance purchase and distribute the school supplies. The teacher's monthly salaries are from \$60.00 to \$90.00 per month. And finally, pay off all expenses related to the sale from this year and years past.

The students, teachers and parents in Kabul, Afghanistan appreciate your generous support!

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