

OUR SERVICE

and Postlude are planned as part of the morning service. They are a time in which we can enter into and reflect on the experience of which has now begun. Our cooperation in maintaining a meditative during these times in our services is greatly appreciated.

g is a symbolic and practical expression of our need to be and for each other in the physical sustenance of May Memorial. passed during the service as a convenience to our friends and the contributions of visitors and newcomers are welcome as an interest in and in support of May Memorial's vision and efforts.

ational Response is a spontaneous response to the morning's and an expression of our conviction that each of us has something truth to share. It is not meant as a question and answer time, but we can share with one another as a group.

ANNOUNCING MAY MEMORIAL

a member of MMUUS you choose to join with us in fostering a dedicated to justice, beauty, diversity and truth. You also covenant firm and promote the principles and purposes of Unitarian 2. Members bring to the society talent, energy, conviction and support, knowing that this community will prosper as we invest

more about how one becomes a member, contact one of our Rev. Scott Smith-Taylor or Rev. Elizabeth Strong at 446-8920

In Appreciation:

Dan & Doris Sage -Ushers

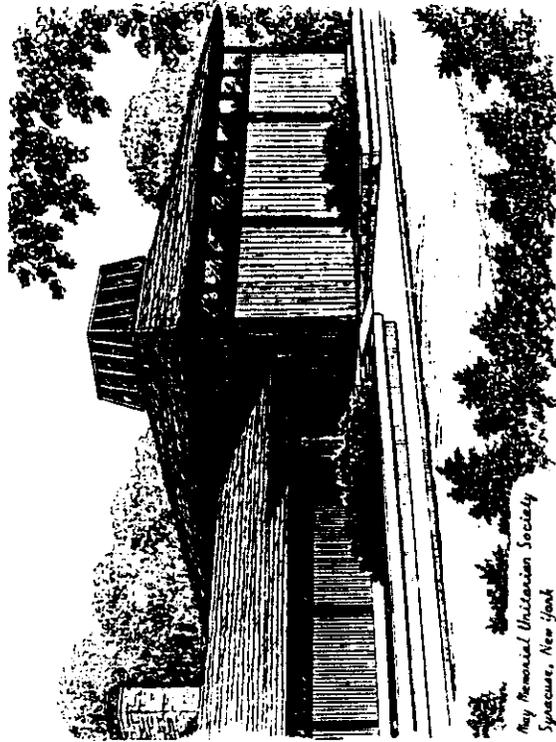
Joyce Ball -Greeter

James Hiemstra -Welcome Table

Parish Minister: Scott Smith-Taylor

Minister of Religious Education: Elizabeth Strong

Director of Music: Glen Kime



*May Memorial Unitarian Society
Spencerville, New York*

CELEBRATION OF LIFE

October 12, 1997

May Memorial Unitarian Universalist Society

ORDER OF SERVICE

(*) Denotes when congregation is to stand.

Prelude	“Andante tranquillo” -Felix Mendelssohn
Opening Words	
Opening Hymn *	#122 Sound Over All Waters
Chalice Lighting *	(Please Remain Standing)
Statement of Affirmation *	(Please Remain Standing)
Joys & Sorrows	
Spoken Meditation	
Musical Meditation	“Wonderous Love” -arr. David N. Johnson
Anthem	“How lovely are the messangers” -F. Mendelssohn
Reading	-James Luther Adams From “ <i>The Prophethood of All Believers</i> ”
Hymn *	#315 This Old World
Sermon	-Rev. Nick Cardell “ <i>Judas by Proxy</i> ”
Offertory	“When Jesus Wept” -William Billings - arr. Ch. Callahan
Congregational Response	
Closing Hymn	#131 Love Will Guide Us
Closing Words	
Postlude	“Allegro maestoso, Sonata III” -F. Mendelssohn

A WARM WELCOME TO VISITORS!

Please join us for tea or coffee after our service and sign our guest book, if you will. Our **NEWCOMER'S CORNER** is a safe place to meet others, or to sit quietly to watch the morning May(memorial)hemi!

RESTLESS ROOM (Memorial Room) has speakers to welcome those who want to hear the service but have a restless cough or restless child.

If you need **HEARING ASSISTANCE** during the service there are four earphone outlets in the left front rows and an usher can help you find a plug-in earphone in the Worship Committee mail box in the office. Please return the earphone after the service.

ANNOUNCEMENTS

-USC Holiday cards are here!! They will be for sale the next few Sundays in the Social Hall.

-Visit the teen room during coffee hour to watch an 18 minute video on “The School of the Assassins”, Narrated by Susan Sarandon. The video will be repeated 3 times, so you can stop in at your leisure.

STATEMENT OF AFFIRMATION

<u>Minister:</u>	We are called to the ministry of justice, truth, and beauty.
<u>Congregation:</u>	It is a ministry all must share.
<u>Minister:</u>	We consider our brothers and sisters all who seek that which unites and reject that which divides.
<u>Congregation:</u>	We affirm a faith universal.
<u>Minister:</u>	We seek joy as well as justice, confrontation as well as comfort.
<u>Congregation:</u>	We trust in the power of the human spirit and believe that tragedy never has the final word.
<u>Minister:</u>	We honor the past.
<u>Minister:</u>	We trust in the future.
<u>Congregation:</u>	We commit ourselves to the journey in faith, love, and hope.

THE PROPHEHOOD OF ALL BELIEVERS *

James Luther Adams

[The] fragmentation of the common life is from one perspective an aspect of our fate, the fate of living in a segregated society. We live in neighborhoods segregated from other neighborhoods in terms of education, occupation, and income, also separated by class and pigmentation, that is, by race. The segregations of sexism cut across all of these boundaries. In all too great a measure the churches are a function, and indeed a protection, of these segregations.

In this situation we of the middle class are tempted, indeed almost fated to adopt the religion of the successful. This religion of the successful amounts to a systematic concealment of, and separation from, reality--a hiding of the plight of those who in one sense or another live across the tracks. In the end this concealment comes from a failure to identify and to enter into combat with what St. Paul called the principalities and powers of evil. The religion of the successful turns out, then to be a sham spirituality, a cultivated blindness, for it tends to reduce itself to personal kindness and philanthropy costing little. Thus it betrays the world with a kiss.

* Edited by George K. Beach, p. 83

JUDAS BY PROXY

Reflections by Nick Cardell, Jr.
at May Memorial
October 12, 1997

Many of you will remember the Sanctuary Movement for our congregation dared to become an active participants and that, for many reasons, was not an easy thing to do. In 1983 we, as a congregation declared ourselves a Sanctuary for Guatemalan or Salvadoran refugees fleeing terror in their own lands. In the following years, along with members of the Plymouth congregation and individuals from several smaller groups we helped form the Syracuse Covenant Sanctuary Committee of Syracuse which hosted and supported two successive Salvadoran families who fled from persecution and fear death in their homeland.

Ten years later, in 1993, following the end of hostilities in El Salvador and aided by contacts made through one of our former Salvadoran guests, eleven of us from that Committee went to visit a community of Salvadorans in the rugged province of Morazan. Those people had only recently returned from forced exile in Honduras and were attempting to re-establish their community. We took money and medical and school supplies to speed their efforts. On our way into the back country to visit them we stopped in Perquin, a small town not far from a community which no longer existed. Over 900 of its people—men, women and children—were victims of what is now widely known as the El Mozote massacre. There was only one survivor. In Perquin there were photographs of some of the victims' remains. One is vivid in my memory. It is the skeleton of a woman on her back legs akimbo, having just given birth, with the skeleton of her infant lying there between her legs.

I have since come to know who is ultimately responsible for that horrendous atrocity and other vicious crimes such as the assassination of El Salvador's archbishop Oscar Romero in 1980, the torture, rape and murder of four U.S. church women—three of them nuns—seventeen years ago this December, the murder of six Jesuits priests and their two women colleagues (mother & daughter) on November 16, 1989, and the torture and murder by death squads of thousands of civilians whose only crimes were to speak out against oppression or to educate and aid the impoverished and disenfranchised and speak out for them or even, in some cases be suspected of having the potential to do so. Death squads are still a threat in El Salvador, Guatemala, Honduras, and elsewhere.

Last November five May Memorial Unitarian Universalists (Sara Lucas, Dan & Doris Sage, Ann Tiffany and I joined five other Syracusans on another trip, this time to Ft. Benning, GA. After a two-day drive we arrived in time to join others from all parts of the U.S., at the main gate of Ft. Benning. We gathered there to begin a vigil whose culmination was Saturday, November the 16th—the anniversary of the murder of the six Jesuit priests and the two women. The purpose of our vigil was not only a remembrance of these martyrs and the thousands of other innocent torture and murder victims, but also to bear witness on the grounds of the Fort against those responsible for these and other atrocities. Our immediate objective was and is to bring about the closing of the U.S. Army's School of the Americas, [SOA]. The school was established in Panama in 1946 where it quickly got the name *Escuela de Golpes* or "School of Coups." In

1984 the Army was forced to move it out of Panama under provisions of the Canal Treaty. A Panamanian newspaper named it *Escuela de Asesinos* "School of Assassins."

On September 28, 1996 the NY Times finally took note of the SOA. An editorial had this, among other things, to say: "Americans can now read for themselves some of the noxious lessons the United States Army taught to thousands of Latin American military...at the School of the Americas.... A training manual recently released by the Pentagon recommended interrogation techniques like torture, execution, blackmail and arresting the relatives of those being questioned." That death squads and other military personal used such vile tactics as those described in the manual was known to many in the sanctuary movement in the early '80s.

On October 8 1996 Washington Post Columnist, Colman McCarthy had this to say about the school. "...alumni include some of Latin America's most heinous assassins and death-squad torturers: attackers of peasants, priests, nuns, professors, journalists, students and others named as enemies of the state by juntas and dictators." Two years earlier (May 19, 1994), responding to criticisms of the SOA, under secretary of the Army, Joe Reeder, had said that the school "deserves recognition and support as an invaluable contributor to human rights and democracy." To imply, he said, that the school "teaches or encourages nondemocratic values is unconscionable."

Other defenders of the school argued even after publication of the manual that the school should not be held to blame for a few bad apples. Do the following facts support the idea of "a few bad apples"?

- Over 100 of 246 officers cited for war crimes in Columbia by an international human rights tribunal in 1993 were SOA graduates.
- The United Nations Truth Commission Report (released 3/15/1993) cited over 60 Salvadoran officers for the worst atrocities during El Salvador's brutal civil war. Over two thirds of them were alumni of the School.
- You will certainly recognize the names of two infamous graduates: Manuel Noriega, the Panamanian dictator and Roberto D'Aubuisson, leader of El Salvador's death squads.

The Pentagon boasts that ten SOA graduates became presidents in their own countries. What it does not reveal is the fact that all ten seized power either by force or as the choice of the country's military rulers. Not one was democratically elected. Bad apples, yes and here are some more:

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|------------------------|--------------------------|----------------------|
| ● 3 officers cited for | Romero Assassination | 2 are SOA graduates. |
| ● 5 off. cited | Rape/Murder of U.S. Nuns | 3 are SOA grads. |
| ● 3 off. cited | Union Leader Murders: | 3 are SOA grads. |
| ● 12 off. cited | El Mozote Massacre: | 10 are SOA grads. |
| ● 7 off. cited | San Sebastian Massacre: | 6 are SOA grads. |
| ● 25 off. cited | Jesuit Massacre | 19 are SOA grads. |

And these statistics ignore the thousands killed by death squads who may well have been trained and incited by SOA graduates.

THE MANUAL that was part of the curricula at the school until 1991 has more blunt and blatant instructions than the one I want to quote because its attempted subtlety is so revealing. "It is important to note that many terrorists are very well trained in subversion of the democratic process and use the system to advance their causes. ... This manipulation ends with the destruction of the democratic system. Discontent that can become political violence can have as its cause political, social and economic activities of terrorists operating within the democratic system." Elsewhere the manual emphasizes the need to *neutralize* such people.

Encouraging people to vote, or teaching them to read, or supporting their efforts to achieve better working conditions qualifies one as a possible terrorist.

Well, let me tell you about one such "terrorist." In 1977, Father Rutilio Grande organized some small lay led Christian communities in Aguilares, 20 miles north of San Salvador. Aguilares was a region in which the peasants rented steep plots of land from local sugar barons who owned all the good land. At harvest time the peasants were hired to cut sugar cane for the wealthy landowners for \$3 a day. Grande denounced this as an entirely feudal system." A wage dispute at a local sugar mill led to a 20-hour strike which the workers won. The communities supported the strike, and Grande was singled out by the land-owners as an instigator of unrest. This "terrorist" was murdered on March 12, 1977. Seven more priests were murdered that same year for similar reasons. It was that first murder of Grande that converted Archbishop Oscar Romero from conservatism to a deep identification with the people. And thus, another "terrorist" was born—and murdered.

The hopes, dreams and lives of thousands of people in Latin America have been and are being betrayed and crucified in our name. So, too, are the values and morals we espouse as a democracy, as religious people, as caring human beings. Why? The answer, tragically, is all too simple. In fact I heard the answer once on public radio in a discussion about Zaire. One speaker, a government official, was asked what our interests might be in countries like Zaire. He replied that we have two fundamental needs—stable governments and economic development. Then almost as an afterthought he mentioned the development of democracy. From what I have seen our foreign policy objectives are just that— stable governments and economic development with democracy running a very distant third. As long as we can count on stability we don't seem to care if it comes with a dictatorship. As long as it isn't communist, of course. But, even then, if our corporations can do business and have a source of cheap labor then maybe we'll be tolerant. It is a primary responsibility of our foreign policy to protect our corporate interests and assure outlets for our exports and investments.

Graduates of our U.S. Army's School of the Americas in Ft. Benning, Georgia have been using intimidation, kidnaping, torture, murder, and massacre to provide us with stable governments and docile people in Central and South American countries. The fact that this

school, this abomination, this school of assassins is supported by our tax dollars is of negligible significance, compared with their deeds, except that it makes us accomplices, Judases by proxy. We are all betrayers of other peoples lives and possibilities and of our own values.

Of course, we didn't know, did we. But we do now. And that makes us response-able. I prefer to convert responsible implying blame to response able. We are not responsible, not to blame, for everything our government does, but we are response-able; we have the ability and therefore some obligation to respond. Despite our government's desire to keep things hush-hush, many people have been learning about Escuela de Asesinos. Actually, many people have known for years—people in government, in the media—but nobody did anything about it until a Maryknoll pacifist priest, Father Roy Bourgeois organized the SOA Watch just outside the gate of Ft. Benning in 1990. Father Bourgeois has been in prison (federal prison) a number of times for his peaceful protests against the school on federal property. In fact Roy has spent more time in prison than all of the assassins of the Archbishop, the six Jesuits and the two women witnesses. These murderers have yet to spend a day in prison.

Roy and those who have since gone to federal prisons for nonviolent protests against the SOA—and the sixty of us arrested last November 16th—were accused of partisan political action on the base, i.e. criticizing the SOA on Ft. Benning's grounds. You see it is legal to enter Ft. Benning without permission—its an open base, but once on the grounds it is illegal to criticize anything done there; that's called political activity. Politics yes but no more partisan than this political sermon rooted in religious values.

Eighteenth century author and feminist Mary Wollstonecraft wrote: "No man chooses evil because it is evil; he only mistakes it for happiness, the good he seeks."¹

I'm sure that is true for almost all of the myriad ways in which we may betray the world with a kiss. If there is any evil that we choose as such it is ignorance, the all-too mundane or banal evil of avoidance, which allows us to pursue our own ends without the need to wrestle with hard choices or feel the pain of choosing between evils—without the burden of knowing.

By knowing I don't mean simply the accumulation of facts. If we wish we could accumulate more facts than we could ever use. That is not the knowing we require. We need to know, to feel in our heart and mind and soul, the truth behind a dream. It is a truth that prophets and mystics and poets have tried to share. Let me take you on a short theological trip. And let me quote myself for a bit, but first Onondaga Clan Mother Audrey Shenandoah. Responding to a question about the meaning of *warrior*, she said "the warrior is one who bears the burden of the bones of his people."

It seems to me beyond reasonable dispute that whatever creation myth or metaphor inspires and empowers us—whatever the process of creation, whatever the nature of our beginnings, of our genesis, whether the act of an entity called god or goddess, or a cosmic orgasm called the *Big Bang*—clearly, we are one human family. All people must be our relatives—our

brothers and sisters and cousins and nieces and nephews and aunts and uncles and grandparents and great grandparents, All people are *our people*. We embrace that conviction when we affirm that we are a part of *the interdependent web of all existence*. If it makes any sense to speak of a Unitarian Universalist spirituality then it must be rooted and discovered and expressed in the existential reality behind all doctrines and dogmas, underlying all myths and metaphors. The people whose bones burden the true warrior must be, for us, all people who live, have lived and, may yet live. If we can know that spiritually—in heart and soul, as well as mind—then this challenge by Dr. Martin Luther King, Jr. will not seem strange at all.

“Modern psychology,” he wrote “has a word that is probably used more than any other word. It is the word *maladjusted*. Now we all should seek to live a well adjusted life in order to avoid neurotic and schizophrenic personalities. But there are some things within our social order to which I am proud to be maladjusted and to which I call upon you to be maladjusted. I never intend to adjust myself to segregation and discrimination. I never intend to adjust myself to mob rule. I never intend to adjust myself to the tragic effects of the methods of physical violence and to tragic militarism. I call upon you to be maladjusted to such things.”²

At our congregation’s meeting in June you presented the Samuel Joseph May Citation for Community Action to Ed Kinane. You could not have made a better choice, for my friend Ed is a profoundly maladjusted man, so much so that he has spent his whole life working for social justice, many times at the risk of his own life. He was just arrested at Ft. Benning, again, last month. If we are warriors bearing the burden of the bones of our people then we will use our response-ability, our ability to respond **WHENEVER, WHEREVER, AND HOWEVER** we are able. Not all of us can be a Sam May, Clara Barton, Susan B. Anthony, Medgar Evers, James Reeb, King or Malcolm X, and not likely an Ed Kinane.

Yet each of us can find his or her own way to bear the bones of our people. Every day, in some way, small or large, we can take to heart these words by Audre Lord:

I have come to believe over and over again that what is most important to me must be spoken, made verbal and shared, even at the risk of having it bruised or misunderstood ... And I remind myself all the time now that if I were to have been born mute, or had maintained an oath of silence my whole life long for safety, I would still have suffered and I would still die... We can sit in our corners mute forever while our sisters and our brothers and our selves are wasted, while our children are distorted and destroyed, while our earth is poisoned; we can sit in our safe corners mute as bottles, and we will still be no less afraid... I was going to die, if not sooner then later, whether or not I had ever spoken myself. My silence has not protected me. Your silence will not protect you.³

Closing Words

While we cannot control the weather,
let us remember that we are always creating climate—
a climate that chills or warms human hearts.

ncc

"If I weren't politically active, I would feel as if I were sitting back eating at the banquet without washing the dishes or preparing the food."

[Alice Walker]

1. A Vindication of the Rights of Man, 1790
2. From a 1957 speech
3. "The Transformation of Silence into Language into Action," Sister Outsider

There are ways to use our response ability to close the school of assassins:

1. Lobby James Walsh to continue supporting legislation to close the SOA and pester Sen. Moynahan to begin doing the same in the Senate.
2. SOA Watch which is the one and only national organization that has been publicizing the existence and nature of the SOA is sponsoring a vigil again this year at Ft. Benning, GA on November 13-16. Join us—Dan and Doris Sage and I and many others from Syracuse will be there, as will Ann Tiffany. Call her (478-4571) for info about low-cost housing.
3. For more details about the SOA and our foreign policies that influence it order a newly published book, School of Assassins, by Jack Nelson Pallmeyer (\$12) from Orbis Books by calling 1-800-258-5838. It's an excellent work.