



Desert Voices

The Newsletter of Nevada Desert Experience • Volume 13, Number 2 • June 2000

"If We Have Enough weapons to destroy the earth many times over; *Why Do We Build More?"*

by *Andreas Toupadakis, Ph.D.*
*Former Employee of both Los Alamos
National Laboratory and Lawrence
Livermore National Laboratory*

This is an appeal to every secretary, technician, custodian, scientist, engineer, and any other person whose participation supports the world war machine to withhold their skills from weapons work and from activities that support or enable weapons work.

"The unleashed power of the atom has changed everything except our thinking. Thus, we are drifting toward catastrophe beyond conception. We shall require a substantially new manner of thinking if mankind is to survive." — Albert Einstein (1879-1955)

We have a moral obligation and duty to think, speak, and act first as citizens for a peaceful world, and next as scientists. The higher our education is, the higher our responsibilities are for a humane world. Should we talk about science before we even think about what our science is for? That is precisely what we are doing. And that is why I resigned from my position as a scientist in the nuclear weapons program at the Lawrence Livermore National Laboratory (LLNL) as of January 31, 2000.

Albert Einstein warned us about the

unleashed power of the atom: "This basic force of the universe cannot be fitted into the outmoded concept of narrow nationalisms." The Lawrence Livermore National Laboratory's logo is: Science in the National Interest. I believe that if Albert Einstein were alive today, not only would he not be working at LLNL, but he would also be strongly condemning its mission. And what is the logo of Los Alamos National Laboratory? Science Serving Society. Do the national labs believe that they are serving society by endangering its very existence through the ongoing maintenance and development of nuclear weapons? I cannot forget what my ancient Greek teachers taught me, which I now see being practiced worldwide: "Science without virtue is immoral science." —Plato

Science, which ought always to be aiming at the good of humanity, is assisting in the work of destruction, and is constantly inventing new means for killing the greatest number of people in the shortest amount of time. This twentieth century proved to be a century of inhuman slaughter. In the 1914 war, 15% of casualties were civilian; in 1939: 50%; in the wars fought in the 1950s: 75%; in the 1990s: 90% of war casualties were civilian. Science that is used to terrorize people, kill them, or make them invalids is immoral science. It must be abolished immediately. If we do not act now, we may very well see our own children become victims in ways we have never dreamed of. We spend the majority of our lives tirelessly working to ensure our
(see *Toupadakis*, next page)

**July 4 event in
Washington, D.C.
(see poster)**



Holy Week Walkers (& friends) finish their 65 mile walk from Las Vegas to the Nevada (Nuclear Weapon) Test Site. Photo by Joan Monastero

The following is from an anonymous poet in Washington, handed out during the Battle in Seattle opposing the World Trade Organization last Autumn, and at the A-16 events opposing the IMF and World Bank in Washington D.C. this Spring:

Why We Are Here

Because the world we had imagined,
the one we had always **counted** on
is disappearing.
Because the sun has become cancerous
and **the** planet is getting hotter.
Because children are starving
in the shadows of yachts
and economic summits.
Because **there** are already too many planes
in the sky.

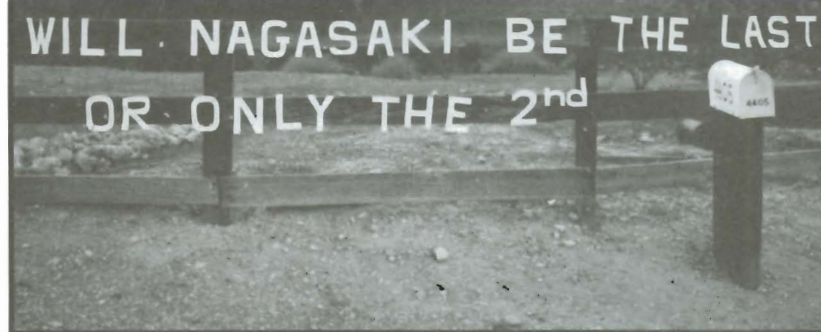
This is the manufactured world
you seek to codify and expedite.
We are here to tell you
there is something else we want to buy

What we want, money no longer recognizes
like the vitality of nature,
the integrity of work.
We don't want cheaper wood,
we want living trees.
We don't want engineered fruit,
we want to see and smell the food growing
in our own neighborhoods.

We are here because a voice inside us,
a memory in our blood, tells us
you are not just a bank, or a fund;
you have become the blind tip
of a dark wave
which has forgotten its source.
We are here to defend and honor
what is real, natural, human and basic
against these rising tides of greed.

We are here by the insistence of spirit and
by the authority of nature.
If you doubt for one minute
the power of truth
or the primacy of nature
try not breathing for that length of time.

Now you know the pressure of our desire.
We are not here to tinker with your laws.
We are here to change you, and ourselves,
from the inside out.
This is not a political protest.
It is an uprising of the soul.



Driveway
entrance
of Myron
and Anne
Welsh's
home on
Sandhill
Rd.,
Las Vegas

(Toupadakis, from front page)
own personal security, while at the same
time we are blindly putting it at risk by our
own thoughtless actions. The contradic-
tion **between** what we **love** to do and what
we **are** forced to do by our fears has
brought us into a state of despair. When
we **make** our work the centerpiece of our
existence, then we will find happiness.

Let's not comfort ourselves that **some-**
one else, [human] or God, is **watching out**
for humanity. The train is now on the **bridge**
and is **going** very fast. The first compart-
ment is full of scientists and **educated**
people who profess that they know **what**
they are doing. The middle compartments
are full of people, nearly six billion people!
The last compartment is loaded with am-
munition, **violence** and death. The com-
partments are **being** held together very
tightly. I am appealing to all who read
these words to come out of the train now.
You will hear this appeal again and **again**,
every time you look in the mirror **of** your
soul, every time you look in the eyes of
your children and in the eyes of the **people**
you love, and yes, every time you look at
a flower or a bird. Come out. I wonder
how many scientists and world **citizens**
have ever read the Russell-Einstein Mani-
festo? The general public, and **even** many
men in positions of authority, has **not** **real-**
ized **what** would be involved in a war with
nuclear bombs. The general public still
thinks in terms of the obliteration of cit-
ies. People can scarcely bring themselves
to grasp that they, individually, and those
whom they love are in imminent danger
of perishing agonizingly.

We urgently need an international cam-
paign to help scientists and engineers see
that they must withhold their **skills from**
war-science. We also need desperately a
world campaign to bring awareness to

college and high school students about
what has been prepared for them in their
future.

I hope that my resignation from
Lawrence Livermore National Laboratory
and my letter of appeal and activities from
now will help to **start this campaign** and
that individuals from **every** nation will of-
fer their support. This is a wake up call to
all those who can hear the call of their
conscience. And for those of us who try
to comfort ourselves **while** daring to call
ourselves Christians, let it be known that
Christianity is not **compatible with** war,
with **preparation** for war, even for prepa-
ration to deter war. It never was.

I wonder **where the words** on the dol-
lar bill "IN GOD WE TRUST" came
from? Until our warriors are **disarmed** and
our armies **disbanded**, how can we say
that we trust in **God**?

Having contemplated on these **matters**,
and having recognized the real and mis-
represented mission of **the U.S. National**
Laboratories, I decided to **resign**. I could
not live my life in a way that goes against
my conscience.

These are some of the issues that con-
cerned scientists and **engineers** should
immediately start **working** on worldwide:
1) Establish **informed consent** hiring prac-
tices at national **weapons laboratories** and
all other scientific/military establishments.
2) Stop bringing high school and college
students into the weapons labs.
3) Stop accepting research programs that
fuel the war machine.
4) Encourage and help scientists to with-
hold their skills from **weapons work**.
5) Bring awareness to college and high
school students.

— Andreas Toupadakis, Ph.D.,
March 24, 2000

NDE Peace Walkers utilize Tabernacle of the Desert

by Marcus Page

For the sixth consecutive year the Holy Week Peace Walk began on Palm Sunday. But this was the first year the walk was blessed by college students finishing their weekend retreat (organized by the Wesley Foundation of Berkeley, CA and NDE). After the students wished us well on our pilgrimage, we walked away from the Federal Building in downtown Las Vegas.

We started with nine walkers. Charlie Hilfenhaus (of the Alliance of Atomic Veterans), Merlynn Rose & Susi Snyder (of the Shundahai Network) joined us for the morning stroll through the Fremont Street area, where this tourist street's security guard told us to we could not parade through there. We had been chanting and passing out nuclear abolitionist flyers, and holding up anti-nuclear and peace signs.

About an hour later, arriving at the Department of Energy (D.O.E.) building, we planted sunflower seeds. This symbolic act was in concert with the words of U.S. Secretary of Defense, William J. Perry, from June 4th 1996: "Sunflowers instead of missiles in the soil will ensure peace for future generations". (These words were spoken in Ukraine, at a former missile site, celebrating Ukraine's national nuclear-weapons-free status. That year, the sunflower was adopted as the emblem of the abolitionist movement.) Brother David hosted us at the Bartlett Avenue Friary (also the site of Poverello House & Pace E Bene offices) for lunch. After walking on that afternoon another 6 miles (to the Santa Fe mega-resort-casino-hotel), we drove back to sleep at the Friary. Joan Monastero made dinner and a prayer for us that night. Merlynn Rose served us pancakes on Monday morning there. Sunday's walk was about 13 miles.

The rest of the days of the walk were generally about 10 miles each. On Tuesday we walked to the Lee Canyon turn-off (Hwy 156), to set up camp and take naps. It was during this time that a new pilgrim came looking for us. His name is Llwyd Watson, and he is the first man from

Idaho to ever join an NDE walk. His pilgrimage is actually a long trek across the U.S. in order to create a play about Ammon Hennacy. (Ammon was one of the first protesters who came to Las Vegas in 1957 to pray and fast and picket against the hydrogen bombs being tested above-ground at the Test Site those years.) Although Llwyd wanted to join our walk, our campsite was hidden from a roadside view, so he couldn't find us until the next day when we arrived at Patricia Pearlman's home in Cactus Springs. Patricia conducted an awesome ceremony at the Goddess Temple of Sekhmet for us that Wednesday night.

On Thursday we crossed into Nye County, and were greeted by the menace of an "Apache" war helicopter buzzing 100 meters above our heads. The pilot waved to us. On Friday morning, our walk started two-miles beyond the county line, and went a little more than four miles further, to the Peace Camp. Along the way, Charlie rejoined us, as did Joan, Brother David, Peter Ediger (of Pace E Bene), Matteo Ferriera (Shundahai Network) and Michelle Xenos and her son Taro (also of

Shundahai). The delegation of two dozen Japanese folks arrived a few minutes before our walk arrived. After words from Corbin and one of the Hibakusha (survivors of nuclear warfare), we processed to the north side of the freeway. The Japanese watched our Nuclear Stations of the Cross, and then supported us as we crossed the line at the Test Site gate. This was the second time the Tabernacle of the Desert has come to the Mercury gate at the N.T.S., but the first time it has been used in its proper form as a tent/canopy. Each of the line-crossers stood in the Tabernacle of the Desert to individually tell his or her reason for being part of the Holy Week Peace Walk and crossing the line at this nuclear bomb testing ground. Eight men and five women crossed, were cited, and released.

Many of the cacti were in full bloom, and there was an abundance of greenery this Spring in the Mojave desert. Each of the walkers felt very special to be a part of this year's Peace Walk, and I hope many more will come walk the ways of peace with NDE again next year.



First time Tabernacle of the Desert is used in Tabernacle (canopy) form. On January 1, 2000 the Tabernacle was three individual banners, and they were confiscated. Photo by Allan Sawyer.

F.O.R. presents: People's Campaign for Non

Nevada Desert Experience is along with *Pace e Bene* and the

Please come to this vigil: Tuesday, July 4: Vigil & leafletting at the Washington Monument 2pm to 8pm...prior to fireworks. We would like to bring one hundred people to spend July 4th in prayerful vigil and peaceful protest at the Washington Monument. Other national groups are doing the same throughout the summer at places like the Pentagon, White House, or the Capitol Building.

Now is the Time!: Come to Washington, DC to demand disarmament and justice! Hundreds of national and local grassroots peace and justice movements and organizations from all walks of life from all across the country are gathering together throughout the Summer of 2000 to help continue the creation of a culture of nonviolence and justice.

Contact the Fellowship Of Reconciliation for more information on The People's Campaign for Nonviolence. Utilize their website <www.forusa.org>, or ask them for a brochure by calling (914) 358-4601.

SOME HIGHLIGHTS IN THE PEOPLE'S CAMPAIGN SCHEDULE:

Saturday, July 1, 2000: 7:00 p.m. Panel Discussion at Howard University Chapel with: Helen Caldicott, Mairead Maguire, Daniel Berrigan, Jim Lawson, Jonathan Schell, Arun Gandhi, Marian Wright Edelman, John Dear, and the Howard University Chapel Choir

Sunday, July 2, 2000: 9 a.m. - 5 p.m. Nonviolence Training at Howard University 2:00 p.m., The Dalai Lama speaks on the Washington Mall; 8 p.m., evening vigil and breaking the fast for an end to the death penalty at the Supreme Court.

(On the following dates the activities are organized by the groups listed)

Monday, July 3— American Friends Service Committee

Tuesday, July 4— Nevada Desert Experience, Methodist Peace Fellowship, Pace E Bene (see this poster)

July 5-7— FOR's Youth Action Days

July 7-July 9th— Intergenerational Peacebuilding Weekend

July 8th-9th— Church of God Peace Fellowship gathering.

Monday, July 10— War Resisters League

Tuesday, July 11— Physicians for Human Rights -U.S. Campaign to Ban Landmines

Wednesday, July 12— Presbyterian Peace Fellowship

Thursday, July 13— New Call to Peacemaking.

Friday, July 14—"Stop the Hate" candlelight vigil—7 p.m. Lafayette Park, White House

Saturday, July 15th—National "Stop the Hate" Day (October 5th) Organizing Workshop **Sunday, July 16th—** Abolition 2000: Vigil for Nuclear Disarmament

Monday, July 17—Center for Conscience and War/NISBCO

Tuesday, July 18— Peace Action Day

Wednesday, July 19— Colombia Support Network

Thursday, July 20— Jewish Peace Fellowship

Nevada Desert Experience, P. O. Box 46645, Las Vegas, NV 89114-6645, PH

Violence, July 1 - August 9, Washington, D.C.

Co-sponsoring the July 4 events the Methodist Peace Fellowship

Friday, July 21— Muslim Peace Fellowship

Friday, July 21-Sunday, July 23—Lutheran Peace Fellowship Weekend Gathering

Monday, July 24— Jubilee 2000 day. Maryknoll Office for Global Concerns

Tuesday, July 25— "Women's Disarmament Action" at both the White House and the US Capitol.

Wednesday, July 26—"Abolish the Death Penalty!" Day

Thursday, July 27— Pax Christi USA

Friday, July 28— Baptist Peace Fellowship

Sunday, July 30th— Families Against Violence Network, Institute for Peace and Justice

Saturday/Sunday, July 29th, 30th— Episcopal Peace Fellowship Weekend

Monday, July 31— Closing the School of the Americas (now called: Defense Institute for Hemispheric Security Cooperation)

Tuesday, August 1— Women's International League for Peace and Freedom

Wednesday, August 2— Witness for Peace, Chiapas Solidarity Day

Thursday, August 3— Wisconsin Peace Day

Friday, August 4— Catholic Worker Movement Day

Friday, August 4 to Aug. 9th— Atlantic Life Community. Faith and Resistance Retreat

Saturday, August 5th, 8:00 p.m.— "Building a Culture for Peace and Justice"

Evening Panel Discussion with Kathy Kelly; Elizabeth McAlister; James

Lawson; John Dear, Gordon Clark; and survivors from Hiroshima and Nagasaki

(6:00 to 7:30 p.m., candlelight vigil for disarmament, marking the exact hour of the bombing of Hiroshima, EST. Contact: 703-369-7427)

Sunday, August 6th— March from Lincoln Memorial to the White House 2:00

p.m. rally at Lafayette Park for an end to the Economic Sanctions on Iraq &

support nuclear disarmament. With Martin Sheen, Kathy Kelly, Elizabeth

McAlister, Jim Lawson, John Dear and others, 7:00 p.m. Teach in on Iraq; preparations for next day's action

Monday, August 7th— End the Economic Sanctions on Iraq! 9 a.m. Nonviolent Demonstration at the U.S. Capitol

Tuesday, August 8th— The Bruderhof

Wednesday, August 9th— Closing Interfaith prayer service, Buddhist Peace

Fellowship, vigil at the Pentagon, 9am - 12 noon, followed by closing

interfaith prayer service at 12 noon (with Rev. Jim Lawson and others).

Throughout the People's Campaign for Nonviolence, we will witness against the three evils of racism, poverty, and militarism; mobilize our movements, as well as inspire and empower each other; hold weekly nonviolence training sessions; educate ourselves on the issues; kick off the United Nations' "Decade for a Culture of Peace and Nonviolence;" link the justice and peace movements together with two general demands: 1. Racial, Social, and Economic Justice: the creation of a nonviolent, non-oppressive society, with an economy that funds human needs and helps sustain all life on the planet; and 2. Demilitarization: substantial cuts in military spending, the abolition of nuclear weapons and all weapons of mass destruction, and the pursuit of a nonviolent foreign policy.



In coordination with
Nevada Desert Experience
on this Independence Day:

KAIROS THEATRE COMPANY

will hold a free performance
of its production:

A CLOWN, A HAMMER, A BOMB, AND GOD at 2:00 p.m.

*This is a one-person show about
taking personal responsibility for
nuclear disarmament.*

A CLOWN, A HAMMER, A BOMB, AND GOD is written by Daniel Kinch. It is based on Carl Kabat's plowshares action, in which he dressed as a clown on April Fool's Day, 1994 and broke into an MX missile base in North Dakota. Actor Ben Roberts plays the activist priest. The production is directed by Rhett Wickham. For more information about this play, visit Kairos' website; www.interport.net/~danmk

Phone: (702) 646-4814, Web: NevadaDesertExperience.org E-mail: nde@igc.org

Plowshares vs. Depleted Uranium Update

On December 19th (the fourth Sunday of Advent) 1999 four people disarmed two warplanes. The activists are currently incarcerated in various facilities.

by Susan Crane

Sitting at a table in the Maryland State Prison for women, I enjoy the early morning quiet. The joint is overcrowded; we are moved here and there to any available bed. The first week here I was housed in the Mental Health unit, the second in the hole. Cries of anguish, frustration, and anger, the ratchet noise of cuffs, the buzz-clang of doors, and the slam of meal slots closing become the everyday sounds surrounding me. The turnkeys wear what appear to be bulletproof vests, yet women are cuffed in back before emerging from cells to walk down the hall for a shower. As if to complete this tour of the underside of the prison, I'm now in a makeshift dorm area in the condemned basement of C-cottage. We hear about lead and asbestos, but what I see is water from waste pipes dripping down on us.

Most women I've met here could be better helped by a drug treatment program. I see each day how we take those who are addicted, mentally ill and poor. Label them criminal, and put them in this warehouse. Each day I am here, I have more respect for brothers & sisters throughout the U.S. who endure these hellholes year after year, decade after decade—Leonard Peltier, Mumia Abu-Jamal: framed, railroaded, unable to get a trial based on truth. Marilyn Buck, Linda Evans: held for speaking up against U.S. imperialism. Michele Darr, Sachio and my co-defendants who's desire in their hearts is peace.

Several years ago, when I started coming to Livermore Labs to speak out against continued research and development of nuclear weapons, I thought of nonviolence as a tactic. Coming from a background of self-management (anarchism) and cooperative decision making, I wanted to organize without creating the same problems that exist in the culture today, which is to say, organize without hierarchy and class difference. I had equated religion—the patriarchal church—with these social ills, and so the religious influence in the Livermore

Lab protests was suspect to me. But the physical reality of standing under the banner of Christ outside the gate in contrast to the death-dealing research that was being done inside the Lab had an effect on me. The scriptures and liturgy there at the gates started to make sense. I suppose it was a gift that after the services, civil resistance and arrests, I was routinely taken into solitary at Santa Rita Jail. There was nothing to do in the cell but reflect. I had heard about prayer, but what was it? Rev. Bernie Bush SJ at the Jesuit Retreat House in Los Altos was generous to help the stubborn anarchist learn to experience God's love, and learn to want to do what is good and truthful. My life started to make sense in a way that was missing before. Yet the message of the scriptures is SOCIAL. We are commanded to love each other (Jn 13:34), to love our enemies (Mt 5:44).

What does this love look like? St. Ignatius suggests that love has to be manifest in deeds, and that love consists of a mutual sharing of goods. The lover shares knowledge, resources, and honors with the beloved. The lover protects the beloved.

Our love for the people of Iraq has to be shown in deeds. We need to share with them and protect them. Yet we as a nation do the opposite. The continued economic sanctions cause malnutrition and death; the depleted uranium we fired during the Gulf War is carcinogenic and genetically destructive.

[Our] friends with Voices in the Wilderness came back from Iraq telling us about children who were dying from malnutrition, cancer and lack of simple medicines. We hear about increased cancer rates, unusual sicknesses, deformed children ("jellyfish babies"). The mothers in Iraq love their children, just like we love our children. It's our responsibility to protect our children and their children.

In advent, Philip Berrigan, Steve Kelly, SJ, Elizabeth Walz and I went to the Air National Guard in Baltimore to begin to disarm a couple of A-10 jet fighters. The A-10s use munitions that have depleted uranium (DU) penetrators. The DU is dense, and will pierce through 4" of armor. It burns on impact, dispersing tiny particles into the air. These radioactive particles get into

lungs, cuts, & digestive tracts. They poison the soil, plants and water. Over 350 tons of uranium-238 have been left in Iraq. 10 tons in Kosovo. Our own troops, as well as Iraqi people have become seriously ill from the uranium compounds. Children in Iraq as well as children of U.S. veterans have been born with legs fused together, tiny buds for limbs, without eyes.

Shooting radioactive waste at our enemies can't be justified legally or morally. Yet in the climate of violence that we live in, such scandalous behavior seems almost normal and is even justified by many in the church.

Yet Jesus gives us a new commandment: to love each other. I wonder how God sees us as we pay our federal tax, as we struggle to speak up while children are poisoned, when the whole of creation is threatened by our war-making. What are we commanded to do? Living nonviolently is a process—we struggle together to say no to death and yes to life.

The Plowshares Vs. Depleted Uranium activists welcome mail. You can write to them at the addresses listed below. You may only send books from a book dealer or direct from the publisher.

Elizabeth Walz #995-376
200 Court House Court
Towson MD 21204

Susan Crane #916-999
Maryland Correctional Institution for Women
PO Box 535
Jessup MD 20794

Philip Berrigan #292-139
Roxbury Correctional Institution
18701 Roxbury Rd
Hagerstown MD 21746

Rev Steve Kelly S.J. #292-140
Roxbury Correctional Institution
18701 Roxbury Rd
Hagerstown MD 21746

If your mail is returned call Jonah House to get new addresses: (410) 233-6238

A Reflection on NDE's College Student Retreat

by Michael Christopher

Today is the beginning of my active nonviolence training. It does not matter how long ago that I first learned of "active nonviolence" because each new day necessitates a renewal of its practice. I begin the practice every instance that life reveals a new form of violence because I already know that the world is a violent place but I aspire to be an instrument of nonviolence within it. Several times during the [NDE Palm Sunday weekend] retreat the phrase "violent culture" was used to describe the immensity of the human race's marriage with violence. It is generally accepted that violence works because it seeks to get things done clearly. When one country attacks another the inevitable response is to defend and counter the aggressor's act of violence with violence. Under the guise of justice, the aggressor receives exactly what is deserved but this type of justice does not stifle violence and is certainly not the only option. Within a "violent culture" the act of violence is acceptable and practically desirable under certain circumstances, but a life of active nonviolence teaches me that although violence may have its advantages it can not dispose of violence nor bring its use to an end.

Eradicating violence is far from a simple process that has clearly marked steps, but it is a process. The first step in the long and arduous process begins when violence is recognized in its many forms. It takes me time and effort to accept the responsibility of my own violence towards creation and then recognize those acts of violence that make my life possible. Transformation is then the only response to the recognition of a life of violence. Even before the trip to the desert I was committed to living a life inspired by people like Gandhi and Martin Luther King, but as the many levels of violence unfold before me I learn just how rudimentary my transformations down the path of nonviolence need to be. I must seek to change what it was that raised me. I am not so naive to believe that I can change everything in the eyes of the world for I can only change

myself.

The desert touched something inside me that I have not seen for a long time. Something deep and profound about the way a person is raised shows me that violence starts from the birth of every infant. The words of Tennyson express for me the process of assimilating active nonviolence against the tremendous obstacles one finds in the world:

*I stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope.*

The practice of active nonviolence takes all that one knows and accepts to be true and simply "the ways of the world" and turns them upside down.

It is a moment of inspiration that starts me down the path and faith that keeps me on it. I can only hope when I reach for the completion that there will be One

there to meet me. As for the struggle to end nuclear proliferation and ultimately rid the world of nuclear weapons I have one prayer to keep in mind:

We gather in peace with the hope that the peace we share will spread. Through the practice of active nonviolence we seek to resolve conflict in a humane and effective way, and what is more we seek to transform. We aspire to transform ourselves as well as those on the other side of the line. We break through the barriers created by lines to touch that which transcends us all. When we cross lines and break through barriers we find even more conflict but the object was never to succeed, merely to change. We must change ourselves in the hope that others will follow and when we are all together living without violence we will truly see what it is to be stewards of creation.

Mark Your Calendars for the 20th Annual *Lenten Desert Experience; LDE XX*

February 28th to April 15th 2001. On Ash Wednesday (February 28th), Bishop Tom Gumbleton will pray with us at the N.T.S. in the morning, and speak at a Las Vegas Church in the evening. There will be a weekend retreat in Las Vegas with opportunity for civil resistance at the N.T.S. LDE XX will culminate with a Holy Thursday Seder and Good Friday Nuclear Stations of the Cross (April 12th & 13th). We particularly welcome college students to the seventh annual Holy Week Peace Walk.

Welcome to New NAGs

We would like to welcome all the NDE Affiliate Groups (NAGs) into the fold. NAGs are already existing small groups who agree to add the abolition of nuclear weapons to their faith-based agenda of activities. We invite all NAGs to please keep in contact with us regarding prayers and resistance activities they conduct, so that all Affiliate Groups can potentially learn from each other as the new abolitionist movement picks up steam. Contact the Oakland office of NDE for more info on becoming a NAG.

Sylmar, CA: The Friendly Planet
Scottsdale, AZ: Loretto Disarmament Committee

San Jose, CA: San Jose Peace Center

San Francisco, CA: Presentation Sisters

Salt Lake City, UT: (Unnamed Group, contact: Sr. Bridget Clare McKeever)

Orange County, CA: Peace With Justice Committee at California Pacific United Methodist Church
Interfaith Peace Ministry of Orange County

La Madera NM: (Unnamed Group, contact: John & Mauna Richardson)

Huntington Beach CA:

Secular Franciscans

Berkeley CA:

Franciscan Affinity Group

JOB AVAILABLE:

We are seeking to hire a full-time Development/Education Coordinator. Duties include overseeing fund-raising plans and coordinating outreach to various constituencies, including youth. To apply or inquire, please contact Cindy Pile in mid-July: (510) 849-1540. Deadline is August 1st.

Nevada Desert Experience

FRANCISCAN FRIARS OF CALIFORNIA

P. O. Box 46645

Las Vegas, NV 89114

ADDRESS SERVICE REQUESTED

U. S. CONDUCTS NUCLEAR WEAPONS TESTING!

Four more Plutonium Bombs will be exploded this year at the Nevada Test Site.

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Still available: Transcripts of talks by Joyce Hollyday and Takamitsu Nakayama from Millennium 2000, contact NDE to get your copy.

Calendar for Faith-Based Nuclear Abolitionists

July 4th: NDE Vigil in Washington D.C. (See poster inside this issue for more info.)

July 31: Pax Christi's anti-nuclear action at the Yorktown Naval Weapons Station, VA, Pax Christi US, (814) 453-4955.

August 5 - 6: Washington D.C. "Building a Culture for Peace and Justice" Evening Panel Discussion; candlelight vigil for disarmament, marking the exact hour of the bombing of Hiroshima; March from Lincoln Memorial to the White House for an end to the Economic Sanctions on Iraq & support nuclear disarmament; Teach in on Iraq (See poster inside this issue for more info.)

August 9, Nagasaki Day: Peace Action Protest in New Mexico at Los Alamos National Lab. (Contact Peace Action New Mexico @ 505 989 4812 for more info.)

Sept. 5 - 8: Into the Dragon's Mouth, A Silent Retreat at Los Alamos National Lab, contact: Greg Mello (505) 982-7747 or Vilma Ruiz (e-mail: vruiz@lasg.org)

October 16, 2000: A Day Without The Pentagon; regional activities including morning prayers for peace and safety (cessation of poison fire production) at the Nevada Test Site.

December 12, 2001: Hiroshima 2001, Nuclear abolition conference in Japan, contact: Steve Leeper: 1-4-3-40, Kamiyacho, Naka-ku, Hiroshima 730, Japan. e-mail: transnet@urban.ne.jp

January 25 - 29, 2001: Remember Operation Ranger-50th anniversary of nuclear bombing @ NTS; for more info email Charlie Hilfenhaus of the Alliance of Atomic Vets, chihfenhaus@juno.com or call Marc Page of NDE, (702) 646-4814.

February 28, 2001: Ash Wednesday Prayer and Action at Nevada Test Site.

April 12-13, 2001: Holy Thursday Seder & Good Friday Nuclear Stations Of The Cross at Nevada Test Site.

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