

Introduction

This report was initially requested as a response to allegations which were made that the group ISIAAH has been advocating for and holding positions that are contrary to the faith of the Catholic Church and its mission. Accompanying these allegations was the request that the parish of Saint John the Baptist sever all ties with this group.

Methodology

To formulate a proper and just response to these allegations Mr. Curt Cooper, Fr. Skluzacek, and this Parish Pastoral Council asked that this report be commissioned to investigate these allegations. In the process of writing this report, a large amount of materials were submitted for review, and it is from these materials that this report was crafted.

It was difficult to weigh the objectivity of many of these materials due to the highly politicized nature of the topic, and to deal with this difficulty, all materials submitted from political blogs were dismissed outright. Additionally, all materials reported in the mass media were treated with some level of circumspection, while the most weight was placed upon materials written by, quoted from, or sponsored by people in the ISIAAH, Gamaliel, or other organizations.

Findings in Regarding ISIAAH specifically

There Exists a Strong Relationship between the Gamaliel Organization and its Affiliates, One of which is ISIAAH

Gamaliel describes itself by saying,

The mission of Gamaliel Foundation is to assist local community leaders to create, maintain and expand independent, grassroots, and powerful faith-based community organizations so that ordinary people can impact the political, social, economic, and environmental decisions that affect their lives; to provide these organizations with leadership training programs, consultation, research and analysis on social justice issues; to be a network for mutual learning environments and working coalitions.ⁱ

ISIAAH and other regional, cousin entities model themselves after and can receive training with Gamaliel while remaining separate operations.

After an affiliated organization's initial setup, Gamaliel continues to maintain a strong, working relationship between itself and its affiliate organizations. The Gamaliel website gives indication to the strength of this connection saying:

Ongoing Consultation: The Gamaliel Foundation provides ongoing consultations with monthly visits, weekly phone meetings and hands-on participation in the strategic planning process of each member organization. We provide talented and diverse consultants with many years of experience in their fields.ⁱⁱ

According to the by-laws of ISIAAH "one additional Director shall be appointed by the other Directors as a representative of the Gamaliel National Leadership Assembly."ⁱⁱⁱ Other services that Gamaliel provides to its affiliated organizations include the hosting of ISIAAH's website and the organization of national events that the affiliated organizations are invited to join.

Doran Schrantz, the current Executive Director of ISIAAH, has the following profile on ISIAAH's website:

Doran Schrantz, Executive Director. Professional Organizer since 2000. National Trainer for the Gamaliel Foundation, organized local and state-wide issue campaigns and, in partnership with Grassroots Policy Project, has been a critical leader in organizing ISAI AH's Faith In Democracy worldview and values framework. Doran is a member of St. Matthew's Lutheran Church in St. Paul.^{iv}

Reverend Grant Stevensen is a Mid-West Representative on Gamaliel's steering committee and, in this capacity, is currently serving as Vice Chair-West for Gamaliel.^v Kathleen Holland and Jay Schmitt, other members of ISAI AH, are also members of the Gamaliel National Leadership Assembly.^{vi}

The Gamaliel Organization is led by Executive Director Gregory Galluzzo.

ISAI AH Currently Receives its Training in Conjunction with PICO and Ohio Organizing Collaborative

Though in the past ISAI AH received its training through the Gamaliel Organization, in response to this inquiry Katie Stennes, a parishioner of Saint John the Baptist and member of ISAI AH, wrote, "We are doing a joint training with three faith based affiliates in OH. Isaiah staff, their staff and some PICO staff will be doing the training. Ohio Organizing Collaborative is the name of it. John Powell from Kirwan Institute will also be doing a training on race."^{vii}

There is a minimal amount of information available on the OOC except that its partners include: Mahoning Valley Organizing Collaborative, SEIU, NOAH, The AMOS Project, Ohio Baptist Convention, UFCW, Kirwan Institute, and ESOP.^{viii} On its website OOC lists its principles as:

Guiding Principles

The overall vision of the Collaborative is to build a transformative base of power – and a transformative set of relationships between community organizing networks, labor unions, faith based organizations, and other partners. Our experience is that even the best alliances tend to be transactional. We come together around a ballot initiative, an organizing campaign, or a contract fight. When that activity ends, our effort to relate to one another comes to a trickle. In addition, we tend to operate in silos creating distinctions between labor, faith, and union organizing that should not and do not exist. It is time for the parts to equal the sum. From the outset, we see a defining set of principles that must distinguish this effort from the many coalitions that have failed to create a transformative set of relationships.

1.Principle One: The OOC is a permanent long term alliance. It is not a momentary coalition around an issue or campaign. We are not building for the next six months, but for the next twenty five years.

2.Principle Two: The OOC is built around organizing groups. In other words, groups must have organizing staff and must be able to deliver a base. The OOC is exclusive and we are not recruiting all comers or groups that are not fundamentally rooted in organizing. As a part of this, we are asking/will ask every organization to put money on the table to fund the OOC from our own budgets. We want groups that are deeply invested for the long haul.

3.Principle Three: Faith based, neighborhood based, workplace (union) organizing are complimentary not competitive. Each one of these models is fundamental to building a transformative base and we cannot win unless we figure out how to knit these together. We have organizing efforts in many of the same cities which is an opportunity as opposed to challenge. We will not build new community organizing projects or engage in workplace organizing that is in direct competition with our respective constituencies.

4.Principle Four: Issues and campaigns are the drivers, not end goal. There is great temptation to focus on and be swept up by our collective ability to move statewide issues. While that is fundamental and half the point, the end goal is building a truly transformative base in Ohio that moves on multiple levels – in the church basement, the neighborhood meeting, the union hall, and electorally. The vision is not a legislative victory here and there, but a reconstitution of the states politics.

5.Principle Five: This Collaborative does not create more work for each of our respective organizations, but enhances existing work.

6.Principle Six: A belief in power that is rooted in self-interest but also transcends it. We embrace the universals of organizing (ie. That change requires tension, the action is in the reaction, etc.) but we are not

limited by the traditional and somewhat narcissistic ambition to only build our own brand. We believe that power is not a zero sum game and that the only way to have it more substantially is to work together.^{ix}

The line in this statement which reads, “In addition, we tend to operate in silos creating distinctions between labor, faith, and union organizing that should not and do not exist” needs to be explored further as does the statement which reads, “Issues and campaigns are the drivers, not end goal. There is great temptation to focus on and be swept up by our collective ability to move statewide issues. While that is fundamental and half the point, the end goal is building a truly transformative base in Ohio that moves on multiple levels – in the church basement, the neighborhood meeting, the union hall, and electorally. The vision is not a legislative victory here and there, but a reconstitution of the states politics.”

The other organization that ISAI AH is partnering with to engage in the training of its organizers is PICO National Network. PICO National Network was “founded in 1972 under the leadership Father John Baumann, a Jesuit priest who had learned community organizing in Chicago.”^x Media sources give substance to this founding saying that the training Fr. Baumann received in the craft of community organizing while in Chicago came from Saul Alinsky.^{xi} Saul Alinsky’s influence on Fr. Baumann and PICO National Network can be seen by comparing the training materials of PICO National Network with the rules of organizing proposed by Saul Alinsky.^{xii} For example, PICO training materials regarding power says:

The power arena has its own rules. Those in the power arena only respect others who understand how power works (power respects power).

What are some of the rules of the power arena?

#1 Power rests in relationships. Relationships are based on quid pro quo, or "something for something." In strong relationships, both parties benefit. To build a relationship, it is key to understand the interests of the other party.

#2- No permanent friends, no permanent enemies. Relationships in the power arena are based on interests.

#3- Power is taken, not given. Those in power typically do not share their power. To gain power, we have to be willing to take power. Change requires tension

#4- Power is best when channeled. We act most effectively when we focus our efforts and when we are clear about what we want.

#5- Real power is often hidden. Many powerful interests in our communities operate behind the scenes.

Their power is greater when it is hidden. When it is brought out in the light of day, this kind of power loses some of its potency..^{xiii}

Similarly, training sessions on campaigns, 1-1, questioning, and action show themselves to be parallel with Alinsky’s vision of community organizing. Issues arising from PICO’s reliance upon training based in the principles of Saul Alinsky are explored later on in this report in the section which treats Gregory Galluzzo’s training in the methods of Saul Alinsky.

OOO and PICO National Network both maintain that they are non-partisan 501(c)(3) organizations, yet an article hosted on PICO National Network’s website begins,

You can feel it starting to grow, a momentum around doing something real to take on the big banks on Wall Street. People are taking to the streets. The SEC is finally beginning to do its job. Democratic politicians are getting more aggressive, and Republicans are getting more nervous. And as John Paul Jones might have put it, we have not yet begun to fight.”^{xiv}

PICO National Network and OOO were both politically active on the issue of health care reform. On PICO’s website, coverallfamilies.org, they post a letter written to President Obama

in which they state the goal behind issuing their letter just prior to health care reform's passage in the House and Senate:

The last-minute lobbying push caps a year in which religious groups that support a health care overhaul were drowned out by religious leaders who opposed it, often because of concern that it did not adequately restrict coverage of abortion.^{xv}

Bishop Ricken of the Diocese of Green Bay has Concerns Over Gamaliel's (through its affiliates) Involvement in His Diocese.

The parish of Saint John the Baptist is not alone in raising concerns over its relationship with an affiliate of the Gamaliel Organization. Bishop Ricken of the Diocese of Green Bay has focused much of his attention on concerns raised over the actions of a Gamaliel affiliated organization called WISDOM (a statewide umbrella group) and WISDOM's two affiliated organizations, ESTHER and JOSHUA, which are operating in his diocese on a municipal level. Bishop Ricken articulates four areas of concern when it comes to the operations of WISDOM, JOSHUA, and ESTHER within the bounds of his diocese, which are:

*No bishop or a leader of another faith can adequately oversee a given political position or an association that WISDOM or Gamaliel might engage in. Last fall's confusion over Health Care for America Now (HCAN) is a recent example.

*In a similar vein, it's not reasonable to expect other organizations, such as WISDOM or Gamaliel, to clear a political position with a bishop or church leader.

*Political positions and activities of WISDOM and Gamaliel won't always coincide with the church's positions and guidelines set forth by the U.S. Conference of Catholic Bishops (USCCB).

*The Catholic Church in Wisconsin and in the United States has an established network of resources. The Wisconsin Catholic Conference and the USCCB identify and work on political positions and nonpartisan political activity. Gamaliel, WISDOM, and their affiliates create confusion when their position differs from that of the church.^{xvi}

The issue between Bishop Ricken and WISDOM arose because of WISDOM's lobbying on behalf of and participation in the HCAN (Healthcare for America Now) Coalition. While WISDOM was a member of this coalition, HCAN adopted a strong pro-abortion platform. This strong, pro-abortion platform of HCAN arose after Congressman Bart Stupak's amendment became part of the final House of Representative's version of the health care reform bill, which served to prevent federal funding of abortions. HCAN's new platform in response to this amendment is reported in *Time* magazine (November 16, 2009), which says that HCAN now refuses to support Democrats who had held out for anti-abortion language in the healthcare bill because of their pro-life stance saying:

Before the Nov. 7 House vote on health reform, the advocacy organization Health Care for America NOW! (HCAN) had lobbied vulnerable Democratic House members by promising to back them with ads if they supported health reform. In the wake of the vote, the group amended that pledge, saying it would not apply to those who helped pass health reform if they also voted for the Stupak amendment.^{xvii}

In response to this statement by HCAN and the outrage that ensued in the Diocese of Green Bay, WISDOM ended its participation in the HCAN coalition. However, the questions raised by this involvement are still being settled by Bishop Ricken.

Like WISDOM, ISIAAH has been Active in the Current Health Care Debate.

Like WISDOM, ISIAIAH took action in support of the organization HCAN (Health Care for America Now). As part of this coalition, ISIAIAH lobbied and rallied for support of the HCAN coalition and its platform in the current healthcare debate, as is reported by TakeAction Minnesota in a press release issued on May 21, 2009:

St. Paul, MN - On Thursday, AFSCME Council 5, the Greater Minnesota Health Care Coalition, ISIAIAH, and TakeAction Minnesota, as part of the Health Care for America Now (HCAN) campaign, held a conference call focusing on the need for a public health insurance option as the best way to drive down rising health care costs that are too often a result of monopolistic practices by the nation's leading health insurers.^{xviii}

And again on Sept 22, 2009:

Minnetonka, MN – As health insurance companies spend \$641,000 a day to oppose health care reform, Minnesota's Health Care for America NOW (HCAN) campaign coalition – including the Minnesota AFL-CIO, SEIU, AFSCME Council 5, MoveOn.org, Minnesota Nurses Association, ISIAIAH, TakeAction Minnesota, and many others – marched on the corporate campus of UnitedHealth Group Tuesday morning.^{xix}

ISIAIAH's support of HCAN extended to having ISIAIAH's Executive Director, Doran Schrantz, listed as one of three contact persons overseeing HCAN's lobbying efforts in the state of Minnesota.^{xx}

Like the in Diocese of Green Bay, this becomes an issue when HCAN began advancing a pro-abortion platform while ISIAIAH was part of the coalition. Like WISDOM, ISIAIAH took action as soon as it learned of HCAN's new pro-abortion efforts. In a response to this inquiry, Doran Schrantz, Executive Director of ISIAIAH, wrote:

During this process, the national HCAN Campaign publically came out against the Stupak Amendment. The next day, ISIAIAH and Gamaliel immediately withdrew from our participation from HCAN and have not participated in any HCAN activities since that time. We cannot support any coalition which would ask any member congregation to directly go against the teachings of their church leadership.^{xxi}

In a letter sent to HCAN, ISIAIAH said:

Health care reform is very complex. There may be aspects of reform that are problematic for particular denominations or a congregation. In particular, there is a diversity of views amongst people of good faith around the question of abortion. Due to this diversity of views, ISIAIAH does not and will not take a position as an organization on the question of abortion. Moreover, it is also true, that we do not and will not ever take a position that directly opposes the teachings of our member congregations or their denominations. In particular, we understand and respect the US Catholic Conference of Bishops' concern about federal funding for abortions. We believe that policymakers should take their concerns very seriously. In closing, in our pursuit of just and humane health care reform, we have partnered with coalitions in our state and nationally who share our principles and values. We understand that for real change to happen in the real world, people of faith must forge meaningful partnerships with organizations and people who share our goals and values. However, we want to be clear, that we will never partner with a coalition who actively take specific positions directly in opposition to the core teachings of our member congregations or their denominations. For this reason, we will no longer be a member of the Health Care for America Now! Campaign or the state-based HCAN coalition.^{xxii}

The contents of this letter are not published but are available to clergy and parishes upon request. Though ISIAIAH claims to be not taking a position on the issue of abortion by saying, "In

particular, there is a diversity of views amongst people of good faith around the question of abortion,” ISIAIAH is actually taking a position contrary to the Catholic Church’s consistent teaching that abortion is intrinsically evil.

Though ISIAIAH expresses disappointment that HCAN adopted a pro-abortion platform, ISIAIAH should have reasonably expected to know about the pro-abortion aspirations of HCAN prior to its entrance into this coalition and prior to the issue being raised in the Diocese of Green Bay because, in articles announcing the formation of this organization, it is reported that:

Health Care for America Now, a coalition of unions, organizations, businesses and medical professionals, is launching a \$40 million campaign to push for quality, affordable health care for all Americans. The group will reveal details of its campaign at 10 a.m. Tuesday at the Arizona Capitol and at similar events in 44 other cities. Between now and the November general election, the group plans to spend \$25 million on advertising and to support some 100 organizers in 45 states. The campaign's steering committee includes ACORN, American Federation of State, County and Municipal Employees, Americans United for Change, Campaign for America's Future, Center for American Progress Action Fund, Center for Community Change, MoveOn, National Education Organization, National Women's Law Center, Planned Parenthood, Service Employees National Union, United Food and Commercial Workers, and USAction.^{xxiii}

On September 10, 2008, another article on HCAN states:

Health Care for America Now is a coalition of prominent labor unions and liberal advocacy groups pushing for affordable health care and stricter regulation of the health insurance industry. It launched in July and plans to spend \$40 million this year on a multimedia campaign and a grass-roots effort consisting of 100 organizers in 45 states. The coalition is proposing a health care policy where Americans can chose to retain their private insurance plan, pick a new private plan or chose a government health insurance plan. Costs would be based on a "family's ability to pay." The group is organized as a 501(c)(4), with a 501(c)(3) affiliate called the Health Care for America Education Fund, sponsored by the Tides Foundation. Funders: The coalition's steering committee members commit at least \$500,000 to the effort. Members include: ACORN, AFSCME, Americans United for Change, Campaign for America's Future, Center for American Progress Action Fund, MoveOn.org, National Council of La Raza, National Education Association, Planned Parenthood Federation of America, Service Employees International Union, United Food and Commercial Workers, and USAction.^{xxiv}

In addition to Planned Parenthood, the HCAN coalition includes National Abortion Federation, Religious Coalition for Reproductive Choice (Formerly Religious Coalition for Abortion Rights), and Raising Women’s Voices for the Health Care We Need. All of these groups specifically work toward protecting abortion’s continued legality in America.

Another issue with ISIAIAH’s work on health care reform arises due to the numerous mentions of ISIAIAH in the press releases issued from the group TakeAction Minnesota, which record their shared work in advocating for health care reform. TakeAction Minnesota’s strong, partisan stances are illustrated, on its website saying, “Right now, we are embarking on an ambitious plan to elect a progressive governor in 2010. To learn more, visit renew.mn or sign up here.”^{xxv}

ISIAIAH’s work with the group TakeAction Minnesota is shown in press releases from TakeAction Minnesota issued on December 22, 2009^{xxvi}, Feb. 21, 2010^{xxvii}, a second press release issued on Feb. 21, 2010 regarding a Senator Al Franken rally for healthcare^{xxviii}, and March 1, 2010 with references to a speech that Reverend Grant Stevenson (President of ISIAIAH) made during the event covered in the press release.^{xxix}

Specifically in regards to ISIAIAH’s participation in Senator Al Franken’s rally (covered in the press release on Feb. 21, 2010 (with an You Tube Video of the event embedded in the

press release)), ISIAIAH was attending a rally and advocating for the passage of a bill that was, at that the time, opposed by the USCCB because the legislation being considered was not addressing concerns the bishops expressed over federal abortion funding among other objections.

In the rally, Senator Franken expounded upon the process needed to pass health care reform, a process which rested upon passing the Senate's bill in the House of Representatives and then using the process of reconciliation to enact changes to the legislation in the Senate. However the USCCB had come out strongly against this approach because it took as its backbone the Senate's bill, which afforded no protections against the federal funding of abortions; protections which could not be added back into the legislation via the reconciliation procedure due to laws governing this process. The press release of the event says:

Franken took the stage to thunderous applause midway through the rally. Citing insurance industry profits which continue to rise despite a weak economy, Franken told the packed hall "I think you know why they're fighting us." He warned that people "can't let the perfect be the enemy of the very, very good" referencing tea party protesters who picketed outside the hall. Promising to fight to make sure health care costs are lowered and quality goes up for all Americans, Franken concluded saying "All I can tell you is we're going to get this done." Rally attendees included members of the Minnesota Health Care for America NOW (HCAN) coalition, Organizing for America (OFA), MoveOn, ISIAIAH, labor and progressive organizations. Sunday's attendees were united in the need for Congress to rein in corporate greed, create more jobs, protect workers' rights and achieve comprehensive, affordable health care for all Americans.^{xxx}

Another connection to TakeAction Minnesota comes through one of ISIAIAH's organizers Dai Thao, whose profile on ISIAIAH's website says, "**Dai Thao, Organizer.** Dai comes to us from TakeAction MN Hmong Organizing Project."^{xxxii} In addition to being a member of TakeAction MN, Dai Thao also signed on as a supporter of the reNEW MN campaign.^{xxxiii} He is the paid organizer assigned to the parish of St. John the Baptist, but, with so many other advocacy ambitions, questions arise over conflicts of interest over where one advocacy job ends and the other work begins.

HCAN and TakeAction Minnesota both list Planned Parenthood of Minnesota as an affiliated organization.^{xxxiii}

Though ISIAIAH is no longer part of the HCAN coalition, ISIAIAH helped form a coalition of partners in Minnesota called Make Health Happen. The other organizations that helped form this coalition are: AFSCME Council 5, Children's Defense Fund-MN, Education Minnesota, Minnesota Nurses Association, SEIU Minnesota State Council, Minnesota AFL-CIO, and TakeAction Minnesota.^{xxxiv} These organizations are the same organizations that were/are part of the HCAN coalition for the state of Minnesota, which are: Education Minnesota, TakeAction Minnesota, Planned Parenthood Minnesota, North Dakota, South Dakota, SEIU MN, AFL-CIO, AFSCME, Children's Defense Fund, Communications Workers State Council, IUE-CWA Local 1140, and Unite Here.^{xxxv} (Organizations listed under Minnesota HCAN organizations that are not directly part of Make Health Happen are member organizations of TakeAction Minnesota which includes Planned Parenthood Minnesota, Unite Here, Minnesota Nurses Association, and IUE).

It appears that Make Health Happen has not been active during this current year, but ISIAIAH needs to clarify how this coalition is different from the HCAN coalition that it left and whether Make Health Happen is currently an active coalition.

After the health care bill was signed into law, ISIAIAH issued an email statement on May 12, 2010 saying:

Celebrating ISALIAH's Work on Healthcare Reform: We did it!

In March, supporters of healthcare reform across the country celebrated the passage of the healthcare bill through Congress. It was the work of organizations like ISALIAH that made this possible. Thank you and congratulations to all those who organized and participated in these actions! Highlights of ISALIAH's healthcare work:

With our Minnesota allies, we held four powerful actions at insurance industry headquarters, including civil disobedience and the arrest of ISALIAH leader Diane Brennan.

Our leaders organized 30 health care forums in congregations to educate and mobilize people of faith. A busload of our leaders traveled to Washington DC in June to join in the national health care rallies and meetings with members of Congress.

ISALIAH leader Lynn Schurman, owner of Cold Spring Bakery, testified to congressional delegates in Washington DC about the challenges facing small businesses.

Our leaders organized editorial board visits in St. Cloud and the Twin Cities and submitted letters to the editor to contribute to shaping the public debate.

Rapid response actions regularly logged in close to 1,000 calls to Congress members at critical junctures in the movement.

Our clergy sent a letter to Congress members with over 100 clergy signatures.

Our leaders held numerous actions to urge Congress Members Franken, Klobuchar, Bachmann, Ellison, McCollum, and Paulsen to lead reform efforts.^{xxxvi}

Though ISALIAH does not reference who "our Minnesota Allies" are, the press releases from TakeAction Minnesota (listed above) list who these partners are and describe these events.

This statement by ISALIAH is fundamentally at odds with a statement released by the USCCB on March 23, 2010 in which the bishops make clear their position on the health care reform bill saying:

Nevertheless, for whatever good this law achieves or intends, we as Catholic bishops have opposed its passage because there is compelling evidence that it would expand the role of the federal government in funding and facilitating abortion and plans that cover abortion. The statute appropriates billions of dollars in new funding without explicitly prohibiting the use of these funds for abortion, and it provides federal subsidies for health plans covering elective abortions. Its failure to preserve the legal status quo that has regulated the government's relation to abortion, as did the original bill adopted by the House of Representatives last November, could undermine what has been the law of our land for decades and threatens the consensus of the majority of Americans: that federal funds not be used for abortions or plans that cover abortions. Stranger still, the statute forces all those who choose federally subsidized plans that cover abortion to pay for other peoples' abortions with their own funds. If this new law is intended to prevent people from being complicit in the abortions of others, it is at war with itself.^{xxxvii}

The Decision Making Mechanisms of ISALIAH Ensure no Protections that Catholic Members will not be Overruled Through a Majority Vote by Other Members.^{xxxviii}

The Board of Directors and the ISALIAH Membership Assembly are the primary decision making entities within ISALIAH. They operate under the rule of majority votes in a representative democratic structure. Only in the Northwest Metro Region is the Catholic presence in the Local Caucus strong enough to constitute a majority vote on the local caucus level. Therefore, on the Board of Directors, and in the majority of local caucus, it is foreseeable that no Catholic voice could be registered in matters that are voted upon.

Even with the ability to make a majority vote on the Board of Directors or in the Membership Assembly, no mechanism exists to ensure that the member casting a vote in the name of the Parish of St. John the Baptist has been grounded in the principles of the Catholic Church's social teaching. In essence we have people speaking and voting on behalf of the Parish of St. John the Baptist who have not been given or delegated this capacity, they may or may not

be grounded in the Catholic Church's tradition, and they may or may not agree with the teachings of the Catholic Church.

It must be noted that no members of ISIAH, who claim to represent the parish of St. John the Baptist, have ever solicited Fr. Skluzacek's input on an issue or cause, yet they claim the support of the parish and its people as a whole.

Findings Regarding Gamaliel and Other Affiliate Organizations

There are Areas of Significant Concern with Gamaliel and its Officers

As stated earlier, Gamaliel's co-founder and current Executive Director is Gregory Galluzzo. As head of this organization, Galluzzo has publically, and in the name of his organization, taken positions that are overtly political in nature. This is clearly seen in his endorsement of the book *Stand up Straight: How Progressives Can Win* (by Robert Creamer) in which he states:

Bob Creamer's forty years of organizing has made him a master organizer. This book, *Stand Up Straight*, more than any other I have read, combines values, passion, methodology, nuts and bolts and a will to win. I run an organizing institute that trains hundreds of organizers and thousands of leaders. I will put this book on the must-read list for all those who choose to make organizing their path.
– Greg Galluzzo, Director, Gamaliel Foundation^{xxxix}

The opening chapters of the book *Stand Up Straight: How Progressives Can Win*, also posted on this website, show this book to be exceedingly partisan in nature. In the pages posted, Creamer lays the framework for building a lasting, liberal dynasty in America and a destruction of conservative values within this society.^{xi}

In Materials Published by Gamaliel, there is a strong Progressive Stance.

In the first issue of *Organizing*, the Gamaliel International Newsletter, they write, in reference to president Obama's election, that:

For such a time as this the Gamaliel Foundation has worked to build alliances with the Center for Community Change, with ACORN, with SEIU and Unite HERE, so that we can help forge a national progressive force [...] The Gamaliel Foundation must work on two fronts over the next four, and we hope, eight years: one: we must continue to expand to new metropolitan areas, build statewide organizations, recruit and train more competent staff, continue to engage and develop gifted leaders, forge new relationships with local and national religious, labor, philanthropic, business, and political organizations, and engage and win local and statewide campaigns. Two: we must have the courage and the competence to engage in campaigns that will change national policy.^{xli}

In another part of the newsletter they write about a meeting between a Gamaliel affiliate called ARISE and local democrat political leaders from the Albany area saying, "ALL of them agreed to meet with ARISE to implement a progressive agenda."^{xlii}

In a sermon by Rev. John Welch, chair of the AALC (Part of Gamaliel) and president of PIIN, which is published on the Gamaliel website, Welch says:

This nation is in turmoil. There is socio-political tension with religious leaders playing a crucial role in its perpetuation. Modern day right-winged prophets and priests downplay the severity of the situation because it is to their benefit. The industries of healthcare, pharmaceuticals and insurance colluding and profiting in this country. An education system so bad that eight other industrialized nations outperform us. I said this country is in turmoil. Immigrants are afraid because of the Gestapo-like tactics of local law enforcement;

incarceration rates among African Americans are increasing and we are being polarized in our communities from Latinos by those determined to keep us from coming together as people of brown persuasion. I do not believe God is pleased by what he sees, and so God has put the nation in the hands of a man of mixed decent so no one can claim full ownership, a man of whom it can be said, trusts in the Lord God, who has held fast to the Lord and has not departed from following him. It can be said that before him there were none like him and, as far as we know, there may not be another. Reform is on his agenda: healthcare, education, immigration and economics. He is Gamaliel. He is African American. He is one of us. He is the 44th President of the United States of America! We are African American. We are Gamaliel. And we have to seize this opportunity of a lifetime in the lifetime of this opportunity. How long are we going to use racism as an excuse rather than using it as a catalyst? When are the clergy going to understand that there is no option for us but to work together? When are we going to realize that movements grow and victories come by way of coalitions, be it black-white, black-brown, or black-white-brown? We are prophets, preachers, priests and lay leaders. We do not speak of false prosperity, but we speak truth to power. This is our time. This is our moment. This is our season. And, during these two days, let us make sure we leave here informed and equipped, armed and compelled, directed and determined, persistent and powerful, as we begin strategizing on how we are going to help lead the way for the reforms we so desperately need. We are the African American Leadership Commission of Gamaliel and beside us there is no other! With God before us, who can be against us?^{xliii}

In the “Faith & Democracy” section of Gamaliel’s website they have a sidebar which says, “a gift to you from our allies at Alliance for Justice - You will find good information on this site.”^{xliiv} Alliance for Justice’s 2005 annual report, which is the last one posted on their website, lists Susanne Martinez – vice president for public policy of Planned Parenthood Federation of America – as a member of this group’s board of directors.^{xlv} The report goes on to say:

The July 2005 announcement of Justice Sandra Day O’Connor’s retirement surprised the nation, and the death of Chief Justice William Rehnquist opened another seat on our nation’s highest court. Alliance for Justice played a leading role in galvanizing the progressive community to stand together in opposition to the nominations of John Roberts and Samuel Alito. AFJ’s joint campaign achieved important results that will impact future vacancies on the high court: AFJ solidified its standing as one of the pre-eminent progressive voices on the issue of judicial nominations[...].^{xlvi}

The report also speaks about their other efforts saying:

Alliance for Justice – West has also taken a leadership role in a coalition of California-based organizations concerned about the fairness and independence of the federal judiciary. The coalition includes, among many others, the Equal Justice Society, Lawyers Committee for Civil Rights, Public Advocates, NARAL-Pro-Choice California, the Charlse Houston Bar Association and the Greenlining Institute.^{xlvii}

The list of Alliance for Justice Member Organizations includes NARAL – Pro-Choice America, National Abortion Federation, National Center for Lesbian Rights, and Planned Parenthood Federation of America.^{xlviii}

Gamaliel also Sponsored an Event that featured Valerie Jarrett, an advisor to President Obama as its Speaker.

Gamaliel also posted on its website a report of a meeting the group had with Valerie Jarrett, an advisor to President Obama, in the article it says, “The Rev. Jamila Woods, a Maryland pastor and executive director of **Prism**, added: “Obama can’t do it by himself. We as a people have to come together to make his promises a reality.”^{xlix} Another article is also posted on their site which ends:

Barnes' presence at the event, along with senior Obama advisor Valerie Jarrett, was significant. It's the very first public event that any of the recently named White House staff or cabinet have attended. It sent a message: we hear you. We're not forgetting you. You're part of this. It was an incredibly important message to send. This is new terrain for both sides, and the Obama folks and the grassroots are trying to figure out how to negotiate it. Mostly the sentiment in the room was a kind of euphoria. The people there haven't had anyone in the White House listening to them for a long time. And they've certainly never had a community organizer in the White House before. But figuring out the dynamics of the relationship -- when to push, when to support, when to attack all out -- is exceedingly difficult and you can sense that CCC, the Gamaliel Foundation [sic] and others are in the process of figuring out just what this new relationship looks like. I'd say, though, it got off to a very good start.¹

Another article on their site says:

“Realizing the Promise,” a forum designed to give the transition team input on solutions from the grassroots level, showed Jarrett in a light similar to the president-elect, rallying the masses with a message of hope. “Yes we can!” she cheered, stirring up the crowd. The audience, filled with nearly 2,500 community activists from around the nation stood to their feet as she entered the room. Jarrett’s speech was more of an Obama stump than a policy address on the next administration. She relied on rhetoric about how optimism and unification are the keys to the success of the new administration. “Our future is bright, and there’s nothing we can’t do if we can come together as one,” said Jarrett. “The challenges are daunting ... but [we can] hold hands and follow the vision of President-elect Obama's campaign, which is let's not talk about all the issues that divide us, let's talk about what we have in common.”^{li}

All videos of this event posted on their website - <http://www.realizingthepromise.org/> - have been removed.

However, CSPAN2 has a 2.5 hour video of this event at the website <http://www.c-spanvideo.org/program/282685-1>; points of interest in this video are when Grant Stevensen of ISALIAH begins speaking at 1 hour 23 minutes and Valerie Jarrett, who is advisor to the president, begins speaking at 1 hour 50 minutes.

On ISALIAH’s website there is an article about this event which says:

Rev. Grant Stevensen, ISALIAH President and 41 ISALIAH leaders from Minnesota will be traveling to Washington DC on Thursday, December 4 to participate in “Realizing the Promise: A Forum on Community, Faith and Democracy.” The forum will provide grassroots leaders, everyday people, members of the new administration and Congress an opportunity to sit down and discuss both the issues facing America and the solutions needed to make America work for all of us. The forum includes Rep. Luis Gutierrez from Illinois and Reps. John Sarbanes and Chris Van Hollen, and Donna Edwards from Maryland. During the event, seasoned journalist and author Juan Williams will moderate two round table discussions that will include community leaders, members of Congress, and Valerie Jarrett and Melody Barnes from President-elect Obama's transition team in a dialogue about a range of issues, including the economic crisis, healthcare, immigration reform and others. Rev. Stevensen will participate in a roundtable with Ms. Barnes and Congresswoman Edwards. “I’m very excited to participate in this forum. It is an incredible, unprecedented opportunity for the voices of real, everyday people to participate in shaping public policy in our country,” said Rev. Grant Stevensen. “Realizing the Promise” is an extension of the Heartland Presidential Forum held on December 1, 2007, in which then-Sen. Barack Obama pledged that grassroots leaders would help shape his agenda as president. The Realizing the Promise forum also builds on ISALIAH’s October Time to Believe Gatherings that involved over 4,000 people and 100 public officials and candidates.^{liii}

The event described in this event has been described by Gamaliel as a non-partisan forum while others describe it as a triumphant victory rally for the Democratic Party.

There are also Issues in the Way Gregory Galluzzo was Trained to be a Community Organizer through the Methods of Saul Alinsky

The method and particulars of how Gregory Galluzzo was trained in the art of community organizing through the methods of Saul Alinsky are troubling. Gamaliel's website states, "History of the Movement: This type of community organizing began in Chicago in 1938. Saul Alinsky created the 'Back of the Yards Community Council' .^{liii}" News reports highlighting the start up of affiliate organizations and interviews with Galluzzo show this credit to Alinsky to be overly modest. The *Washington Post*, in an article titled "For Clinton and Obama, a Common Ideological Touchstone" (March 25, 2007), writes:

Chicago organizer Gregory Galluzzo, Obama's former supervisor, who likes to describe himself as Alinsky's St. Paul, believes that Obama's exposure to the organizer's liturgy taught him that wisdom can emerge from the grass roots.^{liv}

Other newspapers also highlight the close connection between Alinsky and Galluzzo including articles from the *Seattle Times* written 9.17.1991, which had the paragraph:

SESCO, a coalition of more than 20 South End churches, community organizations and individuals, was organized in 1975 by a Jesuit priest, the Rev. Gregory Galluzzo, under a \$30,000 grant from the Jesuit order. A fellow Jesuit, the Rev. Rod Herald, took over a year later. They were trained in Alinsky strategy by Tom Gaudette - who was trained directly by Alinsky.^{lv}

and *Aurora Beacon News* written 11.12.2000, which has the paragraph:

Gamaliel's current executive director, Gregory Galluzzo, has led residents, with another neighborhood group, to victories in getting a new school built and fostering renewed economic development in a predominantly Mexican Chicago neighborhood. He is a follower of organizer Saul Alinsky, founder of the Back of the Yards Neighborhood Council in 1939, today the oldest community-organizing group in the country.^{lvi}

These three articles are highlighted only because they represent a broad timeframe and are from a variety of sources (though other sources such as the *Chicago Tribune* feature several, which make this connection as well. They can only be viewed by paying a fee however.).

The close connection between Greg Galluzzo and Saul Alinsky is important because of the methodology that Alinsky promotes and of which Galluzzo professes to be a disciple. Alinsky's methodology is outlined in his last book titled *Rules for Radicals* (1971) in which he provides a roadmap for those who want to pick up the torch that he ignited.

On the opening page of the book Alinsky dedicates this work to Lucifer saying:

Lest we forget at least an over-the-shoulder acknowledgment to the very first radical: from all our legends, mythology, and history (and who is to know where mythology leaves off and history begins – or which is which) the first radical known to man who rebelled against the establishment and did it so effectively that he at least won his own kingdom — Lucifer.^{lvii}

The book becomes problematic in the pages that follow where Alinsky's actual strategy is outlined. His writings reveal his lust for power over people and organizations. He reveals how he desires to use any organization or group of people to advance his ends, through whatever means necessary. He wills to exploit the despair of the poor and the compassion of Christians to advance his need to amass power. He describes his hatred of Christian charity and philanthropy as it serves to keep the "Have-Nots" from rising up and assuages the consciences of the "Haves".

The following are excerpts from this book:

The end is what you want, the means is how you get it. Whenever we think about social change, the question of means and ends arises. The man of action views the issue of means and ends in pragmatic and strategic terms. He has no other problem; he thinks only of his actual resources and the possibilities of various choices of action. He asks of ends only whether they are achievable and worth the cost; of means, only whether they will work. [...] The real arena is corrupt and bloody.^{lviii}

The means-and-ends moralists, constantly obsessed with the ethics of the means used by the Have-Nots against the Haves, should search themselves as to their real political position. In fact, they are passive — but real — allies of the Haves [...] The most unethical of all means is the non-use of any means [...] The standards of judgment must be rooted in the whys and wherefores of life as it is lived, the world as it is, not our wished-for fantasy of the world as it should be^{lix}

One of the factors that changes what you can and can't communicate is relationships. There are sensitive areas that one does not touch until there is a strong personal relationship based on common involvements. Otherwise the other party turns off and literally does not hear[...]

"Conversely, if you have a good relationship, he is very receptive[....] For example, I have always believed that birth control and abortion are personal rights to be exercised by the individual. If, in my early days when I organized... neighborhood in Chicago, which was 95 per cent Roman Catholic, I had tried to communicate this, even through the experience of the residents, whose economic plight was aggravated by large families, that would have been the end of my relationship with the community. That instant I would have been stamped as an enemy of the church and all communication would have ceased.

"Some years later, after establishing solid relationships, I was free to talk about anything[....] By then the argument was no longer limited to such questions as, 'How much longer do you think the Catholic Church can hang on to this archaic notion and still survive?' [...]the subject and nature of the discussion would have been unthinkable without that solid relationship.^{lx}

From the moment the organizer enters a community he lives, dreams[...] only one thing and that is to build the mass power base of what he calls the army. Until he has developed that mass power base, he confronts no major issues [...] Until he has those means and power instruments, his 'tactics' are very different from power tactics. Therefore, every move revolves around one central point: how many recruits will this bring into the organization, whether by means of local organizations, churches, service groups, labor Unions, corner gangs, or as individuals."

Change comes from power, and power comes from organization.^{lxi}

The first step in community organization is community disorganization. The disruption of the present organization is the first step toward community organization. Present arrangements must be disorganized if they are to be displaced by new patterns[...] All change means disorganization of the old and organization of the new.^{lxii}

An organizer must stir up dissatisfaction and discontent[...] He must create a mechanism that can drain off the underlying guilt for having accepted the previous situation for so long a time. Out of this mechanism, a new community organization arises[....]

The job then is getting the people to move, to act, to participate; in short, to develop and harness the necessary power to effectively conflict with the prevailing patterns and change them. When those prominent in the status quo turn and label you an 'agitator' they are completely correct, for that is, in one word, your function—to agitate to the point of conflict.^{lxiii}

This book is listed as the first book on Gamaliel's first year reading list.^{lxiv}

A former employee of Gamaliel, and current community organizer, writes extensively about his disillusionment with the tactics employed by Gamaliel and its affiliates, saying:

In fact, despite the ineptitude of the workers in the sting videos and the above complaints, on balance ACORN does great work. But there are others who are a heartbeat away from being the next national scandal. One such organization is the Gamaliel Foundation[...] I apologize in advance to my former

colleagues who decided to stick it out in order to make the foundation a better place. The idea of an international, faith-based organization that brings together people of all colors and creeds is certainly a noble cause. But the organization's philosophy was flawed from day one. My former mentors, Greg Galluzzo and his wife Mary Gonzalez, took over the Gamaliel Foundation after breaking with the Industrial Areas Foundation (IAF), the organization founded by Saul Alinsky. Gamaliel's leadership system was built on notes obtained from the IAF. They eventually modified the system, but to my knowledge they have never credited the IAF even for the initial iteration of the so-called Gamaliel model. I have never seen such a strange and warped culture anywhere. Staff were pitted against each other by Galluzzo and Gonzalez. Galluzzo told me that he wanted organizers to be tough bastards who could build power like the Conquistadors. His idea was not even Machiavellian (no virtù needed at all). He felt that organizers should fight fire with fire. In fact, Galluzzo used to give a cultish advanced training seminar titled "Walking the Edge of Immorality" where he repeatedly stated "the ends justifies the means" and nonchalantly told us that to have an impact on society we had to be willing to "lie, cheat, and steal for the greater good." His concept of doing the good was completely Platonic — we could be shady to get power but once we had enough power, knowing the Good would be enough for us to make the right decisions. Too bad Galluzzo, a former Jesuit seminarian, skipped the course on Aristotle where he would have learned that character is a function of habit — i.e. doing shady things makes you shady whether or not you grasp the Good. The final straw for me was when Galluzzo sent out a weekly report with a reflection that we organizers needed to promote a noble myth to our churches that our work was about justice, God, and peace even though we really knew it was about power.^{lxv}

It is clear that Rey Lopez-Calderon is disillusioned with Gamaliel, and this may perhaps taint his perceptions of this organization, yet what also comes across is that he is an unabashed, progressive community organizer (who also happens to be an attorney), who only wishes to make his profession legitimate. He wrote this letter with the sole purpose of purifying his craft. If these allegations are libel then Gamaliel should have responded, which it has not.

Any organization which aligns itself with this method of advancing their goals is incompatible with the Catholic faith, incompatible with respect for conscience, and incompatible with respecting the dignity of the human person.

A Summary of Key Issues Raised by St. John the Baptist, which Need to be Addressed by ISAI AH

*ISAI AH's work with the health care reform bill signed into law in March of 2010, was contrary to the expressed position of the USCCB.

*The HCAN debacle reveals the lack of transparency in the workings of ISAI AH and coalitions that ISAI AH enters into. Improper advocacy is found only after work has been completed or laws passed. The work with HCAN also revealed ISAI AH's history of entering into partnerships with the same partisan organizations time and again.

*ISAI AH has taken a position contrary to the Catholic Church's teaching on abortion by saying that it is a matter upon which people of good will can disagree, when in fact it is intrinsically evil.

* ISAI AH has shown a consistent pattern of drawing people to events by labeling them as non-partisan forums while allowing them to turn into campaign rallies for Democrats.

* ISAI AH presumes to speak for the parish and parishioners of Saint John the Baptist without ever consulting the pastor, the one person who can speak in this capacity.

* ISAI AH has partnered with numerous organizations time and again that are not in keeping with our identity as Catholics including, among many others (taken from TakeAction MN's website as ISAI AH does not list its key "allies"): AFSCME Council 5, CDF Minnesota, Communications Workers of America State Council, Education Minnesota, IUE-CWA Local 1140, Jewish

Community Action, Minnesota AFL-CIO, Minnesota Nurses Association, Planned Parenthood Minnesota, North Dakota, South Dakota, SEIU MN State Council, TakeAction Minnesota, Unite Here, Working America.

* ISIAIAH members have received training in the methods of Saul Alinsky, initially through the Gamaliel Organization, and now continuing through the PICO National Network. The methods taught by Saul Alinsky, and now propagated through PICO National Network and Gamaliel, are not in keeping with core principles of the Catholic Church, most especially in regards to his understanding that ends of an action justify the means and dark articulation of accumulating power over other people.

*ISIAIAH's continued association and participation in the Gamaliel organization and its current leadership under Gregory Galluzzo.

*The consistent denial by ISIAIAH that Catholic parishes and diocese are not engaged in the legislative process, contrary to much evidence presented to the PPC and the numerous issues and campaigns in which the parish and diocese have been involved previously.

* ISIAIAH's troubling lack of transparency in regards to detailed accountings of where their money is coming from and where it is going, despite being asked for this material specifically.

Because of the issues highlighted in this report, the Parish Pastoral Council voted 9 to 3 to recommend that the Parish of St. John the Baptist suspend its participation in ISIAIAH. In suspending this relationship it is understood that the PPC was recommending to the pastor that St. John the Baptist cease its support of ISIAIAH financially, cease allowing ISIAIAH to use our facilities free of charge, require ISIAIAH remove St. John the Baptist from its website, and require ISIAIAH to refrain from saying that they have the support of the parish of St. John the Baptist when engaging in advocacy work. This suspension was recommended to remain in effect until ISIAIAH addresses the fundamental issues raised before the PPC. At which point, ISIAIAH would be free to present clear evidence of full transparency in the coalitions that it has entered into, full transparency in the causes and issues that it advocates for, full transparency in regards to where its money is coming from and where it is going, full respect to the Catholic Church's ecclesiology, and full respect of the teachings of the Catholic Church to the pastor and PPC for a reconsideration of the parish of St. John the Baptist's support.

ⁱ <http://www.gamaliel.org/Foundation/default.htm>

ⁱⁱ <http://www.gamaliel.org/NewsRoom/NewsResources.htm>

ⁱⁱⁱ ISIAIAH By Laws Article II. Section 1. Point 6.

^{iv} <http://www.gamaliel.org/isaiah/whoweare/staff.htm>

^v <http://www.gamaliel.org/CouncilOfPresidents/Default.htm>

^{vi} <http://www.gamaliel.org/CRI/DIRECTORY/NLA%20%20BOARD%20Contact%20List.pdf>

^{vii} Email from Katie Stennes dated 4.21.2010 available from Fr. Johnson upon request.

^{viii} <http://www.mvorganizing.org/about/partners>

^{ix} <http://www.mvorganizing.org/about/partners>

^x <http://www.piconetwork.org/about?id=0006>

^{xi} "CHURCH-BASED GROUP PRODS POLITICAL CHANGE" *The Sacramento Bee*, July 18, 1998, Page A1 &

<http://www.thecuttingedgenews.com/index.php?article=536>

^{xii} <http://www.piconetwork.org/organizing/training>

^{xiii} <http://www.piconetwork.org/organizing/tools?id=0042>

^{xiv} <http://www.piconetwork.org/news-media/coverage?id=0414>

^{xv} <http://www.coverallfamilies.org/coverage?id=0384>

^{xvi} http://www.thecompassnews.org/index.php?option=com_content&view=article&id=1112:bishop-ricken-meets-with-catholic-core-members-of-joshua-and-esther&catid=37:Local&Itemid=67

^{xvii} <http://www.time.com/time/politics/article/0,8599,1939600,00.html>

^{xviii} http://www.takeactionminnesota.org/index.asp?Type=B_PR&SEC={B67776A5-FF79-4F38-A5CC-73D2A428E13F}&DE={3950392A-A7F7-4F56-8546-37A598666B04}

^{xix} http://www.takeactionminnesota.org/index.asp?Type=B_PR&SEC=%7BB67776A5-FF79-4F38-A5CC-73D2A428E13F%7D&DE=%7BA5ADB6B1-4C9E-4A5D-9A52-B6A38A69DD59%7D

^{xx} www.healthcareforamericanow.org/briefingbook (search at the bottom for “contact list”)

^{xxi} Email to Fr. Johnson sent 4.20.2010

^{xxii} Letter Sent to HCAN from ISIAIAH on 11.11.2009

^{xxiii} <http://www.bizjournals.com/phoenix/stories/2008/07/07/daily12.html>

^{xxiv} <http://www.npr.org/templates/story/story.php?storyId=94482532>

^{xxv} http://www.takeactionminnesota.org/index.asp?Type=B_BASIC&SEC={250E6E89-ED0D-4844-B1D0-65709B35E198}

^{xxvi} http://www.takeactionminnesota.org/index.asp?Type=B_PR&SEC={B67776A5-FF79-4F38-A5CC-73D2A428E13F}&DE={686BEF52-F19B-40FC-A8E0-2FBC6E7207B9}

^{xxvii} http://www.takeactionminnesota.org/index.asp?Type=B_PR&SEC={B67776A5-FF79-4F38-A5CC-73D2A428E13F}&DE={80CE70AF-5203-4861-95BC-E018706A3218}

^{xxviii} http://www.takeactionminnesota.org/index.asp?Type=B_PR&SEC={B67776A5-FF79-4F38-A5CC-73D2A428E13F}&DE={162D3EDF-D5CA-4242-B925-A85A804EDB9B}

^{xxix} http://www.takeactionminnesota.org/index.asp?Type=B_PR&SEC={B67776A5-FF79-4F38-A5CC-73D2A428E13F}&DE={43398A81-2D62-43E0-9911-A6A78B2C7BA8}

^{xxx} http://www.takeactionminnesota.org/index.asp?Type=B_PR&SEC={B67776A5-FF79-4F38-A5CC-73D2A428E13F}&DE={162D3EDF-D5CA-4242-B925-A85A804EDB9B}

^{xxxi} <http://www.gamaliel.org/isaiah/whoweare/staff.htm>

^{xxxii} <http://renew.mn/about/supporter-list/>

^{xxxiii} http://www.takeactionminnesota.org/index.asp?Type=B_DIR&SEC={5F23E977-6E1F-4657-BBEA-180F1E5E9EDD}

and http://healthcareforamericanow.org/site/content/who_we_are/

^{xxxiv} <http://www.makehealthhappen.org/aboutus.html>

^{xxxv} http://healthcareforamericanow.org/site/content/who_we_are/

^{xxxvi} Email sent by Ginny Gleason, ISIAIAH. May 12, 2010 from “ISIAIAH News”

^{xxxvii} <http://www.usccb.org/comm/archives/2010/10-054.shtml>

^{xxxviii} ISIAIAH By-laws

^{xxxix} <http://www.stratcongroup.com/publication/testimonials.php>

^{xl} <http://www.stratcongroup.com/publication/readings.php>

^{xli} *Organizing*, Vol 1, December 2008, pg. 2 -
<http://www.gamaliel.org/Printshop/Organizing/12.01.08OrganizingFINALbw.pdf>

^{xlii} *Organizing*, Vol 1, December 2008, pg. 8 -
<http://www.gamaliel.org/Printshop/Organizing/12.01.08OrganizingFINALbw.pdf>

^{xliiii} <http://organizing.gamaliel.org/archives/35>

^{xliiv} <http://www.gamaliel.org/Printshop/Gamaliel%20Votes/VoteResources.htm>

^{xliv} http://www.afj.org/assets/resources/AFJ_AR.pdf pg ii

^{xlvi} http://www.afj.org/assets/resources/AFJ_AR.pdf pg 3

^{xlvii} http://www.afj.org/assets/resources/AFJ_AR.pdf pg 7

^{xlviii} http://www.afj.org/assets/resources/AFJ_AR.pdf pg 14

^{xlix} <http://www.gamaliel.org/NewsRoom/DemocracyDay01.htm>

^l <http://www.gamaliel.org/NewsRoom/DemocracyDay03.htm>

^{li} <http://www.gamaliel.org/NewsRoom/DemocracyDay05.htm>

^{lii} <http://www.gamaliel.org/ISIAIAH/Media/RealizingThePromise.htm>

^{liii} <http://www.gamaliel.org/Foundation/history.htm>

^{liv} <http://www.washingtonpost.com/wp-dyn/content/article/2007/03/24/AR2007032401152.html>

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- ^{lv} <http://community.seattletimes.nwsourc.com/archive/?date=19910917&slug=1305949>
- ^{lvi} Aurora Beacon News Available only by purchasing – Hard copies provided by Fr. Johnson
- ^{lvii} Alinsky, Saul. *Rules for Radicals*. 1971. Pp. Title Page Dedication
- ^{lviii} Alinsky, Saul. *Rules for Radicals*. 1971. Pp. pp 24
- ^{lix} Alinsky, Saul. *Rules for Radicals*. 1971. Pp. pp 25-26
- ^{lx} Alinsky, Saul. *Rules for Radicals*. 1971. Pp. pp 93-94
- ^{lxi} Alinsky, Saul. *Rules for Radicals*. 1971. Pp. pp 113
- ^{lxii} Alinsky, Saul. *Rules for Radicals*. 1971. Pp. pp 116
- ^{lxiii} Alinsky, Saul. *Rules for Radicals*. 1971. Pp. pp 117
- ^{lxiv} <http://www.gamaliel.org/Employment/NewOrganizerBookList.htm>
- ^{lxv} <http://blogcritics.org/politics/article/walking-the-edge-of-immorality/>