

Baroch and Oxman Falsified Affirmed Candidate Affidavits in 2003. Do you wonder if they are doing it this year?

In a Fair Campaign Practices hearing held May 20, 2004, Mayor Charles Baroch and Councilor Karen Oxman acknowledged signing Candidate Affidavits certifying they were “familiar with the provisions of the Colorado Fair Campaign Practices (FCPA),” as required by law, when, in fact they were not familiar with these provisions at the time they signed the affidavits.

Just above the signature line, these Candidate Affidavits read, **I further certify that I am familiar with the provisions of the Colorado Fair Campaign Practices (FCPA) as required by Section 1-45-110 of the Colorado Revised Statutes (C.R.S.).**

At the bottom of the affidavit is the part for the notary. The candidate is named and then it says, “...who affirms that said statements are true... “

Councilor Oxman reported at the May 20, 2004, hearing that she had downloaded Amendment 27 from the web, but she didn't recall Article 45 of the C.R.S. unless it was part of Amendment 27. When asked about the certification statement quoted above, she replied,

Oxman: I was advised that I would be given information at the time of picking up my petition that would govern what I did in my campaign.

Question: But then you went ahead and signed the affidavit anyway?

Oxman: I did

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Mayor Baroch

Question: But you reviewed this material before you signed your candidate affidavit?

Baroch: No

Question: You didn't review Amendment 27? You didn't review Article 45, the Fair Campaign Practices Act?

Baroch: No. I filed my petition or announcement that I was going to be a candidate way in April and I was given the packet of information I August. So I filed in April my intention to run for mayor. If you look in the book, you will find it.

[Baroch's Candidate Affidavit was signed April 2, 2003.]

Question: So before you signed your candidate affidavit, you reviewed a Fair Campaign Practice Act?

Baroch: To the extent that I had one from the 1999 campaign. I was not given one at the I that so - [Note: It had been amended in the meantime.]

Question: But you went ahead and signed the candidate affidavit?

Baroch: You don't become an official candidate until you get the required signatures certified by the city so

Question: But we are just talking about your candidate affidavit. You signed it, right?

Baroch: Yes.

Question: Would you give me that your affidavit indicates that you are familiar with Article 45 of the C.R.S.?

Baroch: Yes

C.R.S. Section 1-45-110 Candidate affidavit – disclosure statement . Both the old version and the new version of C.R.S. Title 1 Article 45 require that “(1) When any individual becomes a candidate, such individual shall certify, by affidavit filed with the appropriate officer within ten days, that the candidate is familiar with the provisions of this article;...”

Going on to Section 1-45-110 (3) “Failure of any person to file the affidavit or disclosure statement required under this section shall result in the disqualification of such person as a candidate for the office being sought.

Do you believe that making a false statement on the affidavit is equal to or more damaging than not filing it at all? Do you think that Baroch and Oxman should have been disqualified as candidates? Do you think they had time to review the law before they signed the affidavits?

Baroch and Oxman have to sign similar affidavits regarding provisions of the Golden campaign finance ordinance. Hmmm...

THE TEN COMMANDMENTS OF COMMUNITY—DIVERSITY AND TOGETHERNESS Richard D. Lamm (A speech to Denver Rotary - Feb. 5, 2004)

I would like to begin by thanking you individually and collectively as Rotary for all that you do for our community. I am more and more awed with the concept of community; what makes it work and how do diverse people live together in peace. I am fascinated in why America works as

well as it does, but more importantly in how we can strengthen our local and national communities. We, here at this luncheon, are more diverse than many other countries that are engaged in civil war, civil strife, or civic turmoil and I wonder why we have been successful in the United States in creating a unified nation and if and how we can continue to be successful.

I believe there are many new tensions pulling at the American community. We are getting more diverse all the time and the melting pot in places is becoming a pressure cooker. Twenty to Twenty-five percent of California, New York and New Jersey are foreign born. (8.6% of Colorado) We have geographic, political, generational, racial, ethnic divisions all tending to pull us apart. Perhaps it is time to go to our original roots and look anew at what community is- and what it means.

A great writer once said: "The real voyage of discovery consists not in seeking new lands, but in seeing with new eyes." Let us look with “new eyes” at community. What is community?

A community is much more than a place on a map. It is a state of mind, shared values, shared vision, a common fate. A diverse community is not a state of nature. A “herd” is a state of nature, a “flock,” a “covey,” a “gaggle,” is a state of nature, but alas—not a community. A community of different religions, races, and nationalities is against most of the lessons of history, as we see daily on our TV sets. Humans bond to families, but not necessarily with their neighbors. A community requires a unique set of skills: social architects, bridge builders, and structural engineers who build bonds, bridges, who remove barriers. It needs shared customs, traditions, values, principles, and institutions.

Colorado and Denver is by definition a place on the map, but it is not intrinsically a community. A community is not geography—it is not who lives in an area—it is the web of human relationships of the people who live in a particular place. As every house is not a home, and every spot on the map is not a community. Houses shelter, homes nurture. Community's nurture. Communities are forged by commitment, dedication, hard work, tolerance, love and a search for commonalties. Our forefathers and foremothers built a community and passed it onto us, but it is not like the South Platte River or Mt. Evans, which we will inevitably pass onto our children. We will not inevitably pass community to our children. Community is not a guarantee; it is a continuing challenge.

September 11th tested community and most of us are proud of how America responded to the challenge. But the real test lies ahead. Community is a no-brainer when a nation is attacked. Robert Maynard Hutchins observed, "The death of democracy is not likely to be an assassination from ambush. It will be a slow extinction from apathy, indifference and undernourishment." Another wise woman talked about the danger of "subversive inactivity", meaning that if we don't participate in our civic society, if 50% of us don't even vote, that is more dangerous than “subversive activity”. We have to care enough about our democracy and community to keep it nurtured and we have to do it year after year.

Given all these new geopolitical, economic and social realities we must ask: How do we define and build a quality, sustainable community? This is an immensely important question. We see daily the results of not building a community:

• In Bosnia and Kosovo - In Chechnya • In Sri Lanka • In Quebec and Northern Ireland • In Rwanda - In Afghanistan

What is going on today in former Yugoslavia and Chechnya is not a failure of communism. It is failure of community. The Albanians, Serbs, Slovenians, Croats and Bosnians were killing each other before Marx was born. The people in Bosnia are far less diverse than in the United States—the secret is that we formed a community (E Pluribus Unum) and Bosnia did not. People who share a geographic area must become a community—or they become Balkanized, fragmented, and fractionalized. We all bond naturally to our families; we bond to our geographic location:

"If you don't know where you are, you don't know who you are," says another well-known poet.

But, we do not bond easily to our neighbors. We seem to instinctively view them as competitors. A community needs a shared stake in the future. It needs a shared language, shared culture, shared norms and values. It needs, in short, social glue that is the essence of community. It must understand that all members to a certain degree have a shared fate. To say my fate is not tied to your fate is like saying, “Your end of the boat is sinking.”

We must give more thought and discussion to those things that build community—that hold us together as a community—and how to minimize those factors that separate us—like race, religion and ethnicity. Diversity carried too far is divisiveness.

I should, thus, like to give you “TEN COMMANDMENTS OF COMMUNITY”—ten building blocks which I believe are imperative as we try to renew and expand our sense of community.

COMMANDMENT I: DO NOT TAKE COMMUNITY FOR GRANTED. COMMUNITY MUST BE CONSTANTLY REGENERATED, REVITALIZED AND RENEWED.

Too many Americans believe that God is an American who will watch over us no matter how diverse we become or how hedonistic, selfish, myopic, or inefficient we become.

This is a dangerous hubris. No great nation in history has ever withstood the ravages of time. Toynbee warns us that all great nations rise and all fall, and that the “autopsy of history is that all great nations commit