

FORsooth

Violence, oppression plague Guatemala

by Emily Brown

As reported in July in part one of this two-part series, the Witness for Peace trip to Guatemala in June focused on “connecting the dots” between conditions in Guatemala and the nation’s 10 per cent rate of emigration to the U.S.

Besides economic and social “push factors” that spawn emigration, there has also been the issue of violence. The war and cultural genocide were certainly reasons for emigrating between 1960 and 1996, but even since then there are people who emigrate in search of a more secure environment, driven by ongoing violence, weakness on the part of the police and the courts and the failure to implement the Peace Accords. Violence against women is at the highest rate of any country in the Americas and the second highest in the world.

In 2005, millions of files were discovered in a warehouse in Guatemala City next to a dump used for military ammunition. The discovery was due to an explosion that prompted police to check out the adjacent warehouses. It was here that they uncovered the archives of the National Police – an archive whose existence had long been denied by the government.

It was the same building where one of the units of General Efraim Rios Montt was based and where people were illegally held and tortured. Currently these files are being photographed and classified by a high-tech non-profit company named Benetech. Mass graves also are being exhumed and people are being given the right to recover and rebury their dead. The work carries risks, however; there was an attempt to firebomb the warehouse and those involved with Benetech have received death threats.

(continued on page 2)



— photo courtesy Emily Brown



— photo courtesy Robert Lockhart

Pillars outside a cathedral in Guatemala City (left picture) are inscribed with the names of 55,000 of the nation’s victims of torture or murder. A clay image of martyred Bishop Juan Gerardi made by Louisville artist Robert Lockhart will serve as the model for a sculpture of the bishop, who courageously struggled for human rights.

Elders to speak at unity event Oct. 25

Former U.S. Surgeon General Dr. Jocelyn Elders, one of the nation’s most outspoken advocates for health care reform and stronger family planning, will deliver the keynote speech at the yearly Unity Dinner Saturday Oct. 25 held by the Kentucky Alliance Against Racist and Political Repression.

Elders, who was named to the post by President Clinton in 2003 after she led Arkansas’ state health agency under his governorship, was a staunch advocate for the administration’s health care reform proposal, better HIV/AIDS prevention, more availability of contraception and exploring the legalizing of drugs.

Clinton fired her 18 months into her term after several of her statements drew fire from the right wing.

Since leaving government, Elders has served as a professor of pediatrics at the University of Arkansas medical school. She regularly speaks around the nation about issues related to AIDS and teen pregnancy.

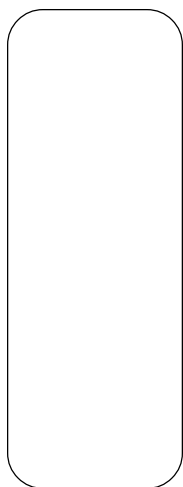
For tickets or more information about the dinner, call Katrina at the Kentucky Alliance at (502) 778-8130.

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Letter to Zimbabwe FOR

The following letter to the Fellowship of Reconciliation, Zimbabwe was signed by FOR national council chairperson Paul R. Dekar and executive director Mark C. Johnson:

Beloved companions on the journey to a reconciled and healed world,

To the extent that it has been possible here in North America to follow events in Zimbabwe, FOR-USA members and staff have been alarmed as campaigning in the second round of presidential elections scheduled for June 27 became marked by increased intimidation and violence against civil society and all opposition to President Mugabe. Meeting this Sunday, June 22, 2008, in Nyack, New York, members of FOR-USA’s staff and National Council learned of the decision of Morgan Tsvangirai, standard-bearer of the Movement for Democratic Change, to withdraw from the presidential runoff.

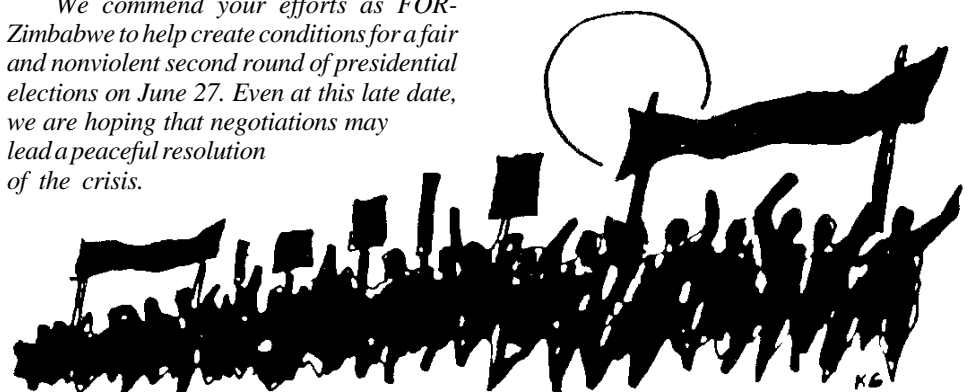
Of one voice, we express our disapproval of what appears to be a policy of state-sponsored violence. We mourn the deaths of so many opposition supporters, the injuries to thousands more, and the collapse of any pretense that the second round of elections could be democratic. We lament that Zimbabwe’s neighbors and much of the world community appear to have shut its eyes to these human rights abuses.

We commend your efforts as FOR-Zimbabwe to help create conditions for a fair and nonviolent second round of presidential elections on June 27. Even at this late date, we are hoping that negotiations may lead a peaceful resolution of the crisis.

We will communicate to our elected legislators in the U.S. Congress and the White House our deepest concern for the ongoing crisis, and urge our political leaders to call on the Zimbabwean government to take immediate action to end the violence.

“We will communicate to our elected legislators in the U.S. Congress and the White House our deepest concern for the ongoing crisis, and urge our political leaders to call on the Zimbabwean government to take immediate action to end the violence.”

Looking beyond the election, we identify with you as your nation struggles with significant social instability arising from drought, severe food scarcity, and a devastated economy. Seeking ways to express solidarity with you, we hold you and all the people of Zimbabwe in the light of prayer.



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Louis Coleman won jobs, inclusion for the oppressed

by Gracie Lewis

Our Movement has been stunned and devastated by the loss of the Rev. Louis Coleman, who died July 5. We lost a “warrior” who worked tirelessly against racism and police crimes, for jobs and minority contracts, and in all other movements for justice. No one could ever fill his shoes. Yet, we know the struggle continues.

Dr. Martin Luther King, Jr. said that “the ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands at times of challenge and controversy.” Rev. Coleman moved from the pulpit into the streets. He became a true servant for all the people.

For over four decades, the Rev. Coleman and the Justice Resource Center have been called upon to lead and to act as an advocate in numerous challenges, demonstrations, protests and prayer vigils. He led the social justice community in opposition to all forms of bias and discrimination and for civil rights. With his “bullhorn” he cried, “NO JUSTICE, NO PEACE!”

Rev. Coleman was a fearless soldier in the army of the Lord. He was not silent when it came to “white privilege.” He led protests against the Courier-Journal newspaper, the University of Louisville, the University of Kentucky, Ford Motor Company, the Eddyville city administration,

the Louisville Police, the Professional Golfers Association Gold Tournament (when he was jailed for protesting unfair hiring practices), the Valhalla Golf Club and the Cardinal Stadium construction project (when he was also arrested for protesting unfair hiring practices).

The Courier-Journal reported that in 1998 United Parcel Service pledged hub work for minorities. Rev. Coleman demanded \$50 million for minority contractors of an anticipated \$250 million project.

He was a tireless fighter who protested all forms of police brutality. After calling out the names of the men who had been fatally shot by police — Adrian Reynolds, Desmond Rudolph, Rodney Abernathy, Clifford Lewis, Antwan Bryant, Marshall Marbly, James Taylor and Michael Newby — he demanded no more genocide of African people and called for “fair judges.”

Rev. Coleman was deeply concerned about our schools — the quality of education in times like these. He wanted all children to be able to compete successfully in a global market. Just before his death, Rev. Coleman was looking at alternative methods of education to assure that there would be a dismantling of the “school-to-prison pipeline.”

Toward this end, the parents first, and then the youth, must make serious changes by seizing every opportunity for the children



— photo by Eddie Davis

Rev. Louis Coleman, who died July 5, shows people outside the Valhalla Golf Club in 2004 the need for more minority vendors there, one of hundreds of protests or vigils his Justice Resource Center undertook that secured fairer benefits for the African-American community.

to get a quality education. Furthermore, when we, as the community, hear “NO JUSTICE, NO PEACE!” we must reply “HERE I AM LORD, SEND ME!”

The writer is an activist for racial justice and a clean environment in the Louisville area.

Violence, oppression plague Guatemala *(continued from page 1)*

According to Miguel Quiej of the pro-human rights group National Council of Communities for the Development of Guatemala (CONCODIG), death threats have also been received by those who have been involved in the exhumations. Undoubtedly, some fear the fact that forensic experts are being used to identify the remains and determine how people died. The present government, in an effort to appear legitimate, is making reparations to the families of the victims, but only in the form of a small amount of money (about \$3,400). There has been no help in recuperating land, reconstructing homes, or preserving culture.

Given the human rights atrocities that occurred while he was in power, it is difficult to believe that former general Rios Montt is a member of Congress and founder of a political party, the Guatemalan Republican Front. Spain, which intervened in Guatemala after its constitutional court ruled in 2005 that Spanish courts can try those accused of *crimes against humanity* in other nations even if the victims were not of Spanish origin, has issued a warrant for Rios Montt’s arrest on the basis of his having conducted a “scorched earth” policy which obliterated people and the land.

Although the Spanish judge in the case has been blocked by Guatemala’s highest court from personally investigating genocide cases in Guatemala, witnesses were being allowed to testify openly as of spring 2008, and evidence is being sent to Spain to use in the trial. The U.S. Government isn’t enthusiastic about the prosecuting of human rights violators. An economic officer at the U.S. Embassy said Washington instead ranks security from street crime and government stability as the main issues in Guatemala which must be addressed.

One of our most interesting and informative visits with respect to human rights was to the cathedral in the center of Guatemala City. In front of the building, there are several pillars, each of which is inscribed with the names of people who were tortured, killed or disappeared — a total of 55,000. The cathedral is an important site with respect to human rights because it was here that Bishop Juan Gerardi delivered his report known as “Nunca Mas” (Never Again) on April 24, 1998.

Bishop Gerardi had for many years been active in denouncing human rights violations and in speaking out against military repression, particularly in the diocese of Quiche, where many of the massacres and human rights violations took place during the civil war. As a result of retaliatory attacks against him, he was forced to go into exile in Costa Rica in 1980.

Then in 1982, he returned to Guatemala and began working in the Archdiocese of Guatemala City in order to help change the country. After the end of the war in 1996, he helped create the Recovery of Historical Memory, a project of the Catholic Church that produced the *Nunca Mas* document.

The “*Memory of Silence*,” a document produced in February 1999 by the United Nations Historical Clarification Commission, is considered to be the official report on the human rights abuses that took place during the war. But the *Nunca Mas* report documented the names of people who had committed crimes and also recorded the testimonies of those who had been victims.

Tragically, only two days after delivering the report in the Cathedral, Bishop Gerardi was assassinated in the garage of his home. Two successors to Bishop Gerardi who worked in the Human Rights Office also received death threats and a judge, two witnesses and a prosecutor had to leave the country due to threats. The thwarted investigation of his murder was a message to everyone that challenging the military elite establishment was still dangerous.

Aside from Bishop Gerardi, thousands of others — labor leaders, teachers, intellectuals, lawyers, journalists, farmers and church leaders — have also paid with their lives for opposing the establishment and defending human rights. Even today, threats continue against those advocating for social justice, labor rights or environmental issues.

One of the principal actors was Rios Montt, who ruled as president of Guatemala from 1982 to 1983 and who was accused of being behind the “policy of repression,” the genocide carried out against indigenous people during the 1980s.

Guatemala has the largest population of any Central American country and the largest indigenous population. Not surprisingly, it is the indigenous population which is the most

disadvantaged. One of the reasons for that is that they often occupy land desired by large corporations. The PBS program “Frontline” reported in May that the United Fruit Co. (now Chiquita Banana Co.) owns more land and employs more workers than any other company in Guatemala.

For this reason, it is often referred to as “el pulpo” (the octopus) by some Guatemalans. In part one, it was brought out that President Arbenz was overthrown by the CIA, in large part because the United Fruit Company’s interests were threatened by his land reform.

Although one of the Peace Accords deals with land reform, the land-loan agency that was created at the end of the war to carry out reforms benefits banks and private investors with resources, instead of the campesinos whose land was lost during the war. Injustice is also present in a tax system that allows some of the wealthiest to evade paying taxes and to block any effective tax reform.

The neoliberal model of privatization has also been applied in Guatemala to the phone service, electricity, railroads, the postal service and home financing.

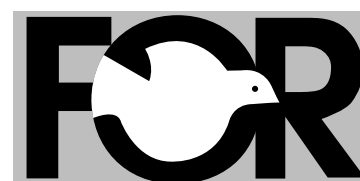
Other interests, such as oil companies and gold mines, seriously threaten the environment

and force campesinos off of their land. Basic Petroleum has wanted to expand operations into an important ecosystem and Goldcorp, a Canadian company which merged with Glamis Gold and is now the third largest gold mining company in the world, has aggressively pursued the construction of the Marlin Mine in the department of San Marcos.

The Guatemalan government has actually issued 400 mining permits to various companies. The people who live on the land have very little recourse as the minerals and other natural resources within the ground actually belong to the government. Those who protest the confiscation of their land, the destruction of the environment, the enormous consumption of water, the contamination of water sources by cyanide leached from the mining process and health problems among the human population and animals are often threatened or arrested.

Mining, however, is not the only issue which threatens the way of life of people living in rural areas. Plan Puebla Panama, a project of the Mexican government, is proposing the construction of a dam in Quiche which would put 32 square kilometers underwater.

(continued on page 6)



Founded 1915

FORsooth is published by the Louisville chapter of the Fellowship of Reconciliation. Send submissions for news stories or commentaries to George Morrison, editor, c/o 2236 Kaelin Ave., Louisville, KY 40205, e-mail: <klm86@att.net>.

FORsooth Staff

Editor George Morrison
Calendar editor Nikki Gaines
Production manager Barbara Powers
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93 Years on Peace Frontiers

Since 1915, the Fellowship of Reconciliation in the United States has led campaigns to obtain legal rights for conscientious objectors, win civil rights for all Americans, end the Vietnam War, oppose U.S. intervention in the Third World, and reverse the superpowers’ arms race. An interfaith pacifist organization, the FOR has members from many religious and ethnic traditions. It is part of the International Fellowship of Reconciliation, with affiliates in 40 countries.

In the development of its program FOR depends upon persons who seek to apply these principles to every area of life. If you are not already a member, we invite you to join us in this endeavor. Membership consists of signing the Statement of Purpose, indicating that you agree with FOR goals.

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FOR’s Mission Statement

The Fellowship of Reconciliation seeks to replace violence, war, racism and economic injustice with nonviolence, peace and justice. We are an interfaith organization committed to active nonviolence as a transforming way of life and as a means of radical change. We educate, train, build coalitions, and engage in nonviolent and compassionate actions locally, nationally, and globally.

ACLU eyes ongoing struggles, cheers gay rights gains

by Chris Moore and Greg Moore

The weather was hot and muggy. The subway was fast and clean — much cleaner than the Bay Area Rapid Transit (BART). When we entered the Downtown Convention Center in Washington, D.C. for our American Civil Liberties Union conference, the air conditioning felt good, but our meeting warmed our hearts and excited our minds to a fevered degree.

Such a fight we Americans have before us: the attacks on the First Amendment to the U.S. Constitution are fierce and they continue even so late in the current administration.

There were many plenary and break-out sessions and during the large meetings, when a meal was served, Anthony Romero (our awesome executive director!) would address the members. He is such a splendid orator that applause and cheering were long and loud.

Also present was Nadine Strosser, who has announced her retirement after 17 years as president of the ACLU. Her accomplishments will make it hard to follow in her footsteps, not only because she wears high heels.

U.S. Supreme Court Justice Ruth Bader Ginsburg spoke of her friendship with and admiration for Nadine; Justices Antonin Scalia and David Souter were also present at her "send-off." That was a busy day for the justices of the court, so they had to hurry back to their duty. Nonetheless they showed their respect to a lady who often was critical of the findings of the Supreme Court.

Here are summaries of a few of the issues discussed at this conference:

On the Death Penalty, Darrell Hunt spoke of his life, half of which was spent on death row in the North Carolina state prison. Arrested and convicted at age 19, the prosecution based the case on the testimony of a preacher who serves the Ku Klux Klan in North Carolina. After the trial, a police spokesman was relieved to hear the verdict and said, weary of the ordeal, "Every black male in Winston-Salem was suspected."

Hunt was exonerated when DNA testing matched that of another person. He was freed. He remained sane throughout the 19 years of incarceration by holding fast to his faith, which was instilled by his grandparents

had been innocent of the crimes of which they were charged.

Rev. Pickett is now an activist against the Death Penalty. He told us: "Every warden suffered; they all quit after a few years in their job. Every citizen of Texas suffers (as a prisoner is executed)." He has made a film called "At the Death House Door."

The ACLU is a defender of the human and constitutional rights of gay, lesbian, bisexual and transgendered people. It was noted at the conference that 20 states protect sexual orientation from discrimination in the area of employment. Wild applause greeted the announcement that 10 states now fully recognize domestic unions and registered partnerships. (Two now honor

make provisions for outdoor exercise area and playground equipment and school classes with teachers for the children who are detained (some of whom are age two — guilty by the fact that they were born.)

The Women's Rights Project of the ACLU brought to our attention the reality that some public school corporations are segregating students according to gender. This is called "single-sex education," and it alarmed speakers at the conference. It is based on the premise that "boys' and girls' brains are so different that both genders can't succeed in the same classroom," material distributed at the conference said.

The untested theory behind this observation, the material added, includes the idea that "teachers should smile at girls and look them in the eye. However, teachers must not look boys directly in the eye or smile at them. Girls should take their shoes off in class because this helps them relax and think better. Literature teachers should not ask boys about characters' emotions, and should only focus on what the characters actually did."

The material said this movement believes "teachers should focus on characters' emotions in teaching literature to girls. Boys should receive strict discipline based on asserting power over them. Young boys can be spanked. Girls must never be spanked. Girls should be disciplined by appealing to their empathy. Boys are better than girls in math because boys' bodies receive daily surges of testosterone. Girls have similar skills only during the few days in their menstrual cycle when they have an estrogen surge."

You may read more about single-sex education in two books which favor the concept: *Why Gender Matters: What Parents and Teachers Need to Know About the Emerging Science of Sex Differences* (2005) by Leonard Sax; *The Boys and Girls Learn Differently Action Guide for Teachers* (2003) by Michael Gurian.

Wife and husband Chris and Greg Moore, who are Dayton, Ohio natives, moved back to Louisville in February. Both also lived in the city in the 1980s. They are members of the Louisville FOR steering committee and helped found an FOR chapter in the Quad Cities area of Iowa and Illinois.

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who made him go to church every week as a child. The film "The Trial of Darrell Hunt" tells the story better than we can.

Rev. Carroll Pickett, a Presbyterian minister, addressed our conference. He has retired after serving for 15 years as the chaplain to death row inmates at the Texas State Prison in Huntsville, Tex. During these years of his tenure, he was with 95 men who were put to death. He feels sure that many of the men who were executed

gay marriage. It is anticipated that New York will soon become the third. Strategies were outlined for organizing local community awareness campaigns.

The Immigration and Customs Enforcement (ICE) has committed hundreds of illegal searches, deportments, de facto imprisonment, and other illegal breaches of the constitutional right to personal freedom for all citizens. By and large, these have involved Mexican immigrants. For instance, the ICE raids in New Bedford, Mass. concluded with 361 women being arrested and forbidden to telephone to their children from jail. They were taken by bus to Ft Devon, Mass. and then to Raymondville Detention Center. During this time of illegal incarceration, 15 mothers miscarried due to rough treatment and woefully inadequate medical attention.

A lawyer from the ACLU office in Texas told the story of the decommissioned T. Don Hutto state prison. It has been reconfigured into a family detention center which holds 5,000 detainees and is operated by a for-profit prison corporation. Only after a court order did the prison corporation agree to

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The Thomas Merton Center 2008 Fall Lecture Series

"Love, love only, love of our deluded fellow human as they actually are, in their delusion and in their sin: this alone can open the door to truth."

Conjectures of a Guilty Bystander, 57.

Tuesday 16th September, 2008, 7 pm

Jim Douglass
 "Merton, JFK and the Unspeakable"

Jim Douglass was a theological advisor on conscientious objection and nuclear war at the Second Vatican Council, and met Merton while a professor at Bellarmine College. He is the author of *Resistance and Contemplation: The Way of Liberation and The Nonviolent Coming of God.*

Wednesday 8th October, 2008, 7 pm

Morris Berman
 "Destiny"

Morris Berman is the author of *Wandering God, The Twilight of American Culture*, and most recently *Dark Ages America: The Final Phase of Empire*. From 2003 - 2006 he was visiting professor in sociology at Catholic University of America in Washington, and is currently visiting professor at the Tecnologico de Monterrey, Mexico City.

Thursday 6th November, 2008, 7 pm

Joyce Hollyday
 "Truth and Reconciliation: The Witness of Thomas Merton"

Joyce Hollyday is a United Church of Christ minister in Asheville, NC and a former associate editor of *Sojourners* magazine, and author of several books including *The Shall Your Light Rise: Spiritual Formation and Social Witness.*

"The basic falsehood is the lie... that we have the monopoly of all truth, just as our adversary of the moment has the monopoly of all error."

Conjectures of a Guilty Bystander, 56.

All events are free and open to the public and all at 7pm in Cralle Theater, Bellarmine University. For more information, please call 452-8187 or visit www.merton.org.



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As a poet passes, resistance continues by the boatload

Your humble columnist has always had a song of joyful praise, a paean, for those who dignify poor and working class people. We extend this respect to people all over the world. In this column we will focus on Palestine and Israel.

The magnificent lyrical Palestinian poet Mahmoud Darwish has died. So many countries have produced peoples' poets: Pablo Neruda in Chile; Nazim Hikmet in Turkey; Rubén Darío in Nicaragua; June Jordan in the U.S.; Roque Dalton in El Salvador. And now, Mahmoud Darwish joins the ancestors, and the visions we the living must retain as we struggle for the "new world a'bornin."

In Darwish, nowhere more clearly, melodically and expressively has there been an outcry against Palestinian dispossession from their ancestral lands:

*Sister, there are tears in my throat
and there is fire in my eyes:
I am free.*

*No more shall I protest at the
Sultan's Gate.*

*All who have died, all who shall die at
the Gate of Day
have embraced me, have made of me
a weapon.*

(from "Diary of a Palestinian Wound")

Darwish provides a penetrating materialist analysis of the concrete political exigencies of life under colonialism, and the unfortunate contradictions inside the struggle for national liberation. In evocative and harsh penmanship, his "Memory for Forgetfulness" portrays the Israeli siege of Lebanon in 1982.

Darwish was a lifelong socialist. He fully supported a two-state solution to the Israeli-Palestinian impasse. He wrote Yasir Arafat's 1974 speech at the United Nations, including: "I come bearing an olive branch and a freedom fighter's gun. Do not let the olive branch fall from my hand."

My Semitic cousin, Mahmoud, also wrote the Palestinian declaration of statehood in 1988.

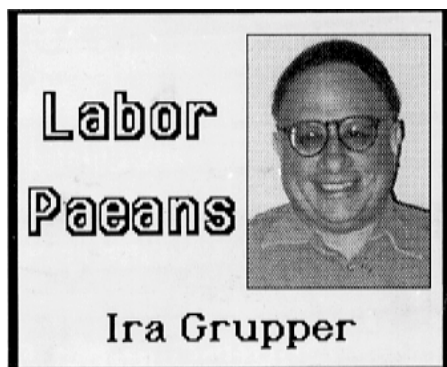
There are too many among us who waste our time with the admittedly imagery-evoking poetry of the fascist Ezra Pound and his ilk. Life is too short for immersion into dactylic hexameters versus free-form, and art-for-art's sake—while most of the world exists just barely. Mahmoud Darwish's imagery was a *cri de coeur*, an outcry for justice and peace within a world of injustice and imperial design:

*Mine is the moon at the far edge of
the words,
And the bounty of birds,
And the immortal olive tree.*

Rest in peace, brother Mahmoud. There are olive trees still standing.

Yet, the literal captivity of the Palestinian people, 1.5 million Gazans penned in between Egypt on one side and Israel on the other, persists. And resistance to this crime against humanity also persists.

Activists from the international Free Gaza Movement are trying to break Israel's



siege of Gaza to deliver supplies. The current plan is to sail to Gaza through international waters in two boats to deliver supplies and humanitarian support, including hearing aids for children whose hearing has been damaged by sonic booms from Israeli fly-overs.

Reports Jewish Peace News: "Israel has not authorized this trip. On the other hand, since Israel claims that Gaza is no longer occupied, it is not clear what right Israel has to grant or deny permission to enter. Of course the truth is that Gaza is still very much occupied, and an important aspect of this voyage is to push and publicize this issue. The international activists... (including a Holocaust survivor, a Nakba survivor, and Tony Blair's sister-in-law) expect to be stopped and perhaps violently attacked by Israel, and plan to respond with non-violent tactics."

Please listen to their Mission Statement: "We want to break the siege of Gaza... We want to uphold Palestine's right to welcome internationals as visitors, human rights observers, humanitarian aid workers, journalists, or otherwise...."

"What are we going to do? We've tried to enter Palestine by land. We've tried to arrive by air. Now we're getting serious. We're taking a ship.... We are told that hundreds of thousands of Gazans will greet us on arrival."

The wonderful Israeli group Rabbis for Human Rights forwarded on August 14 an impassioned statement from Jeff Halper, a friend of mine, the head of the Israeli Committee Against House Demolitions (ICAH), and a nominee for the 2006 Nobel Peace Prize. He is on one of the ships. It is titled "An Israeli Jew in Gaza:"

In another few days, I will sail on one of the Free Gaza movement boats from Cyprus to Gaza. The mission is to break the Israeli siege, an absolutely illegal siege which has plunged a million and a half Palestinians into wretched conditions: imprisoned in their own homes, exposed to extreme military violence, deprived of the basic necessities of life, stripped of their most fundamental human rights and dignity.

The siege violates the most fundamental principle of international law: the inadmissibility of harming civilian populations. Our voyage also exposes Israel's attempt to absolve itself of responsibility for what is happening in Israel. Israel's claim that there is no occupation, or that the occupation ended with "disengagement," is patently false.

Occupation is defined in international law as having effective control over a territory. If Israel intercepts our boats, it is clear that it is the occupying power exercising effective control over Gaza. Nor has the siege anything to do with "security." Like other elements of the occupation in the West Bank and East Jerusalem, where Israel has also besieged cities, towns, villages and whole regions, the siege on Gaza is fundamentally political.

It is intended to isolate the democratically-elected government of Palestine and break its power to resist Israeli attempts to impose an apartheid regime over the entire country.

This is why I, an Israeli Jew, felt compelled to join this voyage to break the siege. As a person who seeks a just peace with the Palestinians, who understands (despite what our politicians tell us) that they are not our enemies but rather people seeking precisely what we sought and fought for—national self-determination—I cannot stand idly aside. I can no more

passively witness my government's destruction of another people than I can watch the occupation destroy the moral fabric of my own country. To do so would violate my commitment to human rights, the very essence of prophetic Jewish religion, culture and morals, without which Israel is no longer Jewish but an empty, if powerful, Sparta.

Israel has, of course, legitimate security concerns, and Palestinian attacks against civilian populations in Sderot and other Israeli communities bordering on Gaza cannot be condoned. Under the Fourth Geneva Convention, Israel, as an Occupying Power, has the right to monitor the movement of arms to Gaza as a matter of "immediate military necessity."

As activists committed to resisting the siege non-violently, I have no objection to the Israeli navy boarding our boats and searching for weapons. But only that. Because Israel has no right to besiege a civilian population, it has no legal right to prevent us, private persons sailing solely in international and Palestinian waters, from reaching Gaza—particularly since Israel has declared that it no longer occupies it.

Once the Israeli navy is convinced we pose no security threat, then we thoroughly expect it to permit us to continue our peaceful and lawful journey into Gaza port.

Ordinary people have often played key roles in history, particularly in situations like this, where governments shirk their responsibilities. My voyage to Gaza is a statement of solidarity with the Palestinian people in their time of suffering, but it also conveys a message to my fellow citizens....

I am therefore using whatever credibility my actions lend me to call on my

government to renew genuine peace negotiations based on the Prisoners Document accepted by all Palestinian factions, including Hamas. The release of all political prisoners held by Israel, including Hamas government ministers and parliamentary members, in return for the repatriation of the Israeli soldier Gilad Shalit, would dramatically transform the political landscape by providing the trust and good-will essential to any peace process.

Second, the Palestinians are not our enemies. In fact, I urge my fellow Israeli Jews to disassociate from the dead-end politics of our failed political leaders by declaring, in concert with Israeli and Palestinian peace-makers: We refuse to be enemies. Only that assertion of popular will can signal our government that we are fed up with being manipulated by those profiting from the occupation.

And third, as the infinitely stronger party in the conflict and the only occupying power, we Israelis must accept responsibility for our failed and oppressive policies. Only we can end the conflict.

Zionism was intended to return to the Jews control over their own destiny. Do not let us be held hostage to politicians who endanger the future of our society. Join with us to end the siege of Gaza, and with it the occupation in its entirety. Let us, the Israeli and Palestinian peoples, declare to our leaders: we demand a just and lasting peace in this tortured Holy Land.

As this column is being put to bed (August 18) threats against the lives of the boat passengers have been escalating.

Contact Ira Grupper at <irag@iglou.com>.



Concert and Community Choir
Led by Cynthia Fletcher & Harry Pickens
Sunday, September 28, 2008

4:00 - 5:30 pm

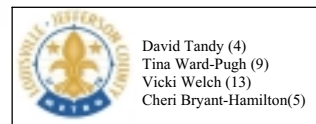
First Unitarian Church, 809 S. 4th St.

Benefiting the work of

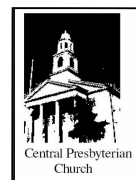
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"Be the change you want to see in the world." Gandhi

Worker founder's work inspires anti-execution efforts

by Father Pat Delahanty

In *The Long Loneliness*, Dorothy Day shared her indignation over the judicial crime perpetrated in 1927 in the conviction and execution of two Italian immigrants, Nicola Sacco and Bartolomeo Vanzetti.

Much later, in an article recalling the 50th anniversary of their execution, she writes: "I add my contribution to the recalling of Sacco and Vanzetti, because I was very much alive when their execution took place, and will never forget that day of grief. My sister Della, and her friend Katherine Ann Porter were among the many demonstrators and mourners at the scene, and I would have been

there except for my baby daughter (now a mother and a grandmother).

"We spent the day in mourning, and Tamar's father lay with his face to the wall, almost unconscious with shock and grief. The struggle to establish their innocence had been a long one, and they were put to death."

The struggle regarding the use of the death penalty continues today. In Kentucky some progress has been made: legislation passed in 1990 banned the execution of mentally retarded persons (now banned throughout the nation due to a U.S. Supreme Court ruling); and in 1998, Kentucky became the only state to enact a Racial

Justice Act to give a defendant an opportunity to prove racial bias is active in his or her selection for death.

The Kentucky Coalition to Abolish the Death Penalty was instrumental in the passage of these laws. Much remains to be done as KCADP prepares to celebrate its 20th year of incorporation in December. The Coalition is engaged in The Next Big Step Campaign, raising \$240,000 to hire a full time staff person for at least three years. Contributions and pledges reached \$143,900 as of Aug. 1.

Admirers of Dorothy Day and other peacemakers certainly feel her indignation

about the death penalty. Express that indignation by joining KCADP in the struggle to end its use in Kentucky. More information is available on the website: www.kcadp.org.

Besides becoming dues-paying members, you could make a three-year pledge to The Next Big Step Campaign today. Contributions may be sent to KCADP, P.O. Box 3092, Louisville, Ky. 40201. Send questions to kcadp@earthlink.net.

The writer is the chairperson of the board of the Kentucky Coalition to Abolish the Death Penalty.

Dorothy Day looked many directions to find just route

by Dennis Bricking

At the outset of her 2002 book *Meet Dorothy Day: Champion of the Poor*, Woodeene Koenig-Bricker was put off by Dorothy regarding her radicalism and found herself disliking her; she thought she might like to hear her talk but would not like to be her next door neighbor.

Gradually, as she did more reading and research, and the more she understood, the more she appreciated Dorothy. In many ways, Dorothy's words truly became Woodeene's words and her project took off from there, now enthused rather than cautious.

As described in the book, it fell to Dorothy at age 14 to take care of her infant brother early each morning so that her father could get undisturbed sleep following his arrival from work at 2 a.m. each night/morning. The hardship of taking care of him, the hours put in with him, made her love him even more. Even then, the link between sacrifice and love motivated her as it would for the rest of her life.

After the 1906 earthquake in San Francisco, she was given her first taste of helping the needy as she watched her mother care for the homeless and hungry.

She was eulogized many years later as a nonviolent social radical of luminous personality.

People should be aware of the two sides of Dorothy's life. Early on, she was known as a chain smoking, outspoken journalist, and co-founder of the Catholic Worker Movement. A suffragette, anarchist, and communist in her youth, she ran through a series of lovers and two marriages (one common law), had an abortion, and raised her only daughter as a single-parent for starters. But she also supported the rights of workers to strike even when they struck against the Archdiocese of New York. She was jailed at least a dozen times for civil disobedience, counseled draft resistance, refused to pay taxes, protested the Vietnam War and never voted.

Dorothy's family moved to California. There, she found a Bible in the dusty attic of their rented home. She spent one long Saturday reading it. A neighbor also introduced Dorothy to the book *Lives of the Saints*, and her heart almost burst to be involved in such lofty endeavors. She then began a "lifetime love affair" with the Psalms. Dorothy said she had never heard anything so beautiful as Benedict and TeDeum.

In her high school years while she lived in Chicago, she read ravenously. Upton Sinclair's *The Jungle* pricked her conscience and she walked on Chicago's South Side, exposing herself to the reality of urban poverty.

She won a scholarship from the newspaper the *Chicago Examiner* at 16, and left her family to attend the University of Illinois at Urbana. She took up smoking and began to swear in order to distance herself from organized religion. A professor's statement once implied that while religion was a great comfort to people, the "strong" did not need such props. Dorothy felt that religion was something she needed to cut out of her life, as it would only impede her work.

She began to dabble in writing columns for the local paper, often criticizing the social order. The awareness of the suffering of others began to awaken. Her passion for the poor was sprouting, and she said, "I was in love with the masses."

Soon thereafter, Dorothy landed a job with *The Call*, the city's only Socialist newspaper. She agreed to work for the first month for \$5 a week so she could write what it was like to live on such scant income. Dorothy took in great gulps of socialism, syndicalism, and anarchism and breathed out social reform and revolution.

With her fellow socialists, she celebrated the first days of the Russian Revolution as the harbinger of a new way of life and justice. She sang with many others, "Ei Euch n jom" the work hymn of Russia.



Dorothy Day

She was intent on seeking worldly justice. If the poor were ready to realize their power, they would usher in the changes, she believed. It was her job to ignite their imaginations and set the revolution in motion. In 1917, she and her friends would spend long evenings talking about establishing a new world order, and knew they would be in the vanguard of the change. She left *The Call* and joined *The Masses*, a socialist magazine that featured the writings of Upton Sinclair and Rachel Lindsey. Dorothy soon became the editor of the publication, but not for long as the government shut down the paper under the 1917 Espionage Act, and Dorothy found herself afloat.

An old friend talked her into a suffragist picket at the White House, and Dorothy found herself in jail for the first, but not the last time for her anti-war pacifism. The imprisonment was a miserable, boring experience made worse by a hunger strike she felt compelled to join. These conditions led to deep depression. She repeated that she felt only darkness and desolation all around her and the futility of life came over her. She did not weep but only lay there in misery. She asked for and was given a Bible, and she turned to the Psalms for comfort.

Later, she met Eugene O'Neil and first heard Francis Thompson's poem "The Hound of Heaven." O'Neil knew the poem by heart, and when drunk, would tell stories of God's relentless pursuit of the soul. Dorothy was fascinated by the idea, and became convinced that sooner or later she would have to pause in the mad rush of living to remember "my first beginning and last end."

As she continued her journey, she wanted to be useful in the thick of the war, so she became a nurse and enjoyed it. Still, the Hound advanced, but not enough to commit her to organized religion.

During this time, she fell in love, became pregnant and her lover demanded an abortion, and then disappeared from her life. The deliberate killing of her own child was the lowest point in Dorothy's life. She would never be the same again.

Dorothy married Berkeley Tobey three months later, a clear rebound, and they traveled to Europe where they lived for the better part of a year. Dorothy completed her only published novel, a thinly disguised biography titled *The Eleventh Virgin*. Upon their return, they were divorced and Dorothy reached out to her first lover, Moise, hoping that he would fall deeply in love with her, marry her, and give her a baby to replace the one she aborted. He moved away in 1924 taking with him Dorothy's dreams.

She finally met a man to allow her to forget Moise. Dorothy had bought a small house on Stanton Island and became close to Forster Batterman. They fished together and walked for miles on the beaches. She loved him deeply

and passionately. After years of thinking her abortion had made her sterile, she was now pregnant with Forster's child, and it was the fulfillment of her greatest desire.

She had her infant, Tamar, baptized even though Forster was initially against it. He grew to love the child and Dorothy was still unsure about going forward with her own baptism. The day she turned Forster away, she left Tamar with her sister, called a priest and arranged to be baptized.

Even then, she was unsure of her new place in this Catholic Church. She wrote later that she had no real joy in partaking of the sacraments. She felt like a hypocrite.

When she saw the church taking the side of the powerful and forgetting the weak, and when she saw bishops living in luxury and the poor being thrown crumbs, she wrote, "I know that Jesus is being insulted."

Further, she was embarrassed and sickened "when I see Catholics using their religion as a social ornament." She would later write: "The Church is Christ made visible. Not for itself, because it was often a scandal to me."

She still longed for Forster, and for the rest of her life, she would suffer from bouts of profound loneliness. It was only her faith that kept her from despair. Dorothy stayed close to Forster. She and her sister Lily helped Forster's most recent common-law wife, Nanette, who asked Dorothy for help to be baptized on her deathbed, but Forster rejected it then, as well. She lost track of her political friends, as a barrier was developed between herself and them.

She prayed that "some way would open up for me to use what I possessed for my fellow workers, for the poor." She found her answer in the form of an old little French peasant by the name of Peter Maurin. Peter chose Dorothy to be his disciple. He wanted her to start a newspaper to bring about "clarification of thought." His pockets were full of pamphlets, pages torn from books to illuminate his ideas and to enforce his points.

What Dorothy did not mention was that the books he so mangled were generally hers. He knew she was both a social activist and an excellent writer. Dorothy believed that God sent Peter to give her intellectual food needed to strengthen her to work with him. So, she had a typewriter, a kitchen table, paper, and enthusiasm. The Catholic Worker was then underway.

Peter also stressed the need for Houses of Hospitality to give the rich an opportunity to serve the poor, to bring scholars to the workers, to show what idealism looks like when it is practiced, and to show how communal farming would feed the poor.

The Catholic Worker was unique in the annals of Catholic journalism with its blend of orthodox Catholic teaching and its demand for radical social change.

Part of the mission was to popularize the encyclicals of the Popes in regard to social justice. Six months after its inception, the circulation was 20,000 and, at its peak in 1940, it reached more than 120,000.

Dorothy made great sacrifices for the poor, but found it impossible to "kiss the leper" and once said, "I do penance through my nose continually."

Peter, soon after, created the first House of Hospitality, but Peter's plans were erected on Dorothy's broad shoulders. She made sure the daily breadlines, which were never long in forming, were taken care of very well. The houses of hospitality, meanwhile, spread through the country, all operating independently under the auspices of lay women and men.

Peter's new effort at communal farms was less successful. Peter's vision was to be fulfilled, again, by Dorothy's hard work.

At the onset of the Spanish Civil War when many Catholics supported the Catholic General Franco, Dorothy spoke out. The Catholic Worker is sincerely a pacifist paper and it said: "we oppose imperialist war and preparedness for war."

A pacifist who is willing to endure the scorn of the mob, the ignominy of jail, and the threat of death cannot be lightly dismissed as a coward afraid of physical pain. And at the beginning of World War II, she wrote "as long as men trust the use of force, only a superior more savage force will overcome the enemy." Dorothy urged "works of mercy rather than works of war."

Not all of her workers could follow her lead. Fifteen Houses of Hospitality closed during the months following the U.S. entry into World War II.

During the Cold War, Dorothy and a small group of friends opposed civil defense drills held in anticipation of nuclear attacks. A Catholic Worker leaflet said, "We will not obey this order to pretend, to evacuate, to hide." She was arrested several times but later in 1961, following her lead, more than 2,000 people were arrested in anti-nuclear actions.

Dorothy's final years were spent as she spent most of her adult life — caring for the poor, writing, dealing with financial concerns, publishing the *Catholic Worker*, standing up for her principles of liberty and justice for all. Her most dangerous moment came in 1957 when she visited Koinonia, an integrated Christian agricultural community in southwest Georgia. The Ku Klux Klan mounted an attack and fired on the community with machine guns. When Dorothy insisted on taking her turn as sentry, she was fired upon and the bullet lodged in the steering wheel of the car in which she was seated. She took it in stride, believing, as she always had, that to understand the downtrodden, one had to experience their life firsthand. Also, though she was no longer the cutting edge young radical; she had become the matriarch of the movement.

She traveled extensively across America and overseas. She joined Cesar Chavez's United Farm Workers against the Teamsters Union in August 1973.

Gradually, though, she withdrew from the affairs of the world and spent her time at the Mary House, the Catholic Worker House on 3rd Street in New York a few blocks from where she had spent time with Eugene O'Neil and had drunk the night away dreaming of world revolution.

Even before her death, she was being proclaimed a saint, something she rejected with disdain. "That is the way people try to dismiss you," she told an interviewer. "If you are a saint, then you must be impractical and utopian, and nobody has to pay any attention to you. That kind of talk makes me sick."

Slowly, inexorably, her lifetime of sacrifice took its toll. She became more frail and eventually became bedridden. Tamar was with her when the Hound of Heaven crept near — "shade of his hand, outstretching, caressingly" as Thompson had put it — at nightfall on November 29, 1980. There was no struggle, just the soft words, "Rise, clasp My hand, and come!"

Her funeral was held on December 2 at the Nativity Catholic Church, a half block from the Catholic Worker House where she died. The church was filled with people who had loved and admired her but behind her simple pine casket walked the three whom she had loved most on this earth: her daughter Tamar, her baby brother John, and Forster Batterhand.

The writer is a member of the Louisville FOR steering committee.



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FOR

Guatemala *(continued from page 2)*

The Xalala' dam would negatively affect 6,000 to 8,000 people but would provide electricity for the other projects planned for the area, such as mining gold and extracting petroleum.

In 2007, a referendum later declared non-binding by the government was held in which 93 percent of the voters of the region of Ixcán rejected the dam proposal. (Opposition to a previous dam constructed during the military rule of the 1980s resulted in the "Chixoy-massacre" in which 400 Achi-Mayas were killed.) It is to be hoped something of this nature could not occur again, but the people living there have little chance of stopping the development.

While it is true that there are both international and Guatemalan statutes concerning labor rights and the right of indigenous people to accept or reject large projects proposed for their land, in reality, they do little good. A referendum was held in 2005 in the indigenous community of Sipakapa concerning the Marlin Mine.

Although an overwhelming majority rejected the mining operation, the referendum was also declared nonbinding by Guatemala's Constitutional Court and the project went ahead.

Another community, San Miguel Ixtahualán, never had the opportunity to become informed or hold a referendum. While a few native people in the area might be given temporary employment by the Marlin Mine, the vast majority suffer from the mine's negative impact. In addition, the mine pays only a one percent royalty to Guatemala to be divided between the national and municipal governments. The rest of the profits go to the owners of the mining company.

Finally, one of the issues we looked at was the effect on Guatemala's population of the Central American Free Trade Agreement -DR (the last two letters were added to the name when the Dominican Republic signed on in 2004). Almost all campesinos and indigenous Guatemalans would agree that CAFTA has had a negative impact on their means of earning a living. More than 50 per cent of the population that is economically active works in agriculture, but 90 per cent of farms are too small to be self-sustaining.

CAFTA was signed on Aug. 5, 2004. It was then sent to different ministries to be studied until Dec. 23. After the ministries considered the agreement, it had to be submitted to the government by January 4, 2005. Thus, there was a period of 12 days – all in the holiday season — during which the efficacy of a major trade agreement could be determined. The summary concluded that CAFTA was in the interests of the nation and that terms did not violate the constitution. Only one report noted that tax revenues for the first year of CAFTA would decrease by several million dollars.

On March 10, 2005, CAFTA was ratified. The following year, exports to the U.S. from Guatemala only came to \$3.1 billion and imports from the U.S. were valued at \$3.5 billion. Importation of basic grains — including corn, wheat and rice — rose, as did food prices. Between 2005 and October 2007, corn prices to Guatemalan consumers rose by 26.2 percent, bread prices rose by 23.6 percent and rice went up by 10.5 percent.

As pointed out in the newsletter of the NGO Nisgua, the passage of CAFTA, along with the national mining law and the foreign investment law, "have all but eliminated the possibility for 'locally-driven' economic development solutions in favor of 'trickle-down' foreign investment." The issue of mining privileges cited above illustrates the problem with respect to land use. Conflicts with the mining companies were indeed one factor that fueled the 36-year civil war.

Before leaving Guatemala, we went to the U.S. Embassy, where we had a meeting with an economic officer and a political officer. Both were gracious to our group and willing to listen to our views and hear about our experiences. However, it was also clear that their view of CAFTA was colored by their perspective of what is in the best interests of the United States.

A document that was later sent to us by the economic officer illustrates the point very well. It said U.S. exports to Guatemala increased by almost 24 percent in 2006 (the highest percent of any of the countries included in the treaty) and they increased by 13.8 percent in 2007. Importations by Guatemala of wheat, corn and rice, machinery, petroleum products, motor vehicles, plastics and medical instruments rose significantly.

Exports from Guatemala to the U.S. decreased by 2.3 percent in 2007 and 1.1 percent in 2006, largely due to a decline in apparel exports, the embassy said. (Most clothing maquilas are now operated by South Korea and the U.S. only has about 7 percent of the market.) If apparel figures are not factored in, exports to the U.S. from Guatemala increased by 10.1 percent in 2007 and nine percent in 2006, increases which are far less than the jump in exports by the U.S. to Guatemala noted above.

Some products that have shown a marked increase in exports to the U.S. are coffee, bananas, sugar, metals, vegetables, petroleum products and melons.

It is obvious from these statistics that exports from the U.S. have increased by a far greater percentage than have exports from Guatemala; also, the statistics fail to mention who is primarily benefitting, nor do they reveal low wages, poor working conditions or loss of livelihood and land.

Backers of CAFTA have credited the increased foreign investment in Guatemala to the "benefits" of the treaty, along with sound fiscal policy, macroeconomic stability, and an improved business environment. According to the Bank of Guatemala, foreign investment has increased from \$296 million in 2004 to \$723 million in 2007, with tourism, agri-business, financial services, call centers and manufacturing being key sectors. Guatemala's gross domestic product rose 4.6 percent in 2006 and 5.7 percent in 2007.

While a detailed analysis of CAFTA is far beyond the scope of this series, I would like to refer to information found in an article by Umberto Mazzei published in July 2007 by the Americas Program, Center for International Policy. In it he states that the exports which are increasing are the traditional export products such as fruit, vegetables and coffee and that these products, except for sugar, actually were already tariff free because they came under the Most Favored Nation policy.

He views CAFTA as a "pretext" for the exportation by the U.S. of things such as expensive pharmaceuticals and subsidized agricultural products or the awarding to foreign companies of "extra-territorial jurisdiction." He goes on to say: "The message is overwhelming: the country 'sacrificed' itself to the Free Trade Agreement (FTA) with the United States for nothing."

Agricultural products that are non-traditional do not make up a large percent of the market because they are seasonal and perishable. Textiles and clothing, the most important, have decreased with a loss of market share to South Korea. He also refutes the so-called increase in investments, since the purchase by a foreign company of an already existing institution such as a bank is counted as "new" investment.

And, as noted above, the importation of agricultural products and manufactured goods has increased.

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The Louisville FOR's web site includes Action Alerts about issues of great concern to peace and justice people. It also lets you link to peace groups in many nations and look over every FORsooth going back to April 2002. And the pictures – starting with the July-August 2008 issue – are in color.

If you love blogging, contribute your thoughts and hopes to the US FOR's blog www.forpeace.net. Keep up with the national organization's unequaled activism for a world of nonviolence and justice at www.forusa.org.

As much as we know you love reading FORsooth, there's no reason to wait till next month to be inspired and challenged by the FOR.

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John Dominic Crossan

Professor Emeritus of Religious Studies, DePaul University, and author of many books including *God and Empire: Jesus Against Rome, Then and Now* and *The Historical Jesus: The Life of a Mediterranean Jewish Peasant*.



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Lecture Schedule

Friday, Nov. 7

7:30-9:00 PM

Civilization & Empire

Saturday, Nov. 8

9:00-10:30 AM

Bible & Power

11:00-12:30 PM

Jesus & God

12:30-1:15 PM

Lunch provided by Bellarmine

1:30-3:00 PM

Apocalypse & Violence

In conclusion, while it is certainly a welcome relief for Guatemala that what must have seemed like an interminable war has ended, real peace cannot be attained when the Peace Accords have not been implemented and when the vast majority of people are still suffering from an unjust economic and social situation that brought on the war in the first place.

The writer lives in Louisville and teaches Spanish at Providence High School in Clarksville, Ind.



INSPIRED AGAIN BY THE PEACE PILGRIM

One of the fringe benefits of this election season is that old friends are surfacing, eager to discuss the possibilities. A feeling of excitement is in the air.

We have had several such calls to stimulate our thought patterns. Some have recalled experiences during the Vietnam era. Everyone senses that history is being made.

A letter came from Margaret Hofstetter of the Dominican Community near Springfield, Kentucky. She and her sister Adrian were the first visitors received by our new FOR chapter after we organized in 1975. They were already FOR members and drove over to congratulate us. Needless to say, they have supported and inspired us through all of these years.

In her letter she sent a copy of the homily given by her brother Bob after reading a book about PEACE PILGRIM. He was so moved that he wanted to share her story by taking his listeners through this spiritual journey. We well remember the impact made by this remarkable woman when she walked through Louisville. Many people came out to hear her. Their thoughts were directed toward the most important things in life. We now share some excerpts from this homily.

For 28 years (1958-1981) PEACE PILGRIM walked from one end of this country through all the provinces of Canada and even into Mexico as a prayer for PEACE. She walked "as a prayer" and as a chance to inspire others to pray and work for peace. She wore a navy blue shirt and slacks, and a short tunic with pockets all around the bottom in which she carried her only worldly possessions — a comb, a folding toothbrush, a ball point pen, copies of her message and the current unanswered correspondence.

PEACE PILGRIM began her walk on January 1, 1958, in Los Angeles as a part of the Rose Bowl Parade, handing out her message. The media picked it up and she was featured on TV and in newspapers locally and across the country. She spoke on university campuses, at civic and church occasions and to the many individuals she met in the much more than 25,000 miles she walked for PEACE.

"I walk until given shelter, fast until given food. I don't ask — it is given without asking. Aren't people good! There is a spark of good in everybody, no matter how deeply it may be buried. It is the real you. It is the divine spark. Some call this the god-centered nature, others the divine nature and the kingdom of God within. Buddhists know it as Nirvana. The Hindus refer to it as the awakened soul. The Quakers see it as the inner light. In other places, it is known as the Christ in you, the Christ consciousness, the hope of glory, or the indwelling spirit. Even some psychologists have a name for it, the superconscious. But it is all the same being dressed in different words. The important thing to remember is that it dwells in you."

FRIDA BERRIGAN EXPRESSES ALARM OVER EMPIRE BUILDING

Discussions about "empire" seem to be increasing nowadays. For example, we look forward to hearing John Dominic Crossan lecture in November on "God and Empire." Thoughts always return to the Roman empire. The collapse of Roman civilization is said to have been the result of its military pursuits.

Thus the comparison suggested in this message from Frida Berrigan as we contemplate the demise of our own great nation. (Thanks to Pat Geier for sending this to us).

In her insightful article, "How Much Is Enough," Frida gives us a great deal to ponder. She is a senior program associate at the Arms and Security Project of the New America Foundation. Her article appeared in *Foreign Policy in Focus* (11-5-07). Of course, to many of our readers, Frida is recognized as the daughter of Philip Berrigan and Elizabeth McAlister.



She begins by reminding us of the 1980s when people researched and wrote reports about lowering defense spending and converting the military-industrial complex into a peacetime economy. "Even cutting the military budget was not unthinkable because we had pulled the planet back from the brink and survived five decades on the edge of nuclear midnight."

Now for fiscal year 2008 our total military spending will hit over \$647 billion. "The Bush administration has presided over one of the largest military buildups in the history of the United States."

Why are we spending so much? In large part, Frida explains, it is because of the many Cold War systems that have managed to stay in the budget and in the Pentagon's 'toolbox' despite having no relevance. One of the best examples is the ballistic missile defense — a problematic, unjustifiable and immensely expensive military program which has failed in five out of eleven tests since 2004.

Frida then moves on to discuss the losses at home due to a half trillion military "base budget" and many hundred billions more spent waging war in Iraq, Afghanistan and elsewhere. "It is visible in every panhandler and soup-line, in overcrowded classrooms and dwindling health-care budgets, in each hard choice that is made in U.S. cities, towns and rural areas.

Most striking of all, however, is Frida's portrayal of our crumbling infrastructures. She cites a report from the America Society of Civil Engineers that assessed the physical state of aviation, bridges, dams, drinking water, the national power grid, hazardous waste, navigable waterways, public parks and recreation sites, the rail lines, the roads, schools, security, solid waste, transit, and wastewater throughout the United States. The American infrastructure received a grade point average of D (poor).

How can we be a secure nation when bridges collapse, water mains explode, and the power grid fails? Where will the money come from to rebuild American infrastructure? Not asking these questions means continuing to lose out in our economic, human, and national security.

ARMY RECRUITER SUSPENDED FOR THREATENING STUDENT WITH JAIL TIME

A story involving an Army recruiter in Texas has led to a bipartisan call for an investigation. The recruiter from the Greenspoint Recruiting Station in Houston was suspended after a recording of his threats aired on a local TV station. The recruiter, Sgt. Glenn Marquette, warned eighteen-year-old Irving Gonzalez that he would be sent to jail if he decided to go to college instead of joining the military, even though Gonzalez had signed a non-binding contract that left him free to change his mind before basic training. A Texas Congressman is calling for an investigation.

This story came from "TODAY'S DEMOCRACY NOW" (8-6-08) For more details, try www.democracynow.org/2008/8/6/army_recruiter_suspended

ARMED SERVICES VOCATIONAL APTITUDE TEST

In the Philadelphia Inquirer (8-6-08), Hardy Purcell reported that "school districts have in recent years been opting out of the "Armed Services Vocational Aptitude Battery (ASVAB), which in the past has served as a "recruiting tool for the Pentagon" and the military. "An analysis of Pentagon data" indicates that "nationally, the number of students taking the test has dropped 19% in the last five years, accelerating a decline that began in 1990."

In the past, "test takers had no say in whether their information was forwarded to the military, and parents were not required to give their approval." Now, however, "in a growing number of districts ... protests and privacy concerns have led to new rules requiring parental permission." In still other districts, the ASVAB is given only to students who sign up to take it. Yet some "support giving the ASVAB," comparing it to other standardized tests "for college-prep kids."

The ASVAB, proponents say, provides "a similar test for a trade union or an apprenticeship program."

(From "In the Classroom," National Education Association, 8-7-08)

Calendar for peacemakers

(continued from back page)

Sept 28 (Sun) **"BE THE CHANGE" CONCERT AND COMMUNITY CHOIR.** Benefiting the Peace Education Program. Led by Cynthia Fletcher and Harry Pickens. 4-5:30 PM, First Unitarian Church, 209 South Fourth Street. Donations accepted at the door. For more information, call Peace Education at 589-6583.

Sept 28 (Sun) **LOUISVILLE AIDS WALK 2008.** Enjoy live entertainment, food, beverages, on-site registration, and team photos on the Belvedere starting at 1 PM. The 5K run, Pet Walk and 16th Annual Louisville AIDS Walk begin at 3 PM. To download a registration packet or for more information, visit: www.louisvilleaidswalk.org.

Sept 30 (Tue) **KCADP (Ky Coalition to Abolish the Death Penalty)** every last Tuesday. Highland Presbyterian Church, 1011 Cherokee Rd, 6:30 pm. Call Kaye Gallagher, 721-8885 or Mark Meade, 541-9998, E-mail: kcadp@earthlink.net.

Oct 2 (Thurs) **INTERNATIONAL DAY OF NONVIOLENCE.** (U.N. Resolution A/61/271, adopted 6/15/2007 and introduced by India on the occasion of the birthday of MAHATMA GANDHI.) **"Strength comes from righteousness, not force. Power comes from truth, not might. Victory comes from moral courage, not imposed submission."**

Oct 2-5 (Thurs-Sun) **CROSSING BARRIERS:** The 2008 Interfaith Paths to Peace Pilgrimage for Peace and Justice. **The pilgrimage will follow the path of the Underground Railroad from Louisville to Southern Indiana, with additional special events held each day. For more information, look for details at www.interfaithpathstoppeace.org or call (502) 214-7322.**

Oct 8 (Wed) **"DESTINY."** A lecture by Morris Berman, author of *Wandering God, The Twilight of American Culture*, and most recently, *Dark Ages America: The Final Phase of Empire*. He is currently visiting professor at the Tecnológico de Monterrey, Mexico City. Bellarmine University, Cralle Theater. 7 PM. Free and open to the public. For more info, contact the Thomas Merton Center: 452-8187 or www.merton.org.

Oct 10-12 (Fri-Sun) **KFTC ANNUAL MEETING.** Held at the Kentucky Leadership Center in Jabez, Ky. Family-friendly atmosphere! Relax, meet new people, visit old friends, learn about KFTC, share stories, dance, listen to music, attend workshops, and have fun! For more information, visit: <http://www.kftc.org/>.

Oct 11 (Sat) **"THE WORK THAT RECONNECTS."** Based on the work of Joanna Macy, this **workshop is designed to help participants respond to our environmental and social crises by exploring the shift to a more life sustaining civilization.** Led by Mark Steiner and Marilyn Stoner. 9 AM—4PM, St. Matthews Episcopal Church, 330 North Hubbards Lane. \$30. Some scholarships available. For more information or to register, contact Marilyn at marilynstoner@fastmail.fm or 456-1502, or Mark at mark@interfaithrelations.org or 583-3100.

Oct 15 (Wed) **"DZOGCHEN—THE GREAT PERFECTION."** Public talk and introduction featuring the Venerable Tsoknyi Rinpoche. Gardencourt, Louisville Presbyterian Theological Seminary, 7 PM. For more information, visit: <http://pyus.com/client/fv/2008b.html> or contact the Fons Vitae coordinator at gracious007@aol.com.

Oct 16 (Thurs) **ACLU OF KY BILL OF RIGHTS DINNER.** 5:30 PM-9:00 PM. The Henry Clay, Louisville. Join us for an evening of dynamic presentations focusing on our past, present and future vision for protecting civil liberties in Kentucky. For more information, details will be posted at: www.aclu-ky.org, or call 502-581-9746.

Oct 16-19 (Thurs-Sun) **"DZOGCHEN—THE GREAT PERFECTION:** A Retreat with the Venerable Tsoknyi Rinpoche on the Nature of Mind." Law's Lodge. For more information or to register, visit: <http://pyus.com/client/fv/2008b.html> or contact the Fons Vitae coordinator at gracious007@aol.com.

Oct 18 (Sat) **"RACE, POVERTY, AND HEALTHCARE."** Featuring Dr. Adewale Troutman, Director of Louisville Metro Department of Public Health and Wellness. 9 AM—3 PM. Church of the Epiphany, 914 Old Harrods Creek Road. For more information or to register, call Mary Ann Stenger, 425-5473.

Oct 19 (Sun) **30TH ANNIVERSARY HUNGER WALK.** Sponsored by the Dare to Care Food Bank and Kentuckiana Interfaith Community. For more information or to register, contact Lauren Hensley, 966-3821, or visit: www.thehungerwalk.org.

Oct 24 (Fri) **ANNIVERSARY OF THE UNITED NATIONS.** Celebrate by urging your member of Congress to support US funding for the UN. It provides a much-needed forum to resolve global disputes and address transnational problems such as extreme poverty, weapons proliferation, climate change and disease.

Oct 24-26 (Fri-Sun) **CONTEMPLATIVE LIVING CONFERENCE:** Recovering the Inner Life of Humanity. This conference will explore how contemplative living in our personal, cultural and institutional lives is essential for dealing with the complexities and challenges of contemporary life. The Kentucky International Convention Center, Louisville. For more information or to register, call 800-886-7275 or visit www.mertoninstitute.org.

Oct 25 (Sat) **UNITY DINNER FEATURING DR. JOCELYN ELDERS.** Sponsored by the Kentucky Alliance Against Racist and Political Repression. Dr. Elders was the first African-American and second woman ever to serve as Surgeon General of the U.S. She continues to work in the field of health, and is a powerful advocate for youth, people with HIV/AIDS, and for universal healthcare. To buy a ticket, get involved, make a donation, or co-sponsor this exciting event, please call Katrina at (502) 778-8130. Save the date!

Oct 28-30 (Tue-Thurs) **"PEACE EDUCATION COMMUNITY INSTITUTE."** This 3-day workshop will provide hands-on training in: interpersonal conflict resolution; the mediation process and prejudice reduction skills; conflict resolution skills for working with youth; and opportunities to share triumphs and concerns. Fee is \$250 or \$450 for a team of two. Some scholarships available on a first-come basis. Registration deadline is October 20th. For more information or to register, contact the Peace Education Program at 589-6583 or visit www.PeaceEducation.org.

Nov 7-8 (Fri-Sat) **"GOD AND EMPIRE:** The Normalcy of Violence and the Ambiguity of Bible." Ecumenical Lecture Series, featuring John Dominic Crossan. Bellarmine University. \$20. For details on the lecture schedule or to register online visit : www.midkentuckypresbytery.org.

Nov 20-24 (Thurs-Mon) **"VIGIL TO CLOSE THE U.S. ARMY'S SCHOOL OF THE ASSASSINS."** Thousands will gather at the gates of Fort Benning in Georgia for the vigil and the nonviolent direct action to close the School of the Americas. More information to come!

OUT OF TOWN EVENTS

Oct 17-18 (Fri-Sat) **GANDHI-KING CONFERENCE ON PEACEMAKING 2008:** "Constructing the World House." Featuring plenary speakers Amy Goodman, Father Roy Bourgeois, Rev. Lennox Yearwood, Ruby Nell Sales, and Michael Nagler. Hosted at Christian Brothers University, Memphis, TN. For more information or to register, contact the Mid-South Peace and Justice Center at (901) 725-4990 or visit www.gandhikingconference.org.

Calendar for peacemakers

Sept 3 (Wed) **THE LOUISVILLE SUSTAINABILITY FORUM.** Meets the first Wednesday of each month. The forum's purpose is to hold and promote the intention of sustainability for Louisville; establish and nourish relationships that strengthen community and create change; and create a space for discussion that inspires, motivates and deepens our ability to catalyze social change. Bring your lunch and enjoy the company of like-minded community members. Noon to 1:45 PM, Passionist Earth & Spirit Center, The Barn at 1924 Newburg Road.

Sept 6 (Sat) **MEDITATION FOR BEGINNERS.** For anyone interested in understanding and exploring their interior life. There will be step-by-step guidance in the methods of meditation and an exploration of the practical effects it has for realizing the abundant life that Jesus promised. Saturday introductory session, 9 AM-3 PM; then weekly sessions for ten Tuesdays (mornings 10-11:30 AM, or evenings 7-8:30 PM). Taught by Fr. Joe Mitchell. The Barn at 1924 Newburg Road. Suggested donation: \$125; however, no one will be turned away for lack of funds. For registration or more information e-mail earthandspirit@passionist.org or call 451-2330.

Sept 6 (Sat) **HEALTHY FOODS, LOCAL FARMS CONFERENCE—"The Politics of Food,"** featuring **Daniel Imhoff**, author of *Food Fight: The Citizen's Guide to a Food and Farm Bill*. Speakers include Wendell Berry, Christopher Cook, Judy Wicks and Dr. George Hegeman. 9AM- 5:30PM, UofL. For details, go to www.Americanbyways.com/Sierra%20Club/.

Sept 6 (Sat) **"THE WORK THAT RECONNECTS."** Based on the work of **Joanna Macy**, this workshop is designed to help participants respond to our environmental and social crises by exploring the shift to a more life sustaining civilization. Led by Mark Steiner and Marilyn Stoner. 9 AM—4PM, Unity of Louisville, 757 South Brook Street. \$30. Some scholarships available. For more information or to register, contact Marilyn at marilynstoner@fastmail.fm or 456-1502, or Mark at mark@interfaithrelations.org or 583-3100.

Sept 6 (Sat) **SATURDAY ACADEMY. Dr. Blaine Hudson** begins with Black and African World History (11 AM to 12:30 PM). Followed by U of L Showcase, "Reflections on the Election," featuring professors Dr. Dewey Clayton, Dr. Ricky Jones, and Dr. Sherri Wallace. (12:45 PM to 2 PM). DuValle Education Center Cafeteria, 3610 Bohne Avenue, at 35th St just north of Algonquin Parkway. Call Bani Hines-Hudson, 295-7531.

Sept 7 (Sun) **SUSTAINABLE LOCAL PUBLIC POLICY. Meets each Sunday at 2 PM at the Legal Aid Society, 416 W. Muhammad Ali. Become a part of this grassroots movement bringing principles of sustainability into local public policy.** Meetings also held Monday evenings. For more information, please contact: j@bikecourier.org.

Sept 7 (Sun) **A GLOBAL POTLUCK** to honor our global community. Hosted by the U.S. Department of Peace Campaign of Kentucky. 3-5 PM, Cathedral of the Assumption, Undercroft, 433 South Fifth Street. Bring a dish to share, preferably from your country or town or origin. Beverages provided. To be followed by the International Walk for Peace from 5:15-5:45 PM. For more information, call Kim Summers-Bates at 502-472-1772.

Sept 8 (Mon) **BIRTHDAY LUNCHEON FOR PROFESSOR BLAINE HUDSON**, Dean of the College of Arts & Sciences at the University of Louisville and Professor of Pan-African Studies. Proceeds will benefit the Saturday Academy, held regularly on Saturdays at the DuValle Education Center. Noon-2 PM, U of L University Club. Tickets \$40, free parking. Reservations due by Sept. 3. Make check payable to UofL Foundation Inc. and write "Saturday Academy" in the memo line. Send check to Lori Kincaid, UofL Development Office, University of Louisville, Louisville, KY 40292. For more information, contact Marian Vasser at 502-852-2252 or mrvass01@louisville.edu.

Sept 8 (Mon) **SUSTAINABLE LOCAL PUBLIC POLICY. Meets each Monday at 6 PM at the Center for Neighborhoods, 610 South Fourth Street, #701. Become a part of this grassroots movement bringing principles of sustainability into local public policy.** Meetings also held Sunday afternoons. For more information, please contact: j@bikecourier.org.

Sept 10 (Wed) **Lecture by Mary Hawkesworth: "War as a Mode of Production and Reproduction: A Feminist Analysis."** First in the UofL Fall Lecture Series on "Sex, Gender, and Social Change" sponsored by the Dept of Women's & Gender Studies & Social Change. 3:00-4:15 PM. Chao Auditorium, Ekstrom Library. Free & open to the public.

Sept 10 (Wed) **KITLAC (Ky Interfaith Taskforce on Latin America and the Caribbean).** Every second Wednesday at the Presbyterian Seminary. 7:30 pm. Call David Horvath, 479-9262, or Pat Geier, 456-6586.

Sept 11 (Thurs) **APPAF (American Palestine Public Affairs Forum).** Meets every second Thursday. Documentary: "Israel, Palestine and the American Congress: Realities and Opportunities." 7:30 PM, League of Women Voters, 115 S Ewing. For more information, call Bashar Masri, 773-1836.

Sept 13 (Sat) **PEAK OIL.** Every 2nd Saturday, Main Library, 4th & York, Mezzanine, Boardroom. 9:00 AM. Call George Perkins, 425-6645.

Sept 14 (Sun) **"AIM HIGHER"** focusing on military counter-recruitment. Every 2nd Sunday at 7:00 PM, 2236 Kaelin Avenue at the FOR office. This group welcomes invitations to speak about conscientious objection, military recruitment, and the possibility for high school students to "opt out" of having their names given to recruiters. Call Chris Harmer, 893-2334. colonel221@yahoo.com.

Sept 15 (Mon) **DEADLINE FOR THE OCTOBER ISSUE OFFORsooth.** Contact **George Morrison, editor**, 944-6460, E-mail: klm86@att.net **Note: Please email new or updated calendar listings to calendar.peace@gmail.com, or call Nikki at 451-3402.**

Sept 15 (Mon) **SUSTAINABLE EATING: A MENU FOR THE FUTURE.** A 6-week course meeting on Mondays from 10-11:30 AM. Working toward a healthier and more equitable world through the food we eat. Passionist Earth & Spirit Center, The Barn at 1924 Newburg Road. For registration or more information e-mail or call 451-2330.

Sept 15 (Mon) **HEALTHY CHILDREN, HEALTHY PLANET.** A 7-week course meeting on Mondays from 10-11:30 AM for parents who want help in raising children beyond a world of consumerism and neglect for the natural world. Passionist Earth & Spirit Center, The Barn at 1924 Newburg Road. For registration or more information e-mail earthandspirit@passionist.org or call 451-2330.

Sept 15 (Mon) **SOCIAL CHANGE BOOK CLUB.** Discussing *Louisville 2035* by Steve Wiser. 6-8 PM. Location TBA. Open to everyone who is interested in understanding, participating in, leading or supporting social change. For more information, contact Howard Mason at Howard.Mason@metrounitedway.org.

Sept 15 (Mon) **CHOICES FOR SUSTAINABLE LIVING.** An 8-week course meeting on Mondays from 7-8:30 PM. This course will offer guidance in making daily choices in areas such as food, transportation, and energy use, with a focus on how to meet our needs today without compromising the ability of our grandchildren to meet their needs. Passionist Earth & Spirit Center, The Barn at 1924 Newburg Road. For registration or more information e-mail earthandspirit@passionist.org or call 451-2330.

Sept 15 (Mon) **GLOBAL WARMING.** A 4-week meeting on Mondays from 7-8:30 PM, providing an opportunity to learn more about this timely topic which scientists and Pope Benedict have been stressing is critical for our well-being. Passionist Earth & Spirit Center, The Barn at 1924 Newburg Road. For registration or more information e-mail earthandspirit@passionist.org or call 451-2330.

Sept 16 (Tue) **"MERTON, JFK AND THE UNSPEAKABLE."** A lecture presented by Jim Douglass, who served as a theological advisor on conscientious objection and nuclear war at the Second Vatican Council, and who met Thomas Merton while a professor at Bellarmine College. He is the author of *Resistance and Contemplation: The Way of Liberation and The Nonviolent Coming of God*. Bellarmine University, Cralle Theater. 7 PM. Free and open to the public. For more info, contact the Thomas Merton Center: 452-8187 or www.merton.org.

Sept 18 (Thurs) **THIRD THURSDAY LUNCHEON.** "911 Every Day: Life in the Middle East." Terry Taylor, Executive Director of Interfaith Paths to Peace, will reflect on his 10-day visit to Egypt and Syria last June. He participated in a six-person delegation that traveled as guests of the National Peace Foundation and the Islamic Society of North America. The delegation had the opportunity to speak with dozens of religious, political and social action groups during the trip. Ruyard Kipling, 422 West Oak. Buffet lunch at 11:30; presentation begins at noon. \$7. Sponsored by the Fellowship of Reconciliation and Interfaith Paths to Peace. For reservations, call Jean Edwards at 458-8056.

Sept 18 (Thurs) **KENTUCKY SINGLE PAYER HEALTH CARE,** every third Thursday, 5:30 PM. Main Library, 4th & York Streets, Mezzanine Board Room. Call Kay Tillow, 636-1551.

Sept 18 (Thurs) **VOLUNTARY SIMPLICITY.** A 7-week course meeting on Thursdays from 7-8:30 PM. This course will address the distractions of modern society which keep us from caring for ourselves, our relationships, and our environment. Learn more about this basic Christian practice. Passionist Earth & Spirit Center, The Barn at 1924 Newburg Road. For registration or more information e-mail earthandspirit@passionist.org or call 451-2330.

Sept 18 (Thurs) **LPAC (Louisville Peace Action Community)** every third Thursday evening. Douglass Blvd Christian Church, 7:00 pm. Call Judy Munro-Leighton, 456-6914. Website: www.louisvillepeace.org E-mail: pcunity@yahoo.com.

Sept 19 (Fri) **AUTUMN EQUINOX SACRED CELEBRATION.** Featuring special guest Michael Dowd. Sacred celebrations are quarterly events for Louisville's spiritual community and provide an opportunity for people of diverse backgrounds to join together to celebrate and honor the sacredness of all creation. 7-8:30 PM, Thomas Jefferson Unitarian Church, 4936 Brownsboro Road. Free and open to the public. Donations welcome. Hosted by Cultivating Connections. For more information, email: cultivatingconnections@insightbb.com.

Sept 20 (Sat) **KENTUCKY CONSERVATION COMMITTEE ANNUAL MEETING.** Learn about Kentucky's biodiversity and help shape future initiatives. Panelists will include key legislators, research scientists, environmental activists and educators. 10 AM-3:30 PM, Blackacre State Nature Preserve, 3200 Tucker Station Road. For more information or to register, contact Dr. David Wicks at 485-3295 or david.wicks@jefferson.kyschools.us.

Sept 21 (Sun) **LOUISVILLE COMMITTEE FOR ISRAELI/PALESTINIAN STATES.** Meets every third Sunday. First Unitarian Church, 4th & York Streets, 3:00 PM. Call Beverley Marmion, 451-5658.

Sept 21 (Sun) **CONCERT FOR CONTEMPLATION** with **HARRY PICKENS**, internationally known pianist. Experience the power of music to help you slow down, relax and deepen your conscious connection with the Source of peace within. 8 PM at James Lees Memorial Presbyterian Church, 1741 Frankfort Ave. Donations welcome. For more info, call 896-0172.

Sept 22 (Mon) **F.O.R. STEERING COMMITTEE.** Presbyterian Seminary, 1044 Alta Vista Road. Meets every fourth Monday. Visitors encouraged. Call Dennis Bricking, 298-0590, or Phil Schervish, 558-7175.

Sept 23 (Tue) **"EVOLUTIONARY EVANGELIST" THE REV. MICHAEL DOWD** will speak at St. Matthew's Episcopal Church at 330 North Hubbards Lane. Rev. Dowd will explore the major themes of his book, *Thank God for Evolution!* An afternoon discussion from 2-4 PM will be aimed at students, teachers and clergy. At 7 PM there will be a lecture followed by questions and answers. Both sessions are free and open to the public.

Sept 23 (Tue) **TAKE BACK THE NIGHT! Theme: "MISSION POSSIBLE — Working to prevent violence against women."** Encouraging participants to speak out through music, drama, action, and the spoken word. Volunteers needed. Call Sharon LaRue, 852-2663 or contact PEACC: www.louisville.edu/peacc/

Sept 25 (Thurs) **FORsooth LABELING** at Beverley Marmion's, 6:30 pm. We need you for one hour! Please stop by and socialize while your fingers do the work. Call 451-5658.

Regular Meeting Times for Area Organizations

ADDICTION RECOVERY ADVOCATES OF KENTUCKIANA – 2nd Thursday (585-3375)

AIDS INTERFAITH MINISTRIES (AIM) OF KENTUCKIANA, INC. – 1st Tuesday (574-6085 or 574-6086)

AMERICA 2000 DEMOCRATIC CLUB – 4th Tuesday (459-0616)

AMERICANS UNITED FOR SEPARATION OF CHURCH AND STATE – 3rd Thursday, every other month at noon (608-7517)

AMNESTY INTERNATIONAL – 1st Saturday (637-8951)

APPAP (American Palestine Public Affairs Forum) – 2nd Thursday (895-8155)

BREAD FOR THE WORLD – 1st Tuesday (239-4317)

CAPA (Citizens Against Police Abuse) – 2nd Thursday (778-8130)

CART (Coalition for the Advancement of Regional Transportation) – 3rd Wednesday, 1578 Bardstown Road (895-5172)

CLOUT [Citizens of Louisville Organized and Working Together] -(583-1267)

COMMITTEE FOR PEACE IN THE MIDDLE EAST – 2nd Monday (456-6586)

COMMON CAUSE – 1st Tuesday, every other month (454-7797)

COMMUNIST PARTY USA – First Sunday at 5:00 PM (384-3875)

COMMUNITY FARM ALLIANCE OF JEFFERSON COUNTY – 2nd Tuesday (775-4041)

CONVERSATION CAFE – Wednesday evenings (560-0085)

COUNTER RECRUITMENT, "Aim Higher" – Second Sunday (893-2334)

EARTH SAVE LOUISVILLE – 2nd Saturday (569-1876)

FAIRNESS CAMPAIGN – Quarterly community dialogues and volunteer opportunities (893-0788)

FELLOWSHIP OF RECONCILIATION – 4th Monday (558-7175 or 895-8516)

FRIENDSHIP FORCE OF LOUISVILLE – 2nd Tuesday (893-8436)

GREATER LOUISVILLE SIERRA CLUB – 3rd Tuesday (897-3335)

HABITAT FOR HUMANITY – Wednesdays, Thursdays, Fridays & Saturdays (637-6265)

INTERFAITH PATHS TO PEACE – 1st Tuesday (214-7322)

JOBS WITH JUSTICE KENTUCKY (582-5454)

JURISDICTIONARY CLUB OF LOUISVILLE – Know the law and how to use it (500-8161)

JUSTICE RESOURCE CENTER – 3rd Saturday (562-6737)

KFTC [KENTUCKIANS FOR THE COMMONWEALTH] – 2nd Monday (589-3188)

KY ALLIANCE AGAINST RACIST & POLITICAL REPRESSION – 3rd Monday (778-8130)

KY COALITION TO ABOLISH THE DEATH PENALTY – Last Tuesday (541-9998)

KITLAC (KY INTERFAITH TASKFORCE ON LATIN AMERICA & THE CARIBBEAN) – 2nd Wednesday (479-9262)

KY RAINBOW/PUSH COALITION – (245-2272)

LOUISVILLE COMMITTEE FOR ISRAELI/PALESTINIAN STATES – 3rd Sunday (451-5658)

LOUISVILLE PEAK OIL GROUP – 2nd Saturday (425-6645)

LPAC (LOUISVILLE PEACE ACTION COMMUNITY) – 3rd Thursday (558-9124)

LOUISVILLE WOMEN CHURCH – Meditation 1st & 3rd Sundays (473-8435)

LOUISVILLE YOUTH GROUP – Friday nights (893-0788), www.louisvilleyouthgroup.org

METRO SWEEP FOR ACCESS – 3rd Tuesday (895-0866 or 899-9261)

METROPOLITAN HOUSING COALITION – 4th Wednesday (584-6858)

MIGHTY KINDNESS – mightykindness@gmail.com (235-0711)

MUHAMMAD ALI INSTITUTE FOR PEACE AND JUSTICE, at UL (852-6372)

NAACP (National Association for the Advancement of Colored People) – 3rd Monday (776-7608)

NAMI (National Alliance for the Mentally Ill) – 2nd Monday (245-5287)

PARENTS, FAMILIES & FRIENDS OF LESBIANS AND GAYS (P-FLAG) – 3rd Sunday (329-0229)

PEACE & COMPASSION BUDDHA CIRCLE/CML – (451-2193, brozier@bellsouth.net)

RCRC [Religious Coalition for Reproductive Choice] – (866-606-0988)

RESULTS (a hunger lobby) – 2nd Saturday (451-4907)

SINGLE WOMEN'S GROUP – 3rd Sunday (812-866-1667)

911 TRUTH LOUISVILLE (502-609-6020)

US DEPARTMENT OF PEACE CAMPAIGN OF KY – 3rd Sunday (472-1772)

YOUNG DEMOCRATIC SOCIALISTS – every Friday at 2:30 PM (712-2338)

Note: If your group would like to be added to this list or if information needs to be updated, please let us know by calling 458-8056.