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## Occupy Movement is our next best chance

by David Horvath

Within hours of the events of September 11, 2001, everyone needed and wanted to say something. Louisville area peace activists knew that a statement of some kind was important, and, while we were as shocked and horrified as everyone else, whatever we said needed to have a longer view with some context.

An ad hoc group quickly positioned itself for “peace and community unity.” We



David Horvath

knew at the moment that those in the most danger in this country were people of color, particularly those of Arab (and Hispanic) decent. Anyone who “looked like” the media-profiled picture of a “terrorist.”

A series of vigils were called and we announced a campaign to wear green arm

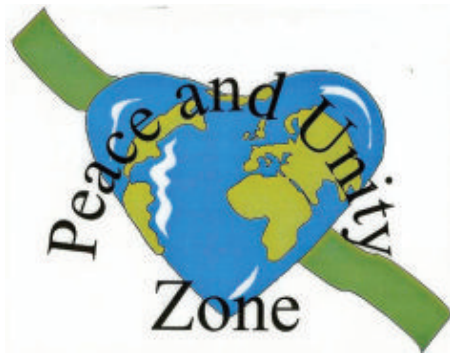
bands, and asked people to display the small design with a dove and “Peace and Unity Zone” on their office doors and home windows. This, to let those know where a “safe place” would be if needed. (N.B. The Peace and Community Unity effort became part of the escalating work against the wars in Afghanistan and later Iraq; it eventually morphed into the Louisville Peace Action Community--LPAC)

We knew the window of opportunity would be small to deliver a message that called for stepping back from our pain, our shock and even our anger to reclaim somehow a message of nonviolence. While the world surely sympathized with the US and felt our pain, dark clouds of fear and demands for retribution quickly moved in.

Calls of peacemaking were often met with shouts of “traitors!” “apologists!” “cowards!” We watched as the national discourse quickly took on a sense of righteous vengeance. How it went from the pain of loss to the fear of more loss.

We saw this whenever anyone dared stray beyond the “permissible” to say anything about “why” the events of September 11 came to be. It was nearly forbidden to talk of root causes. Those who even hinted at connections with US imperial behaviors and 50 years of pro-Israel and “oil-first” policies in the Middle East were soundly put down as “anti American.” Lynn Cheney orchestrated a witch hunt on US campuses and a chill was in the air.

On October 8, 2001, the day after the



The small graphic used by Louisville peace groups after 9/11 to indicate a “safe place” for those who feared retribution or violence from profiling.

bombing began in Afghanistan, another local vigil was called. In addition to opposing the escalation of violence, we focused on scapegoating and the erosion of civil liberties as well as broadly reforming US policy in the Middle East and elsewhere.

We didn’t realize then just how narrow that window was--that we would so quickly squander the opportunity to engage the world in a new way now that we “understood” the violence much of the rest of the planet suffered every day.

The window slammed shut, and the drums of war got louder as the road led us to Iraq as well as Afghanistan. As an anti-war “movement” we seemed helpless and demoralized since we were unable to stop or even slow the machine that would eat so many people, resources and souls. We

would see how deeply the fear “of the other” would be set in the US psyche, installing the now endless Global War On Terror (GWOT), a chilling Orwellian parallel.

With hundreds of thousands of our brothers and sisters being deployed to the wars from their jobs, the reserves or from the streets, how fast the “no war” and “nonviolent solutions” message morphed for many into a compromised “Support the Troops, End the War.” The messages of nonviolence and a just foreign policy were totally hijacked.

### The next window opens: the 2008 economic meltdown

The wars and troubles of the first decade of the 21<sup>st</sup> century provided a fertile field for the new robber barons who saw an opportunity to make a killing from the killing. The wars were taking place in an environment of global economic pillage. The Bush administration squandered the Clinton era surplus, more tax cuts were presented like offerings to the wealthy along with more loopholes to corporations.

Two “off-the-books” wars ended any possibility of a peace dividend. Unregulated capital, free traders and arms dealers had a field day. The stealing advanced under the guise of hedge funds and the use of derivatives to mask credit risks which destroyed the housing market and the lives of real people.

(continued on page 6)

## Public funding needed for judicial elections

by Richard Beliles

Candidates for state judge in Kentucky used to be subject to judicial ethics rules that expressly prohibited participation in partisan politics. For example, Kentucky Judicial Ethics Opinions 38 and 62 say candidates for judge cannot make campaign promises like candidates for political office. The first opinion elaborates “one who accepts judicial office must sacrifice some of the freedom in political matters that otherwise he (or she) might enjoy.”

Ethics Opinion 58 says judges cannot act as leaders of political organizations. Ethics Opinion 66 says public officials cannot serve as co-chairpersons of campaigns for judge. It also says judges cannot endorse other candidates. And, perhaps most importantly of all, Ethics Opinion 55 said that candidates for judge cannot personally solicit political campaign contributions.

Ethics rules like these made good sense to those of us who want our state judges to be totally impartial in all matters that come before them at the bench. No exceptions. No excuses. No equivocations.

Then along comes Carey vs. Wolnitzek, the U.S. Sixth Circuit Court decision in 2008. Siding with a judicial candidate who challenged several canons of the Kentucky Judicial Code of Conduct, these federal judges suspended Kentucky ethics rules that prohibited judicial candidates from soliciting campaign contributions and identifying themselves with political parties. Like similar court decisions in recent years, Carey v. Wolnitzek is blind to the influence of private-interest money in our elections and public policy decisions today.

Now, many Kentucky Judicial Ethics Opinions, like those I just mentioned, have been weakened or invalidated. The separation between justice and politics is

crumbling. Do we really want our state judges to perform their duties like politicians whose voting records correspond to their list of campaign contributors? Do we want our state judges to perform their duties like politicians who allow lobbyists and industry consultants to draft legislation for them?

Surely, not. This is one reason why Common Cause/Kentucky continues to support partial-public funding of our election campaigns for state judgeships.

We supported Kentucky House Bill 21 during the 2011 session of the Kentucky General Assembly and plan to support it when it is re-introduced in 2012. This bill offers a simple straightforward approach to clean elections for our state judges. Basically, the bill would establish a clean election fund financed by a \$25 fee on attorneys who practice law in the Commonwealth as members of the Kentucky Bar Association.

Perhaps, you would like to help us track the progress of the 2012 version of this bill in the House Standing Committee on Elections, Constitutional Amendments, and Intergovernmental Affairs this spring. You can find it in on the legislature’s records web page: [www.lrc.ky.gov/record/11rs/HB21.htm](http://www.lrc.ky.gov/record/11rs/HB21.htm). The sponsors are Rep. Jim Wayne and Rep. Tom Riner, both of Metro Louisville.

As Justice Oliver Wendell Holmes famously remarked, “A man is usually more careful of his money than of his principles.” Holmes was obviously poking fun at human nature while also making a serious point. The power of money can corrupt the best of human intentions.

Let’s keep that power away from our courtrooms.

*Richard Beliles is Chair of Common Cause Kentucky, [www.commoncause.org/ky](http://www.commoncause.org/ky). He may be reached at [rbeliles@juno.com](mailto:rbeliles@juno.com).*

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# KTRS secures teachers’ retirements

by Gary L. Harbin

In more than 70 years of operations, the Kentucky Teachers’ Retirement System (KTRS) has always provided retirement security to Kentucky’s teachers and good value for taxpayers. However, some in the media have characterized teachers’ retirement annuities as being unduly burdensome on taxpayers and little more than expensive gifts and handouts. History proves that these characterizations are simply wrong.

Rather than being a gratuity, retirement annuities are actually part of the compensation earned by teachers during their working years. Furthermore, teachers participate in funding their retirement. On every payday during their careers, teachers make mandatory contributions to KTRS that are matched by their employers. Those contributions are invested and thereafter are paid out during retirement. In this way, most of the costs of retirement are paid from investment earnings (see the KTRS schedule below).

Across the nation defined benefit plans like KTRS pay about 70% of the costs of retirement with investment earnings. This article sets forth some historical perspective about why the KTRS began operations and how it is “a business-like arrangement” for both teachers and taxpayers.

### The Problem

In the 1930s, the people of Kentucky and the rest of the world were suffering through the Great Depression. The general distress of that period framed a more specific problem--Kentucky had an aging population of impoverished classroom teachers. Newspaper accounts from that era indicate many of these teachers began their careers in one room school houses in the 1880s. Their salaries averaged about \$215 per school year. Even during the Great Depression, these wages were regarded as below subsistence living.

A report prepared in 1936 by the Bureau of School Services of the University of Kentucky noted that school boards frequently felt an obligation to continue the employment of these teachers even after physical or mental disability had seriously reduced their efficiency in the classroom. These teachers faithfully served their communities for 40 or 50 years (and in a few cases more than 60 years) and then became physically or mentally unable to perform teaching duties. During their

Moreover, the school boards could not pay the wages of replacement teachers and also pay the physically or mentally disabled teachers. The destitute teachers were dependent upon the charity of local school boards and often literally worked until relieved of their duties by death.

### The Solution

The 1936 report by the University of Kentucky recommended establishing a teachers’ retirement system as a solution to

amounts over long periods of time, and thereby achieve retirement security and protection from dependency. The report noted that a retirement system protects society by helping to assure the orderly replacement of teachers choosing to retire after a specified period or retiring because of disability.

Following the 1936 report, the Kentucky General Assembly took action in 1938 to establish the Kentucky Teachers’ Retirement System. Thereafter, KTRS began operations on July 1, 1940.

### Retirement Security for the Long Term

For some perspective on how far we have come since the 1930s, let’s take a look at KTRS’s operations from July 1, 1985 through June 30, 2011. During this 26-year period, KTRS paid benefits totaling \$16.4 billion. During this same period of time, the investments of teachers’ retirement monies earned \$16.3 billion (truly remarkable considering stock market investment returns over the last ten years have averaged zero). KTRS’s pre-funded retirement benefits program truly exemplifies the idea set forth in the 1936 report that investing a small portion of teachers’ salaries over their careers will return large dividends for retirement security.

Since 1940, KTRS has provided low-cost, high-quality retirement security for the teachers of Kentucky whether financial markets were tranquil or volatile, on the rise or falling. Although there has been considerable turmoil in the global financial system over the last seventy years, KTRS’s retirement program has always performed as “a business-like arrangement” for the teachers of Kentucky and the public they serve.

Gary Harbin, CPA, is the Executive Secretary of the Kentucky Teachers’ Retirement System.

Kentucky Teachers Retirement System Schedule of Funds Available for Retirement Benefits For the Twenty-Six Year Period Ending June 30, 2011 Defined Benefit Plan – Retirement Benefits – (Pre-Funded) In Billions of Dollars		
Beginning Balance as of	July 1, 1985	\$ 1.8
Member Contributions		5.1
Employer Contributions		8.5
Investment Income		16.3
Benefit Payments & Refunds		(16.4)
Administrative Expenses		(0.1)
Ending Balance as of	June 30, 2011	\$15.2

careers these teachers earned very little, had little or no savings, and were rejected from participating in the federal Social Security program.

The report by the University of Kentucky noted that having school boards caring for physically or mentally disabled teachers was unsuitable both educationally and financially. The incapacitated teachers were not effectively teaching children.

this problem. The report emphasized that a teacher retirement system is not a “gratuity or charity,” instead it is “a business-like arrangement whereby both the public and teachers make investments which return large dividends.”

In essence, the report described a mechanism to defer small portions of compensation earned during teachers’ careers, professionally invest those small

### 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.



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### 95 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.

Chair: Pat Geier.....609-7985

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### Veterans for Peace establishes new chapter

“A new Louisville Chapter 168 was chartered recently on January 9 at a startup meeting in Heine Bros. Coffee on Bardstown Rd. and Eastern Parkway. The charter was presented by Rep. John Yarmuth and attended by 15 veterans including founder Russ Hinkle.

Veterans For Peace will participate in ongoing local peace, justice and social work, including that of Occupy Louisville and the Louisville Peace Action Community (LPAC).

The chapter will meet monthly from 3-4pm right before the Vigil at Douglas Loop and Bardstown Rd in Heine Bros Coffee House. For additional information you should contact Russell Hinkle, VFP Chapter 168 Louisville, 502.632.2177 or email at russellhinkle@kypage.com. Or Facebook, Veterans for Peace Chapter 168 Louisville.

## FORsooth needs your support!

It takes over \$600 to publish each edition of FORsooth newspaper, but recently our financial stream has just not been up to the task. Please help FORsooth bring progressive news and opinion to the Ohio Valley by taking out a paid ad or by sending a tax deductible donation to the Louisville Fellowship of Reconciliation, 2236 Kaelin Avenue, Louisville, 40205-2608. Thank you.

— The Editors.



# What’s ahead for North Korea’s new leader?

by Moon J. Pak

North Korea (the Democratic People’s Republic of Korea; DPRK) has its political system based on so-called Juche ideology. The ideology combines a story of the nation’s history and the traditional Confucian beliefs in social place and succession with a progressive socialism.

It is fiercely loyal to its ethnic and national identity as well as the filial nature of its leadership structure. To an extent, it could be said that each citizen of the country regards himself or herself as a small but essential cog in the wheels of the overall entity, the nation, which is naturally led by its head. Therefore the right of the head of the country to filial succession is accepted as a natural process of leadership transition from one generation to the next.

The DPRK was founded in 1948 by Kim Il-sung whose leadership domestically, as well as in foreign affairs, ensured the establishment of DPRK in northern half of the peninsula with firm international support from Russia (USSR) and China (PRC).

Upon the death of Kim Il-sung in 1994, his son Kim Jong-il succeeded the elder Kim. During Kim Jong-il’s leadership, the country was plagued by a series of natural disasters and resulting food shortage. Fellow socialist countries exhibited a lack of support, mainly because of the breakup of the USSR during the same time period.

The US in alliance with South Korea, also imposed a harsh isolation on the country, and maintained a hostile discourse about North Korea, constantly vilifying Kim Jong-il, erroneously predicting regime collapse, repeatedly conducting dangerous military maneuvers close to its boundaries, and refusing to enter into normalized relationship with North Korea by upgrading the 60-year-old existing armistice treaty between the two countries to a peace treaty.

This all led Kim Jong-il to place national defense and military preparedness high on the agenda of his regime, thus leading to its “Military First Policy.” With 1.2 million citizens serving in the armed forces, the policy placed 30 percent of the nation’s GDP in the hands of the military and helped the country to fund its emergence as a nuclear power.

Since successfully building this deterrence force, both conventional and nuclear, recently Kim Jong-il began to



turn his policy priority to that of economic development with emphasis on light industry, the energy industry, and other industries, improving the general quality of people’s daily lives, under the slogan “Strong, Prosperous Country.”

Kim died, however, on December 17, 2011, during one of his routine inspection trips, before he could begin to implement his 2012 economic plan.

Kim Jong-Il rule was also marked by efforts toward reconciliation of the two Koreas, and steps toward reunification. On June 15, 2000, Kim Jong-il met with

President Kim Dae-jung of South Korea and signed a historical document known as the “6-15 Joint Declaration between South and North Korea,” which was to be used to pave the way to eventual re-unification of the two halves of Korea.

Seven years later, on October 4, 2007, he met with President Roh Moo-hyun of South Korea and produced “10-4 Agreement,” which reaffirmed the principle and agreed on many significant and specific cooperative projects.

Now a new era has begun in North Korea under the leadership of Kim Jong-un, the 29 year-old third son of Kim Jong-il, who went to secondary school in Switzerland, had some military education in Pyongyang, and was made a four-star general. There are areas in which Kim Jong-un might be able to show policy creativity and flexibility.

Given a regime change in South Korea this year, too, 2013 may mark the beginning of a new era in the relationship of the two Koreas, not only as the return of the 6-15 and 10-4 accords signifying the reconciliation achieved by his father’s generation, but also as a step forward, toward economic cooperation and mutual resources exchange. Such resource exchange could include food, mining products, energy resources,

and scientific and engineering knowledge.

There should be a non-aggression treaty leading to a mutually-acceptable and staged reduction of defense expenditures. Kim Jong-un may specifically declare that North Korea’s nuclear weapons posture is aimed at deterrence against a threat from outside the peninsula and that, eventually, its nuclear system could be placed under the joint control of South and North, as a unified Korea with a firm nuclear deterrence.

North Korea’s new leader might also declare policy changes dealing with the US by noting that the hostility between the two is now beyond his generation. His initial proposal for the negotiation may also state that during the process no military provocations by the U.S. and South Korea in the form of regularly-scheduled joint maneuvers are to be held.

On the other hand, North Korea should be willing to hold any weapons export to other countries, test firings of its missiles, and to postpone more testing of its nuclear weapons system. Kim Jong-un may also state that successful negotiation does not require as a precondition the withdrawal of US military forces from the peninsula; however, US forces could be confined to certain areas or ports in the peninsula.

Upon successful conclusion of the negotiation and the dawn of new era between US and North Korea, Kim Jong-un may propose a personal visit to Washington, DC to hold a first-ever summit meeting between the countries.

*Moon J. Pak is a physician who lives and practices in Rochester, Michigan, a northern suburb of Detroit. He is a Senior Vice President of the Korean American National Coordinating Council (KANCC) which promotes a variety of cultural and scientific exchanges between the US and North Korea. He also chairs the US-DPRK Medical Science Exchange Committee (UD-MEDEX) of the KANCC. A longer version of this article appears in the Winter 2012 edition of Korean Quarterly.*

## EMPATHY AND ETHOS

by Tom Louderback

Japanese Christian theologian Seiichi Yagi is probably best known in the United States for his writings on how we can better relate to interdependence as a pattern of natural existence. As Yagi explains, “no existing thing is composed simply and exclusively of parts which belong to itself alone.” In other words, there is no such thing in nature as an independent wholly self-existing person, creature, or organism. All individuals depend on gifts from others.

We have learned from the life sciences that the substance of our bodies comes by gift from others while much of our personality comes from our personal experiences with family, community, and culture. Yagi categorizes these gifts as particles and waves. The various combinations are nearly infinite as far as we can tell. So, each of us is unique and we give others our unique gifts of substance and experience in return. We live through others, by others, and for others by means of these exchanges.

Yagi adds to those kinds of gifts, a third kind, which he terms fields of force. As particles of iron are moved by magnetic fields, we are similarly affected by a number of fields many of which we cannot feel, even though they act on all individuals at all times.

We know from physics that we are immersed in sea of electromagnetic fields of numerous frequencies. Waves of energy pass through each other without inferring with each other. Matter is condensed energy. We can see that form of energy; however, there is a lot of energy we cannot see. Besides the electromagnetic, we are also swimming through gravitational fields and quantum matter fields. There are the kinds of fields we have detected by scientific observation. Yagi reasons there are even more fields as yet undetected.

The effects of such fields are subliminal, Yagi writes. Yet, they continually urge us to participate consciously in their creative processes. We want the gifts that participation would yield for us. As a collective whole, these creative processes also want the unique gifts we can



individually provide them.

Yagi names these various gifts “front structures” and “front appropriations.” Every moment of every day, somewhere, a part of one individual is joining another individual for the purpose of completing the latter’s structure. Imagine a fetus in its mother’s womb growing because of the front structures it shares with the mother’s body. Nutrients from the mother’s blood pass through the placenta to the developing child. There parts of the mother are shared with the child and become the child.

Yagi’s lifelong interest in interdependence arises from his upbringing in the Mahayana Buddhist culture of Japan. The primacy of every individual’s dependence on others came naturally to him. Individuals exchange gifts with the whole and eventually perish; while the whole is eternal and abiding. Our purpose in life is to give, receive, grow, and create. In so doing, we give ourselves to the eternal whole.

When we are egotistical, our contact with our eternal purpose is broken. That is one important reason why we need to learn how to practice the lessons of Jesus and Gautama, says Yagi. They show us how to overcome egoism.

*Yagi’s most popular books are Asian Faces of Jesus, A History of Japanese Theology, and A Bridge to Buddhist-Christian Dialogue.*



Fellowship of Reconciliation

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November 12, 2011

Mrs. Jean Edwards  
2236 Kaelin Ave.  
Louisville, KY 40205

Dear Jean:

Felicitations! All of us at FORUSA send you the warmest of birthday wishes as you roll through this 90th year and in to the next decade of life and service.

We are humbled and inspired by all you do and have done to advance the cause of peace and justice through the Louisville FOR which you and George have shepherded throughout its entire history. Our admiration extends to all you do Jean, to continue to bring courage and partnership to this work in the greater Louisville area. We trust this word of appreciation arrives with many of them surrounding you in gratitude and thanksgiving.

I am reminded of this call to action by your age-mate and perhaps even acquaintance, Stéphane Hessel, who clearly shares the hope for a better future even in the midst of enormous challenge:

“The messages of Gandhi, Martin Luther King, Jr. and Nelson Mandela remain relevant even in a world where ideological confrontations and invasive totalitarianism have been overcome. They are messages of hope, of faith in a society’s ability to overcome conflict through mutual understanding and watchful patience. To achieve this, we must rely on our beliefs in human rights, the violation of which – whoever the perpetrators may be – must provoke our indignation. We must never surrender these rights.” Stéphane Hessel, Time for Outrage Indignez-vous!

A living inspiration, a source of hope, with the energy of peace and love which embraces each of us, we close as we opened, with felicitations of Happy Birthday.

Respectfully yours,

Mark C. Johnson, Ph.D.  
Executive Director



# Louisville Tuskegee airman remembered

by Gracie Lewis

Major Julius W. Calloway, Jr., an esteemed member of the original Tuskegee Airmen passed away January 23, 2012. Calloway was born on March 3, 1924, and 87 years-old when he died. He was a graduate of Central High School in 1942.

In 2007, Calloway received the Congressional Gold Medal. He also received an honorary doctorate from Tuskegee University in 2006. In 1997 he was inducted into the Kentucky Aviation Hall of Fame. In 1990 he served as Human Resource Director for the Louisville and Jefferson County Air Board after retiring as a Major from the United States Air Force in 1970. Calloway received his wings as a Tuskegee Airman in 1944.

Major Calloway was preceded in death by his wife of 62 years, Jacqueline Dreher Calloway, his sister Alberta, and brother Aldred. He leaves behind his four children, Julius Calloway, III, Heber Calloway, Linda Johnson, and Jacqueline Richardson. He also had 5 grandchildren, 7 great-grandchildren, and a brother, Irvin Calloway. Three of his friends, who were also Tuskegee Airmen, attended the service, Alvin Larue, Frank Weaver and Virgil Jewell.

His Homegoing Service was held at the Third Central United Christian Church located at 3900 West Broadway. The service began with a processional of the family. The Rev. Shelia Edwards read the Scripture which came from Ecclesiastes 3:1-15 (time to every purpose) and Psalm 23 (The Lord

is my shepherd). Then we sang “Amazing Grace.” There was a reading of Romans 8:31-39, which asks the question, “who shall separate us from the Love of God?” The choir led the congregation in the singing of “I’ll Fly Away.”

There were tributes from his family, friends and comrades. Nea Ricks, his granddaughter said that “he was the best grandfather. What our family remembers most about him was his work ethic. Although he had retired twice, he was always working on something. His children were the same way,” she said.

His brother-in-law, Thomas Dreher, Jr. gave us some history. He said, “Julius started the Calloway Flying Service at Bowman Field.” Calloway taught his son Julius Calloway III how to fly. Major Calloway also instructed many blacks under the GI bill at his Flying Service to fly.

Calloway did all types of work, from mechanic to plumber. Major Calloway worked on planes too, Dreher said. “He loved to travel and was always on the move.” He went on to say that just like Dr. Martin Luther King, Jr., said, “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.” He went on to say that Calloway had a dream of flying and he pursued it even during segregation.

During World War II the United States Military was racially segregated, reflecting American society and law at the time. Black



Gracie Lewis

soldiers and sailors were restricted to labor battalions and other support positions. An experiment in the US Air forces, however, showed that given equal opportunity and training, African-Americans could fly in command and support combat units as well as anyone. In 1940, the Selective Service Act banned racial discrimination in conscription, clearing the way for blacks to be trained for Air Corps service.

Tuskegee Institute, a black college founded in 1881 by Booker T. Washington, participated in then President Franklin D. Roosevelt’s pilot training program. Tuskegee Institute graduated its first civilian licensed pilots in 1940 and was the only source of black military pilots in WWII. Major

Calloway received his wings in 1944.

An inspirational poem entitled “A Flyer’s Prayer” was read to the congregation. Next, we heard from Captain Larry Parker, Flight Training Fleet Manager, A300 Flight Training Center, and UPS Airlines. Captain Parker stated that Major Julius Calloway opened up the way for men like him.

The Reverend Dr. Irvin S. Moxley gave the eulogy. The Scripture was from Genesis 28:12-13. He let us know that God blesses our humanity. Rev. Moxley compared Major Calloway in his flying to an angel, ascending and descending. Major Calloway, he said was always a visionary and on the go. Calloway kept an “unfinished agenda.”

In the struggle, African-Americans have had to keep on climbing Jacob’s Ladder. He told the family and friends that it will be the memories of how well he lived his life that will keep you. He concluded, and I totally agree, that “This is the day that the Lord has made, and we will be glad in it.” For me and my good friend, Nancy Dematra, we surely enjoyed attending his homegoing. We were witnessing true history of a leader in integrating the USAF and in erasing the color line. We recessed from the church singing “Soon and Very Soon.” The services was concluded at Cave Hill Cemetery.

Thanks be to God! Now, what can you do? Go see the movie, “Red Tails.”

Gracie Lewis is a longtime progressive activist in Louisville. She can be reached at [gracielewis61@yahoo.com](mailto:gracielewis61@yahoo.com).

## The racist heritage of the Confederacy persists

by Berry Craig

I saw another Rebel flag t-shirt the other day.

Such “Southern Heritage” apparel reminds me of my old college history professor. “A lot of white Southerners,” said he, a Louisianan, “still have a loser’s complex from the Civil War.”

The flag shirt was on a white teenager. He was gabbing with a buddy; based on their accents, I suspect they are sons of the South. “Never Surrender” and “Protect Your Heritage” were printed on the shirt below a cluster of four flags that flew over the Confederacy in 1861-1865.

“Never surrender?” The kid’s Rebel heroes gave up unconditionally in 1865.

“Heritage?” The Confederates bolted the Union in 1860-1861 and provoked America’s bloodiest war because they feared President Abraham Lincoln and his Northern “Black Republican” party would make them give up slavery.

I wonder if the teen is a fan of Alexander H. Stephens, the Confederate vice president. Soon after he took office, Stephens opined that the Declaration of Independence was flat wrong about all men being created equal.

Said Stephens: “Our new Government is founded exactly upon the opposite idea; its foundations are laid, its cornerstone rests, upon the great truth that the negro is not equal to the white man; that slavery, subordination to the superior race, is his natural and moral condition.”

Stephens also claimed that that the Confederate States of America was “the first Government ever instituted upon principles in strict conformity to nature and the ordination of Providence, in furnishing the materials of human society.”

Hence, according to Stephens, God was cool with white folks enslaving black folks. Throughout the Confederacy, white men of the cloth were wont to preach that slavery was heaven ordained.

Anyway, I imagine the national sesquicentennial observance of the Civil War is boosting the sale of “Southern Heritage” stuff, from caps and shirts to Rebel flag license plates and bumper stickers.

Confederate banners are flapping from flagpoles all over Dixie and even in border states like Kentucky, where I was born,



Berry Craig

reared and still live. At the same time, I’m pretty sure another reason for the in-your-face Rebel revanchism is because we have an African American president.

“The fetishism surrounding the Confederate battle flag is akin to periodic locust infestation,” said John Hennen, a Morehead State University historian and author. “The worship of this icon to treason and white supremacy will lie dormant for a while and then emerge with a vengeance whenever willfully ignorant whites—not limited to the old slave state South, by the

way—sense that minorities are stepping out of line.”

Indeed, after the Civil War, the Ku Klux Klan hoisted the Confederate banner as they beat, chased away and murdered newly-freed slaves. (The current Klan is partial to the Rebel flag, too.)

In the 1960s, Klan members and like-minded Southern whites waved the Confederate flag in fierce—and often violent—opposition to federal laws aimed at ending years of Jim Crow segregation and race discrimination.

Of course, white people of the “Southern heritage” persuasion insist that their ancestors’ Confederacy was all about “states’ rights” and not the South’s peculiar institution. By “states’ rights,” the Confederates meant Yankee Republican Washington had no right to ban bondage in the slave states or even to stop slavery’s spread into the territories.

Hennen added that after Reconstruction—when the Jim Crow era started—“there was a conscious effort by white Southerners to deny that the Civil War had anything to do with slavery. Oh, no, they said they fought in defense of local sovereignty.”

Hennen said “local sovereignty” in the antebellum South meant preserving slavery and white supremacy. “The contemporary



‘never surrender’ and ‘heritage’ t-shirt cannot be separated from that legacy.”

Berry Craig is a member of the Kentucky Labor Institute ([www.kentuckylaborinstitute.org](http://www.kentuckylaborinstitute.org)) and the Western Council of the AFL-CIO. He teaches history at Western Kentucky Community and Technical College in Paducah. The author of dozens of articles and books, he also hosts the television show, “Berry Craig’s Notebook.” This article was published earlier in L.A. Progressive.



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# Dominican Sisters of Peace take stand on immigration reform

by Karen Clay

The Dominican Sisters of Peace (a congregation of Catholic Sisters) have approved a corporate stance on immigration reform that states:

“We, Dominican Sisters of Peace, call for comprehensive immigration reform that would provide additional viable legal avenues for immigration, reunite families, legalize undocumented persons, and establish opportunities for permanent residency.”

Through this statement, the Sisters join their voices with many other religious congregations, faith traditions, justice organizations, and more (including the United States Conference of Catholic Bishops) to express great alarm over the broken immigration system in the United States.

An indicator of the primacy and urgency the Dominican Sisters of Peace place on the issue of immigration reform, this is the first corporate stance undertaken by the congregation, which was established in 2009. Among others, preliminary actions planned in the name of immigration reform include efforts to debunk myths about and work to pass immigration reform legislation, including attempts to support legislation similar to the defeated Dream Act bill. The Dominican Sisters of Peace have a working Immigration Reform Committee that will help develop further specific action steps in the coming months.

A corporate stance is a deliberate public statement by a congregation expressing a position on an issue of human concern, gospel values, and/or societal systems. Before the congregation takes a corporate stance, members prepare by studying, discussing, and praying about all sides of the various issues involved; a vote is then

taken, with a two-thirds majority needed to pass. Once a corporate stance is passed, the congregation commits resources to act on behalf of the stance.

“We see immigration reform as a humanitarian issue that has an impact on basic human rights and the dignity of the human person,” states Sr. Judy Morris, OP, Justice Promoter for the Dominican Sisters of Peace. “Legislative reform is in everyone’s best interest, even for those who are focused only on economic concerns.” She shares that, according to the National Academy of Science, Center for Labor Market Studies at Northeastern University (Boston), immigrants fill jobs in a variety of sectors, start their own businesses, and contribute to growth in our economy.

“We join our voices with those who believe that immediate attention should be given to providing opportunities for the education of undocumented young persons brought to the United States as children,” proclaims Sr. Robin Richard, OP, chair of the congregation’s Immigration Reform Committee.

Citing one effort that she says should be renewed, Sr. Robin explains that the Dream Act had two major provisions: (1) it would have created a tiered system granting legal status to unauthorized aliens who arrived in the United States before age 16; and (2) it would have repealed current law so as to allow public universities to grant in-state tuition to unauthorized aliens without similarly having to offer in-state tuition to certain U.S. citizens. “Although this bill did not pass, we believe this legislation needs to resurface in a form that achieves its original purpose,” she shares. “It is a good beginning towards comprehensive immigration reform.”

One of the main goals of the congregation is to replace myths regarding immigra-



**Dominican Sisters of Peace actively promote immigration reform through public demonstrations, in addition to contacting members of congress and other efforts.**

tion with facts. “Long-standing injustices concerning immigrants need to be replaced by just legislation,” explains Sr. Judy. “Both the Hebrew and Christian scriptures draw us to stand with the ‘stranger and aliens,’ the poor and outcast. This new corporate stance will help us to stand in solidarity with immigrants, acting on their behalf with the strong voice of our full congregation.”

The Dominican Sisters of Peace are a congregation of more than 600 Dominican Sisters and 500 Dominican Associates who live and minister in 36 States and in Honduras, Kenya, Mexico, Nigeria, Peru, and Vietnam.

They are committed to greater involvement in the global community and simplicity of life, with diverse

ministries that include education, health care, social work, spiritual direction, and parish-based ministries, among others. They work to create environments of peace by promoting non-violence, unity in diversity, reconciliation, and justice through solidarity, especially for women and children. For more information on the congregation, see [www.oppeace.org](http://www.oppeace.org).

*Karen Clay is Director of Communications, Dominican Sisters of Peace, [kclay@oppeace.org](mailto:kclay@oppeace.org). 614.416.1046. For further information on the corporate stance on immigration reform or for an interview, you may contact Sr. Judy Morris at 859.262.5668 (work) or 502.741.0045 (cell), or [jmorriss@oppeace.org](mailto:jmorriss@oppeace.org).*

## Mission Behind Bars and Beyond supports ex-cons

by David E. Owen

In the past 30 years the prison population of the United States has increased over 500%, and the state of Kentucky has the highest incarceration rate. We have the fastest growing prison population in the country with 22,000 inmates in 13 state prisons as of 2009, up from only 3,000 inmates in two prisons and one juvenile facility in only 34 years.

The growth has caused the state’s prison budget to rise from \$10 million to \$450 million per annum over the same period. Compare that 44% increase in the Corrections budget to only 33% increase in General Fund Spending.

With these statistics Dean Bucalos

opened his address at January 19th’s Third Thursday Luncheon on “Releasing Ex-Offenders into our Communities—A Faith-Based Response.” As Program Coordinator of Mission Behind Bars and Beyond, Dean has a special interest in these figures.

Today 1 in every 35 Kentuckians are either incarcerated, paroled, or on probation, and 95% of those currently incarcerated will be released into our communities. “Hold onto that statistic,” Dean said. “You’ll know why in a few minutes.”

Dean cited UK Law professor Robert Lawson’s several reasons for this situation. They included politicians touting “get tough on crime” in the 1970s and 80s, new penalties disproportionate to the crime,

enhancements like the Persistent Felony Offender rule, less lenient parole boards—now paroling 30% of applicants compared to 60% in the 1980s--and the high recidivism (returned to prison) rates, with more parolees being sent back to prison for violating minor conditions of their parole.

Exacerbating this dreadful state of affairs is a lack of focus on rehabilitation services in jails and prisons and a serious shortage of effective programs to assist released offender’s reentry into law-abiding society. This is where organizations like Dean’s Mission Behind Bars and Beyond come in.

In an effort to address the overcrowded and costly prison situation, State House Bill 463 was signed into law by the governor early last year. To reduce the overwhelming costs of Kentucky’s prison system, it focuses on drug laws with more funding for recovery programs, plus an increase in the number of parole and probation officers. Meaning that more offenders can be released into the population, but with little or no pre-release preparation or post-release support. So what can be done?

The missing piece of the puzzle which legislators fail to see is community involvement. Mission Behind Bars and Beyond, Dean explained, is an organization created to serve inmates’ needs in two phases: First, to “Fill the inmate’s education gaps, before leaving prison, and second to surround him with community support once he is out.”

“Reentering the community after incarceration can be a daunting task for the inmate, and community support is vital to helping an ex-offender make a successful transition from prison to community,” Dean declared. First, working with the offender in prison prior to release, Behind Bars volunteers conduct life skills classes on topics such as How to Handle Your Money, Getting and Holding a Job, Decision Making 101, Getting along with Others, How to Start a Small Business, and even Parenting Skills.

Behind Bars volunteers bring to the inmates their own professional experiences

in areas such as finance, business, education and psychology. Each student receives a Certificate of Completion at the end of each five-week course.

Once released, the ex-offender is connected with a Community Volunteer Team, and termed a Core Team Member. The six to eight volunteers in the team surround the Core Member in a mentoring, modeling circle, meeting with the Core Member weekly. But the Volunteer Teams do not only provide support. They require accountability. Here the goal of the Mission is to reconnect ex-offenders with positive community role models, to assist in their transition from prison to community, thereby both creating productive citizens and reducing prison expenses by lowering recidivism.

Success of these Nurture Support & Accountability Groups has been remarkable. Among offenders who have covenanted to work with models such as this one, the reported reduction in the rate of recidivism is over 60%. Mission Behind Bars and Beyond has so far trained 70 people from across Kentucky, and it has eight community Nurture Support and Accountability Groups currently active.

Funding for Mission Behind Bars and Beyond came initially from the Disciples of Christ New Start Ministry, and now support comes from a number of churches and individuals. At this time, all of the organization’s goals have been accomplished but one. That is a part-time salary for one minister, assisted by a team of volunteers.

Eventually a full-time director will grow the re-entry program, partnering with faith communities across Kentucky, to train and form Nurture Support Accountability Groups to help more and more ex-inmates facing a very challenging world. Those wishing to involve themselves or their church in the good work of Mission Behind Bars and Beyond need only contact Dean Bucalos at email [dbucalos@yahoo.com](mailto:dbucalos@yahoo.com) or phone him at 502-459-4282

*David E. Owen may be reached at [davidowen7@aol.com](mailto:davidowen7@aol.com).*

## I Love Mountains Day



**Kentucky Interfaith Power and Light protesting mountaintop removal coal mining at the capitol in Frankfort during I Love Mountains Day, February 14. Photo credit: Peter Fosl**



# PeaceCasters engage youth through video technology

by Mark Steiner

I have been very aware lately of the measurable power we each have to influence and change not just our own experience of the world (which is a mighty power indeed) but also the experience of others. I’ve been pondering the nature of these powers, what happens when we utilize them, what happens when we don’t and what is possible should we as a community or as a species fully engage these powers.

One manifestation of this power is the way we tell ourselves stories about other people, the manner in which we paint pictures in our minds that illustrate at least for ourselves the value and worth of the individuals that populate our world.

Like a documentary film editor we choose to include certain stories and particular memories, thus creating our own unique version of that person. And then in turn this inner-storytelling process greatly informs how we value that person and what we believe is possible of him or her in the world.

I have found it to be true that when I limit who others are (by diminishing labeling or through negative expectations), when I diminish their value and the value of their gifts--I can literally hold back who they can be in the world--at least in relationship to myself. It is as if I am shutting down (or at least dampening) the possible within and around them.

On the flip side, by seeing, respecting and celebrating the unique wonder of each human being as well as the unique gifts and opportunities he or she brings into the world, we affirm people and help to draw out their gifts, potentially increasing the possible within and around them.

I offer two simple examples--one in which the community members were intentional in a very positive way as to how they saw and valued each other, and another where the community members might be character-



**The PeaceCaster Team: (adults in back row) Janene Shakir, Brett Marshall, Mark Steiner, Rhody Streeter, Eileen Blanton, Matthew Sandercock; (front row) Barbara “Sparky” West. (Photo Credit Paula Daugherty)**

ized as seeing each other with judgement and a commitment to polarization.

I spent the last week of last July co-leading a PeaceCasters summer camp. PeaceCasters is a multicultural teen leadership group of the Peace Education Program which creates positive messages through digital media. The week-long camp focused on exploring the principles of conflict resolution and prejudice reduction through games, group process and video making.

The program’s coordinators, mentors, and youth participants benefitted by beginning our week together by establishing the building blocks of conflict resolution and mediation, which also happen to be key building blocks for living in any community. They are: Affirmation (respect for self and others), Communication (using “I” statements and practicing deep listening)

and Cooperation (working well in teams and problem solving).

With this as our foundation the PeaceCasters went on to have a wonderful week of relationship building and creativity. Despite the great diversity and varied experience within the teams, each of the three groups exemplified the values of the building blocks. Each team worked as an inclusive unit incorporating everyone’s voice and creativity. The resulting videos they created included simple and powerful messages such as “Always Be You,” “Break Down Walls,” and “We Are One.”

Meanwhile, at the same time, in Washington DC members of the Executive and Legislative branches of the United States government were focusing on the issue of raising the debt ceiling and avoiding the terrible fate that affords us should we fail to

do so. The whole thing may well have been a pseudo-crisis built on false assumptions and self-deceptions made by the very folks claiming to be working on solving the crisis.

Throughout the ordeal, Republican and Democratic members of congress (and representatives of the White House) participated in political theater that had at its core an apparent lack of the building blocks necessary for resolving conflict. Most of the affirmations heard were only for members of their own “side,” most of the healthy communications were between members of each “in” group and the few signs of cooperation were with those with whom they already agreed.

Without a healthy foundation, the process was dysfunctional at best and the product of all the work is, in the eyes of many, a disaster for the people these elected officials are supposed to represent.

When we fail to use our meaning-making powers well or when we do not stand on a foundation of core values, our quest for peace, our quest for sustainability is going to be challenged mightily.

On the other hand, the future will be built on the foundation we provide. Let’s do the work today to make sure that foundation includes a basic understanding of our meaning-making tendencies and the power that lies therein. Let’s make sure that foundation includes the basic peacemaking principles of Affirmation, Communication and Cooperation. In this way we can build a foundation on which a world that works for everyone can rest.

*Mark Steiner works with Peace Education, Interfaith Paths to Peace, and the PeaceCasters. He can be reached at [mark.steiner@insightbb.com](mailto:mark.steiner@insightbb.com). You can see work by the PeaceCasters on their YouTube channel: <http://www.youtube.com/user/PeaceCaster/featured>.*

## UofL Theatre to present ‘Atomic Bombers’

“Atomic Bombers,” a period drama/comedy by Russell Vandenbroucke, will be performed by the University of Louisville’s Department of Theatre Arts.

The play, dramatizing the lives of the extraordinary team of international physicists racing to make an atomic bomb during World War II, will be performed Feb. 29–March 4 at 8 p.m. nightly, plus a matinee at 3 p.m., March 4. All performances are at the Thrust Theatre, 2314 S. Floyd St.

Directed by Vandenbroucke, a theater professor, the play will be the third stage production of the play originating from an earlier short play by Vandenbroucke that was performed on stage and for public radio.

Before writing and producing the play, Vandenbroucke had to obtain permission from Richard Feynman, the eccentric American scientist and Nobel Prize winner whose essay in a science journal was his inspiration. Vandenbroucke even went as far

as to engage the president of the California Institute of Technology, where Feynman taught, to aid his request.

Feynman agreed to Vandenbroucke’s proposal and the first play was based on the atomic bomb tests at Los Alamos, New Mexico. Vandenbroucke later expanded the play to include the initial work at the University of Chicago which was broadcast on public radio during the 50th anniversary of the bombing of Hiroshima, Japan.

“It is a funny play about a very serious subject,” Vandenbroucke said. “This was the greatest gathering of scientific geniuses at one time and place for a single purpose. Only later did they realize the full extent of the horrible devastation that resulted.”

Show tickets are \$12 for the general public, \$10 for faculty and staff and \$8 for students and senior citizens. For tickets and information, call 502-852-6814 or visit <http://louisville.edu/theatrearts/>.

## Occupy *(continued from page 1)*

In the US we are facing persistent high unemployment, low consumer confidence, a continuing decline in home values, staggering foreclosure rates and personal bankruptcies, an escalating federal debt crisis, and rising gas and food prices. A whole generation is facing an economy much worse than that of the generation preceding it. More than half of all Americans think the US is still in recession or even depression.

But the war mongers and robbers weren’t punished—in fact they were rewarded. Banks and corporations saw just it as another window of opportunity, and they took it. Wall Street bankers were bailed out and continued raking in huge salaries and bonuses. In a perverse kind of inverse-socialism for the rich, corporate losses were socialized but profits privatized.

### Occupy Your Issue: our next best chance

In an almost blinding moment in September 2011, people in large numbers and diversity took to the streets with a message that was clear. The Occupy Wall Street movement, armed with righteous outrage, creative energy, bravery, audacity, Facebook, Twitter and cell phones, struck a nerve with a frustrated and angry population tired of being exploited and abandoned by the hyper-wealthy and privileged. The 99% quickly “self identified.”

Unlike what took place after 9/11, the message of the 99% was broadly received and acted upon so quickly and boldly that it couldn’t be neutralized or beat down. Thousands set up occupations in cities all over the United States and around the world.

And unlike what happened after 9/11, the message was not hijacked. In fact, the message of OWS has actually changed political discourse in the US and much of the world. From board rooms to dinner tables—now everyone at least knows something about “Occupy.” The beauty is that most

(certainly the 99%) easily relate to and are not threatened by the basic OWS message or its core values of inclusion and economic justice wrapped in a demand for an end to the corruption of our democratic process.

For the peace movement, OWS has also meant a strong example of nonviolent resistance where it counts. We are again reminded that nonviolence is the only way any movement can survive long term, as long as the powerful will use any excuse to use overwhelming violence themselves. The peace movement needs to occupy its space and reclaim its message: War has no place in a moral economy. A just economy and just peacemaking is the only hope for the planet. As Martin Luther King, Jr. said, “The choice is not between violence and nonviolence but between nonviolence and nonexistence.”

So for the next year, OWS tells us “occupy YOUR space, occupy YOUR issue.” In every social justice organization, early in the year, call for an agenda that discusses the questions “What does the Occupy Movement mean for us, and how can we make it part of our work?” If you can identify as part of the 99% then you are already part of the Occupy Movement. The challenge for the peace movement and all of our organization is how can we acknowledge the economic justice message of the 99% to our work and use it as a springboard?

We can’t allow this latest window of opportunity be closed by the 1% or let the important message and discourse be changed by politics of fear. As stated in a TruthOut op-ed by Ashley Sanders ([warisacrime.org](http://warisacrime.org)), “Occupy has done a lot of things right, and even more things beautifully.” Now comes the strategy.

*David Horvath is a longtime activist and self-described generalist in the work. He has been known to focus on international issues, specifically Latin America and the Middle East. He can be contacted at [davidhorvath575@gmail.com](mailto:davidhorvath575@gmail.com).*



**US Congressional Representative John Yarmuth meeting with members of Occupy Louisville. Photo credit: Eddie Davis.**



# Third Thursday Lunches

presented by the

## Fellowship of Reconciliation & Interfaith Paths to Peace

*January to April 2012*

March 15 **Marta Miranda**  
**President and CEO, the Center for Women and Families**

Domestic violence and sexual assault are at epidemic proportions. In observance of Sexual Assault Awareness Month, Marta Miranda will discuss the Center’s “Green Dot” violence prevention program and the importance of a community-wide response, including bystander prevention programs, to increase public knowledge about risk factors and how to intervene in order to prevent acts of violence before they actually occur.

April 19 **Andy Loving**  
**“Moving Your Money for Social Change”**

Where can you bank and invest to engender social change? What is community impact investing and can it truly help? What about investing in microfinance, fair trade, and affordable housing? Andy Loving, a social investment financial advisor and activist, will share his views from 20 years of work in this area.

The Rudyard Kipling • 422 West Oak Street • Louisville  
Buffet Lunch at 11:30 • Presentations at Noon • \$6.00

*For reservations, call Jean Edwards (458-8056),  
e-mail [EdwardsFOR@bellsouth.net](mailto:EdwardsFOR@bellsouth.net) or  
Cathy Ford (458-1223), [FordHoff@bellsouth.net](mailto:FordHoff@bellsouth.net)*

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## Calendar for peacemakers *(continued from back page)*

Mar 11 to 16 **ROAD SCHOLAR WEEK WITH THOMAS MERTON**. Thomas Merton Center, Bellarmine University. Experience the natural beauty of our world and its communities. For more information call 272-8161.

Mar 12 (Mon) **URBAN LEAGUE YOUNG PROFESSIONALS**. Louisville Urban League. Every 2<sup>nd</sup> Monday, 6PM. Networking opportunities for emerging leaders ages 21 to 40 of all minority backgrounds. Call the Urban League office for more info: 561-6830.

Mar 13 (Tues) **ADVOCATES FOR ABUSED AND NEGLECTED CHILDREN**. 6PM to 9PM, Court Appointed Special Advocates. Also, March 15<sup>th</sup>. Train for challenging and rewarding volunteer work. For more information, call 595-4911.

Mar 13 (Tues) **COOPERATIVE GAMES**. Peace Education Program. Learn to play cooperative games such as Giants, Wizards and Elves, Rattlesnake and Alien Slime. Tell others about these games. Call 589-6583.

Mar 13 (Tues) **GREEN CONVENE**. Every second Tuesday at The Clifton Center, 6:30PM. Join residents and policymakers in examining ways to connect the health of our community with our environment. Visit [www.greenconvene.org](http://www.greenconvene.org).

Mar 13 (Tue) **FREE HOME ENERGY EFFICIENCY SEMINAR**. Energy Pros Sustainable Home Education Group, 6:30PM to 8:30PM. Learn the basics. Visit [www.theenergypros.net](http://www.theenergypros.net).

Mar 14 (Wed) **KENTUCKY INTERFAITH TASKFORCE ON LATIN AMERICA AND THE CARIBBEAN (KITLAC)**. Every second Wednesday at The 1741 Bldg on Frankfort Ave. This was formerly James Lees Presbyterian Church.. 7:30 PM. For more information, call David Horvath at 479-9262 or Pat Geier at 456-6586.

**THE WAYS AND MEANS OF PEACEMAKING** include Advocacy, Witnessing, Service, Organizing, Financial Support, Teaching & Learning, and Prayer & Meditation. This calendar presents examples we hope you find inspiring.

Mar 14 (Wed) **LABOR-MANAGEMENT LUNCHEON SERIES**, Recognized speakers on current labor issues. UofL, Noon to 1:30PM. Every second Wednesday. Visit <https://louisville.edu/labormanagement/>.

Mar 15 (Thurs) **MAKE A DIFFERENCE**. Hand in Hand Ministries, 6:30PM. Informal one-hour introduction to our immersion trips and volunteer opportunities. Visit [www.hhministries.com](http://www.hhministries.com).

Mar 15 (Thurs) **GROWING FOOD AND COMMUNITY**. 15 Thousand Farmers, at Dismas St. Ann’s on Algonquin Pkwy, the 15th day each month. Share ideas and experiences about growing your own food. Taste samples. Visit [www.15thousandfarmers.com](http://www.15thousandfarmers.com).

Mar 15 (Thurs) **KENTUCKY SINGLE PAYER HEALTH CARE**. Every third Thursday, 5:30 PM. First Unitarian Church, 809 South Fourth Street. Call Kay Tillow, 636-1551.

March 15 (Thurs) **CIVIL RIGHTS ENFORCEMENT**. The Kentucky Commission on Human Rights rules on discrimination complaints under the Kentucky Civil Rights Act and the U.S. Civil Rights Act during their monthly meetings. Visit [www.kchr.ky.gov](http://www.kchr.ky.gov).

Mar 15 (Thurs) **THIRD THURSDAY LUNCH**. Rudyard Kipling Restaurant, 11:30 AM. Marta M. Miranda, President and CEO of the Center for Women and Families to speak on “Personal and Collective Responsibility for each other’s Safety” For more information, contact Jean Edwards at 458-8056 or [edwardsfor@bellsouth.net](mailto:edwardsfor@bellsouth.net) or Cathy Ford at 458-1223 or [fordhoff@bellsouth.net](mailto:fordhoff@bellsouth.net).

Mar 15 (Thurs) **MENTAL ILLNESS SUPPORT AND ADVOCACY**. NAMI Louisville every third Thursday at 3PM. Also Saturdays and Sundays. Support group for families. Draw on years of experience. Visit [www.namilouisville.org.lfpl.org](http://www.namilouisville.org.lfpl.org).

Mar 15 (Thurs) **REAL PEOPLE, REAL CHALLENGES, REAL SOLUTIONS**. Volunteers of America Family Emergency Shelter, 8:30PM to 9:30PM. Also, March 27, 11:30AM to 12:30PM. One hour interactive tour of VOA’s methods and programs for self-determination. For more information, call 636-4660.

Mar 17 (Sat) **CULTURAL SHOWCASE: SUDAN**, Iroquois Public Library, 1PM. Music by the Louisville Sudanese Rebaba Project. Meet newcomers from Dafur and Sudan. Visit [www.lfpl.org](http://www.lfpl.org).

Mar 15 (Thurs) **4<sup>th</sup> ANNUAL RELIGIOUS DISCUSSION FORUM**. Indiana University Southeast, 7PM. Speakers from five world traditions discuss how their traditions philosophies relate to social justice today. Visit [www.ius.edu](http://www.ius.edu).

Mar 18 (Sun) **HOPE AND HEALING FOR VICTIMS OF VIOLENCE**. Muhammad Ali Center, 5PM TO 6:30PM. Remembrance and celebration of those who have died in violence. Facilitated by Hosparus Grief Counseling Center. Visit [www.hosparus.org](http://www.hosparus.org).

Mar 19 (Mon) **SOCIAL CHANGE BOOK CLUB**. Every third Monday, Heine Bros., 119 Chenoweth, 6PM. For book list, visit [www.greenlistlouisville.com](http://www.greenlistlouisville.com).

Mar 20 (Tues) **DEATH TAX**. Actors Theater, Humana Festival of New American Plays, until April 1<sup>st</sup>. A darkly comic play about death and taxes and how both affect our lives. Visit [www.actorstheatre.org](http://www.actorstheatre.org).

Mar 21 (Wed) **RELIGION AND DEMOCRACY IN EAST ASIA**. Dr. Richard Madsen, UC San Diego, 1PM to 2PM, The Center for Asian Democracy, UofL. Visit <http://louisville.edu/asiandemocracy/>.

Mar 21 (Wed) **GRANTSEEKING BASICS**. Main Public Library, 6PM to 8PM. Learn how to research available resources and write effective grant proposals. Visit [www.wfpl.org](http://www.wfpl.org).

Mar 22 (Thurs) **NETWORK LUNCHEON**, University Club, UofL, Noon. Every Fourth Thursday. Spirited and constructive dialogue on race relations in Louisville in a safe and inclusive environment. For reservations call, the UofL Office of Diversity at 852-5719.

Mar 22 (Thurs) **FORsooth LABELING**. Presbyterian Seminary, Nelson Hall, Room 10. 6:30 PM. Every fourth Thursday. We need volunteers! Many hands make light work, and the opposite is also true! So please join us if you can. Call 458-8056 for more information!

Mar 23 (Fri) **GREEN ECONOMICS LECTURE SERIES**. 1 PM to 2PM, Ekstrom Library, UofL., Hear Susan Taylor, PhD of Just Money Advisors on how to make investments in environmental justice. . Visit <http://louisville.edu/sustainability>.

Mar 25 (Sun) **CONCERT FOR CONTEMPLATION**. St. Francis of Assisi Church, at 7PM. Free. Renowned Jazz musician, Harry Pickens, helps listeners reach the compassion within themselves with original music. Visit <http://paths2peace.org>.

Mar 27 (Tues) **LOUISVILLE GREEN DRINKS**. Every 4th Tuesdays at 6:30PM. Conversation and networking for local ecology-minded businesses and individuals. Visit [www.greenlistlouisville.com](http://www.greenlistlouisville.com).

Mar 27 (Tues) **FREE NONPROFIT STARTUP CLINIC** Center for Nonprofit Excellence, 3:30PM. Learn the fundamentals. Pitfalls to avoid. Visit [www.cnpe.org](http://www.cnpe.org).

## OUT OF TOWN

Mar 3 to 4 **CONSENSUS DECISION-MAKING**. National Peace Academy. Learn the NVC approach to power-sharing and inclusion. Also, Mediation for Peacemakers on Mar 17. Visit [www.nationalpeaceacademy.org](http://www.nationalpeaceacademy.org).

Mar 6 to 8 **CONFLICT MAPPING WORKSHOP**. U.S. Institute of Peace. Study GIS technology applications for early warning and prevention of violent conflict. Visit [www.usip.org](http://www.usip.org).



Louisville progressive activist and photographer Eddie Davis at Occupy Louisville.  
Photo credit: Eddie Davis.



# Calendar for peacemakers

Mar 1 (Thurs) **LINEAGE: A VISUAL ART EXHIBIT**. Every Tues, Thurs, & Fri, 11AM to 4PM at The Crane House until March 30<sup>th</sup>. Photos, glass, drawings, and paintings by Siu Hao-ming and Marcus Siu. Visit [www.cranehouse.org](http://www.cranehouse.org).

Mar 1 (Thurs) **GIRLPOWER!** Newburg Public Library every day this month. Discover facts about the most awesome women in history. Visit [www.lfpl.org](http://www.lfpl.org).

Mar 1 (Thurs) **LOUISVILLE WOMEN IN THE STRUGGLE FOR EQUITY, SOCIAL JUSTICE AND THE ENVIRONMENT**. Kentucky Center for African American Heritage. Educational exhibit, every day this month. Visit [www.kcaah.org](http://www.kcaah.org).

Mar 1 to 4 **ATOMIC BOMBERS**. UofL, Thrust Theatre, 8PM. A play about the personal lives of international scientists racing to make the first atomic Bomb. Suggested by UofL’s Peace, Justice, and Transformation Program. Box office 852-6814.

Mar 2 (Fri) **GREEN ECONOMICS LECTURE SERIES**. 1 PM to 2PM, Ekstrom Library, UofL, Hear David Ruccio of Notre Dame and author of “Rethinking Planning, Development, and Globalization. Visit <http://louisville.edu/sustainability>.

Mar 2 (Fri) **WORLD DAY OF PRAYER SERVICES** sponsored by Church Women United, designed to bring together women from different denominations, backgrounds, races and cultures. Events take place at different times in various churches. The service this year was prepared by the women of Malaysia around the theme “LET JUSTICE PREVAIL.” A list of participating churches is available giving the times and locations of services. Call Genny Scheldorf, 239-5931. Everyone is invited to attend and to bring canned goods for Dare to Care.

Mar 3 (Sat) **OLMSTEAD PARK VOLUNTEERS**. 9AM to 12PM, at Seneca Park. Also, March 17, Help maintain and restore Louisville’s urban forests. Visit [www.olmsteadparks.org](http://www.olmsteadparks.org).

Mar 3 (Sat) **SATURDAY ACADEMY**. Every Saturday. African American history, culture, and current issues. Free. Call the UofL College of Arts and Sciences at 852-2658 for more information.

Mar 3 (Sat) **ENGLISH CONVERSATION CLUB**. Every Saturday at the Newburg Branch & Iroquois Branch Public Libraries, 3PM. Also Main Library on Thursdays at 7PM. Practice conversational English with neighbors and friends from many parts of the world. Visit [www.lfpl.org](http://www.lfpl.org).

Mar 3 (Sat) **SACK LUNCHES FOR HOMELESS**. Every Saturday, 12pm to 2PM, Bates Community Development Corporation (original Bates Memorial Baptist Church) Visit [www.batescdc.com](http://www.batescdc.com).

Mar 3 (Sat) **LOUISVILLE COMMUNITY SUPPORTED AGRICULTURE**. Every Saturday morning next Spring, Summer and Fall. Visit [www.louisvilleky.gov/HealthyHometown](http://www.louisvilleky.gov/HealthyHometown).

Mar 3 (Sat) **LAND STEWARD PROJECT**. Jefferson Memorial Forest. Every first Saturday, 9AM to Noon. Also, Wednesdays. Help improve landscape and protect native flora. Gloves, tools, water and on-the-job training provided. Visit [www.louisvilleky.gov/metroparks/jeffersonmemorialforest/](http://www.louisvilleky.gov/metroparks/jeffersonmemorialforest/).

Mar 3 (Sat) **SHEN WEI DANCE ARTS**. Kentucky Center for the Arts, 8PM. Original dance with elements from theater, Chinese opera, Eastern philosophy, art, and sculpture. Visit [www.kentuckycenter.org](http://www.kentuckycenter.org).

Mar 3 (Sat) **CAPETON SWAMP CLEANUP**. Organized by Metro Parks, 9AM to Noon. Help restore this beautiful spot to a premiere birding location. Call 380-1753 for more information.

**THE INGREDIENTS OF PEACEMAKING** include Non-Violent Communication, Human Rights, Solidarity, Self-Determination, Participatory Governance, Elimination of Poverty, and Environmental Stewardship. This calendar presents examples we hope you find inspiring.

Mar 4 (Sun) **“AIM HIGHER”** focusing on military counter-recruitment. Every first Sunday at 7 PM, 2236 Kaelin Avenue at the FOR office. Discuss conscientious objection, military recruitment, and the possibility for high school students to “opt out” of having their names given to recruiters. Call Jim Johnson, 262-0148.

Mar 5 (Mon) **AFTERSCHOOL TUTORS**. Every Monday through Thursday between 3:30PM & 7PM. Brooklawn Child & Family Services. Tutoring helps our kids improve classroom performance and build self-esteem. Visit [www.brooklawn.net](http://www.brooklawn.net).

Mar 5 (Mon) **ZUMBA LATIN DANCE**. Originated by Columbian native Albert Perez, choreographer and trainer. YMCA, Berrytown, Every Monday & Wednesday, 6:30PM, Downtown, Every Thursday, 6PM, and Chestnut Street, Every Friday at 12PM. Visit [www.ymcalouisville.org](http://www.ymcalouisville.org).

Mar 5 (Mon) **BICYCLING GROUP RIDES**. Louisville Bicycle Club, Every Monday, weather permitting. Fat Forty at 8:45AM. Recovery Ride at 6:45PM. Visit [www.louisvilleky.gov/bikelouisville](http://www.louisvilleky.gov/bikelouisville).

Mar 5 (Mon) **CUBAN / HATIAN OFFICE**. Kentucky Refugee Services, 9AM to 1PM. Any Monday, Wednesday or Friday. Help update case notes and maintain files. For more information, call 479-9180 x51.

Mar 6 (Tues) **SPANISH CONVERSATION CLUB**. Every Tuesday at the Main Library, 7PM. Immerse yourself in Spanish language with native speakers from all around the world. Visit [www.lfpl.org](http://www.lfpl.org).

Mar 6 (Tues) **INDIVIDUALIZED EDUCATION PROGRAM WORKSHOP**. Every Tuesday, 11AM to 1PM. The Council on Developmental Disabilities. An IEP is the cornerstone of a quality education for a child with a disability. Learn how to address barriers to inclusion. Call 584-1239.

Mar 6 (Tues) **COMMUNITY POLICING**. Citizens Police Academy. Every Tuesday from 7PM to 9:30PM. Learn more about criminal law, police procedures and community engagement. Call 574-7423 for class schedule. Ask also about The Latino Citizens Police Academy and The Youth Academy.

Mar 7 (Wed) **THE LOUISVILLE SUSTAINABILITY FORUM**. Every first Wednesday. Sustainability and relationships that create a community for change. Bring your lunch. Noon to 1:45 PM, Passionist Earth & Spirit Center, the Barn at 1924 Newburg Road.

Mar 7 (Wed) **NOONTIME INTERFAITH MEDITATIONS**. Every Wednesday from 12:30 to 12:50 at Christ Church Cathedral, Downtown. Weekly rotation includes Zen Buddhist silence, Lecto Divina, Vipassana Buddhist practices, and Creative Visualization. Visit <http://paths2peace.org>.

Mar 7 (Wed) **NATURE PRESERVE VOLUNTEERS**. Blackacre State Nature Preserve and Historic Homestead. Every Wednesday, 9AM to Noon. Help care for gardens, trails, and farmland. Visit [www.blackacreconservancy.org](http://www.blackacreconservancy.org).

Mar 7 (Wed) **THE COLD WAR AND THE MIDDLE EAST**. 6pm, Ekstrom Library, UofL. Historian Peter Hahn discusses U.S. foreign policy with Middle East countries. Visit <http://louisville.edu/mcconnellcenter>.

Mar 7 (Wed) **VOLUNTEER HOME BUILDERS**. Habitat for Humanity home construction sites are open Wednesday to Saturday, 8:30AM to 3:30PM this month. For effective planning, we ask for a full day commitment. No skills required. Ask about other volunteer opportunities. Visit [www.hfhloouisville.org](http://www.hfhloouisville.org).

Mar 8 (Thurs) **VOTING RIGHTS DAY RALLY**. 9AM to 2:30PM, Capitol Annex, Frankfort with Kentuckians for the Commonwealth. Speak up to restore voting rights to former-felons who have served their debts to society. Visit [www.kftc.org](http://www.kftc.org).

Mar 8 (Thurs) **THE FDR/LINCOLN LEGACY CLUB**. Every second Thursday of the month, for those interested in learning more about economic theories and public policy. 6:30 PM, 1838 Frankfort Ave. For more information, contact John Miller at [papajohn15@bellsouth.net](mailto:papajohn15@bellsouth.net).

Mar 8 (Thurs) **AMERICAN PALESTINE PUBLIC AFFAIRS FORUM (APPAP)**. Every second Thursday. A documentary film exploring the situation in Middle East will be presented. 7 PM, Louisville Presbyterian Seminary, Nelson Hall, Room 119. For more information, call Bashar Masri, 773-1836.

Mar 8 (Thurs) **TAO JAPANESE DRUMMING**. Brown Theatre at 7:30pm. Traditional Taiko drumming and innovative choreography. Visit [www.kentuckycenter.org](http://www.kentuckycenter.org).

Mar 9 (Fri) **ANDALUCIA STYLE SPANISH DANCE**. Flamenco Louisville at BLU Italian Grille, Downtown, 7–9PM. Every second Friday. Authentic flamenco music and dance. Spanish cuisine. Visit [www.flamencolouisivlle.org](http://www.flamencolouisivlle.org).

Mar 9 (Fri) **URBAN ASTRONOMY**. The Louisville Astronomical Society, at dusk in Tom Sawyer Park. Every 2<sup>nd</sup> Friday. Look through telescopes at planets, our moon, stars, double stars, the Orion nebula and other wonders. Visit [www.louisville-astro.org](http://www.louisville-astro.org).

Mar 9 (Fri) **AMERICAN GRACE**. The Louisville Interfaith Forum, at The Temple, 7:30PM. Author Robert Putman discusses his new book about the future of religion in the United States. Visit [www.dimensionsoffaith.com](http://www.dimensionsoffaith.com).

Mar 9 (Fri) **DEADLINE FOR THE APRIL ISSUE OF FORsooth**. Every second Monday. Contact Peter Fosl, editor, at 291-2506 or [fpsol@me.com](mailto:fpsol@me.com). Please email new or updated calendar listings to [calendar.peace@gmail.com](mailto:calendar.peace@gmail.com).

Mar 10 (Sat) **PEAK OIL**. Every 2nd Saturday, Main Library, 4th & York, Mezzanine, Boardroom. 9 AM. Call George Perkins, 425-6645.

Mar 10 (Sat) **OLMSTEAD PARK VOLUNTEERS**. 9AM to 12PM, Iroquois Park. Help maintain and restore Louisville’s urban forests. Visit [www.olmsteadparks.org](http://www.olmsteadparks.org).

Mar 10 (Sat) **BIRDS, ECOLOGY, & NATURE**. Beckham Bird Club at The Clifton Center, 9PM. Speakers and films on various fields of ornithological study and environmental advocacy. Visit [www.beckhambirdclub.org](http://www.beckhambirdclub.org).

Mar 10 (Sat) **METRO ANIMALS ON PARADE**. Metro Animal Services is exhibiting a float in the St. Patrick Day Parade on Baxter Avenue featuring animals they protect and their public services.

Mar 10 (Sat) **AMERICAN GRACE LUNCHEON**. St. Matthew’s Episcopal Church, 330 Hubbards Lane. 10:30AM. Electronic registration. \$20 fee includes everything. Author Robert Putman discusses his new book about the future of religion in the United States. Lunch and panel discussion. Visit [www.dimensionsoffaith.com](http://www.dimensionsoffaith.com)

Mar 11 (Sun) **VIGIL FOR PEACE**. Every second Sunday. A remembrance of all those suffering from conflicts in the Middle East. Bring a sign. 4-5 PM, Bardstown Road at Douglass Blvd. Sponsored by LPAC (Louisville Peace Action Community). For more information, call Harold Trainer at 387-9490.

Mar 11 (Sun) **VETERANS FOR PEACE**. Every second Sunday. Heine Bros. Douglass Loop 3-4 PM, Bardstown Road at Douglass Blvd. Russell Hinkle, 502.632.2177 or email at [russellhinkle@kypage.com](mailto:russellhinkle@kypage.com). Or Facebook: Veterans for Peace Chapter 168 Louisville.

(continued on page 7)

FINANCIAL REPORT			
January 2012			
<b>BEGINNING BALANCE</b> .....			
End of year letter .....			\$11,926.94
Donations & Honorariums .....			21.60
TOTAL .....			\$12,173.54
<b>EXPENDITURES:</b>			
<b>FORsooth</b> Editing .....			\$100.00
<b>FORsooth</b> Layout .....			100.00
<b>FORsooth</b> Printing .....			385.00
<b>FORsooth</b> Mailing.....			200.00
<b>FOR</b> National Dues .....			100.00
Postage .....			110.00
Office Expenses .....			92.37
			\$1,087.37
			<u>1,087.37</u>
<b>ENDING BALANCE</b> .....			\$11,086.17
<div>Please make your check payable to the Fellowship of Reconciliation. Your gift is tax deductible.</div> <div><b>PLEASE SEND CONTRIBUTIONS TO:</b> Tim Scheldorf, Treasurer Fellowship of Reconciliation 2917 Beaumont Road Louisville, KY 40205</div>			



## Regular Meeting Times for Area Organizations

ADDICTION RECOVERY ADVOCATES OF KENTUCKIANA – (485-1248)

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

AMERICA 2000 DEMOCRATIC CLUB –4th Tuesday. Contact Enid Redman at 459-0616 or John Mine at [pappajohn15@gmail.com](mailto:pappajohn15@gmail.com). Also see [www.America2000plus.net](http://www.America2000plus.net).

AMERICANS UNITED FOR SEPARATION OF CHURCH AND STATE – Every month at noon (contact Paul Simmons: 608-7517)

AMNESTY INTERNATIONAL – 1st Saturday (Sharon: 637-8951) at Heine Bros. on Douglass Loop

APPAP [American Palestine Public Affairs Forum] – 2nd Thursday (773-1836)

BREAD FOR THE WORLD – Last Monday every other month (239-4317 for details)

CAPA [Citizens Against Police Abuse] – 2nd Thursday (778-8130) Meet at Braden Center, 3208 W. Broadway

CART [Coalition for the Advancement of Regional Transportation] – 3rd Wednesday, Union Station, TARC Board Room

CLOUT [CITIZENS OF LOUISVILLE ORGANIZED AND WORKING TOGETHER] – (583-1267)

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

COMMONCAUSE – Adhoc discussions. Continuous engagement. [www.commoncause.org/ky](http://www.commoncause.org/ky)

COMMUNITY FARM ALLIANCE OF JEFFERSON COUNTY – 2nd Tuesday (223-3655)

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

EARTH SAVE LOUISVILLE – 2nd Saturday (299-9520) [www.LouisvilleEarthSave.org](http://www.LouisvilleEarthSave.org)

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

FDR/LINCOLN LEGACY CLUB – 1st Thursday, [papajohn15@bellsouth.net](mailto:papajohn15@bellsouth.net)

FELLOWSHIP OF RECONCILIATION – 4th Monday (609-7985 or 291-2506)

FRIENDS FOR HOPE (Support Group for Adult Cancer Survivors) – 1st Thursday (451-9600)

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

GREATER LOUISVILLE SIERRA CLUB – 3rd Tuesday, 7pm. (502-644-0659)

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

IRFI [ISLAMIC RESEARCH FOUNDATION INTERNATIONAL, INC.] – Sundays at 6:00 PM (502-423-1988)

JOBS WITH JUSTICE KENTUCKY (582-5454)

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

JUSTICE RESOURCE CENTER – (345-5386)

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

KITOD [KENTUCKIANA INTERFAITH TASKFORCE ON DARFUR] – (553-6172)

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

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

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

LEAGUE OF WOMEN VOTERS (502-895-5218), [www.louisville-orglwv](http://www.louisville-orglwv)

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

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

LPAC [LOUISVILLE PEACE ACTION COMMUNITY] – (456-6914)

LOUISVILLE WOMEN CHURCH – Meditation every Sunday (473-8435)

LOUISVILLE YOUTH GROUP – Friday nights (893-0788), [www.louisvilleyouthgroup.org](http://www.louisvilleyouthgroup.org)

LOUISVILLIANS IN FAVOR OF EQUALITY (LIFE) – 4th Sunday (384-3875)

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

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

MIGHTY KINDNESS – [mightykindness@gmail.com](mailto: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](mailto:brozier@bellsouth.net))

RCRC [RELIGIOUS COALITION FOR REPRODUCTIVE CHOICE] – (866-606-0988)

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

SIERRA CLUB INNER CITY OUTINGS – 2nd Thursday, 7:30 PM (558-0073)

WOMEN IN TRANSITION (WIT) – every Wednesday, 6-8 PM (636-0160)

*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.*