



Founded 1915

FORsooth



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A letter to the future about consumption and duty

by Fiona Grant

Dear great-grandchild,

I am writing you with tears in my eyes and an immovably tight wad of anguish deep in my chest. I weep because I have lived my life in a reckless and murderous way, and I have stolen the planet-home to which you are intrinsically tied.

I did not stand up when the water and air were poisoned. I did not move while the forests were burned and slashed and stripped. I sat and watched as the beasts and fish and birds all died, and I enjoyed the warm breeze as the planet reached boiling point. I joined in the mass consumption of my culture, and knowingly left you nothing.

And so, who is to blame for the death you face? Who is to blame for the years you will never have? Who is to blame for the storms and the heat and the dry throats and the hungry bellies? Who is to blame for the floods and the rising waters and insects that swarm about you? Who is to blame for your straining lungs and poisoned skin?

I am.

And I know it. And I feel it. And I accept it. I bear my responsibility. It is my fault, through both my action and my inaction. This knowledge drives my steps, my words, my tears, my deep fear.

But, oh great-grandchild, you slip through my mind like the time that even now slides past. I need to learn to live my life with you always in my mind. At this moment you are manifest solely in the intangible future,



Fiona Grant at I Love Mountains Day in Frankfort. Photo credit Sylvia Witt.

making you so easy to forget, so easy for you to fall out of my mind. All around me sparkle the invitations:

“Don’t worry. Drive your car. Newer, bigger. Buy a new, isolated suburban home. Make sure to keep its luscious lawns green and trimmed. Fly across the world and treat yourself to a well-deserved vacation. You work so hard already! Just sit back, don’t worry, relax! Buy another pair of shoes, another outfit while you’re at it. Make sure you look your best; spring fashion is going out, and you’d better get ready for the new. Eat that hamburger in its disposable container; drink that Coke in its Styrofoam

cup. Throw it away. Once you can no longer see it, it ceases to exist, ceases to pollute, ceases to contaminate. Shop at a grocery store filled with goods from all over the world. Enjoy your tomatoes in January. Do whatever it takes to ensure your personal financial security. Make yourself and your family as comfortable as possible. Demand exactly what you want, and demand it now. Don’t you deserve it?”

And underneath it all runs a little voice that comforts me, smoothing out my questions: “You can’t hurt someone who doesn’t exist. The future will come, come what may. Do not concern yourself. Sit back, enjoy the ride. Fill your belly, satisfy your wants. Everything will be okay. It always has, and it always will.”

But great-grandchild, I know. I know what I do, and I know what my culture pushes me to do. But how can I untangle myself? How can I tell myself I don’t need more? How can I tell myself that you and our precious blue-green Earth matter so much more than my financial security? Is it even possible to reject completely the culture in which I exist, to remake my values and expectations?

But must I not try? My head tells me that it is impossible to change the future, that you will suffer no matter what I do. My head tells me not to even try, to give up and live my life in a bubble of hollow happiness. But my heart urges me to reach out, stand up, move forward. My heart whispers that you are worth it.

So, great-grandchild, I will work on your behalf. I will push boundaries in my quest to separate myself from the corrosive culture that treats your life and the Earth as a disposable commodity. I will work, even though it will be tentative, even though I will often fail. I will work through tears and laughter. I will work through fear and joy.

Please, know that I was aware. Please, know that I tried.

Signed,
A Young Voice in the year 2012

Fiona Grant is a senior at Presentation Academy, a Fair Trade Ambassador for Just Creations, a member of the Young Adult Advisory Council for CrossRoads Ministries, and co-founder of OurEarthNow with Tim Darst. She will be matriculating at Cabrini College in the fall.

“I am for peaceful skies at Derby Festival.” Mariam Ghazi

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In honor of Earth Day, April 22, 2012, we’ve devoted this issue of *FORsooth* to the pressing issue of climate change. We hope you enjoy it, and we hope it will help you take effective action to engage the perilous circumstances in which humanity has placed itself.

Hold This Date!

*The FOR Steering Committee invites
you to join us for*



A celebration of

JEAN EDWARDS

Sunday June 10, 2012
1-4 p.m.

Louisville Presbyterian Seminary



Details in the next issue of FORsooth

Raising chickens offers a strong locavore alternative

by Cathy Smock

As “buy local,” “eat local” and “grow local” become the mantras of sustainability consciousness and an important part of reducing our carbon footprints, revelations come: it doesn’t get any more local than your own backyard, and chicken husbandry is a great way to use your backyard to produce food. Chickens require little space, a minimum of knowledge, no experience and are only a phone call, or an email order, away.

Before getting started with your chicken enterprise there are a few things you need to consider. First, what do you want from your flock? Raising chickens for eggs is different from raising them for meat. Certain breeds are better than others for each of these different purposes. Because raising chickens for meat requires a large flock (for obvious reasons), more space, more food, water and work, most urban and suburban homesteads raise chickens for their eggs.

Do you prefer brown, colored or white

eggs? A general rule of thumb is, chicken breeds with red ear lobes will lay brown eggs and ones with white ear lobes will lay white. Auracans, one of my personal favorites, called rainbow or Easter egg layers, lay eggs of different colors: pink, blue and green. In our area the most popular breeds are Rhode Island Reds, the Plymouth White and Barred Rocks, Wyandotte’s and Buff Orpingtons. The Bared Rocks will lay 200 eggs a year; Wyandotte’s 200 to 240; and Rhode Island Reds up to 300! I have ordered from the Murray McMurray Hatchery (www.mcmurrayhatchery.com).

If you want to start with babies, you can buy chicks directly from a hatchery that are just hours old. I recommend paying a little extra for each chick to be sexed. If you are rearing chicks for their egg laying services, you do not need a rooster.

When you buy hours old and sexed chicks from a hatchery, they are shipped the day they are born. The post office will call you the minute they arrive (even on

a Sunday) and they always arrive on the day the hatchery tells you to be expecting them. Keep a phone with you. The sooner you settle the little ones in the better their survival rate will be.

Hatcheries always send a “baker’s dozen,” 13 or more birds, to compensate you for any chicks stressed or sacrificed in shipping. In all of my years, I’ve only lost one bird this way. Everything hangs on your readiness.

If you are getting mature birds, of course they can go right out of doors. Day old chicks are an altogether different story. They have to be kept warm and sheltered. They need 95 degrees at an elevation of 2 inches above the floor of whatever circumstance you contrive for them. The warmth can easily be achieved with a heat lamp. You can regulate the heat by raising and lowering the lamp.

Litter, special feeders and waterers that minimize spillage, can all be found at Fresh Start or any farm-supply store. Make sure the store knows that you are buying supplies for chicks. You’ll need the larger versions of these supplies when your birds are ready to go outside. The first ten days are the most critical. At least one inch of feeding space per bird is necessary to start. Keep everything clean and dry. The temperature of your brooder should be reduced 5 degrees each week until it reaches the outside temperature. Layers can go to your hen house in nine to ten weeks.

I looked into Louisville’s Ordinances on poultry husbandry and found very few restrictions. In the city you can have one crowing (rooster) and five non-crowing birds on less than an acre. My advices is don’t have any crowing birds and six hens will give you more eggs than your family can eat. Birds will lay at different rates through



Cathy Smock and friend

the year and they all take some time off for stretches of time so it is good to have several birds to balance one another out.

The only other restriction in the Metro Ordinance was this: all poultry should be kept in a fence or structure of sufficient height and construction to prevent the animals from leaving their owner’s property. The fence must be in good repair and all gates or doors to the fence or structure must fit properly and be locked or secured by a latch. No licensing of the birds is required. That’s all!

Cathy Smock, BS/RN, is a Waldorf teacher and Secretary of the Louisville Climate Action Network, louisvillecan.org. Contact her at cathy.smock@hughes.net.



Smock’s chicken coop

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

Help Wanted! The Louisville FOR seeks a volunteer with computer skills to type the labels for Third Thursday Lunches.
Contact FOR Chair Pat Geier at pgeier@fastmail.fm

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Help Wanted! The Louisville FOR seeks a volunteer to receive phone calls related to reservations for the Third Thursday Lunches.
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Climate change and the imperatives of history

by John T. Cumbler

The global warming deniers are correct about one thing. There has been significant climate change in the past that was not related to human activity. Indeed over the last 40 million years there have been great weather shifts across North America. But a closer look at the history of Earth’s climate should make us more concerned about climate change not less so.

Thirty-three million years ago most of present North America was either water or warm tropical forests. Shifting land masses in the distant southern hemisphere led to the breaking away from Antarctica of Australia and Tasmania. This created the Antarctic Circumpolar Current which cut Antarctica off from the warmer more northerly waters. Despite the fact that the colder waters held less moisture, slowly ice began to cover Antarctica and reflect sunlight away from the Earth.

Before Antarctica was covered with ice, it acted as a giant stove storing up and holding the heat from the sun. Covered with ice, however, Antarctica reflected the heat energy from the sun back into space, and the Earth dramatically cooled. In North America, tundra replaced forests.

About 2.8 million years ago North and South America joined at the Panamanian isthmus. The warm, west-flowing North Equatorial Current turned northeast, creating the Gulf Stream. This shift brought moisture-laden air into contact with colder arctic winds bringing down rain and snow.

Forests spread across the north, and snow began to pile up. Soon it covered Greenland reflecting even more sunlight back into space. Earth cooled more, and more snow began to build up into giant glaciers—a mile high—which slowly pushed south covering much of the top half of North America.

North America went through several eras of glacierization, the last of which ended some fourteen thousand years ago when the last of these great glaciers, the Wisconsin glacier, broke up. With more exposed earth to absorb the warmth from the sun, the Earth warmed.

By then explorers from Siberia who had ventured across the Bering Straits, which were not submerged because so much water had been absorbed into the massive glaciers, were hunting the large mammals that dominated the North American landscape.

The gradual warming that followed the breakup of the Wisconsin glacier and the increased hunting by the Clovis people led to the extinction of these large mammals and



John T. Cumbler

their eventual replacement by the wild mammals we recognize today. The ending of the ice age brought a prolonged period of warming of the earth known as the Holocene age.

The age of the glaciers we have come to call the ice age. But since the ice age there have also been periods of our history where the average temperature of the Earth has shifted slightly but significantly either toward warmer or colder climates.

Closer to our own time, in the 400 years between 800-1200 CE, the Earth experienced a significant warming period with mild weather stretching across northern North America and northern Europe. This era of warm weather was followed by five centuries of unsettled climate and cooler conditions, known as the little ice age.

These large shifts, the early Medieval warming or the little ice age, represent periods of the Earth’s climate where average temperature over scores of years is either colder or warmer. An average of a few degrees warmer or colder can have a significant impact on the ecological conditions of the Earth.

Even during shifts to colder or warmer yearly temperatures can vary widely. In the midst of the Medieval warming the winter of 1010-1011 was extremely cold. But the pattern over decades was one of warming. And with warming came the melting of ice caps and the rising of sea levels of between 24 and 31 inches of what they had been before the warming. These rising sea levels coupled with huge storms led to devastating flooding in the Netherlands and the creation of the huge Zuider Zee and the flooding of thousands of acres of coast Denmark and Germany.

From the perspective of northern Europe, the Medieval warm period brought good

harvests, population growth and exploration. It was this warm period which saw the Norse people settling in Greenland and exploring the coast of North America. But the weather shifts that encouraged the Vikings into establishing settlements across the northern Atlantic rim and led to rich harvests also brought tragedy, hunger and abandonment of communities and the collapse of civilizations in other parts of the world.

But the Medieval world was not a very integrated world. Collapse and failure in one part had little impact on another. Even so, the warming period which brought increased harvests to northern Europe, brought drought to the Steppes. The people of the Steppes were horsemen and as the drought settled on their lands they pushed outward looking for greener pastures.

In doing so their armies reached to the very edge of Europe. Fortunately for Europe the ending of the Medieval warm period meant a return of green pastures to the steppes. Batu Khan, the grandson of Genghis Khan, returned to Mongolia to claim his leadership, with good pastures at home he stayed there.

The Mongolian armies were not the only ones affected by the Medieval warming period. Thriving and prosperous civilizations across more central regions of the Earth suffered with drought. The arid conditions of the warming period were also a major factor in the destruction of the Maya civilization, and they brought down Chaco Canyon.

Because western Europe was not particularly developed in the period before the sixteenth century, the flooding that devastated much of coastal area did significantly less destruction than it would today with so much of the world’s coastline organized into cities.

The ending of the period of warming brought to Europe not only the little ice age, but also massive storms and unsettled weather. Either too much rain or too little plagued the Northern hemisphere for the next 500 years. Crop failures and starvation ensued.

What we can learn from these past episodes of global climate change is that although some areas might benefit from warming, others are devastated. They also tell us that what matters is not one or two years of temperatures but the long term averages. The little ice age which gripped Europe between 1350-1850, had within it several years of warming. It also must be remembered that some events can trigger a short term variation in weather, such as

the eruption of Mt. Tambora in 1815 which brought on the year without summer in 1816.

The world today is far more integrated and far more populated than the world of 800 CE. As Europe was basking in good weather, the starvation and want brought on by the droughts associated with the Medieval warming had little impact on them. They were unaware of even the existence of the Mayan civilization or that of Angkor Wat.

Drought and hunger in today’s world will not be so isolated. Those facing starvation will bang on the doors of those who are not. Neither keeping them out nor letting them in will work well. And even in those areas not facing starvation flooding of coastal regions will bring massive devastation.

The causes of past global weather change are complex. They involve interactions between sun spots, ocean currents, slight changes in the Earth’s obliquity. And whether the energy of the sun gets absorbed into the mass of the Earth or is reflected back into space.

Today scientists create models of what they predict would happen given a set of variables. One variable they have investigated is the buildup of carbon gasses in the atmosphere. According to their models a buildup of carbon gasses will act as a shield to hold the heat from the sun to the Earth leading to its warming over time. The data gathered over the past 150 years shows that to be the case.

There is almost universal agreement among scientists that we as humans have now added a new cause for climate change—our own burning of carbon based fuels. We are now major agents in weather change. Unfortunately the consequence of that change does not look to be good. Droughts, starvation, and massive flooding are to be expected if we do not change our ways significantly.

Even if there were only a slight chance that humans were the cause of this massive weather change we are now beginning to see happen across the globe, given its consequences, would not one think the prudent act would be to at least eliminate the problem of buildup of carbon gasses, the one thing we do have in our control?

John T. Cumbler is Professor of History at the University of Louisville. A specialist in environmental and economic history, his six books include “Reasonable Use: The People, the Environment, the State, New England, 1790-1930” (Oxford UP, 2001) and “From Abolition to Rights for All” (U Penn Press, 2007). cumbler@louisville.edu

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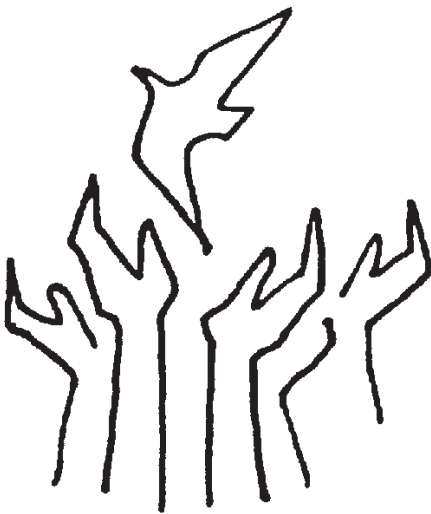
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— Ike Thacker
March 2012

Justice requires that we end our climate tyranny

by Avery Kolers

Although the knock down, drag out climate debates have involved geologists, physicists, and other climate scientists, at bottom the problem of global warming is not a scientific or even environmental problem. At bottom it is a moral problem.

Or really, it is two moral problems. The first problem is tyranny. Through conscious choices and social structures, we—a relatively wealthy relative few—are causing catastrophic damage to the life prospects of countless millions or indeed billions of others. These people have the misfortune of not being nearby, or of not yet existing, or both; and as a result they are unable to fight back. We are thus taking advantage of their silence and powerlessness. We are all familiar with the idea of a tyranny of the majority. A tyranny of the majority occurs when otherwise legitimate democratic institutions allow a majority to overstep its authority and impose unfair burdens on a minority. Such tyranny need not result from malevolence; it might even be simple carelessness. All that’s required is that the perpetrator have impunity to impose wrongful impacts upon the victim.

Thanks to the US Constitution, tyranny of the majority is more or less under control. Nonetheless, the first moral problem of climate change is tyranny in two different forms. First is garden-variety tyranny of the minority. From ancient Athens to contemporary Damascus, minority tyrannies have occurred when the few seized power and imposed wrongful burdens on the many. This describes our relationship to billions of people who emit less carbon over a 24-

hour day than you and I emit by 3:00 a.m. From driving to eating fast food, frequent flying, and burning coal, we are imposing wrongful impacts on these billions.

Second, although it protects current minorities, the US Constitution steamrolls future people. As Chief Justice Taney, author of the infamous Dred Scott decision, might have put it, the Framers thought future people were “so far inferior that they had no rights that the [present] man was bound to respect.”

The US Constitution establishes no mechanism for taking account of the interests of future people, and commercial law positively prohibits corporations from withholding from current shareholders more than a small percentage of what could be returned to them in profit. The Constitution engenders, and statute establishes, what the moral philosopher Stephen Gardiner calls in his 2011 book, *A Perfect Moral Storm*, an insuperable tyranny of the contemporary.

Thus global warming is in the first instance an ethical problem of tyranny. We, the tyrants, are a minority of currently existing people who impose, wantonly and with impunity, catastrophic impacts on the current majority and the entire future.

The second ethical problem of global warming has to do with how we respond. For no matter how hard it might be to achieve (say) net carbon-zero worldwide by 2060, there is more to the story. Half the world’s population faces not just a climate crisis but a development crisis, and has a strong moral claim to emit more carbon than it currently does, and to raise consumption in order to acquire adequate calories, fresh water, shelter, clothing, infrastructure, medicine, and so on. Thus we face an ethical problem



Avery Kolers

of budgeting our carbon and, more broadly, our consumption of ecospace.

This problem also divides in two. First is the ideal: what would a just carbon regime look like? An egalitarian might propose equal per capita emission rights or equal per capita ecological footprints, while a “sufficientarian” might propose a consumption minimum that is to be guaranteed to all.

My own preferred view follows the “Greenhouse Development Rights” approach, according to which each person is entitled to a basic development minimum of about \$20/day (including the carbon emissions necessary for that), while luxury consumption above that minimum is available to be redistributed, if necessary, for the sake of guaranteeing that the development minimum is available to all.

This “GDR” approach is mindful of the dual climate and development crises, and so carries the moral force of a basic human right to development. It repudiates the false dichotomy of “jobs or the environment,” replacing it with a foundational commitment to both.

Second is the policy: how do we achieve the development minimum while cutting emissions to net zero within 50-75 years? Who should pay? Here, two answers approach the obvious.

First, we made the mess; so it is ours to clean up. This is a basic ethical principle of accountability. It will not do to say we didn’t know; at best this could excuse emissions before 1990 or so, but atmospheric carbon has doubled since then and we have fiddled.

Second, we have more resources to spare, so in a shared crisis, we have a duty to pitch in more. This is a basic ethical principle of burden-sharing.

Put the two principles together and we have a powerful moral duty to dismantle the tyranny of global warming by leading the way to net zero carbon emissions over the next two generations.

Climate justice encompasses other issues besides, but it seems that these two are foundational: the diagnosis of our moral problem as one of tyranny; and the prescription for collective action to bring about a better future where each has a basic right to a development minimum.

Avery Kolers is Associate Professor of Philosophy and director of the Social Change program at the University of Louisville. He is a board member of the Louisville Climate Action Network and the Kentucky Labor Institute. avery.kolers@louisville.edu

In the face of ecological crisis students need education and motivation

by Jena Patterson

Several weeks ago, I received a scholarship to join the Louisville chapter of the Sierra Club at the Environmental Activist Weekend at Lake Cumberland. Along with another Bellarmine University student, I represented my university at the conference with a group of about twenty college students from all over the state of Kentucky.

While I consider myself fairly well-educated on the issue of climate change, I still learned an incredible amount about the circumstances and causes of climate change and the controversies surrounding it. Unfortunately, most college students are not given a chance to participate in such an environmentally-focused education experience.

I work with college students—my peers—every day. We are constantly interacting through personal contact, social media, and other forms of mass communication. We are influenced easily; peer pressure, the popular media, and our education all play roles in our personal development.

Unfortunately, the popular media often plays too strong a role in our development, especially on relevant social issues such as climate change. Climate change rarely headlines the media, but when it makes the news, climate change is shown in the extremes—ridiculous volcanic activity, horrible tsunamis, and devastating hurricanes are often the media’s portrayal of climate change.

According to popular media, the world is either quickly coming to an end because of extreme overheating due to human-deployed greenhouse gases, or the world has millions of years of resources left for human consumption, and there is absolutely nothing to worry about.

Realistically, these extremes are often the only perceptions a student has of climate change. At my small, liberal arts university, all majors are required to take at least two science general-education classes. These classes usually include material concerned with environmental crises and the effect of such crises on the students’ futures. The amount of the material that is taken seriously, however, is likely very small.

As students who lead social lives that



Jena Patterson

often take priority over our education, we want tasks completed as quickly and easily as possible, and we often glide over the details that could lend depth to our learning experiences. Class instruction on environmental issues is only beneficial to those who take a genuine interest in them; generally speaking, few students are educated or motivated enough to recognize that these issues will play a large part in our futures and the responsibilities stemming from the ramifications of climate change.

For example, I’m currently in a general education political science class. Our professor allowed us to break into groups to propose different improvements for our school, then putting our ideas on a ballot for the whole class to vote on. In some way, all of the ideas presented (with the exception of my group’s) had an environmental ramification. An increase in food options, a shortened work week, and extended shuttle services both on and off campus were presented.

My group’s idea, an easily accessible scholarship fund, was quickly shot down because “people already have some scholarships.” Increased shuttle service won the ballot vote because it made things “easier” for students to access, yet we live little more than a fifteen minute walk from the most dynamic section of the city

for restaurants and entertainment – not to mention a number of major bus lines.

When I suggested that students walk to these places instead to offset the carbon footprint of driving and shuttle use, they seemed both unaware of and unconcerned about their proposal’s carbon effects. And that lack of education—and lack of interest in the issue—will prove to be a serious problem as my generation enters the corporate world.

We don’t know the effects of climate change we will have to fight. They will likely include, but not be limited to: human population displacement; fresh water wars; famines due to overworked land; animal extinctions as a result of poaching and habitat loss; overharvesting; elimination of ecosystems; temperature change; and an overall competition for our world’s shrinking resource pool.

Many of these issues only seem important to environmental scientists and other professionals who have devoted their lives to the outdoors. In fact, if the average college student not involved in one of these fields was asked how her future career involved the environment, she would probably say there was no correlation.

Students don’t realize this is simply not the case.

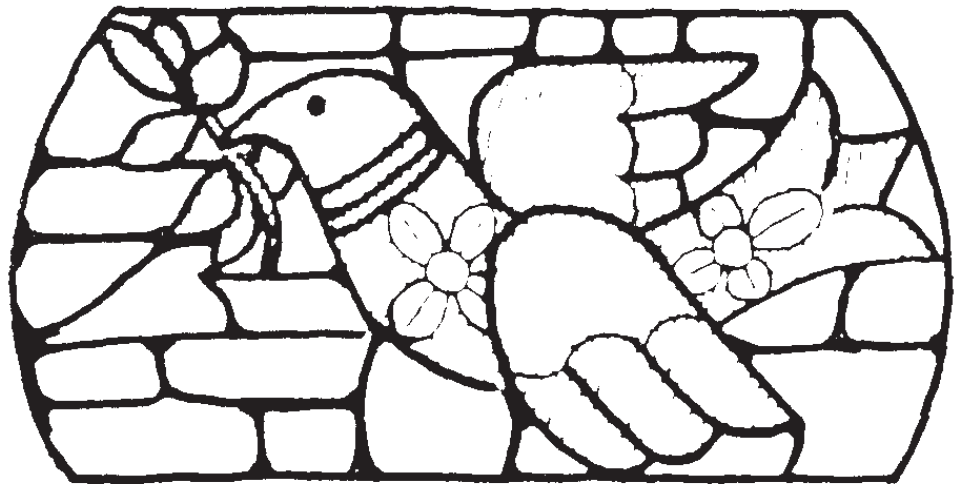
Every organization generally affects the environment in at least three basic ways: paper consumption, energy consumption, and waste disposal. These influences alone

have a huge impact on current environmental hot topics in the media; conflicts over deforested territory will arise (and already have), debates over mining and renewable resources have already become international discussions, and human waste has been shown taking over once-populated land and polluting and killing the oceans’ ecosystems.

These conflicts cannot be ignored. They will become dangerous if left unresolved; our natural resources will be drained, and we will be left stranded, struggling and fighting over the little life support we’ve left ourselves. We will be left with a world suffering from wars and climate change encouraged by human consumption and waste.

As students, we must recognize and embrace all aspects of our future career. We must realize we have entered into a new era in the corporate world; an era that includes the ramifications of human impacts as part of our worldview. We must evolve with this world—our lifestyles, our careers, even our interactions with one another must be attuned to the needs and limits that have been set by the earth in order to promote a healthier, longer-lasting world for future generations of students.

Jena Patterson is Vice-Chair of the Bellarmine University College Republicans and an officer in the university’s Catholic Student Association.



Today’s ecological challenges require radical public and personal change

by Jackie Green

In the early 1990s I read a number of books on environment, society and business. The reading led me to the conclusion that unless we change course most of Earth and most of her inhabitants will see an ugly future. That I and my family might avoid the ugliness was little comfort to my sense of social responsibility. That I and my family might contribute to the duress or the demise of other individuals, societies or species, was of great discomfort.

The next and inevitable conclusion was that I had to change to a more sustainable lifestyle. I began to change my diet. I quit flying in 1993. I began focusing more on the local. I moved to a walkable community and quit car ownership in 1999. I gave a few years to volunteering, then resumed work, this time in a more Earth-friendly industry.

The changes continue. It is an incremental process. The process I launched has already spanned twenty years, and I still have far to go before my life is sustainable on a global scale.

Earth as we know her, and her inhabitants do not have another twenty years. We may be fine here in Louisville, but others do not have another twenty years – they are already losing crop land to deserts and to the oceans’ salt. Meanwhile, as they lose life sustaining elements, we are focused on March Madness and summer vacation plans, and we wait for our government to take action to curb global climate change.

Governments (national, state and local) are not going to take the bold action needed. They may take some steps, but the steps will be small ones.

Nevertheless, we need to continue to push government to build the new VA Hospital downtown rather than on some remote

site, to take traffic calming measures and build sidewalks along Brownsboro Road, to ditch plans for two more downtown pedestrian-isolating above-road walkways, to invest heavily in public transit and to protect neighborhoods from airports. And while encouraging government, we need to make immediate changes in our personal lives.

Change is often difficult. It sometimes requires an incremental approach. The first time I went car free, I parked my truck for a week, after running some needed errands in it. The next week I considered a four week period, ran a few errands required to make it through the month, and then parked the truck for the four weeks.

To enforce the parking I discontinued the collision insurance on the truck. A month later, I ran a few more errands, then gave the truck away. Years later, after moving to a farm (complete with a beat up farm truck) going car free was easier. I moved to a walkable community, then handed the keys to a local organic farmer—cold turkey. The changes we need to make are best made immediately—cold turkey. But if you can’t go cold turkey, start an abbreviated, incremental process of change.

Change is hampered by our reticence to challenge the status quo. We ignore the advice attributed to Euripides—”Question everything.” We find it hard to challenge the sacred cows—societal standards of hygiene, beauty, clothing and comfort, our dependence on the private motor vehicle, air travel, etc.. We fear the public response to challenging sacred cows. Try it.

Challenge that load of newly washed clothes thrown into the dryer and measure the response. Even when people know that one third of our carbon emissions are transportation related they will chuckle at

the suggestion that the terms “Leed Certified parking garage” and “ecotourism” are oxymorons, but they will bristle if asked if they think that a flight to India to nurture one’s spirituality, or a trip to Europe for educational purposes, or a drive to the Grand Canyon to experience the magnificence of nature is environmental vandalism.

destructive paths. And we, along with Vishnu and his extended evil family, walk that path perpetually operating as causes of the destruction of this world.

Question. Question and change. Steps taken to reduce the violation of the physical world are liberating, joy-producing and spirit-nurturing. Question, change, live



A pamphlet protesting against the Muslim practice of beef-eating. The demon Kali (far right) attempts to slaughter the sacred cow, represented by “the mother of cows” Kamadhenu in whose body all deities are believed to reside. The color version ran in the Ravi Varma Press (c. 1912).

Suddenly, the one who challenges, who questions, is considered as Kali, the demon, the one who slaughters the sacred cow.

It is time we question everything. Our lack of questioning has led us down

joyfully. Kill the sacred cow, eat and enjoy the feast.

Jackie Green is a bicycle activist and a former candidate for Mayor of Louisville.

On balance hope trumps despair in climate crisis

by Art Williams

Hope prevails. Within the same generation that humans have been able to see our Earth from outer space we have also been able to recognize and understand that we both have the power to hurt the planet and also to help it survive us. This is a positive development and one that bodes well for both the long-term survival of the planet but also for humans and all other organisms on the planet.

Of course, there are troubling issues and circumstances standing between this cautious optimism and other possible, more tragic, outcomes. The population of the world continues to grow at a rapid pace with projections for 9 billion people by 2050 compared to the 6.5 billion now. And, in developing countries such as China and India, where much of this growth will occur, per capita energy use is rapidly accelerating.

Much of the new energy capacity around the world continues to be fossil fuel based, which will ensure that massive quantities of carbon dioxide go into, and stay in, the atmosphere. At the international political level, much resistance is evident to extending the Kyoto Protocol targets and timetables to reduce greenhouse gas emissions to levels indicated by the Intergovernmental Panel on Climate Change (IPCC) necessary to address climate change effectively.

What then are the positive signs that give hope to this potentially bleak picture? There are several. Clean energy technologies are steadily advancing. This is because of several related factors. There are a lot of very smart, innovative people working to develop clean technologies around the world—at universities, at private sector companies and through entrepreneurs.

There are savvy investors hoping to profit from these technologies who are channeling increasing amounts of venture capital into clean energy enterprises. There are deeply committed citizens, especially young people from around the world, who are determined to save the planet.



Art Williams

There is a growing public awareness, even in the United States, of the potential catastrophic effects from climate change. People are increasing their demands and raising their voices for their governments to respond.

The science of climate change, though still in its infancy, is continuing to provide a clearer understanding of the many complex aspects of climate change.

And, the outcomes and adverse effects predicted by this science are being seen and felt around the world, further motivating citizens and governments to respond.

It’s too soon to say the tide is turning, but it is definitely rising. Year by year, an increasing amount of the world’s energy for human consumption is coming from solar, wind, geothermal, biomass and other renewable energies.

Because we have been so wasteful and inefficient in the past, opportunities abound to achieve much greater efficiencies everywhere we use energy—in our homes, businesses, industries, in our vehicles and on our farms. And, pursuing these opportunities creates jobs, saves money and improves the environment and public health. Energy efficiency measures are among the most cost-effective steps we can take in this arena.

We also see renewed commitment from the countries of the world, through their participation in the United Nations Framework

Convention on Climate Change, to achieve the goals identified by the IPCC. And we see directionally positive movement in the UN process toward effective strategies and programs to reduce greenhouse gas emissions.

Even the previously resistant developing countries have moved toward the point of agreeing to be bound by emission reduction requirements. Of course, before that becomes a reality, the United States will have to make a more formal commitment as well, which it has not done to date.

There also seems to be more understanding and appreciation of the wisdom of following the precautionary principle. Simply put, when the stakes are high and the possibility of misstep is high or uncertain, then the wisest course of action is to proceed with caution. Think of what we do when we’re driving on even a familiar road and encounter fog. We all slow down. That’s just prudent, common sense.

With climate change, we have an unfamiliar road and fog that, while it may be lifting (as science and consequences move us forward), is still fairly thick. So, with whatever degree of uncertainty that we think may exist on this issue it is clear that what appears to

be at stake, the survival and quality of life not just of our species but all life on Earth, that wisdom and prudence suggest we take, at least, all reasonably available measures to slow down so we can see the road ahead.

In policy terms, this means we move with all deliberate speed toward cleaner energy, energy efficiency and the reduction of greenhouse gases concentrations in our atmosphere to levels suggested by the world’s leading scientists.

Art Williams is Executive Director of the Kentucky Conservation Committee and former Executive Director (retired) of the Louisville Metro Air Pollution Control District. earthart@yahoo.com.



FINANCIAL REPORT	
February 2012	
BEGINNING BALANCE	\$11,086.17
Uncashed checks now void	100.00
Donations & Honorariums	835.00
TOTAL	\$12,021.17
EXPENDITURES:	
FORsooth Editing	\$100.00
FORsooth Layout	100.00
FORsooth Printing	385.00
FORsooth Mailing	200.00
FOR National Dues	100.00
Office Expenses	60.82
	\$945.82 945.82
ENDING BALANCE	\$11,075.35

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Overpopulation and overconsumption yield a tragedy for our commons

by Terrell Holder

Tragedy of the commons: a dilemma that occurs when multiple individuals, acting independently and rationally in their own self-interest, deplete or degrade a shared resource, even when it is apparent that it is not in the interest of the whole to do so.

Today we face a tragedy of the commons. The shared resource—Earth’s atmosphere and global climate system. There is no way to sugar coat it: the economic activities of seven billion people in 2012 emit more CO2 than the economic activities of six billion people did in 1999. Unless there are dramatic changes in the way human society uses energy, the eight billion people that will inhabit the planet sometime around the year 2025 will emit substantially more than the seven billion people that live on Earth today.

Consider the following thought experiment. Assume that everyone in the world agrees to live like people in Denmark, found by some social scientists to be the happiest nation in the world. The standard of living in Denmark, which has a per capita GDP of \$38,000, is acceptable, and the emission of 7.5 metric tons of CO2 per capita in Denmark seems reasonable.

But let’s do the math: for the 7 billion people in the world to live like the Danish, our population would produce 52.5 billion metric tons of CO2—that’s a 60% increase above today’s global emissions of 33.5 billion metric tons.

Now fast-forward to 2025. With a predicted population of 8 billion people, our global CO2 output skyrockets to 60 billion metric tons—almost double current levels.

Clearly living like the ecologically conservative Dutch isn’t going to cut it if

reducing CO2 is the objective. So, what if we all lived like the Argentinians or the Lithuanians, limiting our CO2 emissions to their current global average of 4.8 metric tons per capita? Our per capita GDP would come out around \$18,000. Not terrible. Emissions would be stabilized. How does that work out?

People in the US would have to cut emissions by 73 percent, from 16.9 billion tons, the Chinese would have to slash their emission output by 30 percent, down from 6.8 billion tons (and they’re still relatively poor). Europeans would have to cut their emissions by 40 percent, from 8.1 billion tons. And for this theory to work, we’ve got to cut it tomorrow, not by 2020 or 2030.

Next, everyone would have to reduce emissions an additional 13 percent by 2025 to compensate for population increase and to hold emissions at 2010 levels. Obviously, this thought experiment is not plausible. First, it would require an incredible transfer of wealth from the industrialized world to the developing world. Second, it would cause a total economic meltdown; and third, neither the U.S., E.U. or China would agree to such draconian measures, even if they wouldn’t put the economy in jeopardy. But on further analysis, the math reveals yet another issue.

Today the world GDP is around 63 trillion dollars. With a population of 7 billion, an equitable distribution of wealth would result in a per capita GDP of around \$9,000—about the same as Jamaica, the Dominican Republic, Albania, Tunisia, or Peru, and about 10 percent above the per capita GDP of China.

At this point Lithuania is looking pretty good. But where did the other \$9,000 go? The United States, the European Union, and



Terrell Holder

other developed countries have employed technology and efficiency measures to reduce the energy intensity of their economies and “off-shored” substantial carbon-intensive manufacturing. Many developing countries have both low GDP and high emissions relative to the west, and it requires money that isn’t there to apply technology to reduce that additional carbon intensity.

Thus we have a tragedy of the commons. To be equitable, everyone in the world should agree to a lifestyle available for \$9,000 per year and the commensurate reduction in CO2 emissions. This income would be a treasure to more than half the people in the world, but for families in the US it is below the national poverty level.

Even the best of us would be unlikely to make that kind of sacrifice. We know it would be the best course environmentally, but we are rational actors with a narrow focus. If I can increase my wealth by using my ingenuity, even if it requires a little more carbon output than the person in Germany,

Lithuania, Jamaica or China, I will do it for my own good. If I do not, someone else will.

I am pessimistic about humanity’s ability in the real world to meet targets required to keep atmospheric CO2 levels below 350 parts per million (ppm), but there are lights on the horizon.

Fossil fuel is a finite resource. Perhaps the global production of oil, natural gas, and coal will peak and drive up carbon’s price sufficiently to provoke change. Perhaps enough people in the developed world will begin to “power down” voluntarily. It is critical that we keep pressure on policy-makers to put a price on carbon. Unless there is an economic disincentive for carbon emissions, fossil fuels will continue to be the energy source of choice.

Finally, considering the impact of 7 billion people, it is ludicrous that there is still public discourse about restricting access to birth control. Women around the world need free and easy access to birth control, including abortion. The best way to prevent abortion is to prevent unwanted pregnancy with comprehensive sex education beginning in pre-adolescence. Knowledge is power.

And it shouldn’t stop there—women also need free and easy access to education. Educated women with opportunities for economic improvement delay childbirth and limit the number of offspring. Nature bats last, and at the end of the day, choosing to limit the number of people on the planet is very likely far less painful than the methods Nature will apply.

Terrell Holder is the Energy Management Education Director at Project Warm, www.projectwarm.org. Contact him at thholder@bellsouth.net.

Art must play leading role in our sinking world

by Ben Evans

Some claim it was “Song d’Automne.” Others say it was “Nearer My God to Thee.” Whatever their final song, the Titanic’s band offered not only a measure of comfort in the face of impending tragedy but a profile in courage by manning the deck and courageously playing all the way into the frigid brine. But was it futile?

With the global economy on the verge of collapse, “art” can seem like an indulgence, a superfluous privilege we can scarcely afford. Real problems demand real solutions and bold actions, not distractions—“grab the lifeboats, and save the economy!” The manifestations of this mindset we know all too well—music and art programs get slashed from school budgets when times are tough; NPR and public television are perpetually on the chopping block; and the NEA has to fight tooth and nail to stay afloat.

This line of thinking is eerily similar to the logic so often applied to funding for environmental issues. “Eliminate the EPA—It’s killing jobs!” “We’ve got to focus on the economy, so climate change will have to wait!” “We can’t afford to protect the environment right now.” Really? We can’t? My favorite is: “Be realistic—these green ideas have to make economic sense, or they just won’t fly.”

At first blush it has the appearance of logic, until one unpacks the underlying assumption, which presumes that physics and chemistry can somehow magically bow to the whims of the NYSE. I would actually submit that “These economic ideas have to make ecological sense, or they’re dead in the water—and so are we.”

And so, through their shared vulnerability to more “immediate” concerns, “art” and “the environment” find an intersection. When funding starts to dry up, these two are among the first to go. Whether of the cultural or ecological variety, our public commons, because they are not always easily quantified, are undervalued and, consequently, under attack. We confuse worthless with priceless, and we do so at



Ben Evans

our own peril. Even artists themselves are not immune to this line of thinking.

After a decade in New York City, Los Angeles, and Europe my acting career, while full of challenges, excitement, and some measure of success, had an element of half-heartedness to it that I couldn’t easily explain, like I was biding my time until a line of work more tangibly worthwhile for the world’s pressing problems came along.

When I realized that I might be able to do what I love in the service of what I cared about, my sense of “craft” expanded and became, at last, meaningful. In mid-2007, I traded in my nomadic existence as an actor for an even more nomadic existence as an environmental activist and documentary filmmaker co-founding YERT: Your Environmental Road Trip. I began to appreciate the tool that art really is and the mandate that we have, as artists, to help create conditions conducive to life on this planet.

What is the purpose or meaning of art, if not to probe and celebrate that which

makes us human and informs our existence on this planet, to show us to ourselves in such a way that we might be transformed, compelled to live more mindfully?

Or to convey that which is essential, as in the case of climate change, in a way that is memorable and meaningful? And so, we come full circle: music, performance, painting—“art”—need not be some trivial distraction used merely to pass our time here on planet earth.

At its best, art is not a neutral party, a detached observer. It is part of a virtuous cycle. It is what connects us to each other and to our place and time. It is edifying. Art is how we communicate, how we impart wisdom, in a way that’s meaningful and memorable—and we need communication and wisdom now. Not noise, or mere information—but shared wisdom. Art is our conscience—and do we ever need a conscience.

In addition to active enrichment, the consumption of art confers indirect benefits. Wes Jackson speaks of the “Mill-Around Theory of Civilization”: “all we have to do

is figure out a way to stay amused while we live out our lives as inexpensively as possible within the life support system. . . . If we can simply mill around and not expend too many resources, then we won’t do much harm to ourselves or the planet.” Or, put another way by Thich Nhat Hanh: “Don’t just do something, sit there!”

As important as what we are doing, when we appreciate art (particularly live art), is what we’re not doing—not shopping, not driving, not consuming. Absorbing, connecting, feeling but, for the most part, not consuming, except as our not-doing relates to the mind and heart.

At the same time, when it comes to the larger act of creation, I am reminded of what the godfather of green architecture, Bob Berkebile, imparted to us on the YERT road trip: “Our job [as humans] is not simply to do less harm. Our job is to do something creative and regenerative and restorative and loving.”

Consider the literal creation of something beautiful and life-affirming that energizes as it inspires (as in the Land Art Generator Initiative), or of hope and inspiration from “junk” and “waste” (as embodied by St. Louis’ City Museum or TerraCycle)? Imagine the transformation if we adopted that as our national or global purpose, if we were no longer mere consumers but rather “transformers.” In the right hands, that is exactly what art asks of us. Nothing could be more important.

And in the end, the Titanic band’s dedication to their art, even in the face of doom, was, in a very real sense, anything but futile. For by staying on the deck to play, they were not only comforting the passengers; they were giving them their seats on the lifeboats.

Ben Evans is the award-winning producer and director of the film, YERT (www.yert.com) and co-founder/co-organizer of the Bluegrass Bioneers Conference. ben@YERT.com

Shared religious responses to global warming emerge

by Mark Steiner

A breakthrough in mobilizing a response to climate change and the expanding environmental catastrophe has been the emergence of a deeper understanding regarding the impact that this crisis has on the frailest among us, those who have the least. Human and non-human beings who live on the margins are (thus far) bearing the brunt of the burden.

Significantly, however, their plight is not unknown. In the age of global communication their stories are being told in myriad ways across a variety of platforms. And through the sharing of their stories, through the sharing of their faces, a breakthrough occurs—connections are made. Awareness, care and—for many—engagement, are activated.

Key to this newly activated awareness and connection-making is the understanding that this crisis has many dimensions—that it is not just an environmental but also a social justice crisis, and, as a result, it represents a significant spiritual crisis as well.

A Spiritual Crisis

One of the spiritual dimensions of the crisis exists in what the environmental catastrophe reveals about our relationship with life and creation. As Rabbi Andrea Cohen-Kiener writes, “The environmental crisis is the manifestation of a spiritual problem. The overconsumption, waste and greed that imperil us are the reflection of our inability to enjoy the real pleasures and the real challenges of the human condition.”

If we were allowing our souls to be fed



Mark Steiner

by the wonder of creation, by the wonders of our unique human experience, we would likely live much lighter on the planet instead of seeking so much satisfaction in consumer goods.

Two other key spiritual dimensions of the crisis manifest in different faith traditions’ commitment to compassion and action on behalf of those who suffer (as made evident in religion’s long running participation in social justice movements) and faiths’ call to care for God’s creation (as made evident in the emergent creation care or “green faith” movement whose presence is reaching across traditions, engaging communities from evangelical churches to Muslim mosques).

And while the call to creation care may be a relatively new form of spiritual action, those engaged in this movement are not suffering for lack of a theological foundation. In fact, they are finding them in sources both scriptural and otherwise.

Scriptural foundations include:

“Greater indeed than the creation of humankind is the creation of the heavens and the Earth” (Qur’an 40:57).

“The Earth is the Lord’s and all that is

in it, the world, and all those who live in it” (Bible, Psalm 24:1).

“See to it that you do not destroy my world, for there is no one to repair it after you” (Midrash Ecclesiastes Rabbah 7:13).

In addition, at the heart of the Indian traditions of Hinduism, Jainism and Buddhism is the concept known as ahimsa meaning “to do no harm,” which is traditionally extended to include those beyond the human realm.

Because of its global, long-term impact (environmentally and socially), climate change has become the focus of many of those responding to various faiths’ call for creation care. Sample contemporary voices on climate change include:

“Global warming is not just a scientific or political issue – it is a moral issue. It is time for the moral voice of religion to speak up loudly to demand action.” – Rabbi David Saperstein, Director of Religious Action Center of Reform Judaism.

“I am increasingly convinced that the root of the environmental crisis is a crisis of the spirit, a crisis of personal holiness that must lead to concern for one another and to stir a response in love and good works.” — Pope Benedict XVI.

“Muslims heed the call to protect the earth and its inhabitants. We are committed to working with our Christian and Jewish brothers and sisters to reduce global warming pollution.” – Dr. Sayyid M. Syeed, Secretary General, Islamic Society of North America.

“This acknowledgment of global warming, and the Church’s commitment to ameliorating it, is a part of the ongoing discovery of God’s revelation to humanity

and a call to a fuller understanding of the scriptural imperative of loving our neighbor.”– The Most Rev. Dr. Katharine Jefferts Schori, Presiding Bishop of the US Episcopal Church.

A Celebration

The Kentucky Interfaith Power and Light (KIPL) Annual Awards Dinner (Thursday, May 17, 2012, 6:30 - 8:30 pm, First Unitarian Church, Louisville) will be celebrating those that have already begun this work in their faith communities with the presentation of this year’s KIPPIE awards. (KIPL’s mission is to care for God’s creation by mobilizing a religious response to global warming through conservation, efficiency, and alternative energy.)

In addition, to the awards presentations, the dinner will explore our response to climate change from within that core understanding that this crisis is as much a social justice crisis as an environmental one. Our theme will be “Finding Common Ground: Faith, Climate Change and Social Justice.” Providing inspiration and context will be spiritual leader and community organizer Rabbi Andrea Cohen-Kiener, author of *Claiming Earth’s Common Ground: The Ecological Crisis Through the Lens of Faith* (2009).

Mark Steiner serves as Outreach and Program Director for Interfaith Power and Light and is director of Cultivating Connections, a Louisville non-profit “nurturing and celebrating our connections with each other and our world.” Visit the KIPL website at www.kentuckyipl.org.

People must reconcile with the Earth

by Drew Foley

Since Forsooth is a publication of Fellowship of Reconciliation, why not use the climate change issue to teach reconciliation with our planet? It is way past time for our species to begin peace negotiations with nature.

The evidence for human-induced climate change is so overwhelming that it seems a waste of effort to address it—but I can’t resist. See the accompanying graph and check out this web page: <http://climate.nasa.gov/evidence>.

Notice how over the last 650,000 years, the amount of carbon dioxide in the atmosphere has never risen above 300 parts per million (ppm)—until, beginning in 1950, it shot up in a vertical line to 390 PPM today.

And why would it be that all ten of the warmest years on record have occurred during the last twelve years—despite a solar output decline in the 2000s? And why do all the most respected national and international scientific sources agree that the following phenomena are occurring at alarming rates: sea level rise, global temperature rise, warming oceans, shrinking ice sheets, declining Arctic sea ice, glacial retreat, more extreme weather events, ocean acidification?

There is a mountain of data associated with each of these factors. In light of such overpowering evidence, whence comes the ignorance and blindness of the climate change deniers, those who spend large sums of money trying to convince their fellow citizens that it is all a plot by radical environmental extremists to take over the country?

Even were the evidence not overwhelming, it would not change the clear perception that our society and culture are sick, that the human experiment is in danger of collapsing because western industrial civilization has gone off track, run amok. Human beings have become too self-absorbed, too enthralled with their own abilities. At the same time, we have lost our connection with and reverence for Earth.

What keeps us so small-minded as to focus only on our own interests to the exclusion of those of our Earth Mother? For it is her vital organs (climate, water, fire, soil, life) that keep us and all our sister species alive. We need to return to an Earth ethic.

It is easy to see how the arc of human civilization led us to this point: our self-aware consciousness emerged in a mysterious and frightful world. It was natural to want to gain control of this world so as to reduce fear and danger and to make our lives as safe and comfortable as possible.

Along the way we human beings seem to have become overly enamored with ourselves. How interesting that being “selfish” is considered a bad thing for an individual, but a good thing for our country and our species. And how is it that “caring for others” is a core belief of all the great religions when “others” includes only our own species and none of the millions of others?

Only in the last 100 years have we learned the story of how the universe and Earth came to be (the cosmic story). How can we not see that though humans are a major force on Earth, we are but as a grain of sand in the universe as a whole? How can we not see that Earth, solar system, and universe will survive long after we have become extinct?

Another reason some people tend to dismiss climate change evidence is that, despite our powerful intelligence, we humans have an extremely limited time horizon. We do not think about the effects of our actions on the next seven generations (like the Iroquois Confederacy did). We cannot hold in our consciousness the fact that there existed a reality on Earth one billion years ago and that there will be a different reality one billion years from now. If you were to take a typical biblical adage such as “all things are possible through God” and rewrite it as “all things are possible with enough time,” it would be equally valid.

With our new understanding of time scales in the universe, we should realize that no matter how hard we work to improve our individual and collective lives, our species will eventually die off, just as each living body does. The only reason we exist now is because we are enmeshed in a web of life on Earth with millions of other species and that our planet is enmeshed in a web of billions of stars and galaxies. We are a small but crucial part of the cosmic story.

Human beings must stop being “anthropocentric,” that is, being concerned only with the welfare of humans. Anthropocentrism is to the human

species what egotism is to the individual human. And, frankly: “How is your anthropocentrism working for you?”

If we are wrecking the air, water and land on which our lives depend, then it’s not working at all. I believe that those of us born white in a developed country in the last 75 years have become about as physically comfortable as we need to be. We don’t need any more comfort.

Instead, we need to take our impressive intellect and good fortune and re-direct them to the welfare of others, including not only those human beings less fortunate than we, but also soil and stream, tree and vegetable, polar bear and wolf, frog and bat, algae and fungus, mosquito and spider, land and oceans—and climate. Let’s take care of what takes care of us. And what takes care of us are all the other species and structures of Earth.

“We are all connected” (“all” meaning not just living beings but the entire universe) is more than a truism; it is a world view that could save us. None of us would be here if the numinous universe had not produced stars, yielding our spectacular sun, which created our blue-green planet, which mysteriously birthed life.

Humans could not survive without other plants and animals. Can’t we embrace humility and give due regard, respect, and care to the delectable planet from which we emerged? Let us reconcile with Earth.

Drew Foley, Co-Chair of the Louisville Group of the Sierra Club (louisville.sierraclub.org), is a retired naval officer who now teaches and plays a little piano but mostly advocates for a return to Earth-based consciousness; contact him at bdrewf@yahoo.com.

Save the Date!



Finding Common Ground: Faith, Climate Change and Social Justice

KIPL Annual Awards Dinner

Thursday, May 17 • 6:30 - 8:30 pm
First Unitarian Church, Louisville

with our special guest spiritual leader and author
Rabbi Andrea Cohen-Kiener



www.kentuckyipl.org 502-210-8920
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Calendar for peacemakers

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

- Apr 1 (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.
- Apr 3 (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
- Apr 4 (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.
- Apr 4 (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>
- Apr 4 (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
- Apr 4 (Wed) **LABOR-MANAGEMENT LUNCHEON SERIES**. Recognized speakers on current labor issues. UofL, Noon to 1:30PM. Visit <http://louisville.edu/labormanagement>
- Apr 4 (Wed) **CITIZENSHIP TUTORS**. Kentucky Refugee Ministries, 6:30 to 8:30PM. Every Wednesday. Also every Thursday, 11AM to 1PM. Help students study for the citizenship exam. Ask about our other volunteer opportunities. Call 479-9180 Ext 57 for more information.
- Apr 5 (Thurs) **THE IMPACT OF THE 2012 ASIA-PACIFIC ECONOMIC COOPERATION (APEC) SUMMITT IN RUSSIA**. UofL Center for Asian Democracy, 1PM to 2 PM. Dr. Sergey Sevastyanov of Vladivostok State University. Visit <http://louisville.edu/asiandemocracy>
- Apr 6 (Fri) **GREEN ECONOMICS LECTURE SERIES**. 1 PM to 2PM, Ekstrom Library, UofL, Hear Prof. Frank Goetzke discuss urban and regional economics, applied microeconomics and spatial economics. Visit <http://louisville.edu/sustainability>
- Apr 7 (Sat) **OLMSTEAD PARK VOLUNTEERS**. 9AM to 12PM, at Seneca Park. Also, April 21. Help maintain and restore Louisville’s urban forests. Visit www.olmsteadparks.org
- Apr 7 (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.
- Apr 7 (Sat) **ENGLISH CONVERSATION CLUB**. Every Saturday at the 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
- Apr 7 (Sat) **SACK LUNCHEES FOR HOMELESS**. Every Saturday, 12pm to 2PM, Bates Community Development Corporation, 1228 S. Jackson Street. Call 636-0573 for more information.
- Apr 7 (Sat) **LOUISVILLE COMMUNITY AGRICULTURE**. Every Saturday morning. Also, other days and times. 26 farmers’ markets from California neighborhood to Norton Commons. Visit www.louisvilleky.gov/HealthyHometown
- Apr 7 (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/
- Apr 7 (Sat) **KENTUCKY ARBOR DAY AND PLANT THE PLANET**. Douglass Community Center, 9:30AM to 3:30PM. 1,500 free native trees distributed to celebrate Arbor Day. Call 456-8120 for more information.
- Apr 8 (Sun) **VETERANS FOR PEACE**. Every second Sunday, 3PM to 4PM. Heine Bros. Coffee at the Douglas Loop, Call 632-2177 for more information.
- Apr 8 (Sun) **VIGIL FOR PEACE**. Every second Sunday. A remembrance of all those suffering from conflicts in the Middle East. Bring a sign. 5PM to 6 PM, Bardstown Road at Douglass Blvd. Sponsored by LPAC (Louisville Peace Action Community). For more information, call Harold Trainer at 387-9490.
- Apr 9 (Mon) **DEADLINE FOR THE MAY ISSUE OF FORsooth**. Every second Monday. Contact Peter Fosl, editor, at 291-2506 or pfsol@me.com. Please email new or updated calendar listings to calendar.peace@gmail.com.
- Apr 9 (Mon) **URBAN LEAGUE YOUNG PROFESSIONALS**. Louisville Urban League, Every 2nd 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.
- Apr 10 (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
- Apr 10 (Tue) **FREE HOME ENERGY EFFICIENCY SEMINAR**. Energy Pros Sustainable Home Education Group, 6:30PM to 8:30PM. Learn the basics. Visit www.theenergypros.net
- Apr 11 (Wed) **KENTUCKY INTERFAITH TASKFORCE ON LATIN AMERICAN AND THE CARIBBEAN (KITLAC)**. Every second Wednesday at the 1741 Building on Frankfort Avenue. 7:30 PM. For more information, call David Horvath at 479-9262 or Pat Geier at 456-6586.
- Apr 12 (Thurs) **AMERICAN PALESTINE PUBLIC AFFAIRS FORUM (APPAPF)**. 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.
- Apr 12 (Thurs) **REAL PEOPLE, REAL CHALLENGES, REAL SOLUTIONS**. Volunteers of America Family Emergency Shelter, 8:30PM to 9:30PM. Also, April 25, 4 to 5 PM. One hour interactive tour of VOA’s methods and programs for self-determination. For more information, call 636-4660.

- Apr 14 (Sat) **PEAK OIL**. Every 2nd Saturday, Main Library, 4th & York, Mezzanine, Boardroom. 9 AM. Call George Perkins, 425-6645.
- Apr 14 (Sat) **OLMSTEAD PARK VOLUNTEERS**. 9AM to 12PM, Iroquois Park. Help maintain and restore Louisville’s urban forests. Visit www.olmsteadparks.org
- April 14 (Sat) **OCCUPY TRAINING**. In Louisville, Lexington, and Frankfort, 99% Spring organizers will conduct training sessions to prepare the people for a summer of sustained, non-violent, direct-action. Immediately following the training, we will kick off the 99% Spring actions with a rally on tax day, April 16th, the99spring.org. To sign up for the free training on April 14th, go to <http://civic.moveon.org/event/99spring/>.
- Apr 15 (Sun) **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
- Apr 15 to 22 **GIVE A DAY – WEEK OF SERVICE**. Citywide volunteering to help others. Call 584-FEST for more information.
- Apr 15 to 30 **HOLOCAUSTYOMHASHOAH**: A visual Art Exhibit. Jewish Community Center, 2PM to 4PM. Recognized artists from many parts of the world. Call 459-0660 for more information.
- Apr 15 (Sun) **JANET IRWIN CREATIVITY IN PEACEMAKING**. St. Andrew’s Episcopal Church, 3PM to 4:30PM. Free. Louisville-area musicians, artists, poets, dancers, photographers in celebration of peacemaking and interfaith solidarity. Visit <http://paths2peace.org>
- Apr 16 (Mon) **SOCIAL CHANGE BOOK CLUB**. Every third Monday, Heine Bros., 119 Chenoweth, 6PM. For book list, Visit www.greenlistlouisville.com
- Apr 17 (Tues) **CLIMATE CHANGE TEACH-IN**. UofL Sustainability Council, Ekstrom Library, 11AM to 2PM. Speakers from many UofL Departments discuss their perspectives. Visit <http://louisville.edu/sustainability>
- Apr 18 (Wed) **MAKE A DIFFERENCE**. Hand in Hand Ministries, 6:30PM. Informal one-hour introduction to our immersion trips and volunteer opportunities. Visit www.hhministries.com
- Apr 18 (Wed) **SUPPORT CABBAGE PATCH SETTLEMENT**. Putt Fore The Patch indoor miniature golf tournament on their custom-designed course. Help raise funds for counseling & family services, tutoring, and youth development. Visit <http://cabbagepatch.org>
- Apr 19 (Thurs) **KENTUCKY SINGLE PAYER HEALTH CARE**. Every third Thursday, 5:30 PM. First Unitarian Church, 809 South Fourth Street. Call Kay Tillow, 636-1551.
- Apr 19 (Thurs) **THIRD THURSDAY LUNCH**. Rudyard Kipling Restaurant, 11:30 AM. Activist and financial advisor Andy Loving to speak on socially responsible banking and investing. For more information, contact Jean Edwards at 458-8056 or edwardsfor@bellsouth.net or Cathy Ford at 458-1223 or fordhoff@bellsouth.net.
- Apr 19 (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
- Apr 22 (Sun) **MOUNTAIN JUSTICE FUND RAISER**. Solidarity at 1609 Bardstown Road. Baked goods, chili, folk music, dancing, storytelling. 7pm. fjordsarepretty@yahoo.com.
- Apr 24 (Tues) **LOUISVILLE GREEN DRINKS**. Every 4th Tuesday at 6:30PM. Conversation and networking for local ecology-minded businesses and individuals. Visit www.greenlistlouisville.com
- Apr 24 (Tues) **FREE NONPROFIT STARTUP CLINIC** Center for Nonprofit Excellence, 3:30PM. Learn the fundamentals. Pitfalls to avoid. Visit www.cnpe.org
- Apr 25 (Wed) **JEWISH AMERICAN HISTORY**. Louisville Free Public Library Authors Series. Historian Jonathan D. Sarma discusses his new book, “When General Grant Expelled the Jews”, an account of Grant’s personal progress from anti-Semitism to interfaith acceptance. Visit www.lfpl.org
- Apr 26 (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.
- Apr 26 (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 451-5658 for more information!
- Apr 27 to 29 **ROOT FOR WHEELCHAIR RUGBY**: USQRA National Championship at Kentucky International Convention Center. Also known as Quad Rugby. Top16 teams in the nation. Visit www.frazierrehab.org
- Apr 27 (Fri) **SUPPORT THE SPECIAL OLYMPICS**. Over the Edge rappelling competition from the roof of the 17 story Marriott Hotel downtown raises funds for the Kentucky Special Olympics. Visit www.soky.org
- Apr 27 (Fri) **SUPPORT THE LEGAL AID SOCIETY**. 9TH Annual Brush, Bottle, and Barrel of the Bluegrass fundraiser for the Legal Aid Society at Louisville Collegiate School, 5:30PM to 8:30PM. Kentucky foods and silent auction. Call 584-1254 for more information.
- Apr 29 (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>

OUT OF TOWN

- Apr 5 (Thurs) **TARGETING RESOURCES TO ACHIEVE QUALITY CARE**. The Foundation for a Healthy Kentucky at Northern Kentucky University. A conference based on “The Hot Spotter’s Agenda” and Dr. Atul Gawande’s recent article in The New Yorker magazine. Visit www.healthy-ky.org
- Apr 14 (Sat) **KFTC LAND REFORM COMMITTEE MEETING**. Kentuckians For The Commonwealth, Hazard Community College. A meeting to develop strategy on natural resources especially coal and energy issues. Pot-luck lunch. Visit www.kftc.org

THE WAYS AND MEANS OF PEACEMAKING include Advocacy, Witnessing, Service, Organizing, Financial Support, Teaching & Learning, and Prayer & Meditation. We hope you find these examples inspiring.

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. Also see 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
- APPAPF [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)
- COMMON CAUSE – Ad hoc discussions. Continuous engagement. 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
- FAIRNESS CAMPAIGN – Quarterly community dialogues and volunteer opportunities (893-0788)
- FDR/LINCOLN LEGACY CLUB – 1st Thursday, papajohn15@bellsouth.net
- FELLOWSHIP OF RECONCILIATION – 4th Monday (609-7985 or 291-2506)
- FRIENDS FOR HOPE (Support Group for Adult Cancer Survivors) – 4th Wednesday at 6:30 PM.
- 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
- 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
- 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 (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)
- 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.