



# Harness the spirit of 1890 to preserve, rejuvenate Louisville’s West End

By Martina Kunnecke

Almost everyday, there is at least one shooting in Louisville—often fatal. More often than not, the assault occurs in West Louisville, among the young, African-American and poor. It has become so commonplace that few take notice. However, on May 17th serial shootings near 32nd Street elevated this chronic problem to the realm of the surreal.

Despite the police and press on the scene to cover two fatal shootings that had just occurred, a young woman felt sufficiently hopeless, angry and bold enough to end the life of yet another. This happened on the streets of historic Parkland, in the full light of day, in the view of all who could see. Now we are all paying attention.

Parkland is just one of the West Louisville neighborhoods on the National Register of Historic Places. All are under-appreciated historic enclaves that could educate us about the past and better inform our planning for the future. Originally called “Homestead,” it incorporated as a small town on the fringes of Louisville proper in 1874.

The Homestead was located between what is now 34th Street, Broadway, Woodland Avenue and 26th Street. In 1876, educator, writer and poet – Joseph Cotter Sr. – was the first African American to purchase property in the area. For the most

part, the community promoted an image of exclusivity, and by the end of the next decade was renamed “Parkland,” referencing its lush terrain. By then, its unofficial boundary extended even further west to a swampy area near the Ohio River, which would be known as “Little Africa,” or home to their black neighbors of lesser means.

On a warm spring evening in 1890, a catastrophic tornado ground through the Louisville area. Indifferent to station or status, it destroyed almost everything in its path from manor to shack, and Parkland was particularly hard hit. When the task of rebuilding on its own proved impossible, Louisville annexed the little town, and by the 1900s it was a grander version of its old self—replete with replications of the Queen Anne, Victorian and Romanesque structures, lost to the 1890 vortex.

Standing in sharp contrast to the humbler shotguns and bungalows that sprung up nearby and the near shantytown conditions of “Little Africa” on the southwest border of Parkland, this constituted a 19th century neighborhood – with all its imperfections and strengths.

While “white Parkland” remained exclusive and comparatively posh, “black Parkland” made its own inroads. Mr. Cotter, one time principal of Samuel Coleridge Taylor School, and pharmacist A.J. Duncan founded the Parkland



Martina Kunnecke

Improvement Club, “whose aim was to improve Parkland.” Beyond brick and mortar objectives, such as paving streets and building homes, the group’s social agenda was the core of the community’s spirit – as Cotter noted in its charter:

“Let us lose ourselves in the welfare of our children. May no blot upon our character become a canker upon theirs. The

child is the only force that raises or lowers a community. Society has its ebb and flow in the cradle and the schoolroom. He who steals and kills may be reformed behind prison bars, but he who fails to educate his children libels posterity.”

By Cotter’s standards, on May 17th, it was clear we had failed our youth, or at least some of them. When did gunfire become the device of choice in addressing the insecurities, anger and despair of youth? And, why had Parkland – a place that once stood for progress, self-improvement, beauty and hope – been the scene? A short history lesson and a look at another spring provides a frame of reference.

By 1916, numerous blacks had built or settled in homes on Parkland’s west, on streets like Garland and Hale. By the 1950s, Little Africa was replaced by a community called Southwick, which included the Lang and Cotter “housing projects.” Meanwhile in addition to residential areas, it had a robust business district concentrated around 26th and 28th streets, which was at one time even busier than the most active shopping district of the time—4th Street downtown. Patrons would endure creeping traffic and walking blocks from the nearest parking they could find to shop at the hardware store, buy vinyl records, pick up fresh fish, go to a theater or stop at the bank.

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# LFOR prepares to apply for low power FM license

By Mark McKinley

An independent media is the cornerstone of a truly free and just society. Independent, community-based Low Power FM (LPFM) radio stations serve the public interest by allowing diverse local voices to be heard. Changes, however, in our country’s media policy over the years has decreased the number of community-based media outlets, while corporate control and consolidation of our media have skyrocketed.

Thanks to a public outcry against the continued consolidation of media and a groundswell of support across the country for community-based media, there have been some changes in federal regulations. As a result, we now have a once-in-a-lifetime opportunity to put the voice of the public back on the airwaves via LPFM radio. In keeping with its commitment to build just and peaceful communities, the Louisville chapter of the Fellowship of Reconciliation (FOR) has chosen to act in this crucial moment to apply for a new LPFM radio station license for our community.

Earlier this year, John Hartmann, a Steering Committee member of the Louisville chapter of the Fellowship of Reconciliation (FOR), initiated meetings among local individuals interested in establishing an LPFM radio station in Louisville. He was inspired to launch this effort as a result of his discussions with members of the Prometheus Radio Project, a long-time advocate for media democracy and supporter of the LPFM movement.

In addition to Mr. Hartmann, the Louisville LPFM Working Group includes Jared Zarantonello, Victoria Strange, John Wilborn, K. A. Owens, Fiona Grant, Jim Troy, as well as myself. Ginny Welsch, Executive Director of Radio Free Nashville, a LPFM station that has been on the air



Mark McKinley

in Nashville since 2005, has also been of invaluable assistance in the working group’s efforts, generously sharing the knowledge and experience she has acquired during her long career in radio and the social justice movement. It was after Ms. Welsch’s presentation to the Steering Committee on June 25 that the Louisville FOR chapter voted to apply for a new LPFM radio station license for our community.

Radio Free Nashville provides a successful, volunteer-driven template for Louisville to follow. Community radio gives a platform to local voices, so often ignored by the mainstream media, affording them the opportunity to discuss on the public airwaves key issues affecting the community and to celebrate Louisville’s diverse population and rich cultural and artistic scene.

The proposed LPFM station would also provide programming from independent media partners such as Pacifica Radio, where acclaimed programs such as *Democracy Now!*

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# Uof L commemorates International Day of Peace

By Russ Vandenbroucke

The University of Louisville will commemorate the United Nations’ International Day of Peace on September 20th and 21st with “Where Do We Go from Here?” a series of events linked by the provocative question posed by Dr. Martin Luther King Jr.’s final book.

Sponsored by the Liberal Studies Project and Peace, Justice & Conflict Transformation, activities include talks by local and national experts, art exhibits, student peacemaking posters, and films. All are open to the public.

The program begins at 5:30 pm, Sept. 20th in the Chao Auditorium of Ekstrom Library with a free, public talk by civil rights activist and author Dr. Vincent Harding, professor emeritus of religion and social transformation at the Iliff School of Theology in Denver.

In 1968, after serving as Chairperson of the History and Sociology Department at Spelman College in Atlanta, Georgia, he was asked by Coretta Scott King to help her develop the Martin Luther King Jr. Memorial Center in Atlanta. He also helped to organize—and became first director of—the Institute of the Black World there.

Harding is also founder and chair of The Veterans of Hope Project, an educational initiative connecting religion, culture and democracy. A friend and co-worker to Dr. King, Dr. Harding wrote the seminal draft of “Beyond Vietnam” in which King forthrightly opposed the Vietnam War.

For his keynote at UofL, Dr. Harding will focus on King’s loving insistence near the end of his life, “America, you must be born again.” What does that mean for us in the 21st century? A book signing and reception will follow his presentation.

The Sept. 21st symposium will run from 8:30 am to 4 pm. Registration is encouraged by Sept. 15th because of limited seating; the \$25 fee includes continental breakfast and lunch. To register, contact Janna Tajibaeva

at 502-852-2247 or [janna@louisville.edu](mailto:janna@louisville.edu). University students who register by Sept. 15th can attend free.

Friday morning’s topics and speakers will focus on domestic issues, while those following lunch offer an international perspective. Dr. LaQuandra Nesbitt, Metro Louisville Public Health and Wellness director and UofL School of Public Health and Information Sciences faculty member, will focus on violence as an issue of public health. Susan Duncan, interim dean of UofL’s Brandeis School of Law will speak on restorative justice with special attention to a project in Louisville that focuses on adolescents.

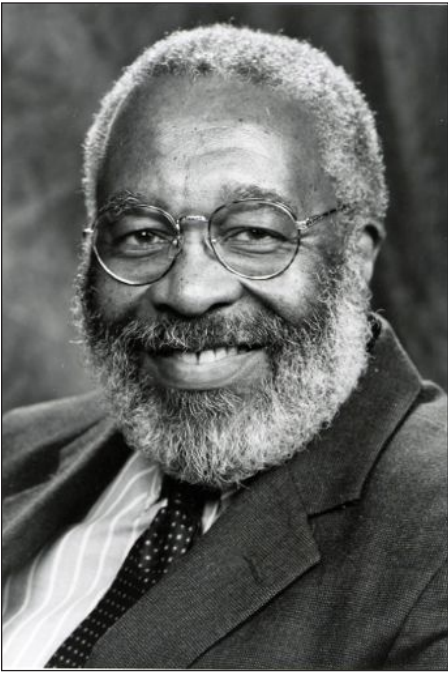
The morning begins with Russell Vandenbroucke, director of UofL’s new Peace, Justice and Conflict Transformation initiative, suggesting how Peace Studies provides a window on the world.

Following lunch at the University Club, John Mueller, the Woody Hayes Chair of National Security Studies at Ohio State University’s Mershon Center for International Security Studies, addresses “The Demise of War?”

The afternoon concludes with photographer Michael Moryc discussing his pilgrimage to Vietnam 40 years after serving there in the US Army. “Return to the Land of Dragons” describes his visit and struggle with PTSD. It is also the name of the exhibit of his photos that opens in Ekstrom Library the same day.

The afternoon also marks the opening of “Hands across the Divide in Northern Ireland,” an artwork created by teens from the US and Northern Ireland working with the Ulster Project International, which was created to foster reconciliation across communities. A reception celebrating these joint openings will follow.

The United Nations General Assembly established Sept. 21st as the permanent date of an International Day of Peace in 2002. The university commemoration also includes posters from a series of posters by



Dr. Vincent Harding, who will speak at UofL on Sept. 20

undergraduate students that focus both on Northern Ireland and also on local projects that address immigrants, homelessness, nuclear weapons, and social justice.

The UofL initiative in Peace Studies includes a proposal for an undergraduate certificate in Peace, Justice & Conflict

Transformation. Over 140 courses in 18 different disciplines have already been approved as electives for the certificate and also for a concentration in Liberal Studies.

The proposed certificate also includes a course in Mediation skills and culminates with a Service Learning in Peacebuilding through which students experience the connection between theory and practice while working with an approved local, national, or international organization.

“Where Do We Go from Here?” opens the university’s “Week without Violence,” which culminates with Take Back the Night (TBTN) 2012 from 5:30-7:30 at the UofL Red Barn. This annual rally and speak out raises public awareness about interpersonal violence. It includes powerful stories speaking out against violence and a candlelight vigil.

This year’s keynote speaker is Nancy Schwartzman, creator of the documentary film *The Line* and a new phone app, “Circle of 6,” intended to prevent violence before it happens by keeping people and their friends close and safe. TBTN is free and open to all members of the Louisville Metro community.

*Russell Vandenbroucke is Director of the Peace, Justice, and Conflict Transformation program as well as Professor of Theatre Arts at the University of Louisville. [r.vandenbroucke@louisville.edu](mailto:r.vandenbroucke@louisville.edu).*

## Woman to Woman offers support and empowerment

By Stacy Schindler

Woman to Woman Kentuckiana has been growing since 1993, when six local women traveled to Delavan, Wisconsin to attend a Woman Within training. Woman Within International is a not-for-profit organization that offers educational opportunities for women to discover the power of who they are and encourages women to communicate this in their relationships, families, workplaces and communities.

The women who attended that meeting in 1993 brought back what they learned from the training and created Woman to Woman Kentuckiana. Circles of support called “Empowerment Circles” or “E-circles” were formed as a way to support and empower women in small groups. E-circles are a way for women to be seen in all of the emotions they feel: joy, sorrow, fear, and anger, and to feel supported.

There are currently 14 E-circles in the Louisville and Lexington area, where small groups of women come together to give and receive support. Some celebrate joy, others express hurt, some face fear, and yet others just actively listen with respect. In these E-circles, it is safe to express what you are feeling without judgment. The community of Woman to Woman Kentuckiana continues to unfold and grow as each woman chooses to step into her journey to find healing and support, empowerment and authenticity.

The group is offering an Open House on Thursday, August 16th, from 7:00-8:30pm at the Center for Visionary Studies, 1230 Liberty Bank Lane, Louisville, KY. It will also be offering a 12-week Empowerment Circle training starting on September 13th from 7:00-9:00pm at the Center for Visionary Studies. A Woman Within Weekend will be held this year from October 12-14th in Crestwood, KY. Check out the following websites for more information, or to register for the Weekend: [womantowomanmidwest.org/](http://womantowomanmidwest.org/) and [www.w2wkentuckiana.org](http://www.w2wkentuckiana.org).

*Stacy Schindler currently teaches in the public school system in Southern Indiana. She is the Communication Director for Woman to Woman Kentuckiana and can be reached at: [communication@w2wkentuckiana.org](mailto:communication@w2wkentuckiana.org)*



### 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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Send submissions for news stories or commentaries to Peter Fosl, 1918 Woodbourne Ave., Louisville, KY 40205, e-mail: [pfosl@me.com](mailto:pfosl@me.com) or John Hartman, 1037 Everett Avenue #27 Louisville, KY 40204-1244. For subscriptions please contact John Hartmann at [johart.john@gmail.com](mailto:johart.john@gmail.com), and please indicate whether you prefer an electronic or paper edition. (Electronic subscriptions save us printing costs.)

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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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# Oil drives conflict between Sudan and South Sudan

By Phil L. Nippert

When South Sudan became independent from Sudan on July 9, 2011, it took with it about 75% of the latter nation’s oil fields, but still relied on Sudan’s pipeline to get its oil to a port (Port Sudan, on the Red Sea). South Sudan’s oil sales provided it with 98% of its public spending budget, made up more than 70% of its GDP, and made up 99% of all money it raised from exports. As for Sudan, oil was reported to make up 50% of its total revenue and 90% of its export revenue.

By mid-December 2011 the Sudans were struggling. In South Sudan, aid groups across the country were carrying out about thirty emergency operations when thousands of Lou Nuer in Jonglei State attacked Murle villages in retaliation for the Murle attacks on their people the previous August (the combined stand-off forces of the UN peacekeeping mission in South Sudan (UNMISS) and the Sudan People’s Liberation Army made them turn back and disperse, but ultimately more than 140,000 people were in some way affected by these attacks).

As for Sudan, it was simultaneously fighting the SPLA-North rebels in the southern border states of South Kordofan (since June, 2011) and Blue Nile (since September, 2011), and three major factions of rebels in its western region, Darfur (since February, 2003). All four of these rebels had just united as the Sudan Revolutionary Front and begun working together to drive out the genocidal Khartoum regime by force. Both nations accused the other of supporting rebels in their territories and had even battled over the border town of Jau in early December.

So, it was astonishing to the world community when on January 20, 2012 the Government of South Sudan stopped oil production and exports in reaction to Sudan’s refusal to settle several major post-

partition issues, including the status of the Abyei town and surroundings (taken by Sudan by force in May 2011), a complete demarcation of the border between them, citizenship rights for South Sudanese in Sudan and, not least of all, affordable oil transit and refining fees. In a private meeting on March 1, 2012 with major donors to South Sudan, the World Bank’s Director of Economic Policy and Poverty Reduction Programmes for Africa, Marcelo Giugale, said that South Sudan’s economic condition was the worst he had ever seen, since removing oil revenue would take so much money out of the economy it would drastically diminish the nation’s GDP (and not just its growth, as is usually the case with nations in crisis).

On March 26, 2012, fighting broke about between Sudan and South Sudan in the Heglig oil fields located on the border, east of Abyei, initiating a battle that would last until late April when South Sudan would finally withdraw from this area only after being intensely pressured by the international community to do so. During this time South Sudan’s SPLA (not be confused with the SPLA-North rebels fighting inside Sudan to the north) by and large took over and held Heglig until their government called them back, while Sudan bombed places far into South Sudan’s territory, including Bentiu, the capital town of Unity State, and rebels fought the national armies of both countries.

Refugees from such fighting in Sudan continued to pour into refugee camps in South Sudan and Ethiopia; in December 2011 UNHCR claimed that 50,000 refugees from South Kordofan and Blue Nile had fled to South Sudan since July 2011. By late July-early August 2012, the UN Office for the Coordination of Humanitarian Affairs (UNOCHA) would report that 165,782 refugees were living in six camps in South Sudan, and Doctors Without Borders would report that mortality and malnutrition rates were double the emergency threshold in

places, with the primary causes of morbidity being watery diarrhoea, upper respiratory infections and malnutrition.

But despite the – for the two Sudans at least – loud international outcry against Khartoum for causing this displacement, and for bombing and denying aid to over 200,000 civilians in central South Kordofan (the Nuba Mountains area) for well over a year to the point of causing what the Famine Early Warning System has deemed a food emergency since March 2012, Sudan continued to bomb and deny aid access to its people both in these places and in Darfur.

Darfur continued to be debilitated by the world’s allowing Khartoum to insist that it have a peace process separate from that of those concerning other places in Sudan, or for that matter South Sudan; the Doha Document for Peace in Darfur remained an agreement only between the regime and a small, militarily insignificant former rebel group (the LJM), while the three powerful factions (the SLA/AW, the SLA/MM and the JEM) continued to fight.

For months the government and the former LJM leader promoted a civil-society meeting that would address among other things voluntary return of internally displaced persons and refugees, while leadership of major IDP camps and refugee camps in eastern Chad continued to openly declare that rampant insecurity, armed pro-government militias (some of which had been integrated into the Border Patrol and the Central Reserve Forces), armed squatters on displaced persons’ land, the attrition of food rations, potable water sources, health care and education made returns impossible.

And conflict also continued here. Weapons and ammunition from China, Russia and Belarus, as well as Russian aircraft continued to be used by the regime for perpetrating human rights violations in Darfur in 2010 and 2011, according to a February 2012 Amnesty International report. The start of 2012 saw protests

and rioting in Nyala, South Darfur brutally put down by security forces. In February 2012 over one thousand people in North Darfur were displaced by fighting between Zaghawa and Birgid tribespeople. Government aircraft bombed civilians as well as rebels in the eastern Jebel Marra area regularly throughout the first seven months of 2012, according to Radio Dabanga, which also frequently reported rapes, robbery and deteriorating aid conditions in January through early August.

Beginning in late July, Radio Dabanga reported that pro-government militia attacked, killed, tortured people and raided homes in Kassab and Fatta Barno IDP camps near the town of Kutum, and then attacked parts of Kutum itself; the UN acknowledged receiving reports that Kassab camp, home to 25,000 people, was totally emptied by its residents when they fled to escape the violence. Radio Dabanga reports that many of these have fled to open country.

About a week before that, security forces violently put down another protest – again in Nyala – made up of what Reuters reported as being over a thousand people, adding Darfur to coverage of the latest wave of demonstrations in Sudan (the Sudan Revolts). These began in mid June with protests decrying the rising food prices as well as the fuel prices resulting from the government’s canceling of fuel subsidies in order to make up for a \$2.4 billion budget gap caused by the loss of 75% of Sudan’s oil fields to South Sudan when the latter became independent. In early August, South Sudan and Sudan finally agreed to an oil agreement, with South Sudan getting charged low fees in exchange for billions in other payments, according to South Sudan Vice President Reik Machar as quoted in a recent Sudan Tribune article.

*Phil L. Nippert is chair of the Kentuckiana Taskforce against Genocide, phillawrencenippert@gmail.com.*

## Support for Citizens United drives FORsooth editor from ACLU

*George Morrison of Louisville sent the following letter to the American Civil Liberties Union in May. He is the former editor of FORsooth and has been an FOR member since 1990, but the views in this letter are his own and not tied to his FOR activities:*

Like virtually every ACLU member, I have dissented on many of the organization’s positions, notable among them the Joyce Brown case, which I believe involved over-riding public health and safety concerns.

Sometimes, I have stepped back and skeptically evaluated, then come to agree with the ACLU, as with the gruelingly stressful Skokie, Ill. parade permit case. Whatever differences I have had, I have always been certain I would stay a supportive member, because, among other reasons, I have come to see that “litmus tests” are a poor way to decide whether to support a group. They lead to a million parties with a few members each, instead of the converse.

However, there are rare moments when the greater good of an organization’s whole body of work is eviscerated by one far-reaching misstep.

The American Civil Liberties Union’s support (using my monthly Guardian of Liberty donation) for the U.S. Supreme Court ruling in Citizens United v. Federal Election Commission has brought us to such a moment.

The for-profit prisons and taxpayer funded church schools you and I oppose so steadfastly now need no longer make their case to the American people, subjecting their agenda to broad public discussion. They can buy inmates and subsidies from the legislators who set punishments and enact voucher programs.

Their unlimited, possibly secret contributions pay for saturation ads that



George Morrison

circumvent, rather than foster discussion of issues, destroying true public discourse and attaining the consent of the people in the manner of expelling oil from an olive.

Further annihilating the whole idea of public policy, under some bills being debated in state legislatures, candidates for office would be able to keep their leftover campaign cash, meaning the cry that campaign finance is “legal bribery” could well be not just a metaphor, or melodrama.

All because giving money has been mistaken for being identical to speaking one’s opinions, therefore limits on the former necessarily equal limits on the latter, apparently with no consideration for that fact that the regime of income inequality limits how much money each American, except a tiny few, can contribute to a candidate or a cause.

After careful consideration for the last two years, I called the ACLU national head-

### JUST IDEAS

quarters this morning and told them to cancel my monthly Guardian of Liberty debit.

It is with a tinge of nostalgia that I recall that one of the ways I chose to resist the U.S. going to war in 1991 was to join the ACLU. Whereas civil liberties, then as now, meant opposing tyranny nonviolently, Citizens United means private armies buying wars.

I hereby resign my membership in the American Civil Liberties Union.

It is an unpleasant decision, but not a difficult one. The ACLU has overstepped its crucial role as defender of clear constitutional rights and engaged in an exercise of dilettantish social engineering with broad consequences and the potential for the collapse of the liberties the organization is supposed to defend.

For every dollar spent and minute consumed defending the fictitious constitutional precept that “money is speech,” another license plate is produced establishing not merely religion overall, but exclusively Christianity, in violation of the very real constitutional protections of the First Amendment’s non-establishment clause and the 14th Amendment’s guarantee that members of minority religions will enjoy the equal protection of the law.

Religious fundamentalists in Indiana, the state of my upbringing, have eagerly launched drives to attain public funding for their charter school proposals, which would be based on strictly sectarian religion. The sweeping law passed by that state’s legislature encouraging this and abandoning the concept of the public schools that educated me was ramrodded through largely by the availability of unlimited campaign money from the corporations that would

financially profit from being given what Indiana’s constitution declares is to be controlled by the people.

In a scary time of these and so many other organized threats to civil liberties on every front, the ACLU has chosen its battles very unwisely, slighting the defense of our real rights so that a corporate CEO can enjoy 435 times more free speech than one of his workers (see Economic Policy Institute figures on the mushrooming income disparity).

Pardon an innocent inquiry by my non-law school trained mind, but if money is speech, could not the 14th Amendment’s guarantee of equal protection of the law be used to rule that all income in this nation must be equalized?

By tying the creative findings of “money is speech” and “corporate personhood” to the First Amendment, the ACLU has created a climate where these products of extrapolation are elevated to the level of the inviolable right of free speech, meaning we must forever genuflect to them, or, for the first time, directly modify the First Amendment, which I vehemently oppose doing.

I have declined to sign petitions for amending, and indications so far are that finding an organization with a remedy to Citizens United I don’t object to as strongly as I do the decision itself will be difficult.

Should the passions of well intentioned people outraged over the ruling prevail and the constitution is amended, it would be a terribly shortsighted move, but one which would be brought about primarily because free speech absolutism excessively particularized our once majestic First Amendment.

Sincerely,  
George Morrison



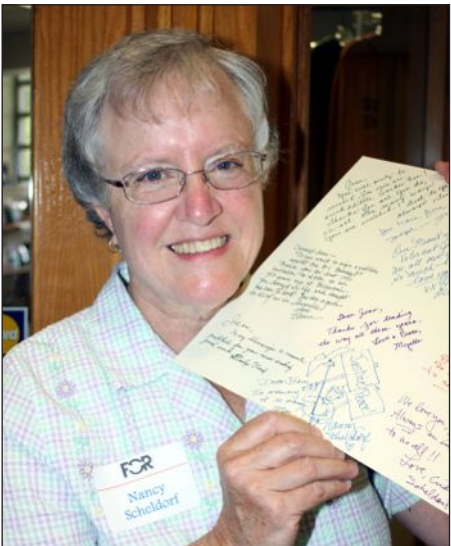
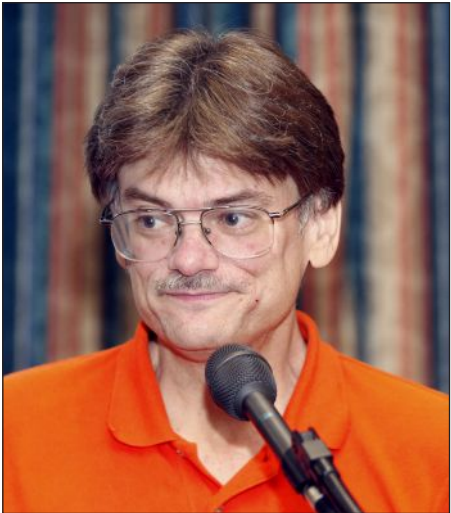
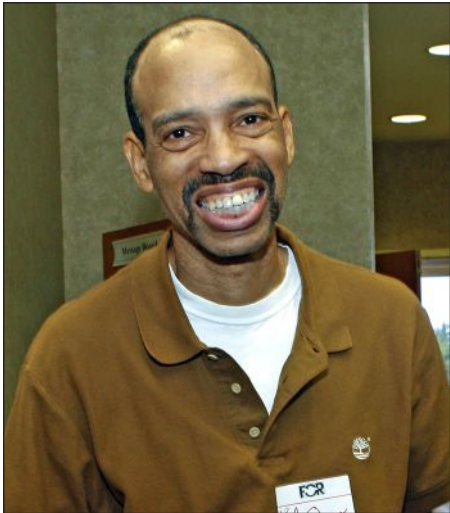
# Hundreds gather to honor LFOR co-founder Jean Edwards

By George Morrison

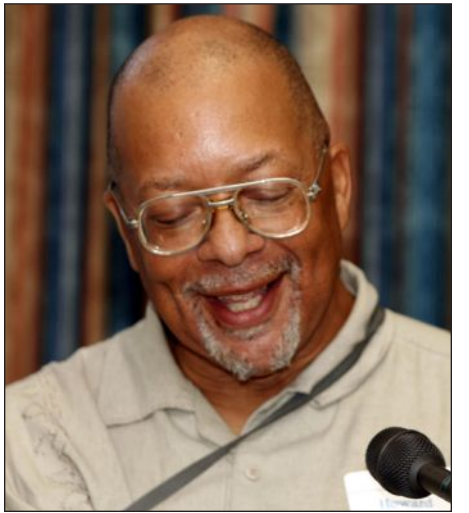
Stories of the steadfast courage, lighthearted humor and Southern Belle soprano voice of Jean Edwards had hundreds cheering, laughing and sighing in nostalgic reflection on June 10, when FOR members and well-wishers gathered to celebrate Jean on the occasion of her retirement from the FOR steering committee. All expressed appreciation for Jean's decades of passionate work for peace and justice. Friends of Jean and her late husband and Louisville FOR chapter cofounder George Edwards packed a reception center at the Louisville Presbyterian Theological Seminary to share memories of Jean, who turned 90 in November, and to hear the typically uplifting music by John Gage, Louisville's unofficial balladeer of peace. Well wishes were sent from FOR Executive Director Mark C. Johnson and Chair of the National Council Andrea Briggs from

FOR's US headquarters in Nyack, NY. "It was just marvelous and I was just so very thrilled to see so many people I had not seen in years and years," Jean said days later in an interview in her Louisville home. One who stood out to her was Hughes Woodson, who had not been a regular attendee of peace actions in decades. "He said he was not able to come to FOR events, but that he really wanted to come to that reception," Jean said. "When I saw him, I was dumbfounded. It had been so many years." During a thunderous ovation, Jean walked to the podium, then told of her own and George's debt to British FOR organizer Muriel Lester, focusing on Lester's 1926 initial meeting with Mohandas Gandhi. Jean cited a 1980s Fellowship magazine article called "Lester and Gandhi, A Special Friendship," and Lester's book, "It So Happened." "I'm so lucky to have that book. I know somebody gave it to me, but I don't know

who," Jean said in her home. "It's one of my prized possessions." She said Lester had journeyed to introduce herself to Gandhi so he would know that the FOR, then about a decade old, was a vehicle for the Indian independence leader's nonviolent Soul Force. The two soon began traveling widely to work together for peace, Jean added. She said George, who died in 2010 at 90, was strongly inspired to become a war resister and peace and civil rights activist by hearing Lester speak at his college in Memphis, Tennessee, as the U.S. was about to enter World War II. "He was a senior," she said. "She came and spoke and she had quite an impact." George Morrison is the editor emeritus of FORsooth, cyw\_us@yahoo.com.







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June 5, 2012

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

Dear Jean:

The National Council of the Fellowship of Reconciliation would like to take this opportunity to join with the many hundreds of admirers inspired by your example on this special occasion of recognition and appreciation as you retire from the Steering Committee of the Louisville FOR.

We have long been humbled and felt blessed 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. And virtually none of us who travel and work in the name of FOR ever raise up the work of the Louisville Chapter anywhere in the world without inquiry and affection for Jean Edwards.

We are reminded of this call to action by your age-mate and perhaps even acquaintance, Stéphane Hessel, wāho 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 appreciation and the privileged formality of a Resolution of Appreciation adopted by the National Council of FOR USA at its meeting of June 5th, 2012.

Respectfully yours,

*Andrea Briggs*

Andrea Briggs  
 Chair, National Council

*Mark C. Johnson*

Mark C. Johnson, Ph.D.  
 Executive Director



# “Beads on One String” leads spiritual pilgrimage in Louisville

By Rev. Alta Burnett

On Sunday afternoon, July 15, 2012, two busloads of people—73 in total—went on a first-of-its-kind-in-Louisville spiritual pilgrimage. The participants, mostly adults—both women and men—spanning several decades in age, were from a variety of religious traditions and cultures. Among many others were leaders of local interfaith organizations, religious leaders (Christian and Buddhist), and members of a religious order.

The spiritual pilgrimage was planned and organized by the Rev. Alta Burnett, PhD, the local representative of a new international non-profit organization called Beads On One String. It was patterned after a pilgrimage in India in 2009 of which she, along with 49 other companions from several different countries, was a part. Participating at the invitation of the late Don E. Stevens, an oil company executive as well as a mystical seeker, for 15 days they traveled by bus and train some 2000 miles to a variety of sacred sites (Hindu, Muslim, Jain, Buddhist, etc). For all, it was an incredible experience of oneness!

The general idea of the local spiritual pilgrimage was for participants to travel together as companions to “centers” representative of the world’s five major religions (Judaism, Hinduism, Buddhism, Christianity, Islam) and, at each, to reflect silently both before and after chanting the name of “God” appropriate for each, all with the purpose of attuning to the Divine, experiencing the oneness of all religions, peoples, cultures, and life, and modeling religious unity and harmony for the Louisville community and the world.

After boarding the (non-air conditioned school) buses at 1:15pm in the Big Kmart parking lot in Hikes Point, Rev. Alta spoke briefly to each group of pilgrims, urging them to read a handout about spiritual pilgrimage as they began to travel and to remain silent during the time they were off the buses at each center.

The first stop was at Christ the King Catholic Church on South 44th Street in western Louisville (Christianity). A welcoming team (and also an unexpected crew from *The Courier-Journal*) met the pilgrims, inviting them into their sanctuary where Deborah Wade, Chair of the Parish Leadership Team, greeted the pilgrims. Then for about ten minutes both pilgrims and members of the church reflected silently both before and after chanting “God Almighty.” After brief moments of conversation, the pilgrims returned to the buses, along with much appreciated bottles of cold water provided by the church on a very hot day.

Pilgrimage always involves surprises. Having spotted a slow-down of traffic on I-264 on the way to the church, the drivers decided to proceed to the second stop, the Islamic Cultural Center of Louisville on River Road (Islam), the slow way (i.e. east on Broadway to downtown and then east on River Road). Already behind schedule before leaving the first stop, there was even more delay caused by members of a bicycling club also riding east on River Road!

Finally arriving at the Islamic Center, the women were careful to cover their heads with scarves before leaving the buses. The pilgrims were greeted by three members of the Center, including Dr. Abdul Majeed

Memon, Chair of the Board, who invited the group to do their reflecting and chanting outside in a shaded area between two parts of the facility. Rev. Alta led the pilgrims in chanting, “Allah,” which was preceded and followed by silent reflecting.

With fresh bottles of cold water provided by the Islamic Center in hand, soon the pilgrims were aboard the buses again, headed this time to the third stop, The Temple on US Highway 42 (Judaism). Being a good place for a restroom break, most of the pilgrims took advantage of that before gathering in the Waller Chapel where Rabbi Joe Rapport taught and led the pilgrims in chanting “Sh’mā Yisrael, Adonai Eloheinu, Adonai Echad,” which means “HEAR O ISRAEL, Adonai is our God, Adonai is One.” A few of the pilgrims were distracted by the Sisterhood’s first annual arts and crafts sale that was occurring in The Heideman Auditorium and missed the chanting, which is an example of what can happen if one does not keep one’s attention focused on “God” and the purpose of the pilgrimage.

Aboard the buses again the pilgrims headed next to the Drepung Gomang Institute on North Hubbards Lane (Buddhism). After all removed their shoes just inside the door to the facility and were seated in the shrine room, the religious leader and executive director of DGI, Geshe Kalsang Rapgyal, began to chant “Om mani padme hum,” which means “the jewel in the heart of

the lotus,” with the other pilgrims soon joining him in the chant. (This is a central Tibetan Buddhist chant-prayer—the mantra of Chenrezig, the Buddha of compassion.) Afterwards the pilgrims looked briefly at a sand mandala, the significance of which was explained by the two children-pilgrims, and the beautiful altar containing statues of different Buddha emanations and objects blessed by high lamas, including His Holiness the Dalai Lama.

Rev. Alta’s original vision for the pilgrimage was for the religious leaders and a few members (men, women, and teenagers) of each center to travel together and to chant and reflect together at each center. Being perhaps an unrealistic expectation or simply too soon for such a phenomenon to manifest in Louisville or perhaps anywhere, Drepung Gomang Institute was the only center able to fulfill this part of the vision.

Once back on the buses, the pilgrims headed to the last stop, The Hindu Temple of Kentucky on Accomack Drive in eastern Louisville (Hinduism). Again removing their shoes just inside the entrance to the facility and after washing their hands, the pilgrims entered the gathering place. Temples to several gods and goddesses are located here (under protective roof cover with skylights), with an open space in the center for observing various rituals and for sitting and chanting religious songs and scripture. As the priest, Shri Rajendra

Kumar Joshi, helped a young Hindu couple and their child, Rev. Alta led the pilgrims in chanting “Lord Ganesha” as they stood near the center of the gathering place.

By the fifth and last stop the pilgrims were getting tired, some were concerned about early evening commitments, and there was some grumbling—all phenomena which often manifest on a spiritual pilgrimage. As quickly as possible the pilgrims boarded the buses and headed back to the Big Kmart parking lot in Hikes Point, arriving about 6:05pm.

The name, Beads on One String, comes from a statement, made by a revered Indian master (Meher Baba), about the bringing together of all the world’s religions like beads on one string and the revitalizing of each and all of them for individual and collective needs. The mission of Beads on One String is to create opportunities for persons from all faith traditions to explore and experience the inherent unity and harmony among the various religions. What a boon greater unity and harmony would be for this increasingly divided world! The local spiritual pilgrimage was one small endeavor in that direction, offered to “God,” to Louisville, and to the world with love and gratitude.

*The Reverend Alta Burnett is a retired Unity Church minister. She may be reached at beadsburnett@gmail.com. For more information about Beads on One String, please visit www.beadsononestring.org.*

## THIRD THURSDAY LUNCHES

presented by the

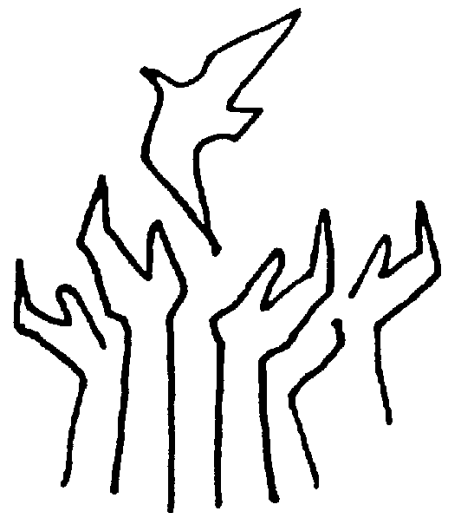
### Fellowship of Reconciliation & Interfaith Paths to Peace

September 2012 to January 2013

- |              |   |
|--------------|---|
| September 20 | <b>Rev. Phil Lloyd-Sidle</b> will discuss the Sowers of Justice Network, a new coalition of individuals and groups, Roman Catholic and Protestant, working for social justice through nonviolent action and created to strengthen the progressive Christian voice in Louisville. Through networking, organizing, education and advocacy, the organization seeks to promote economic justice, human rights, environmental integrity and peace. |
| October 18   | <b>Sister Mary Grenough</b> , Louisville native and Maryknoll Missionary, will speak about Burma/Myanmar, where she has worked for seven years serving people affected by HIV/AIDS. She will talk about the cultural, political and economic realities of the country, its geopolitical significance and their impact on the population. She previously served in the Philippines for 35 years building community-based health care programs. |
| November 15  | <b>“Report from the Mayor’s Work Group on Violence Reduction.”</b> In June, Louisville Mayor Greg Fischer impaneled a group of 37 civic, religious and community leaders to recommend strategies for reducing violence in west Louisville and harnessing community resources to revitalize the area. The work group’s report is scheduled for release in October.   |
| January 17   | <b>Richard Beliles</b> , Chairperson of Kentucky Common Cause, will discuss the corrupting influence of money in state and national politics, the <i>Citizens United</i> case and state economic justice issues, especially as they relate to the upcoming session of the Kentucky General Assembly. Common Cause’s mission is to promote good citizenship, and to advocate open, honest, and accessible government.                          |

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

For reservations, contact Cathy Ford at 458-1223  
or fordhoff@bellsouth.net or Polk Culpepper at 948-2077  
or cathyculpper@insightbb.com





# MTR protestors take a stand in Hal Rogers’s office

By Fiona Grant

The office was packed. Very little floor space was left as we stood, sat, and leaned up against the picture frames and walls. Two nervous interns sat at fortified desks facing each other, as the Kentuckians around me were called each by name, and each stated, sometimes succinctly, sometimes passionately, sometimes angrily, sometimes with tears running down their face, why they were there. Then my name was called. Oh what to say? Facts, figures, stories rushed into my mind. Emotions coursed through me, and strangely enough, the first one was humor.

Mountaintop removal mining is a raw injustice: it destroys the land blatantly. There is nothing much more obvious than ripping off the peaks of immaculate mountains and casting them into the valleys. There isn’t anything much more blatant than leaving toxic pools of waste slurry precariously held from towns by cracking walls of congealed sludge. There isn’t anything much more blatant than tap water that runs orangey red, impregnated with mercury, arsenic, lead.

There isn’t really something much more blatant than a 42% higher rate of birth defects and a 14.9% cancer rate (compared to 9.4% national average) in affected communities. It is so obviously wrong that I cannot help but see the humor in it.

It is obviously unjust to take away the economic livelihood of a community. It is obviously unjust to tear apart the majesty of the land, removing ancient mountains, annihilating one of the world’s most diverse ecosystems. It is obviously unjust to dump toxic chemicals into mountain streams, streams that not only quench the thirst of Appalachians, but also feed into the Ohio and other great rivers that then snake their way across the United States and pour out of countless taps. It is obviously unjust to treat the people of Appalachia as the companies do: as subhuman, not deserving of basic human rights.

So I ask myself, why does this practice exist? Why does it thrive? And then, with a shudder of dread, I know. It all comes down to one powerful reality: money. Money strips away person’s humanity until it seems right



Fiona Grant and St. X senior Harrison Kirby protesting outside the Rayburn Bldg, where 5th District Rep. Rogers’s office is located.

for children to be born malformed, for jobs to be removed from struggling communities, for the irreplaceable beauty of creation to be torn apart, for cancers to grow in human bodies. It seems just. Because what greater justice is there than a padded wallet and a large profit margin? What greater justice is there than another term in office? What greater justice is there than a cheap electric bill?

So why I was I standing in that office? Because I simply could not ignore this issue. My core, my humanity, my compassion cried out in pain with the people of Appalachia, with the crushed earth, cried out in pain as I flipped the light switch and knew that I benefit from the oppression of those in coal country. And so I came to DC, joining about a hundred others from around the United States. I signed up for lobby visits, ran from office to office, spoke with strength about the injustices existing so close to me, watched the faces of representatives’ aids turn blank, their pens hover above notepads. I listened to the stories of Appalachians, who implored: “Can you share this information with the representative? Can you pass on this information on the Clean Water Protection Act?” And deeper than words they asked: “Why don’t you care about us? Why will no one help us?”

And so, on the last day of the trip, Appalachians and those from the four affected states (Virginia, Tennessee, West Virginia, and Kentucky) decided to act. They had come into the door with respect and curtsy too many times. They had entered the door and followed directions too many times. They tolerated their apathy too many times. The time was ripe for action. I felt their tension and I joined them. The problem was too deeply personal, too day-to-day,

too life threatening. As we stood in Hal Roger’s neatly furnished office, faces and stories flooded my mind:

I remembered Vickie’s eyes filling with tears as she spoke of her husband’s love for the mountains, and the lush border of her valley home being cut away: the whole ridge gone in just four years.

I remembered the Appalachian woman who had sat next to me during a lobbying visit, shaking in her seat as she faced a staff person with one of Washington state’s representatives. Her smooth bald head commanded the attention of the room as she spoke of how she hadn’t wanted to become an activist, she never wished to call attention to herself, never wished to shave her head in solidarity with the mountains, but she was forced to by the reality around her: the toxic water, the sick children, the birth defects, the deaths, the cancers, the community crumbling.

I remembered 76-year-old Dorothy’s humble and crumpled pictures of her home before and then after the explosions from the bordering mountaintop removal site had cracked the foundation, leaving the home she had invested so much in a simple heap of rubble.

All around me were people pushed to the edge, and I went there with them.

My name was being called, and I was being asked to speak. Why was I here? “I am here because I am a human being, and I cannot stand by while other humans suffer because of me. I do not have the power to change much, but I have the power to stand here.”

“Which side are you on Hal Rogers, which side are you on?” We sang, looking at the framed photos of Kentucky’s glorious landscapes around us, clutching our signs, refusing to move. It was then that the Capital Police moved in and, just as they had wished, the brave souls were taken away. I stayed behind, pushed to the end of the hall by a man in uniform, watching my friends who moved in complete certainty toward their fates.

Because what can be more just than a child born into a home and community with enough to sustain the child, to help it grow? What is more just than clean water to drink? What is more just than a community defined by its health, rather than its disease? What is more just than a thriving environment, lush hillsides, and a rich culture preserved? The possibility of that justice is worth standing up and speaking out for. It is worth the terror of defying orders and cold handcuffs. It is worth it.

*Fiona Grant is an intern with FORsooth and active with local efforts to establish a low power FM radio station. She will be matriculating at Cabrini College in the fall.*

## West End *(continued from page 1)*

But in spring of 1968, this vibrant neighborhood would once again be the scene of physical devastation — not as extensive as what the 1890 cyclone wrought, but far more dramatic in terms of long-term, debilitating effect. Soon after the assassination of Martin Luther King, Jr., with racial tensions at an all time high nationwide, a riot erupted at 28th and Greenwood.

The immediate reaction included school shutdowns, an infusion of police, a National Guard presence, and neighborhood blackouts. In the aftermath, two teenagers were dead and amid the broken glass and rubble, the once robust business district went on life-support and began its slow but fatal decline.

The response to the 1890 spring disaster was to rebuild; but in 1968, the response was to neglect and abandon the urban core, in favor of suburban expansionism. Many left the community to live and work elsewhere. For those that remained, the vast majority of their dollars were spent outside the community — since there were soon no places to shop or work nearby.

Today, when we speak of the economic disenfranchisement of West Louisville, the Parkland riot is always mentioned, along with urban renewal and policy vacuums. Whatever the root causes or contributing factors, the longevity and depth of this condition has resulted in a social injustice of such magnitude, that it seems almost impossible to mitigate.

There’s been a lot of talk about “taking back the neighborhoods,” a worthwhile aim that is not well served by heightened police presence. Though law enforcement is essential, reclaiming a community must involve the rejuvenation of its physicality and spirit, addressing the myriad of community needs and restoring functionality to the urban core neighborhoods, the actual precursors to the sustainable communities to which we now aspire.

It means abandoning the suburban model of living in favor of communities where people can work, shop and play within close proximity to where they live. The best foundation for this transition is reuse of our current structures, not their demolition.

Many developers are more sensitive to their profit agenda than a community’s complex needs. They look for large parcels of lands to perpetuate an economic model that does not work — a single use property with a large parking lot. In the west and south parts of the metro area, this often translates into the destruction of viable structures to build a Dollar Store, yet another beer depot, or cheap replications of the buildings that were demolished.

The best solution to dilapidation is not demolition but renovation and multi-use.

An abandoned century-old warehouse is difficult to demolish; however, it can be retrofitted to provide a framework for

revitalization: affordable apartments, retail space, offices, a theater and fresh food markets. This mode of revitalization creates more jobs before, during and after development. It also provides an infrastructure for people to live, work and shop within walking distance of where they live.

But what about crime? Why not plow down structures that house drug and gang activity? The solutions to criminality are enforcing the law, holding absentee landlords accountable and reclaiming ill-used properties for higher purposes that service the community’s economic engine. The crack house on the corner was not constructed for that purpose. It was built to contain homes, a hardware store, a school or a bakery. Destroying a building because of who dwells there or the evil they do is overkill and worst yet, it is waste.

In Louisville the real battle for preservationists has not been to save the grand structures downtown and eastward, but to prevent the ongoing destruction of working and middle class neighborhoods west of 9th Street. This silent and virulent scourge has defaced a historic community and undermined it’s economic potential. One need only look eastward to see the possibilities. Largely through local ownership and initiative, Butchertown, NULU and Clifton have transformed from troubled communities to increasingly livable neighborhoods. The bar for west Louisville should be no lower than that.

If we follow the standards set forth by Joseph Cotter and his contemporaries, we understand that the heritage of black Louisville is not guns, waste and abandonment. It is working together with what we have, to provide opportunities for the many in education, living and work conditions. Decades ago, when black teens walked the spacious avenues of Parkland, under the lush tree canopy, the grand houses, shops, they thought all things possible. When a community is robbed of its economic strength and sense of place, hope too proves elusive and desperation ensues.

If our young cannot connect to our historic precedents of distinction and community pride, then all that remains is a stark present, with little thought to a long-term future worth living for. It is time for a re-connect with the true heritage of our neighborhoods. The solutions are complex and multifold; but rebuilding rather than destroying our neighborhoods is fundamental. Let’s harness the spirit of the spring of 1890; let’s take a page from Joseph Cotter’s book to rebuild an infrastructure for a more sustainable and safe community.

*A writer and researcher, Martina Kunneke is also a historian and advocate for preservation, and social and environmental justice. She may be contacted at asknunce@gmail.com.*



## FM license *(continued from page 1)*

with Amy Goodman and Al Jazeera English cover national and international issues.

The Federal Communications Commission (FCC) has not yet issued final guidelines for the LPFM application process. The Prometheus Radio Project advises that may happen later this year or early in 2013. The Louisville LPFM Working Group has begun the process of contacting broadcast engineers and gathering other information for the application. The group is also exploring the development of a website to post updates and meeting information and to seek assistance from others who might be interested in bringing community radio to Louisville.

The new station (working name WFOR — or FORWARD Radio) aims to be truly “community-powered radio,” so

support from the community is essential if the station is to thrive. Some of the groups that have already stepped forward with endorsements and other support for the project are Kentuckians for Single Payer Health Care, the Kentucky Alliance Against Racist and Political Repression, the Jefferson County Chapter of Kentuckians for the Commonwealth, and the Louisville Media Reform Group.

BECOME AN ACTIVE VOICE — JOIN US! We invite any individuals or organizations who are interested to join the effort as we prepare for the application to the FCC and beyond. In doing so, you’ll be taking a big step FORWARD in favor of the public interest! For more information, please contact us at wforwardradio@gmail.com or by calling John Hartmann (502/296-1793) or Victoria Strange (502/458-8573).



# Calendar for peacemakers

Sep 1 (Sat) **SACK LUNCHES FOR HOMELESS**. Every Saturday, 12pm to 2PM, Bates Community Development Corporation, 1228 S. Jackson Street. Call 636-0573 for more information.

Sep 1 (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](http://www.louisvilleky.gov/HealthyHometown)

Sep 1 (Sat) **HOME REPAIR VOLUNTEERS**. Fuller Center for Housing of Louisville. Every Saturday. All skill levels. Ask about our other volunteer opportunities. For more information, call 272-1377.

Sep 1 **KJWJ VOTER EMPOWERMENT PROJECT**. Kentucky Jobs With Justice volunteers are knocking door-to-door every Saturday and Wednesday in various neighborhoods to remind working people to vote this year and also to help with voter registrations. For more information, call 582-5454.

Sep 1 (Sat) **HELP RE-OPEN PARKLAND BOYS & GIRLS CLUB**. Every Saturday. Help us clean, paint, and rehab our building for re-opening of this neighborhood facility. Call 585-5437 for more information.

Sep 1 & 15 (Sat) **OLMSTEAD PARK VOLUNTEERS**. 9AM to 12PM, at Seneca Park. Iroquois Park, September 8th. Help maintain and restore our urban forests. Visit [www.olmsteadparks.org](http://www.olmsteadparks.org)

Sep 1 to 28 **BUDDHIST HERITAGE & BIODIVERSITY**. Bhutan – The Cloud Kingdom at The Crane House, 9AM to 4PM. Gallery exhibit of photos, textiles, and traditional dress from the Himalayan country known for Buddhist heritage and biodiversity. Visit [ww.cranehouse.org](http://ww.cranehouse.org)

Sep 2 (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.

Sep 3 (Mon) **BICYCLES FOR HEALTH AND CLEANER AIR**. 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).

Sep 3 (Mon) **KFTC ARMCHAIR SEMINAR**. Kentuckians For The Commonwealth, 7:30PM to 9PM. Join KFTC members across the state over the phone and online to improve grassroots organizing skills. Visit [www.kftc.org](http://www.kftc.org)

Sep 3 (Mon) **THE GREEN INSTITUTE**. The Center for Neighborhoods, 6pm to 8:30 each Monday until Nov 12th. Learn the skills and find resources for advocating environmental, social, and economic causes. Call 589-0343 to register.

Sep 4 (Tues) **HOUR OF POWER BOOK DISCUSSIONS**. Newburg Branch Public Library. Every first Tuesday, 6:30PM. Discussions of books by contemporary authors on personal efforts to overcome the challenges of abuse, oppression, deprivation, discrimination or disabilities. Visit [www.lfpl.org](http://www.lfpl.org)

Sep 4 (Tues) **DEVELOPMENTAL DISABILITIES WORKSHOP**. Every Tuesday, 11AM to 1PM. The Council on Developmental Disabilities. Learn how an Individualized Education Program (IEP) is prepared for a child with a disability. Address barriers to inclusion. Call 584-1239

Sep 4 (Tues) **DEADLINE FOR THE OCTOBER ISSUE OF FORsooth**. Contact Peter Fosl, editor, at 291-2506 or [pfsol@me.com](mailto:pfsol@me.com). *Please email new or updated calendar listings to [calendar.peace@gmail.com](mailto:calendar.peace@gmail.com).*

Sep 5 (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.

Sep 5 (Wed) **NOONTIME INTERFAITH MEDITATIONS**. Every Wednesday from 12:10 to 12:30 at Christ Church Cathedral, Downtown. Weekly rotation includes Zen Buddhist silence, Lectio Divina, Vipassana Buddhist practices, and Creative Visualization. Visit <http://paths2peace.org>

Sep 5 (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)

Sep 5 (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.

Sep 7 to 8 **MOUNTAIN TOP MINING TOUR**. Advocates for the Common Good of the Church of the Epiphany are leading a bus tour of mountain top removal sites in Kentucky. For more information, e-mail Bev at [bev77@insightbb.com](mailto:bev77@insightbb.com).

Sep 8 (Sat) **PEAK OIL**. Every 2nd Saturday, Main Library, 4th & York, Mezzanine, Boardroom. 9 AM. Call George Perkins, 425-6645.

Sep 9 (Sun) **THE HUNGER WALK**. Dare to Care Food Bank at Waterfront Park, 1PM to 5PM. Walk to raise funds for our local food bank and community food closets. Visit [www.thehungerwalk.org](http://www.thehungerwalk.org)

Sep 9 (Sun) **VETERANS FOR PEACE**. Every second Sunday, 3PM to 4PM. Heine Bros. Coffee at the Douglas Loop, Call 632-2177 for more information.

Sep 9 (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.

Sep 10 (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.

Sep 11 **BEYOND 9/11 – PEACE WALK AND CONCERT**. Interfaith Paths to Peace. Honor the victims of the 2001 terrorist attacks and demonstrate your commitment to nonviolence. Visit <http://paths2peace.org>

Sep 11 (Tues) **FREE HOME ENERGY EFFICIENCY CLINIC**. Energy Pros Sustainable Home Education Group, 6:30PM to 8:30PM. Learn the basics. Visit [www.theenergypros.net](http://www.theenergypros.net)

Sep 11 (Tues) **GREEN CONVENE**. Every second Tuesday at The Highland Green Building, 6:30PM. Join residents and policy-makers in examining ways to connect the health of our community with our environment. Visit [www.greenconvene.org](http://www.greenconvene.org)

Sep 12 (Wed) **KENTUCKY INTERFAITH TASKFORCE ON LATIN AMERICAL 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.

Sep 12 (Wed) **LOUISIVLLE FORUM**. Every 2nd Wednesday, Noon at Vincenzo’s Downtown. Speakers on current public issues. Nonpartisan discussion. For details, call 329-0111.

Sep 13 (Thurs) **AMERICAN PALESTINE PUBLIC AFFAIRS FORUM (APPAF)**. 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.

Sep 13 (Thurs) **ADVANCING GREEN INFRASTRURCTURE IN LOUISVILLE**. U of L Ekstrom Library. All day. Collaborate and explore new opportunities for expanding our infrastructure. Visit <http://louisville.edu/sustainability/>

Sep 13 (Thurs) **JUSTICE MINISTRY TEAM KICKOFF**. Citizens of Louisville Organized & United Together (CLOUT). 19 diverse congregations and groups work together to identify and solve community problems. The kickoff is the first step of our annual process. For more information, call 583-1267

Sep 14 (Fri) **DAUGHTERS OF GREATNESS BREAKFAST**. Muhammad Ali Center, 8:30AM. Hear UofL Prof.Cate Fosl of the Anne Braden Institute for Social Justice Research discuss the evolution of her friendship with Braden. Visit <http://louisville.edu/sustainability/>

Sep 14 (Fri) **EXPERIENCE HISPANIC CULTURE**. Flamenco Louisville performs Downtown every second Friday, 7PM to 9PM. Authentic Andaluc a style music and dance. Spanish cuisine. Reservations encouraged. Call 671-4285.

Sep 15 (Sat) **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)

Sep 15 (Sat) **CULTURAL SHOWCASE ABOUT VIETNAM**. Iroquois Public Library, 1PM. Hear excerpts of “Tieng Noi Vong: Moving Voices From Vietnam” -- The Vietnamese Oral History Project. Visit [www.lfpl.org](http://www.lfpl.org)

Sep 15 (Sat) **GREENING THE HIGHLANDS**. St. Paul United Methodist Church Back Parking Lot, 9AM ri 1PM. Electronic recycling, shredding, films and educational programs. Benefit for Kentucky Interfaith Power and Light, and Highlands Community Ministries. For more information, call 459-1595

Sep 17 (Mon) **SOCIAL CHANGE BOOK CLUB**. Every third Monday, Heine Bros., 119 Chenoweth, 6PM. For book list, Visit [www.greenlistlouisville.com](http://www.greenlistlouisville.com)

Sep 18 (Tues) **COOPERATIVE GAMES DAY WORKSHOP**. 10AM to 2PM. Peace Education Program. Learn cooperative games to take back to your school, community center, place of worship, day care center, youth group, scout troop and family. Call 589-6583 to register.

Sep 18 (Tue) **INTERNATIONAL OUTREACH**. 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)

Sep 20 to 21 **INTERNATIONAL DAY OF PEACE**. Peace Studies Symposium at UofL. Day-long events include national and local speakers and presentation of student peacemaking projects. Also, see our “Week Without Violence” events. Visit <http://louisville.edu/sustainability/>

Sep 20 (Thurs) **REAL PEOPLE, REAL CHALLENGES, REAL SOLUTIONS**. Volunteers of America Family Emergency Shelter, 11:30AM to 12:30PM. Also, September 26, 6:30PM to 7:30PM. One hour interactive tour of VOA’s work and programs for self-determination. For more information, call 636-4660

Sep 20 (Thurs) **COURT APPOINTED SPECIAL ADVOCATES FOR CHILDREN (CASA)**. Orientation, Noon to 1PM. Learn how you can help defend the rights of abused and neglected children in our community. Call 595-4911 to RSVP

Sep 20 (Thurs) **MENTAL ILLNESS SUPPORT & 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)

Sep 20 (Thurs) **THIRD THURSDAY LUNCH**. Rudyard Kipling Restaurant, 11:30AM. Rev. Phil Lloyd-Sidle will discuss the new Sowers of Justice Network, created to strengthen the progressive Christian voice in Louisville. See page 6. For more information, contact Cathy Ford at 458-1223, [fordhoff@bellsouth.net](mailto:fordhoff@bellsouth.net) or Polk Culpepper at 948-2077, [cathyculpper@insightbb.com](mailto:cathyculpper@insightbb.com)

Sep 20 (Thurs) **FORsooth LABELING**. Presbyterian Seminary, Nelson Hall, Room 10. 6:30 PM. Every 4th 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!

Sep 25 (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)

Sep 26 (Wed) **CLEAN WATER FOR LOUISVILLE**. Louisville Water Company at the Water Tower, 6PM to 8PM. Tour proceeds to the Crescent Hill Reservoir. Learn the history and technology of drinking water for our city. For more information, call 569-3600 and ask for Strategic Communications.

Sep 28 (Fri) **NOCHES DE PEN A CULTURAL – COMMUNITY MUSIC AND ART NIGHT**. Casa Latina. A celebration of Latino Culture through music and art. Bring your voices, instruments, and enthusiasm. Call 322-4036 for more information.

## OUT OF TOWN

Sep 17 (Mon) **ANNUAL HOWARD L. BOST MEMORIAL HEALTH POLICY FORUM**. Foundation for a Healthy Kentucky at the Embassy Suites in Lexington. 9AM to 3pm. Hear nationally recognized speakers discuss ways to address the unmet health care needs of Kentuckians. Visit [www.health-ky.org](http://www.health-ky.org)

Oct 6 (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](http://www.kftc.org)

## 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

APPAF [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 – Ad hoc 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) – 4th Wednesday at 6:30 PM (451-9600).

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

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

INTERFAITH PATHS TO PEACE – 3rd Wednesday, every other month. (214-7322)

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

JEWISH VOICE FOR PEACE ([jvp.org](http://jvp.org)) – 1st Friday and 4th Thursday. Contact 256-525-5290 or [sonrevolution@aol.com](mailto:sonrevolution@aol.com)

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)

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*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.*