

FORsooth

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Reconciliation and privatization – reality in Nicaragua

by Rev. James E. Flynn

EL REGADIO, Nicaragua — When Dona Miriam Calderon-Olivas and Don Jose Gonzalez sat next to each other in front of 13 U.S. Witness For Peace delegates and me in the isolated hamlet of El Regadio in late June, they told a story about what neo-liberalism looks like from the bottom rung of the economic ladder.

Dona Miriam told us that she had been a member of the Sandinista Party (FSLN) and lost two sons killed by “contra” paramilitaries during the tumultuous years of the ‘80s. Don Jose told us that he was a member of those “contra” forces for seven and one-half years. But here they were, sitting next to one another, living in the same hamlet, working in the same “Cooperativo Progressivo” of cattle-men, coffee growers, farmers, seamstresses and families.

I could not help but note a striking irony: during the ‘80s I witnessed many human rights violations by the “contra” forces which especially targeted cooperatives, killing and wounding many cooperative members. One Nicaraguan friend of mine, Nicolas, was wounded in a hail of bullets and barely escaped. His companion was killed. Nicolas still bears the scars for being a member of a cooperative.

“Contra” forces (most of them simple farmers like Jose) were supplied and trained by the U.S., and told that cooperatives were part of a “communist plot,” evidence of a demon that could creep its way up

Recognize the writer?
Longtime Louisvillian
Father Jim Flynn is still
active on Central America
and celebrates Masses in
Spanish and English while
serving in a parish in Park
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through Central America and ultimately infiltrate into Texas.

But on the chairs in front of us WFP delegates Jose and Miriam were now not only members of the same cooperative, but co-founders of their Cooperativo Progressivo.

We asked them how it came about that they now worked together so closely.

Jose recounted for us that the “contra war” ended in 1990 after Violetta Chamorro was elected President, amid promises from President Bush that if she were elected over President Daniel Ortega of the Sandinista Party, Bush would call off the 10 year embargo and stop the war.

When the war did end, Jose returned to his hamlet of San Luis, near El Regadio, happy to leave the hardships of living in the mountains and fighting other Nicaraguans,

(continued on page 6)



— photos by Rev. James E. Flynn

These seemingly ordinary utility poles (above) are at the center of a battle between a multinational electric corporation and a Nicaraguan cooperative. Formerly enemies in the 1980s struggles between the Contras and Sandinistas, Jose Gonzales (top right) and Miriam Calderon-Olivas (right) work together in the cooperative.



The dream at 40

— photo by Eddie Davis

Signs for racial and economic equality filled Washington, D.C. Aug. 23 as thousands marked 40 years since the epic 1963 “I Have a Dream” speech. Photographer Eddie Davis was there documenting Louisvillians and others in the struggle. See more photos page three.

Patriot Act’s dangers illuminated in city

by Ike M. Thacker IV
and Eustace Durrett

Hours after U.S. Attorney General John Ashcroft assured a crowd of 300 mostly local law enforcement officers in Louisville that the USA Patriot Act was good for the security of the nation – a talk that drew 180 protestors outside — civil liberties advocates warned that the acts many excesses are endangering the nation’s freedoms.

University of Kentucky law professor and law library director Rebecca S. Trammell, speaking a forum organized by the Kentucky American Civil Liberties Union, said many of the hastily passed Patriot Act’s provisions are things that law-enforcement agencies had had on their “wish list” for years but had been denied due to civil liberties concerns. An example

she cited is the “sneak and peek searches” through which authorities don’t have to tell a person they searched her or his residence.

About 300 people showed up for the forum at the Kentucky Theater, many having to sit or stand in the aisles. Besides Trammell, the participants were national ACLU field organizer Barry Hargrove and Louisville immigration lawyer Ron Russell.

To somewhat raucously kick off the forum, Ms. Harding rhetorically listed some eight to 10 questions that “we” might ask Ashcroft if he were still in town. Some of these questions were:

- Why are only Muslims and people of Middle Eastern descent being detained under the USA Patriot Act?
- How many educational records have been examined without probable cause?

- Why has the FBI been asking for membership lists of mosques?
- Can U.S. citizens be detained without probable cause and then charged?
- How many medical records have been examined without cause?
- Why can the government now examine library and bookstore records without probable cause? The crowd responded boisterously to these questions, and were ready for the first presentation, which was by Mr. Hargrove (a Baptist preacher by training).

Hargrove began by arguing that we in the U.S. have been fighting terrorism for “generations,” citing the bombing of the 15th St. Baptist Church in Birmingham 40 years ago, Timothy McVeigh’s 168 murders, and the events of 9/11/2001. The U.S., said

(continued on page 7)

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Nonviolence aimed for a common good, Merton wrote

by Eustace Durrett
and Ike M. Thacker IV

On March 18, 1958, standing on a busy street corner in downtown Louisville (Fourth and Walnut, now Fourth and Muhammad Ali), Thomas Merton had a revelation that crystallized for him the significance of the spiritual change he was undergoing. He saw everyone around him as “shining like the sun,” and realized the interconnectedness of all of them.

This tale was related Sept. 18 by Terrence A. Taylor, executive director of the Cathedral Heritage Foundation and formerly assistant director of the Thomas Merton Foundation, at the Third Thursday Lunch sponsored by the Louisville FOR at The Rudyard Kipling restaurant.

Taylor, a member of the Louisville FOR’s steering committee, told of Merton’s too short (1915-1968) life and teachings, with specific focus on his work for peace, social justice, contemplative spirituality, non-violence, and interreligious dialogue. He developed his presentation around four key dates related to Merton’s life: December 10, 1941 (when Merton became a Trappist monk); March 18, 1958 (when he saw the many “shining suns,” as noted above); December 10, 1968 (the day Merton died in a motel room in Bangkok); and September 18, 2003 (“today,” when Merton’s ideas are just as important and resonate just as well as they did during his life).

Thomas Merton was born in the south of France. His parents were artists who traveled a great deal, with the result that young Merton was shuffled from house to house and even country to country, never developing a sense of “home,” Taylor said. When he was orphaned at a young age, this sense of displacement was heightened, he added. Despite all this, though, Merton displayed real intellectual talent at school, and in the early 1930s won a scholarship to Cambridge, Taylor said.

After matriculating there, though, Thomas spent more time carousing than studying, and in the process impregnated a young woman, Taylor told the lunch. One year of this was enough for his mother’s family, and they whisked Merton off to the United States, where they could keep a better eye on him, he said. In 1935 Merton enrolled at Colum-

bia University where he earned bachelor’s and master’s degrees in English and began his writing career with mostly-unpublished novels, essays, reviews, and poetry, Taylor said, adding that Merton in this period was deeply influenced by the poet and scholar Mark van Doren.

At Columbia, Taylor added, Merton underwent a gradual spiritual conversion experience, which ultimately led him to embrace Catholicism and make application to be a priest in the Franciscan order. It appeared that he had been accepted, but when the Franciscans learned of his Cambridge days, they withdrew their offer, Taylor said.

This caused a deep depression for Merton until a friend suggested that he visit a Trappist monastery called Gethsemane, about fifty miles south of Louisville, he said.

Taylor told the lunch Merton was deeply moved by the piety and strict discipline of the place, and he applied to enter the monastery almost immediately, gaining acceptance and actually becoming a Trappist monk on December 10, 1941.

When he did this, Merton believed that his career as a writer was over, Taylor said, but soon after entering Gethsemane, he was given a variety of writing tasks, including the writing of his autobiography, which he did only reluctantly out of obedience. When the result, *The Seven-Storey Mountain*, was published in the autumn of 1948, it quickly became a word-of-mouth bestseller, selling 600,000 copies in its first year, Taylor said, adding that’s since then the book has never been out of print.

In the books and articles he published during the 1950s and 1960s, Merton’s major focus was on contemplative spirituality, silence, and solitude, which he found to be in short supply at Gethsemane because the monks did almost everything together, Taylor said. In *Thomas Merton: Essential Writings*, Taylor told the lunch, Christine Bochen wrote that, “He taught the way of contemplative prayer, a prayer of wordless presence, inviting readers to penetrate below a merely surface existence to live life’s Mystery.”

Merton worked hard during his 27 years as a monk to increase the amount of prayer time, solitude, and silence available to the Gethsemane monks, Taylor said.

In the 1950s, Americans began to awaken to the fact that their newfound material affluence was not bringing them

the happiness they had believed it would, he added. To such an audience, Merton’s advice to slow down rather than speed up – as the outside world seemed to demand – resonated deeply, Taylor said.

He said the message Merton shared was simple: “Don’t just do something, sit there!” As people were learning new and faster means of communication, Merton urged silence and interior reflection, Taylor told the lunch, adding that Merton led a departure into individual prayer free of formulas and pre-fabricated words. Faculty members and seminarians from the Baptist and Presbyterian seminaries in Louisville began to visit Gethsemane, where they dialogued with Merton; and Merton’s books were bought up by people in most every religious tradition, Taylor said.

Merton was also coming to see more clearly that if he really loved God in the close and personal way that he said he did, then he was obliged to do much more than praying and writing about prayer, Taylor said. Merton, he added, began to examine carefully what it meant to love his neighbor as himself. He found himself in a time beset by fear and social upheaval: the advent of the hydrogen bomb; African-Americans no longer willing to accept a century-old system of apartheid; and a tiny country called South Vietnam was gaining attention in the news, Taylor noted.

For Merton the biggest of the “big issues” was war, Taylor said. War, he believed, threatened the sanctity of life and dehumanized everyone associated with it, Taylor said. Merton learned from reading Mahatma Gandhi that transcendent truth and the power of non-violence are closely associated with genuine faith, he told the lunch.

Merton wrote: “Nonviolence seeks to ‘win’ not by destroying or even humiliating the adversary, but by convincing him that there is a higher and more certain common good than can be obtained by bombs and blood. Nonviolence, ideally speaking, does not try to overcome the adversary by winning him over, but to turn

him from an adversary into a collaborator by winning him over.”

Merton, Taylor said, clearly saw that the power in his hands was that of moral leadership, and the leadership he could best provide would be delivered through his writings. One of the first concerns he addressed was the threat of nuclear war, Taylor said. Merton realized that the use of nuclear weapons against civilian populations amounted to genocide and he said as much.

Catholic church leaders attempted to silence him for saying this, Taylor added, asserting that it was not the business of a monk to speak out against nuclear war. Merton struggled against this myopic view, and ultimately was permitted to speak out publicly, Taylor said.

He told the lunch that Merton wrote in 1965: “Do not depend on the hope of results. When you are doing the sort of work you have taken on, essentially an apostolic work, you may have to face the fact that your work will be apparently worthless and even achieve no result at all, if not perhaps results opposite to what you expect. As you get used to this idea you start more and more to concentrate not on the results but on the value, the rightness, the truth of the work itself....

“All the good that you will do will come not from you but from the fact that you have allowed yourself, in the obedience of faith, to be used by God’s love. Think of this more and gradually you will be free from the need to prove yourself, and you can be more open to the power that will work through you without your knowing it.

“The great thing after all is to live, not to pour out your life in the service of a myth: and we turn the best things into myths.”

Agrarian activist Stephen Bartlett, Latin American liaison for an ecumenical missions group, will speak at the October 16 Third Thursday Lunch on “Eating as Peacemaking.” For reservations, call Cathy Ford at 458-1223 or Jean Edwards at 458-8056 by October 14.

Programs on environment

Acclaimed Kentucky writer, farmer and activist Wendell Berry will be among the speakers at a Colloquium on Faith and the Environment Friday and Saturday, Nov. 14 and 15 held as part of the Cathedral Heritage Foundation’s Festival of Faiths.

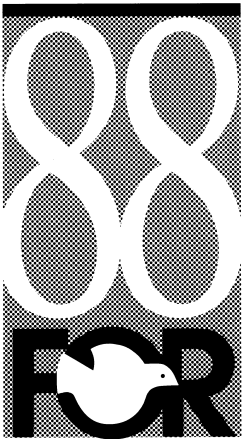
Programs will cover environmental, farming and sustainable development issues and will be held at the Bomhard Theater at the Kentucky Center for the Arts on Main Street and the Cathedral of the Assumption, 443 S. 5th St.

Other speakers will include area and national environmental activists and

officials. The program is geared to help area people learn about the environmental challenges facing the Kentuckiana area and the world, organizers said.

Another focus will be on the environmental repercussions that our current lifestyle, and industrial and agricultural production pose to the environment and to learn about some inspiring organic farming and sustainable lifestyle solutions.

Programs will include questions from the audience. For more information, call (502) 774-7036 or (502) 583-3100.



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88 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. To receive more information, please call 458-8056.

Co-chairs: Mary Horvath 583-4670
Pat Geier 456-6586

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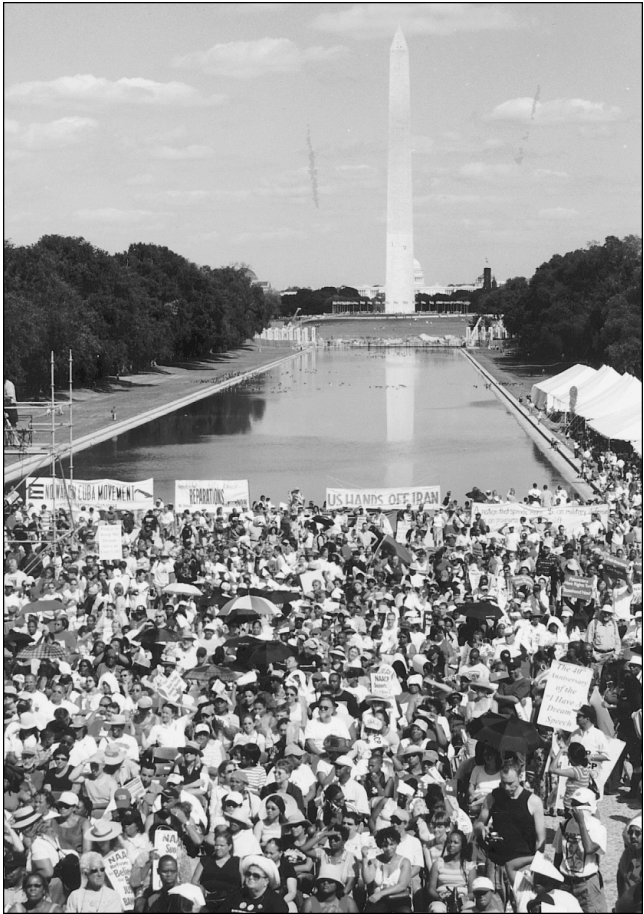
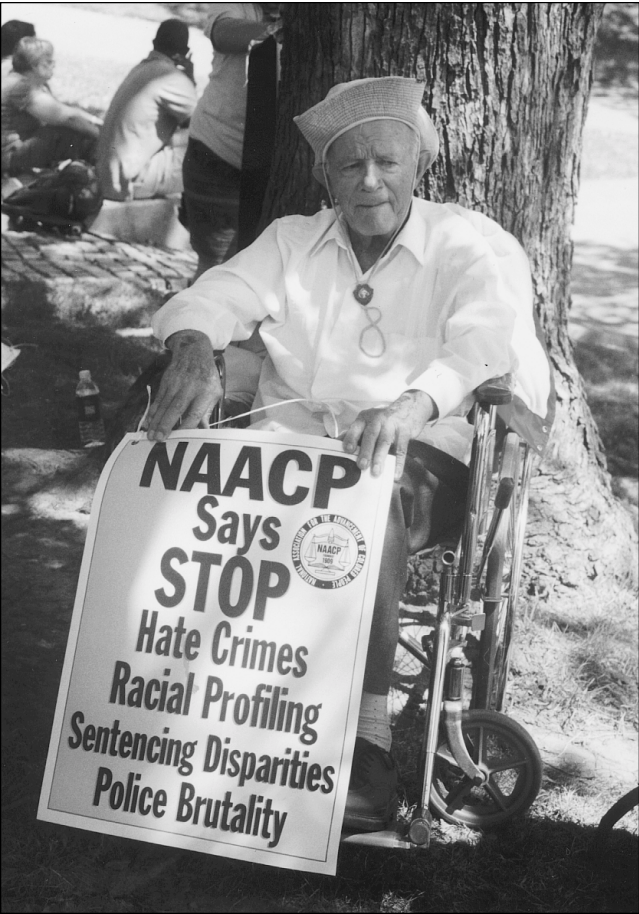
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A capital convergence

The march on Washington Aug. 23 which marked 40 years since Martin Luther King Jr.’s “I Have a Dream” speech brought together people for economic justice (right). Louisville activist Henry Wallace (below, left) pushes for modern civil rights goals. A man (below, center) recalls King and thousands (below, right) rally around many peace and justice issues. Progressive Labor Party members (second from bottom) make their socialist case while the cause of reparations for slavery gets a boost (bottom).





September 29th
6:30 pm – 9:00 pm
Louisville
Freedom Park



29 de Septiembre
6:30 pm – 9:00 pm
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Freedom Park

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Bombing to bring peace is futile – when will we learn?

by Anita Martin
contributing writer

You can bomb the world to pieces, but you can't bomb the world to peace. This statement from a recent issue of Fellowship magazine (published by the national FOR) epitomizes the futility of using war or other forms of violence to create a peaceful society.

And how can we teach children to solve problems peacefully when we adults support a government that kills women, children and other noncombatants because they have a terrible leader? Or is it because they happen to live in an oil-rich country?

In a recent news broadcast, an Iraqi woman maintained her family had been better off under Saddam Hussein. Perhaps she hadn't noticed the large number of Kurds and other Iraqis being killed. (Could she have simply considered them inferior people, as our government once viewed Japanese, and Native and African Americans?) Or was she focusing on the fact Hussein had established national health

care and education for all, including women, something not universally available in Arab countries? Perhaps other perks were also provided for members of the ruling party!

Whatever the reason, large numbers of people in Iraq have clearly indicated they don't want Americans in their country. Although it was initially denied that U.S. soldiers were an occupying force, it became

as incapable of ruling themselves. Continuing to maintain our present role (whatever we call it) will undoubtedly mean death for many additional people.

Perhaps we should simply attempt to eliminate our oil gluttony — or at least decrease our dependence on this precious substance. A Quaker couple in Bronxville, N.Y. decided to get rid of their car, as I also

Being less oil dependent, we might be able to withdraw from Iraq. And since no Iraqi apparently requested our intervention, I believe we should not only pay for what we destroyed but apologize to this nation for the terrible suffering, pillage and chaos we provoked. We owe the same to Afghanistan. Although many residents are undoubtedly glad bin Laden is gone, we left their already poverty-stricken country in ruins and are apparently making no effort to repair the destruction.

The enormous cost of restoring what we destroyed should cause our already stupendous debt to rise to such an incredibly high level our government may, we hope, feel unable to carry out wars against North Korea, Iran or any other country. We might then come to support the United Nations and assist it to function effectively instead of attempting to manipulate it into carrying out our government's projects.

The writer is an FOR member in Memphis, Tenn.

“The enormous cost of restoring what we destroyed should cause our already stupendous debt to rise to such an incredibly high level our government may, we hope, feel unable to carry out wars against North Korea, Iran or any other country.”

evident that they were when our flag was planted in various places and names of streets and even the airport were changed. The fact that Americans are now playing such a large role in the national administration seems to suggest we view these well-educated people

did. Would that more people felt able to join us. Bus, trolley and possibly even train service would probably improve dramatically, and air pollution would decrease in tandem. (Cars are one of our major polluters.)

Calendar

(continued from back page)

Oct 4-11 **KEEP SPACE FOR PEACE WEEK, INTERNATIONAL DAYS OF PROTEST TO STOP THE MILITARIZATION OF SPACE.** Contact Global Network Against Weapons & Nuclear Power in Space, PO Box 652, Brunswick, ME 04011, www.space4peace.org (207)729-0517

Oct 16-19 (TFSS) **NATIONAL COALITION TO ABOLISH THE DEATH PENALTY (NCADP) NATIONAL CONFERENCE: “Tennessee and the New South – Organizing for Abolition.”** Nashville, TN, Sheraton Downtown, 623 Union Street. (615-259-2000). Info: Leona Martin, 202-543-9577. e-mail: lmartin@ncadp.org Register online: www.ncadp.org

Oct 17-19 (FSS) **PEACE WITH JUSTICE WEEKEND: “Still Speaking ... Still Listening ... Still Acting,”** Henderson, Ky, featuring **THE REV. BEN GUESS**, editor of the United Church News, and the former editor, **THE REV. W. EVAN GOLDER**. Workshops encompass environmental concerns, fairness issues, domestic violence, parenting children with disabilities, justice in the workplace, veterans of war who speak for peace, peace activists who speak for the detainees at Guantanamo Bay, and a new church's hard-won right to be open and affirming and accepted into the UCC Indiana-Kentucky Conference. Register by October 6. Call 270/826-0605 or 812/437-9295. E-mail: pwjw2003@aol.com

Oct 25 (Sat) **INTERNATIONAL MARCH ON WASHINGTON: “End the Occupation of Iraq” and “Bring the Troops Home Now.”** See flier in this issue of **FORsooth**.

Nov 5-18 **DELEGATION TO COLOMBIA**, sponsored by **FOR** and **Global Exchange**. Visit the Colombian peace communities in resistance; experience Colombia first-hand. For details: www.forusa.org

Nov 19-21 (WTF) **STOP THE FTAA**. Concerned citizens from all over North America will converge in Miami to voice opposition to the Free Trade Area of the Americas agreement (FTAA) as the trade ministers of the hemisphere launch the final stage of the negotiations. Call 202/234-3440. www.soaw.org

Nov 22-23 (SS) **ACTION TO CLOSE THE SCHOOL OF THE AMERICAS/WHISC AND TO CHANGE OPPRESSIVE U.S. FOREIGN POLICY**. Fort Benning, GA, home of the School of the Americas where repressive Latin American troops are trained as the military muscle to enforce exploitative policies. Call 202/234-3440. www.soaw.org Register by Nov 1 to travel on the bus from Louisville. See flier in this issue of **FORsooth**.

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Trio confront myths to build ‘solidarity against AIDS’

Global AIDS: Myths and Facts *Tools for Fighting the AIDS Pandemic*

by Alexander Irwin, Joyce Millen
and Dorothy Fallows

reviewed by Chap Morrison

The aim of this book is to create additional educated activists to address the AIDS epidemic. As Zackie Achmat writes in the preface, the book “is a call to join the struggle and build a movement of international solidarity against AIDS.” The thrust of the argument is revealed by the subtitle of the book: “Tools for Fighting the AIDS Pandemic.”

The method used to present the information is that the authors give what they call ten myths about the disease and then refute them.

The first myth they examine is that AIDS is essentially a problem of sub-Saharan Africa. They maintain that although Africa is particularly vulnerable to AIDS because of its history of colonialism and neocolonialism, AIDS is a threat to communities around the world, particularly the underdeveloped world and marginalized communities of the developed world. The authors summarize: “There is nothing intrinsically African about the key factors driving the spread of HIV/AIDS — above all poverty, socioeconomic inequality, instability and armed conflict, and the disempowerment of marginalized groups.”

Another myth is that AIDS prevention is simply a matter of making rational individual choices.

“The reality behind the AIDS/HIV epidemic in poor communities,” the authors reply, “has more to do with socioeconomic constraints than with individual proclivities or cultural attitudes. Stopping HIV/AIDS will require exposing socioeconomic structures that often curtail people’s options for avoiding exposure to the virus and using education, empowerment, and social change to loosen these constraints.”

BOOK REVIEW

They go on to examine the role of poverty, sexual violence, labor migration and war in limiting people’s free choices to avoid AIDS.

One of the most important issues with regard to AIDS is whether the attack on the disease in the underdeveloped world should be limited to prevention. The authors treat this as still another myth. Prior to the 1990s the question was largely academic because there was no effective treatment, but then drugs were developed which when used in combination produced a regression of the disease. The difficulty was that the cost of the drugs was prohibitive in countries in the underdeveloped world. However, the price of the drugs has been dramatically reduced and it is no longer certain that they are not affordable.

The great success story of the reduction of the cost of the drugs is told in the chapter on the myth of the greedy all-powerful drug companies. The myth is that it is hopeless to go up against the drug companies over the price of the drugs. History tells a different story. Under international rules countries have the right in a health crisis to resort to compulsory licensing by which the government can make the patent holder of a drug license the sale of the drug by a third party at a price that party determines. In 1997 the South African government passed a law utilizing compulsory licensing. The initial reaction of the US government was to pressure South Africa against its policy, but intense lobbying by ACT UP caused the Clinton administration to reverse its stand. In the meantime a consortium of drug companies filed suit against South Africa challenging the constitutionality of the law. An

international campaign against the lawsuit finally persuaded the drug companies to drop it. The stranglehold of the drug companies was broken and the price of the drugs was dramatically reduced.

The final myth is that there is nothing we in the developed world can do. “Among the many myths spawned by the global AIDS crisis,” the authors write, “the belief that there is ‘nothing we can do’ is one of the most destructive. If it cannot be

overcome then the other ideas brought forward in this book mean little.”

The authors summarize what has been accomplished to date and give specific things which need doing and that people can do. A list of resources is given in the back of the book. Concerning AIDS, activism is the only option.

The reviewer is an FOR member and activist on many peace and justice issues.



The Louisville Middle East Peace Delegation and Louisville Committee For Peace in the Middle East

Delegate Send Off
Saturday, October 11, 2003
Central Presbyterian Church
4th and Kentucky Streets
6:30-8:30 pm
Potluck Dinner and Video
Wheelchair accessible

A number of Louisville area peace activists have traveled to the occupied Palestinian West Bank and Gaza Strip to join the International Solidarity Movement (ISM), a group that follows non-violent direct action tactics with volunteers from around the world to oppose the illegal Israeli occupation of the West Bank and Gaza.

Pat Geier, an activist with a great deal of experience working on international justice issues, will join two friends from St Louis on this delegation. Please join us as we send her off with all our best energy.

If you are unfamiliar with these issues, this event is an excellent opportunity to get an overview of these important peace efforts and why more people are being called to participate in them.

Program

The pot luck will begin promptly at 6:30 —(this event seems to bring out the best food!)

- 7:00 Program begins
- 7:15 Viewing of the video, *What Americans Need to Know about the Occupation of West Bank and Gaza*, with Jean Zaru, Cofounder of Sabeel, a Palestinian Liberation Theology Center in Jerusalem and Clerk of the Ramallah Friends Meeting in Palestine.
- 8:00-8:30 Social time, music, coffee/tea and Middle Eastern deserts

Contributions will be directed to support the work of the International Solidarity Movement and future Louisville delegation.
For information call 599-0261 or 541-0758

ALSO: Press Conference and Protest at Trade Show. Focus on Caterpillar Corporation’s sale of bulldozers and other equipment to Israel that is used to demolish civilian homes, agricultural lands and build the Wall of Apartheid in the West Bank and Gaza. **Saturday October 18 at 11am.** Phillips Lane Entrance to Fairgrounds.



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\$10.00 suggested admission donation

For more information, to submit poetry, to register for a booth or to contribute to the Silent Auction, please call Judy Heitzman at 608-2472 or Anne Walter at 583-6419.

ArtPeace is a fall fundraiser sponsored by the St. William Community created to celebrate the Peace movement in Louisville while raising funds to help support the parish’s peace and justice oriented outreach and ministries.

Two views on a Dixie debacle – why tax reform failed

Important developments in the auto industry negotiations will be analyzed next month, but we must focus on an item we covered in the July number of this column. While detailing one situation, it has broad impact nationally.

The people of Alabama have spoken. A \$1.2 billion tax referendum Republican Governor Riley was wisely pushing, in opposition to his own party’s philosophy, went down in defeat.

Why would so many poor and working class people vote against their own self-interest? I asked two old Alabama friends, the first African American and the second white, to comment. (Dr.) Gwen Patton, long-time activist who lives in Montgomery, sent me a letter she wrote and which was published in the Greene County Democrat:

“Dear Editor,

“Some Republicans never cease to amaze me with their strange logic and loyalty to people and ideas that undermine their own interests. It is absolutely baffling to me how air traffic controllers voted for Reagan, and upon his election, he dismantled their union, or how family farmers voted for Reagan, and then he in turn destroyed the family farms and handed the destruction to be consolidated by corporations....

“These Republicans are the ‘mothers’ of ‘welfare queens.’ They want everything for nothing. They want city and sanitation services and police protection, but they don’t to pay taxes. They deny ex-inmates...their constitutional right to vote, but they insist that these rehabilitated citizens pay taxes.

“Yet, these Republicans, many of whom are very wealthy, rant and rave to avoid paying



their fair share while supporting the key players in the S&L, insider traders and accountants who cook corporate books at the expense of everyday Americans.

“Now, we have “star” Texan Republican, Dick Armey, coming to Alabama to bad-mouth his fellow Republican (Riley) who wants to do the right thing in terms of fair taxation....

“If we only can have property and corporate taxes on par with those in Texas, perhaps Alabama will be able to lift its head out of the potential abyss of economic disaster. Even the Granite state (New Hampshire) saw the need to lift taxes.”

The second response is from Rev. Jack Zylman, who worked as a congressional liaison in the Washington DC office of former Alabama Congressman Earl Hilliard, and who now lives in Birmingham:

“Bottom line: Alabama is still run by the big mules, and the Christian Coalition is the new KKK.

“Alabama has always been run by the “bug mules,” the rich planters. Nowadays they go by the name of ALFA, the Alabama Farmers Association (which does not include small farmers).

“In the beginning (of Alabama), the big mules were the plantation owners and slave holders. When, after the war to liberate the South from itself, the federal government abandoned reconstruction of the South as a sell-out by the Republicans to hold onto the White House, the big mules quickly took control again.

“They had enough power by 1901 to write a new constitution, which we bear on our backs and souls to this day. It was written by rich, white males only, and placed taxes on land and crops at infinitesimal level, set up high sales taxes, and made it difficult to increase taxes on anything at all, except by sales taxes.

“They did this through an enforcement mechanism and a propaganda system. The enforcement mechanism was the Ku Klux Klan, which terrorized both black and white communities under the orders of the big mules, who financed and controlled them. (The KKK was not working class people, but usually lumpen proletarians [bootleggers, pimps, murderers, thieves, etc.] and petty bourgeois types [tire salesmen, barbers, etc.]

“The propaganda mechanism was the Southern Baptist church, which had hegemony over the religious lives of the region, and which was wholly an instrument of racism, sexism and classism. It used otherworld hopes, sexual repression, and biblical literalism as weapons, and, of course, bled the people into deeper poverty with their collections of money from them.

“The KKK was interlinked with the Baptist churches, often meeting in them. The KKK also was a morality enforcer, beating alcoholics, “loose women,” etc.

“Now, the big mules are ALFA and the Baptist/KKK is the Christian Coalition, which includes the Southern Baptists, the Presbyterian Church in America, and the suburban Pentacostal movement. In the Birmingham suburbs, large numbers of white flight residents attend these churches and are controlled by them. The combination of traditional control of the rural areas of the state and the “new” Christian Coalition control of the suburbs allows the state to remain under the heel of the same old forces as before, though with the Christian Coalition appearing to be middle class.

“I haven’t jet seen a racial breakdown of the vote, which went 68 percent NO vs. 32 percent YES on the tax bill, but it should show that most blacks supported the bill.

“However, a large section of the black population opposed it. This deserves a better

analysis than this one in a few paragraphs, but a few factors are evident.

”First, the Christian Coalition has been working for years to take over the black church movement. A remarkable number of black churches and ministers are receiving money and services from far-right wing churches such as Brierwood Presbyterian. This has an impact, and has divided black leadership. Further, the constant harping by the Christian right on morality issues such as abortion and homosexuality, and the “sanctity of marriage,” etc., is a tool to pull these ministers over into the camp which has historically oppressed them. There, they are regaled as heroes of the civil rights movement and treated as if they were equals. (It should be noted that this makes black people feel they have succeeded in the society, and is a powerful tool to split the community.)

“Black political leaders in the state have always included collaborators, from the very beginning of the movement. They are, of course, funded by the white racists. Some of them were out there beating the bushes against the bill, and others working more quietly. But they were working.

“Now, to switch gears, let us remember that the bill was presented by a Republican. It had to be, since the Democrats (yellow dogs, they call themselves) in power are reactionary, inbred, and beholden to the same big mules as anyone else. The party is a party of officers and office holders, and it discourages common participation in anything but voting. The previous governor, Don Siegelman, a “liberal democrat” at heart, would not tackle the tax increase issue, and ran, as they all do, on a platform of no new taxes.

“There was massive propaganda against the “Republican tax bill” among Democratic propagandists. In the meantime, the Republican Executive Committee voted to oppose the bill their own governor proposed.

“Finally, the bill was complex, with a lot of taxes on poor and working people, and hard to understand. The Christian Coalition and its allies used this to confuse and control the masses, and they did it well.

“This is far too short, but it hits the basic parts of the problem, I think. Remember, the bill was defeated by whites, especially in the rural areas and in the Birmingham suburbs, where they are most vulnerable to the propaganda machinery of the far right.

“Riley, meantime, is applying for work as a Maytag repairman.”

Comments on Jack and Gwen’s analyses will be appreciated.

Contact Ira Grupper at irag@iglou.com.

Nicaragua *(continued from page 1)*

and with high hopes that his life could improve. Though the war ended and the bitter embargo was lifted — as Bush promised — life for poor people in San Luis and El Regadio did not improve. The promise of a sort of “peace bonus” did not reach the poor of such remote places where Jose and Miriam live.

During the ‘90s poverty increased, illiteracy grew, prices for coffee plummeted and life in general became much more harsh. Jose and Miriam — and many others like them — knew that they had to work together if they hoped to survive. Government assistance was not forthcoming, for the most part because of policies of far off entities like the World Bank (WB) and the International Monetary Fund (IMF), as well as from banks in rich countries who now demanded that Nicaragua (and other poor countries) repay their debts.

Miriam and Jose formed their cooperative to address their own realities which were ignored by the Nicaraguan government and those far-off entities. They now knew they would have to build their own school, bring in their own electricity, try to get credit for small farmers spread all through their surrounding mountains, train their own teachers, purchase their own sewing machines and find some way to purchase machines to grind their corn for daily tortillas.

What they could not do alone they realized they could do cooperatively. Animosities had to be buried, and reconciliation was needed if they were to survive.

One thing we learned from Jose and Miriam was how the people of El Regadio managed to provide electricity for their small community. They approached a non-governmental agency in Managua, called “John XXIII”, which was founded and is funded by a Washington, DC, group called “Quixote Center.” Funds were eventually provided for Cooperativo Progressivo to purchase poles, wire and other components for bringing in the electricity El Regadio never had.

Members of the cooperative and the larger community dug the holes for the poles and strung the wire for a distance of perhaps 10 miles. It took several years to complete and with each day’s efforts the spirit of reconciliation of brothers and sisters, neighbors in the same survival mode, deepened. As Jose told us: “People who were once adversaries are now friends. We realize that war leads only to destruction of individuals and of society.”

But despite their remarkable and exemplary reconciliation, things in 2003 are not going well for small and insignificant places like El Regadio and Cooperativo Progressivo. The neo-liberal model of economic “development” has wormed its way into such remote places, and the electricity that so literally belongs to “the people” of El Regadio is now threatened to be purchased by a Spanish company, Union Fenoza. It’s part of the Nicaraguan government’s cooperation demanded by the IMF (controlled by the U.S.) to “privatize” social services in order to pay the debts owed to developed nations and their banks.

Those debts are unsustainable for poor Nicaraguans. Each Nicaraguan is born with a \$1,400 debt, while workers make little more than \$2.50 per day — at the best. Moreover, those debts were incurred by corrupt governments, especially the governments of the Somoza family (1934-1979), while the principle on all debts has already been paid.

It’s the interest on the debts which is still owed and which is slowly killing Nicaraguans, literally. One thing we 14 WFP delegates realized so well: Jose, Miriam and the people of El Regadio and San Luis know more about neo-liberalism than most U.S. citizens do. Day-by-day they live the ever-painful effects of neo-liberalism and its companion “privatization,” a prominent example of which is the sale of their own electricity grid.

If Union Fenoza does purchase Nicaragua’s electricity, poor and isolated mountain communities like El Regadio and San Luis will not be able to afford the electricity that is rightfully theirs. The Nicaraguan government is selling to Union Fenoza what is not its to sell.

One woman from El Regadio explained the sale of their electricity and the neo-liberal economic model so clearly to us: “We bought the cow, and they’re taking the milk.”

We 14 WFP delegates left El Regadio knowing that thousands of similar little hamlets throughout the Americas are also going to feel the effects of so-called “Free Trade” and “privatization.” Trade between a giant in the north and small countries like Nicaragua can never be “free” when millions of other Latin Americans like Miriam and Jose find that “Free Trade” is another glib word for “taking the milk.”

As other Nicaraguans told us: “Our hemisphere is not for sale!”

The Kentucky Interfaith Taskforce on Latin America and the Caribbean in cooperation with Witness for Peace are pleased to present

The Free Trade Area of the Americas in light of Mexico's experience with NAFTA

Marco Antonio Torres
October 22, 2003
Jeff Street Baptist Community
(Corner of Shelby and Liberty)
6:00--simple rice and bean dinner
(community invited)
6:30-7:30--Marco's talk

About the speaker:
Marco Torres is a Mexican labor union organizer from the Central De Investigacion Laboral y Asesoria Sindical in Mexico City. Marco worked for years in a Mexican sweatshop.

For more information:
Rick Axtell (859-239-9083)
Cindy Weber (502-585-3787)

Why I like the hike

Football and justice coexist, although sometimes uneasily

Woody Hayes, the legendary and sometimes bombastic football coach at The Ohio State University from 1951 to 1978, used to say that the sport was nothing more than war on a playing field.

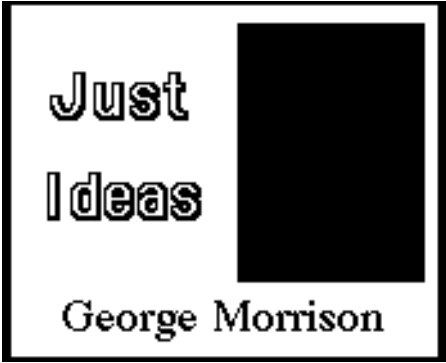
Hayes, whose diversions included occasional visits to Fort Knox to observe the real military close-up, commanded his Ohio State troops to his most glorious victories and endured his worst defeats in, appropriately, Pasadena, Calif., the site of the Rose Bowl and hometown of General George S. Patton.

Up the West Coast in Berkeley, Cal., Joe Kapp, who briefly coached the University of California in the 1980s (after quarterbacking the school in the 50s), had a similar knack for gridiron analogies. He once said that football was nothing more than capitalism on a playing field.

Where Hayes saw warriors breaking through enemy lines (he awarded his players Buckeye emblems on their helmets for good play, in the manner of Army medals), Kapp saw entrepreneurs out-innovating the competition (his most famous play was a game-winning touchdown scored against rival Stanford where seven of his players carried the ball).

The grueling pre-season practices that are happening at campuses all over as I write this column in late August are either combat training or business school, depending on whose metaphors one is entranced by.

As for me, two things I despise are war (in all its forms) and capitalism (in most of them). So it could surprise some that despite my pacifism, my disdain for regimentation and my absolute anathematizing of sexism — despite all this apparent ideological alignment against the sport often compared to things I oppose — I like a good football game. To be sure, it's the action, rather than



the violence, that attracts me. There is a ballet-like precision to the way a team performs, exemplified best by a receiver and a defender timing their movements and leaps as they compete for the best position to catch or intercept a quarterback's pass, which must be thrown with the concentration of a high-wire acrobat.

I also like what we sportswriters (yes, I covered high school and small college sports as a stringer for the Courier-Journal in the 1980s and 90s) call the "splendor." The colorful uniforms, the roar of crowds, the emotions let loose during rivalries, draw me back each fall.

A certain spirit of teamwork still alive in the college game (pro football does not appeal to me at all) is also noteworthy. Although I am not naïve about the selfishness and arrogance that permeate some major college powers, the game still brings people of many backgrounds and skills together working meticulously to make what is essentially a machine operate with precise timing.

Confirmation that it is okay for a pacifist to be interested in football came

about 10 years ago, after FOR members and other volunteers finished our monthly labeling and mailing of this newspaper. I looked across the room in the house of Ruth Ann Reteneller, where we did the work, and saw George Edwards, the longtime pacifist professor and activist, listening intently to a radio broadcast of the University of Louisville's nationally televised game with visiting Tennessee.

It was one U of L's biggest games ever and it might have divided George's heart a bit (he and his wife Jean are from Tennessee), but he was rooting, fist in air, for the homestanding Cardinals.

Radical activists and the sport of football, however, haven't always meshed as well as that scene indicated.

Around 1970, professors and students at the very leftist Antioch College in not so leftist Yellow Springs, Ohio asked the city's school board to discontinue football on the grounds that it was violent, mindlessly regimented and a distraction from the purpose of schools.

Their request, which was sacked like an unprotected quarterback by the Yellow Springs school board, might seem to have been hopeless from the start in football-mad Ohio, but some precedent did exist for the attempt to tame the sport.

In 1961, Hayes' Ohio State team won the Big Ten and was packing its bags for Pasadena to play for its third national title

in the Rose Bowl. In maybe the greatest upset in college history, OSU's faculty discovered a fluke that allowed it to counter a trend toward sports mania many professors saw as detrimental to their school's academic reputation.

Ohio State had won the national men's basketball title in 1960, shot to the top of the college golf world with star Jack Nicklaus and was excelling at many other sports — so dominating the college athletic world that the faculty acted without hesitation when someone found that the university's bylaws allowed them to veto the Buckeyes' appearance in the 1962 Rose Bowl.

That's just what a majority of them voted to do in an uncanny and never to be repeated overruling of the moody and — according to his critics — megalomaniacal Hayes. He got the last laugh, however. In the annual Associated Press poll, Ohio State was voted national champion — even without playing in a bowl game — by sports reporters aware of his team's ability and, perhaps, sympathetic to its plight.

It's a heroic tale every Buckeye fan knows and one which allows me to end this column about the mingling of football and peace on a Gandhian note of sorts — after all, Woody Hayes learned in 1962 that you can win without war.

Contact George Morrison at klm86@netzero.net.

Patriot Act (continued from page 1)

Hargrove, should fight terrorism, but not at the expense of our precious freedoms, adding "we can be both safe and free."

Many people must agree with this last statement, he said, because some 160 communities and three states have passed resolutions against the Patriot Act, and John Ashcroft is "on the run" around the country trying to explain the act's flaws away.

Hargrove also pointed out that there have been many really scary incidents of attempts at mind control around the country, as for example the two Oakland high school students who were caught criticizing the President and sent to the school principal's office — where they were interrogated by, not the principal, but two Secret Service agents.

When the students asked about their right to a lawyer, they were told that they had no rights, and when they said that they wouldn't talk without an attorney present, they were told that, "We're going to make you talk." Hargrove went on to point out that the USA Patriot Act of 2001 was passed within 45 days of 9/11/ with vberly limited opposition.

After noting that there is growing opposition to the act even in the "safely" Republican South — Bob Barr and Phyllis Schlafly, for example, oppose it — Hargrove went on to locate many of the problems with the act in its Section 215.

That allows federal agents to get a warrant to search on almost any pretext, and to look at educational, medical, and library/bookstore records without even telling anybody.

Debunking some arguments of defenders of the act, he said that it can so be used against U.S. citizens, and that even though it is rarely used at all it is such bad law that we must fix it.

He said parts of "Patriot Act II," were leaked before it could pass and this scared people away from it, but bits and pieces of it are showing up in other legislation and requests.

For example, Sen. Orrin Hatch has proposed a Victory Act, which is essentially a "narco-terrorism" bill; a bill called the Clear Act proposes to give expanded powers to state/local law-enforcement officers; and President Bush has asked that the FBI be allowed to use the power of "administrative subpoena" (essentially

subpoenas without judicial supervision or disclosure) in more and more cases.

Hargrove concluded his remarks by saying that the expanded powers simply were not needed, and pointing out that even had they been in place before 9/11/ 2001 there is no guarantee that "9/11" would have been prevented.

Much of Trammell's presentation concerned the Act's impact on libraries' and library patrons' privacy. Trammell also pointed out that the act, in Section 215, expanded the powers of the secret VIZA Courts, which were originally set up in 1978.

She said these courts exist to look for spies among foreigners in the U.S. But the USA Patriot Act stipulates that they can get records from any business. And their subpoenas are always granted.

This is all the more alarming, said Trammell, because you just can't blindly trust (especially certain agencies of) your government. She recalled the COINTELPRO years of 1957-1971 as an example.

Noting that the U.S. Supreme Court has affirmed the fact that the Constitution applies to both U.S. citizens and non-citizens, Russell focused largely on the Patriot Act's effects on aliens and immigrants, noting that such groups are often the first to lose their civil rights. As an initial example, he cited problems in gaining asylum for immigrants and aliens: denial of due process is rampant, with the right to know the evidence against you, have a lawyer present, seek bail, and know with what crime you are being charged all being routinely denied.

Russell outlined some of the specific provisions of the act; probably the most egregious of which is to be found in Section 412, under which the Attorney General can designate any alien as a terrorist and detain him or her for seven days without telling them anything at all about why they are being held. Challenging this is very difficult: it must be done in Federal District Court and then, if necessary, Appeals Court in the District of Columbia. Russell said: "Immigrants and non-citizens are the first to be sacrificed in the guise of trying to protect the interests of the society as a whole."

Ike M. Thacker IV is a freelance writer. Eustace Durrett is an activist for rail transit. Both live in Louisville.



Close the School of the Americas!

A project of
Kentucky Interfaith Taskforce on
Latin America and the Caribbean (K.I.T.L.A.C.)

Join Louisville area folk who are working to close the
School of the Americas in Fort Benning, Georgia

Planning now underway to participate in the
vigil and protest at the gates of the SOA

November 22-23, 2003

Reservations needed for bus transportation (\$65) and hotel (\$15/person)
Scholarships available

**NO RESERVATIONS WILL BE TAKEN AFTER
SATURDAY, NOVEMBER 1**

For information about how you can participate, encourage and support this effort:

Mary Beth Clements	458-4470	mbclements@msn.com
Laura Clements	245-2596	pigscanfly1644@aol.com
Mary Ann Lambert	425-3844	lambertmalcontent@msn.com
Dotti Lockhart		dottianbob@aol.com

Calendar for peacemakers

Sept 25 (Thu) **LPAC** (Louisville Peace Action Community) General Meeting. Douglass Blvd Christian Church, 7:30 pm. Call Judy Munro-Leighton, 456-6914, Ellen Schagene, 456-5288, or Ken Nevitt, 558-9124.

Sept 28 (Sun) **LOUISVILLE AIDS WALK (11th Annual)**, uniting the community in heightening awareness of **HIV/AIDS** and raising funds for local **AIDS** organizations addressing the needs of those suffering from **AIDS** in our own community. Registration and opening ceremonies begin at 1:00 on the Belvedere. Walk begins at 3:00 pm. Sign up now and collect sponsorships. For registration forms, call 583-3783. Register Online at www.louisvilleaids.org.

Sept 29 (Mon) **PRAYER SERVICE FOR PEACE AND NONVIOLENCE, every weekday at 12:15.** A 15-20 minute prayer service followed by a simple lunch and conversation. James Lees Memorial Presbyterian Church, 1741 Frankfort Ave (at William Street). Call 896-0172.

Sept 29 (Mon) **TAKE BACK THE NIGHT, Rally and March.** An international tradition aimed at preventing violence against women. Music by Heidi Howe, Theatre Presentations, Refreshments, Speak-Outs, and a Memorial to Elaine Fonseca Rodriguez. UL Red Barn, 6:15-8:30 pm. Note: The March begins at 5:00 pm at the Center for Women and Families, 226 W. Breckinridge, and proceeds up 3rd Street to UL campus. (<http://www.thecenteronline.org>)

Sept 29 (Mon) **FAITHANDACTION FALL SERIES BEGINS with justFAITH**, an extended justice education course meeting weekly on Monday for two hours, 7:00-9:00 through the spring of 2004. James Lees Presbyterian Church, 1741 Frankfort Ave. The facilitator will be **Fritz Gutwein**. \$150 plus texts (approximately \$125). Scholarship assistance available. Call 896-0172.

Sept 29 (Mon) **IMMIGRANT WORKERS FREEDOM RIDE, in Louisville at UL Freedom Park**, (3rd St & Cardinal Blvd), **6:30-9:00 pm. Call Jobs with Justice, 625-3724. E-mail: james@kyjwj.org.** This is a national mobilization focusing on immigrant rights and the injustices of current immigration policies. The **Freedom Riders** will cross the USA from eight different starting points, traveling through dozens of towns and cities promoting immigration reform, legalization for all immigrants, unification of families, labor rights and civil rights for all. www.immigrantworkersfreedomride.com

Sept 30 (Tue) **KCADP (Ky Coalition to Abolish the Death Penalty)**, monthly meeting every last Tuesday. Highland Presbyterian Church, 6:30 pm. Call 721-8885.

Oct 3 (Fri) **NOON VIGIL FOR PEACE IN THE MIDDLE EAST**, including a news update. **EVERYFRIDAYAT SIXTH AND BROADWAY**, in front of the Federal Court House (where Senator McConnell’s office is located). We vigil in solidarity with the **“Women in Black”** who vigil every Friday at noon in Israel. Sponsored by the Committee for Israeli/Palestinian States, the American Arab Anti-Discrimination Committee, and the Fellowship of Reconciliation. Call Beverley Marmion, 451-5658.

Oct 5 (Sun) **VIGIL FOR PEACE**, every first Sunday, remembering all those suffering from conflicts in the Middle East. Bring a sign to express yourself. Bardstown Road at Douglass Blvd. 8:00 pm to 9:00 pm. Sponsored by **LPAC** (Louisville Peace Action Community). Call Ken Nevitt, 558-9124.

Oct 8 (Wed) **KITLAC (Ky Interfaith Taskforce on Latin America and the Caribbean)**. Presbyterian Seminary, Nelson Hall, Room 10. 7:30 pm. Call David Horvath, 583-4670 or Pat Geier, 456-6586

Oct 9/10 (TF) **GOVERNOR’S HOUSING CONFERENCE**, Hurstbourne Hotel Conference Center. Featured Speaker will be **Bob Edwards** of NPR, sponsored by Kentucky Housing Corporation. Call KHC 584-6858.

Oct 11 (Sat) **DELEGATE SEND-OFF TO THE MIDDLE EAST: Pat Geier, Cochair of the Louisville Chapter of the Fellowship of Reconciliation, and also Cochair of KITLAC** (Kentucky Interfaith Task Force on Latin America and the Caribbean) will be traveling with two friends from St. Louis, Mark Chmiel and Angie O’Gorman. **Potluck Supper at 6:30 followed by video, “What Americans Need to Know about the Occupation of West Bank and Gaza,”** featuring Jean Zaru, cofounder of Sabeel, a Palestinian Liberation Theology Center in Jerusalem. She also is the Clerk of the Ramallah Friends Meeting in Palestine. Contributions will be welcomed to support the trip as well as the work of the International Solidarity Movement. Central Presbyterian Church, 4th & Kentucky streets. For more details, call 599-0261 or 541-0758.

Oct 12 (Sun) **ANNUAL COMMUNITY HUNGER WALK**, to benefit Dare to Care Kids Café, emergency food distribution, sixteen Community Ministries as well as feeding street children in Uruguay. Registration begins at 1:30 pm on the Belvedere. Bring completed registration form and sponsor sheet. Tent entertainment continues until 2:30 pm. Runners begin at 2:30 pm. Walkers start at 2:35 pm. Call Evelyn Vaughn, 239-4317. E-mail: eyvaughn@aol.com

Oct 16 (Thu) **THIRD THURSDAY LUNCH**, sponsored by the Fellowship of Reconciliation, featuring **Stephen Bartlett**, agrarian activist and Latin American Liaison for Agricultural Missions, an ecumenical organization working to end poverty and injustice in rural communities. His topic will be **“Eating as Peacemaking: Communing with the Land as Defense Against Monopoly Control and Focal Point for Recovering Grassroots Democracy.”** Rudyard Kipling Restaurant, 422 W. Oak St, 11:30 am buffet, \$6. Reservations required. **RSVP** to Cathy Ford, 458-1223 or Jean Edwards, 458-8056.

Oct 16 (Thu) **JOINT IS JUMPIN’ RENT PARTY**, sponsored by the **Louisville Tenants Association**. A wonderful night of jazz, food, drink and a silent auction. Louisville Bar Association, 600 W. Main, 6:00-9:00 pm. Funds will support the work of making safe, decent, affordable housing a reality for every family. Call 587-0287.

Oct 17-19 (FSS) **“VISIONARY AND PRACTICAL SOLUTIONS FOR RESTORING THE EARTH.” Bioneers Louisville Conference.** Kentucky Theater, 651 S. 4th St., Louisville. Featuring national simulcast speakers and local workshops.

To pre-register and for more information, call 502/336-9440. E-mail: bioneers@adenainstitute.org. Web: <http://www.adenainstittue.org/bioneers>.

Oct 18 (Sat) **PRESS CONFERENCE AND PROTEST, focusing on Caterpillar Corporation’s sale of bulldozers to Israel for use in demolishing homes, agricultural lands and building the Wall of Apartheid in the West Bank and Gaza. Gather at 11:00 am at the Phillips Lane Entrance to the Fairgrounds.** Call David Horvath, 583-4670.

Oct 18 (Sat) **POETRY SLAM – PERFORMANCE NIGHT.** Rudyard Kipling, 422 W. Oak St., 7:30 pm. Call Rus Funk, 494-0944.

Oct 19 (Sun) **COMMITTEE FOR ISRAELI/PALESTINIAN STATES.**

First Unitarian Church, 4th & York, 3:00 pm. Call Beverley Marmion, 451-565

Oct 22 (Wed) **MARCO ANTONIO TORRES: “The Free Trade Area of the Americas in light of Mexico’s Experience with NAFTA.”** Marco is a Mexican labor union organizer from Mexico City who worked for years in a Mexican sweatshop. Beans and Rice dinner at Jeff Street Baptist Community, corner of Shelby and Liberty. 6:00 pm, everyone invited. Sponsored by KITLAC and WITNESS FOR PEACE. Call Rick Axtell, 859/239-9083 or Cindy Weber, 502/585-3787.

Oct 22 (Wed) **DEADLINE FOR THE NOVEMBER ISSUE OF FORsooth.** Contact George Morrison, editor, 944-6460. E-mail: klm86@netzero.com For calendar listings, contact Jean Edwards, 458-8056. E-mail: edwardsfor@aol.com

Oct 24 (Fri) **Bus leaves for MASS MARCH ON WASHINGTON: “BRING THE TROOPS HOME NOW! END THE OCCUPATION OF IRAQ!”** For details, call Nancy Jakubiak, 280-9034.

Oct 27 (Mon) **F.O.R. STEERING COMMITTEE.** Presbyterian Seminary, 1044 Alta Vista Rd, Nelson Hall, #10, 7:30 pm. Visitors cordially invited. Call Pat Geier, 456-6586, or Mary Horvath, 583-4670.

Oct 30 (Thu) **FORsooth LABELING at Beverley Marmion’s house.** Mark your calendar and join in this therapeutic experience. 6:30 pm. Call 451-5658.

Nov 1 (Sat) **LAST DAY TO REGISTER FOR THE BUS TO FT BENNING, GEORGIA, TO CLOSE THE SCHOOL OF THE AMERICAS. (\$65) Hotel cost \$15.** Call Mary Beth Clements, 458-4470 or Mary Ann Lambert, 425-3844.

Nov 8-16 **FESTIVAL OF FAITHS: “Faith and Justice,”** featuring, **Robert F. Kennedy, Jr., Michael Toms, and Arun Gandhi.** Sponsored by the Cathedral Heritage Foundation. Call Terry Taylor, 583-3100.

Dec 1 (Mon) **BOOK DISCUSSION: THE UNCONSCIOUS CIVILIZATION** by John Ralston Saul. Led by Carol Grzanka. At **BORDERS** in the Shelbyville Road Mall. Read this insightful author’s description of how we are destroying democracy. This short book of 190 pages transcends conventional boundaries of Left and Right. Sponsored by Interfaith Paths to Peace. Call Pam Yenawine, 214-7322.

Dec 3 (Wed) **6TH ANNUAL DINING OUT FOR LIFE.** A generous portion of your bill will benefit HIV/AIDS services for House of Ruth/Glade House. Call House of Ruth, 587-5080.

Dec 15 (Mon) **Kentucky KIDS COUNT**, Symposium sponsored by Kentucky Youth Advocates and the Kentucky School Boards Association. Hurstbourne Convention Center, 9:00-2:00. \$50 includes lunch. Call 895-8167. www.kyyouth.org

OUT OF TOWN EVENTS

Oct 4 (Sat) **“TRANSFORMING THE WORLD: GLOBALIZATION – WHAT DOES IT MEAN FOR PARISH SOCIAL MINISTRY?”** Sponsored by Archdiocese of Louisville parish social ministry. St. Catharine College near Springfield, Ky. Presenters: Father John S. Rausch of Lexington and Representative Jim Wayne. Contact Sister Mary Schmuck, PO Box 4000, Nazareth, KY 40048. (502/331-4545).

(continued on page 4)

FINANCIAL REPORT August 2003

BEGINNING BALANCE	\$5,409.38
General Contributions	<u>295.00</u>
TOTAL	5,704.38

EXPENDITURES:	
FORsooth Editing	\$150.00
FORsooth Printing	246.00
FORsooth Mailing	212.00
FOR National Dues	60.00
ACLU Ad	25.00
Domain Registry	40.00
Seminar expense	300.00
Office Expense	<u>126.14</u>
	\$1,159.14
ENDING BALANCE 8/25/03	<u>1,159.14</u>
	\$4,545.24

Please make your check payable to the Fellowship of Reconciliation. Your gift is tax deductible.

PLEASE SEND CONTRIBUTIONS TO:

Tim Scheldorf, Treasurer
Fellowship of Reconciliation
2917 Beaumont Road



Regular Meeting Times for Area Organizations

AD HOC COALITION FOR AFFIRMATIVE ACTION – (778-8130)

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

AMERICA 2000 DEMOCRATIC CLUB – 3rd Tuesday (451-2155)

AMNESTY INTERNATIONAL – 1st Saturday (637-8951)

BIONEERS / SUSTAINABLE LOUISVILLE – Tuesdays (336-9440)

BREAD FOR THE WORLD – 2nd Tuesday (239-4317)

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

C.E.A.S.E. [Citizens for Equitable Assignment to School Environments] – (778-9427)

C-SAW (Citizens Standing Against War) – (548-6845 or 636-5848)

CLARK & FLOYD COUNTIES AIDS COALITION – 3rd Thursday (288-2706)

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

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

COMMON CAUSE – 1st Tuesday, every other month (228-1534)

COMMUNIST PARTY USA – Sunday evenings (648-8197 or 473-2659)

CONVERSATION CAFE – Wednesday evenings (454-4820)

CONVERSATIONS WITH GOD – Books by Neale Donald Walsch. 1st Monday (468-2305)

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

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

FELLOWSHIP OF RECONCILIATION – 4th Monday (456-6586 or 583-4670)

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

GREEN PARTY – 1st Tuesday (456-9540)

HABITAT FOR HUMANITY – Wednesdays, Thursdays, Fridays & Saturdays (583-6599)

HATE FREE SCHOOLS COALITION – 3rd Thursday (454-3300)

INTERFAITH PATHS TO PEACE – 1st Wednesday (584-1444)

JEFFERSON COUNTY WELFARE REFORM COALITION – 2nd Friday (585-3556)

JOBS WITH JUSTICE KENTUCKY (625-3724)

JUSTICE RESOURCE CENTER – 3rd Saturday (774-1116)

KENTUCKIANA FOR KUCINICH – 1st Thursday (454-4820 or 459-6361)

KENTUCKIANA NATIVE AMERICAN SUPPORT GROUP (635-2817)

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

KY AIDS LIFE ALLIANCE (KALA) – Every Thursday (479-7884)

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

KY COALITION TO ABOLISH THE DEATH PENALTY – Last Tuesday (636-1330)

KITLAC (KY INTERFAITH TASKFORCE ON LATIN AMERICA & THE CARIBBEAN) – 2nd Wednesday (583-4670)

KY RAINBOW/PUSH COALITION – (774-4000)

LESBIAN SUPPORT GROUP – 2nd and 4th Thursdays (587-6225)

L.I.F.E. – Sunday evenings (473-2659)

LPAC (LOUISVILLE PEACE ACTION COMMUNITY) – (558-9124)

LOUISVILLE WOMEN CHURCH – 2nd Sunday (456-5261)

LOUISVILLE YOUTH GROUP – Friday nights (454-3300), www.louisvilleyouthgroup.org

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

NAACP (National Association for the Advancement of Colored People) – 3rd Monday (634-1804)

NAGASAKI/HIROSHIMA COMMEMORATION COMMITTEE – 1st Sunday (458-8056)

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

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

PAX CHRISTI – Last Wednesday (456-9342)

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

PEOPLE’S AGENDA – 2nd Tuesday (778-8130)

POWER [PEOPLE ORGANIZED AND WORKING FOR ENERGY REFORM] – 2nd Monday, jointly with KFTC (778-2687)

PROGRESSIVE STUDENTS LEAGUE AT UL – Every Tuesday (635-1292)

RCRC (Religious Coalition for Reproductive Choice) – (585-3050)

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

SHADHULIYYAH SUFI SPIRITUALITY GROUP – Thursday nights (893-6122)

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.