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November 2011

16th-annual Festival of Faiths centers on “Sacred Air”

by Kathleen Lyons

From November 2-7, Louisville’s Festival of Faiths will celebrate its 16th anniversary. Since 1996, the Festival has brought together people of diverse faith traditions to explore a subject of common interest so as to expand interfaith understanding and promote common action for the good of the community. The theme of the 2011 Festival is “Sacred Air: Breath of Life.” Air as wind, spirit and breath occupies a prominent place in the sacred books of the world’s religions, and it is a source of life to all of us and to our planet. The common action promoted by this year’s Festival is the planting of trees, which have been called the stewards of air.

The 2011 Festival continues a series focused on the elements of nature, begun in 2009 with Sacred Water. The series continued in 2010 with Sacred Soil, and will end in 2012 with Sacred Fire. Through this series, the Festival invites all people to envision a world where the water, soil and air are acknowledged to be sacred by people who believe that every act of worship is a blessing to one and all alike.

The motivation that fuels the Festival of Faiths is an appreciation for diversity—religious, cultural, ethnic. From the opening Interfaith Thanksgiving Service to the closing Children of Abraham Dinner, the 2011 Festival is an expression of gratitude

for the many faiths and traditions that enrich our community. This diversity is apparent in the programs, offered by Jews, Christians, Muslims, First People and others. It is even more apparent in the more than 70 exhibits that will be on display, contributed by houses of worship as well as by institutions and individuals that have a particular interest in Sacred Air. The Fellowship of Reconciliation is among the exhibitors to this year’s Festival.

In exhibits contributed by the faith traditions, air might suggest the Holy Spirit for Christians, the heavens for Jews, and the breath that can, when controlled, convert the body into an instrument for meditation for Buddhists and Hindus. Exhibitors from the community at large include representatives of the healthcare industry, arborists and gardeners, as well as scientists, plein-air artists, musicians and others—all acknowledging the gift of air and our dependence on it for life as well as for the quality of life.

Visitors to the Festival are free to enjoy the exhibits at any time, but they will be especially highlighted on Thursday evening, November 3rd, during the Night of a Thousand Stars gala evening. Instead of the traditional sit-down dinner, the celebration this evening will be one that makes it possible for diners to browse, converse and stop from time to time at randomly placed tables among the exhibits. Beverages and hors d’oeuvres will be passed throughout

the areas reserved for exhibits and artwork, much of which will be for sale.

Because the Festival of Faiths is open to all, it strives in its programming to offer a diversity of programs that captures a wide range of interest. Some of the Festival highlights include three addresses by Bill McKibben, one of the nation’s outstanding experts on global warming. These addresses will take the form of a spiritual reflection at the Interfaith Thanksgiving Service, a rousing call to youth at a breakfast honoring them, and a sober statement to adults at a Rotary luncheon about what is at stake with global warming.

Chief Francois Paulette, a Dene Suline of Alberta, Canada, will preside over a blessing of the air at the Brown-Forman Amphitheatre and will later deliver a keynote address on the pollution to air, land and water caused by the Tar Sands project 200 miles upstream from his tribe’s ancestral home. Another program promoting regard for the sacredness of our natural resources is a symposium entitled, “Conserving the Earth/ Serving the Land.” This symposium has been organized by and will be attended by representatives of religious organizations that own open land within a three-hour driving distance of Louisville. Current land use will be reviewed, providing an opportunity for one to learn from the

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Sue Bentley and Kim Jonason join dozens of others at the Occupy Louisville demonstrations, occupyloouisville.org and on FaceBook.

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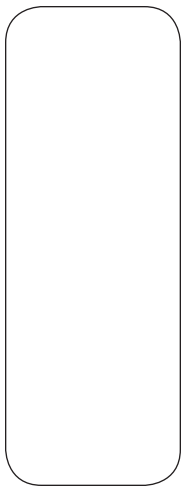
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HHS mandate a step for women’s rights

by Jessie Clark

On August 1st, a resounding “Alleluia!” was heard from sea to shining sea as the Department of Health and Human Services (HHS) announced that insurers will soon be required to cover women’s preventative services—including birth control—with no co-pay, deductible, or any other kind of cost-sharing charges to the insured.

The new guidelines are the product of research performed at the Institute of Medicine (IOM), the United States’ leading independent, nonprofit advisory organization for public health. The mandate, which forms part of the Affordable Care Act, will apply to new health plans with plan years beginning on or after August 1, 2012.

According to the Guttmacher Institute, 99 percent of American women have used contraception. Among Catholic women, the rate is 98 percent, and it is 100 percent among Evangelical Christian women. Opposition belongs only to a small minority of social and religious conservatives, whom the media have, nonetheless, ushered into the sound-bite jangling limelight.

Experts see this new increase in access to contraception as a particularly important step toward efforts to reduce unplanned pregnancies. Right now, the IOM indicates that nearly 50% of all pregnancies in the United States are unintended. Forty percent of those unintended pregnancies will end in abortion. Teen pregnancy is also a huge problem in the US, especially compared to other industrialized nations. A chapter from the Global Library of Women’s Medicine (GLOWM) in 2008 showed that US teen pregnancy rates were six to seven times higher than those of the Netherlands, three to four times higher than the rates of Sweden and France, and almost twice as high as the rates of England and Canada.



Jessie Clark

Certainly, out-of-pocket costs are not the only factor in the occurrence of unintended births—for teens or for adults. For insight surrounding America’s problem with unintended pregnancy and women’s reproductive rights, I corresponded with Gabriela Alcalde. Alcalde is the former Executive Director of the Kentucky Health Justice Network, current Louisville Board of Health Vice-Chair, and an expert on public health. According to her, there are many different factors at work in our nation’s rate of unplanned pregnancy. “Some of those factors include lack of comprehensive, age-appropriate sex education, limited access to effective and affordable contraceptive methods, and the role of dating violence and intimate partner violence (reproductive coercion) in unplanned pregnancies,” Alcalde says.

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FORsooth Has a New Web Site! Visit www.forsoothnewspaper.org archived PDFs of all our issues, plus additional material not appearing in the print edition, including: letters, multimedia, our calendar with links, our new FORsooth blog, longer versions of printed articles, articles not appearing in the print edition, more photos, and interesting links.

CBC’s 41st-annual conference calls for jobs and action

by Gracie Lewis

On September 21-24, approximately 12,500 African-American elected officials, businesses, industry leaders, civil rights activists and media people attended the 41st Annual Legislative Conference in Washington, DC, of the Congressional Black Caucus (CBC) Foundation. The theme for this year’s gathering was: “iLead/iServe,” highlighting the value of leadership and service.

More than 80 workshops, seminars and forums covered topics ranging from health and wellness, civic engagement, education, the economy, entrepreneurship and foreign affairs. The purpose of the conference is to “advance the global black community by developing leaders, informing policy and educating the public.” The issues of jobs and putting America back to work was the number one priority.

The current unemployment crisis among people of African descent is indeed serious. While the nation as a whole faces a 9% unemployment rate, within the African-American community unemployment is 16.7% to 29%. Rep. Emanuel Cleaver II (D-MO) reported that today there are 2,980,000 African-Americans without work. According to the Pew Research Foundation the average net worth of white families in the United States stands at \$112,000, compared to \$5,677 for black families. The disparity is greater than it has been in 50 years, and there have been nearly three million foreclosures nationwide, disproportionately affecting black Americans. William Lucy of the Coalition for Black Trade Unionists said it’s critical that we go back home and issue a “Call for Action” committing ourselves to the long-term structural economic changes that must be made.

While I was at the conference, I attended a meeting of the A. Leon Higginbotham Jr. Memorial Voting Rights Braintrust. The main issue of this forum was “What’s Old is New: Redistricting and Voter Suppression Today.” Currently, the United States Justice Department is flooded with thousands of



Longtime activist Gracie Lewis

cases around the nation on redistricting. The 10-year census gives racists and segregationists an opportunity to dilute the voting strength of minorities, and they’re taking that opportunity to diminish black power.

The education forum focused on closing the racial achievement gap by providing academic assistance in students’ homes as well as by offering race-based training to teachers and administrators. It’s also critical that our educators become culturally competent. The more one understands students the better. The forum encouraged community engagement, which includes signing up volunteers to offer workshops at schools, mentoring students, helping them fill out job forms, and giving them tours of historically black colleges and universities.

At the annual prayer breakfast, the Rev. Dr. Frederick Haynes III, Senior Pastor of Friendship West Baptist Church of Dallas, Texas, was the keynote speaker. Praise and worship was delivered by the Howard University Choir, and Vy Higginsen’s Gospel for Teens also performed. President Obama on Saturday night spoke to the CBC Foundation, which honored dignitaries at its Phoenix Awards Dinner. Those receiving the prestigious Phoenix Award included: the

EPA’s Executive Director, Lisa Jackson, and civil rights activist and boxer George Foreman. The Rev. Dr. Joseph Lowery along with Congressman and civil rights activist John Lewis were also honored.

More than 4,000 people attended the dinner. President Obama spoke about the importance of everyone helping to pass The American Jobs Act, which has been successfully blocked by Republicans in the

Senate. He said we are in serious need of putting America back to work. We’ve got millions of construction workers out of a job; so this bill would put those men and women back to work rebuilding our roads and our bridges. Let’s give these folks a job rebuilding our schools. Why should our children be allowed to study in schools that are falling apart? President Obama pointed out that we’re running out of options.

Calendar *(continued from back page)*

- Nov 18 (Fri) **SPIRITUAL MOVIE NIGHT**. Unity of Louisville in the Chapel with Interfaith Paths to Peace and others at 7PM. Free and open to the public. Visit <http://paths2peace.org>
- Nov 19 (Sat) **CULTURAL SHOWCASE**. Iroquois Public Library at 1PM. Artistic performances from the cultures of countries around the world. Visit www.lfpl.org
- Nov 19 (Sat) **FAIR TRADE** at Just Creations. Community shopping night, 6 to 8 PM. Not-for-profit store offers arts and crafts by craft persons throughout the developing world. Call 897- 7319 for more information.
- Nov 22 (Tues) **FREE NONPROFIT START-UP CLINIC**. The Center for Nonprofit Excellence at 3:30PM. Learn the fundamental steps to forming a nonprofit organization. Avoid pitfalls. Visit www.cnpe.org
- Nov 22 (Tues) **LOUISVILLE GREEN DRINKS**. Every 4th Tuesdays at 6:30PM. Conversation and networking for local ecology-minded businesses and individuals. Visit www.greenlistlouisville.com
- Nov 24 (Thurs) **NETWORK LUNCHEON**, University Club, UofL, Noon. Every Fourth Thursday. Spirited and constructive dialog on race relations in Louisville in a safe and inclusive environment. For reservations call, the UofL Office of Diversity at 852-5719.
- Nov 24 (Thurs) **FORsooth LABELING**. Presbyterian Seminary, Nelson Hall, Room 10. 6:30 PM. Every fourth Thursday. We need volunteers! Many hands make light work, and the opposite is also true! So please join us if you can. Call 458-8056 for more information!
- Nov 26 (Sat) **NATURE HIKE IN JEFFERSON FOREST**. 9AM, about 3 hours. Every fourth Saturday. Interpretations of the natural word. Different topic each month. Visit www.louisvilleky.gov/metroparks/jeffersonmemorialforest/
- Dec 1 (Thurs) **MAKE A DIFFERENCE**. Hand in Hand Ministries at 6:30pm. An informal one-hour introduction to immersion trips and volunteer opportunities. Visit www.hhministries.com
- Dec 3 (Sat) **WORLD PEACE COFFEEHOUSE**. Interfaith Paths To Peace, 7PM to 9PM. Hear singer-songwriter Michael Kessler. Coffee, tea & refreshments. Visit <http://paths2peace.org>

OUT OF TOWN

- Nov 4 to 6 **SECRETS OF SPIRITUAL ACTIVISM: A TOOLKIT**. National Peace Academy. The course studies spiritual activism and the spiritual component in peace & justice action. Visit www.nationalpeaceacademy.us
- Nov 14 to 18 **MEDIATING VIOLENT CONFLICT**. The United States Institute for Peace. Participants take on the roles of mediators and conflict parties in simulations of mediation efforts. Other courses this month about supporting police reform, overseas religious engagement, conflict mapping, and identity-based differences. Visit www.usip.org
- Nov 19 to 21 **VIGIL TO CLOSE THE SCHOOL OF THE AMERICAS**. Thousands expected at the gates of Fort Benning to call for ending the oppressive policies that institution represents. Also a solemn remembrance of its victims. Visit www.soaw.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.



FORsooth is published by the Louisville chapter of the Fellowship of Reconciliation.

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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.

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This month saw the deaths of two giants in progressive politics. Rev. Fred Shuttlesworth (b.1922) was the longtime leader of the Birmingham civil rights movement and co-founder of the Southern Christian Leadership Conference (SCLC). Though he was beaten with chains and his home dynamited, Shuttlesworth remained among the “most fearless” of fighters for racial justice, according to his good friend Anne Braden, whom he often visited in Louisville. He had lived for decades, too, in Cincinnati. Derrick Bell (b.1930) was one of the original critical race theorists. Resigning from both Harvard and the University of Oregon’s law schools for their deficiencies in hiring and tenuring minorities and women, Bell challenged both conservative and liberal conceptions of law and civil rights.

The outcome of attacks on the middle class remains uncertain

by Fred Hicks

We often hear that the right is attacking the “middle class,” but what does this really mean? “Middle” in this context implies there must be something below it as well as above it. What about the “working class”; isn’t it under attack, too? Yes, but there



Fred Hicks

really is an attack on the middle class, and it should be taken very seriously. Citibank takes it seriously.

For several years Citibank has been advising investors to invest in companies that cater either to the highest income earners (such as Niemann-Marcus or Saks), or to the lowest (Walmart, Dollar General), because the middle class is being eroded away. If that happens, the United States will have become a poor, “underdeveloped” or “third world” country.

A brief history, to begin with. From the time of the earliest state-level societies that took shape several thousand years ago until the eve of the industrial revolution, there

has been in these societies a tiny upper or “ruling” class, whose wealth and power came mostly from their control of the land. There has also been a very large lower class, consisting of those who labored on the lands of the ruling-class lords, or did other kinds of menial labor. Between them, there has always been a middle class, but a very small one.

The typical middle-class occupation in those early times was that of overseer or foreman. Middle class people were not part of the upper-class nobility or aristocracy. Their job was to see to it that the lord’s orders were carried out, so that he didn’t have to micro-manage the labor of each one of his many peasant laborers, and could enjoy his upper-class status (picture the butler in a lordly British household). Other middle class occupations in these early states were merchants who procured luxuries for the upper class, and professionals whose skills were needed by the upper class.

And so it went for many centuries. The industrial revolution, which began in the 18th and 19th centuries, created the possibility of change. Factories could turn out large quantities of useful goods, much more cheaply than before. For this they needed labor, and they offered wages high enough to lure people off the farms or plantations.

But the factories and their owners could prosper only if there was sufficient demand for what they produced. By “demand” economists mean the number of people able and willing to pay the price asked. It should not be confused with “want”; one might have extensive wants and desperate needs, but without the ability to make payment one is unable to express economic demand.

It took a struggle, but the captains of industry (as distinct from the plantation owners) had an incentive to allow wages to rise. The “middle class” grew in numbers because many “working class” people were now earning wages high enough to live a

(continued on page 7)



Young people marching as part of the Occupy Louisville’s protests against economic injustice.

From reviled to revered

“Save the middle class!” How many e-mails have you received lately with that rallying cry to prompt you to call a representative, boycott a product, or occupy a public square outside a downtown bank headquarters?

Of course those words, “the middle class!” are part of an old leftist jeremiad, but, if you think hard, you can probably remember them following very different verbs, some which, if used here, might impede the mailing of this FORsooth.

Mom and Dad and the crabgrass are in trouble. They’ve gone from symbols of an excessively privatistic (“I’ve got mine, you get yours”) mentality, callously building their lives on racism and status insecurity to being the victims of the very greed that spawns those values.

Acclaimed popular music figures Gerry Goffin and Carole King expressed perfectly our former feelings with their ‘60s critical song, “Pleasant Valley Sunday,” which they wrote based on their life in West Orange, NJ, before they hit it big in pop.

Using two quintessential suburban characters, they nailed a lack of conviction or concern with world issues:

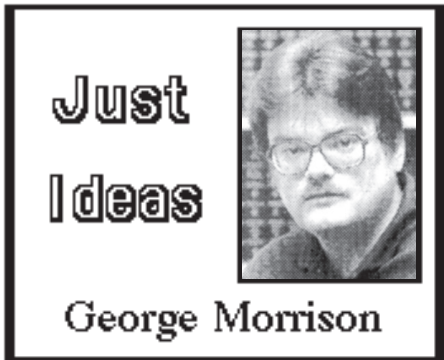
“See Mrs. Gray/ she’s proud today/ because her roses are in bloom./ And Mr. Green, he’s so serene./ He’s got a TV in every room.”

I’m no balladeer, but today, we might write: “See Mrs. Gray/ she’s scared today/ because her pension faces doom./ And Mr. Green, times are so lean./ he’s got past-due bills in every room.”

Goffin and King’s lyrics, “Another Pleasant Valley Sunday, charcoal burning everywhere,” rang from transistor radios during a time when Spiro Agnew identified himself as the protector of middle class values he said were threatened not by Washington budget cutters or corporations moving offshore, but college students with their fists in the air.

Today, as meth is burning everywhere in suburban houses made vacant by foreclosures and Texas’s wildfires are verifiably more widespread due to Rick Perry’s budget cuts, what would Spiro say?

And what would Abbie Hoffman and Michael Harrington say about the inheritors of their radical passions championing the--gads,



can you even speak it--“middle class?”

Are we hypocrites? Janes-come-lately? One thing that must be understood in answering this is that the suburban, garage-cleaning Rotary Club members did not get where they were by their own bootstraps, whereas the poor always had their hands out. That’s a phony narrative.

Federal mortgage guarantees, farm price supports, coordination of rural electricity, trust-busting, highway funding, and military and covert action put the white wood frame homes up, food on their tables and 30¢ per-gallon gas in their tanks.

This secret welfare state, unknown to us because it isn’t profitable for competing television network news shows to tell viewers truths they don’t want to hear, is essential for Pleasant Valley, though the place’s anthem says nothing about these federal policies.

If government’s paramount role in the building of the middle class was hush-hush, the dismantling of it is noisy, but subliminal.

Political commercials will blare next fall mesmerizing average people to vote against their interests by fear mongering about illegal immigrants and debt. The drum beat of ads will be paid for with unlimited contributions by corporations, which unlike the immigrants, mostly don’t pay taxes.

Mr. Green, sadly, will be particularly defenseless against this propaganda barrage, since he made the mistake of having a TV in every room.

George Morrison is the former editor of FORsooth, klm86@att.net.

Empathy and Ethos

by Tom Louderback

“Let me seek, then, the gift of silence and poverty and solitude; where everything I touch is turned into prayer, where the sky is my prayer, and the birds are my prayer, the wind in the trees is my prayer, for God is all in all.”

Thomas Merton wrote frequently of our need for experiential contact with God’s creation; a contact he believed comes most effectively through silence. “When we have really met and known the world through silence,” Merton wrote, “words cannot separate us from the world, nor from (others), nor from God, nor from ourselves because we no longer trust entirely in language to contain reality.”

Beyond words, in the depth of silence, Merton sensed that the reality of our existence is indefinable in words. Our attempts to describe it for ourselves and others verbally inevitably resort to generalities and commonalities which miss the uniqueness of our actual experiences.

So, words can never completely grasp who we are because there is always more of us left over beyond what words can explain. We need to reach through the filter of language and the medium of concepts if we intend to know our inner selves intimately.

We can begin this experiential contact by admitting our love for God and all of creation and preparing ourselves to receive



love in return. Bear in mind this experience is not a matter of intellectual learning.

As Merton explains, we are not trying to concentrate on a personal goal or focus our attention on a written prayer or mantra. This experience is concerned with commitment. We want to feel the essence of creation as a whole, and thereby, connect our individual intentions to the intentions of creation.

We do not see God in our silence, Merton writes. We know Him (or Her) by love. We taste the experience of loving. “It is itself nothing else but an experience of God revealing Himself to us in our intimate embrace of a love so pure that it overwhelms every other affection and excludes everything from our souls but the knowledge of Love alone.” Put simply, we become one with God in pure love.

In so doing we are escaping the selfishness that usually restricts our participation in God’s love. Merton says, “God’s love is like a river springing up in the depths of Divine Substance and flowing endlessly through his creation, filling all things with life and goodness and strength.”

Our efforts to participate in God’s love bring those qualities within us. The duality between God and us disappears. In Merton’s words, we enter into “Oneness.”



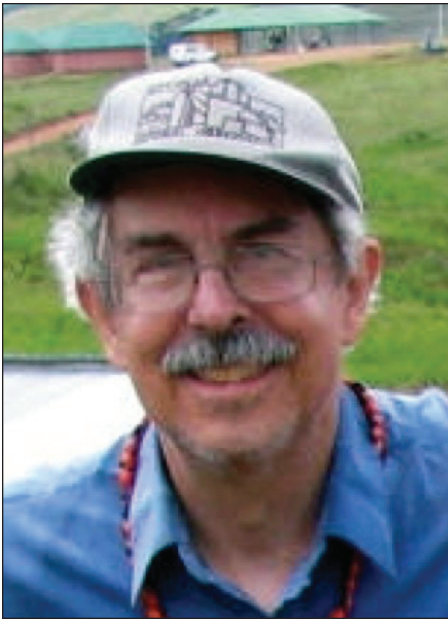
Peak Oil and environmental justice

by George Perkins

We are facing three major crises that threaten our way of life and that of a large part of the rest of the world: financial distress, climate change, and resource depletion. They all are related to unequal wealth and consumption and thereby bear implications of justice between the haves and have-nots. The first two receive considerable attention, but attempts to deal with them seem paralyzed by partisan government and the deliberate spread of doubt and misinformation. The third, resource depletion, receives much less attention but is no less threatening, especially “peak oil.”

Oil is nearly unique in being a highly-concentrated source of energy, easily transported, and even at the high prices we have seen in recent years, very inexpensive. (Can you imagine asking a person to carry you and several friends across town for the \$1 you pay for the fuel to accomplish the same thing?) Besides fuels, our infrastructure has come to depend on oil—plastics, pharmaceuticals, even our food supply, which depends on fossil-fueled machinery, fertilizers, and pesticides. It’s not an exaggeration to say that the great expansion of economies, population, and standards of living in the past 150 years is largely due to the availability of this unique source of energy and materials. If that availability should decline, the implications are profound.

The U.S., which had previously been the major oil supplier and exporter for the world, reached its peak production in 1970



George Perkins of the Louisville Peak Oil Group.

and subsequently became a net importer. Only ten years later, President Carter declared our right to defend our oil interests in the Middle East. We currently import 2/3 of our oil supply.

Though we continue to discover new oil and find ways to enhance the recovery of “non-conventional” oil, we have exhausted the “easy” and inexpensive sources. Worldwide, we are consuming oil at 4-5 times the rate we are discovering it. Despite claims which are often exaggerated or misleading, new domestic development will have

difficulty compensating for the irreversible decline in mature fields. Cries for U.S. oil independence, without a drastic reduction in our rate of consumption, are absurd.

Worldwide, the pattern is similar. Whether the world’s peak oil production occurred several years ago or is yet a few years in the future, there is growing agreement that we are at or near the greatest worldwide oil production we will ever see.

Think about this. How can we expect to restore or continue the growth on which the world’s economic system has depended if the source of energy on which it is based is in imminent decline? What are the implications of the rapidly expanding economies of China and India under competition for limited oil resources? The realization is spreading that we are already so far into population and resource use overshoot that it would take three or four earth-like planets to support a Western standard of living for 7-9 billion people.

There are counter-arguments. Among the most common is that the peak-oilers greatly underestimate the quantity of oil yet to be developed or discovered, and while admitting that oil is a finite resource, claim many decades before we need be concerned about production. But deniers’ claims concerning the extent of reserves are almost certainly exaggerated. In the mid-1980s OPEC’s announced oil reserve volumes doubled overnight, at the same time a policy was established that set allowed production quotas at a percentage of countries’ reserves.

Another argument is that one or more

alternative energy sources will displace oil as production dwindles and prices increase, much as coal displaced wood, and oil, coal. (The stone age didn’t end because we ran out of stones!) A whole course could be based on comparisons of alternative energy sources, but one point deserves mentioning which is hardly ever considered.

The favorable “energy balance” of oil—i.e., the energy obtained compared with the energy required to produce and develop the resource—makes it very difficult to find a substitute. In the early days of oil exploration and production, oil had an energy return of about 100:1. With most of the easy oil gone, the ratio is down to 10 to 30:1, but no alternative source can match it.

When alternative fuels are discussed, it’s assumed that if you produce one barrel of X it will displace about one barrel of oil. Take corn-based ethanol. Experts disagree whether there is a net energy gain at all, but let’s generously assume the ratio is 1.5:1. This means when we make 3 barrels of ethanol, it takes the energy equivalent of 2 barrels to grow the corn and produce the ethanol. We have only 1 barrel available as net fuel. Therefore, to displace each barrel of oil, we have to produce 3 barrels of ethanol! Next time you hear about a magical alternative fuel, ask about the energy balance and consider its effect on the ability of that fuel to substitute for oil.

George Perkins is an activist working with the Louisville Peak Oil Group, 502-425-6645, <http://groups.yahoo.com/group/lpolist>.

Louisvillians arrested protesting Keystone XL Pipeline

by Mark Steiner

If we want a healthy future for our children and the children of future generations, we are called to break our addiction to world-warming and ecosystem-polluting fossil fuels and to commit to the sustainable future that renewable energy forms offer. In this corporate driven age, if we want a healthy future we have to be willing to stand up for it.

A literal and symbolic example of this choice lies in the proposed Keystone XL Pipeline, which would transport the dirtiest of fossil fuels, tar sands, from Alberta, Canada, through 7 states to refineries in Texas crossing over (and endangering) the Ogallala aquifer, an essential underground source of fresh water along the way.

These are the same tar sands that the Bush administration deemed too dirty for US government consumption in the Energy

Independence and Security Act of 2007. Moreover, the existing Keystone pipeline has already leaked or spilled a dozen times in twelve months spilling more than 23,000 gallons of toxic tar sand petroleum into the waterways and onto the lands of the Dakotas and Kansas.

To allow the Keystone XL Tar Sands Pipeline to move forward is to enable our own demise. It is akin to an addict going back to her dealer even as her world collapses. At a time when we should be getting “clean,” it represents a commitment to keep mainlining fossil fuels and adding carbon to the atmosphere.

Due to its international nature, the decision for the pipeline to move forward rests with one man, the President of the United States, who will in the next few months decide whether or not to issue the necessary permit. While denying the permit fits well into the hope expressed by candidate



Louisvillians protesting the Keystone XL pipeline in Washington, DC. Left to right: Margaret Stewart, Drew Foley, Leslie Sheehan, Jayne Foley, Mark Steiner and Sam Avery.

Barrack Obama, who in 2008 said, “Let’s be the generation that finally frees America from the tyranny of oil,” there are few signs that President Obama holds the same conviction in 2011.

In recent months the Keystone Pipeline moved to the forefront of the environmental movement when Climate Change activist and author Bill McKibben joined with other environmental leaders calling for two weeks of sustained acts of civil disobedience in front of the White House with the expressed goal of calling for the president to reject the Keystone Pipeline permit.

With thousands more supporting us onsite and over 612,000 petition signers backing us up, I along with several other Louisvillians decided to participate in a peaceful sit-in in front of 1600 Pennsylvania Avenue. In the end, 1253 of us were arrested.

We “sat-in” because other modes of communication—lobbying, voting, and litigation, are failing to allow those who are trying to protect the planet’s life-giving and life-sustaining abilities to be effective. We “sat-in” because we believe that it is individual citizens, not corporations, that should be shaping our future. We “sat-in” invoking the same time-honored American tradition of peaceful civil disobedience that brought us women’s voting rights and the end of sanctioned segregation.

On that sunny August day, having been warned by the Park Police SWAT team that we were to disperse or face arrest, our resolve only strengthened. As they came and picked us off one by one, placing us in hand cuffs and into paddy wagons our numbers dwindled, yet our power seemed to grow. As

we were each arrested the remaining protesters chanted our names, calling out words of appreciation for each individual who had so willingly placed their freedom on the line.

Meanwhile, the much larger crowd of supporters gathering in the park across Pennsylvania Avenue joined in the chants providing a choir of voices ringing out our names, literally singing our praises. It was electrifying.

In the moment of my own arrest (something I had successfully avoided for 49 years) it became evident that we are sitting on the greatest source of power needed to create a better world—ourselves. In that moment I knew that justice and balance could be ours if we are only willing to stand-up (or in this case “sit-in”) for what we believe. We have the arc of justice, the arrow of empathy, the curve of compassion on our side. In that moment I came to understand fully that it is time to sacrifice our comfort zones for something larger, something more powerful than surviving for another day.

Perhaps in this age of globalization (and with our corresponding expanding sense of empathy) it is our right to have a healthy and sustaining environment that will unite and call many of us to act on behalf of both present and future generations. I certainly believe in this as a distinct possibility. The choice will be ours.

Mark Steiner is co-founder and director of Cultivating Connections as well as Outreach and Project Director for Interfaith Power and Light. He is a strong believer in the possible and can be reached at cultivatingconnections@insightbb.com.

HHS mandate *(continued from page 1)*

But eliminating cost-sharing for contraceptives is a major step in the right direction. According to Alcalde, there are many insured women for whom cost-sharing still forms a barrier to contraception access. Furthermore, Alcalde says, because “all new insurance plans will offer this new set of preventive services, the number of women receiving such services should certainly increase.”

There are plenty of reasons to conclude that over time the mandate will actually save money. Which is more expensive for an insurance company to cover: pre-natal care, delivery costs, and post-natal care, or \$50/mo. more (at the high end) for birth control? These savings are one reason why birth control is completely covered under Medicaid. Alcalde cites a study done by the Guttmacher Institute and the Brookings Institution showing that for every dollar invested in family planning, anywhere between \$3.74 and \$4.26 was saved in Medicaid expenditures alone.

More importantly, though, the new guidelines allow women more access to health care and more control over their bodies, aspects widely upheld as integral to human rights. “Reproductive health is a unique aspect of health care because it is intertwined with reproductive and sexual

rights,” Alcalde says. “It is not possible for women to have full human or civil rights without control of their reproductive and sexual health and functions.”

What’s disturbing is that these reproductive rights often fall prey to the whims of political debate, as we saw earlier this year, during the budget battle. “In the US, reproductive and sexual health have been separated from other health care, and therefore have been left particularly vulnerable to changing political ideology,” Alcalde says. “In the current political dialogue, I believe women’s health, particularly reproductive health, is being used to re-draw a line in the sand in regards to the government’s role in society.”

This mandate is a step in the right direction. There remains, however, much work ahead to protect the human rights of American women. Uninsured women who do not qualify for Medicaid have significant barriers to contraception and preventative care access. It remains to be seen what loopholes in the new mandate insurers will find to exploit.

Jessie Clark is a politically conscious writer and freelance copyeditor who lives in Louisville, KY, jessie.clark03@gmail.com.

An interview with Emily Endersstocker of No Borders Collective

Emily Endersstocker is an activist with the No Borders anarchist collective here in Louisville. FORsooth editors posed her a few questions to help get to know her and No Borders better.

FORsooth: Tell us a little about your life and history.

Emily Endersstocker: I am a native Louisvillian. I grew up with my mom living in the Highlands, going to elementary school in the West End, and spending weekends with my dad in Valley Station on his many acres of land, so I never can decide if I'm more a city or a county girl. I think my exposure to diversity (be it racial, sexual, economic, etc.) has helped me to appreciate a wide range of perspectives. Currently, I'm an anthropology major at U of L and I work full time in an office downtown. My partner and I are part of a local anarchist collective.

FORsooth: What does anarchism mean, and what's drawn you to it?

EE: One of my favorite definitions of anarchism comes from nineteenth-century anarchist and feminist, Emma Goldman: "Anarchism: The philosophy of a new social order based on liberty unrestricted by man-made law; the theory that all forms of government rest on violence, and are therefore wrong and harmful, as well as unnecessary.

"Anarchism, then, really stands for the liberation of the human mind from the dominion of religion; the liberation of the human body from the dominion of property; liberation from the shackles and restraint of government. Anarchism stands for a social order based on the free grouping of individuals for the purpose of producing real social wealth; an order that will guarantee to every human being free access to the earth and full enjoyment of the necessities of life, according to individual desires, tastes, and inclinations."

For me, anarchism is the political philosophy which most consistently opposes the many forms of "power over" which I and the people I love have experienced and suffered.

FORsooth: How can anarchism contribute to a peaceable and just world?

EE: Anarchism as a historical tradition has opposed capitalism and the state form, but as a movement it has widened its critique to cover all forms of domination and oppression, from white supremacy and patriarchy to disablism and heteronormativity. Anarchism seeks to eliminate the many faces of violence in favor of a more egalitarian, horizontal society, wherein our relationships to each other and to the world at large are based on mutual respect, consensual arrangement, and solidarity.

We want to see the adage, "From each according to her ability, to each according to her need," in action instead of this "survival of the richest and most privileged elements of society" that many have come to accept as normal and inevitable.

FORsooth: What sort of objectives is the anarchist collective working towards in Louisville?

EE: First, I should clarify that I am a part of NO BORDERS Collective. Our main project is a mobile, radical lending library. NO BORDERS is working to provide radical education throughout Louisville, in order to spark and create momentum within the city's radical groups, as well as to expose people who may not have been aware of anarchist ideas to a diversity of anti-authoritarian movements and views. We want to empower Louisvillians to reclaim our lives instead of falling prey to the systems of oppression we face daily.

NO BORDERS Collective is based in a prefigurative politics. That is, we seek to



Emily Endersstocker of No Borders Collective.

"build the new society in the shell of the old" as the Wobblies put it. We use a horizontal, consensus decision-making process, which basically means we try to find solutions that we can all live with. Right now we are setting up the route for our library (and we are open to suggestions!), tabling local events, sponsoring visiting groups and speakers, and holding monthly film showings and Really Really Free Markets.

We are affiliated with the Louisville Anarchist Federation Federation (LAFF), a loose network under whose umbrella any anarchist group in the city can fall.

FORsooth: What obstacles impede the achievement of a more just and peaceable city and world? Or, alternatively, what causes injustice and violence?

EE: Some major obstacles I see are privilege and ignorance (which are inextricably linked), police repression, ethnocentrism, the moral commitments and traditions that demonize resistance, and the Spectacular society (experienced through such things as reality TV, endless warfare, gadgets, celebri-

ties, and consumer distractions of every sort).

As far as the cause of injustice and violence, I think lack of consent plays a huge role. When a person can imagine or desire an alternative to their situation, yet cannot without great opposition escape their man-made condition, I'd say that person is being oppressed. "Power over others" is another way of putting it. We need empowerment, not domination.

FORsooth: What have been some of the anarchist collectives most interesting projects so far?

EE: In April, we hosted the first Really Really Free Market in Tyler Park. The turnout was amazing! This was another manifestation of NO BORDERS' emphasis on prefigurative politics. The premise was that for this one day, people in Louisville could come together and take care of each others' needs, free from currency, exchange, and that nasty feeling you get when your friendships become more about money than you would care for. We had face-painting, haircuts, a piñata, bike repairs, balloons, and a plethora of household items all given for free. Individuals from all over the city brought their things and services to contribute. There will be more RRFMs to come, in case you missed the last two! The next one is August 28th at the Waterfront Park.

NO BORDERS has also facilitated other events, such as guest speakers, puppeteers, and skill-shares.

FORsooth: Who are some of your intellectual and political heroes and heroines?

EE: bell hooks, David Graeber, Lucy Parsons, Emma Goldman, Ursula K Le Guin, Marcel Mauss.

Emily Endersstocker and the No Borders Collective can be reached at <http://imagenoborders.org>, em.stocker@gmail.com.

Third Thursday Lunches

presented by the

Fellowship of Reconciliation & Interfaith Paths to Peace

September 2011 to January 2012

November 17

Johanna W.H. van Wijk-Bos

"God, George Edwards and the Politics of Otherness"

How do we construct community with a strong sense of identity without conceiving of those outside the group as other/inferior? How do concepts of God enter into our communal identity? Johanna, Professor of Old Testament at the Presbyterian Seminary, will explore these issues with reference to the life and witness of George R. Edwards.

January 19

Dean Bucalos

"Releasing Ex-Offenders into our Communities—A Faith-Based Response"

Rev. Dean Bucalos is the pastor of Luther Luckett Christian Church at the Luther Luckett Correctional Complex—the only prison congregation in Kentucky. Dean also works with Mission Behind Bars and Beyond, a re-entry ministry, and teaches courses on Christianity and social justice at Bellarmine and Spalding.



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Festival

(continued from page 1)

other, in the interest of promoting better practices. This symposium will re-convene at future Festivals, working toward a goal of steadily improving land use among religious organizations so as to sequester the maximum amount of carbon dioxide, thereby cleansing our air.

The celebrated Rumi poet, Coleman Barks, will read his poetry, and Hamza Yusuf, Muslim scholar and spiritual leader, will speak as well as lead a meditation. On Monday morning, Nov. 7th, Bishop Stephen Blaire of the diocese of Stockton, California, will deliver the keynote address at the Prayer Breakfast, a Festival tradition. The Festival will partner with the Trolley Hop on Friday for a fun-filled evening, and the next morning, a celebration of trees will engage the entire family through activities designed for children, parents and grandparents.

Bill Moyers once remarked that every large city should have a Festival of Faiths. He recognized wisdom of such an event and the possibilities that it holds for community enrichment. You can find out more about the Festival of Faiths on our website, www.festivaloffaiths.org.

Kathleen Lyons is 2011 Coordinator of the Festival of Faiths and Emerita Professor of English at Bellarmine University, Kathleen@interfaithrelations.org.



Violence and food shortages plague Sudan and South Sudan

by Phil L. Nippert

In Sudan the worsening conflict, economy and living conditions in Darfur were joined in May by the northern Sudanese takeover of the county-sized locality of Abyei (east of South Darfur), then in June by war in South Kordofan (also neighboring South Darfur to the east), and again in September in Blue Nile State still further east (bordering western Ethiopia).

During this time South Sudan struggled with providing food for abnormally food insecure citizens and refugees from the north, and struggled to subdue rebels (whom mostly were active in the states bordering the areas just mentioned, and were widely believed to be sponsored by the Khartoum regime), and also took steps to initiate peace talks between the Murle and Nuer tribes, which together had lost some one thousand people to intertribal fighting that summer.

All five regions--Darfur, Abyei, South Kordofan, Blue Nile and South Sudan--saw food production inhibited by erratic rains (floods and drought wrecking homes and starving people), combat (displacing farmers who either needed to plant or harvest, depending), rising food prices and food insecurity. In late September rising food prices drove hundreds to protest in Khartoum. And to the east of all this one of the worst food crises bore down on millions of people in Somalia, Ethiopia and Kenya.

But in early September, three Darfur rebel groups met with their Blue Nile and South Kordofan counterparts to form a committee that would set up a military and political alliance in order to overthrow the National Congress Party (NCP) regime fronted by President Omar al-Bashir; this grouping was called the Kauda Alliance, named after the town in central South Kordofan (the Nuba Mountains), which had

had its airstrip bombed by SAF aircraft in mid June in that state.

By this time these Darfur rebel groups, namely the Justice and Equality Movement (JEM), the Sudan Liberation Army-Abdel Wahid al-Nur (SLA-AW), and the Sudan Liberation Army-Mini Minawi (SLA-MM) had been coordinating their fight against government forces and their allied militias for months, indeed since late 2010, when SLA-MM rejoined the rebels after fighting for four years on the government side as mandated by the Darfur Peace Agreement (they had been the only major rebel group to sign it).

In December 2010 rebel forces coordinated their fighting with the SAF and government-allied militias in central Darfur, specifically Khor Abeche, Shangil Tobaya and Dar el Salaam. From the July report Darfur in the Shadows by Human Rights Watch: “Recent fighting has killed scores of civilians, destroyed property and displaced and estimated 70,000 people from dozens of towns and villages between El Fasher and Nyala [the capitals of North and South Darfur states, respectively] and some ethnic Fur areas of eastern Jebel Marra, the mountainous rebel stronghold in central Darfur that has been the target of Sudanese government attacks for much of the past year.”

The report goes on to state: “There has been an upsurge in abuses by government security forces, including assault, sexual violence, looting and arbitrary arrests, often based on ethnicity. Rebel groups have been responsible for retaliatory attacks. The patterns of attack show that the Darfur conflict continues to play on ethnic divisions, with government forces targeting the communities associated with rebels and rebel groups retaliating against those communities from which the government has recruited its security forces.”



A great many of the civilians displaced by this fighting headed north to Zam Zam internally displaced person camp near El Fasher, greatly increasing the number of residents there and creating yet another aid crisis. Radio Dabanga, the Netherlands-based, independent news agency of Darfuri journalists reporting from Darfur found many occasions to report on Zam Zam over this time: skyrocketing food prices up 100% on March 14; camp residents demanding a Lybia-type intervention for Darfur on March 19 and protesting the government sending aid to Lybia while neglecting their own citizens on March 28; a three-week old economic embargo imposed by local authorities which prevented food rations, other basic goods and fuel for mills and water pumps from entering the camp on April 5; children’s health officials reporting a child mortality rate of 13 deaths per week for the past two weeks due to measles and diarrhea among newly-displaced children (particularly those from Shangil Tobaya and Dar El Salaam) on May 5; activist and camp officials stating that there were about 25,000 persons at the camp who had never been registered or been given rations in all there four months there on May 24; complaints of newly-arrived Central Reserve Police stealing 200 mobile phones and 270 million Sudanese pounds from camp residents at gunpoint as part of an organized theft scheme on June 11; lack of any word about thirty-one youths abducted from the camp in a June 29 story; the burning to the ground of

a primary school for 800 students on June 30; the beginning of Ramadan being marred by abnormal –even for Zam Zam-- food shortages on July 31; a two meter deep, one and a half meter wide trench dug around the entire camp by Central Reserve Police and the UNAMID peacekeepers in order to control the movement of the residents in a September 29 article.

Add to this other stories from the same period on the spread of diarrhea, infections and skin disease, harassment by the Central Reserve Police (who like to open fire to frighten the residents), and a June 29 article that stated that between January 25 to March 13 over 80,000 people arrived at Zam Zam, and that this number “...is not corroborated by the United Nations, which hides data on the humanitarian situation for fear of retaliation by the Government of Sudan.”

Given that the Khartoum regime has stated that it wants to keep international aid groups out of South Kordofan and Blue Nile to prevent these places from becoming like Darfur, and its longstanding desire to dismantle the IDP camps of Darfur and crack down on any suppliers of information out of them, the above quote is especially disturbing. Regardless, Radio Dabanga stories on Zam Zam continue from one shocking event to the next: October 10, a man is severely beaten with rifle butts by Abu Tira for no apparent reason in the open market of the camp before a crowd of witnesses there. (I relied on Radio Dabanga, Sudan Tribune, UNOCHA reports and Human Right Watch’s “Darfur in the Shadows” report for my information for this article.)

Phil L. Nippert, winner of the 2011 Carl Wilkens Fellowship, is chair of the Kentuckiana Taskforce against Genocide, phillawrencenippert@gmail.com.

Compassion is our core, says Williams at TTL

by Ike Thacker

Compassion is the heart of what we do in the peace and justice movement, and attorney Tom Williams at the FOR’s Third Thursday Lunch (TTL) on September 15 showed that it is at the heart of his own heart, as well. Williams, co-chair of the Louisville Restorative Justice Project and facilitator of the Louisville Charter for Compassion, cried—*cried*—as he told of his personal 2006 transformation, which was brought on in large part by two dreams he had that presaged the deaths of two people close to him.

These dreams, said Williams, “totally rewired” him. He thought that since he was two for two on death, he himself was going to die—in a sense coming to view death, as St. Francis of Assisi did, as a sister who was always close. As Williams said, you think differently if you think death is imminent. In realizing this, he said, St. Francis was way ahead of his time.

Williams, who has also been on the Board of Directors of the Thomas Merton

Center, a leader in the Kentucky Bar Association, and Louisville Peacemaker of the Year, modestly claimed that he was “just trying to save his own soul” in his dedication to compassion; but his presentation suggested otherwise. Once we truly learn to have compassion, he said, we don’t try to change people anymore. In making this point, which speaks to the intimate relationship between compassion and fairness-to-everyone, he recalled Thomas Merton’s March 18, 1958, epiphany at Fourth and Walnut Sts. in Louisville (now Merton Square), when Merton realized that he loved all people, who for him “shone like the sun.”

And Merton, as all of us should, loved *all* people—not just those he saw that day in downtown Louisville, a city which as Williams noted is special: people are *nice* to each other, and even enemies treat each other with civility. Here in Louisville, more than in most cities, we realize that *compassion* is the center where all the various world religions meet. The idea that symbiosis (mutual dependence of organisms) is more important than competition in the process of evolution, which Williams pointed out, resonates more here than elsewhere.

It resonated, too, one imagines, in Karen Armstrong’s mind in 2007, when the internationally famous author of books on world religions founded the Charter for Compassion. Out of her work grew the Seeds of Compassion gathering of tens of thousands of people in Seattle from April 11-15, 2008; and out of that gathering grew the International Campaign for Compassionate Cities and the Compassionate Action Network (CAN), along with the International Institute for Compassionate Cities (IICC).

This campaign has chosen to focus on Louisville as a potential “lead” city for a variety of reasons, some of which are noted in the draft Louisville Charter for Compassion Williams distributed, and which now lies before Mayor Greg Fischer and the Metro Council, Among the attributes of Louisville

the Charter cites are: Muhammad Ali and the Ali Center; the Center for Interfaith Relations and its Festival of Faiths; the area community ministries “which are a model for the nation”; and USA Harvest.

If our governing bodies adopt the Charter for Compassion, we will be known as the “Compassionate Heart of America,” with compassion as “*the* shared purpose and principle.” Mayor Fischer has already made compassion “one of the three foundational pillars of his administration,” and Louisville is a quintessential “heartland America” city, “located close to the mean center of the United States population” and “neither north, south, nor coastal”—so adoption would seem appropriate indeed. Maybe we really could become, as the Charter characterizes Louisville, “the Geneva of North America”!

If we do, Louisville will have its institutional compassion organized geographically around the 15 regions of the Area Ministries; designate April as compassionate action month; and be declared a participant in the Ten Year Campaign for Compassionate Cities that grew out of the 2008 Seattle gathering. This Campaign is currently focusing most intensely on Chicago and on New Delhi; it is truly international in scope, with designs on some 20 candidate cities, from Capetown to Dublin to Houston (and Louisville!).

Williams called on his listeners to take four actions: affirm the Charter on the Internet and encourage your friends to do the same; e-mail Mayor Fischer asking him to



Thomas M. Williams

affirm it; develop your own compassionate practice, much as Christopher 2X has done; and practice compassion with yourself, which many activists neglect. In taking these steps, we will simply be affirming an ancient, venerated tradition. As the Charter for Compassion says: “The principle of compassion lies at the heart of all religious, ethical and spiritual traditions, calling us always to treat all others as we wish to be treated ourselves.... We urgently need to make compassion a clear, luminous, and dynamic force in our polarized world.”

Ike Thacker IV is an advocate for political, social, and economic democracy. He focuses especially on housing issues. ike.thacker@gmail.com.



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Collaborative efforts take on the causes of local homelessness

by Natalie Harris

The Coalition for the Homeless was created in 1984 when citizens and officials of the City of Louisville and Jefferson County sought a coordinated community response to the growing issue of homelessness. The Coalition for the Homeless creates collaborative approaches to ending homelessness and conducts advocacy and educational programs in support of those efforts. The Coalition has now been the voice of homelessness in Louisville for a quarter of a century. And yet, the numbers of homeless people continue to rise. Today, the population of our community's homeless has reached over 9,000 in a single year, or 1,515 people on any given day.

The great benefit of the collaborative work of our member agencies over the past two and a half decades is that services for individuals and families who lose their homes are better than ever. In the early 80s, Louisville homeless services were operated mostly by volunteers and included short-term housing, food and clothing assistance and a listening ear. Today, we have state-of-the-art emergency and transitional housing programs with a professional staff that address job training, chemical dependency, domestic violence and the myriad of social issues that continue to grow with the increasing pace of our society and the decreasing strength of our economy. In a single year, the Metro Louisville homeless service system helps over 5,000 households move from homelessness to stable, long-term housing. So why do our numbers remain so high?

One reason for persistent homelessness

in our community is the economy, but these numbers are not new to the economic downturn. What a growing number of homeless advocates now understand is that while we have learned to help change the lives of homeless individuals and families, we have not figured out how to address the causes that continue to bring new households to the breaking point that results in homelessness.

The basic cause of homelessness is poverty. Yes, homeless individuals and families have increasing chemical dependency, family violence, and mental health issues; but these same issues are prevalent in wealthy families. The difference is the lack of resources to address (or cover up) these issues without losing a residence.

As our economy continues to increasingly divide the wealthy from the poor with a larger gulf in salaries and housing costs; the numbers of homeless persons will continue to rise. The fastest growing segment of the homeless are single women with children and young adults, many of whom are exiting foster care or unstable households with less and less resources due to budgetary cuts from federal and state programs. It is no surprise that these are also the poorest segments of our population.

Meanwhile, our service system is overwhelmed with an increasing number of people in need. We have created programs that work for individuals and families that apply for services and are compliant in the programs we have designed. But the most difficult to serve, the most likely to die on our streets and the most costly to our community, continue to live for long

periods on our city streets and river banks.

While we cannot change the economy or widening income gaps, The Coalition for the Homeless and a strong group of community partners including Family Health Centers of Louisville, Seven Counties Services, and the Louisville Metropolitan Housing Authority, are working to bring a national model created by Common Ground to Louisville. This program locally called Rx: Housing—100K Homes Louisville is a first step in addressing the lack of services for chronically homeless persons who remain on the streets for many years, even decades.

Over 100 local volunteers will canvas the homeless camps throughout the county to identify and assess their needs. We will then be able to provide permanent housing with services for those persons identified whose health factors make them the most likely to die on our streets. Family Health Centers and their program partners, St. John Center and St. Vincent de Paul have already proven that this population, while unsuccessful in transitional housing programs, have over a 90 percent success rate in a model called "Housing First," in which homeless persons move directly from the streets to permanent housing with intensive case management. Rx: Housing will, therefore, use this model to house at least 50 of those identified in our community with the greatest needs.

Meanwhile, we are working with another group of partners to address the rising number of homeless youth in our community. A study produced by Metropolitan Housing Coalition shows that these youth, representing 10 percent of



Natalie Harris, Executive Director of the Coalition for the Homeless.

the public school system population, have higher instances of mental health issues and lower test scores due to the instability in their lives. Without support, they will become our next generation of homeless adults.

We need more partners, however, to make real change. I challenge those who want to be part of this exciting movement to join us. For more information, go to www.louhousing.org or www.facebook.com/rxhousinglou. You can also see the \$100K Homes video that shows the results of other communities' work to house the street homeless at www.100KHomes.org.

Natalie Harris is the Executive Director of the Coalition for the Homeless. 1300 S. Fourth St., Suite 250, Louisville, KY 40208, (502) 636-9550, nharris@louhomeless.org.

All good things must come to an end

This will be the last Labor Paeans, at least for a while. When I first began writing the newspaper column, I think it was in 1998, I was distressed that the US labor movement got such little coverage, and that what was covered was from a mostly-big-business angle.

Our local Louisville newspaper, the Courier-Journal, was relatively liberal at that time (it is now owned by the Gannett conglomerate, with a different perspective). But even back then, there had long since ceased to be a Labor section of the paper. To get labor news you had to go to the Business section. It is the same today.

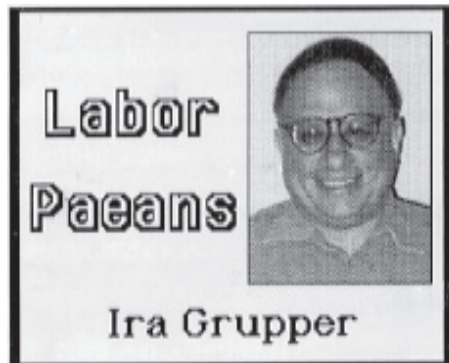
And so I think about the old labor song, later adapted by the Civil Rights Movement: "Which Side Are You On?" And the Yiddish quote I learned so many decades ago from my father: "Mit ein tochess tanz men nit oif tsvei chaseness" (With one behind you can't dance at two weddings).

In 1969 I worked in the print shop of a wonderful organization headed by the legendary Carl and Anne Braden. I affixed a sign to one of the printing presses: "Freedom of the press is for those who own one." The same today.

I spent six months in Israel, from November 1999 thru the very end of April 2000. I lived in Jerusalem, but traveled throughout Israel and the Occupied Territories extensively, from its northern border with Lebanon to its southern border with Egypt, and from the Mediterranean Sea to the Jordan River. I spent a lot of time in the West Bank, and some time in the Gaza Strip, and in Amman, Jordan. Travel from Israel to the West Bank was difficult, to Gaza very difficult. I feared for my life on a number of occasions, but my American passport (friends called it the "golden passport") got me thru.

I was truly blessed to be able to convey my observations, thru Labor Paeans, of my meetings with leaders and members of Histadrut (the Israeli labor federation), with various Palestinian labor groups, and with many other organizations and individuals struggling for a just world, free from Occupation.

Labor Paeans carried my observations from trips to Canada, Nicaragua, Cuba,



Venezuela, Mexico, Vietnam, Greece, Egypt, other trips I made to Israel—and various places in the U.S.

Once Labor Paeans is published in our FORsooth newspaper, the previous editor, and now the current one, gave consent for me to send it wherever I wished. So it regularly gets placed on listservs of the National Lawyers Guild, SNCC (veterans of the 1960s civil rights group Student Nonviolent Coordinating Committee)—and on many other listservs as well as many individuals. In fact, the numbers of these readers now far exceed those from the newspaper.

I particularly appreciate the emails and letters I have received from labor leaders, ordinary working folk, and many others. I sometimes have disagreed with what they had to say, but I felt honored that they were reading my column and reacting to it.

It is so distressing to see how poor and working people are systematically getting screwed all over the world, all in the name of production-for-profit. But it is heartening to view the fight back, the movements by wage slaves, the so-called middle class, and others against avarice and greed. The recent demonstrations at Wall Street in New York have now spread to right here in Louisville and elsewhere around the nation.

I am privileged to have been able to comment on the struggles of national minorities (an old-fashioned term that needs reintroduction), women, the disabled, older people (that's me!), and lesbians, gays, bisexuals and transgendered people.

I have always loved the quote from Santayana, the Spanish American philosopher: "Those who refuse to learn from history are

condemned to repeat it." And the quote from Robert Burns: "Here's freedom to them that would read/ Here's freedom to them that would write/ There's none ever feared that the truth should be heard/ But they whom the truth would indict."

FORsooth, and its parent, the Louisville chapter of FOR, are pacifist organizations. I am not now, nor have I ever been, a pacifist. I did adhere to nonviolent tactics when I lived in the Deep South during the Civil Rights Movement of the 1960s. I carefully explained all this to my editor before I began the column, and both he and FOR still opened their publishing arms (not military arms!) to me. For this I will always be grateful.

I have told my editor that I would love

to train a young person to take over this column. So far, no takers, but let us hope that will change.

And so, as I ride off, or more accurately, hobble off, into the sunset, and since Kentucky is a Commonwealth, I leave you with the chorus of a wonderful labor song, written in the early twentieth century, and which I will make gender-neutral:

"For we have a glowing dream/ Of how fair the world would seem/ When (men and women)/ Live their lives/ Secure and free./ When the earth is owned by labor/ And there's joy and peace for all/ In that Commonwealth of Toil that is to be.

Contact Ira Grupper: irag@iglou.com.

Middle classes *(continued from page 3)*

middle-class life style.

Not every country industrialized. Some, mostly in Africa and Southeast Asia, were under colonial domination and were forbidden by their colonial masters to industrialize. Most countries of Latin America were politically independent by this time but were ruled by the landed aristocracy that developed in the colonial period, who had no wish to change this pleasant (for them) life style. They, as well as the newly independent countries of Africa and Asia, retained essentially a colonial economy: producing raw materials for export and importing what manufactured products they needed. They became what we generally call "underdeveloped," "neo-colonial," or "Third World" countries.

One characteristic of such countries is that they have tiny upper classes, as we do, but also much smaller middle classes than ours. The majority of their people eke out a living as small farmers, farm laborers, or low-level (but fairly abundant) workers in shops or services—and increasingly in assembly plants where they do the work that has been outsourced by companies based in the "developed" world. Most of these plants are owned locally, by entrepreneurs who see the poverty of their people as a national

resource or "comparative advantage" from which they can profit.

In today's underdeveloped countries, the upper and middle classes are sometimes called the "consuming classes." They are the ones who can buy things, so commercial advertising is directed mainly at them. As the purchasing power of our middle class diminishes, our industry is encouraged to produce for export to consuming classes abroad.

With "free trade" agreements facilitating the worldwide movement of capital and goods, but not labor, we can look forward, if present trends continue, to a world, and every country in it, in which about 20 percent of the population consists of affluent consumers—middle and upper classes—and all the rest in abject poverty.

As a rule, however, present trends do not continue. There are rumblings of discontent among the poorest people in many poor countries, and in the United States—even in Louisville—street protests ("occupations") are beginning to challenge the efforts of the upper class to drive the rest of us into poverty.

Frederic Hicks is professor emeritus of anthropology at the University of Louisville, fredhicks@fastmail.fm.

Calendar for peacemakers

Nov 1 to 7 **ANNUAL FESTIVAL OF FAITHS**. Local events and programs that promote understanding and cooperation among faiths and celebrate our diversity. Arts, music, lectures, discussions, and worship. Visit www.festivaloffaiths.org

Nov 1 (Tues) **NAZI PERSECUTION OF HOMOSEXUALS: 1933-1945**. UofL Ekstrom Library until Nov 28th. A traveling exhibit from the U.S. Holocaust Museum. 250 historic photographs and documents. Speakers and public discussions. Visit <http://louisville.edu/library>

Nov 1 (Tues) **SPANISH CONVERSATION CLUB**. Every Tuesday at the Main Library, 7PM. Immerse yourself in Spanish language with native speakers from all around the world. Visit www.lfpl.org

Nov 1 (Tues) **COMMUNITY POLICING**. Citizens Police Academy. Every Tuesday from 7PM to 9:30PM. Learn more about criminal law, police procedures and community engagement. Call 574-7423 for class schedule. Ask also about The Latino Citizens Police Academy and The Youth Academy.

Nov 1 (Tues) **BREAKING BOUNDARIES FOR BREAKTHROUGH RESULTS** in Education and Health. Annual Conference, Center for Non-Profit Excellence. Hear nationally recognized speakers. Networking opportunities. Visit www.cnpe.org

Nov 2 (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.

Nov 2 (Wed) **NOONTIME INTERFAITH MEDITATIONS**. Every Wednesday from 12:30 to 12:50 at Christ Church Cathedral, Downtown. Weekly rotation includes Zen Buddhist silence, Lecto Divina, Vipassana Buddhist practices, and Creative Visualization. Visit <http://paths2peace.org>

Nov 2 (Wed) **VOLUNTEER HOME BUILDERS**. Habitat for Humanity home construction sites are open Wednesday to Saturday, 8:30AM to 3:30PM this month. For effective planning, we ask for a full day commitment. No skills required. Ask about other volunteer opportunities. Visit www.hfhloisville.org

Nov 2 (Wed) **FESTIVAL OF FAITHS VOLUNTEERS**. Some sessions still need lots of volunteers. We need you! If available, please call 245-1108 or 551-9804.

Nov 4 (Fri) **DIA DE LOS MUERTOS CELEBRATION**. Kentucky Museum of Art and Craft, 5PM to 10PM. public altars, food, live music, sugar skull and tissue flower workshops, Flamenco and fire dancers, candlelit march and more. Visit www.kentuckyarts.org

Nov 4 to 6 **SACRED RELICS ON DISPLAY**. Unity of Louisville. An exhibit of 1,000 sacred relics of the Buddha and Buddhist Masters including the Dalai Lama. The Maitreya (Loving-Kindness) Project. Free. Visit www.maitreyaproject.org

Nov 5 (Sat) **WORLD COMMUNITY DAY**. Church Women United. Call Peggy Arthur for more information, 778-6967.

Nov 5 (Sat) **SATURDAY ACADEMY**. Every Saturday. African American history, culture, and current issues. Free. Call the UofL College of Arts and Sciences at 852-2658 for more information.

Nov 5 (Sat) **ENGLISH CONVERSATION CLUB**. Every Saturday at the Newburg Branch & Iroquois Branch Public Libraries, 3PM. Also Main Library on Thursdays at 7PM. Practice conversational English with neighbors and friends from many parts of the world. Visit www.lfpl.org

Nov 5 (Sat) **LOUISVILLE COMMUNITY SUPPORTED AGRICULTURE**. Every Saturday morning. Also other times. Visit some of Louisville’s 23 Farmers Markets from California neighborhood to Norton Commons. November is the last month until spring for most markets. see www.louisvilleky.gov/HealthyHometown

Nov 5 (Sat) **DIVERSITY DIALOG**. Bellarmine University Office of Multicultural Affairs, 8AM to 3PM. Engage in instructive conversations about diversity in business, education, media, health, politics and religion. Speakers include author and educator Tim Wise. Visit www.bellarmino.edu/diversity/diversityconference.aspx

Nov 5 (Sat) **SACK LUNCHEES FOR HOMELESS**. Every Saturday, 12pm to 2PM, Bates Community Development Corporation (original Bates Memorial Baptist Church) Visit www.batescdc.com

Nov 5 (Sat) **OLMSTED PARK VOLUNTEERS**. Cherokee Park, 9AM to Noon. Also, Saturday, Nov 19th. Root out invasive plants, rebuild trails, renew structures and remove litter. Visit www.olmstedparks.org

Nov 5 (Sat) **DRUMLINE LIVE**. Kentucky Center for the Arts, 8PM. Riveting rhythms, bold beats and ear-grabbing energy, all based on the Historically Black College and University marching band tradition. Visit www.kentuckycenter.org

Nov 6 (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.

Nov 7 (Mon) **SACRED AIR: BREATH THE AIR**. Seminary luncheon at Louisville Presbyterian Seminary for Festival of Faiths. Visit www.interfaithrelations.org

Nov 7 (Mon) **AFTER SCHOOL TUTORS**. Every Monday through Thursday between 3:30PM & 7PM. Brooklawn Child & Family Services. Tutoring helps our kids improve classroom performance and build self-esteem. Visit www.brooklawn.net

Nov 7 (Mon) **DEADLINE FOR THE DECEMBER ISSUE OF FORsooth**. Every second Monday. Contact Peter Fosl, editor, at 291-2506 or fpsol@me.com. Please email new or updated calendar listings to calendar.peace@gmail.com.

Nov 8 (Tues) **GREEN CONVENE**. Every second Tuesday at The Clifton Center, 6:30PM. Join residents and policymakers in examining ways to connect the health of our community with our environment. Visit www.greenconvene.org

Nov 8 (Tues) **HIGH PERFORMANCE HOME SEMINAR**. The Energy Pros network, 6:30PM to 8:30pm. Free. Visit www.theenergypros.net

Nov 8 (Tues) **INFORMATION TECHNOLOGY AND POLITICAL ISLAM**, Asia Focus Speaker Series, UofL Ekstom Library, 4PM to 5:15pm. Dr. Phillip Howard, University of Washington. Visit www.louisville.edu/asiandemocracy.

Nov 9 (Wed) **KENTUCKY INTERFAITH TASK FORCE ON LATIN AMERICA AND THE CARIBBEAN (KITLAC)**. Every second Wednesday at Louisville Presbyterian Seminary, Winn Center. 7:30 PM. For more information, call David Horvath at 479-9262 or Pat Geier at 456-6586.

Nov 10 (Thurs) **THE FDR/LINCOLN LEGACY CLUB**. Every second Thursday of the month, for those interested in learning more about economic theories and public policy. 6:30 PM, 1838 Frankfort Ave. For more information, contact John Miller at papajohn15@bellsouth.net.

Nov 10 (Thurs) **AMERICAN PALESTINE PUBLIC AFFAIRS FORUM (APPAPF)**. Every second Thursday. A documentary film exploring the situation in Middle East will be presented. 7 PM, Louisville Presbyterian Seminary, Nelson Hall, Room 119. For more information, call Bashar Masri, 773-1836.

Nov 10 (Thurs) **ANNUAL ANNE BRADEN MEMORIAL LECTURE**. Speed Museum Auditorium, 6:00PM. Michelle Alexander, author of “The New Jim Crow: Mass Incarceration in the Age of Colorblindness” which examines the incarceration of African American men in connection with the War on Drugs and other programs. Visit <http://louisville.edu/sustainability/>

Nov 10 (Sun) **AN INTERNATIONAL PERSPECTIVE ON AMERICAN POLITICS**. John Zogby of the Kennedy School at Harvard. Free. Bellarmine University. Visit www.bellarmino.edu

Nov 11 (Fri) **ANDALUCIA STYLE SPANISH DANCE**. Flamenco Louisville at BLU Italian Grille, Downtown, 7–9PM. Every second Friday. Authentic flamenco music and dance. Spanish cuisine. Visit www.flamencolouisville.org

Nov 12 (Sat) **PEAK OIL**. Every 2nd Saturday, Main Library, 4th & York, Mezzanine, Boardroom. 9 AM. Call George Perkins, 425-6645.

Nov 12 (Sat) **HUNGER & HOMELESS AWARENESS WEEK**. Kick-off event at Wayside Christian Mission, 11AM to 2PM. Heighten awareness. Educational materials. Dismantle stereotypes. Wayside Choir. Call (502) 239-4991 for details.

Nov 12 (Sat) **UNITY DINNER**. The Kentucky Alliance Against Racist and Political Repression at 6PM. Keynote Speaker, Rosa Alicia Clemente, nationally recognized Latina activist and writer. The Carl and Anne Braden Lifetime Achievement Award to be presented. Call xxxxxx for more information

Nov 13 (Sun) **VIGIL FOR PEACE**. Every second Sunday. A remembrance of all those suffering from conflicts in the Middle East. Bring a sign. 5-6 PM, Bardstown Road at Douglass Blvd. Sponsored by LPAC (Louisville Peace Action Community). For more information, call Harold Trainer at 387-9490.

Nov 15 (Tues) **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

Nov 15 (Tues) **COURT APPOINTED SPECIAL ADVOCATES (CASA)**, 5:30PM to 8:30PM. Also, November 17th. Monthly volunteer training. Become an advocate for abused and neglected children. Challenging and personally rewarding. Visit www.casart.org

Nov 16 (Wed) **READ YOUR WAY AROUND THE WORLD**. The Mayor’s Book Club, Main Public Library, Every third Wednesday, Noon to 1PM. See list of 50 titles at www.wfpl.org. To find out what we are reading, call 574-1611.

Nov 17 (Thurs) **THIRD THURSDAY LUNCH**. Rudyard Kipling Restaurant, 11:30 AM. Johanna W.H. van Wijk-Bos, Professor of Old Testament at the Presbyterian Seminary will explore “God, George Edwards, and Politics of Otherness” For more information, contact Jean Edwards at 458-8056 or edwardsfor@bellsouth.net or Cathy Ford at 458-1223 or fordhoff@bellsouth.net.

Nov 17 (Thurs) **KENTUCKY SINGLE PAYER HEALTH CARE**. Every first and third Thursday, 5:30 PM. First Unitarian Church, 809 South Fourth Street. Call Kay Tillow, 636-1551.

Nov 17 (Thurs) **WOMEN AND WAR: FROM TROY TO TERRORISM**. Actors Theatre Gallery until December 18th. Paintings on the grief and loss of war from antiquity to today by Ann Steward Anderson. Inspired by “The Iliad” of Homer.

(continued on page 2)

FINANCIAL REPORT			
September 2011			
BEGINNING BALANCE	.....	\$	8,397.60
Hiroshima Account Balance	.....		67.79
Sol. to Violence texts	.....		38.00
Donations & Honorariums	.....		2,405.00
TOTAL	.....		\$10,908.39
EXPENDITURES:			
FORsooth Editing	.....	\$	50.00
FORsooth Layout	.....		100.00
FORsooth Printing	.....		764.00
FORsooth Mailing	.....		200.00
FOR National Dues	.....		100.00
Worldfest 2011	.....		50.00
Belknap Fall Festival	.....		50.00
EJ Printing	.....		631.15
Office Expenses	.....		129.49
		\$2,074.64	<u>2,074.64</u>
ENDING BALANCE	.....	\$	8,833.75
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 Louisville, KY 40205			



Regular Meeting Times for Area Organizations

911 TRUTH LOUISVILLE (502-609-6020)

ADDICTION RECOVERY ADVOCATES OF KENTUCKIANA – 2nd Thursday (485-1248)

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

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

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

AMNESTY INTERNATIONAL – 1st Saturday (637-8951)

APPAP [AMERICAN PALESTINE PUBLIC AFFAIRS FORUM] – 2nd Thursday (895-8155)

BLUEGRASS SOCIALIST PARTY, Frankfort – 2nd Sunday (916-768-8079)

BREAD FOR THE WORLD – Last Monday (239-4317)

CAPA [CITIZENS AGAINST POLICE ABUSE] – 2nd Thursday (778-8130)

CART [COALITION FOR THE ADVANCEMENT OF REGIONAL TRANSPORTATION] – 3rd Wednesday, Union Station, TARC Board Room (893-5172)

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

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

COMMON CAUSE – Ad hoc discussions. Continuous engagement. (454-7797)

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

CONVERSATION CAFE – Wednesday evenings (560-0085)

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

EARTH SAVE LOUISVILLE – 2nd Saturday (299-9520) www.LouisvilleEarthSave.org

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

FDR/LINCOLN LEGACY CLUB – 1st Thursday, papajohn15@bellsouth.net

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

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

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

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

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

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

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

JOBS WITH JUSTICE KENTUCKY (582-5454)

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

JUSTICE RESOURCE CENTER – (345-5386)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NAACP [NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE] – 3rd Monday (776-7608)

NAMI [NATIONAL ALLIANCE FOR THE MENTALLY ILL] – 2nd Monday (245-5287)

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

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

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

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

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

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

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