

# FORsooth

## ‘Self-defeating’ strategies worsen pain in Gaza, Israel

by Rabbi Lynn Gottlieb

Operation Cast Lead was a massacre filled with thousands of heart breaking stories. Each of the 1,400 persons killed represents an entire world. Yes, it is also a war crime to fire kassam rockets into Israel with the intention to kill civilians.

Over 2,000 rockets and 1,600 mortar shells were fired into Israel in 2008 alone. Some among the Palestinian population use armed force to resist Israel’s military occupation and blockade of Gaza and the West Bank. According to international law, armed resistance against illegal occupation can be considered a just cause, as long as the rules of war are observed.

However, as a person committed to nonviolence, I view the use of militarism by states or non-state actors to ensure security or resist occupation as a self-defeating strategy that promotes more violence and suffering and does not, in the end, result in well-being or peace for beleaguered populations. However, for those who believe in the use of military force as a viable option, Israel’s response to kassam attacks went far beyond legal and ethical boundaries. The much maligned Goldstone report proved beyond reasonable doubt that Israel intentionally targeted civilians and civilian institutions with deadly weapons. This is nothing new.

Operation Cast Lead made clear that the 60-year Israeli military siege of the people of

Palestine has increased in brutality and ferocity. Sixty years of evidence that includes eyewitness reports, analysis of video, satellite and photographic images, medical reports, forensic analysis of weapons and ammunition remnants, and the written observations and testimony of thousands of witnesses from Palestine, Israel and the international community reveal a continual pattern of continuous assault that has very little to do with Israel’s claim of “security.”

Rather, the end game is creating “facts on the ground” that establish a Jewish state from the Jordan River to the Mediterranean Sea which limits Palestinians to 20 percent of the national population.

Israel employs forced displacement, blockade, air strike, land mines, rubber bullets, white phosphorous, dime bombs, torture, beating and sexual humiliation, arbitrary arrest and administrative detention of minors and adults, water and land theft, Jewish-only roads, hundreds of military checkpoints, security fences, nightly incursions, human shields, collaborators, deportation, permit systems, denial of access to economic opportunity, health care, culture and education, targeting of sewage and electricity plants and water installations, uprooting of thousands of trees and the destruction of thousands of homes to force the remaining Palestinian population into small enclosed areas that can only be described as open air prisons.

**Rabbi Gottlieb, the cofounder of Shomer Shalom Network for Jewish Nonviolence and The Community of Living Traditions at Stony Point Center, N.Y., circulated this piece by the internet Jan. 10 after returning from the Gaza Freedom March. See more on the march in Labor Paeans on Page 3.**

Ariel Sharon described these enclaves designated as the future Palestinian State as “Bantustans.” In short, all these tactics amount to what is considered the crime of apartheid for the sake of creating a state that awards national and civil privileges based on Jewish identity while confining the excess non-Jewish population to their own “homeland.”

This is the ugly truth that is so hard for Jewish people and millions of so-called Christian Zionists to face. Anyone who spends a day in Palestinian territories sees this truth immediately. The so-called two state solution, which is based on this vision of reality, is hardly viable or legal. People will not and cannot endure oppression forever.

Our own history should teach us this lesson. The question is, how does an oppressed people change the situation on the ground and open history to new possibilities.

Those who both decry Palestinian armed resistance and the option of boycott,

divestment and sanctions can’t have it both ways. Once you accept the fact that Israel’s behavior toward Palestinians falls into the category of the crime of apartheid, BDS is the logical and ethical nonviolent response.

If any other state were engaged in similar behavior, BDS would be an acceptable form of resistance, as it was in the case of South Africa. Forty years of dialogue and negotiation with Israelis and Jews clearly has not worked to advance the cause of self-determination for Palestinians.

The situation on the ground is far worse than ever before. The two-state solution and all the peace plans and road maps have been undermined by the systematic effort to enclose Palestinians in bantustans and deny them civil and national rights. In this context, further efforts at dialogue only benefit those with privilege, unless they are accompanied by strategies of resistance to the systematic inequality Palestinians face on a daily basis.

While J Street and associated partners are a much appreciated alternative voice within the Jewish community to the AIPAC machine, they have thus far failed to address the concerns nor partner with Palestinians in their own struggle for human and equal rights.

As Jews, we have to recognize that we are not going to be the ones who determine the direction of the Palestinian nonviolent struggle for freedom. What we can and should do, is find ways of acting in solidar-

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## A radicalized bishop gave his mortal life for justice



— photo courtesy James E. Flynn

**Archbishop Oscar Romero, shown in one of many public images of him in El Salvador, became a martyr 30 years ago.**

by James E. Flynn

“If they kill me I will rise in the Salvadoran people.”

These words of Archbishop Oscar Romero are emblazoned on the entrance to the chapel at the University of Central America in San Salvador.

He had spoken these words some weeks before he was gunned down by members of Salvador’s infamous “death squads” in the chapel of a hospital while celebrating Mass. It happened on March 24, 1980.

It was no secret that the Salvadoran government and military were angry with the outspoken Romero. On Sunday, March 23, one day before his martyrdom in his usual Sunday Sermon broadcast throughout El Salvador, he pleaded with the military to stop the killings. In a very strident voice at

the end of his Sermon he cried out to the military: “Brothers, you come from your own people. You are killing your brothers.... In the name of God, in the name of this suffering people whose cry rises to heaven more loudly each day, I implore you, I beg you, I order you: stop the repression.”

The journey of Oscar Romero that ended on March 24, 1980, was one of a gradual conversion to the side of the poor. As a young priest he had not been outspoken nor had he been directly affected by the growing numbers of people who were “disappeared,” imprisoned or murdered with mutilated bodies left in the streets.

He was chosen to be the Archbishop of San Salvador on Feb. 10, 1977. It was expected that he would be a docile bishop,

(continued on page 6)

# Baha'is celebrate center, condemn persecution in Iran

The Baha'is of Louisville celebrated the 10<sup>th</sup> anniversary Jan. 17 of the dedication of the Baha'i Center, 3808 Bardstown Road. A news release from the Spiritual Assembly of the Baha'is of Louisville said a large renovation of the center had just been completed, increasing its capacity to accommodate a growing community. The Baha'is held an open house to mark the renovation, the release said, but it added that the mood was not totally happy.

"As the local Baha'i community celebrates this event, Baha'is are deeply aware of the plight of their co-religionists in Iran, the land of the birth of the Baha'i Faith, where Baha'i centers, homes, and cemeteries have been destroyed and members imprisoned," the release said.

"Since the religion's inception in the mid-1800s, Baha'is have been persecuted. With the Islamic revolution of 1979, the persecutions increased dramatically."

The release said the primary teachings of the Baha'i Faith are based on a belief in the oneness of God, a common foundation of all religions, and the oneness of humankind.

In the spring of 2009, seven leaders of the faith were arrested in Iran, the release said, adding that Nobel Peace laureate Shirin Ebadi, their attorney, has never been allowed to meet with the seven, who are charged with "espionage for Israel, insulting religious sanctities, and propaganda against the Islamic republic," crimes punishable by death.

"Persecution of Baha'is in Iran has

intensified steadily throughout 2009," the release said. "Currently, 61 Baha'is are imprisoned, and many others across the country have been subjected to home searches, confiscation of personal property, and revolving-door arrests. Since last March, some 60 Baha'is have been arrested and imprisoned for periods ranging from overnight to several months."

With the recent student demonstrations in Tehran, the release added, Iranian state-sponsored media have levied new charges against the Bahá'ís, including instigating the unrest and storing arms and ammunition in their homes.

"This is nothing less than a blatant lie," the release quoted Diane Ala'i, the Baha'I International Community's

representative to the United Nations in Geneva as saying. "Baha'is are by the most basic principles of their faith committed to absolute nonviolence, and any charge that there might have been weapons or 'live rounds' in their homes is simply and completely unbelievable...."

"As we have said before, rather than accepting responsibility for the turmoil in the country, the Iranian government seeks to lay the blame on others, including foreign powers, international organizations and media outlets, students, women, and terrorists."

For more information, contact Nancy Harris, public information officer of the Spiritual Assembly of the Baha'is of Louisville at [lsa@louisvillebahai.org](mailto:lsa@louisvillebahai.org) or call the Baha'i Information Line at (502) 267-0099.



## John Dear shows how to help ease Haiti suffering

Father John Dear, a former FOR national director, wrote the following letter:

Peace be with you! I'm writing to share my sorrow and concerns about Tuesday's devastating earthquake in Haiti, a place close to my heart. I spent nearly a month in Haiti in the early 1990s, and testified to a U.N. panel about what I witnessed. I have been scheduled to lead a retreat day for the staff of "Food for the Poor" (a leading charitable organization) and join their fact-finding trip to Haiti this fall. This past fall, I joined President Clinton and various U.N. Haiti staff in a special evening to celebrate our friend Dr. Paul Farmer, who has done so much for Haiti (see: [www.pih.org](http://www.pih.org)). That night I met many key people working in solidarity with Haiti.

Like you, I want to do something. So I am working to raise immediate funds for earthquake relief through Catholic Relief Services (CRS), one of the leading relief organizations in the world, which has been in Haiti for 55 years and has over 300 staff there. CRS has set up a special fund in my name, called "The Father John Dear Haiti Fund" to accept donations from friends and colleagues around the country and the

world to be used immediately for their massive relief effort. I want to raise \$50,000 for earthquake relief for Haiti.

And so, I invite everyone I know to join me, and to make a donation to this fund to help with the relief effort. Please make whatever contribution you can — \$10, \$25, \$100, or for those who can afford it, \$1000.

You can pay in several ways. The easiest is to go to the page for the fund on their website:

<http://donate.crs.org/goto/fatherjohn> and pay right there on line with a credit card.

Or you can donate by phone by calling CRS at 1-800-736-3467 (mention it's for "the Fr. John Dear Haiti Fund"). You can also send a check by mail to: "Catholic Relief Services," P.O. Box 17090, Baltimore, Maryland 21203-7090. Checks can be made payable to "Catholic Relief Services" (and write on the memo line, "For the Father John Dear Haiti Fund").

Please feel free to send this by email out far and wide, to post it wherever you want, and to join me in raising funds for our Haitian sisters and brothers. Also, please check out their website at [www.crs.org](http://www.crs.org). Thank you for whatever you can give, for whatever you can do for Haiti.

Meanwhile, let's pray for the suffering people of Haiti, for immediate food, water, medicine and shelter for them, for those assisting the needy, and for the longer term Haitian struggle for justice and peace. Thank you for all the great good you do for the poor and marginalized, for peace and justice. May the God of peace bless the people of Haiti and us all!

Yours in peace,  
John Dear



*Help make  
the dream of  
justice and peace  
a reality.*

## Join the Fellowship of Reconciliation

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### 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.

### About Fair Trade

Partly due to the Haitian earthquake greatly increasing her workload as an associate with the Presbyterian Hunger Program, Ruth Farrell has postponed her installment in FORsooth's series on Fair Trade. It will run in the March issue.

## Like this paper?

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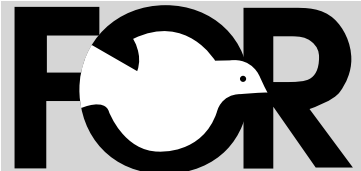
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Founded 1915

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### 94 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.

Cochairs: Phil Schervish ..... 558-7175  
Dennis Bricking ..... 895-8516



# In Gaza, collective punishment by Israel is retributive

This column is about the Gaza Strip. So we have no room to discuss the U.S. economy’s impact on the U.S. working class: mortgage foreclosures still swamping federal efforts; six million people with no income but food stamps; the hoopla when G.E. announced it would create 400 jobs in Louisville (of course, that will bring the number up to a total of about 4,500 workers—not the 26,000 in 1974). Unemployment is still on the rise in the land of the brave and the home of the free.

We turn, instead, to the Middle East, and, specifically, Gaza, that tiny slice of land sandwiched between Israel and Egypt. Its population of 1.5 million Palestinians, perhaps the densest compacting of humans on earth, is in a very slow death spiral: Israel will not allow food convoys in. Nor can Palestinian women with pregnancy complications easily, if at all, get to hospitals outside Gaza. Some women have literally died near the border checkpoints because Israel would not let them through.

This is collective punishment, a crime against humanity, a crime recognized by the civilized world as barbaric, retributive.

And now Egypt, ruled by Hosni Mubarak’s iron hand all these years, and with that same hand stretched out for U.S. aid, is bowing to Israeli pressure, and maybe U.S. pressure, and walling in the Palestinians.

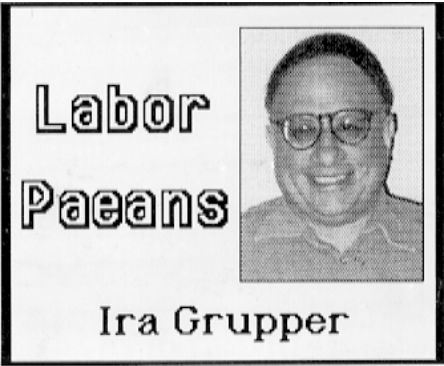
Hence, the Gaza Freedom March. One thousand, four hundred people, hailing from forty three nations around the world, massed in late December in Cairo, Egypt. We attempted to enter Gaza, to march in solidarity with our walled-in Palestinian sisters and brothers.

How splendid were these internationalists, with so many different languages, different freedom songs. The Italians were singing the anti-fascist song of the 1930’s, *Avanti Popolo*, the Americans with songs from the U.S. Civil Rights Movement of the 1960’s. The South Africans, from their labor federation COSATU, came with a plan of action for Gaza based on their experience fighting apartheid in their homeland, now a free country.

We were young. We were old. We included Muslims, Christians, Jews, freethinkers. Our skins were light; our skins were dark. We embraced 85 year old Hedy Epstein, a Jewish survivor of Adolph Hitler’s Holocaust, where her family perished, saying to Israel: “not in my name.”

We spoke with a Scottish brogue, a French lilt, a Norwegian pitch. We were multi-national, international.

Our goal was to enter Gaza, where thousands of Palestinians would be waiting to march with us in a unified call for justice from all over the world: let my people live. Simultaneously, peace forces within Israel, Palestinian and Jewish, would march to the Israeli border with Gaza (Erez checkpoint), demanding freedom for the Palestinians in Gaza.



And there were the Egyptian national security police, with hard hats and hard-plastic visors, with large shields, with guns, with truncheons. And with a phalanx of plainclothes guardians of the law.

The Egyptian officials, it seemed, wanted no international incidents, no mass beatings, jailings, or worse. Still, there were a few beatings, a number of peaceful protesters roughed-up by the police.

The main leadership of our gathering, the U.S. peace group Code Pink, met with the United Nations representatives, but they were unable to influence the Egyptian

banter and fluff—discussed the Gaza Freedom March in depth. Coverage was good from many parts of the world. The U.S. press seemed less receptive.

The truth about Gaza, actually, has been known to the world for a long time.

About a year ago, the spokesperson for the United Nations Relief and Works Agency (UNRWA), Christopher Gunness, pointed out that, according to international law, the Gaza Strip is still considered under Israeli occupation. Israel had claimed it ended its occupation of Gaza in 2005. Truth is, Gaza has actually been under Israeli occupation (along with East Jerusalem and the West Bank) since 1967.

“In international law, there’s the concept of effective control: if you control the airspace, the land and the sea borders of a place, you occupy it. And from the U.N.’s point of view, there is one occupied territory. So if there’s one Israeli soldier occupying the West Bank, then Gaza is also occupied. I’m afraid that is how international law works. Gaza has continued to be occupied,” explained Gunness. Of course, there are many Israeli soldiers occupying the West Bank.

*President Mubarak’s wife was different from her husband. She negotiated a compromise, where 100 — from among our world assembly of 1,400 — would be allowed to travel to Gaza. There was mixed reaction to this proposal...*

government, it seemed. Meetings with officials at the U.S. embassy went nowhere. Ironically, the French government, hardly known for its progressivism nowadays, supported the French Gaza Freedom Marchers, or so it seemed.

President Mubarak’s wife was different from her husband. She negotiated a compromise, where 100 — from among our world assembly of 1,400 — would be allowed to travel to Gaza. There was mixed reaction to this proposal — it was finally rejected by many leaders in Gaza: all or nothing. Sixty of our number, including many Gazans who had not been home in years, did manage to get into Gaza.

Your columnist participated in the U.N. demonstration. Also, at a massive protest in the street, near the Egyptian Museum, with its world-renowned mummy collection. We blocked a main thoroughfare, and traffic was snarled. The Egyptian national security police pushed us back, and we were surrounded by them on three sides, and a wall behind us.

We learned that the morning television talk shows in Cairo, much like their U.S. counterparts—with mostly ads for shampoo, happy talk, inconsequential

Once Israel effectively turned much of Gaza into a debris-filled parking lot, it unilaterally called a ceasefire, bringing on praise from its western allies. The fact that the U.N. Security Council called for a ceasefire early on into the assault, and millions worldwide took to the streets in protest of Israel’s massacres, is merely a footnote.

A year ago I returned from two weeks in Vietnam. Our delegation travelled to Hanoi, Da Nang, Hue, Ho Chi Minh City (Saigon), the Cu Chi tunnels, and elsewhere. We saw old people and young people, the deformed victims of Agent Orange, a poisonous deadly defoliant made in the USA and dropped on so many innocent Vietnamese people. Is the white phosphorus Israel has used in Gaza that much different?

The Israeli-Palestinian catastrophe would change in a heartbeat if U.S. military support for Israel were to be cut, or — failing that — conditions were attached to any legislation that would bar Israel from using arms obtained from the U.S. for anything but self-defense.

On the Palestinian side, the absence of a common representation, including both Fatah and Hamas, has left the Palestinians divided just when unity is most needed.

We must support any steps that make negotiations unavoidable for Israel.

The plaintive plea from Gaza, a plea for justice for an oppressed people, cannot be ignored without serious consequences for humankind. Listen to the words of James Yates, an African American who fought in the Spanish Civil War (1936-1939): “In July of 1936 General Francisco Franco led a revolt against the democratically elected government of Spain. Under his command was a well-trained army of mercenaries from Morocco. Italy’s Benito Mussolini kept his pledge to Franco by sending 100,000 soldiers directly to Spain from the war in Ethiopia. From Germany Adolph Hitler sent artillery, technicians, a large air force and twenty-five thousand tanks. Meanwhile, the Portuguese dispatched two divisions of soldiers to aid Franco.

“These events in Spain stunned and shocked the conscience of people throughout Europe and the world. The government of Spain, in its effort to withstand the attack of the fascist armies, appealed to the democratic governments of the world for their support. Instead of sending help, the governments of England, France and the United States placed an embargo on arms to Spain.

“Nevertheless, freedom-loving people from around the world answered Spain’s call for help. Within a few months thousands of men and women from many countries flocked to Spain with the hope of stopping fascism.”

The fascists won this war, and soon World War II was upon us. The fighters in Spain were called “premature anti-fascists,” and many historians have contended Spain was the dress rehearsal for World War II. When I look at Gaza I think of Spain, and I must agree with the words of Santayana: “Those who refuse to learn from history are condemned to repeat it.”

I have been to Gaza a number of times. On one trip, with a dear American friend, we visited Elias Chacour, the Archbishop of Galilee of the Melkite Greek Catholic Church. He is also a noted author and peace activist keen to promote reconciliation between Arabs and Israelis. Father Chacour took us to a newly-opened Palestinian restaurant in Gaza, right on the beach near the deep-blue Mediterranean Sea.

What a wonderful lunch we had. I had St. Peter Fish; it was the best tilapia I had ever eaten. The Palestinians were building an airport a few miles away. Hopes for the future were bright. Then the airport was bombed. I really don’t know if the restaurant survived, but I doubt it. Have we no decency? Free Gaza. Free Gaza. Free Gaza.

Contact Ira Grupper at [irag@iglou.com](mailto:irag@iglou.com).

## *The key to peace in the Middle East*

# Support a Two-State Solution to End the Israeli/Palestinian Conflict



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# Maggie’s back – and so are memories at 20-year mark

Here’s an easy way to win some bar bets: put some money down that someone can’t name the first editor of *FORsooth*.

Now I know peace and justice newspapers probably aren’t high on the conversation list among Saturday night revelers, but if you can find some who do in fact know this newspaper, they would undoubtedly give my name as the answer. After all, I have contentedly and proudly edited *FORsooth* since 1990, so long ago that Barack Obama had just been elected the first black president — of the Harvard Law Review.

Then collect. You see the first few issues of *FORsooth* displayed the name Maggie Jezreel as editor. The Iowa native and peace and simpler living advocate not only was the first editor of this paper, she also was its instigator.

Maggie, a member of the Louisville FOR steering committee, called a group together in 1989 to expand the chapter’s newsletter into a newspaper, using as a model one she and her husband, Jack Jezreel, had worked on in Colorado called *Active for Justice*.

Maggie’s experience with that publication, her ardent belief in a just world and her fine people skills made the difference in getting *FORsooth* going.

Today, as we near the 20<sup>th</sup> anniversary of the first *FORsooth* (Vol. 1. No. 1 was April 1990), I am delighted that Maggie is again involved. She wrote the second installment, in our December-January issue, of our series on Fair Trade, the alternative way of producing and buying goods that promotes economic justice.

Just like 20 year ago, she is a key organizer of the whole series, having suggested the idea to me last year.

Maggie’s return at about the 20-year mark of *FORsooth* gives pause to think of the many changes that have reshaped our world since we started organizing this newspaper.

The dust from the Berlin Wall hadn’t been swept off the street yet when an obscure dictator started the first of two Persian Gulf wars, the second of which cost him his life and is still taking the lives of innocents from the U.S. and Iraq.

The arms race has been overtaken by the conflict between the west and Al-qaida as the greatest source of concern among peace activists. At least the White House and the Kremlin had a hot line, SALT treaties and non-proliferation efforts to their credit as evidence that they understood the dangers of their weapons.

Today, there is no exact nation that is the adversary. We the people must establish hot lines to President Obama, Iran and Muslim fundamentalists saying absolutely “no” to violence.

If the revolutions, wars and economic transformations since 1990 have been sudden and frenetic, so have the changes in technology through which people put together papers like *FORsooth*.

Whereas today’s on-line methods allow for a better product by freeing our minds to create instead of typeset and do manual pasting, I miss many aspects of the old way.

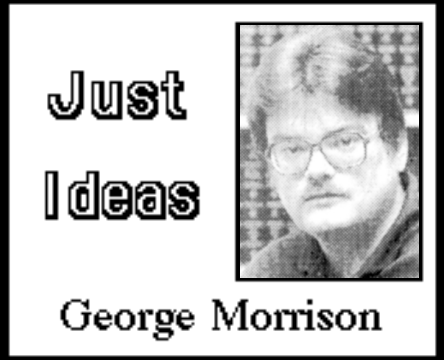
During the early days of *FORsooth*, the technology required three or four of us to be together for many hours during production. The fun always was greater than the tedium.

Between tasks, we shared our home-made cookies, exchanged views and let loose with many belly laughs over the absurdities of life. I’m feeling nostalgia pangs just writing this.

Yes, one of us at a time would type submissions to *FORsooth* into my Macintosh. If you have grown up in the era of scanning, flash drives and texting, you can’t imagine the skill of transcribing typewritten hard copy, but it was the way of publishing.

Two who did it to perfection certainly deserve a mention: Mary Ann O’Bryan, who now lives in the Houston, Tex. area; and Phyllis Hurd, who I believe still lives in the Louisville area. Their work was superb and their friendship fine.

Another person who has contributed her skills to *FORsooth* since the beginning



is Barbara Powers, a longtime activist for peace and racial and economic justice, who uses her design and layout skills to make each issue more readable. She is also great help when we face a decision about employing a new technology (which, these days, is almost monthly).

One who hasn’t worked with us since 1990, but whose design suggestions are still in use after two decades, was a passionate activist for post-patriarchal equality named Christopher Disman. When he started helping us, he was about to leave to study at Hampshire College. The

Amherst, Mass. school is so progressive that each student, literally, designs her or his own academic program - and believe me, that made it the ideal place for Christopher, an ardent believer in individual liberties and radical feminism.

I’m not sure where he is today, but some internet searches indicate he may be in the San Francisco area, a place that, likewise, would fit him perfectly.

The many faithful contributors to *FORsooth* to whom I am grateful include Gracie Lewis, Ike M. Thacker IV, Eustace Durrett, Jean Edwards, Eddie Davis, Nikki Gaines and Ira Grupper. The quality and sincerity of their writing and photography is so obvious on these pages that it doesn’t need description; just check it out.

Of course, I also must give credit for *FORsooth*’s 20 years to you. Yes, a newspaper without readers is as ineffective as bathroom wall graffiti - less effective, really, because somebody reads graffiti.

Thank you for deciding to rely on us for news and comment (maybe inverting those terms would be more proportional) on how love and truth relate to the struggles for justice and nonviolence in the thousands

upon thousands of localities we call Earth.

Tip O’Neill famously said: “All politics is local.” Well all peace and justice activism is, too. And I hope *FORsooth* has been able to show life in Esfahan, Iran and Esquipulas, Nicaragua (just two places from which *FORsooth* contributors have reported) as being far more familiar to us in Louisville than foreign.

The prevailing theme of these 20 years of publishing *FORsooth*, I hope, has been that grassroots members and organizers of Rubbertown Emergency Action here, peace communities in Colombia, The Martin Luther King Center in Havana, Cuba, reconciliation campaigns in Rwanda, Louisville’s Peace Education Program and the Friendship Village in Vietnam are in a single struggle.

They all seek an economic order that feeds people instead of feeds on them. And whereas these and many other people we have profiled may live under governments relying on violence, they as citizens show daily that humanity does not when freed up to live in love and truth.

Contact George Morrison at klm86@att.net.

*From My Altitude*  
a touring exhibit by

# Antonio Guerrero

**February 5 –19, 2010**  
**Main Floor**  
**Ekstrom Library**  
**University of Louisville**  
(Easy parking in Speed Museum ramp)

Antonio Guerrero is one of five Cubans unjustly imprisoned by the U.S. government for protecting their homeland from attacks by Miami-based terrorists. He is in Florence federal prison in Colorado. Antonio has become an accomplished artist since his imprisonment. His exhibit is an opportunity to gain insight to a beautiful and talented man, maintaining dignity in the face of injustice.

**Opening reception and poetry reading**  
**Tuesday, February 9<sup>th</sup>**  
**4-6:00 p.m.**  
**Bingham Poetry Room — Ekstrom Library**

The event will feature poetry by the Cuban 5 and other Cuban poets.

**For more information about Antonio and the case of the Cuban Five,**  
**see <http://freethethefive.org>**

**Sponsors include: Kentucky Interfaith Taskforce on Latin America and the Caribbean,**  
**The UofL Anne Braden Institute for Social Justice Research, The Henry Wallace Brigade,**  
**UofL Ekstrom Library Exhibits and Programs Committee**

For more information: Sonja DeVries (558-5568)  
Walter Tillow (636-1551) Carol Kraemer (939-6612)



# Such a simple question launches eclectic explorations

## Oh My God

by Peter Rodger

reviewed by George Morrison

After talking with a man in Kenya about God, filmmaker Peter Rodger announces to the audience watching “Oh My God,” that the next step in his movie’s worldwide examination of faith will be to go to Tanzania.

The viewers prepare for a change of scene to the new country, but Rodger and his Kenyan subject simply walk one or two steps and announce that they have just crossed the border into Tanzania, further noting that it looks the same as the Kenyan side.

This illustrates the point that borders are made by people, not God, one of many poignant and entertaining revelations in “Oh My God,” which made its Louisville premiere Dec. 19 at Saint Matthew’s Episcopal Church in a gathering organized by Interfaith Paths to Peace.

The fast-moving, at times almost frenetic movie is to be released in theaters soon and may be shown again in Louisville.

## FILM REVIEW

Its primary feature is people answering the question, “What is God?” The answers vary from absolutist declarations of fundamentalists of various religions to eclectic expressions that God can’t be conceived of in material ways. Some statements are somewhat humanistic descriptions of God as a collective of the higher human traits.

“God is love,” is heard quite a few times, including from former Beatle Ringo Starr, one of a handful of public figures Rodger seeks out.

In dealing with the question of why an omniscient and omnipotent God would permit suffering, Rodger goes into the cancer unit of a hospital to present emotionally wrenching pictures of afflicted children, who are surprisingly upbeat and cheerful and express no doubts about God’s existence.

If crossing from Kenya to Tanzania is simple for Rodger’s film crew, a drastically different picture of human-made bor-

ders is presented in the Israeli occupied West Bank, where Rodger said check points abound and the Israeli “security fence,” known as a wall to the rest of the world, is shown as omnipresent.

As he does throughout the movie, Rodger endeavors to give all sides’ perspectives on the Mideast conflict, allowing Palestinians and Israelis to speak. He also brings to his film no axes to grind; Rodger clearly doesn’t have it in for religion (after questioning why the Roman Catholic Church doesn’t back condom use to fight AIDS, he lets a priest explain the church’s position that preaching marital fidelity is a better safeguard) and seems to have had no preconceived design for “Oh My God.”

He refrains from dismissing religion as a failure because of the sorry reality of so many seeing God and their faith as justification for violence and hatred, although some speakers defend their atheism by pointing out the unending fighting between faiths and denominations.

A fundamentalist Moslem states that the Koran says any member of another faith is destined for hell, then is challenged by Rodger to show where that is actually

found in the Islamic holy book. The man has trouble locating it, then, after he reads it, Rodger takes us to a Moslem scholar in the U.S. who refutes the common fundamentalist interpretation of the passage.

Religion is shown in “Oh My God” as being sometimes corrupted by over-zealousness and requiring very careful interpretation to prevent misuse.

The movie spends too little time asking how societies’ secular traditions reshape religions and uses only Third World examples, failing to point out that the standard European Christianity is laden with cultural norms of that continent not found in The Bible (i.e. Christ was born in the summer, while Dec. 25 was a non-Christian holiday).

Still, Rodger gives us a fresh, non-preachy and very broadly-based multicultural look at perhaps the ultimate human question. An informal discussion was held after the premier and viewers should consider plans to go to a coffeehouse for just such a purpose after they see “Oh My God” because they likely will be powerfully affected.

The reviewer is the editor of FORsooth.



“If they kill me I will rise in the Salvadoran people.”

## Special events to commemorate the 30<sup>th</sup> anniversary of the martyrdom of Archbishop Oscar Romero

**Sunday, March 21:** Our Lady of Lourdes Church, 508 Breckenridge Lane (St. Matthews). 5:30 rice/beans/pupusas — by the film *Romero*.

**Tuesday, March 23:** Movie Night, Chapel at the “backside” of Churchill Downs — Mass in Spanish with Fr. Jim Flynn — followed by the film *Romero* (subtitled)

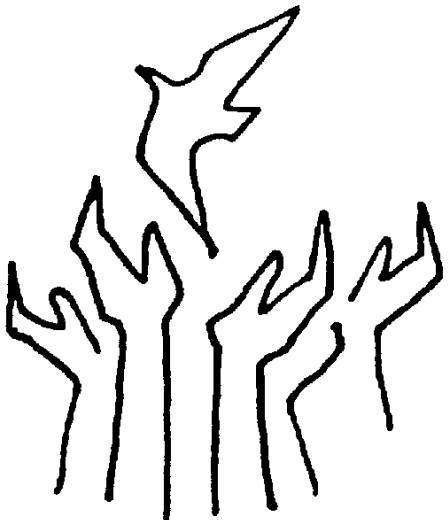
**Wednesday, March 24:** Cathedral of the Assumption Undercroft, 433 South 5th Street. 7:00 p.m. Special Event: Remembering Romero — Reflecting Solidarity (Interfaith)

**Saturday, March 27:** Interfaith Paths to Peace — Film Night. St. Matthews Episcopal, 330 North Hubbards Lane. 6:15 social with light food followed by the film *Romero* and discussion.

Other events are being planned and will be detailed in the March issue of FORsooth.

For more information contact Dotti Lockhart (897-9680).

Events sponsored by Kentucky Interfaith Taskforce on Latin America and the Caribbean (KITLAC), Church of the Epiphany Latino Concerns Committee, Interfaith Paths to Peace





# Letters to FORsooth

## Gay unions and reason

Writing from the Roman Catholic tradition, Louisville Archbishop Joseph E. Kurtz argues Dec 29 (in the Courier-Journal) that “anyone of good will may discover by the application of reason” that according to the “natural moral law” homosexual marriage is wrong. But this is simply not the case.

Thousands of years of scrutiny by philosophers and scientists have failed to uncover a natural moral law of the sort Kurtz describes. Holding that this natural moral law exists, therefore, is leap of faith, not a finding of reason. There are, on the other hand, good reasons to extend the benefits and protections of civil marriage to homosexuals and their families.

Reason tells us that homosexual couples achieve the same virtues and produce the same goods in their unions as heterosexuals. Reason tells us that homosexuals successfully raise children. Reason tells us that homosexuals face the same problems regarding property, custody, and medical care as heterosexuals.

Reason tells us, too, that homosexual marriage will not weaken and may actually strengthen heterosexual marriage. While, therefore, some religious dogmas and many prejudices hold otherwise, natural reason tells us that there are no good reasons for opposing the civil legitimacy of homosexual marriage and many good reasons to support it.

Peter S. Fosl  
Louisville

# Strategies worsen pain *(continued from page 1)*

ity with that struggle by joining the Palestinian-initiated international effort to use boycott, divestment and sanctions to force Israel to comply with international law and end the siege of Gaza and the illegal occupation of Palestine.

We can also support those within Israel who are resisting the oppressive actions of their own state. We cannot truly work on this issue without understanding the meaning of resistance in our lives. For Jews, I believe resistance requires serious study and practice of the Torah of Nonviolence.

Nonviolence is the only way forward. Accepting the violence perpetrated against Palestinians will destroy our beautiful tradition. By struggling in solidarity with those who oppose militarism and support boycott, divestment and sanctions we are also renewing the most sacred elements of our tradition that require us to protest in the street, pursue justice and peace and avoid violence. It is not an easy road.

Boycott is a strategy capable of being used for good and for bad. In this case, I believe that BDS is the only viable nonviolent method that can impact “facts on the ground.” All of us who love freedom, justice and peace, all of us who love the people of Israel and the people of Palestine have a profound responsibility to act in alignment with the people who are the actual victims in this situation. They are calling for BDS. That is why I went to Cairo and created the Interfaith Gaza Satyagraha as an affinity group within the Gaza Freedom March, to join my voice with theirs.

As the only rabbi present in Cairo for the entire GFM experience, I was honored to stand with hundreds of other activists from over forty nations, many of whom spoke to me of their commitment to oppose anti-semitism wherever it emerged. I spent ten days planning actions, protesting in the streets, talking about next steps, networking and envisioning.

At one point, American Jews organized a protest in front of the Israeli Embassy which is fifteen stories above the street and visible only by the familiar blue and white flag. I was asked to lead a Sabbath service. Jews, Muslims, Christians, Egyptians and internationals of all persuasions stood round a simple kiddish cup, Egyptian flat bread and candles. I invited participants to envision a world where everyone could find a seat at the table and eat, unafraid.

We sang and prayed in Hebrew in public and I saw tears flow. Standing among the crowd was a man with a Palestinian father and a Sephardic Israeli mother. He wept in joy because, for one instant, the worlds of conflict stretching across the borders

of his soul could dissolve in a single vision of unification and peace. So may it be for all of us, Palestinian and Jew, living together on the same land in recognition of our common love for place and each other. Palestinians have the right to return to their own land, or receive just compensation.

Only a “solution” which ensures “the right to exist” and universal human rights of all people living on the historic land of Israel/Palestine will suffice. The children of the future will see the world very differently than those of us living now. They will face new challenges and inherit a new sense of globalism which hopefully strengthens the religious, cultural and national heritage of both Palestinians and Israelis in a renewed culture of peace. It is up to us to prepare the way.

## FINANCIAL REPORT December 2009

<b>BEGINNING BALANCE</b>	.....	\$13,620.54
Reimursed funds (P to P)	.....	100.00
Money market interest	.....	6.53
Donations & Honorariums	.....	<u>2,635.00</u>
<b>TOTAL</b>	.....	\$16,362.07

<b>EXPENDITURES:</b>		
<b>FORsooth</b> Editing	.....	\$150.00
<b>FORsooth</b> Layout	.....	100.00
<b>FORsooth</b> Mailing	.....	200.00
<b>FOR</b> National Dues	.....	100.00
<b>FORsooth</b> labels	.....	53.99
<b>FOR</b> Yahoo e-mail	.....	19.99
Gaza trip	.....	500.00
Frita Berrigan (NPR)	.....	150.00
Frita Berrigan honorarium	.....	500.00
Frita Berrigan lodging	.....	73.28
EJ Printing	.....	212.14
Toner for printer	.....	71.01
Office Expenses	.....	<u>26.09</u>
		\$2,256.50 <u>2,256.50</u>
<b>ENDING BALANCE</b>	.....	\$14,105.57

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

## Calendar *(continued from back page)*

### OUT OF TOWN

- Feb 11 (Thurs) **I LOVE MOUNTAINS DAY**. March on the Kentucky Capitol steps in support of the Stream Saver Bill. Great speakers and musicians are lined up for this exciting day of action. For more information, visit [www.kftc.org](http://www.kftc.org).
- Feb 24 (Wed) **STATEWIDE FAIRNESS LOBBY DAY**. Lobby Training in the Capitol Annex at 9 AM. Rally in the Capitol Rotunda at 1 PM. For more information about the lobby day and traveling to Frankfort, call the Fairness Campaign at 893-0788.
- Mar 4 (Thurs) **VOTING RIGHTS RALLY** and Lobby Day in Frankfort. Sponsored by Kentuckians for the Commonwealth. For more information, email [dave@kftc.org](mailto:dave@kftc.org).
- March 19-22 (Fri-Mon) **ECUMENICAL ADVOCACY DAYS: 2010 CONFERENCE**. This year’s theme is “A Place to Call Home: Immigrants, Refugees, and Displaced Persons. Washington, DC. For more information, visit [www.advocacydays.org](http://www.advocacydays.org).

# A radicalized bishop gave his mortal life *(continued from page 1)*

careful not to do anything extreme or counter to the accommodating culture of church relationship with right-wing governments.

His selection as Archbishop delighted the oligarchy while it disappointed activist clergy. He was a devout and relatively conservative Bishop with little in his background that would indicate he would ever challenge the status quo.

Just a few days after he was named Archbishop, on Feb. 28, 1977, Romero failed to intervene or raise his voice when a crowd of protestors were gunned down in bloodshed by soldiers in the town square of the capital, San Salvador.

Then two weeks later, on March 12, 1977, a radicalized Jesuit priest, Rutilio Grande, was murdered along with a 72 year-old layman and a young boy. Romero knew Rutilio, and he was struck when there was no official inquiry into the deaths.

Rutilio’s death prompted a quickening process of Romero’s conversion. To the surprise of both friends and foes, he began to realize that power in El Salvador lay in the hands of wealthy oligarchs, many of whom approved of his choice as Archbishop. He gradually became aware that many of these same oligarchs tacitly sanctioned the violence that maintained their positions.

On January 22, 1978, a little less than a year after becoming the Archbishop, the awakening conscience of Romero prompted him to proclaim in a radio sermon broadcast throughout El Salvador: “...a

preaching that does not point out sin is not the preaching of the Gospel. A preaching that makes sinners feel good, so that they are secured in their sinful state, betrays the Gospel call.” The Archbishop was identifying what was becoming known as “structures of sin” that oppress and kill the poor. Such “structures of sin” were deeply imbedded in the governing oligarchs and military affecting poor Salvadorans in their day-to-day lives.

His weekly radio broadcasts began to deliver an inventory of each week’s violations of human rights, casting the bright light of the Gospel on the realities of the day. He was becoming a voice for the voiceless.

His outspoken words brought him the bitter enmity of the oligarchy as well as strong resentment from some conservative bishops. Some accused him of being “subversive”, a code word in Latin America at the time for “communist,” and a code word that sent signals to death squads waiting to rid the country of such people.

In March 1979, Romero presented Pope John Paul II with seven dossiers filled with reports and documents describing assassinations, disappearances and human rights violations in El Salvador. It seems that neither the Pope nor any of the Salvadoran bishops were eager to support him in his efforts on behalf of victims.

One anomaly in El Salvador was that many of those who committed atrocities and human rights violations against the poor called themselves Christians. For

Romero, the church was compelled to identify itself with the poor.

He proclaimed: “A church that does not unite itself to the poor in order to denounce from the place of the poor the injustice committed against them is not truly the church of Jesus Christ....We either serve the life of Salvadorans or we are accomplices in their death....we either believe in a God of life or we serve the idols of death.”

While his words brought comfort to the thousands of poor Salvadorans listening to Monsenor Romero, his words were also being monitored by the oligarchy and the Salvadoran military. He had received death threats as well as rejection by other bishops who felt he was subordinating the Gospel to politics.

Through it all, Romero was converted by and to the suffering people of El Salvador. On the same entrance to the chapel on the University of San Salvador, another phrase of Romero aptly summarizes his conversion process: “With this people it is not hard to be a good shepherd.” In his case, the people had led the shepherd to pastures he never dreamt he would be fed.

But his voice and his hopes for change were a voice in the wilderness. Tensions continued to grow, disappearances and bodies daily accumulating in the streets, and a growing guerrilla movement all presented dark clouds on the horizon of El Salvador. The military was being strongly supported and equipped by the U.S. Government intent on stopping

“subversion” and communism. Millions of dollars of military equipment were being poured into this tiny country from the U.S.

So just weeks before he was martyred Romero sent a letter to President Jimmy Carter pleading with him to stop the flow military assistance to the junta. He begged Carter to do so to avoid “greater bloodshed in this suffering country.”

The ears of the military had had enough, and a single bullet fired into Romero’s body killed him as he was celebrating Mass on that Monday, March 24, 1980.

At his funeral Mass with thousands of people assembled in the plaza in front of the Cathedral of San Salvador, from roof tops surrounding the plaza soldiers began firing into the crowds. Many were injured and more than 50 killed. Others rushed for safety inside the Cathedral. Such was the impunity with which the Salvadoran military operated.

The people of El Salvador immediately proclaimed him as their martyr and saint, and to this day, 30 years later, one finds his image in so many homes, churches, walls all over the country.

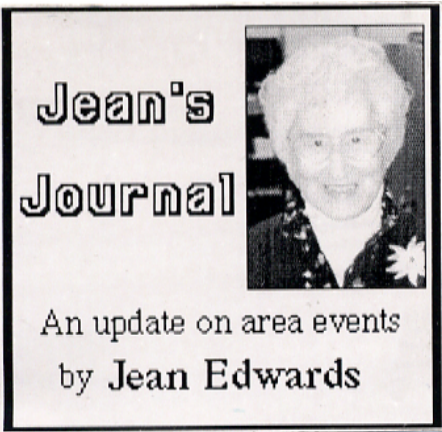
Today his body rests in a special tomb in the undercroft of the Cathedral of San Salvador. That tomb is a place of pilgrimage for Salvadorans and for visitors alike. He continues to rise in the Salvadoran people as he promised.

*The writer, a Roman Catholic priest in Louisville, is a longtime activist for the poor of Latin America.*



# ALI OFFICIALLY DROPS THE DEATH PENALTY

Now that the American Law Institute (ALI) has officially withdrawn capital punishment from its Model Penal Code, after concluding that it is hopelessly flawed and broken beyond repair, many of the nation’s newspapers’ and magazines’ editorial boards and op-ed writers are applauding ALI’s action, and calling for the death penalty to end. The writers recognize that without the backing of ALI – the leading U.S. independent legal organization comprised of 4,000 attorneys, judges and law professors – death penalty states’ justifications for maintaining the punishment weaken. (From “Abolition Times.” Contact [Margaret@ncadp.org](mailto:Margaret@ncadp.org))



# JOURNEY OF HOPE ON TOUR IN KENTUCKY AND IN GERMANY

“There is no doubt about it: The spring 2009 Journey of Hope tour in Germany, organized by the German Coalition to Abolish the Death Penalty, was a huge success,” declared Annabelle Thilo, member of the German Coalition to Abolish the Death Penalty. “What do the US citizens Bill Pelke, Terri Steinberg and Ray Krone have in common?” she asks. “Each has a haunting story to tell: a story of love, death, hatred and forgiveness. And tell it they did – 32 times throughout Germany.” From April 28 to May 16, 2009, they spoke in Hamburg, Frankfurt, Heidelberg, Goepingen and numerous other places. Some 5,000 people came to listen to their stories, and Ray Krone was interviewed by TV talk show host Kerner. Audiences were deeply moved as the speakers told of how they got involved with the issue of capital punishment. The tour was co-organized by local groups of Amnesty International, European Law Students’ Association ELSA and a number of schools and colleges. If you would like to hear excerpts from their talks, e-mail me: [edwardsfor@bellsouth.net](mailto:edwardsfor@bellsouth.net)

# ENDING CONSCRIPTION IN GERMANY – Perhaps!

Many of our readers may be surprised to learn that Germany still has a military draft. But my family is well aware of this. Our three grandsons have all gone through the process of applying for conscientious objector status and completing their assignments for alternative service. Germany’s recently elected government plans to reduce the length of conscription from nine to six months. This decision is a compromise between the two parties that make up the new government – the Christian Democrats who want to keep conscription and the Free Democrats who want to end it. Peace organizations and other federal parties demand an end to conscription. In the last 20 years there has been a trend in German politics toward a professional “all volunteer” army and an end to conscription. Since there is no next-door neighbor within Europe anymore, there is no need for a large conscripted army. Instead, since Germany sends troops to war in Afghanistan, Germany needs smaller, and better-trained armed forces. The end of conscription in Germany seems to be only a matter of time. The downside to this would be opening the door for the military to rely on recruiters, advertising for recruitment and glorification of the military to attract new recruits. Information taken from an article by Patrick Spahn, a German Conscientious Objector, in the *Reporter for Conscientious’ Sake*, Vol.66, Nov.3, Fall, 2009. Contact the Center on Conscience & War, 1830 Connecticut Ave NW, Washington, DC 20009, 1/202-483/2220. e-mail: [nisbco@nisbco.org](mailto:nisbco@nisbco.org)



# THE NCADP MEETS IN LOUISVILLE

The National Coalition to Abolish the Death Penalty held its annual conference in Louisville at the Seelbach Hotel, starting Thursday the 14th of January. The Kentucky Coalition to Abolish the Death Penalty, chaired by Reverend Patrick Delahanty, was pleased to host the meeting and related events and to provide services for participants and attendees. Welcoming words from Diann Russ-Tierney, the NCADP Executive Director, celebrated coalition achievements in 2009. North Carolina became the second state to enact the Racial Justice Act, following Kentucky. New Mexico repealed the death penalty, and Maryland curtailed its scope and reach. The executive director noted that according to an October 2009 Gallop poll, public support for capital punishment is at a 25-year low. She stressed the needs of the families of murder victims as well as society’s need for holding accountable those “people who murder” and for a system of justice that works morally, ethically and “fairly, without bias.” Plenary sessions addressed such topics as the state of the death penalty, conservative voices opposing the death penalty, perspectives on law enforcement, people affected by the criminal justice system and effective responses to crime and violence. The keynote speaker was Sister Helen Prejean, author of both *Dead Man Walking* and *The Death of Innocents: An Eyewitness Account of Wrongful Execution*. She is the founder of “Survive,” a group to provide counseling and support for grieving families of murder victims, and she has a work in progress called *River of Fire: My Spiritual Journey to Death Row*. Since 1984 when Sister Helen first counseled men on death row, she began to suspect that some were innocent. Her talk at the convention touched on death row inmates, the prison system, and building bridges. Notes from NCADP Board Chair Rich Curtner cited recent Gallop and Pew Research Center polls: a minority of whites oppose the death penalty - women at 32% versus men at 23%; African Americans stand at 56% and Hispanics at 55% against capital punishment. Mr. Curtner emphasized building constituencies through understanding not only how capital punishment drains state resources but also through an awareness of “the arbitrary application of the death penalty” and “its tendency to convict and execute innocent people.” The final evening’s Awards Dinner honored many: the KCADP’s Carl Wedekind for a long career of pro bono work with Abolition NOW and the KCADP; the Kentucky Department of Public Advocacy, mainly in Louisville, for its record of zero convictions in ten years of capital cases with 16 - 18 cases per year; Governor Bill Richardson and State Representative Gail Chasey for the culmination of years of work in successfully overturning New Mexico’s death penalty; the New Mexico Coalition to Repeal the Death Penalty.

—S. R. Spanyer

# Third Thursday Lunches

*presented by the*  
**Fellowship of Reconciliation  
& Interfaith Paths to Peace**  
*February to May 2010*

February 18

**IMMIGRATION REFORM/IMMIGRANT RIGHTS.** Anne Achico, the Associate Director of Immigration Services at Catholic Charities of Louisville, representing the largest non-profit comprehensive immigration legal services in Kentucky and surrounding region, will speak about extending help to immigrants from around the world seeking family unity and security as well as legal immigration status. Anne is well qualified with a BA degree in Anthropology from the University of Kentucky and a Master's in Social Work from Spalding University . She is licensed as a Certified Social Worker in Kentucky and is accredited with the Board of Immigration Appeals under the US Department of Justice to legally represent immigrants before the Department of Homeland Security. Others engaged in similar pursuits are encouraged to come to the lunch and participate in the discussion.

March 18

**THE GREENING OF LOUISVILLE.** Tim Darst, Executive Director of Kentucky Interfaith Power and Light (KIPL) a nonprofit organization whose mission is to protect God's creation by mobilizing a religious response to climate change through conservation, efficiency and alternative energy. Tim's efforts were recently highlighted in the Louisville Courier-Journal in an article (4/23/09) by James Bruggers telling about Tim spending Earth Day on the roof of St. William Catholic Church with volunteers to install 15 solar panels. Tim will also discuss the upcoming April "Green Pilgrimage" that will take Louisville citizens through the Olmstead Parks and the parkways that connect them.

April 15

**DEATH AND TAXES.** A thirty minute DVD poroduced by the National War Tax Resistance Coordinating Committee in Washington, DC will be viewed and discussed. The film, "Death and Taxes" introduces us to war tax resistance/refusal through the stories of 28 active resisters. Discussion following the film will be moderated by John Wilborn, a retired CPA who maintains a small individual tax preparation practice. He has volunteered for 12 years in a free tax preparation program sponsored by the Louisville Asset Based Coalition. John is a military veteran with an abiding interest in peace and social justice. Local tax resisters will participate in the discussion also.

May 20

**SOLDIERS OF CONSCIENCE.** Bill Galvin of the Center on Conscience & War has been invited. Through his work over many years, he has counseled untold numbers of soldiers and draft resisters. We well remember when he came to Louisville during the Vietnam War to lead a workshop on draft resistance. His expertise has been noted recently by those who produced a new film "Soldiers of Conscience." Since he had counseled some of the veterans who were selected to tell their stories in the film, Bill was able to provide information and advice. Hopefully he will be able to speak at the lunch and to hold a workshop in Louisville. A screening of the film is being scheduled for later in May.



The Rudyard Kipling • 422 West Oak Street • Louisville  
Buffet Lunch at 11:30 • Presentations at Noon • \$6.00  
*For reservations, call Jean Edwards (458-8056)*

# Calendar for peacemakers

Feb 1 (Mon) **SUSTAINABLE LOCAL PUBLIC POLICY.** Every Monday at 6 PM at the Center for Neighborhoods, 610 South Fourth Street, #701. Become a part of this grassroots movement bringing principles of sustainability into local public policy. For details, contact: [j@bikecourier.org](mailto:j@bikecourier.org).

Feb 3 (Wed) **SOLUTIONS TO VIOLENCE.** Discussion sessions based on Colman McCarthy’s book and readings found at . Meal at 6 PM, \$4; discussion at 7 PM, First Unitarian Church, 4<sup>th</sup> and York. All are welcome. Call 896-6503 for information on the readings for each week.

Feb 3 (Wed) **THE LOUISVILLE SUSTAINABILITY FORUM.** Meets the first Wednesday of each month. The forum’s purpose is to hold and promote the intention of sustainability for Louisville; establish and nourish relationships that strengthen community and create change; and create a space for discussion that inspires, motivates and deepens our ability to catalyze social change. Bring your lunch and enjoy the company of like-minded community members. Noon to 1:45 PM, Passionist Earth & Spirit Center, The Barn at 1924 Newburg Road.

Feb 6 (Sat) **CIVIL RIGHTS FILM SERIES.** Saturdays in February at 2 PM. For details, contact Sophie at the Iroquois Library, 601 W. Woodlawn. 574-1720.

Feb 7 (Sun) **SUSTAINABLE LOCAL PUBLIC POLICY.** Every Sunday at 2 PM at the Legal Aid Society, 416 W. Muhammad Ali. Become a part of this grassroots movement bringing principles of sustainability into local public policy. For details, contact: [j@bikecourier.org](mailto:j@bikecourier.org).

Feb 7 (Sun) **VIGIL FOR PEACE** every first Sunday evening, remembering all those suffering from conflicts in the Middle East. Bring a candle. Bardstown Road at Douglass Blvd. Sponsored by LPAC (Louisville Peace Action Community). For more information, call Harold Trainer at 387-9490.

Feb 8 (Mon) **DEADLINE FOR THE MARCH ISSUE OF FORsooth.** Contact **George Morrison, editor, at 454-2752**, or [klm86@att.net](mailto:klm86@att.net).

**Note: Please email new or updated calendar listings to [calendar.peace@gmail.com](mailto:calendar.peace@gmail.com), or call Nikki at 451-3402.**

Feb 9 (Tues) **FROM MY ALTITUDE: A TOURING EXHIBIT BY ANTONIO GUERRERO.** Antonio Guerrero is one of five Cubans unjustly imprisoned by the U.S. government for protecting their homeland from attacks by Miami-based terrorists. He is in Florence federal prison in Colorado. Antonio has become an accomplished artist since his imprisonment. His exhibit is an opportunity to gain insight to a beautiful and talented man, maintaining dignity in the face of injustice. Opening reception and poetry reading, 4-6 PM, Ekstrom Library, Bingham Poetry Room. Exhibit runs February 5-19, 2010, University of Louisville, Ekstrom Library, main floor. For more information, contact Sonja DeVries at 558-5568.

Feb 10 (Wed) **KITLAC (Ky Interfaith Taskforce on Latin America and the Caribbean).** Every second Wednesday at the Presbyterian Seminary. 7:30 pm. Call David Horvath, 479-9262, or Pat Geier, 456-6586.

Feb 11 (Thurs) **THE FDR/LINCOLN LEGACY CLUB.** Meets the second Thursday of the month, for those interested in learning about fair trade and the American system of economics of Hamilton and Clay. 6:30 PM, 1838 Frankfort Ave. For more information, contact John Miller at [papajohn15@bellsouth.net](mailto:papajohn15@bellsouth.net).

Feb 11 (Thurs) **APPAP (American Palestine Public Affairs Forum).** Every second Thursday. A documentary film exploring the situation in Middle East will be presented. 6:30 PM, Louisville Presbyterian Seminary, 1044 Alta Vista Road, Nelson Hall, Room 119. For more information, call Bashar Masri, 773-1836.

Feb 13 (Sat) **PEAK OIL.** Every 2nd Saturday, Main Library, 4th & York, Mezzanine, Boardroom. 9 AM. Call George Perkins, 425-6645.

Feb 14 (Sun) **“AIM HIGHER”** focusing on military counter-recruitment. Every 2nd Sunday at 7 PM, 2236 Kaelin Avenue at the FOR office. This group welcomes invitations to speak about 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.

Feb 18 (Thurs) **THIRD THURSDAY LUNCH: IMMIGRATION REFORM/IMMIGRANT RIGHTS.** Anne Achico, Associate Director of Immigration Services at Catholic Charities of Louisville, representing the largest non-profit comprehensive immigration legal services in Kentucky and surrounding region, will speak about extending help to immigrants from around the world seeking family unity and security as well as legal immigration status. Anne is well qualified with a BA degree in Anthropology from the University of Kentucky and a Master’s in Social Work from Spalding University. She is licensed as a Certified Social Worker in Kentucky and is accredited with the Board of Immigration Appeals under the US Department of Justice to legally represent immigrants before the Department of Homeland Security. Others engaged in similar pursuits are encouraged to come to the lunch and participate in the discussion. The Lunch is sponsored by the Fellowship of Reconciliation in cooperation with Interfaith Paths to Peace. Rudyard Kipling, 422 West Oak. Buffet lunch at 11:30; presentation begins at noon. \$6. For reservations, call Jean Edwards at 458-8056 or email [edwardsfor@bellsouth.net](mailto:edwardsfor@bellsouth.net).

Feb 18 (Thurs) **KENTUCKY SINGLE PAYER HEALTH CARE.** Every third Thursday, 5:30 PM. Main Library, 4th & York Streets, Mezzanine Board Room. Call Kay Tillow, 636-1551.

Feb 18 (Thurs) **FORsooth LABELING** at Beverley Marmion’s, 6:30 PM. We need you for one hour! Please stop by and socialize while your fingers do the work. Bouquets to those who do this important work every month! Call 451-5658.

Feb 21 (Sun) **LOUISVILLE COMMITTEE FOR ISRAELI/PALESTINIAN STATES.** Every third Sunday. First Unitarian Church, 4<sup>th</sup> & York Streets, 3 PM. Call Beverley Marmion, 451-5658.

Feb 22 (Mon) **FOURTH MONDAY FORUM** sponsored by the Kentucky Alliance Against Racist and Political Repression. For details, call Katrina Byrnes at 778-8130 or email [kyall@insightbb.com](mailto:kyall@insightbb.com).

Feb 22 (Mon) **F.O.R. STEERING COMMITTEE.** Presbyterian Seminary, 1044 Alta Vista Road. Every fourth Monday. Visitors encouraged. Call Dennis Bricking, 298-0590, or Phil Schervish, 558-7175.

Feb 25 (Thurs) **“GLOBAL WARRING: How Environmental, Economic & Political Crises will Redraw the World Map.”** Professor Cleo Paskal presents the second lecture in the Brown-Forman Global Issues Forum: Cooperation, Carbon & Conflict. 7 PM, Galt House East; reception following. Tickets \$15, call 561-5422. For more information, visit [www.worldkentucky.org](http://www.worldkentucky.org).

Mar 11 (Thurs) **“DICTATORSHIP TO DEMOCRACY: IRAQ AND BEYOND.”** Ambassador Feisal Amin Istrabadi presents the third lecture in the Brown-Forman Global Issues Forum: Cooperation, Carbon & Conflict. 7 PM, Galt House East; reception following. Tickets \$15, call 561-5422. For more information, visit [www.worldkentucky.org](http://www.worldkentucky.org).

Mar 21 (Sun) **SCREENING OF THE FILM ROMERO.** In commemoration of the 30<sup>th</sup> anniversary of the martyrdom of Archbishop Oscar Romero of El Salvador. Join us for a beans, rice and pupusas dinner followed by a showing of the film *Romero*. Our Lady of Lourdes Church, 508 Breckenridge Lane in St. Matthews. Dinner at 5:30 PM, followed by the film.

Mar 23 (Tues) **LAMISA EN ESPANOL & SCREENING OF THE FILM ROMERO.** Mass in Spanish with Father Jim Flynn, followed by the film *Romero*. Chapel at the “backside” of Churchill Downs. Time TBA. For more information contact Dotti Lockhart (897-9680).

Mar 24 (Wed) **REMEMBERING ROMERO, REFLECTING SOLIDARITY.** Cathedral of the Assumption Undercroft, 433 South 5<sup>th</sup> Street. 7 PM. For more information contact Dotti Lockhart (897-9680).

Mar 27 (Sat) **SCREENING OF THE FILM ROMERO.** Join us for the Interfaith Paths to Peace Film Night at St. Matthews Episcopal Church, 330 North Hubbards Lane. Social with light food at 6:15 PM, followed by the film and discussion. For more information contact Dotti Lockhart (897-9680).

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## Regular Meeting Times for Area Organizations

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)  
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, 1578 Bardstown Road (895-5172)  
CLOUT [CITIZENS OF LOUISVILLE ORGANIZED AND WORKING TOGETHER] – (583-1267)  
COMMITTEE FOR PEACE IN THE MIDDLE EAST – 2nd Monday (456-6586)  
COMMON CAUSE – 1st Tuesday, every other month (454-7797)  
COMMUNIST PARTY USA – First Sunday at 2:00 PM (384-3875)  
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](http://www.LouisvilleEarthSave.org)  
FAIRNESS CAMPAIGN – Quarterly community dialogues and volunteer opportunities (893-0788)  
FDR/LINCOLN LEGACY CLUB – 1st Thursday, [papajohn15@bellsouth.net](mailto:papajohn15@bellsouth.net)  
FELLOWSHIP OF RECONCILIATION – 4th Monday (558-7175 or 895-8516)  
FRIENDSHIP FORCE OF LOUISVILLE – 2nd Tuesday (893-8436)  
GREATER LOUISVILLE SIERRA CLUB – 3rd Tuesday (897-3335)  
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)  
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 – Last Tuesday (541-9998)  
KITLAC [KY INTERFAITH TASKFORCE ON LATIN AMERICA & THE CARIBBEAN] – 2nd Wednesday (479-9262)  
KY RAINBOW/PUSH COALITION – (245-2272)  
LOUISVILLE COMMITTEE FOR ISRAELI/PALESTINIAN STATES – 3rd Sunday (451-5658)  
LOUISVILLE PEAK OIL GROUP – 2nd Saturday (425-6645)  
LPAC [LOUISVILLE PEACE ACTION COMMUNITY] – (456-6914)  
LOUISVILLE WOMEN CHURCH – Meditation every Sunday (473-8435)  
LOUISVILLE YOUTH GROUP – Friday nights (893-0788), [www.louisvilleyouthgroup.org](http://www.louisvilleyouthgroup.org)  
METRO SWEEP FOR ACCESS – 3rd Tuesday (895-0866 or 899-9261)  
METROPOLITAN HOUSING COALITION – 4th Wednesday (584-6858)  
MIGHTY KINDNESS – [mightykindness@gmail.com](mailto:mightykindness@gmail.com) (235-0711)  
MUHAMMAD ALI INSTITUTE FOR PEACE AND JUSTICE, at UL (852-6372)  
NAACP [NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE] – 3rd Monday (776-7608)  
NAMI [NATIONAL ALLIANCE FOR THE MENTALLY ILL] – 2nd Monday (245-5287)  
PARENTS, FAMILIES & FRIENDS OF LESBIANS AND GAYS (P-FLAG) – 3rd Sunday (329-0229)  
PEACE & COMPASSION BUDDHA CIRCLE/CML – (451-2193, [brozier@bellsouth.net](mailto:brozier@bellsouth.net))  
RCRC [RELIGIOUS COALITION FOR REPRODUCTIVE CHOICE] – (866-606-0988)  
RESULTS (a hunger lobby) – 2nd Saturday (451-4907)  
911 TRUTH LOUISVILLE (502-609-6020)  
US DEPARTMENT OF PEACE CAMPAIGN OF KY – 3rd Sunday (472-1772)

*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.*