

FORsooth

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July/August 2004

50 years later, once-hostile street embraces integration

by Ike M. Thacker IV
and Eustace Durrett

A bombing that was meant to keep people with dark skin from living in Shively was commemorated June 25 during the week of its fiftieth anniversary in that Louisville suburb, which is now the most racially diverse city in Jefferson County.

The street on which a house newly acquired by a black family in 1954 was bombed (then known as Rone Court, now as Clyde Drive) is today about equally split between blacks and whites, a happy irony not lost on several of the speakers at the dedication of Kentucky Historical Highway Marker #2144, at the corner of Clyde Drive and South Crums Lane. The Kentucky Historical Highway Markers is a program of the Kentucky Historical Society in cooperation with the state Transportation Cabinet.

The event being commemorated took place just after midnight on June 27, 1954, six weeks after Andrew and Charlotte Wade, who are black, moved into a house on Rone Court with the help of a white couple, Anne and Carl Braden. They had moved in two days before the unanimous May 17 Brown v. Board of Education U.S. Supreme Court decision outlawing school segregation.

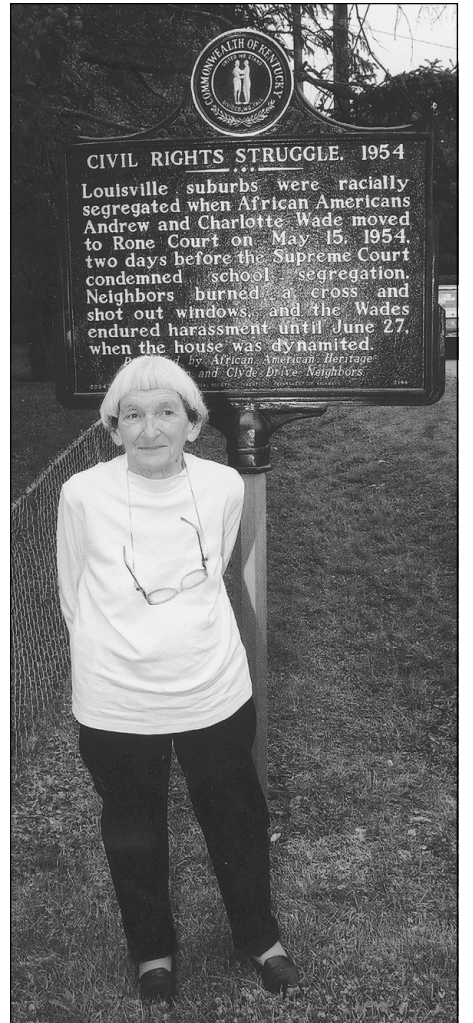
The Wades brought their two-year-old daughter, Rosemary, with them; and it

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— photos by Eddie Davis

Catherine Fosl, left, speaks to Clyde Drive residents and others June 25 during the dedicating of a marker noting the courageous integration of the street in 1954 by Andrew and Charlotte Wade, which 50 years ago was met with harassment and the dynamiting of their home. Anne Braden, right, whose husband Carl went to prison as a result of the couple's work to open the neighborhood to minorities, stands by the marker on the now integrated street.



Election controversy not limited to US, Filipinos learn

by Sister Mary Grenough, MM

National elections were held May 10 in the Asian island-country of the Republic of the Philippines, which has 84 million people. As of mid-June, the tally of votes for President and Vice-President were still being questioned. Contenders are previous President Gloria Macapagal Arroyo who has given unquestioning support for U.S. President Bush and high-school drop-out movie actor Fernando Poe, Jr.

The elections were described by one writer as "the dirtiest in Philippine history" and even by the Philippine National Police as "the bloodiest election in the last two decades." A citizens' watch group (named the Patriots) documented 1,642 incidents of fraud and 191 cases of election-related violence. The group obtained information through fact-finding missions in areas considered election hotspots, and calls to its hotlines. Problems were reported in 47 of the country's 79 provinces.

Since the official start of the campaign period in January 2004, more than 100 persons were killed in election-related violence. The hardest hit group was the fledgling "Bayan Muna" (People/ Nation First)

political group, one of the new political parties representing sectors of society (the majority who are poor) formed to field candidates for the House of Representatives. Since its entry into legal parliamentary activities in the year 2000, 43 of Bayan Muna's grassroots leaders and candidates have been killed. Most of the killings have been attributed to the government's military or paramilitary members.

In spite of being targets of assassination, arrest and other severe injustices, Bayan Muna candidates got 1,202,277 votes representing 9.52 percent of total votes cast for the 61 different party-list groups. Bayan Muna's top nominee was its President, Satur Ocampo, a highly respected journalist who joined the underground movement during the Marcos Martial Law period and the longest-held Filipino political prisoner, who spent more than 11 years in prison.

Ocampo named priorities of Bayan Muna's efforts as: legislating a cap on debt payments and the re-channeling of public funds toward health, education and the agriculture sectors. His group will also push for pro-consumer measures in the power, oil and water distribution sectors and address human rights issues, including

the stalled Marcos victims' compensation bill. He pledged to continue to press for justice for Bayan Muna's 43 martyrs, and to pursue the ideals they had lived and fought for inside and outside the halls of Congress. Allied party-list groups (Anak Pawis - workers) and Gabriela (women) also won seats in Congress. This signals the birth of a progressive block in Congress, backed by the support of mass organizations of workers, peasants, and women. These groups will work with the common goal of enacting pro-people legislation.

When President Bush declared "war on terrorism" just eight days after the 9/11 attack in 2001, President Gloria M. Arroyo personally phoned Bush to endorse his move, and without consulting Congress or the Filipino people, promised to help in any way he would ask. This included offering the use of former U.S. Clark and Subic military bases for U.S. attacks on

Afghanistan. In 2003 she offered to send at the debt-ridden Philippine government's expense a contingent of Philippine soldiers and other personnel to "assist" in Iraq.

Why would the U.S. name the Philippines as its "second front" in this on-going war? In the U.S. Quadrennial Defense Review Report of Sept. 30, 2001, East Asia was identified as a particularly challenging area because the "density of U.S. basing and en route infrastructure is lower than other critical regions {with} less assurance of access to facilities in the region."

In addition to the "lower density of U.S. bases and en route infrastructure," another obvious reason for U.S. interest is that East Asia is of tremendous economic and geo-political importance. Not only is it home to more than one third of the world's population, it also accounts for a sizable proportion of the world economy. The wider

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At lunch, 2 continents’ perspectives on peace are clear

by George Morrison
FORsooth editor

Severin Matabaro Mugangu, the dean of a law school in his native Democratic Republic of the Congo, listened to Louisville FOR members laud nonviolence June 22, then calmly asked: “With the number of conflicts we have to face how can we really have the nonviolent approach that could lead to peace?”

“Rwanda imposed a war on us and we didn’t have any other choice but to fight it,” said Mugangu, the dean of the school of law at the Catholic University of Bukavu. “I don’t see how we could have responded with nonviolent methods.”

FOR chapter co-founder George Edwards, who spoke with Mugangu and six other African activists for conflict resolution during a luncheon program at Café Kilimanjaro in downtown Louisville, said the message on his wife Jean’s shirt (“war is not the answer”) still applied to The Congo’s plight.

“I think that all of the people who have lived in colonial situations have to learn from Gandhi,” George Edwards said. “They have to learn that there are ways of nonviolent resistance that are powerful — if (people) are given the opportunity to understand what are the methods of nonviolence.”

It was one of several give-and-take exchanges as activists bridged cultural and ideological divides at the luncheon, organized by the Louisville International Cultural Center with the cooperation of the U.S. Department of State, which organized a national tour by the African activists.

The program is geared to put those involved in conflict resolution in touch with each other to share ideas, LICC material said. Many of the visitors came from nations where French is a national language, so translators aided the exchange.

Yana Mane, deputy mayor of Ziguinchor, Senegal, after hearing the Edwardses talk of the need to stop the making of weapons, said:

“As you may know, there are no weapons that are manufactured in Africa, except for some that are manufactured in South Africa, and yet there is a huge arms trade on the African continent and I wonder if you protest against that sort of activity.”

George Edwards responded: “We strongly oppose the export of weapons of all descriptions,” adding that a daughter of the couple who lives in Germany has worked with a leading opponent of Germany’s arms exports.

“We do not approve of the insertion of weapons into situations of conflict because these weapons come to be a mode of the destruction of that country’s future,” he said.

Jean Edwards briefed the visitors on the FOR’s efforts to fight for racial equality and a just economy at home and in other nations.

“The Fellowship of Reconciliation was very strong in working in the civil rights movement. In fact, they sent staff people down to Georgia to work with Martin Luther King. And Martin Luther King was a member of the Fellowship of Reconciliation... and his wife, also, is a member,” she said.

She also listed wars U.S. FOR members have opposed, from World War II to the Iraq war.

“This is of the most tremendous concern at this time, working against the war in Iraq, but also the situation with the Palestinians and the Israelis over in the Middle East,” Jean Edwards said. “We are demonstrating every Friday against that conflict.”

Marie-France Goffri Kouame-Kra, a lawyer and member of two women’s groups in Cote d’Ivoire (Ivory Coast), said the outbreak two years ago of violence in her nation after decades of relative peace has caused her to think more deeply about peace. Noting the statement on Jean Edwards’ shirt, she said:

“I agree entirely with that statement... In the Ivory Coast there is currently a crisis going on. For a period of about 40 years, that is from the time of independence until 2002, we have had a long period of peace.... However peace is simply an empty slogan. These are empty words unless they can be transformed into real behavior so I’m wondering what your organization has been able to do... to help throughout the world other countries avoid war, to prevent war, so this slogan can become reality.”

George Edwards said the first task is changing policies of the U.S. government, which he noted is the world’s largest weapons’ exporter.

“The (U.S.) government has to understand that you do not create peace by increasing the amount of world armaments,” he said. “And I think we have to go back and learn from the great leaders of the human history, like Saint Francis and Assisi, who lived centuries ago but was opposed to human violence.”

He said changing priorities of all governments to meet human needs is also paramount in the struggle for peace, adding: “The money that is spent on war will not educate one child.”



— photos by Eddie Davis

George Edwards, above, second from right, talked to African activists about peace. Below, Severin Matabaro Mugangu of The Congo talks while Jean Edwards listens.



Writers speak for progress in new southern anthology

A new book featuring 12 essays from leading southern historians, activists, civil rights attorneys, law professors and theologians discusses issues of justice, crime and civil liberties.

Where We Stand: Voices of Southern Dissent, edited by Anthony Dunbar, discusses militarism, religion, the environment, voting rights, the Patriot Act, the economy, prisons and crime, and other subjects. The 234-page anthology is published by NewSouth Books.

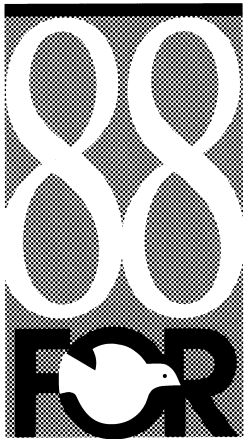
One of the essayists is Charles Bussey, a history professor at Western Kentucky University who has backed efforts to abolish the death penalty, said anti-death penalty organizer Kaye Gallagher.

All royalties from the book’s sales will

go to the Southern Regional Council, a group founded in the 1940s to fight segregation and which now works to register voters, Gallagher said. She said the book is on sale at Louisville-area Barnes & Noble bookstores.

The book grew out of a discussion between Les Dunbar, the former director of the Southern Regional Council, and his son Anthony, an attorney and award-winning author of titles about Mississippi, Appalachia, migrant workers and the Southern labor movement, Gallagher said. The younger Dunbar decided to seek out like-minded colleagues and writers for the book, she added.

For more information, contact Gallagher at the Kentucky Coalition to Abolish the Death Penalty at (502) 636-1330 or kcadp@earthlink.net.



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88 Years on Peace Frontiers

Since 1915, the Fellowship of Reconciliation in the United States has led campaigns to obtain legal rights for conscientious objectors, win civil rights for all Americans, end the Vietnam War, oppose U.S. intervention in the Third World, and reverse the superpowers’ arms race. An interfaith pacifist organization, the FOR has members from many religious and ethnic traditions. It is part of the International Fellowship of Reconciliation, with affiliates in 40 countries.

In the development of its program FOR depends upon persons who seek to apply these principles to every area of life. If you are not already a member, we invite you to join us in this endeavor. Membership consists of signing the Statement of Purpose, indicating that you agree with FOR goals. To receive more information, please call 458-8056.

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A state makes unimagined progress from its brutal past

I attended two events in June that I never thought I would be able to witness in my lifetime. One was in Philadelphia, Mississippi and the other right here in Louisville.

My West Virginia friend, Steve, a graduate of Tougaloo College in Jackson, Mississippi, and I drove to Philadelphia, Mississippi to help mark the 40th anniversary of the murders of James Chaney, Mickey Schwerner and Andy Goodman.

Until the mid-1960’s Mississippi was an apartheid state, made in the USA, and this is no exaggeration. There were legally mandated separate entrances in restaurants for whites and blacks, separate sections in movie theaters, separate and unequal schools.

Two generations have come of age, since then, knowing little of the history of the civil rights movement, a struggle that waged a non-violent war against enforced racial segregation. This history is not fully taught, and so a little more background may be in order.

Many Black Mississippi churches, particularly those where civil rights advocates were permitted to meet, had been set ablaze by racists over the years. On June 20, 1964 three civil rights workers went to rural Neshoba County, Mississippi (Philadelphia in this county) to investigate an arson fire that burned to the ground Mt. Zion Church, an African American congregation.

James Chaney, an African American, was a Mississippian. Andy Goodman and Mickey Schwerner, both white, hailed from New York City. These three civil rights workers would never again be seen alive.

They had been arrested by local law enforcement and put in jail. The Ku Klux Klan, a U.S. terrorist organization (then and now), murdered them and buried their bodies beneath an earthen dam. Their disappearance shocked the nation, and by the time the bodies were discovered the whole world was watching.

Mount Zion Church was rebuilt. Every year the church has held a service to solemnize the sacred memory of our three martyrs, the memory of many more who were victims of racist murderers, and to pay tribute to the hallowed ground of this church.

This year, for the first time, Philadelphia’s white power structure joined in coalition with prominent African American and Choctaw (Native American) Neshoba Countians, and some members of Mount Zion United Methodist Church. The result was The Philadelphia Coalition. (Please read, in separate box, their “Statement Asking for Justice in the June 21, 1964 murders of James Chaney, Andrew Goodman and Michael Shwerner”).

This remarkable statement could never have been made public in the 1960s: its signatories would surely have been murdered. The event itself was in two parts, the first at the Neshoba County Coliseum, followed by the service at Mt. Zion Church.

Upon entering the Coliseum we were met by police leashed to police dogs. But, instead of the dogs and cops looking to attack unarmed demonstrators a la the 1960s, this time they were there to protect us! The program at Mt. Zion, was a tribute to this sacred ground.

The words of civil rights veterans Dorie Ladner and Rep. John Lewis (D-GA), and Dave



Dennis were beautiful. Carolyn Goodman, eighty eight years old and mother of Andy, said: “I never thought the day would come when I would say I was happy to be in Neshoba County, but today I am.”

Former Mississippi governor William Winter, a moderate who has taken a principled stand against racism, spoke with conviction. Former Mississippi Secretary of State, Dick Molpus, made an impassioned speech: “Until justice is done, we are all at least complicit.”

Even the sitting governor, Haley Barbour, right-winger complicit with the racist Republican “southern strategy,” felt it politically important to be on stage. His remarks were appropriate.

But the day belonged to the African American community of Neshoba County, Mississippi, and to the black and white civil rights veterans in attendance. Civil rights workers active in other states in the 1960s were there as well.

The 1,800 people at the coliseum and 300 who packed the church contained an honor-roll of activists of that era. There was Ellie Dahmer, widow of slain civil rights leader Vernon Dahmer; Raylawni Branch, one of the first two African Americans to integrate the University of Southern Mississippi.

The Movement, as we called it back then, was mostly local people who have seldom been recognized. I was privileged to sit next to one of them, Donna Weary, who as a young girl was active in Columbia, Mississippi. Her two daughters accompanied her.

There were, to be honest, very serious problems in building for this day, and I will deal with these in my September column. But the day itself was a truly unforgettable experience.

The event here in Louisville was equally startling, and fulfilling. In 1954 Shively was an all-white Louisville suburb. An African American Louisville couple, Andrew and Charlotte Wade, were looking for a house for themselves and their daughter. They found such a house in Shively, but no real estate agent would stand up for justice and break the color bar.

“So the Wades turned to Carl and Anne Braden, a white couple long active in the fight for racial equality,” a press release recounts. The Bradens agreed to purchase the house, and then sell it to the Wades.

“The Wades moved into their new home on May 15, 1954 (only two days before the historic U.S. Supreme Court ruling in Brown vs. Board of Education, declaring segregated schools unconstitutional). Mr. and Mrs. Wade were met with a burning cross, and their living

room windows were shattered by gunfire.

“After six weeks of steady harassment and threats, their house was dynamited. But a Jefferson County grand jury, investigating the violence, turned its attention from the Wades’ civil rights to the alleged communism of the Bradens, who were later indicted for sedition,” i.e. using integration as a ruse to overthrow the government by force and violence! And you thought the present-day idiocy of the USA Patriot Act was a new phenomenon.

“A sensationalized, McCarthy-style trial resulted, in which Carl Braden was convicted of sedition and sentenced to prison. Yet the Wades were never able to move back into what had been their dream home, nor were they able to see the culprits prosecuted. Amid the Cold War hysteria of the times, their civil rights were instead ignored. The name of their street (Rone Court) was changed to Clyde Drive, and housing segregation resumed, only to be challenged again by a more mass open housing movement later in the 1960s.”

The Wades’ pioneering actions were acknowledged at the June 25 marker dedication ceremony. The marker was unveiled at the head of Clyde Drive, a neighborhood that is today multi-racial. The marker was co-sponsored by many organizations, elected officials and individuals, including a group of residents. The marker, a project of the Kentucky Historical Society Highway Historical Marker program, honors the courage of the Wades in taking early action for open housing and acknowledges the controversy that surrounded housing desegregation.

Yet there is no marker honoring the courage and steadfastness of Anne and Carl Braden. Please let me inject a personal note. I lived with Carl and Anne when I first moved to Louisville, in 1969. I occupied their daughter’s downstairs bedroom, which fifteen years earlier the Bradens

had evacuated, fearing that the dynamiting of the Wades’ house would be repeated in theirs.

I remember sitting on the bed in their daughter’s room reading Anne’s magnificent book recounting that period, *The Wall Between*. Actually, I had read the book years earlier, but sitting in their house and re-reading it was an adrenaline-rush.

The Philadelphia, Mississippi and Louisville observances, this past June, were reminders of the terror and destruction of racism. They were also affirmations of the human spirit and the enduring power of sisterhood and brotherhood in the people’s fightback, to bring about positive social change in a world at peace.

These episodes are reminders that there have been movements for civil rights ever since there have been commissions of civil wrongs. This was the case with the Spartan (Greek) foot soldiers at Thermopylae, who fought the Persian conquerors in 480 B.C., and with the thousands of other struggles for freedom that followed.

We must honor our forebears-in-struggle even as we battle against the oppression of the present day. That continuum called history is a stone cold reality. There is indeed warmth in this world, but it is best contained within those among us who struggle in community for a better day.

As one magnificent civil rights song intones:

*Ain’t gonna let nobody turn me ‘round,
Turn me ‘round, turn me round.
Ain’t gonna let nobody turn me ‘round.
We’re gonna keep on a-walkin’,
Keep on a-talkin’,
Marchin’ unto freedom land.*

Contact Ira Grupper at Irag@iglou.com.

Statement asking for justice in the June 21, 1964, murders of James Chaney, Andrew Goodman and Michael Schwerner

Forty years ago, on June 21, 1964, three young men, James Chaney, Andrew Goodman and Michael Schwerner, were murdered in Neshoba County by members of the Ku Klux Klan.

The state of Mississippi has never brought criminal indictments against anyone for these murders — an act of omission of historic significance. There is, for good and obvious reasons, no statute of limitations on murder. This principle of law holds that anyone who takes the life of another person for any reason not provided by law is never immune from prosecution, no matter how remote in time.

With firm resolve and strong belief in the rule of law, we call on the Neshoba County District Attorney, the state Attorney General and the U.S. Department of Justice to make every effort to seek justice in this case. We deplore the possibility that history will record that the state of Mississippi, and this community in particular, did not make a good faith effort to do its duty.

We state candidly and with deep regret that some of our own citizens, including local and state law enforcement officers, were involved in the planning and execution of these murders. We are also cognizant of the shameful involvement and interference of state government, including actions of the State Sovereignty Commission, in thwarting justice in this case.

Finally, we wish to say to the families of James Chaney, Andrew Goodman and Michael Schwerner, that we are profoundly sorry for what was done in this community to your loved ones. And we are mindful of our responsibility as citizens to call on the authorities to make an effort to work for justice in this case. Continued failure to do so will only further compound the wrong.

We, the undersigned, call on those in authority to use every available resource and do all things necessary to bring about a just resolution to this case.

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Fond memories of sanctuary work unleashed by story

To The Editor - FORsooth,

I deeply appreciated the long article on St. William Church in the June issue (Page 1, vol. 15, No. 5). It certainly brought back many fond memories of my eight years at St. William and the many dedicated people I met while there. Lack of space prevents naming all, but I think especially of Jim and Pat Butler and other members of the Butler family. Jim was the glue that kept me on track at St. William during the '80s.

The authors of the article mentioned that St. William became a Sanctuary Parish. On my night stand in my room I keep a framed drawing of what was for me probably the most significant event of my years there, if not of my entire life. The drawing is a simple one of a kind-of pick-up truck loaded with Central American refugees, with the simple title "Sanctuary".

I remember well the discussions St. William parishioners had discerning whether to become a "Sanctuary Parish." We spent many an hour during Lent of 1983 discussing what that term meant, the legal implications, and most of all the implications it would mean if we *didn't* become one of the 350 Sanctuary Parishes around the country receiving Salvadoran and Guatemalan refugees. Courageously St. William parishioners consented - not



Letters to FORsooth

just "majority vote" - to become such a Sanctuary Parish, thus placing us all in civil disobedience, but in obedience to a much higher call, "I was an illegal alien, and you welcomed me", Matthew 25:35.

I also remember so well the date of December 10, 1983 (the 15th anniversary of Thomas Merton's death). It was the 2nd Sunday of Advent, and on that cold day/night several of us drove to Nashville in a motor home. There we met the first of many families and individuals from El Salvador and Guatemala whom St. William

would welcome into its "sanctuary" over the next several years.

For how many Advents had we sung "O Come, O Come, Emmanuel" Well, it happened: the young father's name was "Manuel" and his wife's name was "Maria". They had one daughter "Mara" (almost 2 years old) and were pregnant with a second ("Patricia" - so named because so many helpers with the welcome were named "Patricia"). I learned then and there that I'd best be aware of what I was singing/praying for. "Emmanuel" did come, but I never dreamed how, when or where it would or could ever happen to me/us.

So many of us had to rush around to begin to learn some Spanish, and fumble with "spanglish", with lots of gestures to communicate. Many St. William parishioners volunteered to spend days and nights at the Rectory, sort of a shield lest the "migra" came knocking at the door. Many learned how to make beans and rice (breakfast), rice and beans (lunch), and then combine beans and rice into "gallo pinto" (red rooster) for supper.

Fortunately the "migra" never did come to 13th and Oak Sts. But they or some similar agency did break into the house where several of us were living in at Holy Cross Rectory, 32nd & Broadway. It was in October of 1984. No windows or locks

were broken, and only private keys were available to the five of us living there.

My room/office was ransacked, liberation theology books thrown off my shelves and left on the floor, a file cabinet was rifled through deeply to where someone found a letter I had received from a priest in Mexico who wanted us to receive a mother and three children from El Salvador - which we did. The letter was left on my desk - evidently it had been photographed or copied in some way. I had left a \$5.00 bill visible on my desk, and it was still there when I returned. The police "investigated" but since no one had "broken in" there was "no reason to take finger prints".

During the subsequent years, it was a grace receiving so much assistance from the members of Central Presbyterian Church (read George/Jean Edwards, of course), from the First Unitarian Church, from Epiphany Church and from the Methodist community.

In any case, this personal reminiscence is "for the record" of one of St. William Parish's many outreaches. May God continue to be with them all.

Sincerely,

Jim Flynn
Park City, Utah



Be the Change You Want to See in the World -Gandhi

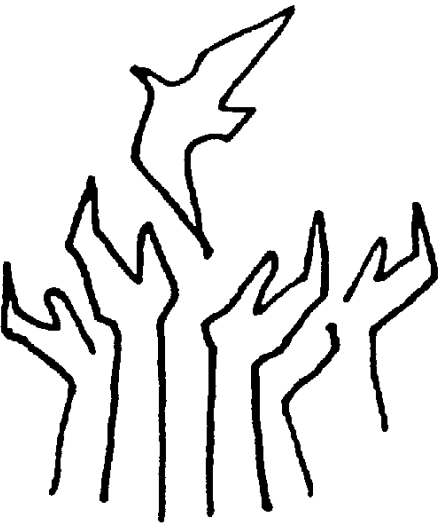
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Premiere of Award-winning Film by Louisville Peacemaker To Highlight This Year's Hiroshima Nagasaki Observances

Original Child Bomb, the film that shared the top-prize at the 2004 Silverdocs Film Festival, will be the highlight of this year's observances related to the anniversary of the atomic bombings of the cities of Hiroshima and Nagasaki at the end of WWII. The film is free and open to the public, but donations are welcome.

Because the film was shot and edited in a style aimed at young people, the film, though it deals with serious and sometimes disturbing subjects, church youth groups, and other organizations aimed at improving the values of teenagers in our community are encouraged to bring groups. However, seating is limited.

Both showings of the hour-long documentary (see times below) will be followed by opportunities for audience members to discuss the film with Mary Becker, of Pax Christi, Louisville, who served as executive producer for the film project. Mary's daughter served as the film's producer.

Hiroshima-Nagasaki Observances

*Be present in peace
Join your heart and prayer
That not one being on Earth
Ever again be subjected to this horror*

The following are co-sponsored by:
Fellowship of Reconciliation
Interfaith Paths to Peace
Cathedral Heritage Foundation

Friday, August 6, Noon
Silent Prayer Vigil
Garden of Christ Church Cathedral
425 S. 2nd Street

Friday, August 6, 8:00 p.m.
Lantern Float and Service
Cherokee Lake
Corner of Lexington and Grinstead
Join us for songs and remembrance

Monday, August 9, 5:30 and again at 7:30 p.m.
Local debut of *Original Child Bomb*
Produced by Mary and Holly Becker –
a film based on the poem of the same name by Thomas Merton
Undercroft
Cathedral of the Assumption
433 South Fifth Street

All three of this year's events are sponsored by the Louisville Hiroshima-Nagasaki Committee, the Fellowship of Reconciliation, Interfaith Paths to Peace and the Cathedral Heritage Foundation.

For further information call Terry Taylor at (812) 945-6830

Genius Moore uses common touch to inveigh at Bush

“Fahrenheit 9/11”
*reviewed by Ike M. Thacker IV
and Eustace Durrett*

Some people who change the course of history remain obscure even after doing so. Until recently it appeared that this would be the fate of two people who helped determine the outcome of the 2000 presidential election in Florida and thus the course of the United States. Then came Michael Moore’s documentary, “Fahrenheit 9/11.”

This fine film, the most popular movie in the U.S. its first weekend (even in every single state that George W. Bush won), brought back into public consciousness the fact that in Bush’s brother Jeb’s state the person in charge of counting and certifying the votes was also “Dubya’s” Florida campaign chairman. That, most of us had at some point known. But the second person, who even more directly determined our dismal fate, was in 2000 and had remained until June 25 of this year, unknown. This, the movie said, was George W. Bush’s first cousin, the program director at Fox News, who directed that not only the election in Florida but also therefore the entire nation be called for his close relative at a time when all the other networks had called Florida for Gore.

Moore describes how, like lemmings, the networks (unbelievably) followed Fox’s lead to the stormy sea. Amid effusive apologies, one by one, they somehow decided that Bush had won Florida and, ultimately, the presidency, the movie noted. As Moore recounts, Democrats (many of them black) in the House of Representatives tried to protest the shenanigans that later went on, in joint session, but not a single member of the Senate — not Kerry, not Edwards, not even McCain or Kennedy or Graham — would provide the required single Senator’s signature.

These examples show in capsule form the two very important things that “Fahrenheit 9/11” does so well — reminding us of things that

FILM REVIEW

once made us furious but have been long forgotten by many, and pointing up very salient facts and events that had flown in under the mainstream media’s high-altitude radar even when they happened. The movie just keeps on adding weights to the barbell that surely (?) will send this ignorant and dangerous man back to Crawford, Texas, come November 2.

As already implied, he should never have gotten into the White House to begin with — not just because he lost the popular vote by more than half a million votes, but for other reasons described by the movie as well. It said some 27,000 people’s votes were not counted in Florida in Duval County alone, and of those 27,000 about 16,000 were blacks, a group 90 percent of whom were voting for Gore nationwide. Moore also says that every single recount scenario had Gore winning Florida and thus the presidency.

No wonder, then, that even on Bush’s “triumphal” trip to the White House on Inauguration Day, the movie showed, his car was bombarded with eggs and other projectiles, and the crowd was so angry and unruly (holding up signs such as “God Help Us”) that Bush had to forego the usual walk to his ill-gotten new home. Instead, footage showed, that for the very safety of its newly-important rider, the car’s doors remained closed and its driver accelerated. All of this, as reported by Moore, was entirely unprecedented.

So, what did George W. do upon taking office? Work extra hard to prove his doubters wrong? Try to heal the divided nation’s wounds by pursuing conciliatory policies diligently? Hardly. *He went on vacation!* That’s right: Moore says in “Fahrenheit 9/11,” citing a comprehensive analysis of the question, that

during his first eight months in office, the time leading up to 9/11/01, Bush was on vacation 42 percent of the time!

One reason, implies Moore, that Bush felt safe going on vacation almost half the time (is running a country really that easy?) was that he was not very worried at all about terrorism. Bush’s own former director of anti-terrorism, Richard Clarke, relates in “Fahrenheit 9/11” tales of Bush, upon being advised of Al Qaida and other threats, dismissing those threats and asking for information on (that’s right) Iraq, which was not especially active on the terrorism front.

The film also shows Bush, Colin Powell, Dick Cheney, and Condoleezza Rice (among others) all saying before our unprovoked attack on Iraq that Saddam Hussein did not possess weapons of mass destruction or have the capability to attack his neighbors. Clarke also says in the movie that Bush very intimidatingly all but ordered him to blame 9/11/01 on Iraq, even though Clarke told the president that there was no evidence linking the two.

And all of a sudden, on 9/12/01, it seems that Bush and Attorney General John Ashcroft got very worried about terrorism. At least they felt the need not long thereafter to ram through Congress, introducing and even printing the bill in the middle of the night, the first of two “Patriot Acts” which sharply curtailed individual civil liberties, Moore’s movie noted. This was done, the film said, after allowing 24 members of the bin Laden family to leave the country by plane along with 118 of their countrymen in the hours after the September 2001 attacks, without any questioning whatsoever and at a time when nobody else (not even George H.W. Bush or Ricky Martin) was being allowed aloft.

So, Moore said, it was safe enough to let 24 members of Osama bin Laden’s family leave the country scot-free, but dangerous enough that the other 275 million of us had to relinquish many of our civil freedoms and protections in the name of the “war on

terrorism”?!?! Moore brilliantly suggests that this is highly unlikely.

This list of Fahrenheit 9/11’s merits could go on and on. There is the scene of Bush actually calling the haves and the “have mores” his base. There are the long segments dealing with a woman named Lila from Moore’s home town of Flint, Michigan, who puts out her American flag proudly every day but can’t understand why her son had to die fighting a country which had never attacked or even threatened the United States. There is the recounting of how Bush ran at least two companies, Arbusto and Harken, into the ground, being saved, while his father was president, only by (that’s right) Saudi and even bin Laden family money. In this last connection, the name of one James R. Bath, the bin Ladens’ “man in Texas” who was suspended with Bush for missing a National Guard physical in 1972, just keeps coming up.

There are the scenes showing Bush, with no one around to tell him what to do, continuing to read *My Pet Goat* with a class of Florida schoolchildren for some 12 minutes after learning about the second plane bomb on 9/11/2001. There are the scenes showing Taliban leaders visiting high-ups in the Bush family and administration, and receiving in return for their acquiescence in a natural-gas pipeline across “their” country a very muted retaliatory military “attack” after 9/11, and a two-month head start for bin Laden before the search for him began in earnest. And so on.

Moore is simply a genius. But, as shown especially by the extremely poignant segments with Lila (the mother from Flint), he also has the common touch and preaches to everyone, not just to the liberal choir. Brilliant dark humor is also not lacking. People of every political persuasion will be struck by this movie much more than by this review, whether or not they ultimately agree with its implications. They should most definitely give themselves the chance to do so.

craves,” Boyle wrote.

“The Muslim world has recently witnessed widespread extermination of Muslim Peoples by Western Crusaders and their surrogates in Bosnia, Chechnya, Iraq, Palestine, Lebanon, and now Afghanistan.

“This deserves emphasis,” says Boyle, who notes that power is often tripped up by its arrogance and hubris, and when it lets down its guard as does Paul Wolfowitz in the January, 9, 2002 edition of the New York Times:

”We’re looking at a transformation of our deterrence posture *from an almost exclusive emphasis on offensive nuclear forces* [Boyle’s italics] to a force that includes defenses as well as offenses, that includes conventional strike capabilities as well as nuclear strike capabilities, and includes a much reduced level of nuclear strike capability.”

You’re not reading that wrong and as Boyle notes here specifically, and repeatedly throughout with respect to similar policies and crimes in the context of international law as it has evolved: “That statement could be taken to the International Court of Justice and filed against the United States government as what Boyle calls an “Admission against Interest.” He doesn’t define that term but says the statement in the Times is one of many reasons that Bush Jr. has been so adamant in exempting the United States and its agents from the jurisdiction of the International Criminal Court.

In this relentless lust for oil and gas around the world, says Boyle, “the United States power elite is now in the process of destroying the entirety of the international legal order that had been established by a predecessor elitist generation running the United States government in the aftermath of and in reaction to the genocidal horrors of the Second World War. Most particularly and especially, this includes [among other things] the United Nations Charter, as well as the Nuremberg Charter, Judgment, and Principles, all of which had heretofore been the bedrock upon which the entirety of the post-World War II international legal order rested.”

Boyle’s readership may have been better served if he toned down the legalistic rhetoric a tad and aimed his prose more at the Everyman. He should have defined several obscure foreign phrases that served as a distraction. It would be unfair to ask his intellect to stoop to make the hierlyphics of his endnotes more decipherable. All in all very minor flaws next to truth and the justified fiery indictments of the warmongers in the Bush Jr. Administration, the heirs to the American imperial military juggernaut.

Contact the reviewer at
tracymclellan@netzero.com

Minor flaws detract little from Boyle’s analysis of US

Destroying World Order: U.S. Imperialism in the Middle East Before and After September 11
by Francis A. Boyle; Clarity Press, 2004; 191 pages

reviewed by Tracy McLellan

Anybody who bothers to think about it at all knows that the current war on Iraq is about oil, or even more fundamentally, power. In the modern world oil and power are one, indivisible. This book explains how September 11, ominously like the Reichstag Fire in Weimar Germany as Boyle himself points out, is often the pretext the United States uses to justify its Machiavellian power plays in the Middle East and Central Asia, areas of extreme strategic importance.

He questions how U.S. Intelligence could have failed to stop those attacks given much evidence of their imminence. War upon Iraq, and Afghanistan before it, is one part of what Boyle argues is a premeditated plan to dominate the world’s oil and natural gas resources. This has much less to do with personal consumption than with dominating the world’s economy, Boyle said.

Boyle notes the tremendous logistics involved in moving hundreds of thousands of troops and tons of equipment to the Iraq and Afghanistan wars. He says this would have required years of preparation rather than the merely prompt reaction to September 11 that history records. This study, however, is not thereby a speculative ride on the carpet of conspiracy theory. Boyle rather builds on and draws his fiery conclusions totally on the basis of international law.

An excellent book anymore seems invariably to have two opposite effects: It electrifies for the increasingly rare encounter with truth, and it has a deeply disturbing effect to know what’s become of life’s beauty and promise: “Whether by Liberal Imperialists (Carter, et al.; Clinton et al.), Conservative Imperialists (Bush Sr. et al.), or Reactionary Imperialists (Reagan et al.; Bush Jr. et al.), American administrations without exception believe in Imperial America’s ‘manifest destiny’ to rule the World. They are emperors all!” (Boyle’s parentheses)

The foreword serves as an opening statement of sorts, rightfully savaging a long history of U.S. foreign policy, whether Democrat or Republican, as gangsterism. Sometimes Boyle’s writing flashes indictments like lightning and rage; other times it is necessarily very scholarly and lawyerly, with much technical language. It is always compelling and free of attacks not

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supported by the evidence, which is not to say there are no attacks.

It is precisely because he builds his case on international law, into which he takes long, edifying detours, informing the reader of its evolution, custom, and development that his arguments are so irrefutable. By the penultimate chapter Boyle is on fire again, making legal indictments of U.S. genocide, war crimes, wars of aggression, and violation of international law, left and right, rightfully pronouncing the Bush Jr. Administration a gang of thugs, robbers, and murderers. The final chapter, a coda really, is a foreboding, questioning the imminence of World War III.

Boyle finds nothing at all of merit in American imperialism; no trace of sentimentality for flag or country in an imperialism whose genesis he draws to “gangs of European

Sometimes Boyle’s writing flashes indictments like lightning and rage; other times it is necessarily very scholarly and lawyerly, with much technical language. It is always compelling and free of attacks not supported by the evidence...

robbers, marauders, and freebooters governed by leaders with social compacts (e.g., William Bradford and the Mayflower Compact).” He posits that just as the U.S. theft of the Spanish colonial empire at the turn of the twentieth century made war with Japan inevitable, “so too, today’s theft of a hydrocarbon empire from the Muslim states will someday make the Third World War inevitable. The purpose of this book is to explain what happened and why — and what can be done to stop this oncoming Third World War.”

There is strong evidence that Carter encouraged Iraq to invade Iran in 1980 from purely selfish political motives. Administrations as far back as Nixon’s, says Boyle, have exercised “divide et impera,” a divide and conquer policy, toward the countries of the Persian Gulf, especially Iran and Iraq, to facilitate the theft of oil. It was left to Clinton to dub this policy “dual containment,” that is each side killing off the other, the book said.

The U.S. maintained a facade of neutrality in the Iran-Iraq war but that neutrality was unacceptable under standards of international law, says Boyle, because Iraq was the aggressor. Worse, beneath the veneer of U.S. neutrality,

the United States covertly supported Iraq for Machiavellian, geopolitical reasons, Boyle added. With the demise of the U.S.-backed and brutal Shah in Iran, Reagan also deputized the state of Israel as the U.S.’s Middle East’s policeman, Boyle noted.

Boyle says troops in the first Gulf War were required by Bush Sr. to receive an experimental vaccine, a “violation of the Nuremberg Code on Medical Experimentation,” because “the Reagan/Bush Sr. administration had knowingly authorized numerous shipments of weapons-specific biological agents to Iraq in wanton violation of the 1972 Biological Weapons Convention, obviously in the hope and expectation that Saddam Hussein would develop and use biological weapons against Iran.”

He also claims Madelyn Albright’s infamous statement on “60 Minutes” that the deaths of more than half-a-million Iraqi children due to U.S. sanctions were “worth it” as proof of genocidal intent, a crime against humanity.

Boyle describes the frightening lengths to which the United States is willing to flex its military muscle. For example, War Secretary

Dick Cheney refused to rule out use of nuclear weapons in the first Gulf War. No value of humanity, conscience, reason or decency is allowed to obtrude upon the powerlust of what Boyle calls the University of Chicago, Straussian, pro-Israel, Machiavellian/Nietzschean Neo-Cons, Fundies, Feddies, and Con-Artists in the Bush Jr. League Administration; nor their forebears.

The answer to your upcoming query is “yes.” If that is sufficient then leave the passage stet, with the exception of change the word “noble” to “supposed.” Otherwise make changes as indicated, please.

The book is peppered throughout with shameful anecdotes, observations and descriptions of how the supposedly democratic foreign policy apparatus really works.

“We are witnessing another medieval Crusade by the White, European, Christian colonial powers against the 1.2 billion Muslims of the world organized into about 58 countries, most of whom are or are regarded as People of Color in the racist European mindset, and who happen to legally own the massive oil and natural gas resources .the West so desperately

Part 2: once-a-week ways a church can practice justice

by Tom Louderback

This piece, continued from last month, contains the remainder of 52 ways a congregation can practice social justice - one for each week of the year:

- 20. Conduct a social justice education program in your congregation such as Hunger No More, Just Generosity, or Just Faith. Contact Bread for the World, Evangelicals for Social Action (ESA), or the Office of Just Faith for more information.
- 21. Reflect on the many reasons why you participate in worship services. Make a list.
- 22. Read and discuss the 64 passages in The Bible about the liberation of the poor and oppressed and God’s love of the poor and oppressed. Make a list and display it in church. See the book, *Opting for the Poor* by Peter J. Henriot, SJ.
- 23. Organize a prayer circle in your congregation.
- 24. Recognize the volunteer accomplishments of your congregation and its individual members.
- 25. Ask the members of your congregation to volunteer as family groups. By combining the efforts of parents, siblings, children, and others, they can assemble more time to give.

26. Ask the professionals in your parish, such as the doctors, nurses, lawyers, para-legal assistants, certified public accountants, architects and engineers to consider the opportunities for offering pro-bono services.

27. Make a list of volunteer opportunities and distribute it at church. Contact the Volunteer Connection at Metro United Way for suggestions.

28. Ask the members of your congregation to analyze how they spend their time. Add up the hours they spend each week on work, exercise, entertainment, classes, sleep and helping others. Consider whether the time spent is matching their goals in life

29 Ask the members of your congregation to consider the possibilities for giving alternative gifts. Contact Alternative Gifts International, Heifer International, or Catholic Relief Services for more information. Or, consider conducting an alternative gift fair at your church.

30 Ask the members of your congregation to consider becoming a patron of Community Supported Agriculture in our community. Contact the U.S. Department of Agriculture for more information.

31. Ask the members of your congregation to consider the opportunities of socially responsible investing. See the SocialFund.com web site for general information.

32. Make a list of the ways that corporations practice good corporate citizenship and display it at church. For example, see the brochure that McDonalds distributes.

33. Celebrate Souper Bowl Sunday in your congregation. (It’s spelled correctly.) See SouperBowl.org for more information.

34. Learn how to conduct well-organized committee meetings in your congregation. Find a book about how to run effective meetings at the public library.

35. Learn how to recruit volunteers and how to keep them highly motivated. Find a book at the public library about volunteering.

36. Regularly remind everyone that the most effective way to find volunteers is to make one-to-one personal contacts.

37. Conduct a workshop on public speaking in your congregation. Always remember that public speaking is about attitude not skill.

38. Read and discuss the United Nations Millennium Declaration and display it at church. Discuss the Millennium Challenge Account. Contact Bread for the World for more information.

39. Make a list of ways the local businesses in our community support charities and display it at church. Contact the Chamber of Commerce for more information.

40. Encourage the volunteers in your congregation to specialize in the tasks that fit their talents, interests, and time. Don’t require all of your volunteers to attend committee meetings.

41 Partner with a community service organization. Learn everything you can about their work. Brainstorm ways your congregation can help.

42. Make lists of the reasons why people volunteer, the different kinds of organizations that need volunteers, and the different kinds of work that volunteers perform. Display them at church. See my social ministry manual at the web site of the College Church at St. Louis University for one source of information.

43. Place a TV and VCR in a conspicuous place before or after your worship services and run videos about social justice.

44. Conduct a social justice film festival at church. Every social justice organization offers videos about its work. Many of these videos are free.

45. Study the demographics of volunteers displayed at the Points of Light Foundation web site and make some charts to display at church.

46. Study the demographics of charitable giving displayed by the Chronicle of Philanthropy web site and make some charts to display at church.

47. Regularly invite speakers to discuss charitable needs and social justice concerns at your church.

48. Conduct an annual survey of social justice concerns in your congregation. See my above-mentioned (in No. 41) social ministry manual web site for one source of information.

49. Regularly remind everyone that social justice is about compassion not guilt. We practice compassion by doing our best everyday. In business, this is known as “continuous improvement.”

50. Recruit members of your congregation to participate in local, regional, and national conferences on social justice.

51. Join with other congregations to sponsor the building of a Habitat For Humanity House or the settlement of a refugee family.

52. Recruit volunteers in your congregation for Witnesses for Peace or some of the many missionary service programs.

The writer is an alumnus of the Just Faith program and a volunteer for social justice organizations. You can contact him at tlouderback11@hotmail.com.

Take a short trip to work for disarmament

Attend these events in East Tennessee
organized by the Oak Ridge Environmental Peace Alliance

Friday, August 6, REMEMBRANCE CEREMONY & NAME READING
6:00-9:00am, gates of Y12 nuclear plant, Oak Ridge

Friday, August 6, PEACE LANTERN CEREMONY
8:15pm - dark, Cherokee Park, Knoxville

Saturday, August 7, NONVIOLENCE WORKSHOP AND STRATEGY SESSION
9:30am - 4:30pm, Church of the Savior, Weisgarber Rd, Knoxville

Sunday, August 8, RALLY, MARCH and ACTION for PEACE
9:30am, Gathering at Bissell Park for march to Y12 Nuclear Weapons Plant, Oak Ridge.

More information available at www.stopthebombs.org or at 865-483-8202

Once-hostile street embraces integration (continued from page 1)

was under Rosemary’s bedroom that the dynamite exploded that night, rendering the house uninhabitable. Fortunately, little Rosemary was away visiting relatives, but the bombing did force the Wades to move. They relocated to western Louisville, and now live in the Chickasaw neighborhood in a house they bought in 1958. The bombing followed a cross-burning, the propelling of rocks, bullets, and buckshot through the Wades’ windows and six weeks of brutal, unpredictable white harassment.

After the bombing, the Wades’ civil rights were ignored amid irrational Cold War fears. Focus shifted to the alleged “Communism” of Anne and Carl Braden; when a grand jury was convened in September 1954 to investigate the incident, a sensationalized sedition trial ensued, in which the bombing was alleged to have been part of a convoluted conspiracy by the Bradens and several others to overthrow the government. The late Carl Braden was convicted on state sedition charges and served seven months of a 15-year sentence before his conviction was overturned.

While acknowledging in her welcoming remarks that, “Telling history can’t make justice happen,” University of Louisville professor Catherine Fosl, whose brainchild the marker is, did suggest that reporting the past accurately and selecting the proper elements of it to remember can help lead to a more just future. Saying that the bombing incident should be recalled as the Wades’ story more than the Bradens’, she went on to note that the Wades were not present at the dedication. That, Fosl said, was because of a conscious decision by the couple to try to put the incident behind them.

But the Wades, while respectfully left alone, are now not likely to be forgotten.

Mary Woolridge, Metro Councilwoman for the district in which the marker stands, read a council resolution that had been passed the evening before the dedication, which recognized and remembered the Wades, endorsed the marker, and encouraged people to reflect on this incident and the civil rights struggle in general.

Shively mayor Jim Jenkins commented on the aforementioned racial diversity of his city today and said that people who stand up for rights are among the most important people of all. He also noted, as an aside, that 50 years from now we will probably wonder what prompted us to go to war with Iraq, just as we now wonder at 1954’s attitudes toward race.

So hardened were those attitudes that, as Clest Lanier, President of the African American Heritage Foundation (which along with the Clyde Drive Neighbors presented the marker) remarked, the bombing didn’t even make national headlines in 1954. Kent Whitworth, Executive Director of the Kentucky Historical Society, suggested that that fact, along with other aspects of the related past, can be used both for perspective on the present and to inspire us. Barry Sanders, whose Louisville Department of Highways, part of the Kentucky Transportation Cabinet, is responsible for maintaining the new marker, expressed satisfaction that his folks would be helping to preserve the past rather than bulldozing it (for a change).

Anne Braden herself then addressed the gathering of 100. She thanked especially the “bulldog” Dr. Fosl for her efforts on the marker and insisted that, despite the hoopla that surrounded the trial of her and her husband, “The courageous people were the Wades.”

For Braden, the Wades’ “invasion” of Shively was an important symbolic event, and she expressed the hope that the dedication of the marker could be an important step in redirecting the focus to the black family who moved into the all-white city. She spoke of the Wades’ intestinal fortitude in coming home to their house night after night for six weeks, not knowing what awaited them before morning, until the dynamite made their home uninhabitable. Anne Braden, saying that the races are more divided today in Louisville than they were when she moved here in 1947, closed by noting that all societies must face the truths about their pasts before they can move on to something better. Hence the post-apartheid Truth and Reconciliation Commission in South Africa, and, hence, this marker.

In his dedication remarks, Dr. J. Blaine Hudson, historian, professor of Pan-African Studies, and acting Dean of the College of Arts and Sciences at the University of Louisville, spoke of his early connection to Andrew Wade — Wade was his family’s electrician — and brought home the point of just how wrong it was that just because of the color of their skin the Wades had been unable even to choose where they lived, a simple thing that any citizen of any country should be able to do. He then said that the only times movements for African American rights have been successful in the United States have been when both of two elements have been present: African Americans standing up to demand their rights; and significant numbers of whites joining them in the struggle. In closing his remarks, Hudson said simply but eloquently: “We have to do more than just stand for justice. We have to work for justice.”

After that stirring conclusion, the

unveiling of the marker was left to Colleen Crum, facilitator of the Clyde Drive Neighbors, a group who contributed to the \$2,000 cost of the marker. Crum said she would be proud to pass the memorial every morning on her way to work and reflect, however briefly, on how things had changed for the better. That memorial reads, in text that takes up both sides of the marker:

“Louisville suburbs were racially segregated when African Americans Andrew and Charlotte Wade moved to Rone Court on May 15, 1954, two days before the Supreme Court condemned school segregation. Neighbors burned a cross and shot out windows until June 27, when the house was dynamited.

Amid Cold War fears, the Wades’ civil rights were ignored. Focus shifted to alleged communism of whites Anne and Carl Braden, who had bought, then transferred house after no one would sell to the Wades. A sensationalized sedition trial ensued; street was renamed Clyde Drive; culprits were never prosecuted. By 2000, however, the neighborhood was multiracial.”

The following Clyde Drive Neighbors joined to present this marker: Colleen and Bryan Crum, Ken Breckel, Suzanne and Jerry Miller, Henry and Brenda Kelting; Dean Lundert, Gary and Jennifer White, Jennie Alford, Tom and Reece Hartlage, Birdie Smiley, Addie and Ruth Spencer, Renee Yore and family, Susan Martin, Jimmy Hodges, Patricia and Harvey Scruse, Charlie Burnett, Jerry Blake, Chris Bennett and Tony Watkins.

Ike M. Thacker IV has taught history and computer science at the university level. Eustace Durrett is an activist for rail transit. Both live in Louisville.

VICTORY AT LAST

It was front page news in the Louisville Courier-Journal (6/23/04) that Elaine Farris has been named Superintendent of Shelby County Schools, making her the first minority person ever named to the top job in a Kentucky public school district.

This is another case in which the Rev. Louis Coleman played a key role. For nearly thirty years he has taken the cause of racial justice in education to the appropriate state offices and the state legislature. Every year on Martin Luther King’s birthday he has been in Frankfort to plead this cause.

It was not a lack of qualified candidates that resulted in zero black representation among the 176 school districts in our state. It was Kentucky’s inability to forget the Civil War and the reluctance of local political leadership to break the color bar (and the gender bar) and help our students understand that education cannot coexist with prejudice.

With people like Elaine Farris up front and out front, we can hope again that world citizenship is not just a pipe dream. (George Edwards)

NECESSARY READING

Professor Joe Martos has completed his new book just in time to help us weigh many of the issues involved in the November presidential election.

May God Bless America: George W. Bush and Biblical Morality (Fenestra Books, \$19.95) Also available from Amazon.com at a 30% discount. Or you may read it free at www.biblicalchristian.us where it appears under a different title.

As stated in the press release, Martos does something different and surprising. He uses the Bible to cast doubt on the ethics of the Bush administration.

“Written in a clear style and thoroughly researched, the book objectively presents administration policies about the environment, social programs, treatment of prisoners, and going to war. It then summarizes the biblical teachings in these areas and concludes that the current US government comes up woefully short.”

After you read his book, Professor Martos will be glad for you to contact him at the following e-mail address: biblicalchristian@yahoo.com

SOA/WHISC NEWS

Bouquets to Venezuela. Vice President Rangel officially announced in February the decision to stop sending troops to train at the School of the Americas. Earlier he stated that SOA is a training school for dictators, torturers and terrorists. Two SOA graduates were key players in the coup attempts against democratically elected President Hugo Chavez in April 2002.

Speaking to a delegation of U.S. religious leaders in January, President Chavez said, “This school deformed the minds of many Latin American soldiers who, from there, went



on to become dictators.” (Taken from “Handful of Salt,” published by the Peace and Justice Action League of Spokane. 509/838-7870)

More good news is that Kathy Kelly has been released from prison and will be able to travel to Los Angeles to speak at the FOR National Conference. Altogether eight who were serving time for crossing the line at Ft. Benning were released, including Father Bernie Survil. Folks in Louisville cheered with this news about Bernie. He is well remembered for bringing two illegal aliens to our city and starting the “Sanctuary Movement” in our town.

Colombia is the School of the America(WHISC)’s largest customer and has the worst human rights record in Latin America. Colombia has over 10,000 troops trained at the SOA.

The time is now to make plans to travel to Ft Benning, GA for the November action to close the SOA, November 19-21. To learn more, call SOA Watch at (202) 234-3440. www.SOAW.org

CARAVAN RETURNS

I learned that the Pastors for Peace Caravan had returned by listening to BBC Radio (7/19/04). Imagine my surprise when I heard an interview with the Rev. Lucius Walker, national director of IFCO, returning to the USA after delivering 126 tons of humanitarian aid to Cuba. Several participants told of the unfriendly treatment they received upon re-entering. They were surrounded by many hostile guards and heavily interrogated. Their luggage was opened and many items were confiscated, even the tiny plastic honey bears. “They just don’t want Americans to enjoy that wonderful honey from Cuba.”

In Louisville we had a delightful evening with the caravan when it came through on June 28. Special thanks to Crescent Hill Presbyterian Church for hosting the potluck supper and to KITLAC (Kentucky Interfaith Taskforce on Latin America and the Caribbean) for sponsoring the event. The speaker gave an excellent analysis of the present grave situation as the Bush administration continues to tighten the noose around Cuba prior to the November election.

It was a real coup to have Lucius Walker meet with the editorial staff of the Louisville Courier-Journal in the afternoon. Thanks to David Horvath and Nancy Jakubiak for making the arrangements for that.

MEET OUR NEW “URBAN CORPS”

It was only a year ago that Phil Minninger, copastor of the Mennonite congregation in Paoli, met with a small group in Louisville to discuss starting a “Louisville Urban Corps.” David and Cindy Brown-Kinloch and Cindy Weber represented Jeff Street Baptist Community. At that point the project seemed like an impossible dream.

Today it is a reality with an ecumenical board in place. Modeled after a sister program in Pittsburgh that has thrived since 1994, the core values are community building, peace making, simplicity, leadership development, and faith formation.

The Louisville Urban Corps will accept up to eight bright, talented graduates in the eleven month program where they will be placed in jobs matching their vocational interests in the city of Louisville. Employers will pay a stipend that supports the operation of the urban corps program. Participants will receive housing, health insurance, and a small monthly allowance.

The ten year history of the Pittsburgh model seems to suggest that it is filling a vacuum in ministry to young adult college graduates. Some 80 urban corps alumni and their friends have remained in Pittsburgh since the inception of the program. They are leaving their mark in the city through their chosen vocations, volunteer work, the arts, and church leadership.

Louisville Urban Corps has leased the second floor of the former Holy Rosary Convent attached to the Americana Community Center. Renovations are going on now to create a home for this program.

We will be looking for ways to help the birthing of this ministry. The obvious are operating funds and construction volunteers. Also the need is crucial to develop a network of agencies/employers who could serve as potential placements for these talented college graduates who are at a point in their lives where these experiences and relationships will affect the rest of their lives.

Please contact Cindy Weber to discuss possibilities. (585-3787)

Election controversy

(continued from page 1)

Asian and Asia-Pacific region (including South Asia, Southeast Asia, Northeast Asia and Australasia) accounts for 56 percent of the world’s population, 25 percent of world GNP, and 22 percent of the world’s international trade.

The countries of Northeast Asia have a total population of 1.5 billion, and an average per capita income of \$4,000 (ranging from \$780 in China, through \$8,490 in South Korea, to \$32,230 in Japan). Economically, Northeast Asia accounts for 20.2 percent of world GNP, and for 17.4 percent of the European Union’s external trade. Japan alone accounts for 14.0 percent of world GNP, and 6.6 percent of EU external trade (while China accounts for 3.4 percent of world GNP, and 4.8 percent of EU external trade). U.S. trade with Asia Pacific surpasses that with Europe, with more than \$500 billion in trade and investment of more than \$150 billion.

About 400,000 U.S. non-military citizens live and conduct business in the region.

The U.S. and Philippine governments have tagged an Islamic fundamentalist group, a small criminal gang operating in Mindanao called the Abu Sayyaf Group, as terrorists and declared them a local branch of the al-Qaeda network. In this regard, it is important to know that the original founders of the Abu Sayyaf were among the Muslim Filipinos from Mindanao who were directly recruited and trained by the U.S.’ Central Intelligence Agency in the early 1980s to fight in the CIA-sponsored proxy war in Afghanistan against the USSR. There is much evidence of ongoing collusion between the Abu Sayyaf and the Philippine military.

This bandit group has been an effective tool in the hands of the Philippine military to sow terror and discord among the Muslim population, and to discredit Muslims who are fighting for their rights including self-determination. This group — the Moro Islamic Liberation Front (MILF) — and

the New People’s Army (NPA) have long struggled to attain justice for the majority of Filipinos who continue to suffer centuries-old widespread grievances including landlessness, political and economic suppression, and severe human rights abuses.

They are a significant threat to the Philippine government which is so tied to U.S. interests and military support.

According to the Philippine Daily Inquirer News Service, clashes between government troops and New People’s Army rebels claimed at least 201 lives in just the past six months. Military sources reported 460 encounters between government troops and NPA rebels from Dec. 15, 2003 to June 10 this year. According to the military report, the government sustained 90 fatalities while 111 NPA guerillas were killed.

Since the beginning of the United States’ so-called “war on terror” the NPA has repeatedly been labeled as “terrorist” — thus providing a rationale for the government’s relentless military attacks in areas where the NPA and MILF are strong. In 2003, almost half a million persons, mostly Muslim, had to flee to evacuation centers, none of which had adequate shelter, sanitation, food or water, to escape the war. In the year 2000 almost a million people, mostly Muslim, became internal refugees in the same area because of military attacks.

In the September issue, Sister Grenough looks at human rights, social policy and poverty in the Philippines in Part 2 of this story.

Sister Mary Grenough is a Maryknoll Sister and a native of Louisville who has lived and worked in the Philippines since 1963. She was recently visiting her family in Louisville and wrote this update at the request of Jean Edwards, during a FORsooth “folding and labeling gathering” to send out the May issue.

FINANCIAL REPORT

June 2004

BEGINNING BALANCE 5/24/04	\$	8,504.06
Erik Reinhardt-Vidal trip		875.00
Contributions		<u>720.00</u>
TOTAL		\$10,099.06
EXPENDITURES:		
FORsooth Editing	\$150.00	
FORsooth Mailing	212.00	
FOR National Dues	75.00	
KY JWJ	100.00	
Signs for Vigil	74.07	
Erik’s plane ticket	750.00	
Office Expense	<u>67.63</u>	
	\$1,428.70	<u>1,428.70</u>
ENDING BALANCE 6/26/04		\$8,670.36

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

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Calendar for peacemakers

July 26 (Mon) **“VOTER EMPOWERMENT FOR INDEPENDENT CITIZENS,”** sponsored by the Fairness Campaign, New Grass Roots Democrats, Stand and Be Counted, and others. Braden Center, 3208 W Broadway. 7-9pm. Call 778-8130 or 893-0788.

July 30 (Fri) **NOON VIGIL FOR PEACE IN THE MIDDLE EAST**, including a news update. *EVERYFRIDAYAT SIXTH AND BROADWAY*, in front of the Federal Court House (where Senator McConnell’s office is located). We vigil in solidarity with the **“Women in Black”** who vigil every Friday at noon in Israel. Sponsored by the Committee for Israeli/Palestinian States, the American Arab Anti-Discrimination Committee, and the Fellowship of Reconciliation. Call Beverley Marmion, 451-5658.

July 30 (Fri) **NEWBY NETWORK**, West Broadway United Methodist Church, 3620 W Broadway at Sutcliffe, 5:00 pm. Call the Kentucky Alliance Against Racist & Political Repression, 778-8130.

Aug 1 (Sun) **PRAYER VIGIL TO END POLICE ABUSE**, 2:30 pm. *Every Sunday* at Seventh & Jefferson. Call the Justice Resource Center, 562-6737.

Aug 1 (Sun) **BRING DOWN THE WALL CAMPAIGN** sponsored by the Louisville Committee for Peace in the Middle East. Screening/discussion of a new film, **“The Israeli Wall in Palestine Lands.”** Appetizers and drinks. Central Presbyterian Church, 4th and Kentucky, 4:30-6:30. Call 541-0758.

Aug 1 (Sun) **CANDLELIGHT VIGIL FOR PEACE** every first Sunday evening remembering all those suffering from conflicts in the Middle East. Bring a sign or a candle. Bardstown Road at Douglass Blvd. 7:00-8:00 pm. Sponsored by **LPAC** (Louisville Peace Action Community). Call Ken Nevitt, 558-9124. E-mail: pcunity@yahoo.com www.louisvillepeace.org

Aug 2 (Mon) **DELEGATION RETURNS FROM COLOMBIA**, after visiting the **FOR Peace Community of San Jose de Apartado**. Contact **Erik Reinhart-Vidal**, 1/859/582-4246.

Aug 3 (Tue) **“METRO, ACT ONE,”** documentary by Morgan Atkinson looking at the issues, institutions and individuals that made a difference during the first year of our new metro government. KET-TV, 10:00 pm Call 637-7840.

Aug 5-9 (TFSSM) **FELLOWSHIP OF RECONCILIATION (FOR)**, the nation’s oldest and largest interfaith peace organization, celebrating its 90th anniversary, hosting its national conference in Los Angeles at Occidental College. Register on line at www.forusa.org 1/845/358-4601. E-mail: FOR@forusa.org

Aug 6 (Fri) **LAUNCHING OF THE BROADWAY CULTURAL RENAISSANCE**, with dramatic productions, poetry readings, music. Especially for young people aged 14-21, with opportunity to display and sell their visual art works. Refreshments too. West Broadway United Methodist Church, 3620 W. Broadway (at Sutcliffe), 7-10 pm. Call Pam Wiley, 772-1178.

Aug 6 (Fri) **HIROSHIMA OBSERVANCE**. Noon prayerful reflection in the garden at Christ Church Episcopal Cathedral, 421 S. 2nd St. Also in the evening, **JAPANESE LANTERN FLOATING CEREMONY** at Cherokee Lake, corner of Lexington Road & Grinstead Dr, 8:00 pm. Call 458-8056.

Aug 9 (Mon) **NAGASAKI DAY OBSERVANCE**. New film, **“Original Child Bomb”** produced by Mary Becker and her daughter, Holly Becker. Undercroft, Cathedral of the Assumption, 443 S. Fifth St. Two showings: 5:30 pm and 7:30 pm. Call 458-8056.

Aug 10 (Tue) **MORNING TOUR OF THREE SHELTER FACILITIES**, sponsored by the **Coalition for the Homeless**. Learn about the good work area shelters are doing every day as well as the challenges homeless individuals face with personal, structural and systemic barriers to self-sufficiency. Depart at 9:30 am from the Coalition office, 1115 S. 4th St. Call by August 3 to reserve your space. (589-0190)

Aug 11 (Wed) **KITLAC (Ky Interfaith Taskforce on Latin America and the Caribbean)**. Presbyterian Seminary. 7:30 pm. Call David Horvath, 479-9262, or Pat Geier, 456-6586.

Aug 12 (Thu) **MOLLY IVINS**, nationally-syndicated political columnist, keynote at the **ACLU Annual Bill of Rights Dinner**. Convention Center, 221 Fourth St. Cash bar at 6:30 pm. Dinner at 7:00 pm. Tickets \$40. Table of ten \$300. Call 581-9746 for reservations. www.aclu-ky.org

Aug 14 (Sat) **STEVE DIMOFF: “Presidential Election - What Is the Future of US/UN Relations?”** Steve is the Director of the United Nations office in D.C. and an International Relations Expert. Sponsored by the Lexington/Frankfort/Richmond/Berea chapters of the United Nations Association. Luncheon presentation, Holiday Inn Hotel, 405 Wilkinson Blvd, Frankfort. Registration at 11:30 am, buffet (baked chicken) at 12:00, program at 12:30 pm. \$15. RSVP by Aug 11. Make check out to Ky Division, UNA. Mail to Jules Delambre, 335 Senate Dr, Frankfort, 40601. (502/223-4435)

Aug 15 (Sun) **COMMITTEE FOR ISRAELI/PALESTINIAN STATES**. First Unitarian Church, 4th & York, 3:00 pm. Call Beverley Marmion, 451-5658.

Aug 15 (Sun) **DANCES OF UNIVERSAL PEACE**, a tradition from Sufism, invoking the many names of God. Every third Sunday, 7-8:30 pm, led by **Ella Peregrine**, sponsored by Interfaith Paths to Peace. Free, all people, all faiths. Christ Church Cathedral, Dean’s Hall, 421 S. 2nd St. Enter rear door and follow signs. Call Pam Yenawine, 214-7322. www.InterfaithPathstoPeace.org

Aug 16 (Mon) **DEADLINE FOR THE SEPTEMBER ISSUE OF FORsooth**. Contact George Morrison, editor, 944-6460. E-mail: klm86@netzero.com For calendar listings, contact Jean Edwards, 458-8056. E-mail: edwardsfor@aol.com

Aug 19-29 **KENTUCKY STATE FAIR. VOLUNTEERS NEEDED FOR THE LOUISVILLE PEACE ACTION Booth**. Call Jamie McMillan. e-mail: admin@louisvillepeace.org Also visit the **Fairness Booth**. Encourage folks to **Vote “NO” on the Amendment**. (893-0788)

Aug 19 (Thu) **KENTUCKIANS FOR SINGLE PAYER HEALTH CARE**, Central Presbyterian Church, 4th and Kentucky, 5:30 pm. Call Kay Tillow, 459-3393. Sign the petition for HR 676 - Medicare for all at www.cnhpnw.org

Aug 19 (Thu) **LPAC** (Louisville Peace Action Community) every *third Thursday*. Douglass Blvd Christian Church, 7:00 pm. Call Judy Munro-Leighton, 456-6914; Ellen Schagene, 456-5288; or Ken Nevitt, 558-9124. [Pcunity@yahoo.com](mailto:pcunity@yahoo.com)

Aug 22/Aug 24 (Sun and Tue) **LIKE TO SING?** Join the choir for the “Be the Change” concert with **Harry Pickens** (Sept 12). Attend two rehearsals: Aug 22 and 24 at Central Presbyterian Church, 4th & Ky , 6-8 pm. Call 589-6583 to sign up. Benefit for the Peace Education Program.

Aug 23 (Mon) **F.O.R. STEERING COMMITTEE** (Every 4th Monday). Presbyterian Seminary, 1044 Alta Vista Road, Nelson Hall, #10, 7:30 pm. Visitors are welcome. Call cochairs, Pat Geier, 456-6586, or Mary Horvath, 479-9262.

Aug 26 (Thu) **FORsooth LABELING** at Beverley Marmion’s house. Lend your fingers for one brief hour to help with this joyous endeavor. 6:30 pm. Call 451-5658.

Sept 3 (Fri) **BUS LEAVES FOR NATIONAL RALLY, “No Room for Poverty.” Sign up today! Board the bus at 1200 S. 3rd at 5:30 am.** See “out of town” listings.

Sept 5 (Sun) **ANNUAL LAWN PARTY**, under the grand shade trees, on the lush green grass, **hosted by Carla Wallace**, with dinner catered by Wiltshire Pantry’s Susan Hershberg, to benefit **“NO on the Amendment Campaign”** and the Kentucky Alliance Against Racist and Political Repression. Music and dancing on the lawn. 5-9 pm. Call 244-7855.

Sept 7 (Tue) **HARRY PICKENS CONCERT**, fundraiser co-sponsored by Interfaith Paths to Peace and Christ Church Cathedral, 421 S. Second St., 7:00 pm. Tickets \$10 (\$5 for seniors/students) available from IPP and Christ Church Cathedral. Call Pam Yenawine, 214-7322.

Sept 9 (Thu) **MODERN NATIONALISM: RAMIFICATIONS OF THE USA PATRIOT ACT** featuring **Ron Russell**, immigration attorney, and **Rebecca Trammell**, UK Law Library Director, sponsored by the Amicus Club. Noon at the Inn at Jewish Hospital, 100 E. Jefferson. Two Continuing Legal Education credits available. Sponsored by Amicus Club. Call 581-9746.

Sept 12 (Sun) **BE THE CHANGE you want to see in the world. HARRY PICKENS CONCERT and community choir** to benefit the Peace Education Program. \$10 or more donation requested. First Unitarian Church, 4th & York Streets. 4:00-5:30 pm. Call 589-6583.

Sept 17 (FS) **EARTH FRIENDLY LIVING: EXPLORING OUR ONENESS WITH GOD AND ALL CREATION**. Two-day conference with practical workshops, beginning Friday, 7-9 pm. Saturday 8-3pm. Church of the Epiphany, 914 Old Harrods Creek Road. Contact Sister Chris Dobrowolski, 245-9733.

Sept 21 (Tue) **BARBARA CORCORAN**, bestselling author and chair of the Corcoran Group, sponsored by **WOMEN 4 WOMEN** at its 12th **Annual Luncheon**. Galt House East, 11:30 -1:30. Please RSVP by mail before Sept. 13 to 325 W. Main, #1110 (40202). Questions? Call 585-4649, ext. 1019.

Sept 26 (Sun) **LOUISVILLE AIDS WALK. “Cross the Bridge to Hope, and Celebrate Life.”** More diagnosed HIV cases are being reported every day among our young men ages 19-22. The need for money to help find medical treatment, housing, food, transportation and financial assistance has increased, yet state and federal funds diminish more each day. On the Belvedere, registration begins at 1:00 pm. Walk at 3:00 pm. Call 574-5947.

Oct 4 (Mon) **HARRY PICKENS CONCERT**, fundraiser cosponsored by Interfaith Paths to Peace and Calvin Presbyterian Church, at the church, 2501 Rudy Lane, 7:00 pm. Tickets \$10 (\$5 for seniors/students) available from IPP and Calvin Church. Call Pam Yenawine, 214-7322.

OUT OF TOWN EVENTS

July 26-29 (MTWT) **DEMOCRATIC NATIONAL CONVENTION**, in Boston, with an all-day festival, demonstrations, marches. www.answerboston.org

July 26-Sept 2 **BOSTON TO NYC “STONEWALK”** with family members of **Sept. 11 victims** to highlight the Human Cost of War, pulling a 1400-pound granite memorial honoring the **“Unknown Civilians Killed in War:”** (Civilians represent 80% of the deaths in war.) E-mail: stonewalk@peacefultomorrow.org

Aug 5-9 (TFSSM) **NATIONAL F.O.R. CONFERENCE, “Organizing the Real Superpower: People of the World Choose Peace!”** Come to Los Angeles for five powerful days of peacebuilding and justice-making. **F.O.R. CELEBRATES ITS 90TH YEAR OF EXPLORING THE POWER OF LOVE TO RESOLVE CONFLICT**. Occidental College. See www.forusa.org or call 845/358-4601.

Aug 6-8 (FSS) **DISARM NOW! NO MORE WMD. ACTION FOR PEACE at Oak Ridge, Tennessee**. While the US invades other countries in search of weapons of mass destruction, we are upgrading our own nuclear arsenal at the Y12 plant in Oak Ridge. Contact OREPA for a brochure outlining the plans. 1/865/483-8202. www.stopthebombs.org E-mail: orep@earthlink.net Sponsored by Oak Ridge Environmental Peace Alliance (OREPA) and Pax Christi, USA.

Aug 29-Sept 2 (SMTWT) **REPUBLICAN PARTY NATIONAL CONVENTION, NYC. Mass Worldwide Protest planned. E-mail: info@unitedforpeace.org**

Aug 30 (Mon) **POOR PEOPLE’S “MARCH FOR OUR LIVES”** 4:00 pm gathering at the **United Nations** (45th St & First Ave in NYC). Join healthcare professionals, youth and students, social workers, artists, religious leaders, media makers, labor unions and international allies. **Stop the War at Home!** wrl@warresisters.org

Sept 4 (Sat) **NATIONAL RALLY IN DC: “NO ROOM FOR POVERTY.”** National rally in front of the White House to demand a White House conference aimed at ending poverty in the United States with focus on the needs of the poor for jobs, housing, health care and education. Nearly 16 percent of Kentuckians and 10 percent of Indiana residents live in poverty according to census figures. The poverty rate in Jefferson County is 12 percent. Local support for the rally is being coordinated by the Metro Community Action Partnership. Special bus leaves on Friday, Sept. 3, at 5:30 am. Board at 1200 S. 3rd St. \$130. Scholarships may be available. Call Gary Dremhl, 574-1157, ext. 323. Please consider supporting this effort. www.povertyrally.org

Regular Meeting Times for Area Organizations

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

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

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

AMNESTY INTERNATIONAL – 1st Saturday (637-8951)

BIONEERS / SUSTAINABLE LOUISVILLE – Tuesdays (336-9440)

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

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

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

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

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

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

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

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

COMMUNIST PARTY USA – Sunday evenings (473-2659)

CONVERSATION CAFE – Wednesday evenings (454-4820)

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

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

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

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

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

GREEN PARTY – 1st Tuesday (456-9540)

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

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

INTERFAITH PATHS TO PEACE – (214-7322)

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

JOBS WITH JUSTICE KENTUCKY (625-3724)

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

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

KENTUCKIANA NATIVE AMERICAN SUPPORT GROUP (635-2817)

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

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

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

KY COALITION TO ABOLISH THE DEATH PENALTY – Last Tuesday (721-8885)

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

KY RAINBOW/PUSH COALITION – (774-4000)

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

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

LOUISVILLE WOMEN CHURCH – Meditation 1st & 3rd Sundays (473-8435)

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

LOUISVILLIANS IN FAVOR OF EQUALITY (L.I.F.E.) – Sunday evenings (473-2659)

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

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

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

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

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

PAX CHRISTI – Last Wednesday (456-9342)

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

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

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

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

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

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

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

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