STAR still alive, but in jeopardy

by Grade Lewis

State Senator Dan Seum’s Senate Bill 39, which would virtually wipe out the Strategic Toxic Air Reduction (STAR) program, passed the Kentucky Senate Feb. 23. This bill amends existing law to require that air pollution control district rules and regulations be no more stringent than state or federal requirements. The (STAR) Pro-

(continued on page 2)

INSIDE

How Anne Braden tied civil rights, labor and more ................. p. 3

Book tracks journey from war to pacifist business ................. p. 4

Why Louisville needs another yearly vigil ......................... p. 5

Glen Stassen on peacemaking and torture ......................... p. 7

AFTER ANNE – activists look to keep her spirit alive

Anne Braden 1924-2006

Celebrated justice figure Anne Braden, left photo, talks with activist Ron Daniels last year in the Braden Center on West Broadway, named for her husband Carl, who died in 1975. Right photo, Anne, who died March 6, speaks at a rally in 2004 denouncing killings by police, one of a myriad of causes throughout the nation to which she gave her life while living in West Louisville.

K.A. Owens, vice-chairperson of the Kentucky Alliance, said bridging divisions between Louisville and the rest of Kentucky would be a proper way to honor Anne Braden and achieve some helpful unity.

“In Louisville, we have a social justice community that is dedicated and effective. This is part of the legacy of Anne Braden,” Owens said. “We need to maintain this community and do what we can to reach out to the rest of the state. At times there seems to be a Kentucky versus Louisville situation that has no benefits for anyone.”

“The urban areas and the rest of the state do have some common interests. Some of the common interests are having an economic system that benefits all people and not just a few and making sure that ordinary people have an opportunity to go to school and build a future for their families.”

Cunningham said the Kentucky Senate passed a resolution March 9 honoring Anne Braden. Noting the extreme hostility by almost all Louisville and Kentucky politicians toward the Bradens after they sold a house in then-all-white Shively to the African-American family of Andrew and Charlotte Wade in 1954, Cunningham said the Braden’s work made possible the change in climate that resulted in the resolution.

Gracie Lewis, an activist with Rubbettown Emergency Action, a group backing the city’s Strategic Toxic Air Reduction initiative to reduce pollution, wrote that Anne Braden’s fearless and tireless activism brought her into the movement.

“When I moved back to Louisville in 1989, my best friend Dr. Gwendolyn Patton — photos by Eddie Davis

Justice’s resource: Louis Coleman pt. 2

by Ike M. Thacker IV

When the Rev. Louis H. Coleman Jr. got the call to be the eulogist for his dear friend Anne Braden March 10, he answered just as he had answered the call to the ministry more than 30 years before: he accepted, however painful it may have been, and excelled. So much so he excelled at the social and economic gadflying he has been plying since 1973 that one can truly say of him, as he said in the March 8 Courier-Journal of Braden, that when he leaves the Louisville scene no one will be able to replace him.

Louis Henry Coleman Jr. was born on November 21, 1943, and was reared in Smoketown (625 Finzer St.) until his family purchased their first home when he was 13 and moved to Grand Ave. He attended an integrated school, Parkland Junior High, for a brief while and quite early on came to believe of integration, as he puts it in his autobiographical booklet Take Truth to Power: Four Decades of Struggle, that “there’s got to be more to it. This can’t possibly be the end result after all of the marching and protesting, police guards, rocks thrown, National Guard troops. I thought something is really missing in this puzzle.”

Then Coleman’s parents transferred him to (segregated) Jackson Junior High School; he moved on from there to Central High School and then to Indiana University (where he played baseball and batted .333 — in the Big Ten, no less — as one of only three blacks at IU) and later to Kentucky State University (where he played both baseball and football). Along the way he had a spring-training tryout with the Pittsburgh Pirates and played for a while in

(continued on page 6)

Volume 17, No. 3 A publication of the Louisville Chapter of the Fellowship of Reconciliation www.louisville-for.org April 2006

FORsooth

The shock of learning of the death of acclaimed civil rights and peace trailblazer Anne Braden soon gave way to concern about how to fill — or at least grapple with — the gigantic void left by her passing at age 81 March 6 after being admitted to the hospital with breathing problems.

Justice Resource Center founder Rev. Louis Coleman said in a Courier-Journal op-ed piece, essentially, forget about filling the void. Anne Braden is irreplaceable.

Still, several activists talked of the future days after Braden’s funeral at St. George’s Episcopal Church in West Louisville, the African-American part of town where Braden lived since the 1940s and organized or helped out in countless civil rights, anti-poverty and anti-racism initiatives, some of which provoked violent responses from racists.

Bob Cunningham, a member of the board of the Kentucky Alliance Against Racist and Political Repression, a group to which Anne Braden and her husband Carl, who died in 1975, had many activi-jobs who had fallen away from movement work used Anne Braden’s funeral as an occasion to pledge to return.

“A few people I hadn’t seen in a long time … one or two of them said ‘Look for me. I’m going to be involved again,’ and that wasn’t just talk,” Cunningham said. “I’ve talked to a few people in the last week who said they hadn’t been doing anything, and now they can’t wait to get back in the movement.”

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(continued on page 6)
STAR still alive

(continued from page 1)

Program introduced by Mayor Jerry Abramson and won by a Coalition of Conscience concerned with improving environmental policy, isn’t dead because the state House, as of press time, hasn’t acted on the bill or its own version, which would place minimal restrictions on STAR.

This Senate bill was intended to deceive the legislators and mislead the work that was reported on WHAS-TV.

After hearing opposition to the bill from health department officials, the Cabinet for Families and Children and the Kentucky League of Cities, the Senate decided to do its own thing, and passed an amendment which ignored comments from the community, the mayor and the Louisville Metro Council. SB 39 allows the Louisville Metro Council to retain the STAR program only if it is approved by a three-fifths majority by requiring any air pollution regulations more stringent or burdensome than those of state and federal governments to be enacted by such a super majority. Now the STAR program is not burdensome, but stopping it is an opportunity to silence the Rubbertown residents and to take away their right-to-know and to be heard. After all, no Black person has any rights the white man is bound to respect.

The Senate Committee received letters, E-mails and telephone calls from experts around the country voicing concern about toxic air pollution and its effects on the quality of life in Rubbertown. The issue boiled down to “Ford Motor Company (a key opponent of STAR) vs. Clean Air” as it was reported on WHAS-TV.

This is a cruel manipulation of the residents in Rubbertown and the workers as well. When companies refuse to abide by the Clean Air Act and laws that protect the workers and the community, the cost will rise.

Remember Hurricane Katrina when the levees broke? The Army Corps of Engineers was fully aware of the problem, but the Bush Administration refused to allot sufficient funds to fix the problem. When the Hurricane came, the levees broke and today we are dealing with wholesale displacement of residents costing the taxpayers hundreds of millions of dollars, and the cost is still climbing.

My pastor preached a sermon a couple weeks ago that is on my mind about now. Theme was: “You Can’t Fix What You Can’t See.”

The writer is a member of REACT, a group fighting toxic pollution in West Louisville.

Page 2
At times tending, working with Anne Braden joy overall

I first met Anne and Carl Braden somewhere in the Deep South, during the Civil Rights Movement. Later, in 1969, I moved to Louisville, hired by Anne and Carl to join the staff of the Southern Conference Educational Fund (SCEF).

In the early 1970s there was a political difference within SCEF, resulting in a bitter split in the organization. Anne and I were on opposite sides of this rift, and it took a couple of years before we came together again, around our joint opposition to the racist anti- movement in Louisville.

We both agreed there was a good chance that the government, thru the FBI and/or COINTELPRO, had infiltrated the organization. We also agreed that the left was sometimes so unable to establish a base in the working class that too often we fought amongst ourselves over minutiae and

that the FBI could have saved a lot of money by having left us to cannibalize each other.

I had the privilege of chairing the New Jewish Agenda, 5,000 members strong, with 50 chapters in the United States and Canada. While NJA’s main task was advocacy of a state of Palestine next to the state of Israel, Anne and I discussed, in the late 1980s, the New Jewish Agenda’s unsupervised support for affirmative action.

She was most interested in our critique of mainstream Judaism’s opposition to quotas, remembering the exclusionary quotas keeping most Jews out of medical schools in the early 1900s, but failing to differentiate between a reactionary ceiling of exclusions quotas versus a progressive floor of inclusion quotas. Thus, Anne and I agreed, was objective racism.

Anne, additionally, was concerned with how U.S. Jews too often became white folk, forgetting whence they came. This notwithstanding, she also was a strong opponent of anti-Semitism, and anti-Arab discrimination.

The engine of Anne’s solidarity, understanding of white skin privilege, white supremacy, and class analysis rattled sometimes with the impurities of white guilt, a penchant for doing for the African American community rather than teaching her many skills in solidarity with others. But these paled in comparison with her brilliant analyses of current events, task-oriented doggedness, unfailing belief that a new world the possible and necessary, and the courage to build coalitions across lines of race and other artificial divisions. Her most potent weapon was her pen, and sound work was advocacy of a state of Palestine next to the state of Israel, Anne and I discussed, in the late 1980s, the New Jewish Agenda’s unsupervised support for affirmative action.

The truest Dixie rebel,
She fought on just the same.
And even with her dying breath
Organizer, propagandist,

Carl was imprisoned for sedition.

They’d sold a home to a Black family
Were journalists for labor.

A prominent member of the Louisville Jewish community, in a manner of speaking, is a call for egalitarianism. I was a little surprised that you would use the word Phairises in a pejorative sense; I thought only Christians did that. I actually consider myself a spiritual descendant of the Pharisees.

To soon fight for civil rights.

Laura Bush would swim with colored folk.”

Those who ignore the whole picture of Anne Braden miss the opportunity to fully appreciate the extraordinary life of one of the strongest warriors in the people’s movement that the United States has ever produced. Rest in peace, dear sister Anne.

A Song For Anne Braden

This song was sung at Anne’s funeral by Ira Grupper and was preceded by the quote. Words and music by Ira Grupper

A Song For Anne Braden

This song was sung at Anne’s funeral by Ira Grupper and preceded by the quote. Words and music by Ira Grupper
Ethical Business Relationships: Partnerships in Peace
by Lee Thomas, Jr.

BOOK REVIEW
reviewed by George R. Edwards

Lee Thomas, Jr. is not only a benefactor to many peace and justice organizations nationally and abroad, but is the executive in residence at Bellarmine University in Louisville where he shares in the School of Business the cumulative and successful experience from which this book emerges. Any knowledge of American business is very limited, so I am indebted to the author for the conciseness and clarity of his work. There is a certain purpose to his focus on the ethical aspects of business administration, it is obvious that Thomas is not confined to business ethics, but is at home on matters of serious social consequence.

His stance in life and work is informed by his Quaker faith as well as by his connection with the Council on Economic Priorities. Thomas gives us a triadic life philosophy: “...the peace testimony, the demonstration budget, and ethical investing. These are three issues that I’ve been passionate about all my adult life.” Because the story of Anne and Carl Braden has filled a rather large space in the social history of Louisville, I would like to refer to this among the large number of occasions and issues with which this interesting book is concerned. In 1954 the Bradens bought a house in a working-class neighborhood in the suburb of Shively, south of Louisville, and turned it over to an African American electrician, Andrew Wade, and his family.

Segregationists including theKKK were provoked. A cross was burned close to the house, and the house was bombed. Since this was the era of Joe McCarthy, Carl was eventually called before the House Un-American Activities Committee (HUAC). The Bradens were Democratic Socialists, admirers of Eugene Debs, who was shamefully mistreated by Woodrow Wilson. The generosity of Lee Thomas and his family is legendary. Many of the benefactors, but not all, are found in the pages of this book.

...the refusal to make money by making weapons remains for Thomas integral to ethical business relationships.

The Government’s Deception
The pie chart (right) is the governmental view of the budget. This is a distortion of how our income tax dollars are spent, because it includes Trust funds (e.g., Social Security), and the expenses related to past military spending are not distinguished from nonmilitary spending, for a more accurate representation of how your federal income tax is really spent, see the large graph.

Lee Thomas is not confined to business ethics, but is at home on matters of serious social consequence.
Better focus on hunger, poverty could come from vigil
by Tom Louderback

Our community needs an annual vigil for the end hunger and poverty during our lifetimes. Just imagine, if you would, a vigil that reminds us that everything we do matters and inspires us to keep it up; a vigil grounded in our faith that there are no insignificant actions.

Several area organizations are working to end hunger and poverty. These include the Community Hunger Walk, Dare to Care, Bread for the World, RESULTS and the One Campaign. Our churches, synagogues and cultural centers take special collections throughout the year. We see many useful responses in our community to the practical needs.

As for vigils, we’ve had interfaith gatherings for Tsunami Relief, Hurricane Katrina Relief, 911 memorials and other worthy causes. These vigils are soulful and inspiring experiences. They help bring us together and show our community that many of their friends, relatives and neighbors really care. A vigil for the end of hunger and poverty would bring this concern into hearts and souls as well.

The conventional wisdom holds that apathy is the biggest cause of hunger and poverty in our world today. It’s widely thought that too many people do not know enough about the real world and do not care enough about the things they might do to help others. So, those who really do care tend to think we need to better inform and educate the public about the reality of hunger and poverty.

However, I believe there is another cause that is much more serious. It’s guilt. I believe that people really do care about others in their hearts and souls. We aren’t apathetic by nature. The problem is that we’re hiding from the tough problems of hunger and poverty because these problems make us feel guilty.

We surely know that there is hunger and poverty in the world that extends into our own communities. We see stressed neighborhoods from the expressways in our big cities. The relief agencies appear to be doing a pretty good telling of us about hunger and poverty by mass mailings and the Internet. Quite a few of the churches, synagogues and religious centers are bold enough to call our attention to this reality several times a year.

The information is out there and I believe we are seeing it whether we want to or not. I am concerned that feelings of guilt are driving us away from this reality, however. These feelings are causing us to hide, deny, blanche, accuse, moralize, rationalize, quibble, insult, freeze, fake, regret and attack. It’s plain to see that guilt is not bringing out our better angels.

I’ve said that guilt is the inability to forgive yourself for perceived wrongs. It’s perceived inasmuch as you personally believe deep inside that you are at fault.

What we need to do is to save ourselves from this paralyzing feeling. There are whole libraries of books on the subject, as we know. Very briefly, however, common sense tells us that we can overcome guilt by improving our relationships with others and by resolving to do better.

One way we can begin to improve our relationships with those in need is simply to acknowledge to ourselves that good fortune accounts for a significant part our material success. We are blessed in many ways.

The writer is a member of the Louisville Friends Meeting. He can be e-mailed at tlouderback11@hotmail.com.
The Silent Protesters

Silently we stood
with banners waving and signs flapping
in the cold winter wind
our candles flickering their light pushing
the dark of the night away
silently we stood
a barrier trying to stop the tide of war
hopefully but solemnly
standing against the war
standing to show that someone cares
for those who will die
for those whose lives will be ruined
for those on both sides we stood
week after week
for six long months we stood
out in the cold candles flickering
banners and signs flapping
silently supporting those in the war
silently showing that someone cared
for those who were lost
and those who were ruined
for those on both sides
whose lives were changed forever
silently we stood.

by Brendan Grant,
eighth grade student at
Brown School, and parishioner
at St. William Church

Anne Braden
(continued from page 1)

told me as soon as I get settled to hook up
with Anne Braden and the Kentucky
Alliance," she wrote. "This is the primary
reason why I have stayed on the battlefield
fighting against racism, poverty and war."

Cunningham said keeping Anne
Braden alive in the minds of movement
people will help produce the results for
which she was famous.

"The more we bear her in mind the more
it will generate us to do more," he said.

Ending the Israeli Occupation
of Palestine IS an American Issue

Call upon the U.S. to be a friend
to both Israelis and Palestinians

at the VIGIL

12 Noon – 1:00 PM each Friday
Corner of 6th Street & Broadway
Louisville, Kentucky

Louisville Committee for Israeli/Palestinian States (502.451.5658)
www.louisvillepeace.org/twostates.html

Fellowship of Reconciliation (FOR)/Louisville Chapter (502.458.8056)
www.louisville-for.org

American-Arab Anti-Discrimination Committee (ADC)/Kentucky Chapter (502.893.9828)
www.adckentucky.com
GLEN STASSEN
WARMLY GREETED
On the evening of March 16, 2006, Glen Stassen spoke at Christ Church Cathedral on "Just Peacemaking and the Problem of Torture." He was invited by Interfaith Paths to Peace. The large audience of over 100 people spoke well of Stassen’s popularity, saying the peace community in Louisville, particularly in view of the heavy schedule of events already planned for this season by the JRC. Stassen is well remembered because of his teaching at Berea College and then at the Southern Baptist Seminary. He understands the character that he moved from the teetor toward SBTS, taking his identity from the theological Semi-

nary in Southern California where he continues his labor on behalf of Just Peacemaking. In January 2006, Stassen held up the February issue of Christianity Today, a magazine associated in its history with Fuller Theological Seminary. Stassen called attention to the article on "Why Torture Is Always Wrong," written by David P. Gushee, professor of moral philosophy at Emory University in Jackson, Tennessee. I was pleasantly surprised that Dr. Stassen focused on this well argued opposition to torture in this particular magazine because my own efforts to get his magazine to address the issue have been frustrated for years.

Following Gushee’s line, Stassen emphasized first how “torture violates the dignity of the human being” — a rebuke to Rush Limbaugh calling some of our adversaries in Iraq “subhuman” or “human debauch.” He also has “Drummon” a program which coordinates legal representation for the 500 detainees at the camp. The issue was廪 is so serious that attorneys are discussing how to advocate for burial rights — to ensure that families are contacted, that detainees receive a proper Muslim burial, and that they are not interred at Guantanamo.

Camp officials, however, maintain that no detainees are near death, while in late December the military has announced that fewer than 200 are still being force-fed. Lawyers for the detainees have presented allegations of US personnel violently shoving feeding tubes through the men’s noses and the situation of these men is extremely critical.

On the evening of March 16, 2006, Glen Stassen presented his views during a session entitled "Justice's resources: Louis Coleman pt. 2." (continued from page 1)

In Shelbyville, Coleman continued his ascension to Center for Social Action and the Justice Resource Center (JRC), which quickly began to challenge discrimination.

It marched on the local police department to hire a black officer and pressured bank branches to hire minorities. It helped blacks gain positions as city councilpersons, teachers, school board members, and postal workers. For 12 years it marched for recognition of Dr. Martin Luther King Jr. ‘s birthday, January 15, as a state holiday. And the list goes on.

Then Rev. Coleman made a move that was such a departure from all his prior achievements, he resigned from his job at the Presbyterian Community Center to be more effective in achieving his lofty true goals. For 30 months the JRC marched two days a week against the JRC. Phones rang day and night. There were demonstrations — Coleman here tries to somehow ending discrimination by the racist idea that they too will hear the call of the JRC. or the fact that Rev. Coleman has no illusions about the problems facing the U.S. today, none of which can be solved without attacking racism. Rev. Louis H. Coleman Jr. has fearlessly taken on all comers from the minions of white supremacy and dealt them many a significant blow (a current project is investigating contacts and confession for two weeks in February of this year). They have been — enough that the JRC and its leader are somewhat controversial. Main- taining a sense of humor in a tough situation — that too they will hear the call of the Drummer and will pick up the beat to the rhythm of the drums.

Now, for at least a few more years, we can take heart from the fact that Rev. Louis Henry Coleman Jr. is still with us. "Still in the Struggle," even though the indispensable, irreplaceable Anne Braden has passed away. They said we wouldn’t make it. They said we wouldn’t be here today. They said we would never amount to anything. But I’m glad to say that God has made a way and I’m still holding on. So are we. The writer, who lives in Louisville, is an advocate for social justice movement, focusing especially on housing.

Of course there will be time to learn about Persian culture through visits to religious sites, ancient historical sites, and mosques. We will meet with non-government organizations such as religious minorities and human rights organizations. But I pray that our efforts down through the years have made a small dent in the grinding wheel of history and have helped to make some small peace in the world. Whether the effort is successful or not, we have tried to do our best. WLYK’s 2002 attack job on him on a Tarheel report was criticized as deceptive.

The Kentucky Coalition to Abolish the Death Penalty has a new web site that talks about a difficult issue. They will provide you with a DVD copy of "Tell the Story of the Death Penalty," which tells the stories of four executions. The site is at www.kcadp.org and can be seen for free. Thanks to all for the time they put into the preparation and organizing for this event.

The writer, who lives in Louisville, is an advocate for social justice movement, focusing especially on housing. The writer, who lives in Louisville, is an advocate for social justice movement, focusing especially on housing. The writer, who lives in Louisville, is an advocate for social justice movement, focusing especially on housing.
FINANCIAL REPORT  February 2006

BEGINDING BALANCE $5,058.53
Memorial Chap Morrison 190.00
Contributions 760.00
TOTAL  $6,808.53

EXPENDITURES:
FORSOOTH  $150.00
FORSOOuth Layout 100.00
FORSOOuth Printing 344.00
FORSOOuth Advertising 212.00
FORSOOuth Donations 75.00
Banking fee 5.00
Other Expenses 108.96
TOTAL EXPENDITURES $994.96

ENDING BALANCE $5,013.57

Please make your check payable to the Fellowship of Reconciliation.
Your tax deduction is$5,013.57.

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Tim Sch olmad, Fellowship of Reconciliation
2917 Beaumont Road
Louisville, KY 40205

If you would like to be added to this list or if information needed to update, please let us know by calling 458-8056.

Regular Meeting Times for Area Organizations

AUH COALITION FOR AFFIRMATIVE ACTION (788-8300)
ALEXANDRIA ADVOCATES OF KENTUCKIANA – 2nd Tuesday (565-3375)
AMERICA 2000 DEMOCRATIC CLUB – 4th Tuesday (458-8056)
ANNEY INTERNATIONAL – 1st Saturday (637-8951)
APFAP (American Palestine Public Affairs Program) – 2nd Thursday (985-8155)
BROOKLYN Совет FOR EQUITY – Tuesdays (136-9440)
BREAD FOR THE WORLD – 1st Tuesday (239-4317)
CAPA (Citizens Against Police Abuse) – 2nd Tuesday (613-8130)
C.E.A.E.S. (Citizens for Equitable Assignment to School Environments) (778-9427)
CFTC (COUNTY FUNDING ADVOCATES) – 1st Thursday (288-2706)
CLOUT (Citizens of Louisville Organized and Working Together) – 1st Monday (228-1354)
COMMUNIST PARTY USA – Sunday evenings (473-2659)
CONVERSATION CAFE – Wednesday evenings (454-4820)
COUNTER RECRUITMENT – “Aim Higher” – 2nd Tuesday (833-2344)
FELLOWSHIP OF RECONCILIATION – 2nd Monday (451-8856)
GILBERT – 6th Street, Louisville – 1st Sunday (978-3335)
HABITAT FOR HUMANITY – Wednesdays, Thursdays, Saturdays (585-3386)
HATE FREE SCHOOLS COALITION (3rd Thursday (454-3700)
INTERFAITH PEACE – 1st Tuesday (214-7322)
JACQUES RIGHTS PROJECT – Tuesday (336-9440)
AMERICA & THE CARIBBEAN) – 2nd Wednesday (479-9262)
KFTC (KENTUCKIANS FOR THE COMMONWEALTH) – 2nd Monday, joint with ACLU (778-7918)
KY AIDS LIFE ALLIANCE (KALA) – Every Thursday (479-7884)
KY ALLIANCE AGAINST RACIST & POLITICAL REPRESSiON – 2nd Tuesday (788-8130)
KY COALITION TO ABBOLISH THE DEATH PENALTY – Last Tuesday (541-9999)
KILAC (KY INTERFAITH TASKFORCE ON LATIN AMERICA) – 2nd Monday, joint with POWER (589-3188)
LOUISVILLE COALITION FOR ISRAELI/PALESTINIAN STUDIES – 2nd Tuesday (451-8856)
LOUISVILLE MEDIA REFORM COMMUNITY – 3rd Wednesday (584-4811)
LPAC (LOUISVILLE PEACE ACTION COMMUNITY) – 3rd Tuesday (584-8666)
LOUISVILLE WOMEN CHURCH – Meditation 1st & 3rd Sundays (473-8455)
LOUISVILLE YOUTH GROUP – Friday nights (454-3300), www.louisvillyouthgroup.org
METRO SWEEP FOR ACCESS – 3rd Tuesday (869-8926)
METROPOLITAN HOUSING COALITION – 4th Wednesday (584-6858)
NAACP (National Association for the Advancement of Colored People) – 1st Wednesday (776-7918)
NAACP Youth Council – 3rd Saturday
NAMI (National Alliance for the Mentally Ill) – 2nd Monday (245-5287)
PEAKS, FAMILIES & FRIENDS OF LESBIANS AND GAYS (P-FLAG) – 3rd Sunday (329-0299)
PAX CHRISTI – Last Wednesday (456-9342)
PEACE & COMPASSION BUDHA CIRCLE/CML – (451-2319), www.louislivpeace.org
PEOPLE’S AGENDA – 2nd Thursday (778-8130)
POWER [POWER ORGANIZED AND WORKING FOR ENERGY JUSTICE] – 3rd Monday, jointly with KFTC (778-2687)
RCC (Religious Coalition for Repealative Change) – (456-5650)
RESULTS (a hunger lobby) – 2nd Saturday (451-4907)
SHADUHYLYAH SU SPIRITUALITY GROUP – Thursday nights (859-6122)
SINGLE WOMEN’S GROUP – 3rd Sunday (812-866-1667)

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