



Founded 1915



From Freedom Summer to Ferguson: Why We Need a New Culture of Belonging: The 8th Annual Anne Braden Memorial Lecture

By Isaac Marion Thacker IV

The Eighth Annual Anne Braden Memorial Lecture, delivered by John A. Powell (spelled without capitals) on November 11, 2014 in the Belknap Playhouse, was simply marvelous beyond words. It was sponsored by the Anne Braden Institute for Social Justice Research (ABI).

According to the lecture's program, "Professor John A. Powell, J.D. is Executive Director of the Haas Institute for a Fair and Inclusive Society (HIFIS) and is Robert D. Haas Chancellor's Chair in Equity and Inclusion at the University of California, Berkeley. Formerly, he directed the Kirwan Institute for the Study of Race and Ethnicity at The Ohio State University and the Institute for Race and Poverty at the University of Minnesota. He led the development of an 'opportunity-based' model that connects affordable housing to racialized spaces in education, health care, and employment. He is the author of several books, including, 'Racing to Justice: Transforming our Concepts of Self and Other to Build an Inclusive Society.' He is known also for his longtime work on structural racism, or what he terms structural racialization and has been an advisor to President Barack Obama."

Powell said that Ferguson may be "another missed opportunity," depending on how people respond. He noted that violence, including torture and mutilation, greeted Freedom Summer in 1964. And the

fact that "we" sent in the military to deal with the situation in Ferguson in 2014. Not policing, but dealing with the "enemy." In this context, Powell also asked rhetorically why "we" sent the military to New Orleans after Katrina—and answered that we thus said to the African Americans, "You don't belong."

We tell people, "You don't belong," he said, for a variety of reasons: race, accent, ethnicity, whom one loves, to name a few. And Powell said that the conservative elite intentionally tries to make us scared of those who "don't belong."

Why, for example, he pointedly asked, did we abandon Detroit, which has ended up being some 83% African American? We built an expressway, so the whites (and the tax base) went to the suburbs. Hence the unsurprising bankruptcy.

As a result, said Powell, fear of "the other" drives U.S. politics today. The presence of an equal, belonging "other" race scares conservative whites. Race is fundamentally a question of political and social being. Thus did they fear education after Brown v. Board of Education so intensely. "We" had to send in the military (them again) in Little Rock in 1957. When did the public become "bad"



Ike Thacker

and require military suppression as if of an enemy, he asked? When the public became diverse, was his answer.

And somehow it has been assumed that African Americans in particular can't assimilate, can't melt into the melting pot—unlike Eastern Europeans and maybe even Hispanics. This despite the fact that in the 17th century, Powell pointed out, indentured servants of different races from Europe and Africa lived together, worked together, and had children together. The segregating and "otherness" came mostly later.

At this point, Powell entered into an enlightening discussion of the domains of space, of which he said there are four: public, private, non-public/non-private, and corporate.

Corporations, he said, were originally an extension of the public domain; now, unfortunately, they are considered as people! "Corporations make good servants but bad masters," said Powell, and now under the sway of conservative whites, they are our masters. But Powell was careful to say that he is not anti-corporate, just anti-corporations being our masters. They are not people and should be the people's servants.

Alluding to Michelle Alexander's book, "The New Jim Crow: Mass Incarceration in the Age of Colorblindness," Powell said "colorblindness" is the latest way to justify demonizing "the other," especially the African American.

There were more than 800,000 stop-and-frisks of black and brown kids in New York City in just one year, for example; and African Americans are 21 times more likely to be shot by police than whites.

The Civil-War constitutional amendments, in Powell's view, were hijacked. The 13th Amendment freed slaves, but not if they were incarcerated; and the 14th amendment (equal protection etc.) was used way more to protect corporations (288 court cases) than freed slaves (19 court cases). Add to this the fact that the current crusade of the U.S. Supreme Court seems to be to expand the rights of corporations but truncate the rights of people, and you get a picture of a very unequal society, indeed.

Much of the reason for racism is subconscious, said Powell. For every 11 million bits of information processed by our brains in the unconscious, only 40 are processed consciously. This leads to implicit bias.

What underlies all of this may be the fact that when we humans see another human, a certain area of our brain "lights up" that doesn't do so if we don't perceive what we see as human. Fear of "the other" drives the neoconservative agenda.

In Ferguson (which is in the St. Louis metropolitan area), noted Powell, African Americans are perceived as "invading" the suburbs. Powell noted that in suburbs such

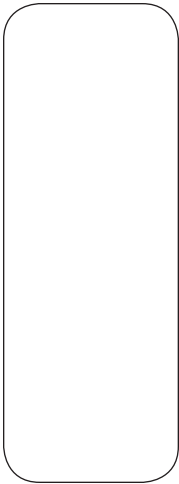
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Can Louisville's job market match ambitious 55,000 degree goal?

By Randy Nichols

The 55,000 Degree Program is a wonderful initiative. The objective is to have at least 55,000 people possessing an earned college degree by the year 2020. This increased educational attainment is a noble cause. The program suggests that its partners are in support of this and have pledged to help as they can. There is a problem however, when you review most of the current job listings for Louisville, the positions are either part-time/temporary or in fields where the compensation is fairly low (that creates a financial hardship on potential college attendees who will need to receive student loans to cover their education).

In relation, I have been seeking full-time employment in the Louisville area for the past seven months now with no positive results. Maybe because I hold a PhD in business? Maybe because I'm over 50? My African-American status? The point here is that if Louisville area residents do receive college degree, does the area have enough employment opportunities to provide both a position and a sustainable living wage? In 2008, the Brookings Institute published its findings on the Louisville Metropolitan Area citing that the region had to address the challenge of a poorly educated workforce. The study did note that there were efforts being made by both local government and business to address the problems noted in the research.

I had the opportunity to attend the briefing of the status of the program and one of the issues that wasn't fully addressed was what types of jobs are going to be available to these degree recipients after their efforts to earn their degrees? In a sense, is there



Randy Nichols

a true payoff for reaching the goals of the 55,000 Degree Program or is this a hopeful means to an unrealistic end?

The Metro area primarily offers service sector jobs and while these positions are providing employment opportunities, the salary range and benefits package are often far below those of positions in the fields of manufacturing and technology. It is a case of hourly vs. salaried, vs. annual compensation. It is my hope that the program not only achieves its goals but that those who are in or will enter the area workforce on or before the target date will be able to find employment that helps them to keep their family here and attracts people from other states to further expand the talent pool for labor allowing the Metro area to grow and thrive as the program intends for it to.

Randy Nichols is a contributing editor for FORsooth Newspaper and a faculty member with the Forbes School of Business at Ashford University. He can be contacted at randynic@gmail.com



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Bartlett Documents and Quietly Decries Flood of Desperate Children from Central America

By Isaac Marion Thacker IV

Stephen (Esteban) Bartlett delivered an informal and amazingly extemporaneous, yet extremely informative and powerful, presentation at the Third Thursday Lunch (TTL) on January 15 at the Rudyard Kipling. His subject, the veritable flood of desperate children from Central America to the U.S., was one that due to pernicious perceived inequality has received much less than its due in mainstream media attention. And much of the attention the issue and the children have received has been at best unhelpful and at worst downright malicious.

Bartlett reported that detention and even deportation from the U.S. have been the lot of these children, by and large, not the succor and support they desperately need. The number of such deportations and detentions, he said, was about 68,000. Most of the children (Bartlett said 80 percent) come from that first and quintessential banana republic, Honduras—to where Bartlett has traveled many times, along with some other trips to other Central American countries—with, he said, smaller contingents coming from Guatemala and El Salvador

Nicaragua is not included significantly in this list, said Bartlett, largely because of the Sandinista movement, and its successes: some of the roots of Central American rebellion have been effectively addressed there, said Bartlett, and the situation simply isn't as desperate as it is in the three source countries. How many children those countries have actually sent on the extremely hazardous journey through Mexico to the U.S. border no one really knows, said Bartlett: 68,000 had been deported and/or detained at the time of his presentation, but the number who have started and even completed the trip to the Mexico-U.S. border is almost surely much greater.

I personally believe that if such a flood of hungry, hurting humanity were

coming from, say, Canada—or virtually anywhere else in the globe's industrialized North and West, surely--there would be an outcry, not like the xenophobic and nativist one decrying the hopeful newcomers as dangerous "intruders" (as has largely happened with the current Central American flood), but rather expressing sorrow at the conditions that drove them to leave their homelands. The same offhand, perhaps sometimes subconscious, perception that non-whites (and Hispanics) are somehow "less equal" than whites which has been a theme in almost every U.S. war since the Mexican-American in the 1840s (not to mention the whole race issue within the U.S.), has led many if not most "Americans" to fear and even revile humans who come north despite palpable, severe danger, in desperate hope. For shame!

But, as we in the movement are frequently forced to say, for whatever the reasons may be, "It is what it is." And Stephen Bartlett outlined the essence of this "it" brilliantly. He noted that many of the children who migrate are of ultimately African descent (the Garifuna), and that many of the migrants come from coastal communities. He lay much of the fundamental blame for the situation pertaining in Central America as a whole squarely on U.S. policy there: we have consistently followed policies, especially since the CIA-led overthrow in 1954 of the democratically-elected government of Jacobo Arbenz in Guatemala, that have aided and abetted control by absolutely tiny minorities (often with dictators even officially in power). And he said that since 2009, when an illegal coup overthrew a people-chosen government in Honduras that was starting to implement both democracy and vitally-needed social and economic reforms, the U.S. has in fact continued its morally wayward ways, supporting the government that resulted from the coup. By doing so, Bartlett said the



Stephen Bartlett at January 15, 2015 Third Thursday Luncheon

Photo by John Hartmann

U.S. also defends control by only a few individuals and even fewer corporations of the entire Honduran polity and economy.

In fleshing out this view, Bartlett was especially persuasive and showed intimate and extensive knowledge of his subject. He noted, for example, that Honduras is rapidly becoming an "African palm republic" rather than a true banana republic. One can, he said, drive for six hours from the eastern coast and see nothing but rows of African palms. They are taking over the landscape! And after 30-40 years existing trees become less productive, so they are killed and new plants put in the ground between the old ones. Only a very few individuals control all the palm production in all of Honduras; the trees are grown mostly for their oil there, said Bartlett, though they have many uses in their native Africa. These ubiquitous plants are taking over not only the landscape, but the prime land of Honduras, said Bartlett; they are displacing indigenous and other farmers of more subsistence, nutritional crops in favor of production for the (almighty) market.

That market, which Bartlett said is globally irrationally focused on extraction, moving things around, etc., rather than on producing what people actually need to live and thrive, is aided in its might by the Central American Free Trade Agreement (CAFTA) and NAFTA, which have given corporations many rights, including the right (from NAFTA) of foreign corporations to own land. The fundamental change these agreements have effected, said Bartlett, affects the entire region.

And prospects at the moment look fairly bleak, Bartlett's presentation implies, perhaps especially in Honduras. The government installed by the 2009 coup there took over the court system along with the rest of the government, so that people really have no recourse. And narco-traffickers and human traffickers are everywhere, said Bartlett, perhaps even to the point of dominance. Some 75 percent of the Honduran police, even, said Bartlett quoting an official from the country, are beyond reform: they are

impossibly corrupt, simply working for the highest bidder. On the U.S. end, the recipient of the flood created by these many incredible "push" factors, even President Obama has expedited deportation, because (as Bartlett concedes is partly true) there just got to be too many children. It became, "Go to the U.S. and you can stay." But, said Bartlett, this is much less the case now.

Bartlett also noted that anklets, usually reserved for hardened criminals, are even being placed on Honduran women in New York City—a vicious stigma—to keep them from leaving the city.

Despite all this, though, Bartlett placed the heart of the reason for the mass northward migration from Central America on impoverishment (the root of rebellion and flight) and on U.S. policies ("Cruising the Caribbean," as one book title has it) that have facilitated rule by a few companies and individuals. He noted during the Q & A session that followed his presentation that U.S. policies—gladly enforced by Central American elites using violent methods, and often troops, taught at the School of the Americas (or WHISC, or whatever its name at any given moment may be), have often been based on force, because force is the way you suppress democratic movements.

Nonetheless, Bartlett has hope. After all, he said, elections after the 2009 coup in Honduras were actually won by the reform candidate: the election was brazenly stolen, but the support is there! He closed by exhorting his listeners to push the U.S. government to stop its policies that buttress militaries and violent police forces in Central America, and noted that partly as a result of work by organizations such as the Honduras Support Network, more than 100 legislators here have called on the U.S. to do just that. Thus did a presentation that necessarily emphasized the negative end on a positive note. So, I believe, will the battle: there are just too many of us and too few of them for it to ultimately be otherwise!

Isaac Marion Thacker IV (Ike Thacker) is an advocate for political, social, and especially economic democracy (socialism). He believes simply that we are all absolutely equally human, regardless of absolutely everything, and that everyone deserves a place to call home. Ike may be contacted at ike.thacker@gmail.com

A video recording of Stephen Bartlett's talk can be viewed at the FORward-Radio.net website

FOR's Mission Statement

The Fellowship of Reconciliation seeks to replace violence, war, racism and economic injustice with nonviolence, peace and justice. We are an interfaith organization committed to active nonviolence as a transforming way of life and as a means of radical change. We educate, train, build coalitions, and engage in nonviolent and compassionate actions locally, nationally, and globally.



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FORward Media Project seeks community support

By FORward Media Project team members

TheFORward Media Project, the future WFMP 106.5 FM Radio will become a reality only if our community takes part. We need lots of folks to produce programming for the station. We need lots of volunteers to act in lots of different capacities for the project to become a success. We need folks who are willing to become citizen journalists: covering neighborhood stories, festivals, protests, government doings, speeches, lectures, and so on...We need folks who believe that change for the better can happen when we work together... We need volunteers to help manage the website, fundraise, make copies of flyers, post flyers about town, work with social media, teach programmers how to record and send their audio files to our radio station, and much much more!

Today we are asking folks to help out with donations to assist us in purchasing the radio equipment that we will be relying on to present a clear signal to listeners and otherwise stock our station with the items we will need to help us do a quality job. Below is a list of much of the equipment that we will need to get on the airwaves. These airwaves will enable members of our community to reach into the homes and automobiles of our citizens and hopefully provide a needed view of what’s going on in our neighborhoods and city as a whole.

The airwaves will enable us to bring you the highly acclaimed, Democracy Now, perhaps the Thom Hartmann Show and other Pacifica Radio programs. The airwaves will enable voices from our community to cease being forgotten amidst the harangue and commotion of the big corporate media, amidst the commercialization which seeks to direct our thoughts and behavior towards being consumers of their products. Jared Zarantonello said it very well in the November, 2014-December, 2015 issue of FORsooth. Please read his front page article at the new FOR website at LouisvilleFOR.

org under FORsooth Newspaper, “Get Back Issues”. We invite Fellowship of Reconciliation members, FORsooth readers, and our entire community to consider the possibilities. What can we do with information transmitted into our living spaces that will help create a better city, a better neighborhood, a thriving school, a world where workers can thrive, action on climate change, a connection into the heart of listeners that can inspire programming of their own? We can be a community which creates the news for one another and enjoy the process!

Please consider donating towards one or more of the equipment needs that we have



Single or recurrent donations can be made online at FORward-Radio.net using secure PayPal service

listed below. You can specify which piece(s) of equipment that you want your donation to help purchase or you may purchase a whole item(s) yourself. Let us all help our city thrive. This radio opportunity business doesn’t come around every day. In fact we may never have this opportunity again. Please give generously! THANK YOU!

Please mail your check to:
Tim Scheldorf
Treasurer, Fellowship of Reconciliation
2917 Beaumont Road
Louisville, Kentucky 40205

*Please make your check out to “FOR” and be sure to write “radio project” on the memo line.

If you would like your donation to be used in the purchase a specific piece of equipment please designate the equipment preferred on a separate piece of paper.

If you would like to pay online please go to <http://www.FORward-Radio.net> and use the secure PayPal donate button. You may also set up a recurring donation when making a donation through PayPal!

COSTS TO SET UP STATION

STUDIO FURNISHINGS AND EQUIPMENT (Prices are listed first as minimal and second as moderate)

- Furnishings (desk and console, filing cabinet, shelving, chairs, etc.) \$0 \$0 (Note: hoping to have furnishings donated at no cost)
- CD player (desirable brands: Denon, Tascam, Stanton, Numark) \$250 \$250
- Turntable (desirable brands: Technics, Stanton) \$200 \$500
- Turntable pre-amp (desirable brands: ART, Rolls, RDL) \$50 \$100
- Monitor muting device (Henry Engineering Mixer Mate) \$195 \$195
- Stand-alone recorder (desirable brand: Zoom) \$100 \$100
- Microphones (need several; desirable brands Shure SM-58, Electro-Voice, AKG, Audio Technica) \$100 \$100
- Computer (look for high-quality motherboard and CD, good sound card, 2nd network card, etc.)(desirable brand for motherboard: MSL Asus; for CD: Plextor \$900 \$4,000
- Sound card (look for low noise, good filter and headroom, balanced in/out) \$100 \$100
- Software (use free or open source software such as Rivendell, Audacity, Mplayer, Airtime) \$0 \$0
- On-air console (look for simple, switchable



“It takes a community”

Clip art adjusted by Susi Hartmann

- onitor with muting, real VU meters, high headroom, etc.) \$1,200 \$4,000
- EAS decoder (mandated by FCC, no short-cuts; easiest to get unit that has everything, including radios) \$2,000 \$3,000
- FM monitor tuner (desirable brands: Sony, Rolls) \$200 \$200
- Monitor speakers (set of two) (rugged car radio speakers recommended) \$100 \$100
- Monitor amp (desirable brands: ART {SLA1}, Crown, Rolls) \$200 \$300
- Headphones (desirable brands: Tascam, Sennheiser) \$20 \$40
- Headphone amp (look for balanced input; desirable brands: Rolls, ART) \$50 \$100
- Distribution amp (desirable brands: ATI, Rane, Audioarts, Kaatskit, Henry, Broadcast Tools) \$100 \$600
- Telephone hybrid (better quality with digital hybrid, but can use cheap analog hybrid to start) \$100 \$500
- Equipment rack (could build or have donated; if purchasing new, Middle Atlantic is a good brand) \$100 \$500

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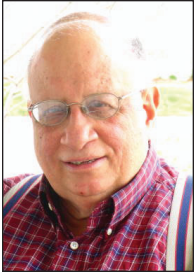
Some say it distorts and is biased, but ‘Selma’ must be seen

By Ira Grupper

Please go see the movie “Selma”.

I was not in Selma, Alabama in 1965, during the marches (plural), and the beatings, near the Edmund Pettus Bridge. I was, instead, in the Atlanta, Georgia (Raymond Street) headquarters office of SNCC, the Student Nonviolent Coordinating Committee.

We were the only Civil Rights Movement organization with a WATS line (equivalent to an “800” number today) and it was my job to convey March communications. A call came in from a SNCC official: Viola Liuzzo, a white woman supporter of the Civil Rights Movement from a labor union family, was murdered—soon after the march ended. My SNCC brother read me a press release I was to call in to the news media.



Ira Grupper

I could hardly stop my hands from shaking as I read this message to AP, UPI, the New York Times and other press, domestic and international. This murder had a profound effect on me.

Now, to the movie. Artistically, cinematically it is stunning, graphic, attention-grabbing, so well-acted. We are riveted by the dramatic content.

I saw a television interview with the movie’s erudite director, Ava DuVernay. When asked about some of the movie’s historical inaccuracies, she responded that this was a movie, not a documentary, and she had a right to employ “poetic license”.

I agree. It is her right to make up dialog, for example, between Rev. King and President Lyndon Johnson. That is, indeed, poetic license. But historical fact must be fact, the more so in an era of media infidelity.

I contacted, for background information, two veterans of the Movement: Dr. Gwen Patton, youth leader for the Montgomery (Alabama) Improvement Association and organizer for Southern Christian Leadership Conference (SCLC), and SNCC (Student Nonviolent Coordinating Committee). And Bruce Hartford, webmaster of the Civil Rights Movement Veterans website.

I asked Gwen about the movie showing John Lewis (now a congressman, back then the head of SNCC) as the only SNCC person on the march: “There were SNCC people on the march. There are photos of Stokely (Carmichael) and (James) Forman on the march (both were SNCC leaders—I.G.). Over 2,300 Tuskegee (Institute) students, who were working with SNCC, marched... Refer to the book ‘Black in Selma: The Uncommon Life of J.L. Chestnut Jr.’.”

Bruce comments: “The confusion stems from the fact that there were three different marches...”

“The brief explanation is that the first march (“Bloody Sunday”) was led by Hosea Williams of SCLC and John Lewis of SNCC (King was not there)...“SNCC as an organization opposed the march and provided only the minimum logistic support stipulated by a previous agreement. Bob Mants of SNCC accompanied John on the march because of SNCC’s ‘no one goes alone into danger’ policy. ...A number of college and high school students who had been working with SNCC organizers did participate, and some were badly beaten.

“The second march (“Turn Around Tuesday”) had a lot of SNCC (participation), as Gwen (Patton) says. They were all very angry when King turned the march back, a controversy that boils to this day.

“On the third march, which actually got to Montgomery, some SNCC members boycotted it, other SNCC members participated in it and provided organizing and logistic support including the radio



Barbara Pennington (American, 1932-2013). Selma, 1965, oil on canvas. Collection of The Mint Museum, Charlotte, North Carolina

cars that Gwen mentioned. ““Selma’ the movie alluded to these contradictory SNCC currents through the device of arguments/ debates between the actors playing James Forman and John Lewis. I thought that while the film greatly over-simplified matters they basically got the gist right, but most SNCC folk I know strongly dispute that.”

Another analysis comes from Glenn Ford: “Selma: Black History According to Oprah” (Black Commentator).

“Like all historical dramatic films, Selma is a political work... (Oprah Winfrey’s)...conservative Black political worldview – is all over the film...”

“...the film is a crude insult to SNCC... These hundreds of heroic young people... who invited Dr. King to come to Selma, are personified in the film by one confused sounding, infantile behaving youth who we are supposed to believe is James Forman, the SNCC executive secretary who was, in

real life, a...ground-breaking organizer... In the film...Forman...comes across as petty-minded, while Dr. King is made to seem like the only adult in town. Veterans of SNCC have a right to be hurt at being consigned to the dustbin of history by the likes of Oprah Winfrey...

“Some people are missing from the film that absolutely should be in there.... the Kennedy brothers, John and Bobby, who were the ones who authorized the bugging of Dr. King’s phones and office and hotel rooms. But Oprah loves the Kennedys, and so the movie leads the audience to believe that (FBI director) J. Edgar Hoover and President Lyndon Johnson set out to surveil and destroy King because of his push for voting rights. But Attorney General Robert Kennedy signed the order, while his brother, who was then president, was still alive....

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When the model was freedom, we knew a minority’s greatness

By **Brian Arbenz**

In a moment as spellbinding as Neil Armstrong’s first step on the moon, Martin Luther King Jr. four years earlier completed a journey every bit as hazardous and unfathomable as Apollo 11 when he set foot on the Alabama Capitol steps in 1965 to conclude the Selma to Montgomery march.

At the 50-year mark of this spectacular moment, we are debating the accuracy of the portrayal by the movie “Selma” of President Lyndon Johnson as an antagonist to King and the march.

The personal interaction between LBJ and Martin Luther King, judging from recorded phone conversations in 1965 about the Voting Rights bill and other justice matters, was warmer and more productive than the movie shows. Johnson (who, unlike King, knew the calls were being recorded, therefore may have been concerned with his legacy) speaks with enthusiasm about getting the Voting Rights Act through Congress and seems strongly committed to anti-poverty programs.

Months earlier, however, the president was reluctant to call for another big civil rights bill one year after the Civil Rights Act banned discrimination in jobs, housing and public accommodation.

Regardless of how sincere LBJ was in backing the Voting Rights Act and the Selma to Montgomery march that called for it, the greater truth is that his many celebrated actions for equality happened because he and the government were made to act.

Johnson -- depending on whether we understand our presidents as leaders or politicians -- either was won over by the phenomenal courage of unarmed Americans struggling for love and truth, or just ran out of excuses not to act after 30 years in Washington as a classic southern adherent to states’ rights.

With the administration federalizing the National Guard following Alabama state

troopers brutalizing marchers on a prior attempt to march to Montgomery, King and 25,000 other people reached their goal on March 25, 1965, peaceably rendering for the moment the intractable institution of organized hatred powerless.

It was a new day. A movement growing primarily out of African-American experiences, faith and community-building methods was leading this nation to justice and peace, past the backwardness that was constraining us.

“So I stand before you this afternoon with the conviction that segregation is on its deathbed in Alabama,”

King said on the steps where his presence just three or four years earlier would have brought arrest or even death. “And the only thing uncertain about it is how costly the segregationists and Wallace will make the funeral.”

A people who had been brought here as kidnap victims, legally regarded as agricultural implements, forbidden to be educated, cheated again and again out of the freedom they had earned and terrorized by a non-stop regime of murder with impunity were now, through the miracle of nonviolence, leading the nation.

The Golden anniversary of the Selma march is a moment to think about more than the cinematic portrayal of leaders of that time. There is also the contrast between what was important to our society then and what we value now.

Consider that a people given no rights at all stood up to murder and assaults to give the whole country its first free nationwide elections, which in turn ended the stranglehold of the congressional seniority system, curbed cronyism in southern state governments and inspired



Brian Arbenz

justice movements for women, LGBT people and farm workers.

That, in a nation dedicated to liberty and justice for all, ought to be the prime criterion for the designation “Model Minority.”

And yet by the time that expression was in vogue 25 years later, it was meant -- consciously or otherwise -- as an indirect criticism of the nation’s black people, using Asian-Americans as the counter example.

By the 1990s, no one seemed to appreciate that the collective goodness of an ethnicity could be measured by beholding who had risked their lives to give the United States its first free nationwide elections.

The Voting Rights Act was signed, to his credit, by President Johnson, but whereas he took the huge political risk of losing southern white votes for that and his other civil rights achievements, the Secret Service protection which kept that risk from being mortal was not available to Medgar Evers, Viola Liuzzo, Vernon Dahmer and so many others who lost their lives, not political bases, to bring us democracy.

The conveying of the “model minority” status on Asians speaks not to differences between them and African-Americans; it’s not a question of which minority is so lauded, but why.

Asian-Americans of many nationalities and political leanings worked courageously for civil rights, but it wasn’t the anti-racist organizing of Grace Lee Hobbs and Fred Korematsu or the United Farm Workers leadership of Larry Itliong that won their peoples that “model” image.

Instead, Time magazine’s 1987, “Those Asian-American Whiz Kids” cover celebrated an Asian bent for contemporary personal achievement, ignoring their decades-old record of social justice concerns. Quiet privatism replaced group activism as the ideal.

“Cutting edge” meant taking America to ever faster computers, not truly representative government, as African-Americans had led

the way in accomplishing.

It was as though Martin Luther King’s call for a transition “from a society of things to a society of people” was being played out in reverse.

Not over race, mind you -- progress for African-American communities as well was being measured by a new standard. It was an impressive, under-heralded array of black-owned stores, restaurants, medical offices and many service sector businesses that was the new face of the movement. Persuading the large black middle class to shop in them, rather than staring down the state police at Selma, was the new task.

The Community Reinvestment Act helped stop red-lining, or denying of credit to whole neighborhoods, but the growth of the suburban megastores pulled away so many blacks with savvy at management and finance, the sort of folks who decades earlier ran the corner businesses that lifted Irish, Jewish and Italian neighborhoods into prosperity.

In the ‘50s and early ‘60s, nightsticks, fire hoses and bullets stymieing African-Americans made for shocking TV images that won for Civil Rights the sympathies of many moderate whites. Today’s TV hot button scenes are of blacks killing other blacks, while the far more prevalent threat to life in their neighborhoods caused by the dietary offerings of corporate supermarkets and fast food is seldom documented.

A white middle class shakes its head in indignation at what sound bite media superficially report as blacks holding themselves back by bad decisions -- end of discussion.

The discussion, in fact, needs to be vastly widened, to show how black America has lost its halo because the nation has lost its grasp of what are its true strengths.

Brian Arbenz, formerly named George Morrison, is an assistant editor and editor emeritus of FORsooth.

Fresh Stops: the power of community in food economics

By **Amber Burns**

New Roots, Inc., based in Louisville, KY, is a non-profit organization founded in response to local food deserts. The mission of New Roots is to ignite communities to come together, share knowledge and build relationships with farmers to secure access to fresh food. The vision is that affordable fresh food is accessible and enjoyed year-round in the communities we serve.

Since 2009, New Roots, in partnership with community members, has facilitated the creation of Fresh Stops; community-driven fresh food access projects where families/individuals pool their cash and SNAP (formerly called food stamps) to purchase produce in bulk at wholesale prices from local farmers. Each family receives a “share” of seasonal produce on Fresh Stop day. Shares are purchased on a “sliding scale” determined by income, with low income families giving \$12, while working class or higher income families give \$25. Those on the higher end of the spectrum know that their funds are used to subsidize the cost for those that are low income. This “sliding scale” allows fresh local food to be accessible to those who would normally not be able to afford it.

Fresh Stops are often compared to CSAs (community supported agriculture). In a traditional CSA model, which is organized by farmers, members must pay \$600-\$1200 at the beginning of the harvest season. Although this price may not seem unreasonable for a summer of fresh veggies, it is inaccessible for most families. Fresh Stops in contrast are community owned and “shareholders” are not required to make a commitment at the beginning of the season. Instead, they purchase a “share” three days

prior to Fresh Stop pick up day. At the Fresh Stop, volunteer leaders/shareholders make all of the decisions. They sit down with farmers during the winter months and forecast what they would like them to grow for the Fresh Stop. Volunteer leaders/shareholders negotiate whole sale prices with farmers during the season, do outreach, design the newsletter, recruit chefs to perform cooking demos and create a welcoming environment where all feel comfortable.

The foundation of Fresh Stop is love. New Roots founder and Executive Director, Karyn Moskowitz, kick-started the organization with the investment of one single unemployment check and has not looked back since. With extensive experience in community organizing, Karyn worked with churches and community leaders to gain support for neighborhood Fresh Stops. She kept showing up and refused to go away. Rather than coming into communities assuming she had the answer, Karyn believed that the necessary knowledge was already there. New Roots simply created a space where minds could meet and strategize.

The New Roots Fresh Stop Project is a testament to the power of community organizing and cooperative economics. Volunteer leaders ban together every other week to ensure that their neighbors, family and friends have an abundance of beautiful veggies. This radical act of love is what sustains the project. Fresh Stops have evolved beyond food pick-up locations and have become meeting places where people not only build relationships with neighbors but with farmers. These relationships are crucial components of the Fresh Stop experience. To date, we partner with 35 farmers in Kentucky and Southern Indiana. Our main farmers are a consortium of 13 African American Farmers (South Central Growers) in Hart County and Bowling Green.

At present, there are five Fresh Stops in the Louisville Area: 4th Avenue, Wesley

House, Wellington, Shawnee Presbyterian, and Shawnee Neighborhood. In 2015, with the introduction of the Fresh Stop Training Institute (FSTI, pronounced “feisty”), multiple communities are learning the nuts and bolts of Fresh Stop. In June of 2015, there will be five new Fresh Stops: Brandenburg Area (Meade County) Russell, Parkland, Smoketown, and Castlewood (Lexington) Neighborhood. The demand for fresh affordable food is greater than ever! New Roots is proud to be part of a growing movement of communities partnering with local farmers to increase access to farm fresh food.

Never did I think that I would be so fortunate as to be part of such a progressive organization. I was introduced to New Roots as an AmeriCorps VISTA in 2013. It was my responsibility to build the capacity of several food related non-profits in Louisville but I kept coming back to New Roots. So much so, that by the end of my service, I was exclusively working with the Fresh Stop. Once my year of service concluded, I stayed on as a New Roots volunteer and co-created the organization’s first series of Youth Food Justice Classes. There, I witnessed the brilliance of young minds as they brainstormed solutions to food-inequality. It sadden me that I could donate only a few hours a week of my time to the organization. Then, in May of 2014, I was offered the position of Assistant Director and was overjoyed! I quit my job two weeks later and officially became New Roots staff. Together, Karyn and I spend our days with some of the most intelligent and compassionate people you will ever meet. I love this work for allowing me to fellowship with such gems. When it comes to the Fresh Stop, people show up for the food but they stay for the community.

New Roots began as a small non-profit, almost completely run by volunteers. Today, we are still rather tiny but we now have two full time staff, an amazing diverse board



Lissy Barbour holding up Fresh Stop sign

of directors, hundreds of volunteers, and 650 shareholders. In 2014 New Roots was honored with several awards including: Art of Inclusion (Center for Nonprofit Excellence), 2nd Place Winner in an international entrepreneur showcase (Slow Money), Kentucky Colonel (Kentucky State University), featured speaker at the Mayor’s Annual Breakfast, 1st place winner Yum! Ignite Challenge and recipient of the Community Foundation Alden Fellowship. The Fresh Stop Project was recently selected by the Union of Concerned Scientists Food and Environment Program as a national model to be presented to the USDA for replication around the country. These awards illustrate just how important New Roots has become to our Louisville community, and our new emergence as a national food justice leader.

Although Fresh Stop is New Roots’ largest project, the organization has expanded its programming. In 2014, thanks

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Witnessing abuse of Palestinian children: Where is the outrage about this?

By Cory Lockhart

In mid-January children in Kenya protested the seizure of their school's playground. The police teargassed them. Other Kenyans and the international community were horrified, as well they should have been. Thankfully the outcry was so loud that not only was a private developer not allowed to steal school land, but the school got a new soccer field.

From November to December 2014, I spent about six weeks working as a reservist with Christian Peacemaker Teams (CPT) in Hebron, Palestine. Nearly every day during my stint I watched the Israeli military teargas Palestinian children on their way to school.

These are kids whose family lands may have already been taken by Israel. Their homes may have already been demolished. If those aren't their personal experiences, they surely know someone whose house was bulldozed or whose land was taken over. These are kids who live under a military occupation. They protest, sometimes peacefully, sometimes not. Either way Israel's response is the same: violence.

There was never anything we could do to stop the teargas. The best we could offer was to document events, to stand with children as they waited for the gas to dissipate, to walk with them, to give them alcohol pads to put under their noses (to counteract the effects of the gas).

One day we counted 29 teargas canisters shot off; on another, 23. The worst day I witnessed, fewer canisters were fired, but four were shot directly into a schoolyard and three were fired at another school's entrance. Those two schools had to dismiss

for the day, meaning 670 students lost a day of school and gained three or four doses of fear, anger, maybe even hate. That day we visited each of the seven schools near the two checkpoints from which the teargas was fired. At one school we learned that a young man had been hospitalized because he'd been shot in the arm by a rubber-coated steel bullet. We hadn't known until that point that the Israeli military had used rubber bullets that day.

On the CPT blog I offered these reflections: "Education is a fundamental human right. The context of the Israeli military occupation threatens Palestinian children's access to this right on a daily basis. Facing the threat and reality of teargas (and sometimes sound grenades and rubber-coated steel bullets) fired at their children regularly, Palestinian parents, teachers, and administrators have to make difficult decisions every day about how best to protect their children from these and other physical and emotional effects of living under military occupation. Should they send their children to school or keep them at home? What time should they send the children or walk with children to school to avoid these threats? How can schools address both the physical and emotional needs of students in this volatile context? On a given day at what point do the physical and emotional effects make teaching impossible? How can students be kept safe if they need to be released from school due to untenable circumstances? Imagine having to answer these questions every day. Imagine trying to keep your children and students safe and not being able to do so because of the arbitrary nature of the Israeli military's use of force."

Comparing events in Kenya to my own experiences in Hebron, one question plays on repeat: Where is the international outrage about Israel's treatment of Palestinian children? About the daily teargassing of children?



Students in Hebron, Palestine try to both leave school and avoid teargas exposure

And then: Is it because every day the U.S. gives \$8.5 million in military aid to Israel that our media doesn't cover such things?

Along with the daily teargassing I witnessed other harassment and abuse of Palestinian children. One day I witnessed a 10-year-old child while he was under arrest. In Hebron the Israeli military arrests, detains, abuses or harasses Palestinian children frequently. More accurately throughout Palestine these are common childhood experiences. Common, but I refuse to call them normal.

The H2 area of Hebron where the arrest occurred is governed by Israeli military law. According to the definitions in Israeli Military Order 1651, childhood ends at age 12. Legally no child under the age of 12 can be arrested. Maximum imprisonment for kids between the ages of 12 and 17 ranges from 6 to 12 months, unless the offense carries a maximum penalty of five years or more.

In December the Knesset, Israel's legislature, approved a law that increases the maximum sentence for stone-throwing (the most common reason given for child

arrests) from 10 to 20 years, depending on the circumstances. People who, by standards of international law, are considered children could be imprisoned for up to 20 years for stone-throwing. The child I saw was accused of stone-throwing.

The soldier in charge of the child offered a convoluted explanation for the boy's arrest which included seeing the boy throw stones previously, telling him to stop, and talking to the boy's relative, who gave him permission to arrest the boy if he were caught throwing stones again. Of course it is questionable whether any of the soldier's story was true. Even assuming that it was true, it is illegal, even under Israeli military law, to arrest a 10-year old. The boy was released after several hours.

Observing these things I often felt quite helpless. Thankfully, occasionally I was able to intervene in a meaningful way. In one case I calmly asked an Israeli soldier who was manhandling a Palestinian child half his size, "Why do you have your hands on him?" Immediately he let the child go. In another case two of us intervened when Israeli soldiers were getting aggressive with Palestinian boys. We simply put ourselves between the military and the boys. Both sides backed off. There were other times when neither our presence nor our words seemed to make a difference.

Witnessing the impact of the Israeli Occupation on Palestinian children dominated my last stint. Images of scared faces and small shaking bodies still play in my mind. And I continue to ask: Where is the outrage about this?

Cory Lockhart is Program Associate at JustFaith Ministries and a reservist with Christian Peacemaker Teams. To read more of her writing, visit her blog: www.trulylovethynneighbor.com. Contact Cory at corylealoc@gmail.com

At Cedar Lake relationships are very important

It is a personal privilege for me to work on behalf of the residents of Cedar Lake as the Director of Pastoral Care. Cedar Lake is a faith-based organization that supports 260 individuals with intellectual and developmental disabilities (IDD) in Jefferson, Oldham and Henry County. These individuals come from diverse contexts and have unique needs. Some residents require sustained medical supports, and live in a congregate living environment. Some live in regular homes in local community settings, while others live independently in a community apartment, receiving limited assistance from a support professional. No matter the level of care received or where Cedar Lake residents live, ALL desire and deserve a life that is fully engaged in community life.

Being a full participant in community life is something that most people take for granted. The ability to choose what you will do, when you will do it and with whom, is a basic human right. For someone that has an intellectual or developmental disability, full participation does not happen easily but needs intentionality because it is easy to become isolated from the community at large and to not know what your choices are.

My charge, along with two other Pastoral Care colleagues, is to assure that we are meeting the spiritual life needs, desires and choices of Cedar Lake residents and clients. As a faith-based organization, Cedar Lake recognizes that spirituality is woven into the lives of the residents, just as this is true for most any person. Spirituality has many aspects to it. It can include the expression of faith, participation in worship or prayer, and the experience of meaningful relationships with people, the creation, or God. These aspects and many others are significantly integrated into the lives of the residents and clients that we support. Our responsibility, as an organization and as a

community, is to assure that the individuals we support are able to fully participate in what is consistent with who they are as persons in terms of their own history, contexts, and choices.

The challenge that we face is two-fold. First, Cedar Lake residents are not only diverse in needs but spread out across three counties with nearly 40 locations. Besides this, our residents, as any person, desire relationships that are naturally formed with people in the community apart from the



Rev. Mark D. Whitsett

professional supports that they receive. The second challenge is that spiritual life needs are not unique to Cedar Lake residents but are a reality for close to 12,000 people who live in the region (based on TheArc estimates). Over 90% of persons with intellectual and developmental disabilities are isolated in their faith life from the community at large. So, is there a way to advocate and assist with the spiritual life needs of individuals with IDD in the community at large?

For this reason Cedar Lake, as part of its overall Strategic Plan, has made spiritual life supports an integrated part of resident engagement with the community. Cedar Lake is also committed to substantially funding this process through the Cedar Lake Foundation. As a result, resident engagement is happening in a number of ways. Through a person centered assessment we can identify needs, desires, and choices of each individual resident during a thorough interview with the resident, families, and support staff. We can better understand personal life



'Pastor Mark' and Cedar Lake resident Stephanie take time together for some music.

experiences and discover what is important to the resident in terms of faith-life history, relationships, and activities and how they like to engage their world. Identifying their hopes, dreams and aspirations combined with the above information we can formulate a written plan for supporting and exploring what they like.

Second, Cedar Lake is developing collaborative relationships with individuals, community organizations and faith communities. This is happening on a number of levels. For example, we are enlisting individuals who are engaging residents as community or spiritual life companions. While these natural friendships are very similar, they offer the possibility of a relationship that is typical of any friendship but in certain instances may include some aspects that can be more faith-based, as that is appropriate. Also, there might be groups or individuals who can engage the residents in favorite activities

such as a reading club, arts and crafts, bowling, out to eat or even participating in a local faith community event.

In the faith community, such as churches, we are especially encouraging and equipping these organizations to "welcome, include, befriend and receive the gifts of people with intellectual and developmental disabilities." In these settings there is the potential for the faith community to meet individuals from Cedar Lake or the community at large. We see our role to support and equip such groups to function independently in relating to persons with IDD. In this way, the vision expands beyond Cedar Lake to the community in general.

When it comes to full participation in spiritual life in the community, Cedar Lake is focusing on resident needs and choices, doing holistic assessment and planning, and promoting collaborative relationships with individuals, organizations, and

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Real food for thought – moral complexities of eating meat

By Avery Kolers

We should eat less meat. We all know this. But is it also the case that we should eat none at all? And if not meat, what about animal products other than meat, such as eggs and milk? And if not eating, what about wearing, owning, racing, experimenting?

Excess meat consumption is linked to diseases such as coronary artery disease. Excess use of antibiotics – which is essential to factory farming – is causing runaway evolution of resistant “superbugs” which, according to a recent British government report, “already kill hundreds of thousands a year globally, and by 2050 that number could be 10 million.” That would make it the leading cause of death in the world. And of course, the meat industry contributes massively to global warming – more than 50% of all greenhouse gas emissions, once all the numbers are crunched, according to a WorldWatch report. Unsurprisingly, meat-industry lobbying helps to prevent effective climate action in Washington, DC.

But these are all side-effects. I want to zero in here on the basic question about our treatment of animals: what are nonhuman animals owed as a matter of justice?

This is one of the most serious moral questions we face, for it affects our everyday behavior in a fundamental way. If we were to discover somehow that animals really were morally as significant as human beings, it would follow that most of us are guilty of murder many times a year. This is obviously hard to stomach, but that doesn’t mean it’s wrong. It was also hard for white Louisvillians to stomach racial integration; that a moral thesis is hard to stomach might say more about our weak stomachs than it does about moral reality.

And the numbers are staggering. According to the Humane Society the United States slaughtered 9.1 billion livestock animals for food in 2013, fully double our annual tally as recently as 1980. If animals have a right to life, then our treatment of them is among the greatest moral enormities that any human society has committed, anywhere in the world, ever.

If, as animal rights theorists believe, animal life matters as much as human life, then each of these 9.1 billion animals’ deaths is indeed a murder. If animal life matters even a little bit – and how could it not? – then, while each one might not be on a par with

murder, it nonetheless carries a presumption of wrongness that, though perhaps defeasible, is not obviously defeated by a mere craving for bacon. Think about it: mere cravings can’t override even comparatively trivial moral reasons. My craving for a stick of gum doesn’t permit me to take it from my friend’s open pack without her permission. For a mere craving to override the life of a pig, the pig’s life would then have to be, morally speaking, less significant than my friend’s property right in a stick of gum from an open pack. That’s pretty insignificant. And it’s pretty implausible, too. Pigs are intelligent, social beings.

But perhaps this method of moral comparison is wrongheaded. What most of us think is not that animal lives don’t matter much, but that food is what animals are for. This is a crucial difference. If food is what animals are for, then the question isn’t whether we may kill them for food, but how. Imagine a parent telling a child, “you have to eat your vegetables before you get dessert,” and the child’s replying, “It’s a free country, I can eat what I like.” What’s at issue isn’t whether eating dessert first is more wrong than issuing commands. Rather, the parent’s best reply is “my job is to keep you healthy.” This reply appeals to a status difference and a role obligation, shifting the question from whether the parent may issue commands to how. Parents can of course wrong their children, but the very fact of issuing commands to them does not obviously constitute such a wrong.

Similarly, then, the appropriate question about meat-eating might not be “is animal life more valuable than a stick of gum,” but rather, “are we doing this in the right way?”

This move may be legitimate, but it requires a strong argument about the nature and function of animals. How do we know what animals are “for”? Isn’t it



presumptuous to make such judgments? What if we’re wrong? We have a long track record of being wrong about this kind of thing when it’s convenient; we should be suspicious of our own motives in such cases.

But suppose we can eventually make this status argument work. If so, it allows us to eat animals – but only if we ensure that the process is morally tolerable. (By analogy: the parent may compel the child to eat her vegetables, but not through

physical abuse!) The onus then rests on the person who eats the animal to ensure that he or she is not complicit in wrongful mistreatment. And this says nothing about all the side-effects, from microbes to global warming, which add to the moral challenge of meat-eating today.

The basic question about the morality of meat is thus unavoidable and serious. We can ignore it – most of us do, most of the time – but then we are taking our moral lives in our hands. Imagine arriving at the Pearly Gates and being gently but firmly called to account for every animal whose life was sacrificed for your pleasure or convenience. Saint Peter, furrowing his eyebrows in some disbelief, asks, “You didn’t even wonder about this?”

Avery Kolers is Professor of Philosophy and director of the Social Change minor at the University of Louisville. Reach Avery at akolers@louisville.edu

Fresh Stops (continued from page 4)

to funding from Humana Foundation, New Roots piloted the first fruit and vegetable prescription program in the South, affectionately called, Veggie Rx. For six weeks, families with children between the ages of 6 and 13 received prescriptions for farm-fresh produce as oppose to pharmaceuticals in an attempt to prevent diet-related illness. Families engaged in physical activity, food justice classes and hands-on cooking for two hours once a week. Through Veggie Rx, New Roots has impacted 25 families. Our surveys conclude that the families ate 85% of the produce they were given and gave the rest away to family and friends. We hope to continue writing

veggie prescriptions in 2015.

Amber Burns is a Louisville native. She is a proud graduate of the University of Louisville where she earned her BA in Pan-African Studies and English. Amber was introduced to New Roots while serving as an AmeriCorps VISTA with the Presbyterian Hunger Program. As a former resident of West Louisville, she feels personally tied to the work of New Roots Fresh Stop Project. Outside of New Roots, Amber is a visual and spoken word artist. She loves to read, hug trees and eats as much Kale as possible. Amber can be reached at info@newrootsproduce.org

THIRD THURSDAY LUNCHES

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March 19

The Martyrdom and Canonization of Archbishop Romero

Fr. Jim Flynn

March 24th marks the 35th anniversary of the assassination of **Archbishop Óscar Romero** in San Salvador. Pope Francis has indicated that Romero’s canonization will be on a “fast track,” raising hopes that it will be announced on March 24th, with the ceremony to take place in San Salvador’s Cathedral instead of the Vatican. Jim Flynn, longtime advocate for those who are poor and marginalized in Central America, will share a PowerPoint presentation on the life and death of Archbishop Romero.

April 16

“Making Louisville Home for Us All:” A 20-Year Action Plan for Fair Housing

Cathy Hinko, Executive Director, Metropolitan Housing Coalition

Last year, the Metro Human Relations Commission released a 20-year action plan for fair housing, “Making Louisville Home for Us All.” Cathy Hinko, executive director of Metropolitan Housing Coalition (MHC), will discuss **Louisville’s long history of housing segregation and the city’s exciting new plan to end it in one generation**. MHC is taking the lead building a community coalition to encourage the city and mayor to act. Cathy will discuss what we all can do to help realize the dream of fair housing in Louisville.

Cedar Lake

(continued from page 5)

faith communities. The vision is that at least 1,200 people with intellectual and developmental disabilities will be regularly supported in their spiritual life over the next 10 years. We call this the “Twelve Hundred in Ten Vision.” Cedar Lake and its Pastoral Care team are committed to bringing this vision into reality for Cedar Lake residents, but more importantly for any person with an intellectual or developmental disability. The success of this vision is tied both to our commitment and the response of the Greater Louisville community. It is our joy to invite you the reader to discover and be a part these natural community supports in your own settings along with Cedar Lake.

Rev. Mark D. Whitsett, Ph.D. is the Director of Pastoral Care and a Qualified Developmental Disability Professional for Cedar Lake

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For reservations, contact Cathy Ford at 458-1223 or fordhoff@bellsouth.net, or Cindy Humbert at 214-7322 or interfaithpaths@gmail.com by Tuesday before the lunch

Ferguson (continued from page 1)

as Ferguson, space has played a critical role. Suburbs have become a space where whites of various ethnicities trade those ethnicities in for identity as whites. Powell concluded his presentation by giving some ideas on how to create the needed new structure and culture of belonging. There are hopeful signs, especially among youth, he said. For example, 15 percent of marriages today are mixed-race, and 40 percent of families have a mixed-race member. Maybe, just maybe, powell seemed to say, the youth will make possible what we so desperately need: a

circle of inclusion that no one is outside. For, he said, “When we cut ourselves off from the other, we cut ourselves off from ourselves.” There is no other, just us!

Isaac Marion Thacker IV (Ike Thacker) is an advocate for political, social, and especially economic democracy (socialism). He believes simply that we are all absolutely equally human, regardless of absolutely everything, and that everyone deserves a place to call home. Ike may be contacted at ike.thacker@gmail.com

FORward (continued from page 3)

On-air light and relay (can make or buy; if purchasing, look for Henry, Broadcast Tools, Radio Systems, Canna-Kit) \$0 \$200
Wiring (look for shielded cat-5 cable, \$100 for 1000 feet; cost will depend on how much we need) \$500 \$500
Cassette deck (a donated one is fine if needed) \$0 \$0
Audio processor, compressor/limiter (Behringer AUTOCOM Pro-EL MDS1600 compressor recommended) \$100 \$180

TRANSMITTING EQUIPMENT

Transmitter (BW Broadcast TX300 V2 recommended by Prometheus) \$3,450 \$5,000
Antenna (OMB MP1 suggested, but not

easily found; one-bay antenna cheaper, but two-bay recommended for us) \$700 \$1,000
Transmission line (LMR400 cable, 100 feet) \$75 \$130
Mast (50-ft. telescoping; could perhaps use one already on Heyburn Bldg.) \$0 \$200
Lightning arrestor (Poly Phase 1S-50NX-CO) \$60 \$150

The FORward Media Project is a media arm of the Fellowship of Reconciliation Louisville Chapter. Please visit our website at <http://www.FORward-Radio.net>. For more information on how you can be a part of the FORward Radio team please call Jared Zarantonello at 502-938-7818 or jaredzarantonello@gmail.com

Selma (continued from page 3)

“Finally, near the end of the film, Dr. King is depicted as yearning for an end to mass protests, so that Black people could achieve real political power – quite clearly meaning the election of more Black people to office. As if that’s what the mass movement was all about, in King’s mind. We know that’s not true, because Dr. King said the opposite...He was seeking social transformation, a new system of living.”

A friend of mine has serious differences with Glenn Ford: “Personally, the film gave me the impression (which, as I understand it, is correct) that Dr. King had a lot of respect for SNCC and their chosen work, which was long-term grassroots community organizing. He also understood that the media went wherever he went and pretty much nowhere else, so he didn’t think of going to Selma as butting in on

SNCC’s territory, but rather as bringing national attention to the situation they were combatting...I don’t know how Glenn Ford got the idea that the only SNCC person portrayed in the film was James Forman, when John Lewis was a main character... Maybe he thinks that because John Lewis got elected to Congress he can’t ever have been a true SNCC person...”

There are other areas of contention in the movie. One example: Some Jews have criticized the “airbrushing out” of Jewish participation; Other Jews disagree. Space prevents elaboration.

“Selma’s” strongest virtue is that it fully credits the mass struggle, especially women and youth. It also avoids the “great white savior” syndrome. Go see this movie.

Contact Ira Grupper: irag@iglou.com

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Regular Meeting Times for Area Organizations

- 15 THOUSAND FARMERS – 15th day each month, www.15thousandfarmers.com
- ADDICTION RECOVERY ADVOCATES OF KENTUCKIANA – (485-1248)
- AIDS INTERFAITH MINISTRIES (AIM) OF KENTUCKIANA, INC. – (635-4510)
- AMERICA 2000 DEMOCRATIC CLUB –4th Tuesday. Contact Enid Redman at 459-0616 or John Mine at pappajohn15@gmail.com. Also see www.America2000plus.net.
- AMERICANS UNITED FOR SEPARATION OF CHURCH AND STATE – Every month at noon (contact Paul Simmons: 608-7517)
- AMNESTY INTERNATIONAL – 1st Saturday (Sharon: 637-8951) at Heine Bros. on Douglass Loop
- APPAP [American Palestine Public Affairs Forum] – 2nd Thursday (773-1836)
- AUDUBON SOCIETY OF KENTUCKY – Walks every other Saturday morning. Visit <http://audubonsocietyofky.org>
- BECKHAM BIRD CLUB – 2nd Saturday, 7PM , www.beckhambirds.org
- BREAD FOR THE WORLD – Last Monday every other month (239-4317 for details)
- CAPA [Citizens Against Police Abuse] –2nd Thursday (778-8130) Meet at Braden Center, 3208 W. Broadway
- CART [Coalition for the Advancement of Regional Transportation] – 3rd Wednesday, Union Station, TARC Board Room
- CLOUT [CITIZENS OF LOUISVILLE ORGANIZED AND WORKING TOGETHER] – (583-1267)
- COMMITTEE FOR PEACE IN THE MIDDLE EAST – 2nd Monday (456-6586)
- COMMON CAUSE – Ad hoc discussions. Continuous engagement. www.commoncause.org/ky
- COMMUNITY COALITION ON THE HEALTHY HOMETOWN – Every Monday, 5:30PM (502-574-6209)
- COMMUNITY FARM ALLIANCE OF JEFFERSON COUNTY – 2nd Tuesday (223-3655)
- COUNTER RECRUITMENT, “Aim Higher” – 1st Sunday, 7pm (899-4119)
- EARTHSAVE POTLUCK – 2nd Saturday, 10AM (502-299-2520) www.LouisvilleEarthSave.org
- FAIRNESS CAMPAIGN – Quarterly community dialogues and volunteer opportunities (893-0788)
- FDR/LINCOLN LEGACY CLUB – 1st Thursday, papajohn15@bellsouth.net
- FELLOWSHIP OF RECONCILIATION – 4th Monday (609-7985 or 291-2506)
- FOOD IN NEIGHBORHOODS COMMUNITY COALITION – 2nd Tuesday, 6:30PM (502-819-2957)
- FRIENDS FOR HOPE (Support Group for Adult Cancer Survivors) – 4th Wednesday at 6:30 PM (451-9600).
- FRIENDSHIP FORCE OF LOUISVILLE – 2nd Tuesday (893-8436)
- GREATER LOUISVILLE SIERRA CLUB – 3rd Tuesday, 7pm. (502-644-0659)
- GREEN CONVENE – 2nd Tuesday, 6:30PM, www.greenconvene.org
- HUMAN RELATIONS COMMISSION ADVOCACY BOARD – 1st Monday, 9AM (502-574-3631)
- HUMAN RELATIONS COMMISSION ENFORCEMENT BOARD – 1st Monday, 9:30AM (502-574-3631)
- HUMANISTS OF METRO LOUISVILLE – 2nd Monday, 7:00pm (896-4853)
- INTERFAITH PATHS TO PEACE – 3rd Wednesday, every other month. (214-7322)
- IRFI [ISLAMIC RESEARCH FOUNDATION INTERNATIONAL, INC.] – Sundays at 6:00 PM (502-423-1988)
- JEWISH VOICE FOR PEACE (jvp.org) – 1st Friday and 4th Thursday. Contact 256-525-5290 or sonrevolution@aol.com
- JOBS WITH JUSTICE KENTUCKY (582-5454)
- JURISDICTIONARY CLUB OF LOUISVILLE – Know the law and how to use it (500-8161)
- JUSTICE RESOURCE CENTER – (345-5386)
- KENTUCKIANS FOR SINGLE PAYER HEALTH CARE – 1st and 3rd Thursdays of each month, 5:30 PM. Board Room on the Mezzanine of the Louisville Free Public Library. www.kyhealthcare.org 636-1551
- KFTC [KENTUCKIANS FOR THE COMMONWEALTH] – 2nd Monday (589-3188)
- KITOD [KENTUCKIANA INTERFAITH TASKFORCE ON DARFUR] – (553-6172)
- KY ALLIANCE AGAINST RACIST & POLITICAL REPRESSION – 1st Tuesday, 6:30 p.m. (778-8130)
- KY COALITION TO ABOLISH THE DEATH PENALTY – (541-9998)
- KITLAC [KY INTERFAITH TASKFORCE ON LATIN AMERICA & THE CARIBBEAN] – 2nd Wednesday (479-9262)
- KY WATERSHED WATCH. Volunteer water quality monitoring and training around the state every month. Call 800-928-0045
- LEAGUE OF WOMEN VOTERS (502-895-5218), www.louisville-orglwv
- LOUISVILLE COMMITTEE FOR ISRAELI/PALESTINIAN STATES – 3rd Sunday (451-5658)
- LOUISVILLE FORUM – 2nd Wednesday, Noon (502-329-0111)
- LOUISVILLE GREEN DRINKS – 4th Tuesday, 6:30PM www.greendrinks.org
- LOUISVILLE PEAK OIL GROUP – 2nd Saturday (425-6645)
- LPAC [LOUISVILLE PEACE ACTION COMMUNITY] – (456-6914)
- LOUISVILLE SHOWING UP FOR RACIAL JUSTICE (LSURJ) – Monthly meetings for learning and action (502-558-7556)
- LOUISVILLE WOMEN CHURCH – Meditation every Sunday (473-8435)
- LOUISVILLE YOUTH GROUP – Friday nights (502-587-7755), louisvilleyouthgroup.com
- LOUISVILLIANS IN FAVOR OF EQUALITY (LIFE) – 4th Sunday (384-3875)
- METRO SWEEP FOR ACCESS – 3rd Tuesday (895-0866 or 899-9261)
- METROPOLITAN HOUSING COALITION – 4th Wednesday (584-6858)
- MIGHTY KINDNESS – mightykindness@gmail.com (235-0711)
- MUHAMMAD ALI INSTITUTE FOR PEACE AND JUSTICE, at UL (852-6372)
- NAACP [NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE] – 3rd Monday (776-7608)
- NAMI [NATIONAL ALLIANCE FOR THE MENTALLY ILL] – 2nd Monday (245-5287)
- NATIONAL ACTION NETWORK, LOUISVILLE METRO CHAPTER – 4th Sunday of each month, 5 p.m. (778-8624 or 470-362-0317)
- PARENTS, FAMILIES & FRIENDS OF LESBIANS AND GAYS (P-FLAG) – 3rd Sunday (329-0229)
- PEACE & COMPASSION BUDDHA CIRCLE/CML – (451-2193, brozier@bellsouth.net)
- RCRC [RELIGIOUS COALITION FOR REPRODUCTIVE CHOICE] – (866-606-0988)
- RESULTS (a hunger lobby) – 2nd Saturday (451-4907)
- SICKLE CELL ASSOCIATION – 3rd Saturday (502-569-2070)
- SIERRA CLUB INNER CITY OUTINGS – 2nd Thursday, 7:30 PM (558-0073)
- LOUISVILLE SHOWING UP FOR RACIAL JUSTICE. Learning, support and action (558-7556).
- SOCIAL CHANGE BOOK CLUB – 3rd Monday, www.greenlistlouisville.com
- SOWERS OF JUSTICE NETWORK – sowersofjusticenetwork.org, sowersofjusticenetwork@gmail.com
- URBAN LEAGUE YOUNG PROFESSIONALS – 2nd Monday, 6PM (502-561-6830)
- VETERANS FOR PEACE, Louisville Chapter 168 – (502) 500-6915, CRawertTrainer@twc.com
- WOMEN IN TRANSITION (WIT) – every Wednesday, 6-8 PM (636-0160)

Note: If your group would like to be added to this list or if information needs to be updated, please let us know by emailing calendar.peace@gmail.org

Calendar for peacemakers

Please e-mail us information about your peace and justice events to calendar.peace@gmail.com

Mar 1 to 31 **ACLU OF KENTUCKY 60TH ANNIVERSARY EXHIBIT**. UofL Pennington Gallery. Learn more about historical and current issues including Roe v. Wade, Undocumented Kentuckians, and LGBT Rights. Visit www.aclu-ky.org

Mar 1 to Apr 7 **SIMONE LEIGH, ETHNOGRAPHY AND FEMINISM**. Kentucky Museum of Arts and Crafts. See Brooklyn artist Simone Leigh’s imaginative use of multiple artistic disciplines to examine the female body and African aesthetics. Explore traditional rituals and gestures. Visit www.kentuckyarts.org

Mar 1 (Sun) **“AIM HIGHER”** focusing on military counter-recruitment. Every first Sunday at 7 PM, 2236 Kaelin Avenue at the FOR office. Discuss conscientious objection, military recruitment, and the possibility for high school students to “opt out” of having their names given to recruiters. Call Jim Johnson, 262-0148.

Mar 1 (Sun) **OUR EARTH NOW YOUTH ENVIRONMENTAL GROUP**. Kentucky Power & Light at Bardstown Road Presbyterian Church, 6PM to 8pm. Every Sunday. Learn more about the issues and what you can do. Call 509-9636 for more information.

Mar 2 (Mon) **BICYCLES FOR HEALTH AND CLEANER AIR**. Louisville Bicycle Club, Every Monday, weather permitting. Fat Forty at 8:45AM. Recovery Ride at 6:45PM. Visit www.louisvilleky.gov/bikelouisivlle.

Mar 3 (Tues) **THE ROLE OF WOMEN IN THE UAE**. The Kentucky & Southern Indiana World Affairs Council, 11:30AM to 1PM. Hear Dr. Alsaghira Al Ahbabi of the Embassy of the United Arab Emirates. Visit www.worldkentucky.org

Mar 4 (Wed) **NATURE PRESERVE VOLUNTEERS**. Blackacre State Nature Preserve. Every Wednesday, 9AM to Noon. Help care for gardens, trails, and farmland. Visit www.blackacreconservancy.org

Mar 4 (Wed) **NOONTIME INTERFAITH MEDITATIONS**. Every Wednesday from 12:10 to 12:30 at Christ Church Cathedral, Downtown. Weekly rotation includes Zen Buddhist silence, Lecto Divina, Vipassana Buddhist practices, and Creative Visualization. Visit <http://paths2peace.org>

Mar 4 (Wed) **CITIZENSHIP TUTORs**. Kentucky Refugee Ministries, 6:30 to 8:30PM. Every Wednesday & Thursday, 11AM to 1PM. Help students study for the citizenship exam. Ask about our other volunteer opportunities. Call 479-9180 Ext 57 for more information.

Mar 4 (Wed) **THE LOUISVILLE SUSTAINABILITY FORUM**. Every first Wednesday. Sustainability and relationships that create a community for change. Bring your lunch. Noon to 1:45 PM, Passionist Earth & Spirit Center, the Barn at 1924 Newburg Road.

Mar 4 (Wed) **DEADLINE FOR THE NEXT ISSUE OF FORsooth**. Every first Wednesday. Contact John Hartmann, editor, at 296-1793 or johart.john@gmail.com. Please email new or updated calendar listings to calendar.peace@gmail.com.

Mar 5 (Thurs) **KENTUCKY SINGLE PAYER HEALTH CARE**. Every first & third Thursday, 5:30PM at Main Public Library. Call Kay Tillow 636-1551.

Mar 6 (Fri) **FRIDAY NIGHT ON THE STREET**. Wayside Christian Mission. Every Friday. Learn first-hand about homelessness. Hear testimonies. Ask questions. Serve a meal. Bring a sleeping bag. Visit www.waysidechristianmission.org

Mar 7 (Sat) **JEFFERSON MEMORIAL FOREST VOLUNTEERS**. Land Stewart Project. Every first Saturday, 9AM to Noon. Also, Wednesdays. Help improve landscape and protect native flora. Visit www.louisvilleky.gov/metroparks/jeffersonmemorialforest

Mar 7 (Sat) **HOME REPAIR VOLUNTEERS**. Fuller Center for Housing of Louisville. Every Saturday. All skill levels. Ask about our other volunteer opportunities. For more information, call 272-1377.

Mar 7 (Sat) **SACK LUNCHEs FOR THE HOMELESS**. Every Saturday, 12pm to 2PM, Bates Community Development Corporation, 1228 S. Jackson Street. Call 636-0573 for more information.

Mar 7 (Sat) **CANVASS NEIGHBORHOODS FOR FRESH FOOD**. Saturdays and Sundays. Join us any time. Fresh Stop Project volunteers take orders door to door for locally grown fruits and vegetables. Visit <http://newrootsproduce.org>

Mar 7 (Sat) **SUPPLIES OVER SEAS RECYCLING**. SOS office in Clifton. Every Saturday, 9AM. Help sort through surplus medical supplies for distribution to overseas agencies. Other volunteer opportunities too. Visit www.suppliesoverseas.org

Mar 7 (Sat) **LOUISVILLE COMMUNITY AGRICULTURE**. Every Saturday morning. Also, other days and times. 26 farmers’ markets from California neighborhood to Norton Commons. Visit www.louisvilleky.gov/HealthyHometown

Mar 8 (Sun) **VIGIL FOR PEACE**. Every second Sunday. A remembrance of all those suffering from conflicts in the Middle East. Bring a sign. 4PM to 5PM, Bardstown Road at Douglass Blvd. Sponsored by LPAC (Louisville Peace Action Community) and Veterans for Peace Chapter 168. For more information, call Carol Rawert Trainer at 500-6915.

Mar 8 (Sun) **HOPE & HEALING**. The Muhammad Ali Center, 4PM to 6PM. Remember those who have died violent deaths such as homicide, suicide or tragic accident. Bring a picture or mementos. Help a create memorial display. Readings and music. Visit <http://paths2peace.org>

Mar 8 (Sun) **SUSTAINABLE YOU**. Passionist Earth and Spirit Center, 10AM to 4PM. Develop a mutually enhancing relationship between self and planet. Visit www.CultivatingConnections.org

Mar 8 to Mar 15 **HAND IN HAND MINISTRIES**. Immerse yourself in another community and experience first-hand the hardships associated with extreme poverty. Perform essential volunteer work. Make friends and connections. Trips to Belize this month. Visit <http://myhandinhand.org>

Mar 10 (Tues) **AMERICANA COMMUNITY CENTER**. Orientation at 7PM every second Tuesday. Learn how you can help immigrant families learn practical skills, join social networks, and improve language skills. Call 366-7813 to RSVP.

Mar 10 (Tues) **MOVIMENIENTO DE MUJERES LATINA – LATINA WOMEN’S MOVEMENT**, La Casita Center, Every second Tuesday, 5:30PM. Network, mentor, find friends and share. Call 322-4036 for more information.

Mar 10 (Tues) **LUNCH & LEARN AT CATHOLIC CHARITIES**. St. Anthony Campus, 11AM and 1PM. Learn more about The Sister Visitor Center and our refugee family settlement services. Call 637-9786 for more information.

Mar 10 (Tues) **OLMSTEAD PARK VOLUNTEERS**. Olmstead Park Conservancy, 6:30PM. Train to be a volunteer Park Steward. Help others maintain and restore our urban forests. Visit www.olmsteadparks.org

Mar 10 (Tues) **FREE HOME ENERGY EFFICIENCY SEMINAR**. Energy Pros Sustainable Home Education Group, 6:30PM to 8:30PM. Learn the basics. Visit www.theenergypros.net

Mar 10 (Tues) **COOPERATIVE GAMES DAY**. The Peace Education Program. Participate in a learning experience to reduce violence enhance personal integrity and foster mutual respect. Visit <http://peaceeducationprogram.org>

Mar 11 (Wed) **REAL PEOPLE, REAL CHALLENGES, REAL SOLUTIONS**. Volunteers of America Family Emergency Shelter, 9:30AM. One hour interactive tour of VOA’s work and programs for self-determination. For more information, call 636-4660

Mar 11 (Wed) **KENTUCKY INTERFAITH TASKFORCE ON LATIN AMERICA AND THE CARIBBEAN (KITLAC)**. Every second Wednesday at the 1741 Building on Frankfort Avenue. 7:30 PM. For more information, call David Horvath at 479-9262 or Pat Geier at 456-6586.

Mar 11 (Wed) **Y-NOW CHILDREN OF PRISONERS MENTORING**. Luncheon at YMCA Safe Place. 2nd Wednesday each month. Learn how you can help break the cycle through mentoring and encouragement. RSVP to 635-5233.

Mar 11 (Wed) **COMPASSIONATE LOUISVILLE**. Noon, meeting locations rotate. Help monitor the progress of Louisville’s ten-year campaign for compassion. Call 214-7322 or visit <http://compassionatelouisville.org> for more information

Mar 11 (Fri) **URBAN DESIGN, SUSTAINABILITY, AND THE ENVIRONMENT**. Louisville Metro Planning and Design Services, 4PM to 5PM. Examine natural systems in the context of urban design. Learn how water, energy, habitats, biodiversity, and climate come into play. Free. Call 574-6230 for more information.

Mar 11 to 14 **THE WHITE PRIVILEGE CONFERENCE**. The 16th annual conference comes to Louisville this year. Challenge concepts of privilege and oppression and find solutions and team building strategies in a friendly and supportive environment. Community leaders, professionals, and students from many places. Visit <http://louisville.edu/sustainability>

Mar 12 (Thurs) **AMERICAN PALESTINE PUBLIC AFFAIRS FORUM (APPAF)**. Every second Thursday. A documentary film exploring the situation in Middle East will be presented. 7 PM, Louisville Presbyterian Seminary, Nelson Hall, Room 119. For more information, call Bashar Masri, 773-1836.

Mar 13 (Fri) **A GLIMPSE OF ETERNITY**. The Louisville Astronomical Society at dusk in Tom Sawyer Park. Every 2nd Friday. Look through telescopes at planets, our moon, stars, double stars, the Orion nebula and other wonders. Visit www.louisville-astro.org

Mar 13 & 14 **WATER & HEALTH TRAINING**. Water Step. Obtain skills for providing safe drinking water to tens of thousands of people. Visit <http://waterstep.org>

Mar 13 & 14 **THOMAS MERTON AND THE SPANISH MYSTICS**. The Merton Center at Bellarmine. Hear Dr. Cristbal Serrn-Pagn y Fuentes of Valdosta State University. Visit <http://merton.org>

Mar 14 (Sat) **PEACOCK FAMILY DAY**. The Crane House, 11AM to 1PM. Peacock birds are artfully pictured by many Asian cultures. Enjoy a variety of hands-on activities. View our exhibition. Visit www.cranehouse.org

Mar 14 (Sat) **PEAK OIL**. Every 2nd Saturday, St. Matthews Public Library, 10 AM to Noon. Call George Perkins, 425-6645.

Mar 14 (Sat) **REACHING INDIVIDUALS BEHIND AND BEYOND BARS**. Greater Louisville Re-entry Coalition, 9AM to 3PM. Learn more about the challenges of offender re-entry and our ministry. Visit www.louisvillereentry.org.

Mar 15 (Sun) **SAVING OUR YOUTH**. UofL / Yearlings Club Community Forum Series, 4PM to 6PM. Hear knowledgeable speakers on policy strategies for improving adolescent choices and lifestyles. Visit <http://yearlingsclub.org>

Mar 15 to May 3 **SHINING A LIGHT PHOTO EXHIBITION**. The Muhammad Ali Center. See photos submitted by international contestants that depict gender equality in action around the world. Visit www.alicenter.org

Mar 17 (Tues) **PAISLEY: THEN AND NOW**. The Crane House, 2PM. Ruchi Malhotra and Martin Rollins trace the history and variations of the paisley patterns from its Indian roots to contemporary times. Visit www.cranehouse.org

Mar 17 (Tues) **DEVELOPMENTAL DISABILITIES WORKSHOP**. Every third Tuesday, 11AM to 1PM. Expressions Cafe at The Council on Developmental Disabilities. Learn how an Individualized Education Program (IEP) is prepared for a child with a disability. Address barriers to inclusion. Call 584-1239

Mar 19 (Thurs) **MENTAL ILLNESS SUPPORT & ADVOCACY**. NAMI Louisville every third Thursday at 3PM. Also Saturdays and Sundays. Support group for families. Draw on years of experience. Visit www.namilouisville.org

Mar 19 (Thurs) **COURT APPOINTED SPECIAL ADVOCATES FOR CHILDREN (CASA)**. Orientation, Noon to 1PM. Learn how you can help defend the rights of abused and neglected children in our community. Call 595-4911 to RSVP

Mar 19 (Thurs) **THIRD THURSDAY LUNCH**. Rudyard Kipling Restaurant, 11:30AM. Recognized speakers on compelling social, political and spiritual subjects. For more information, contact Cathy Ford, 458-1223, fordhoff@bellsouth.net or Polk Culpepper 948-2077, cathyculpper@insightbb.com

Mar 19 (Thurs) **FORsooth LABELING**. Presbyterian Seminary, Nelson Hall, Room 10. 6:30 PM. Every 3rd Thursday. We need volunteers! Many hands make light work, and the opposite is also true! So please join us if you can. Call 451-5658 for more information.

Mar 22 to 24 **RENEWABLE ENERGY AND ENERGY EFFICIENCY WORKSHOP**. UofL’s Conn Center. Engage with to researchers from across the nation on the latest developments in Solar Energy, Membranes, Solar Fuels, Biofuels, Storage and Efficiency. Visit <http://louisville.edu/sustainability>

Mar 23 (Mon) **RALLY FOR CLOUT**. Citizens of Louisville Organized and United Together (CLOUT). Show your support for our local organization of religious congregations and groups which are working together to solve critical community problems by grassroots and direct action. We presently include 16 congregations and groups with over 12,000 local members. Visit www.cloutky.org

Mar 24 (Tues) **FREE NONPROFIT STARTUP CLINIC**. Center for Nonprofit Excellence, 3:30PM. Learn the fundamentals and how to avoid the pitfalls. Visit www.cnpe.org

Mar 26 (Thurs) **APPLACHIAN ENVIRONMENTAL HISTORY**. UofL Gottschalk Lecture. Dr. Chad Montrie to speak on coal mining, mountaintop removal, and other issues. Visit <http://louisville.edu/sustainability>

March 27-28. **FOLLOW YOUR CALLING AND BECOME A “MYSTIC WARRIOR.”** Cultivating Connections invites area community to join them for two presentations with internationally recognized author and progressive theologian, Matthew Fox. Registration details and links are also available at www.CultivatingConnections.org. For more information contact Mark Steiner at (502) 645-6652

OUT OF TOWN

Mar 2 (Mon) **KENTUCKY MIGRANT NETWORK COALITION**. Lexington KY at the Cardinal Valley Center, 12PM. Every first Monday. Get better acquainted with Kentucky’s immigrant and refugee families. For more information, call 859-258-3824.

Mar 5 (Thurs) **INTERFAITH PRAYER VIGIL FOR PEACE**. Lexington, KY at West Main and Broadway, 5:30PM to 6:30PM. Every Thursday for eleven years. For more information, Call 859-327-6277.

Mar 4 & 25 **KENTUCKY ACLU / FAIRNESS ORGANIZING MEETINGS**. Help us build Fairness committees in Elizabethtown, Frankfort, Northern KY, Owensboro, and Shelbyville. Visit www.aclu-ky.org

Mar 19 (Thurs) **ORGANIC AGRICULTURE WORKING GROUP**. KSU Research Farm, Frankfort, KY. Every third Thursday. Participate in efforts to develop local food economies with the Community Farm Alliance and others. Visit www.communityfarmalliance.org

PEACEMAKING EVENTS AT THE LOUISVILLE FREE PUBLIC LIBRARIES.

Visit www.lfpl.org for more information.

Mar 1 to 31 **WOMEN’S HISTORY MONTH EXHIBITS**. Crescent Hill. Iroquois, Newburg, Portland, and Shively Public Libraries. Each exhibit is distinctive. See how much you really know about women in History.

Mar 2 & 16 **SPANISH BILINGUAL CAFE**. Okolona Public Library, 7PM. Practice Spanish with your neighbors who originated from Spanish speaking countries.

Mar 3 (Tues) **HOUR OF POWER BOOK DISCUSSIONS**. Newburg Public Library, every first Tuesday, 6:30 PM. Discuss books on personal efforts to overcome the challenges of abuse, oppression, deprivation, discrimination or disabilities.

Mar 7 (Sat) **ENGLISH CONVERSATION CLUB**. Every Saturday at the Iroquois & Newburg Public Library Branches, 3PM. Also Main Library & Bon Air Library on Thursdays at 7PM.

Mar 7 (Sat) **SPANISH LITERATURE SALON**. Iroquois Public Library, 1PM. A discussion of contemporary Spanish language literature in Spanish.

Mar 11 (Wed) **GREAT DECISIONS 2015**. Crescent Hill Public Library, every first Wednesday, 7 PM. Consider and discuss current events.

Mar 12 (Thurs) **ANIME AND JAPANESE CULTURE CLUB**. Main Library, 5:30pm. Re-discover Japanese culture through Anime animation.

Mar 13 (Fri) **AFRICAN AMERICAN ARCHIVES TOUR**. Western Public Library, 10:30AM. Peruse the great books in our collection. Watch a short documentary.

Mar 14 (Sat) **SALAAM DUNK**. Iroquois Public Library, 1PM. A documentary about basketball, friendship, and the pain of losing loved one set in Northern Iraq.

Mar 17 (Wed) **GRANTSEEKING BASICS**. Main Public Library, 6PM to 8PM. Identify sources and practice writing better grant proposals.

Mar 18 (Wed) **INTERNATIONAL BOOK CLUB**. Main Public Library, Noon. See our webpage for the current book list.

Mar 28 (Sat) **BLACK ART, A DISCUSSION**. Bon Air Public Library, 2PM to 4PM. Local connoisseurs of art by black artists discuss the characteristics of their favorite artists.

Mar 31 (Mon) **LEGENDARY WOMEN OF LOUISVILLE**. St. Matthews Public Library, 2:30PM. Hear the inspiring stories of Mildred and Patty Hill; Susan Look Avery; Mary T. Meagher; and Tori Murden McClure and many others.