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White Privilege Conference opens eyes wider to oppression

By Justin Mog

There was just so much love in the house when the 16th annual White Privilege Conference rolled through Louisville March 11-14th. I certainly felt very privileged to be in communion with such a large (over 1500 attendees) and diverse gathering of loving folks who were passionate about healing the wounds that the many forms of privilege and oppression have carved so deeply into our culture, psyche, and society.

Look, it ain't about whether you "have plenty of black friends," or whether you think "I see people, not colors"; or whether you voted for the black man in the White House. In fact, it ain't about YOU, at all. It's about US, and what we've become as a society. The facts are simply undeniable. For a reality check, read Michelle Alexander's *The New Jim Crow* or the works of John A. Powell. Or simply watch the evening news with your eyes wide open. From 'stop and frisk' policing to voter disenfranchisement to health disparities to housing segregation to rampant environmental injustice to the school-to-prison pipeline...it all points squarely in the direction of a lingering, insidious culture of racism and stubborn systems of oppression working to maintain privilege.

America has a deep-seated problem with race. We don't want to talk about it or confront it, but we cannot deny that it continues to manifest itself in all kinds of horrific ways which tear apart the fabric of society and prevent us from coming together to build the bright future we all want. As



someone who struggles every day against the many forces which make our culture the most unsustainable the Earth has ever seen, the White Privilege Conference helped bring to the forefront of my consciousness the need to dismantle these lingering systems of oppression if we are to have any hope of constructing a new society grounded in sustainability. We simply have no planetary future without each other, so we better figure out how to get along right quick.

We have to start doing the work of being able to see race again. The reason now is not for the purpose of dividing us, but in order to bring us together. Race (and other important differences such as gender, sexual orientation, physical ability, ethnicity, nationality, and religion) has long been a tool used by those with power and privilege to divide us. It is one of the most effective means of suppressing what they fear most – a unified people's movement for collective liberation. But it is time for us to grab the sharp end of that sword and to use it as a weapon against this deadly scourge. Yes, it will hurt and it will be uncomfortable; but how can I feel comfort while billions suffer only because they happen to be different from me?

As a white, heterosexual, able-bodied male born into a well-educated, middle class, Christian family in the U.S., I am most certainly at the apex of privilege. What's most disturbing about that is how easy it would be for me to simply ignore the issues of race and privilege and to happily go about my life trying to do good in the world, all the while imaging that race (or any other dividing line) has nothing to do with it. In fact, there's no clearer evidence of my privilege than the fact that I can choose to ignore these differences while everyone else must struggle every day with their implications. All it takes is a modicum of empathy and compassion to see that, yeah, race does matter.

But there are bright rays of hope bursting forth all over the place and the White Privilege Conference is but one opportunity to gather those rays together into a focused beam of positive energy. Next year's conference will be in Philadelphia so make your plans now: whiteprivilegeconference.com. In the meantime, support the ever-growing Black Lives Matter movement and get involved with local organizations like Louisville Showing Up for Racial Justice (showingupforracialjustice.org) or

the Kentucky Alliance Against Racist and Political Oppression (facebook.com/kyalliance/). Or form a white allies group in your workplace, school, neighborhood, or faith community and start engaging white people in some long-overdue conversations about race and privilege.

For far too long, many of us progressive white folks have been all too eager to stand and be counted, but then sit down quickly so as not to rock the boat. It is high-time for us to move beyond our so-called "color-blindness," pandering, and lip-service when it comes to equality. Now is the time for us to do the work of confronting and challenging privilege in its many modern manifestations and to systematically dismantle the institutions of white supremacy. We must do this not only out of love for our sisters and brothers of color, but out of respect for ourselves. My dignity is not lessened by your dignity. In fact, each is strengthened by the other.



Justin Mog

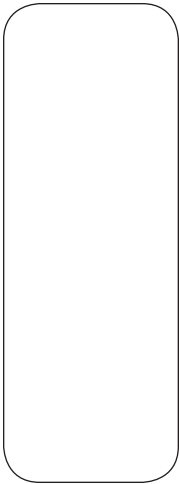
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At National Action Network convention, media coverage was the story

By Kathleen Parks

Despite what Rev. Al classifies as bogus attacks from the New York Daily News on alleged reported comments made by Walter Scott's family that they didn't want the Scott funeral to turn into a circus like Michael Brown's in Ferguson; in addition suggesting that he wasn't going to attend the funeral on Saturday, Rev. Al announced at the Media panel today that he could not have attended Scott's funeral on Saturday due



Kathleen Parks

to the convention activities, but had already been invited to preach in North Charleston, SC on Sunday to help lead a healing prayer vigil that afternoon with other clergy. According to his statement released on Friday, April 10th: "Today's Daily News story is bogus and has no merit. There has never been a discussion about me attending or participating in the

funeral on Saturday, since everyone knows that NAN's convention with thousands of delegates is happening in New York and doesn't end until Saturday night. In fact, every major civil rights organization leaders will join me on Saturday morning for a press conference.

How ironic it was that Rev. Al had just released his statement prior to speaking at the Media panel entitled: How race is covered in the Media. Some of the panelist included: Vanessa DeLuca, Editor in Chief, Essence, Jamilah Lemieux, Senior Editor, Ebony, and Joy Reid, National Correspondent, MSNBC. Joy Reid commented that there are three things you can do to change the behavior of the media. 1.) Push back on the negative portrayal of Black people, especially with police cases, like Michael Brown and Trayvon Martin. 2.) Don't do it by yourself; work collectively, e.g. social media...and 3.) Do not separate yourself from civil rights organizations; historically, we have always needed the help of civil rights groups to advance our

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Reverend Jessie Jackson, Reverend Al Sharpton and his daughters at National Action Network Conference in New York

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Martyred Archbishop Oscar Romero of San Salvador to be Canonized on May 23: Flynn at TTL

By Isaac Marion Thacker IV

There may have been Third Thursday Lunch (TTL) presentations at the Rudyard Kipling that were longer, more extemporaneous, or louder than that of sixty-year priest Jim Flynn’s on March 19. But there have been none that were more powerful or poignant.

Perhaps this is because Rev. Flynn was so well-prepared. He had his PowerPoint talk exquisitely ready, which was likely made less difficult by his many decades of advocating for justice in Central America, especially El Salvador. But likely it was more because of the inherent power of his subject and Flynn’s obvious passion for that subject and knowledge of it.

For Rev. Flynn’s after-lunch subject was the martyred Archbishop of San Salvador, Father Oscar Romero, who was shot dead at the altar while celebrating Mass on March 24, 1980.



Jim Flynn at March 19 Third Thursday Luncheon

Photo by John Hartmann

For many in the audience Flynn needed no introduction. Terry Taylor said as much in introducing him. And Flynn started his own presentation by similarly getting right to the point. He spoke nearly at the very outset of his talk of Romero’s martyrdom—but also of his impending May 23 canonization!

Flynn gave only the bare bones of Romero’s biography (he did note that the Archbishop was born in 1917), sticking closely to the task and point at hand. He said that the murder of another priest, his friend from seminary Rutilio Grande Garcia, in 1977—just after Romero had been appointed the fourth Archbishop of San Salvador—affected Romero deeply. Rutilio Grande Garcia had been a fighter for freedom and justice for the Salvadoran masses; but until Grande Garcia’s murder in March of 1977, Romero had been a much more conservative sort of priest. The former’s machine-gun murder changed that.

The government had actually welcomed Romero’s appointment and radical priests decried it, but after Grande Garcia’s assassination Romero quickly became a passionate fighter for the millions of poor and oppressed (and repressed) of El Salvador. In the U.S. we have our 99 percent; in Central America, it’s more like 99.9 percent.

Archbishop Romero even turned his sermons into the most popular radio show in the country (followed the next day by another, hour-long show), which in addition to advocating for the poor and dispossessed detailed disappearances, tortures and assassinations by the government. He was not just another radical priest but an immensely well-known and popular one.



Ike Thacker

Thus it is not surprising that, as Flynn noted, people in El Salvador already consider him a saint (San Romero). Much often-beautiful graffiti, several stunning examples of which were sprinkled into Flynn’s presentation, attests to this fact.

And the history of El Salvador after 1980 makes the passion for Romero all the more powerful. Flynn noted, for example, that in 1989 six Jesuit priests, like Romero (and Rutilio Grande before him) were murdered. Is the Bible and are the Gospels, asked Flynn, “subversive?” Thousands of poor were killed (some 75,000, to be exact) from the late 1970s to the early 1990s, said Flynn. In this most unfortunate sense, Romero was truly “a pastor who walked in the shoes of his people.”

These scores of thousands of deaths were not just discrete events in isolation, though, Flynn noted importantly. It wasn’t just the fact that people lived miserably, did not have enough to eat or other absolute life essentials, and when they dared to challenge their lot were shot or otherwise permanently silenced. Rather it was also the societal structures that caused all this that Romero fought against.

Those structures were buttressed callously (to understate) and those 75,000 lives partly taken by the United States, even President Carter, to the tune of about \$4 billion a year for the decade-and-a-half or so of the civil war in El Salvador that ended in the early 1990s. Roberto d’Aubuisson, leader of one of the most notorious paramilitary death squads and

planner of Romero’s martyrdom, was trained at the School of the Americas (SOA) in Fort Benning, Georgia, as was the soldier who actually fired the bullet. The U.S. has changed the name of the SOA and claims that it no longer teaches assassination and the like, but it is left to the reader to assess the veracity of that claim.

What we do know is that in his homily on Sunday, March 23, 1980, the day before he was shot, Archbishop Romero implored Salvadoran soldiers not to carry out the deadly orders of their superiors. “I beg you, I beseech you” was in effect Romero’s message: don’t kill! Fight for justice! The Bible says not to kill, and no soldier is obliged to go against God’s law. “Brothers,” he said (as reported by Flynn), “you are of the same people. You kill your fellow campesinos.”

And Romero often said, reported Flynn, “If they kill me, I offer my blood for the salvation of El Salvador,” and “If they kill me, I will rise in the Salvadoran people.” No wonder that Flynn was able to quote one woman as saying that, “Jesus has come to El Salvador.” The man of whom she spoke had said, “And now I offer my blood for the redemption and resurrection of El Salvador.” On the very day of his death, said Flynn, Romero had quoted scripture: like wheat seeds sown, if they kill me I will grow.

Archbishop Oscar Romero’s funeral was on March 30, 1980. Soon after it started, some sort of bomb exploded and Salvadoran soldiers started shooting
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Jim Flynn presenting at March 19 Third Thursday Luncheon

Photo by John Hartmann

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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95 Years on Peace Frontiers

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

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

Chair: Pat Geier.....609-7985

What do our soldiers want more than Peace?

Peace is exactly what they want!

Why not start off your Memorial Day Weekend with reverential poetry and essays related to Peace, composed for this occasion by some fine writers from our community and local universities? We will have music too! See our Facebook page for updates.

Come on out to:

Radio Rising:

Inspiration for Peace

An evening of reverence on the subject of peace with music and creative writing at:

The Rudyard Kipling Restaurant (422 West Oak Street, 40203)

Friday, May 22, 2015 from 7-10 p.m.



Suggested donation \$10, Students \$5, No one turned away.

If you cannot attend please consider a donation to the FORward Radio Project online at

<http://FORward-Radio.net>

Proceeds from donations will allow FORward Radio to purchase equipment that will make our community radio possible! Your attendance matters! Also, please make a food and/or beverage purchase at the Rudyard Kipling. Support our gracious host so that we can continue to have these fundraising events at this fine restaurant.

Thank you!

Have a great Memorial Day Weekend!

Help FOR reduce student achievement gap in JCPS

By Chris Harmer

Last October, the Kentucky Department of Education (KDE) issued its annual district report cards (“Increased Learning” Figure, below). With much fanfare, the Jefferson County Public Schools (JCPS) administration and local media highlighted the increased overall state rating for JCPS and the increases in percentages of students system-wide who were rated either proficient or distinguished on tests covering math and reading. Even the breakdowns by ethnicity, socio-economic status (FRL), special needs (ECE), and English language learners (LEP) showed that all of these “gap” groups had improved their academic performance over the previous two school years (the “gap” category is a catch-all that includes any student in any of these “gap” groups).

The results were encouraging. They seemed to show that JCPS has a mix of programs already in place that can improve academic (and related behavioral) performance for each group of students. Superintendent Hargens said there is much more work to do, but “stay the course”.

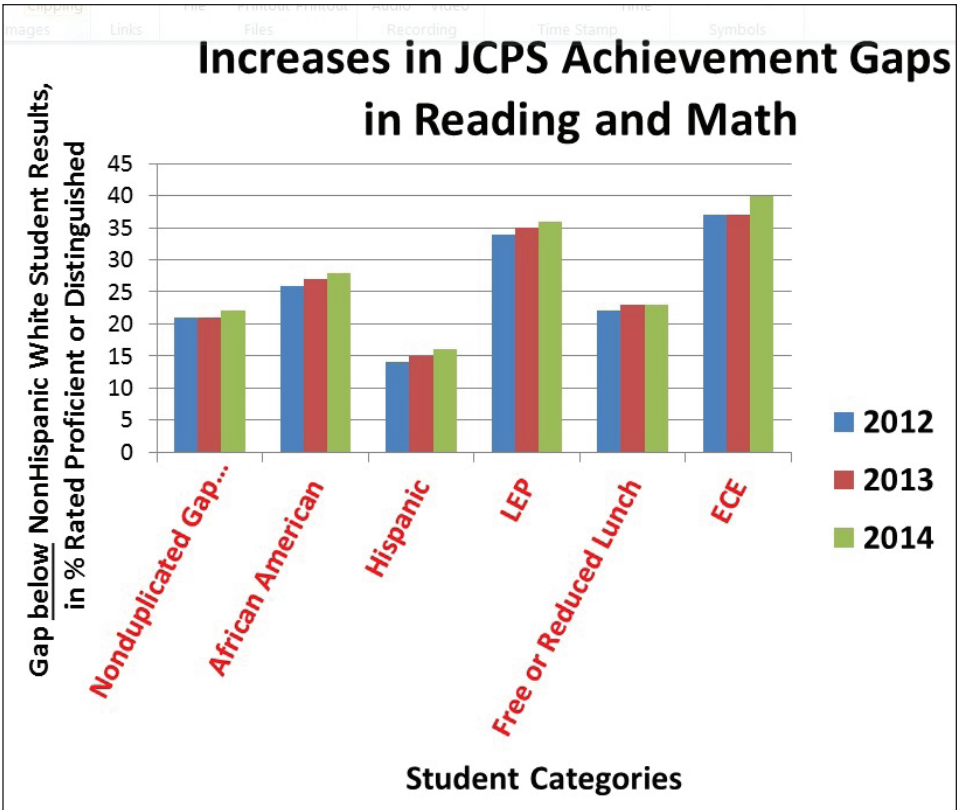
But wait. Well over 60% of JCPS students come from families with low incomes. Just over 50% are people of color. These families represent the majority of the “customers” of JCPS. And they might see this same data in a very different light. Only one out of three students from families with low incomes has reached proficiency at their grade level. For every 100 African American students, only 28 have been

rated proficient—half the rate for all white students. Students who have special educational needs or who are English language learners scored even lower. Yes, there can be significant disparities that are tied to how the students started out in life. Don’t these parents, though, have a right to know if JCPS is reducing or amplifying these gaps between their children and those of white middle-class families who are still the dominant demographic in Jefferson County?

Unfortunately, there was no reporting on the trends in the very visible achievement gaps between the groups, other than that broad statement that there is work to do. FOR’s Aim Higher committee used the limited publicly-available KDE data to take a simple look (“Increases in JCPS Achievement Gaps” figure).

The preliminary results are alarming. Even though all groups’ proficiencies rise, the gaps—the differences in proficient ratings between the white student group and each gap group—increased for every gap group over the two school years. Every group improved, but the baseline white student group improved faster.

We need a measureable gap reduction target to bring focus on the evidence for programs that differentially help the gap students and to shift budgets accordingly. The goal of the shifts is to change the rates of improvement so struggling students catch up. JCPS needs to demonstrate and track its ability to help level the playing field for the majority of its students by the time they graduate.



There could be many other ways to evaluate the change in gaps (even though the data for this one is data the state relies on for evaluating the achievement progress). Defining that measurement tool is the job of the JCPS management and the Board of Education, with careful input and review from the community. Perhaps the size of the changes by this particular gap evaluation method is not statistically significant. The same question can be raised about the year-to-year achievement data itself. Some are concerned that measuring achievement results by the state’s proficient “rating” can be “gamed” by focusing on mentoring “bubble” students—those whose test scores are just below proficient. And no credit is given for the hard work to mentor students who rated “novice”—the lowest score—so they reached the next level in skills—“apprentice”. Alternatively, we could be measuring the change in the gaps between achievement score increases for all students below proficiency, group by group. This is a discussion long past due.

How might having a gap reduction metric and requiring hard evidence of success shift the resource decisions and program mix of JCPS and accountability for success? Here are some examples, drawn from Board meetings this year:

If research showed more selective impacts on academic improvement, student/

teacher ratios and teacher allocations would be further fine-tuned up and down on a classroom basis, not just overall school demographics;

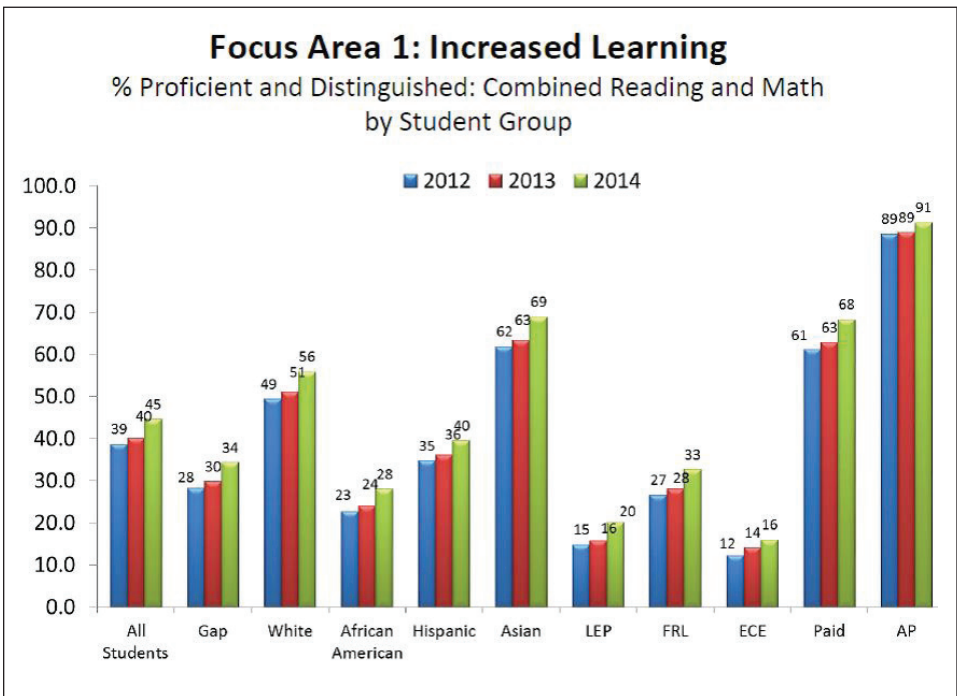
If evidence shows students respond better academically to teachers who “look like them”, the Board could hold JCPS management accountable for far more aggressive efforts to increase in the percentage of minority teachers—which remains virtually unchanged for years;

Out-of-school suspension (10,000+ a year) would be an unacceptable outcome for most behavior issues. Much more rapid, system-wide expansion of effective programs for assessment and targeted support before student behaviors deteriorate would maintain a classroom climate for learning and match troubled or disengaged students with appropriate resources ways of learning; and

Overwhelming evidence for the value of major pre-K programs would drive a Board-driven, public campaign for implementation and shouldering the costs through tax increases.

JCPS and its board are reformulating their previous five-year vision (Vision 2015) this year. The board will be re-evaluating goals at a retreat in late May. Now is the time for you to tell your school board member and the superintendent that-- for a public

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Response to right-to-work tide must push for wider rights

By Rand Wilson

Wisconsin is now the 25th state to adopt a so-called “right-to-work” (RTW) law, which allows workers to benefit from collective bargaining without having to pay for it.

The National Right to Work Committee and the American Legislative Exchange Council – two of the powerful interest groups actively lobbying to push more RTW laws through—likely have a well-developed list of additional targets. Without aggressive action, RTW will sweep more states. To defeat it, the first step is committing to fight back.

Everyone’s Interests

The labor movement must go beyond what we’ve been saying thus far, which is that RTW is “unfair” or “wrong.” The real challenge is to convince a much broader public that a strong and fairly-funded labor movement is in their interest and worth preserving.

Many unions over the last few years have undertaken important campaigns along these lines. For example, teachers unions have positioned themselves as defenders of quality public education. Refinery workers have struck for public safety.

Nurses and healthcare unions have fought for safe staffing to improve the quality of care. The Service Employees

International Union (SEIU) and others have waged the “Fight for \$15” for fast food and other low-wage workers. Each union is championing the interests of the entire working class.

Supporters of RTW cynically play on the resentment many workers feel about their declining standard of living. Absent a union contract, the vast majority have few, if any, ways to address it.

The best defense is a good offense—one that clearly positions labor as a force for the good of all workers.

“Just Cause for All”

One approach that would put labor on the offensive would be an initiative for a new law providing all workers with due process rights to challenge unjust discipline and discharge: “Just Cause for All.”

Such a law would take aim at the “at-will” employment doctrine covering most non-union workers in the U.S. At-will employees can be fired at any time, without notice, and without reason or cause.

While such a major expansion of workers’ rights as “Just Cause for All” would be unlikely to pass in most state legislatures—Montana did it in 1987—it could become law in states that allow ballot initiatives.

A well-orchestrated attack on “at-will” employment would force the extreme, anti-worker, and big business interests who back



Rand Wilson speaking at Local 888 convention 2014 in Dorchester, Massachusetts

RTW to respond. If nothing else, imagine how competing initiatives would force a debate. On one side, we are extending due process protections and increased job security to all workers: a real “right-to-work” bill. On the other side, they are taking away fair share contributions for collective bargaining.

This strategy isn’t untested. When the Coors beer dynasty backed a RTW ballot initiative in Colorado in 2008, labor collected signatures for a counter-initiative, “Allowable Reasons for Employee Discharge or Suspension,” which would have overturned at-will employment. Labor also supported

a proposal that would have provided affordable health insurance to all employees and a measure to allow workers injured on the job to sue for damages in state courts.

Fearing that the just cause proposal might pass, centrist business people offered a deal. In exchange for labor withdrawing its proposal, they provided financial support and manpower that helped labor defeat right to work in Colorado.

While it’s unfortunate that the labor initiative didn’t go before Colorado voters, the result was still encouraging—and instructive. By championing the interests of all workers, labor split business and blunted the RTW effort.

To win back “fair-share” participation in the three new RTW states and stop further attacks, we’ll need well-planned campaigns that include grassroots mobilization, direct action, paid and earned media, and focused electoral work.

“Just Cause for All” campaigns should be part of the strategy. Even if we lose, campaigns for due process and job security for all will help shift the debate on RTW, and leave the labor movement stronger. The labor movement and its allies can once again be the champions of the “99%.”

Rand Wilson is policy and communications director at SEIU Local 888 in Boston.

The Israeli election: what it tells us about Israel

By Russ Greenleaf

Netanyahu was behind in the polls during the week before the Israeli election (because of the economy and other domestic issues,) and it looked like he would lose. In desperation, he resorted to racist, anti-Arab rhetoric, and he promised voters that there would be no “two-state solution” on his watch. That message resonated with Israeli voters, and Netanyahu surged ahead and won by a wide margin. He got considerably more votes than his closest rival, Isaac Herzog, the candidate of the centrist Zionist Union Party.

Benjamin Netanyahu won re-election as prime minister of Israel on March 17, 2015 as the candidate of the right-wing Likud Party. This is the fourth time Israeli voters have elected him prime minister.

What does this election say about Israel and Netanyahu?

It makes it clear that Netanyahu opposes a two-state solution and that Israel cannot make peace without some action by the American public.

What is a two-state solution? It is a peace plan that the US government, Israel, and the American Jewish community have said they support for the past 20 years. In that plan, Israel would end its military occupation of Palestinian land in the West Bank, Gaza, and East Jerusalem (which Israel conquered and occupied in 1967.) Israel would return that land to the Palestinians, so the Palestinians would have freedom there to govern themselves as an independent country.

In exchange, Israel would get peace and security and would get to remain a “Jewish State” with a Jewish majority population. (But if Israel held onto the West Bank, Gaza, and East Jerusalem and incorporated them into Israel (in a “one-state solution,”) then Jews would become a minority. There are slightly more Palestinians than Jews in that entire combined area.)

The US and Israel have paid lip service to the two-state solution. But Netanyahu

and his Likud Party have always opposed it. They have openly campaigned against it in Israel for years. The Likud Party platform officially stated that it opposes a two-state solution. Netanyahu’s campaign promise that “there will be no two-state solution” was simply a public statement of what his position has been all along.

Netanyahu wants to keep all the land and create a one-state solution. The fact that Palestinians would outnumber Jews does not concern him, because he has no intention of giving those Palestinians the right to vote, or any civil rights. Israel would continue to rule over them as a captive native population confined to isolated reservations, exactly the way South Africa once ruled over its Black population and confined them to “bantustans.”

Israeli scholar Jeff Halper reports that Israel has already made that one-state solution a “fact on the ground.” He adds, “There is a name for that state: apartheid.” He believes the two-state solution is dead.

But what if Netanyahu had lost this election?

It wouldn’t have made any difference. Israel would have continued its never-ending policy of taking more and more Palestinian land, and building more Jewish settlements on that land, and making the two-state solution less and less possible.

Why?

Because even if Netanyahu had lost, and if the more-liberal Zionist Union Party had won, the Zionist Union would have won only 28 seats in the Knesset (parliament). That means it would have had to form a coalition government with four of the same right-wing political parties that are in Netanyahu’s current coalition government. The Zionist Union coalition would not have been able to take action to support a two-state solution either, because if it did, it would lose those right-wing coalition partners and would have to dissolve the government.

That is the way it always works in Israeli politics. No single party ever wins enough seats to get a majority in the Knesset. They always have to form a coalition government that includes some of the right-wing parties. So regardless of which party wins the overall election, the right-wing



parties always get their way when it comes to building more Jewish settlements and blocking the two-state solution. Hence no real peace for the past 20 years, just endless talk about the two-state solution, and no progress toward implementing it. Israel’s internal political process simply will not allow it to make peace.

In the March 23, 2015 issue of the Huffington Post, Bob Herbst, a Jewish civil rights attorney, wrote, “The pretense at the base of Israel’s pious public pronouncements about its desire for peace with the Palestinians has been stripped away. Netanyahu revealed himself as unalterably opposed to the end of the occupation of the West Bank.... Despite all the talk we have heard for the last decade about Israel’s lacking a Palestinian partner for peace, it turns out to be the Palestinians who don’t have an Israeli partner really willing to make peace.”

Herbst notes that the election makes it clear Netanyahu’s supporters “constitute the majority opinion in Israel—in favor of continuing the occupation, continuing to build the settlements that are illegal under international law ... continuing to make a viable Palestinian state an impossibility,

continuing to oppress Palestinians in the West Bank and Gaza.”

This election confirms again that Israel’s internal political process will not allow it to make peace. Pressure from the outside is the only thing that can help. That pressure is now coming from the BDS movement (BDS means Boycott, Divestment, and Sanctions against Israel.)

Herbst says BDS is a moral and religious imperative for Jews and Christians, and we should participate in it as an act of love. He concludes, “It is time to administer some tough love, to persuade the Israeli people and their government that the occupation must come to an end.... We know from the South African experience that when a nation is not disposed to rid itself of the stain of discrimination and oppression, outside pressure in the form of BDS can assist it in doing so. Israel badly needs that help, from Jews and Christians here and abroad, now.”

Russ Greenleaf is a Jewish peace activist and writer. He is a member of Jewish Voice for Peace, the Louisville Committee for Peace in the Middle East, and the Louisville Fellowship of Reconciliation (FOR). Contact him at russgreenleaf@yahoo.com

US collusion with torture means the issue is still alive

By Marcy Allman

Why would anyone want to learn about torture -- a heartbreaking “inconvenient truth” that has reared its ugly head during the war on terror? As with so many issues that evoke outrage, it often takes a personal connection to be moved to action.

When I lived in Owensboro, I had many friends among the Ursuline Sisters of Maple Mount, and came to know through them about Sr. Dianna Oritz’s tragic story. She had taught kindergarten in a local parish school and was known as a kind and gentle woman and caring teacher. She left Kentucky in the 1980’s to serve the impoverished children of war-torn Guatemala. Her abduction and torture by their military in 1989 became a complicated international incident, but few details were revealed until the publication of her book, The Blindfold’s Eyes, in 2002.

One can hardly read a story like this without wanting to respond. Having learned that the perpetrators of Dianna’s torture had most likely been trained at the School of Americas (WHINSEC) at Ft. Benning, Georgia, I decided to join the annual demonstrations there for several years.

Fast forward to 2008. Having relocated to Louisville I joined a small faith-sharing process of JustFaith Ministries called “Engaging Spirituality.” Participants became readers of soul-searching letters of peace and justice leaders. I read Sr. Dianna’s letter and I felt compelled to do something locally to heighten awareness of the horrors of torture and U.S. involvement. I contacted local activists who might join me in planning a response to our country’s participation or collusion in practices of torture.

The Louisville Coalition to Abolish

Torture (LCAT) that we formed, held rallies and presentations over the next three years to inform citizens about the wide-spread use of torture around the world, even in countries which had signed various UN Conventions. When President Obama issued an executive order in 2009 to cease use of torture, local interest waned. However, many questions remain unanswered; many perpetrators remain unquestioned; and the executive order may be rescinded by the stroke of another President’s pen. We drew heavily from the National Religious Coalition for the Abolition of Torture (NRCAT) and the Torture Abolition and Survivors Support Group (TASSC).

In the wake of World War II the United Nations signed its Charter obliging Member States to promote respect for human rights, specifically defined in the Universal Declaration of Human Rights of 1948, which declares torture a crime against humanity. The International Covenant on Civil and Political Rights promulgated in 1966 establishes universal standards for the protection of basic civil and political liberties. Although instrumental in drafting this document, the United States failed to ratify it until 1992. Only 17 years later and five years after the crisis of September 11, 2001, Congress and the President approved the War Crimes Act, authorizing retroactively to 1997, various practices that are included in the international definition of torture, and cruel, inhumane and degrading treatment of prisoners and detainees.

More than 100 countries have signed the Convention against Torture which was ratified by the U.N. on June 26, 1987. Henceforth that day is declared International Day in Support of Victims of Torture, and often

culminates a month-long series of activities sponsored by advocacy and support groups around the country. Consistent attempts have been made over the past seventy years in pursuit of the U.N. goal “to defeat torture and torturers everywhere.” Yet, even member nations like the U.S. have been erratic in enforcement of these international laws and conventions. Amnesty International has reported incidents of torture in 125 of the 192 countries in the world.

The United States has a vital role to play in eliminating torture around the world. We must first admit and rectify our legal and moral failures, which were clearly revealed in the Senate Intelligence Committee Report released in December 2014. Only congressional action can assure that the CIA can never again violate national and international laws with impunity. Sen. John McCain, declared that the CIA acts of torture “not only failed their purpose, to secure actionable intelligence to prevent future attacks on the U.S. and our allies, but actually damaged our security interests, as well as our reputation as a force of good in the world.” We also learned after the abuse of detainees at Abu Ghraib by Americans in 2004, that enemies can use such incidents to justify torture of captured U.S. military personnel and civilians.

Victims are sometimes tortured to extract information, which most intelligence personnel agree is unreliable; but more

often torture serves as punishment for religious or political beliefs or activities, and as a warning to those who might dare challenge established authority. At least 35% of refugees have been tortured; 90% have been witnesses, which in itself is traumatizing. Many victims are forced to harm others, leaving them with indelible guilt and shame. As many as one-half million torture survivors live in the United States. A rough estimate from refugee services locally suggests that over 10,000 survivors may live in Louisville Metro.

So, what does one do with this information? Start where you are; take a next step.

Be willing to witness the reality of torture by reading Sr. Dianna’s book, or watching the video produced by the victims’ support group she founded, TASSC.

Refuse to turn a blind eye to the fact that our government has used our taxes to commit and cover up incidents of torture and inhumane treatment.

Write letters to Congress and to this administration about closing SOA (WHINSEC) and Guantanamo Bay Detention Center, and passing legislation that will prevent abuses by the CIA or any other agency.

Become more informed by visiting websites such as: the U.N., NRCAT, TASSC, Amnesty International, the Carter Center and Physicians for Human Rights.

Donate time or treasure to support the advocacy and survivor services of TASSC or in Louisville at Americana Center, Catholic Charities or Kentucky Refugee Services.

Join with others in recognition of

(continued on page 7)

Rev. Dr. Martin Luther King, Jr., Radical: Rev. Sekou’s Brilliant Evocation

By Isaac Marion Thacker IV

Rev. Osagyefo Sekou came to the Sixth Annual Center on Race and Inequality King Justice Lecture, held on the evening of January 21 in Strickler Hall’s Middleton Auditorium on the University of Louisville campus, fresh from keynoting events in Memphis, Chicago, St. Louis, and New York City. From Louisville he was headed to the British Isles, not far from another place where he has lectured, the Sorbonne. Thus the brilliance of the presentation by this author, documentary filmmaker, public intellectual, organizer, pastor, and theologian that night—he has written such books as *Gods, Gays, and Guns: Essays on the Future of Democracy* (2012); the forthcoming *Riot Music: British Hip Hop, Race, and the Politics of Meaning*; and (with Cornel West) *And the Young Ones Shall Lead Them: The Ferguson Rebellion and the Crisis in Black Leadership*—was not unexpected. It was, however, most welcome. Sekou left a post as scholar-in-residence at Stanford University’s Martin Luther King Education and Research Institute to go to Ferguson, MO (he has deep roots in the St. Louis metropolitan area), working as a Fellow for the Fellowship of Reconciliation, and truly graced Louisville with his grace, if only for one night.

Early in his presentation, Rev. Sekou spoke of the lynching-like display of Michael Brown’s body for 4 ½ hours after he was shot, and of the fact that 94 percent of the Ferguson police force is white—serving a district that is 67 percent African American. He also pointedly noted that this police force had issued arrest warrants for two-thirds (!) of the local African American population and (later) that one-fourth of the small city’s budget came from tickets. These comments presciently presaged what the

U.S. Department of Justice would find in its own investigation of Ferguson’s policing.

But such was not, despite Sekou’s deep involvement with Ferguson, the main topic of his lecture. Rather, his main subject was Dr. King, whom he characterized as a thinker with a hard, radical edge—democratic socialism was his real philosophy—who has been sanitized almost to the point of caricature.

At the January 21 event, affiliated with Project Progress and sponsored by



Osagyefo Sekou

the Center on Race and Inequality and U of L’s Department of Pan-African Studies, Rev. Sekou convincingly maintained that there were four concentric thematic circles in Dr. King’s thought: black prophetic Christianity, democratic socialism, transnational anti-imperialism, and militant nonviolent civil resistance/disobedience. He said that all four of these have been evidenced in the movement spawned by Ferguson; the rest of his lecture, in form, was a development of these four themes.

First, said Rev. Sekou, was black prophetic Christianity. The spirituals, as Dr. King surely knew, were not just holding up hope for an afterlife better than this one, but rather speaking in codes used by the Underground Railroad. A better life here on Earth, as well

as in the hereafter! Sekou quoted also from one of King’s 1952 love letters to Coretta, where he talked about a war-less world, and, importantly, about one where the distribution of wealth is more equitable.

Second, King’s socialism (democratic socialism) and anti-capitalism, according to Sekou, started early on. Coretta Scott King said that her husband was the first black man she ever met who called himself a democratic socialist; but he was just one of many social-gospel, peace-and-justice African American theologians. To King, Edward Bellamy, the Utopian socialist author, was a hero. Sekou noted that King said he looked forward to the day when the U.S. became socialist, although he became less open about this later in his career due to anti-“Red” hysteria. Still, even in 1965, King said, “Call it democracy or call it democratic socialism,” but we must have a better distribution of wealth!

Sekou also pointed out that Michael Harrington, founder and longtime leader of the Democratic Socialists of America and of the democratic socialist movement, was a big part of King’s later campaigns and authored the Poor People’s Campaign. Add to this the fact that Dr. King was always drawn to union issues and had consistent associations with the unions of his day (Sekou said that King was trying to use unions to save the soul of America), and you have a pretty darn socialist picture. Dr. King’s final speech on April 3, 1968, in fact, was given before AFSCME, the American Federation of State, County, and Municipal Employees, a union, said Sekou; and in it he significantly told the story of the Good Samaritan.

Almost a year earlier, on April 4, 1967, in his Riverside Church speech, King had eloquently bemoaned militarism and materialism, as well as racism. And he admired W.E.B. Dubois, who chose to call

himself a Communist.

Sekou concluded his presentation by saying that, in addition to being a thinker in the black prophetic Christian tradition, a democratic socialist, and a transnational anti-imperialist (the best evidence Sekou presented for this last was the Riverside Church speech), Dr. King was a believer in militant and radical, if nonviolent, civil disobedience.

And he got more radical and less tolerant of the status quo as he got older. The movement spawned by Ferguson, he said, fits right into this mold.

Them old it fits into is, Sekou emphasized, a transnational one. Palestinians tweeted to Ferguson on dealing with tear gas; and the tactics of the police in Ferguson (such as “hornets’ nests” that are thrown into crowds and spray rubber bullets indiscriminately) are like those used by Israeli police. The same company made the tear gas canisters used in Palestine and Ferguson.

Against forces willing to use such tactics, said Sekou, King in his last book, *A Trumpet of Conscience*, called for Ferguson-style mass disruption to create the major inconveniences that will effect real change in our stubborn societies. They have the guns, but we have overwhelming numbers and (said Sekou) what Emile Durkheim has called the “collective effervescence” of our crowds and cause. The Ferguson movement is right up Dr. King’s supposedly moderate alley!

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

Avoiding the ‘debt plantation’ of credit that seems easy at first

By Randy Nichols

I recently had the opportunity to return to my hometown of Madisonville to talk to a group of second graders about doing well in school and Black history. The presentation went well and there was time for questions afterwards. One curious young man asked the question, “Does slavery still exist?” and I quipped, “Ask my credit card company.” Today, more than ever before, Americans are seeing financial disparity whether it’s from having to work jobs with low wage rates, to being underemployed or even having a job outsourced. These conditions have led many of us to seek a quick economic “fix” from obtaining credit. Whether it is a card from Visa, MasterCard, etc., there are thousands who have decided to buy now and pay later only to discover (no pun intended) that later comes much sooner than we expected it to.

This situation often places people in

a form of “economic slavery” in a sense that they borrow money from credit or easy credit sources believing that they will eventually earn enough to pay off the debt and be done.

The thing that most do not realize is that it’s more beneficial to the lender to loan you \$1,000 at 30% or more interest and have you pay a minimum payment for years then it is for you to have that \$1,000 which may only last you a short time. The credit industry in a sense operates much like “loan sharks” in previous eras. You need financial help and if you qualify, they will help ... for a fee. Getting out from under becomes the main concern as there’s usually only so much of your take home pay you can set aside to make your loan



Randy Nichols

payment. Author, Star Parker explains the financial situation more in detail in her book, “Uncle Sam’s Plantation” in which Parker likens the citizen’s financial debt much to a person being held in slavery. It seems no matter how much you do, how hard you work; there literally seems to be no escape. There are credit companies who do counsel individuals before making them a loan or to advise them before considering them that option. We’ve seen TV commercials offering services to help those struggling with credit card debit and if you follow their advice, they can help you to make some progress towards paying off the debt.

The lure of easy credit in years gone by coupled with a desire to live a lifestyle beyond one’s means has helped not only to keep the “plantation” fully stocked but, it also reflects a “pusher and junkie” scenario as well. The provider offers you a sample like 90 days no payment but, you may

not realize in some cases, that 90 days is collecting interest each day so that \$500 purchase made by the time the loan comes due may cost you anywhere from a half or more of the amount borrowed. The more people defer from the credit option, the less debt they will have but, if it’s to maintain a necessity such as a home, healthcare or other such vitals, you do what you need to do in order to survive. The “debt plantation” is something that many of us can avoid with proper planning and knowledge, if not; I’m sure you will at least know some folks if you wind up there.

Randy Nichols, Ph.D. is a professor of management and a faculty member of the Forbes School of Business at Ashford University. Randy is also an editor on the FORsooth staff. He can be contacted at randynic@gmail.com

Honoring women who spend their lives accompanying our sisters

By Karina Barillas

There she was -- beautiful, quiet, modest. Her eyes were sad, always sad. Her voice, full of pain, loneliness, overwhelmingly desperate, always resonated in my ears. I thought at the beginning that I was only assuming and making up stories of who she was and what her story was. She would not look me in the eyes. I wasn’t sure if it was because I was a stranger- a foreigner, a Latin American woman -- or because I was recently hired as her supervisor in this international school in Saudi Arabia. I only knew that she was also an immigrant from Lebanon married with three children.

One day she called me on the phone to let me know that she needed to go to the hospital because of an accident. She didn’t explain further; she just informed me that she was going to be absent. My heart was telling me that something was wrong, that

she was hurt. But just like any other woman in that country, I was invisible. My voice shouldn’t be heard. I must not talk to men, ever. I was an immigrant again, but this time I did feel a foreigner. I didn’t speak the language, didn’t know the rules; I was afraid. I didn’t know anyone, and even if I did have some very clear and reasonable “reasons” to be there, that didn’t make anything easier.

In that moment I realized that when I immigrated to the United States in 1994, I never feared that someone or something was going to take me away from my own personal dream. I wasn’t threatened. I was just seeking a better life and when I said good-bye to my mother in Guatemala, my luggage was full of happiness, hope, and tons of ideas. My immigrant experience from Guatemala to the U.S. was a very smooth one. It was fun. I knew the language. There were cultural



Karina Barillas

things that were different; there were laws and rules to follow; they made complete sense to me. There was freedom of speech! I could speak my mind and get involved in student and community organizations that sought social justice and spoke the truth about privilege and oppression. Yes, my life was different. I faced racism for the first time, but

at least I could speak up for myself. Male privilege was not new to me, so it didn’t jar me as much.

At that moment I thought, I have seen those sad eyes before -- the impotence of knowing that there is not a way out; the total dependency on another human being with much more power; the myth that the protection laws for women only apply to citizens. I realized that what I was experiencing in Saudi Arabia was what I only had witnessed or heard from other Latina immigrant women -- of what their immigrant experience looked like in the U.S. A lot of these Latinas are at the total mercy of their “partner” who lies to them and tells them that the police could kidnap them and their kids; that nobody should know they are here; that the government is the owner of the kids; and if the government

(continued on page 6)

Did a Kentucky Republican point to a new standard for animal rights?

By Avery Kolers

Last month the Courier-Journal editorial board lambasted Frankfort Republicans for mucking up House Bill 177, an animal-cruelty bill supported by the Humane Society. Among a number of amendments whose principal purpose seems to have been to embarrass Democrats rather than to improve the bill, the Courier-Journal singled out what it called “the most outrageous” of all. It reported on March 12, 2015 that, “Rep. Tommy Turner, a Somerset Republican, filed amendments that would require animal owners, in order to avoid a cruelty charge, to obtain health insurance for their pets through the Affordable Care Act, or Obamacare.”

Unsurprisingly, the editors did not bother to explain why this amendment was so particularly outrageous. Perhaps they think outrage is an argument.

But pets need health care, too. Their expenses can pop up and bankrupt us out of nowhere. If we can’t afford their care, we are quick to abandon or “euthanize” them. Once abandoned, they are often killed anyway; “shelters” kill some 3,000,000 animals every year in the US. Thus veterinary insurance is a wise investment, especially for animals that ever go outside. Yet not everyone can afford it. Why, then, is it so outrageous to extend Obamacare to domesticated animals?

There are of course economic and fiscal arguments for the ACA that do not apply to veterinary care. Veterinary care is not distorting our economy or overextending federal and state budgets the way human health care is. Veterinary insurance is not generally keeping people in jobs they hate, nor is the lack of such insurance eating up

the charity care budgets of local emergency rooms. According to the Bureau of Labor Statistics, the average household spent only \$142 on veterinary care in 2011 (though not everyone has pets, so this number understates the real veterinary spending of those who do. See <http://www.bls.gov/opub/btn/volume-2/spending-on-pets.htm>)

On the other hand, for just these reasons, adding veterinary insurance to the ACA would not be excessively burdensome to pet owners or the Kynect system.

So I don’t think these economic and fiscal differences underlie the Courier-Journal editors’ outrage. Rather, I think their outrage is driven by an underlying principle that seems to them so obvious as to not require reflection or defense: that there is a status difference between people and animals. Whereas American humans have a right to needed health care, animals do not. We have no obligation, in justice, to ensure that domesticated animals get the health care they need. Domesticated animals may be part of your family, but they are not part of our society.

But upon reflection, it is this underlying value judgment that seems dubious, and the Courier’s outrage that is itself outrageous.

Domesticated animals all have central nervous systems. They feel pain. If they did not, then no animal cruelty bill would be required in the first place. They are intelligent animals, capable of deep integration into and participation in society.



Avery Kolers

If they were not, then we could not—or would not—have domesticated them. Service dogs are merely the most obvious example. Dogs and cats have friends. They do things they enjoy. They learn to play with humans, developing sophisticated social skills and understanding a great deal of human language. Dogs learn to perform reasonably skilled jobs, and take pride in their efficacy. “The dignity of work”—that subject of grating political homilies—is a reality in the life of a dog. And of course, most pet owners think of their animals as members of their families.

Perhaps we should think of them as fellow citizens.

In their landmark book “Zoopolis,” the philosophers Sue Donaldson and Will Kymlicka defend just this claim. Domesticated animals—in homes, at race tracks, on farms—are a subordinated caste in our society. Caste systems are unjust systems of oppression and domination. Donaldson and Kymlicka argue that, just like other caste systems—be they racial, gender, economic function, or abilities-based—the species-based caste system must be abolished. In its place we should recognize the co-equal citizenship of domesticated animals.

This may sound crazy; animals are dependent on us, they cannot understand politics or vote, they cannot go to work and earn money. That’s what defenders of caste systems always say. But even if we grant these claims, they do not justify subordination and domination. True, animals cannot speak for themselves—at least, not typically in English. But surely their voicelessness and vulnerability is a reason not to exploit them. If they are unable to complain effectively, then we must be

doubly solicitous of their interests. This is only the most minimal decency.

Should we, then, extend Obamacare to animals?

It seems obvious that pet owners who abandon or “euthanize” healthy animals are wronging those animals, as are the veterinarians who administer the deadly chemicals. Owners who cannot afford treatment should carry insurance. And if the insurance premium is too high? It may seem that having a pet is a choice, not a need. Maybe. But most of us were once parental choices, too; that doesn’t change the fact that we have health needs, and rights to have those needs met. We should extend universal health insurance to domesticated animals. We should do this as a matter of justice: as part of a recognition that animals are our friends, neighbors, and coworkers; our shared society is their home as much as it is ours; and their health needs can be real and urgent.

Short of extending the ACA, we can make Louisville a “No Kill” community. It is not difficult, but it requires us to make a moral commitment: that healthy, adoptable pets have a right not to be killed due to human laziness or lack of forethought.

Derby season is a good time to reflect on the proper place of nonhuman animals in our shared society. Just because we can exploit animals does not mean we should. If the measure of a society is in how it treats its most vulnerable members, then Louisville does not measure up. And that is what is truly outrageous.

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

Honoring women accompanying our sisters *(continued from page 5)*

knows that they are not a citizen, their kids will be removed. They become invisible -- not knowing where to go, who to talk to with no one to ask or to explain. They are totally dependent on the willingness of their partners to drive them around, take them to buy groceries, help them as interpreters and explain to them the new culture.

According to a Duton, Orloff and Aguilar Hass study, forty-eight percent of Latinas reported that their partner’s violence against them increased when they immigrated to the United States. I am not sure the number of Latina immigrant women I have had the privilege to accompany here in the U.S. during their process of seeking a better life out of an abusive relationship, but I do know one thing -- once these amazing women are given the chance to overcome their situation, learn their rights and responsibilities, and get enough emotional and meaningful culturally-specific support, life gets better. Dreams are built. New lives can start.

But my sisters in Saudi Arabia do not have the same luck. The women I met in Saudi Arabia, who, immigrant or not, were facing the never-ending, hopeless life of a woman who has nothing, owns nothing, knows nothing and is considered a possession. My Lebanese friend finally came back to work. I couldn’t believe the monstrosity of abuse that she and her children had to face, and believe me, I thought I had heard it all. We made a plan. In the middle of a hopeless situation, the plan was simply to survive. According to the laws in her country, Lebanon, she couldn’t divorce of her own free will, even though she had good reasons. She couldn’t hold the custody of her children... So she went back; he divorced her, and she lost her children.

I realized then, and now, that I might not have been able to advocate for her, much less to help her get legal advice, but I can feel that just accompanying her in the midst of that chaos made her believe that she was not alone. Our friendship continues even now. She knows still that she is not alone.

I want to honor the women that spend their lives accompanying our sisters who are facing domestic violence, who have been victimized sexually, who have been victims of trafficking. I want to honor the stories

that have not been told, the strength within survival, the power of loving sisterhood. I can only say that there are not enough tribute ceremonies to commend the strength and the courage of those who survived, are surviving and the ones who put their lives on the line to make fair laws that protect them...and their children.

Karina Barillas is a native from Guatemala. She received her Masters in Education with a concentration in Counseling Psychology from the University of Louisville. She worked for eight years advocating, accompanying and supporting Latina victims and survivors of domestic violence and sexual assault at the Center for Women and Families. She currently works as

the Director for La Casita Center, a family resource center that provides educational and empowerment programs, advocacy and accompaniment to Latino families.

Karina is the proud mother of Alicito and Fatimah, and loves to dance salsa, sing and cook in her spare time. She can be reached at a.karina.barillas@gmail.com

THIRD THURSDAY LUNCHES

presented by the

Fellowship of Reconciliation & Interfaith Paths to Peace

May 2015

May 21

Doing Something About Gun Violence Two Years After Sandy Hook

Sr. Judy Morris, O.P.

Sr. Judy Morris is Justice Promoter for the Dominican Sisters of Peace and a member of **Faiths United to Prevent Gun Violence**. She will talk about the post-Sandy-Hook reality of gun violence in the United States and the need for common sense gun control laws such as mandatory background checks and a ban on assault and high capacity weapons. Judy will discuss state and federal gun laws and effective national organizations working to reduce gun violence.

The Rudyard Kipling • 422 West Oak Street • Louisville
Buffet Lunch at 11:30 • Presentations at Noon • \$7.00

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

National Action *(continued from page 1)*

causes. The Media panel is just one of many panels addressing the national causes of the National Action Network. 1200 individuals including delegates attended convention events such as: the Women’s Power Luncheon featuring honorees Gabourey Sidibe, Iyana Vanzant and the Keepers of the Dream banquet featuring honorees such as Cultural Award recipient Danny Strong and Humanitarian award recipient Lee Daniels. In addition, honorees included Entertainment award recipient Anthony Anderson of the series,” Black-ish”. Another powerful honoree included Rev. Dr. Wyatt Tee Walker. The Social Justice Award recipient, Civil Right Activist Viola Luizzo was received by her daughter, Mary Lilleboe. The NAN will also address the U.S. Senate’s refusal (at the time of this writing) to schedule a confirmation hearing Loretta Lynch to become the next Attorney General of the United States of America. Lynch, currently serves as the United States Attorney for the Eastern District of New York. The waiting period for her confirmation is the longest in the recent history of American Presidential

nominations. The NAN, along with a host of other prominent organizations and individuals is calling for Senate Majority Leader, Mitch McConnell to schedule her confirmation as soon as possible. A major part of the conference included Chapter President Training in which Chapter Presidents come together to be professional trained on how to grow their chapters and address serious social justice and civil rights issues in their states, regions and territories. NAN has over 70 chapters and is planning a major campaign to develop over 100 chapters across the U.S. Moreover, it is gearing up for the 2016 Presidential campaign. Rev. Al basically commented on the fact that we’ve had almost 8 years of a Black President in the White. Now we need to start preparing for the culture shock and lining up our issues that need to be in the forefront of the Black agenda. “We have 18 months. We need to get started now. «

Kathleen Parks is President, NAN Louisville Metro, Kentucky State Chapter. Reach Kathleen at pa8176@live.com

Oscar Romero *(continued from page 2)*

from the surrounding buildings into the air and even into the crowd of 250,000 mourners from around the world—which understandably started a virtual stampede. Some 31 people, at a minimum, were killed. Thus was Romero initially buried hastily and temporarily. But now his sarcophagus is permanently and prominently ensconced, surrounded by the four Gospels, in the Metropolitan Cathedral of the Holy Savior in San Salvador.

And there is also a wall, said Flynn, much like the U.S.’s Vietnam War memorial, with the names of all 75,000 known victims of the country’s war. That war was to a great financial and other extent a result of Ronald Reagan’s “crusade against Communism.” At that wall, reported Flynn, people rub reliefs onto sheets of paper of the names of their fallen loved ones—and often of Archbishop Romero.

JCPS *(continued from page 3)*

school system-- proficiency for all must be every bit as important as excellence for some. Tell them to:

Require staff to begin immediately to collect JCPS and nation-wide evidence to find which combinations of programs rapidly improve academic achievement of gap groups; Require evidence of how programs affect achievement gap as you build the SY 2015-2016 budget. Drop what hasn’t worked and “increase the bets” dramatically on the most effective programs, staffing, and facilities strategies; Put measurable Achievement Gap Reduction goals into Vision 2020—if you don’t have a target, you can’t reach it; and Actively monitor and make mid-course corrections for achievement gap reduction!

Leveling the playing field through education is still a core American value, and one that county residents can and should make happen in parallel with opportunities for excellence. If you are member of other community organizations, please ask them to endorse this campaign (contact us through FORnonviolence@gmail.com or Chris Harmer at 899-4119).

Chris Harmer is on the FOR Steering committee and Louisville FOR’s Aim Higher committee. Aim Higher works on reducing the influence of the military and military recruiters in our schools and community. That work led it to the parallel work of advocating for equity of educational opportunity.

Torture *(continued from page 4)*

Torture Awareness Month in June. For suggestions see TASSC.org and NRCAT.org Expand your view of what constitutes torture, whom it affects and where it occurs. Form a study group using the JustFaith module, “In the Footsteps of the Crucified: Torture Is Never Justified” (www.justfaith.org) Pray for survivors and their loved one, and for perpetrators.

Marcy Allman is former chair of Louisville Coalition against Torture and has a copy of the VHS of “Breaking the Silence” to loan. She can be reached at: allfitz@twc.com



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 – 2nd Thursday (609-7985 or 291-2506)
- FOOD IN NEIGHBORHOODS COMMUNITY COALITION – 2nd Tuesday, 6:30PM (502-819-2957)
- FORWARD RADIO PROJECT – 1st Thursday, 6:30 p.m. (502-296-1793) FORward-Radio.net
- 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, CRawerTrainer@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

May 1 to 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.

May 1 to 8 **CELEBRATING THE LEGACY OF BLACK LOUISVILLE**. Kentucky Center for African American Heritage. A tour of many aspects of our local heritage based on the book – Two Centuries of Black Louisville – A photographic History. Visit <http://www.kcaah.org/exhibits>.

May 1 to 9 **POKING THE LILY PADS**. The Crane House, 9AM to 4PM, Mon to Fri. An exhibit of ceramics works by emerging Asian and Asian American artists. Visit www.cranehouse.org.

May 1 to 20 **RECYCLE, REDUCE AND REUSE**. The Kentucky Science Center. Explore the science behind food, water, land and energy sustainability. Visit <http://kysciencecenter.org>.

May 1 (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.

May 2 (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.

May 2 (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.

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

May 2 (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>.

May 2 (Sat) **SUPPLIES OVER SEAS RECYCLING**. SOS office in Clifton. Saturdays, 9AM. Help sort through surplus medical supplies for distribution to overseas agencies. Other volunteer opportunities too. Visit www.suppliesoverseas.org.

May 2 (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.

May 2 (Sat) **OLMSTEAD PARK VOLUNTEERS**. Olmstead Park Conservancy, 10AM. Every Saturday this month in Cherokee Park. Help others maintain and restore our urban forests. Visit www.olmsteadparks.org.

May 3 (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.

May 3 (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.

May 4 (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/bikelouisville.

May 5 (Tues) **MILLENNIALS' ENGAGEMENT & EFFECTS ON NATION-STATES**. The Kentucky & Southern Indiana World Affairs Council, 5:30PM. Hear John Zogby, author and founder of the Zogby Poll discuss global trends in citizen-engagement. Visit www.worldkentucky.org.

May 6 (Wed) **NATURE PRESERVE VOLUNTEERS**. Blackacre State Nature Preserve. Every Wednesday, 9AM to Noon. Help care for gardens, trails, and farmland. Visit www.blackacreconservancy.org.

May 6 (Wed) **NOONTIME INTERFAITH MEDITATIONS**. Every Wednesday from 12:10 to 12:30 at Christ Church Cathedral, Downtown. Weekly rotation includes Zen Buddhist silence, Lectio Divina, Vipassana Buddhist practices, and Creative Visualization. Visit <http://paths2peace.org>.

May 6 (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.

May 6 (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.

May 6 (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.

May 7 (Thurs) **KENTUCKY SINGLE PAYER HEALTH CARE**. Every first & third Thursday, 5:30PM at Main Public Library. Call Kay Tillow 636-1551.

May 6 (Wed) **LIMITED PARTNERSHIP**. The Muhammad Ali Center, 8PM. A film about the first same-sex couple legally married in the United States. Visit <http://alicenter.org>.

May 6 (Wed) **ENGINEERS WITHOUT BORDERS ON SUSTAINABILITY**. UofL, 9AM to 5PM. The annual professional development conference examines training in sustainability this year. Visit <http://louisville.edu/sustainability>.

May 7 to 10 **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 Appalachia this month. Visit <http://myhandinhand.org>.

May 8 (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.

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

May 10 (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.

May 11 to Jun 11 **CONTEMPLATING MERTON'S PHOTOGRAPHS THROUGH PAINTING**. The McGrath Gallery at Bellarmine. Paintings by Charles MacCarthy attempt to depict the quality of stillness in Merton's photographs. Visit <http://merton.org>.

May 11 (Mon) **CATHOLIC CHARITIES ORIENTATION**. Catholic Charities, 11:30AM to 1PM. Learn more about how you can help in our Refugee and Immigration Service or the Sister Visitor Center. Lunch provided. For more information call, 637-9786.

May 12 to 16 **FESTIVAL OF FAITHS**. Join the sacred journey of Thomas Merton and his legacy from East and West perspectives. Visit www.centerforinterfaithrelations.org.

May 12 (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.

May 12 (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.

May 12 (Tues) **FREE HOME ENERGY EFFICIENCY SEMINAR**. Energy Pros Sustainable Home Education Group, 6:30PM to 8:30PM. Learn the basics. Visit www.theenergypros.net.

May 13 (Wed) **REAL PEOPLE, REAL CHALLENGES, REAL SOLUTIONS**. Volunteers of America Family Emergency Shelter, 9AM. One hour interactive tour of VOA's work and programs for self-determination. For more information, call 636-4660.

May 13 (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.

May 13 (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.

May 13 (Wed) **THE HEALTH CARE MOVIE**. Kentuckians for Single Payer Health Care at The Highlands-Shelby Park Public Library, 7PM. This prize-winning documentary, narrated by Keifer Sutherland features interviews with Canadians and Americans comparing their health care systems. Free. Also, June 9th at the Main Library and June 10th at the Jeffersontown Library. Call Kay Tillow 636-1551.

May 14 (Thurs) **AMERICAN PALESTINE PUBLIC AFFAIRS FORUM (APPAPF)**. Every second Thursday. A documentary film exploring the situation in Middle East will be presented. 7 PM, Louisville Presbyterian Seminary, Nelson Hall, Room 119. For more information, call Bashar Masri, 773-1836.

May 15 (Fri) **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.

May 19 (Tues) **DEVELOPMENTAL DISABILITIES WORKSHOP**. Every third Tuesday, 11AM to 1PM. Expressions Café 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.

May 21 (Thurs) **OPEN-DIALOGUE WITH POLICE**. Louisville Metro Police Department at local community centers, 6PM. Learn about things police officers do. Talk with law enforcement officials and help build relationships and mutual understanding. Visit <http://louisvilleky.gov/government/police>.

May 21 (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.

May 21 (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.

May 21 (Thurs) **THIRD THURDAY 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.

May 21 (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.

May 21 (Thurs) **INSTITUTE FOR WOMEN'S LEADERSHIP CONFERENCE**. IWL Brand You Program, 8AM to 4PM. Build new skills, open your mind to different perspectives and make lasting connections. Network with local leaders. Visit <http://iwl.rutgers.edu/programs>.

Please recycle FORsooth to a friend, and please ask her or him to do the same.

May 21 to 23 **SAFE DRINKING WATER TRAINING**. Water Step. Learning to disinfect water wells, measure well depth, and trouble shoot broken wells and perform common repairs. Water Step works globally to improve access to safe drinking water. Visit <http://waterstep.org>.

May 22 (Fri) **INSPIRATIONS FOR PEACE**, reverential Peace poetry and essays from community and university writers composed specifically for this event! FORward Radio Project fundraiser at the Rudyard Kipling Restaurant (422 West Oak Street, 40203) from 7-10 p.m. suggested donation \$10, Students \$5, no one turned away. For more information call 502-296-1793.

May 23 (Sat) **STORIES OF TEN ARTIFACTS**. APH Museum, 10:30AM to 12:30PM. Examine items that have contributed to the history of education for the blind from Parisian street performers to The Miracle Worker to modern technology. Visit www.aph.org.

May 23 to 26 **KENTUCKY REGGAE FESTIVAL**. 3005 Upper River Road Enjoy live reggae music, ethnic food and the Caribbean vendor market. Visit www.kentuckyreggaefestival.com.

May 25 (Mon) **MEMORIAL DAY INTERFAITH SERVICE**. Interfaith Paths to Peace at Westwood Presbyterian Church, 11AM. Local representatives from the world's great religions honor military and civilian casualties of war. Prayers, readings, reflections and music. Visit <http://paths2peace.org>.

May 26 (Tues) **FREE NONPROFIT STARTUP CLINC**. Center for Nonprofit Excellence, 3:30PM. Learn the fundamentals and how to avoid the pitfalls. Visit www.cnpe.org.

May 29 (Fri) **DAUGHERS OF GREATNESS: LILY YEH**. The Muhammad Ali Center, 8:30am. Hear the renowned artist and founder of Barefoot Artists, Inc. discuss the sources of inspiration in her life Visit <http://alicenter.org>.

May 30 to Sep 6 **THE COURAGE OF MALAYSIAN CARTOONIST ZUNAR**. The Crane House. 45 cartoons that illustrate Zunar's themes, methods, and perspective on politics in his native country. Once banned and jailed. See why the pen is mightier than the sword. Visit www.cranehouse.org.

OUT OF TOWN

May 4 (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.

May 6 to 27 **KENTUCKY ACLU / FAIRNESS ORGANIZING MEETINGS**. Help us build Fairness committees in Elizabethtown, Frankfort, Northern KY, Owensboro, and Shelbyville. Visit www.aclu-ky.org.

May 7 (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.

May 21 (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.

May 30 (Sat) **GARDENING IN SMALL SPACES – GROWING APPALACHIA**. Kentuckians For The Commonwealth in Floyd County, 9:30AM to 4PM. Learn more and hone your skills in home gardening and production methods. Visit <http://kftc.org>.

PEACEMAKING EVENTS AT THE LOUISVILLE FREE PUBLIC LIBRARIES

Visit www.lfpl.org for more information.

May 2 (Sat) **ENGLISH CONVERSATION CLUB**. Every Saturday at the Iroquois & Newburg Public Library Branches, 3PM. Also Main Library & Bon Air Library on Thursdays at 7PM.

May 3 & 17 **SPANISH BILINGUAL CAFÉ**. Okolona Public Library, 7PM. Practice Spanish with your neighbors who originated from Spanish speaking countries.

May 4 (Mon) **MAKER MONDAY: MAKE A SALSA GARDEN**. Bon Air Public Library, 3:30PM. Grow the ingredients you need for making salsa: tomatoes, cilantro, basil and onions.

May 4 (Mon) **INTERNATIONAL MUSIC CONCERT**. Iroquois Public Library, Noon. Music musicians from all over the world. Enjoy their performances.

May 5 (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.

May 5 (Tues) **CINCO DE MAYO FAMILY STORYTIME**. St. Matthews Public Library, 6:30PM. Celebrate Mexican heritage with bilingual stories and songs.

May 8 (Fri) **AFRICAN AMERICAN ARCHIVES TOUR**. Western Public Library, 10:30AM. Peruse the great books in our collection. Watch a short documentary.

May 11 (Mon) **ASIAN AMERICAN FILM SERIES**. Iroquois Public Library, 6PM. Last Train Home. Every spring, China's cities are plunged into chaos as 130 million migrant workers journey to their home villages for the New Year in the world's largest human migration.

May 12 (Tues) **GRANTSEEKING BASICS**. Main Public Library, 6PM to 8PM. Identify sources and practice writing better grant proposals.

May 14 (Thurs) **ANIME AND JAPANESE CULTURE CLUB**. Main Library, 5:30pm. Re-discover Japanese culture through Anime animation.

May 20 (Wed) **INTERNATIONAL BOOK CLUB**. Main Public Library, Noon. See our webpage for the current book list.