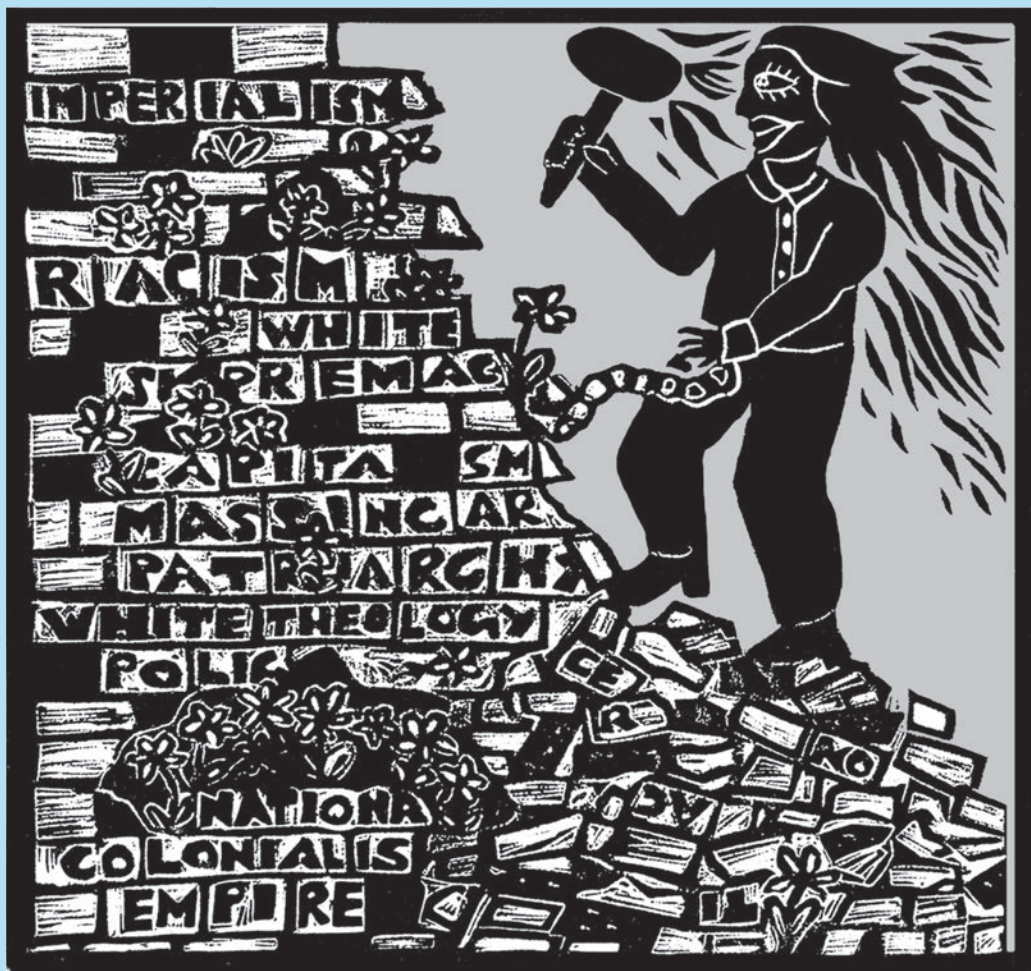


A CATHOLIC AGITATOR

TIME TO
ACT



DISMANTLE
THE
SYSTEM

KINGS BAY PLOWSHARES 7 UPDATE p.7

“Dismantle” by Becky McIntyre

TIME
TO
ACT

As a Catholic Worker, I have long bemoaned the filthy rotten system, to paraphrase Dorothy Day. As an abolitionist, I have no illusion that our current structures and systems will EVER bring about the world where all receive the justice God demands.

DISMANTLE THE SYSTEM

By MATT HARPER

The guilty convictions of Derek Chauvin for killing George Floyd were not justice. They did not transform any structures. They did not end police violence. They did not bring George Floyd back to his children.

In fact, Derek Chauvin became the sacrificial offering of Police Chief Medaria Arradondo, the Minneapolis Police Department, and the “justice” system at large. Why? Because power knows it is better to pin the sins of institutions onto individuals--in this situation, to uphold the theory of the “bad apple”--in the hopes of both quelling the growing power of those demanding radical change and lulling us back into a slumber.

And though this verdict is not the “victory” anyone deserves, still, it must be celebrated for what it is: a small step toward individual accountability for those who uphold white supremacy and, maybe, precedence for the future deterrence and convictions of state violence.

As a Catholic Worker, I have long bemoaned the filthy rotten system, to paraphrase Dorothy Day. As an abolitionist, I have no illusion that our current structures and systems will EVER bring about the world where all receive the justice God demands for them. Injustice is built into the fabric of our institutions.

But our protest has to be more comprehensive than prophetic witness alone and deeper than purity politics (where we value having “pure” principles over concrete impact). We need to find ways to dismantle all systems of harm (our economic system, our political system, our legal system, and more).

That said, we must not dismiss the possibility of working within these systems, with an integrity that honors our values and does not lose sight of the complexity of the injustice around us. Strategically leveraging the avenues available to us, wielding them against themselves, might be a part of the required work we need to celebrate and pursue.

Let us be clear: our systems have made non-participation an impossibility. On the moving train of empire, I am complicit, continually reaping the benefits of its violence, no matter what I suggest or where I sit. What does it mean to reject militarism while also consuming goods intrinsically connected to U.S. imperialism? What does it mean to condemn capitalism while also accepting many of the things it provides? What does



We need prophets who not only boldly articulate the problems and shortcomings of individuals in power and the institutions they serve, but who are building an ever-expanding base of people. We need the faithful trying to stand on the right side of history, but making sure every time they stand there, they are bringing a few more people with them.

it mean to protest occupation while living on stolen land?

The systems around us have made it damn near impossible to live outside of them. And, truth be told, I am not sure how many people of privilege like myself are really ready to live outside of these systems, to give up all the things we have become accustomed to, even if we espouse a newer world order.

But if we are honest, many of those

we admire did their work from within systems: Grace Lee Boggs, St. Oscar Romero, Ella Baker, Martin Luther King Jr., Dolores Huerta. They may have advocated for a transformed world, but they used the imperfect world available to them to make that happen.

We need all the tools. We need to see the possibility of all that is before us and not just their limitations. We need a nuanced understanding of what our systems do and offer so that we can wield them with skill.

This does not mean we blindly engage as our culture encourages, or that any use of systems is inherently a productive way forward. We can hold the tension that “the master’s tools will never dismantle the master’s house” as Audre Lorde so wisely offered, while also holding that something as small and random as a shoe can break the cog of a machine and halt an industry. Archimedes said, “If you give me a lever and a place to stand, I can move the world.” So, let us be bold and imaginative in seeing what levers we have access to and where we can put them.

Most of the classes I took in my 22 years of education did not challenge the status quo. They did not sharpen my lenses nor instill in me the skills needed to build power and create change. But it was in those spaces of learning (some of the more diverse spaces of my earlier years), that seeds were planted. I am who I am today because I had a few substantive teachers and mentors who invited me to be transformed. I learned much in those spaces because a few radical, justice-oriented people chose to step into them and tend to me.

When Carlos Montes of Centro CSO in Boyle Heights referred to himself as a “revolutionary reformist” on May Day this year, it was with the insight that while some reforms give more resources and power to the systems that harm our people, others (non-reformist reforms) strip power and resources away from them. Can we be wise as serpents to discern the difference? Can we, like Jesus and the Plowshares activists, wield our values AND the precepts and structures of our world to do good and defend life? A legislature full of Alexandria Ocasio-Cortezes would shift our political system.

When Pedram, a volunteer and friend of the LACW, joined Black Lives Matter Los Angeles to bring lawsuits against the Los Angeles Police Department for their actions

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AMERICAN NIGHTMARE

Book Review:
American Nightmare: Facing The Challenge Of Fascism
By Henry A. Giroux
City Lights Books – 2018,
383 pages – \$17.95

By MIKE WISNIEWSKI

Fascism, in the United States of America? Many, if not most, people either do not recognize this fact, or simply refuse to accept it, choosing instead to live in denial. Yet reality it is, and it did not begin with the Trump regime, nor will it end with the Biden regime.

As a society it behooves us, as scripture articulates, to have “eyes that see and ears that hear,” adept at comprehending what is hidden in plain sight, to understand those matters that have become a dangerous threat not only to our society, but to the planet as well.

Henry Giroux, for anyone not familiar, is a scholar and cultural critic. One of the founding theorists of critical pedagogy in the United States, he is best known for his pioneering work in public pedagogy, cultural studies, media studies, and critical theory. Giroux's excellent and extensive writing has won many awards, and he has written for a range of public and scholarly sources. He has written more than 70 books; published more than 500 papers; and published hundreds of chapters in others' books, articles in magazines, and more.

In *American Nightmare*, Giroux clearly articulates the utterly dystopian situation in which we find ourselves, and what we can and must do before it is too late. He painstakingly records and clarifies how historically we arrived at this point and what must be achieved to gain control from the authoritarianism that has gripped our nation.

This authoritarianism was not exclusive to Trump, but also includes past political leaders along with the ruling elite—the oligarchs, and corporations—who have for decades and continue to control nearly every aspect of this nation. Democracy, as Giroux asserts, has gone into exile. It is essentially nonexistent.

The burgeoning neoliberal excess and vast systemic inequality it has created, and sustained for decades, along with the alienation, hatred, cruelty, violence, and hegemonic order that has resulted, are the consequences of this neo-fascism that has taken root and intensified with time.

Employing the Trump regime as the obvious manifestation of this neo-fascism, Giroux states, “Trumpism is symptomatic of the decline of the United States into a new, commercially integrated, American-style fascism,” whose actual roots he traces back to the United States' settler-colonial white supremacist origins “and its subsequent racialized economic history of destroying and erasing Native American civilizations and enslaving, breeding, and subordinating Africans and other people of color for generations” (24).

Throughout the book Giroux refers to and quotes other sociologists, philosophers, and authors on the subject matter.

On the subject of our vanished democracy, rise of corporate control, and fall into fascism, Giroux states, “The world is witnessing how conditions that have been undermining U.S. democracy over the last forty years have brought us to a place where resurgent forms of nativism, racism, and misogyny have consolidated and aligned as a social base for

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THE BEGUINES

Book Review:
Pillar of Fire
By Joyce Hollyday
Resource Publications - 2020
396 pages - \$29.00

By MEGAN RAMSEY

While the LACW household spent two weeks in quarantine in January, I spent hours each morning with a cup of coffee going on adventures across the world by way of the novel *Pillar of Fire*, a work of...fiction by Joyce Hollyday (formerly of *Sojourners Magazine* and community) a work of religious, philosophical, historical fiction. This book filled my mornings with activity, prayer, knowledge, and beauty from a different time and place.

The book follows thirteen-year-old Clarissa who runs away from her parents' feudal manor to avoid being forced into marriage. Having nowhere to go, Clarissa is taken in by a convent where she meets a wise novice, Johanna. Excitedly, together the two come to discover the true meaning of the Gospel as it has never been taught to them. This leads them on a journey of faith and to the beginning of a movement.

Unable to live a life true to their faith in the convent, Clarissa and Johanna begin a community of laywomen on the bluffs of the French coast.

Pillar of Fire is an easy read, with each chapter almost its own self-contained story with frequent conflicts that resolve quickly. As the book progresses, it leads to greater turmoil with the Church that is hell-bent on ridding the world of anything out of its control and deemed heresy.

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HARPER Cont'd from page 1

in last year's protests, he took a tool created for protecting power and used it against that power. This work has required the LAPD to change policies and tactics. They may be piecemeal changes, but they provided some redress to those sacred individuals harmed by police, they disrupted the momentum of a violent system, and they created the conditions for our other needed work to continue. Similarly, who knows what became of the woman saved from the barbarism of ancient law by the intervention of Jesus?

In the fight for a world without borders, immigration reform will be a part of the process. In a world where all life is respected, criminal justice reform around the death penalty will be a precursor. In the fight for the dignity of the worker, unions alter the conditions of the workplace (something all of us benefit from even if we have never held a union job). Do these not have a part in creating “the new in the shell of the old”?

We must also lower the barriers for entrance and meet people where they are. My understandable distrust of electoral politics does not change the fact that many people who want change start there. When I worked on a ballot measure to redirect money from incarceration into alternatives in L.A. County two years ago, we committed not only to this non-reformist reform but also to deepening the analysis of new volunteers. To watch these eager canvassers turn from naively liberal to honed and radical, and then to watch them support that conscientization in others reminded me that we can hold our most precious values and be powerfully effective.

Not only were we able to redirect billions of dollars from jails into mental health, housing, and more, but we now have a principled team of folks fighting for prison abolition in L.A. Though I would have loved a road-to-Damascus conversion in my own politics, I am glad people met me where I was and invested in the slow work of my transformation.

And we do not need all of the people to win. As Erica Chenoweth found by studying hundreds of movements over the last century, it only takes 3.5% of a population actively participating to accomplish tangible change.

Of course, we must not get intoxicated by data, by these systems, or by our own power; and we cannot forget the necessary place for spirit and grace in our work. But we can claim our power and trust in God together; they are not mutually exclusive.

Just as we at the L.A. Catholic

Worker serve beans—purchased by donations from landlords and military service-people and corporate CEOs—to anyone asking for food, might we also permit meaningful and strategic change served through the imperfect tools we have available to us?

We need prophets who not only boldly articulate the problems and shortcomings of individuals in power and the institutions they serve, but who are building an ever-expanding base of people. We need the faithful trying to stand on the right side of history, but making sure every time they stand there, they are bringing a few more people with them. We need people engaging the debate of ideas and questions who are still covered in the mud from doing the dirty, slow, grinding work of expanding hearts and living in the world of those most harmed by these systems. We need people building feasible

alternatives that do not just look nice on paper, but reflect the best of the new world we are seeking to build.

The nonviolent revolution I hear being called for will not arrive like an apparition out of thin air. We have a lot of work ahead of us to get to the place where people have the analysis, skills, and conviction to join in. We have a lot of work to do to be prepared for the day AFTER the revolution. And in our calls for that revolution, people like Chris Hedges and I must grapple with the fact that white men like us likely will not be the first to die when our movement's nonviolence is met with the brutal violence of the state. There is much to hold.

That said, we must not wait; the situation is dire. So let us get our hands really dirty, doing the necessary building and preparing and recruiting and educating that comes from being IN the world and its institutions. It is the long-term, complicated work of learning our personal stake, growing our analysis, building trust with others, listening to their stories, asking poignant questions grounded in their experience, bridging divided worlds, and more. Just as my journey started by working to dismantle and rebuild my heart and mind, we can begin the work of systemic transformation, in part, by beginning to dismantle these institutions from within. Ω



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The ruling elites, despite the accelerating and tangible ecological collapse, mollify us, either by meaningless gestures or denial. They are the architects of social murder.

THE AGE OF SOCIAL MURDER

The following article and graphic originally appeared on scheerpost.com on March 2, 2021. Reprinted with permission.

By CHRIS HEDGES

The two million deaths that have resulted from the ruling elites' mishandling of the global pandemic will be dwarfed by what is to follow. The global catastrophe that awaits us, already baked into the ecosystem from the failure to curb the use of fossil fuels and animal agriculture, presage new, deadlier pandemics, mass migrations of billions of desperate people, plummeting crop yields, mass starvation and systems collapse.

The science that elucidates this social death is known to the ruling elites. The science that warned us of this pandemic, and others that will certainly follow, is known to the ruling elites. The science that shows that a failure to halt carbon emissions will lead to a climate crisis and ultimately the extinction of the human species, and most other species, is known to the ruling elites. They cannot claim ignorance. Only indifference.

The facts are incontrovertible. Each of the last four decades have been hotter than the last. In 2018, the U.N. International Panel on Climate Change released a special report on the systemic effects of a 1.5 degrees Celsius (2.7 degrees Fahrenheit) rise in temperatures. It makes for very grim reading. Soaring temperature rises — we are already at a 1.2 degrees Celsius (2.16 degrees Fahrenheit) above preindustrial levels — are already baked into the system, meaning that even if we stopped all carbon emission today, we still face catastrophe. Anything above a temperature rise of 1.5 degrees Celsius will render the earth uninhabitable.

The Arctic ice along with the Greenland ice sheet are now expected to melt regardless of how much we reduce carbon emissions. A seven-meter (23-foot) rise in sea level, which is what will take place once the ice is gone, means every town and city on a coast at sea level will have to be evacuated.

As the climate crisis worsens, the political constrictions will tighten, making public resistance difficult. We do not live, yet, in the brutal Orwellian state that appears on the horizon, one where all dissidents will suffer the fate of Julian Assange. But this Orwellian state is not far away. This makes it imperative that we act now.

The ruling elites, despite the accelerating and tangible ecological collapse, mollify us, either by meaningless gestures or denial. They are the architects of social murder.

Social murder, as Friedrich Engels noted in his 1845 book *The Condition of the Working-Class in England*, one of the most important works of social history, is built into the capitalist system. The ruling elites, Engels writes, those that hold "social and political control," were aware that the harsh working and living conditions during the industrial revolution doomed workers to "an early and unnatural death."

"When one individual inflicts bodily injury upon another such that death results, we call the deed man-



slaughter; when the assailant knew in advance that the injury would be fatal, we call his deed murder. But when society places hundreds of proletarians in such a position that they inevitably meet a too early and an unnatural death, one which is quite as much a death by violence as that by the sword or bullet; when it deprives thousands of the necessities of life, places them under conditions in which they cannot live—forces them, through the strong arm of the law, to remain in such conditions until that death ensues which is the inevitable consequence—knows that these thousands of victims must perish, and yet permits these conditions to remain, its deed is murder just as surely as the deed of the single individual; disguised, malicious murder, murder against which none can defend himself, which does not seem what it is, because no man sees the murderer, because the death of the victim seems a natural one, since the offence is more one of omission than of commission. But murder it remains."

The ruling class devotes tremendous resources to mask this social murder. They control the narrative in the press. They falsify science and data, as the fossil fuel industry has done for decades. They set up committees, commissions, and international bodies, such as U.N. climate summits, to pretend to address the problem. Or they simply deny, despite the dramatically changing weather patterns, that the problem even exists.

Scientists have long warned that as global temperatures rise, increasing precipitation and heat waves in many parts of the world, infectious diseases spread by animals will plague populations year-round and expand into northern regions. Pandemics such as HIV/AIDS, which has killed approximately 36 million people, the Asian flu, which killed between one and four million, and COVID-19, which has already killed more than 2.5 million, will ripple across the globe in ever more virulent strains, often mutating beyond our control. The misuse of antibiotics in the meat industry, which accounts for 80 percent of all antibiotic use, has produced strains of bacteria that

are antibiotic resistant and fatal. A modern version of the Black Death, which in the 14th century killed between 75 and 200 million people, is probably inevitable as long as the pharmaceutical and medical industries are configured to make money rather than protect and save lives.

Even with vaccines, we lack the infrastructure to distribute them efficiently because profit trumps health and life. And those in the global south are, as usual, abandoned, as if the diseases that kill them will never reach us. Israel's decision to distribute COVID-19 vaccines to as many as 19 countries while refusing to vaccinate the five million Palestinians living under its occupation is emblematic of the ruling elite's stunning myopia, not to mention immorality.

What is taking place is not neglect. It is not ineptitude. It is not policy failure. It is murder. It is murder because it is premeditated. It is murder because a conscious choice was made by the global ruling classes to extinguish life rather than protect it. It is murder because profit, despite hard statistics, the growing climate disruptions, and scientific modeling, is deemed more important than human life, human dignity, and human survival.

The elites thrive in this system, as long as they serve the dictates of what Lewis Mumford called the "megamachine," the convergence of science, economy, technics, and political power unified into an integrated, bureaucratic structure whose sole goal is to perpetuate itself. This structure, Mumford noted, is antithetical to "life-enhancing values." But to challenge the megamachine, to name and condemn its death wish, is to be expelled from its inner sanctum.

The massive resources allocated to the military, which when the costs of the Veterans Administration are added to the Department of Defense budget come to \$826 billion a year, are the most glaring example of our suicidal folly, symptomatic of all decaying civilizations that squander diminishing resources in institutions and projects that accelerate their decline.

The U.S. military—which accounts for 38 percent of military spending

worldwide—is incapable of combating the real existential crisis. The fighter jets, satellites, aircraft carriers, fleets of warships, nuclear submarines, missiles, tanks and vast arsenals of weaponry are useless against pandemics and the climate crisis. The war machine does absolutely nothing to mitigate the human suffering caused by degraded environments that sicken and poison populations or make life unsustainable. Air pollution in this nation already kills an estimated 200,000 people a year while children in decayed cities such as Flint, Michigan are damaged for life with lead contaminated drinking water.

The prosecution of endless and futile wars, costing anywhere from \$5 to \$7 trillion, the maintenance of some 800 military bases in over 70 countries, along with the endemic fraud, waste and mismanagement by the Pentagon at a time when the survival of the species is at stake is self-destructive. The Pentagon has spent more than \$67 billion alone on a ballistic missile defense system that few believe will actually work and billions more on a series of dud weapons systems, including the \$22 billion Zumwalt destroyer. And, on top of all this, the U.S. military emitted 1.2 billion metric tons of carbon emissions between 2001 and 2017, twice the annual output of the nation's passenger vehicles.

A decade from now we will look back at the current ruling class as the most criminal in human history, willfully dooming millions upon millions of people to die, including those from this pandemic, which dwarf the murderous excesses of the killers of the past including the Europeans that carried out the genocide of indigenous peoples throughout the Americas, the Nazis that exterminated some 12 million people, the Stalinists or Mao's Cultural Revolution. This is the largest crime against humanity ever committed. It is being committed in front of us. And, with few exceptions, we are willfully being herded like sheep to the slaughter.

It is not that most people have faith in the ruling elites. They know they are being betrayed. They feel vulnerable and afraid. They understand that their misery is unacknowledged and unimportant to the global elites, who have concentrated staggering amounts of wealth and power into the hands of a tiny cabal of rapacious oligarchs, and elevates demagogues such as Donald Trump.

Social divisions benefit the ruling class, which has built media silos that feed packaged hate to competing demographics. The greater the social antagonisms, the less the elites have to fear. If those gripped by poisoned solidarity become numerically superior—nearly half of the U.S. electorate rejects the traditional ruling class and embraces conspiracy theories and a demagogue—the elites will accommodate the new power configuration, which will accelerate the social murder.

The Biden administration will not carry out the economic, political, social or environmental reforms that will save us. The fossil fuel industry will

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We need to tune into, not tune out, the voice in our head and the feeling in our bodies when we see injustice and suffering. That discomfort is our conscience, and it is our alert that it is time to act.

BURSTING BUBBLES

By MAGGIE MILLER

While the four years I spent at Santa Clara University were a bit hazy, one thing I distinctly remember is always feeling nervous about checking my bank account. So I never did. Working a job on campus, there was money coming in and I am a pretty frugal person, so I was hoping it would all balance itself out.

I also thought that I had overdraft protection, so the worst thing that could happen is that my card would get denied. I would suffer a little bit of embarrassment but that would be the extent.

Then one time I had let the pattern go on longer than usual until I actually could not suppress the anxious feeling in my chest anymore. When I finally checked my account, I was relieved when I saw \$200. The relief turned to confusion when I noticed parentheses around the \$200, then confusion became panic when I realized it meant negative \$200.

How did this happen? My head flooded with thoughts. I mean, sure, I had not checked my account in a while, but with my meager spending habits it would have taken a long time to spend \$200. I then realized that my account could go negative, and at that point I knew I had to own it.

When I looked more closely at the numbers, I realized that I had made four purchases that pushed me over the edge. And each one of those tiny purchases carried a \$30 overdraft fee. I do not like admitting this failure, but in reflecting, I have converted this experience from a shameful college mistake into a \$200 lesson:

1. It is illogical to ignore a problem and think it will resolve itself.

2. Do not wait until the anxiety is overwhelming before acting.

3. Avoiding an issue COMPOUNDS the issue.

4. There is not always going to be an obvious, flashing alert that it is time to act.

These points become obvious in regards to my bank account, but they also apply to my desire to avoid discomfort in all areas of my life, and others' lives too. Most people of privilege, like me, turn a blind eye to others' suffering and disengage from difficult dialogue. We keep ourselves busy and distracted so there is no time or energy to confront complex issues like war, racism, climate change, and inequality. But that is not logical.

When white people pretend racism is not rampant, we are actively perpetuating systemic racism. And when we fail to consider the environmental effects of our actions, we accelerate the destruction of our planet. And when we call the police when we see an unhoused person in our neighborhood instead of questioning the system that forces and allows people to live on the streets, we are exacerbating the inequality in our communities.

We have to change and I wonder what we are waiting for. Our world is going deeper into the red and there is no overdraft protection.

We need to tune into, not tune out, the voice in our head and the feeling in our bodies when we see injustice and suffering. That discomfort is our



Kaleb and Bert work on Hennacy House renovation project

conscience, and it is our alert that it is time to act, time to get involved. It is time to burst your bubble!

But who am I to tell you what to do? I was born and raised in luxurious Manhattan Beach, California. It is my happy place. And it is also a bubble. You do not have to take my word for it; there is an entire comic called *The Bubble* solely dedicated to poking fun at Manhattan Beach. And we deserve it too.

I had a very insulated, idyllic, and privileged childhood, completely sheltered from the suffering of the world, and even the rest of Los Angeles.

And when it came time for me to leave Manhattan Beach and go to college, I just transplanted myself from one bubble to another.

In my first two years at Santa Clara University, I hardly ever ventured outside a few blocks from campus, never read local news, and only focused on getting good grades and having a good time.

Then something happened in my junior year. I enrolled in the class "Architects of Solidarity" to check the box for my Experiential Learning for Social Justice credit. I had no idea that class would alter my life's course.

On the first day of class, Professor Riley told us about the "Jungle." The Jungle was the largest homeless encampment in the United States, but the people were forced out in 2014, while I was a student at SCU. It was ten miles from campus and I had never heard of it.

But most importantly, we did not merely talk about homelessness within the walls of our classroom, Professor Riley, knowing the power of connection and encounter, took us into the greater Santa Clara community.

On one field trip we visited a park and spoke with some of the unhoused folks living there. For the first time, I was not rushing past pretending not to notice the tents, face buried in my phone desperate not to make eye contact. Instead, I was present, I was listening, and I allowed myself to be transformed.

Inequality and suffering were no longer these abstract concepts to be

discussed with detached intellectualism in my political science classes—they were right in front of me in the stories of a man who had been living on the streets ten minutes away for the past two years.

HSSTSSSSSSSS. That is the sound of a hole poked in my bubble. I realized I had been intentionally keeping at least a ten-mile buffer between myself and anything or anyone that would cause me discomfort and challenge my understanding of the world and my place in it.

I thought back to where I grew up, and instead of just thinking about my two square miles of paradise, I began to think about what was 10-20 miles away from Manhattan Beach. I thought about Skid Row and I thought about the gross inequality that existed in this divide.

However, my bubble did not burst completely that day or even that quarter. But I did not try to patch up the hole either. And as a result, I believe I am a much better person for it.

In 2019, when I first started volunteering at the L.A. Catholic Worker "Hippie Kitchen," it was mentally and physically exhausting. I was miles outside of my comfort zone, and oftentimes forcing a smile when I was really feeling shock, confusion, and sometimes, even fear.

After volunteering for six hours, I would retreat back to comfortable Manhattan Beach and nap for hours just to recover. Part of that was a result of the residual sting in my eyes from chopping a 50-lb bag of onions, but it also included the sting in my heart. The sting from accepting that there is nothing but luck and a white supremacist culture separating me from the many people experiencing homelessness. I have not worked harder, smarter, or made better decisions. I was merely born with better options.

And when I did make mistakes, the police allowed me to call my parents or let me off with just a warning.

They did not burden me with arrest, fines, chain me to a criminal record, or use any violence against me. They saw me as I was, an imperfect human



Maggie, Andrés, Matt, Meg, Hannah at protest for worker rights at Chateau Marmont



Tuesday Volunteer Chris Miller returns to his old job

being, but ONLY because I am a small, WHITE, cisgender girl.

However, our friends on the street are not afforded the same grace and dignity. These are realities I have only understood by letting go of my bubble.

Even though this system dehumanizes people on the street, those same discarded people show me each day what it means to be human. There is a young woman I often see when I am working outside the kitchen. Usually, she is pacing in the middle of the street with no shoes, talking aloud to no one, looking very distressed. The epitome of someone I would have tried desperately to avoid in the past.

But no longer. I have tried multiple times to approach her to offer her shoes, food, or water. Each time she seems not to see or even hear me, hence I have had no luck.

This scene unfolded yet again recently, but this time there was a difference: the young woman was holding a quart of milk. As she walked by, a raspy voice from an older lady sitting next to me on the sidewalk piped up, "Can I have some milk?" The young woman stopped mid-stride, bee-lined over to where I was standing, and without saying a word poured out half of her quart of milk into an empty water bottle and walked off.

Whoa! I felt very fortunate to witness that moment. The Skid Row community looks out for each other. And they have looked out for me too. Now, after a full day of service,



Pepper and Sieglinde from L.A. County Health Services at vaccine event

I do not need a nap. In fact, I feel invigorated by the work. The initial shock has worn off, my silent confusion turned into productive conversations, and constant fear replaced by a sense of belonging in the community.

Popping bubbles is not fun and games like it was when we were kids. Some days it is still scary and draining, but I would rather keep putting in the work and prioritizing the basic, human needs of others over my own comfort.

Something I have learned working on Skid Row, attending protests, and having vulnerable conversations with my community members is that we are NOT ENTITLED TO PEACE OF MIND, when our neighbors, HUMAN BEINGS, do not have shelter, food, and dignity!!!

This is what we try to provide at the Hippie Kitchen. Every Tuesday, Thursday, and Saturday we serve beans, salad, bread, oranges, and water to meet the physical needs of hunger and thirst. But we really try to serve compassion, dignity, and connection to meet human needs.

Thich Nhat Hanh said, "The only solution is love." And, Thich Nhat Hanh said, "Another name for love is understanding." How can we understand and love our neighbor if we do not know them? Or if we do not understand how our actions affect them?

I am not here because I am helping end homelessness on Skid Row. It is a lot more challenging than managing my finances (which by the way, I now can do). I am here because a few years ago, I was right where

Continued on page 6



Hippie Kitchen vaccination clinic with L.A. County Health Services



Meg, Matt, Hannah, Maggie at Echo Park unhoused displacement protest

HEDGES cont'd from p.3

continue to extract oil. The wars will not end. Social inequality will continue to grow. Government control, with its militarized police forces of internal occupation, wholesale surveillance, and loss of civil liberties, will expand. New pandemics, along with droughts, wildfires, monster hurricanes, crippling heat waves and flooding, will lay waste to the country as well as a population burdened by a for-profit health care system that is not designed or equipped to deal with a national health crisis.

The evil that makes this social murder possible is collective. It is perpetrated by colorless bureaucrats and technocrats churned out of business schools, law schools, management programs, and elite universities. These systems managers carry out the incremental tasks that make vast, complicated systems of exploitation and death work. They collect, store and manipulate our personal data for digital monopolies and the security and surveillance state. They grease the wheels for ExxonMobil, BP, and Goldman Sachs. They write the laws passed by the bought-and-paid-for political class. They pilot the aerial drones that terrorize the poor in Afghanistan, Iraq, Syria, and Pakistan. They profit from the endless wars. They are the corporate advertisers, public relations specialists and television pundits that flood the airwaves with lies. They run the banks. They oversee the prisons. They issue the warrants. They process the papers. They deny food stamps and medical coverage to some and unemployment benefits to others. They carry out the evictions. They enforce the laws

and the regulations. They do not ask questions. They live in an intellectual vacuum, a world of stultifying minutia. They are T.S. Eliot's "the hollow men," "the stuffed men," "Shape without form, shade without color," the poet writes. "Paralyzed force, gesture without motion."

These systems managers made past genocides possible, from the extermination of Native Americans to the Turkish slaughter of Armenians to the Nazi Holocaust to Stalin's liquidations. They kept the trains running. They filled out the paperwork. They seized the property and confiscated the bank accounts. They did the processing. They rationed the food. They administered the concentration camps and gas chambers. They enforced the law. They just did their jobs.

These systems managers, uneducated in all but their tiny technical specialty, lack the language and moral autonomy to question the reigning assumptions or structures.

Hannah Arendt in her book *Eichmann in Jerusalem*, writes that Adolf Eichmann was motivated by "an extraordinary diligence in looking out for his personal advancement." He joined the Nazi Party because it was a good career move. Arendt continued: "The trouble with Eichmann was precisely that so many were like him, and that the many were neither perverted nor sadistic, that they were, and still are, terribly and terrifyingly normal."

The longer one listened to him, the more obvious it became that his inability to speak was closely connected with an inability to think, namely, to think from the standpoint of somebody else. No communication was possible with him, not because he lied but because he was surrounded by the most reliable of all safeguards against words and the presence of others, and hence against reality as such." This metaphorical ignorance fuels social murder.

We cannot emotionally absorb the magnitude of the looming catastrophe and therefore do not act. In Claude Lanzmann's Holocaust documentary *Shoah*, he interviews Filip Müller, a Czech Jew who survived the liquidations in Auschwitz as a member of the "special detail..." "One day in 1943 when I was already in Crematorium 5, a train from Bialystok arrived. A prisoner on the 'special detail' saw a woman in the 'undressing room' who was the wife of a friend of his. He came right out

and told her: 'You are going to be exterminated. In three hours, you will be ashes.' The woman believed him because she knew him. She ran all over and warned to the other women. 'We are going to be killed. We are going to be gassed.' Mothers carrying their children on their shoulders did not want to hear that. They decided the woman was crazy. They chased her away. So, she went to the men. To no avail. Not that they did not believe her. They had heard rumors in the Bialystok ghetto, or in Grodno, and elsewhere. But who wanted to hear that? When she saw that no one would listen, she scratched her whole face. Out of despair. In shock. And she started to scream."

How do we resist? Why, if this social murder is inevitable, as I believe it is, do we even fight back? Why not give in to cynicism and despair? Why not withdraw and spend our lives attempting to satiate our private needs and desires? We are all complicit, paralyzed by the overwhelming force of the megamachine and bound to its destructive energy by our allotted slots within its massive machinery.

Yet, failing to act, and this means carrying out mass, sustained acts of nonviolent civil disobedience in an attempt to smash the megamachine, is assured spiritual death. It is to succumb to the cynicism, hedonism and numbness that has turned the systems managers and technocrats that orchestrate this social murder into human cogs. It is to surrender our humanity, our dignity, our sacredness. It is to become a willing accomplice.

Albert Camus writes that "one of the only coherent philosophical positions is revolt. It is a constant confrontation between man and his obscurity. It is not aspiration, for it is devoid of hope. That revolt is the certainty of a crushing fate, without the resignation that ought to accompany it."

"A living man can be enslaved and reduced to the historic condition of an object," Camus warns. "But if he dies in refusing to be enslaved, he reaffirms the existence of another kind of human nature which refuses to be classified as an object."

The capacity to exercise moral autonomy, to refuse to cooperate, to wreck the megamachine, offers us the only possibility left to personal freedom and a life of meaning. Rebellion is its own justification. It erodes, however imperceptibly, the structures of oppression. It sustains the embers of empathy and compassion, as well as justice. These embers are not insignificant. They keep alive the capacity to be human. They keep alive the possibility, however dim, that the forces that are orchestrating our social murder can be stopped. Rebellion must be embraced, finally, not only for what it will achieve, but for what it will allow us to become. In that becoming we find hope. Ω



Chris Hedges is a Pulitzer-Prize-winning journalist whose work regularly appears on *sheerpost.com*. He has authored several books, and hosts the Emmy Award-nominated show *On Contact* seen on RT America and YouTube.

WHY THE SILENCE?

By MIKE WISNIEWSKI

As I write, for more than a week, Israel again has been devastating Palestinians in Gaza creating chaos, death, and incalculable destruction. However, yet again, the silence is deafening.

Highrise buildings collapse into piles of rubble, trapping, maiming, and killing human beings created in God's image and likeness. Yet silence and inaction prevail.

A Doctors Without Borders physician from Jerusalem describes that her patient, a 14-year-old Palestinian boy, was shot in the face with a rubber bullet barely missing his eye.

Days ago the Shati refugee camp was bombed, killing ten adults and eight children. Except for an infant, an entire family was massacred.

Ali Aymen Saleh, 15, was shot dead in the stomach on his birthday as he watched a protest against Israeli occupation in his village.

Sajid Mizher, 17, while volunteering with medics at a refugee camp, was also shot in the stomach, despite wearing a clearly marked vest.

The casualties mount, the destruction widens. Yet the screaming,

wailing, and crying for help is ignored.

Zionist Israel has bombarded the besieged area with unending airstrikes, artillery fire, and gunboat shelling. They have massacred more than 200 Palestinians, including 58 children and 34 women, and destroyed more than 500 homes in Gaza, leaving 40,000 Palestinians homeless. Israel also leveled a 12-story building housing the Associated Press and Al Jazeera.

Meanwhile, eight people in Israel have been killed, including a five-year-old boy and a soldier, by the 200 Hamas rockets that landed (approximately 800 more were intercepted by Israel's anti-missile system).

While death and suffering inflicted on Israeli civilians is certainly upsetting, the violent retaliation has to be viewed in context. The Israeli Occupation Forces are supported by the U.S. Empire (with tens of billions of dollars in aid, including various weapons), a powerful air force, and an intelligence-gathering system. Palestine, on the other hand, has no air force, no navy, no tanks, and no actual military.

According to the Biden regime, Israel "has a right to defend itself"

against rockets fired from the coastal Palestinian territory. They have "not overreacted." Even as mobs of far-right Israelis smash Arab-owned businesses and drag a man who they believe is Arab from his car and beat him unconscious, Israel "has a right to defend itself."

Even as the U.N. warns of an all-out war breaking out—a war between a rogue state backed by the rogue U.S. Empire (the world's largest weapons supplier and most violent and oppressive empire in human history), against a dispossessed and devastated population—Israel still "has the right to defend itself."

Israeli airstrikes also damaged at least three hospitals in Gaza, as well as a clinic run by Doctors Without Borders. A number of doctors have also been killed in Israeli airstrikes, including Dr. Ayman Abu al-Ouf who headed the coronavirus response at Shifa Hospital, Gaza's largest hospital. He and two of his teenaged children died in an Israeli airstrike on their home. The Palestinian Center for Human Rights said, "The Israeli airstrikes have erased entire residential neighborhoods and left earthquake-like destruction."

"The right to defend itself" argument has little logic and no moral standing in the context of current

realities on the ground. Fact: Palestinians living in the occupied territories are not at war with Israel, they actually live at the mercy of their occupiers.

Israeli Prime Minister Benjamin Netanyahu's policy for the past 25 years is simply: destroy, displace, maim, and kill.

The Biden regime is facing growing worldwide criticism for refusing to cut aid and call on Israel to halt this immoral assault. At the United Nations, the U.S. blocked the Security Council for the third time in a week from issuing a statement calling for a ceasefire.

Meanwhile, protests against the Israeli assault recently took place around the world, including in New York, Washington, Chicago, Los Angeles, London, Paris, Madrid, Doha, and Baghdad.

The mainstream media refuses to critically cover Israel's decades of military occupation and deepening genocidal grip over Palestinian life. The refusal to expose Israeli crimes, and the exclusion of Palestinian voices, are immoral and unethical. The question begs to be asked: Why does a culture of impunity exist when it comes to Israeli aggression?

Finally, the notion that children and teenagers, the primary victims of this catastrophe, are somehow deserving of it must be fully repudiated. Ω

WISNIEWSKI cont'd from p.2

an authoritarian, corporate, political-economic order. Trump's emergence signals the successful merger of white ultra-nationalism with the forces of unfettered corporate power...which poses a unique threat to democracy" (27).

Giroux quotes sociologist and author Brad Evans to elucidate that, "Every great tyranny begins by declaring a war upon the imagination and the approbation or imprisonment of those deemed to be its most creative...Tyrants always try to suffocate and replace the richness of the human condition with dogmatic images of thought" (32). Giroux continues, "And it is precisely in the recognition and struggle against the imagination, the war on truth, and the attack on democratic public spheres that the power and horror of authoritarian rule becomes visible and therefore vulnerable," further saying, "The politics of deceit has reached alarming new heights" (32, 34).

This notion of the "war on truth" and "deceit" brings to mind what is currently in the news: Biden has stated that he will withdraw all (2,500) combat troops from Afghanistan by September 11. The mainstream corporate-owned and controlled media verbalized it by stating Biden will "finally end the endless war in Afghanistan." Both statements are deceiving and outright lies. Let us be clear, Biden has absolutely no intention of, nor did he say that he is, ending the ongoing air war (dropping bombs by drone and fighter jet, the primary weapons used), or withdrawing the more than 18,000 Pentagon contractors or clandestine Special Operations forces, or covert intelligence operatives, or halting assistance to the Afghan National Defense and Security Forces. All this, and more, indicates a tacit intention to continue the "endless war" in Afghanistan by privatizing and downscaling it. This is just more of the ongoing lies and deception of this fascist state.

Giroux later proceeds to shed light on the fact that "Democracy in exile is the space in which people, families, networks, and communities fight back. It unites the promise of insurrectional political engagement

with the creation of expansive new manifestations of justice—social, economic, environmental...It argues for a model of critical consciousness and an ethic space where we encounter the pain of others and truly reflect on its significance to a shared human community...democracy cannot survive without informed and socially responsible citizens...it means to engage in political and pedagogical forms of resistance that are disruptive, transformative, resilient, and emancipatory" (306-308).

He stresses that we must revert back to being able to "think critically, ask troubling questions, take risks, transgress the established norms, and fill the spaces of everyday life with ongoing acts of non-violent organized resistance" (308).

He does not specifically use the words, but he strongly insinuates that what is needed is a nonviolent revolution. Another Trump is inevitable if we do not act soon. He quotes the great abolitionist Frederick Douglass: "It is not light that is needed, but fire; it is not the gentle shower, but thunder. We need the storm, the whirlwind, the earthquake. The feeling of the nation must be quickened; the conscience of the nation must be roused; the property of the nation must be startled; the hypocrisy of the nation must be exposed; and the crimes against God and man must be proclaimed and denounced" (322).

Although it is distressing, I also consider this book to be highly informative, inspirational, stimulating, encouraging, and motivating. Giroux places matters into proper perspective, which helps the reader understand how dreadful matters really are, but not yet hopeless. We are not, by any stretch of the imagination, helpless to re-create society. There is much we can and must do. Therefore, I highly recommend it. It is a MUST read. Ω



Mike Wisniewski is a Los Angeles Catholic Worker community member and co-editor of the Agitator.

RAMSEY cont'd from p.2

resident minstrel of Clarissa's commune would run off to build a new building for the property to start a new ministry with no more of an explanation to the others than, "You'll see!"

Filled with beautiful descriptions of ritual, prayer, and mystical visions, the novel gives us an intimate look into pious religious life the women create for themselves. Hollyday invites us into the community's Bible studies of the Bible's lesser-known women.

As I read, I wished I could have come across this book in high school. It is an empowering read for young women and offers discovery of a more female-centered theology. Johanna asks of Clarissa, "How is it that God can be a rock and a fortress, an earthquake and a whirlwind, a burning bush and a mysterious pillar of cloud or fire – but as a loving mother, God is too threatening?"

I was glad to have *Pillar of Fire* to escape the solitude of quarantine and remind me of the blessings of living in community and to challenge me to live more authentically. If you want to immerse yourself in this medieval tale, the book can be purchased from Wipf and Stock Publishers or other online booksellers. Ω



Megan Ramsey is a Los Angeles Catholic Worker community member.

We sincerely thank our volunteers who were able to continue with us during the pandemic. We could not have kept the kitchen running to serve our sisters and brothers most in need without you. We are exceedingly grateful for your love, time, dedication, and effort. Many blessings.

MILLER cont'd from p.5

many of you are now. And I wish I would have started my journey sooner.

So I challenge you to start today:

1. Have a vulnerable conversation with somebody you disagree with
2. Smile and wave at your un-housed neighbors, build up to a relationship
3. Volunteer with a direct service organization in your community
4. Reflect on these questions:

What would happen if we all stopped spending so much time and energy reinforcing our bubbles, and started working to dismantle systems of oppression?

What if we stopped trying to separate ourselves from each other and instead tried to see our shared humanity?

What if we built a longer table, not a higher wall?

We would inhabit a world where all people are seen, loved, and valued, not cast out or caged. If that sounds like something you are interested in, let's get poppin'. Ω



Maggie Miller is a former Los Angeles Catholic Worker community member who is now with the Mustard Seed Community Farm in Ames, IA.

On Saturday, July 10, at 1pm after kitchen serving, we will have a memorial service and burial of ashes in our kitchen garden for our long-time friend and guest, Bill Hoard, who passed away on March 8 (see the April, 2021 Catholic Agitator). All are welcome.

ON THE LINE

KINGS BAY PLOWSHARES UPDATE

On April 13, in a brief hearing in federal court in Tacoma, Washington, Fr. Steve Kelly, S.J., appeared in person with his attorney Blake Kremer and was sentenced to time served and released without conditions for violating his supervised release for a 2017 trespass conviction at the Kitsap-Bangor Trident nuclear submarine base. However, Fr. Steve had to report to the probation department in Georgia to begin his three years of supervised release for his part in the April 4, 2018 plowshares action at the Kings Bay Trident submarine base.

Mark Colville, the last of the Kings Bay Plowshares 7 activists to be sentenced was sentenced on April 9 to 21 months in prison. With 15 months already served, he should be released in about four months with statutory good time. He must self-report by June 8 to MDC Brooklyn.

Also, on May 5, The Kings Bay Plowshares 7 activists were recipients of the first annual DePaul University Berrigan-McAlister Peace Award. It was a Zoom event that included the debut screening of a new documentary: *The Berrigans: Devout and Dangerous*. It is a great presentation of the Berrigans and Liz McAlister. If you get a chance, it is well worth your time to view.

For more info see the Kings Bay Plowshares Facebook page, their website [kingsbayplowshares7.org](https://www.kingsbayplowshares7.org), and nukesister.org

SPACE WEAPONIZATION

While most nations on the planet support outlawing space weaponry, the U.S. Empire is still pushing to militarize space. Now that separate space organizations are firmly established, major military commands are advocating developing new capabilities. Pentagon buzzwords characterize space as a “contested domain” and some consider actual war-fighting in space inevitable. Advocates argue that the U.S. should strive for technological superiority in space to ensure our dominance of that critical domain. If the U.S. continues the current drift toward organizing and equipping to wage war in space, Russia, China, and others will strive to improve capabilities to destroy U.S. space assets. The U.S. imperial war machine already has intelligence, communications, surveillance, targeting, and navigation assets based in space. Placing weaponry in space only serves to heighten animosities and further threaten life as we know it.

—thehill.com

INCREASING INCOME INEQUALITY

Biden’s American Rescue Plan (ARP) does nothing to address the cancer of income inequality. The bottom 50 percent of households in 2019 accounted for only one percent of the nation’s total wealth. The top 10 percent accounted for 76 percent. And this was before the pandemic accelerated

income disparity. More than 18 million people now depend on unemployment benefits. Nearly 81 million people struggle to meet basic household expenses, 22 million lack enough food, and 11 million indicate they cannot make their next house payment or rent. History has amply demonstrated what happens when income disparities of this magnitude afflict a country—authoritarianism, if not proto-fascism, most likely will be embraced.

—sheerpost.com

RELIGIOUS AFFILIATION

In 2020, for the first time in history, fewer people in the U.S. belonged to a church, mosque, or synagogue than did not belong. Just 47 percent of U.S. adults now identify as members of a traditional religious home, down more than 20 percentage points in only two decades. Among people who belong to a specific church, the decline in Catholics (now 58 percent from 76 percent) was twice as much as among members of Protestant denominations (now 64 percent from 73 percent).

The decline in church affiliation is also steeper according to age—only 36 percent of millennials belong to a church, compared with 58 percent of baby boomers and 50 percent of Gen. X. Moreover, non-college graduates showed a more pronounced drop in church membership than those with college degrees, perhaps reflecting the church’s struggles to reach the working class. And both Democrats and political independents have seen greater declines in membership numbers than

did Republicans.

—[America Magazine May, 2021](https://Americamagazine.com)

FASCISM INTENSIFYING

Right-wing politicians are rigorously going after protesters in general and movements in particular. The brutal increase in anti-protest bills introduced this year (81 in 34 states to be exact) is alarming. New laws like in Oklahoma and Iowa grant immunity to drivers whose vehicles strike and injure protesters in public streets, and a Minnesota bill would prohibit those convicted of unlawful protesting from receiving student loans, unemployment benefits, or housing assistance.

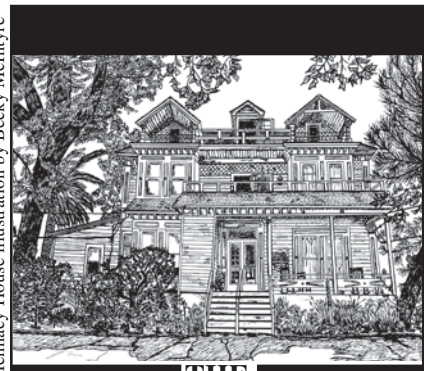
In Florida, Gov. DeSantis recently signed sweeping legislation that toughened existing laws governing public disorder and created a harsh new level of infractions—a bill he has called “the strongest anti-rioting, pro-law-enforcement piece of legislation in the country.”

This, however, also proves that the ruling elite fear effective organizing. Look at the recent guilty verdict in Minneapolis. Without significant racial justice organizing, it is hard to imagine a jury convicting a white cop of killing a Black man. It is crucial, therefore, that we continue organizing and remain steadfast in resistance to injustices, otherwise what little “freedom” we have left will vanish.

—wagingnonviolence.org
—nytimes.com

On The Line is compiled and edited by Mike Wisniewski.

Hennacy House illustration by Becky McIntyre



THE HOUSE JOURNAL

The biggest news since our last issue is that our entire community is now fully vaccinated. “Team Kitchen” and “Team House” were finally able to reunite as one on April 15! As Peaches and Herb sing, “The break-up we had has made me lonesome and sad, but we’re reunited and it feels so good.”

Clare and Matt teamed up to make a delicious taco bar to celebrate the joy of being back together, and fun and frivolity ensued—Thank God, it was about time. We also celebrated being back together with a Game Night. Demetrius, Rudy, and Arnal played Dominoes and Hannah and Matt bested the rest of us in a raucous game of Rummy Cube.

So now, those of us formerly known as “Team House” (Josh, Megan, Clare, Andrés, and Susan) finally were able to go to the kitchen after 13 long months of mostly being inside of Hennacy House cooking, cleaning,

and caring for our guests. Some days it seemed as if we were living in the Bill Murray movie *Groundhog Day* when he had to live the same day over and over again.

Although I love being at the kitchen and again able to see old friends and volunteers who helped us through the pandemic, it is also a little daunting because of the major changes to our operation due to COVID-19. Even though I have been working at the kitchen for five years, some days it seems like I just walked in the door for the first time. Josh says it is the same for him. Matt and Jed have been outside of Hennacy House for 13 months and are now back in the house and once again cooking and cleaning and taking care of our guests. Finally, Mike Wisniewski was able to return after 54 weeks sheltering in place with his wife Bonnie, who is in a very high-risk category.

Another good bit of news is if you are fully vaccinated, you can come inside our house when visiting. The next step to opening things up will probably be having in-person liturgies, but for now we continue to do them on Zoom. E-mail us if you are interested in attending online.

The kitchen garden remains closed as we continue to do the “Grab and Go” meals. We meet every other week to discuss how and when we will return to in-kitchen serving and opening the garden, and home, more fully. We can’t wait, but we also need to keep in mind the safety of all.

Dominoes appears to be the most popular in-house game, and when one watches Demetrius and Rudy play, we see what poor opponents we were for Rudy during the pandemic.

We have been popping popcorn and

watching movies on Friday nights. So far we have watched *Argo*, *Crown Heights*, *Eurovision Song Contest*, and *Billy Elliot: The Musical*. The silliest was *Eurovision*, but it had heart; the most serious one was *Crown Heights*, but well worth watching.

On May 2, Jeff, Catherine and I visited retired community members Jesse and Martha. Jeff thought it would be a good idea to bring street tacos, and he was right—they were the perfect lunch to go along with the double ginger cake that Martha baked for the occasion. A good time was had by all.

The following week Clare made a scrumptious chocolate mousse cake for Martha’s birthday, and she and Megan dove to Santa Clarita to deliver the cake in person and catch up with Jesse and Martha.

Hannah celebrated her birthday by treating the community to Peruvian chicken and French fries, which was very delicious. Thanks for bringing us dinner, Hannah. She then had the honor of choosing the weekly movie for us—*Billy Elliott: The Musical*. The next day she and Clare made triple chocolate brownies. It was almost death by chocolate, but I still want the recipe. Mike also celebrated a birthday and was blessed and prayed over while attending Mass at Dolores Mission, followed by a scrumptious breakfast.

We celebrated two going-away parties recently, one for Meg Lyczayk who came to us at Christmas and started on “Team House” and later moved to “Team Kitchen.” Meg brought us many gifts and helped us through a tough time. We appreciate all her hard work and hope that we meet again. The other party was after the kitchen one Saturday for Maggie Miller.

She joined us at the beginning of the pandemic and learned to cook and organize at the kitchen. Maggie took to this work naturally, and we will dearly miss her warm presence. She gave us 14 months, and all we gave her as a parting gift was an L.A. Catholic Worker t-shirt. She is off to the Mustard Seed Catholic Worker Farm in Iowa. We wish her all the best in her new adventure and hope to see her when she returns.

We are grateful and very happy to welcome back many of our volunteers who were sheltering in place during the pandemic. It is great to see and talk with each of you again.

We received a sad phone call concerning a volunteer from the 70’s. Tanya Mount, who was also an activist with the Eastside Alliance for Survival, passed away suddenly. Her daughter Maricela and her family came by to bring us donations from her mother. After unloading all that she had brought, I invited her inside where she met Catherine, who remembered her mother and grandparents. It was a delightful visit.

Extended community members Tina Delany and Paul McCudden dropped by for a Sunday visit. It was great to again see them and hear about what they have been up to in Colorado. Paul is teaching Physical Science and Film at Colorado Mountain College, where he was recently voted Teacher of the Year. Tina is enjoying working at their local parish (without a doubt, making it run more efficiently) and zipping around on her e-bike.

Until next time, stay safe and healthy, and may you enjoy many blessings.

House Journal is written by Susan Dietrich.

SPECIAL NEEDS

We are in need of disposable razors.

Also, **CANES**—used or new.

And backpacks—used or new.

Thank you. Many blessings.

WILL YOU HELP PLANT SEEDS?

Many of our hard-working volunteers have blessed us over the years, but with each *Catholic Agitator* issue printed, our mailing list dwindles. We need, and would greatly appreciate, your assistance scattering seeds of faith that these works of mercy might carry on no matter what crises sweep the world. Please help us keep growing by sharing this issue with someone, or e-mail info@lacatholicworker.org if you do not yet receive this newspaper or if you need extra copies to hand out. Thank you.

SHARE YOUR EXCESS BACKYARD FRUIT

If you have fruit trees, specifically citrus fruits, on your property and have an excess, our kitchen guests would certainly appreciate whatever you will not use, especially during this pandemic.

Citrus fruits help strengthen the immune system.

Please consider donating. Thank you. Many blessings.

CATHOLIC WORKER

The Los Angeles Catholic Worker, founded in 1970, is part of the international Catholic Worker Movement founded in 1933 by Dorothy Day and Peter Maurin. We are a resistance community that operates a free soup kitchen on Skid Row, a house of hospitality in Boyle Heights for some of our unhoused friends from the Row, and publishes this bi-monthly publication – the *Catholic Agitator*. Visit our website - <https://lacatholicworker.org> and Los Angeles Catholic Worker on Facebook.

CHRISTIAN



ANARCHISM

CATHOLIC AGITATOR

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SISTER HOUSE NETWORK:

LOS ANGELES CATHOLIC WORKER:

<https://lacatholicworker.org>

1. Ammon Hennacy House of Hospitality
632 N. Britannia St., Los Angeles, CA 90033-1722
(323) 267-8789
2. Hospitality Kitchen (aka Hippie Kitchen)
821 E. 6th St., Los Angeles, CA 90021
(213) 614-9615

ST. JOHN THE BAPTIST HOUSE OF HOSPITALITY

500 W. VanBuren Ave., Las Vegas, NV 89106
(702) 647-0728 <https://lvcw.org>

ISAIAH HOUSE OF HOSPITALITY

316 S. Cypress Ave., Santa Ana, CA 92701
(714) 835-6304 <https://occatholicworker.org>

SADAKO SASAKI HOUSE OF HOSPITALITY

1321 W. 38th St., Norfolk, VA 23508
(757) 423-5420

HOUSE OF GRACE CATHOLIC WORKER

1826 E. Lehigh Ave., Philadelphia, PA 19125
(215) 426-0364

KIERAN PRATHER HOUSE OF HOSPITALITY

672 2nd Ave., San Bruno, CA 94066
(650) 827-0706

<https://catholicworkerhospitalityhouse.org>

BEATITUDE HOUSE

267 Campodonico Ave., Guadalupe, CA 93434-1501
(805) 343-6322

ST. BENEDICT HOUSE OF HOSPITALITY

4022 N. Cheryl Ave., Fresno, CA 93705
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VENICE CATHOLIC WORKER

<https://venicecatholicworker.org>