“It appears this 130 year-old nail is the reason your house is standing,” Ken said as he passed us the hand-forged nail. “Good thing we got to it when we did. Many of the other nails have long-since disintegrated in this old rotting wood.”

If this year has clarified anything, it is the power of infinitesimally small things, things that keep us afloat and upright in ways that defy logic. Like the miraculous appearance of extra hands to run a soup kitchen during a pandemic; like the help of a contractor and his team who have labored tirelessly to keep the Hennacy House standing; like the generosity of donors who filled our coffers enough to afford these major, long-overdue repairs.

You have always stretched yourselves to keep us going. Thank you in advance for whatever act of generosity you might offer as we feed, house, and stand with those our city, and nation would throw away.

Peace and blessings to all.

Matt Harper for the Los Angeles Catholic Worker community
A few realities about the state of our nation, and indeed, the world today, require our attention. First and foremost, the nation and Church, both in and out of Washington, D.C., must come to terms with our disgraceful and miserable history—which involves genocide and colonization—as well as with the climate emergency, endless wars; nuclear and other weapons of mass destruction; the unjust, immoral, and corrupt socio-economic and political order; and the enslavement to materialism and militarism that they encourage—the criminal (in)justice system and its prison industrial complex, racism, and many other “isms” that reign over and control our society. This, and more, is not God’s work by any stretch of the imagination. Rather, it is the work of the evil one, Satan. As I have mentioned in previous articles, Luke 4:5-8 is the principal means given us to evaluate the deeds of empire, who or what inspires and rules over empire. From this perspective, it is unambiguously clear that the United States of America is Satan’s prize possession.

Yes, there is good here. However, the evil perpetrated, often carried out in God’s name, with God’s blessing, or in spite of God, and the evil being planned (nuclear war and climate collapse), far outweigh the good. Moreover, although we claim we are a “God-fearing” nation, true worship of God is synonymous with the cause of justice, together with concern for the poor and outcasts, and their needs, which, in our society is severely deficient. Undoubtedly, idolatry and blasphemy are rampant in both church and state alike.

The words of the Prophet Obadiah should serve as a warning and spur us to pay heed: “Near is the day of the Lord against all nations! As you have done, so will it be done to you, your conduct will come back upon your own head” (Obadiah 15). And further, “The nations fall into the pit they dig; in the snare they hide, their foot is caught; the traps they do the wicked are trapped” (Psalm 9:16, 17b). The Prophet Jeremiah also has much to say in this regard, including, “At one moment I may decree concerning a nation or kingdom that I will uproot and tear down and destroy it, but if that nation against whom I have decreed turns from its evil, then I will have a change of heart regarding the evil which I have decreed. At another moment, I may decree concerning a nation or kingdom that I will build up and plant it; but if that nation does what is evil in my eyes, refusing to obey my voice, then I will have a change of heart regarding the good with which I planned to bless it…Re-turn, all of you, from your evil way; reform your ways and your deeds” (Jeremiah 18:7-10,11b).

Yes, YWHH certainly is a God of love, forgiveness, and compassion; but also a God of justice if there is not repentance and metanoia—a complete change of heart, change of attitude, change of direction.

In all sincerity, when has this nation, and the institutional Church, admitted, repented for, and turned from the evil committed or supported from the evil committed or supported with silence—be it genocide, racism, colonization, endless wars, torture, idolatry, blasphemy, sexual misconduct, corporonational oppression environmental destruction, heartless immigration policies, and exploitation, just to name a few? It is, therefore, up to people of faith, particularly Christians who take the Gospels seriously and live by the law of love, to act and lead. We cannot allow “Christian” fascists to lead and gain control, as we are now headed.

Jesus came so that we may have life, but at present we have rejected life for certain death—for our nation, and possibly the planet as well. Why do we silently and foolishly acquiesce to demonic power? Why do we willingly and continuously allow the principalities and powers to lead us to our destruction? Is this not diabolical madness? The ultimate crucifixion of Christ Jesus? The ultimate blasphemy? The ultimate idolatry? How, then, do we begin to change this catastrophic reality that permeates our society? How do we begin to initiate the transformation sorely needed to dissipate God’s judgment and become a “just” society that will ensure a dignified life for all of God’s “good” creation, a livable, sustainable environment in our nation and world for future generations? Can this be accomplished, at this point, as some suggest, with small incremental steps, or will it not take a massive conscientiously and deliberately coordinated effort? If not now when? If not us then who?

I believe these and other relevant questions must be promptly addressed and discussed diligently, yet urgently made as time is rapidly running out, particularly with the escalating climate emergency with only lip service given to stem the tide, and with the U.S. Empire’s multi-trillion dollar modernization of its nuclear weapons arsenal—along with heightened tensions with China, Russia, among other nations. However, we must also bear in mind that love is stronger than evil. May we, then, be open to seek and follow the Spirit’s guidance to build a better world, for our hope is in God’s mercy. Therefore, may God’s name be blest now and forevermore! Ω

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

**BELIEVE IN THE GOSPEL**

It is up to people of faith, particularly Christians who take the Gospels seriously and live by the law of love, to act and lead.

**THE TIME IS NOW!**

By MIKE WISNIEWSKI

"This is the time of fulfillment! The time that I said to Moses, ‘This is the work of God and we are to observe it’ (Luke 11:28). Should not our actions—our way of life, the work of creating, healing, composing, and most importantly, acting with and in love? In essence, it is our fundamental responsibility to step outside ourselves, turn to God and God’s strength, constantly seek God’s face, and listen to and live by the words and example of Jesus, while also calling others into right relationship with God, challenging the status quo, exposing the lies, and stand in resistance to evil, regardless of the cost, remembering that our ultimate concern is God’s Kingdom and our role in furthering it. God’s Kin-dom, remember, requires total surrender and sacrifice. We must hear the Word. Be the Word. There is no middle ground. Being “lukewarm” is not acceptable or tolerated (Revelation 3:15-17). We have been called for justice (Isaiah 42:6). We must bear fruit (Matthew 3:8; John 15:16).

Yet, if we honestly reflect on the state of the church, environment, climate, our nation, and world, it should become unambiguously clear that both, the institutional Church, and we who make up the mystical Body of Christ, have failed and failed miserably on various levels, including dealing with our disgraceful and violent history—which involves genocide and colonization—as well as with the climate emergency, endless wars; nuclear and other weapons of mass destruction; the unjust, immoral, and corrupt socio-economic and political order; and the enslavement to materialism and militarism that they encourage—the criminal (in)justice system and its prison industrial complex, racism, and many other “isms” that reign over and control our society.

This, and more, is not God’s work...
By MIKE WISNIEWSKI

A

mini-war, Plowshares, social justice activist, and musician. Sr. Megan Rice, 91, joined the Heavenly Cloud of Witnesses on October 10, at her religious order’s residence, the Society of the Holy Child Jesus (SHCJ), in Rosemont, PA. Her death was caused by congestive heart failure. Sr. Megan (pronounced Mor-gan), one of the Transform Now Plowshares activists along with Michael Walli and Gary Boring-Obad, who, in the dead of night on July 28, 2012, successfully penetrated the Y-12 nuclear facility in Oak Ridge, Tennessee (as the Knox Fort of Uranium). They eluded armed guards, cut through sensor fences, entered a potentially deadly short-to-kill zone loaded, somewhat easily, reached their objective: a large white building that contained a stockpile of nuclear weapons material, and on an exterior wall poured bottles of their own blood, as a symbol of the cost of war. They painted biblical messages like “THE FRUIT OF JUSTICE IS PEACE,” “Transform Now Plowshares” and other messages. The symbolic transformation action prompted a two-week shutdown of the Y-12 facility for security reasons, and the three were charged and convicted of engaging in national defense. They served nearly two years in federal prison but won release and vindication in 2015, in which the court ruled their crime a protest, not sabotage. The Transform Now Plowshares action was an effort by people of faith to transform the most diabolical weapons ever made—nuclear weapons—into real, life-giving alternatives; to build true peace. Inspired by the biblical prophets Micah and Isaiah, Jesus and Gandhi, the activists began a symbolic conversion of the Y-12 Highly-Enriched Uranium Manufacturing Facility. Sr. Megan stated to the court dur- ing her trial, “Has any empire or aspiring superpower not declined, not fallen apart from exceptionalism into decadence?” Further asserting, “So we had to come to this facility to call it to transformation.” However, as what can be expected with this idolatrous and blameworthy empire, the Y-12 National Security Complex would not be transformed. Instead, the construction of a new uranium processing facility began, which is projected to cost more than $6 billion when completed. Sr. Megan was born in New York City on Jan. 31, 1930. She was raised in a liberal Catholic environment. Her parents, an obstetrician and a historian, were friends and follow- ers of Dorothy Day and the Catholic Worker movement. As a child, Sr. Megan was highly influenced by her mother, who wrote a dissertation on the Catholic Church’s restructured position on 19th century slavery, as well as her teach- ers in the Society of the Holy Child Jesus, an order of sisters whose mantra was “actions not words.” While in high school she had decid- ed to commit her life as a member of the Society of the Holy Child Jesus. After obtaining a degree in biology, she moved to Nigeria, where she helped build her own biology lab. She spent the next 40 years teaching in Africa. In 2003, she moved to Las Vegas to commit herself full time to anti- nuclear activism with the Nevada Desert Experience. After leaving there, and before the plowshares ac- tion, she continued her activism through vigils, marches, prayers, and visits to classrooms. Recalling that a primary focus of Sister Megan’s commitment to anti-nuclearism was transformation, with the current budget for funding the renovation of the U.S. nuclear arsenals costing exceeding more than $1 trillion, we have a long way to go, and thus are challenged to persevere in the resistance everyday we stand into plowshares and spears into pruning hooks...now to train for war again” (Isaiah 2:4). Sr. Megan was highlighted in the October 2013 issue of the Catholic Agitator (see the Agitator archives on our website). She was a gentle, profound, and prophetic person who will be missed. SR. MEGAN RICE—PRESENT!

By MIKE WISNIEWSKI

In December 2021, Los Angeles Catholic Worker, 632 N. Brittania St., Los Angeles, CA 90033-1722 (ISSN-0045-5970) is published bi-monthly by the LA Catholic Worker, a non-profit, non-sectarian peace activist, and artist extraordinaire, John August Swanson, joined the glorious Heavenly Cloud of @swansonstudio John August Swanson, supporter, social justice activist, and artist, was very shy and fashioned by his immigrant family’s Mexican heritage. Born in 1938 in Boyle Heights to immigrant parents—John (from Sweden) and Magdalena Velasquez (from Mexico)—younger John had a very arduous life after his father abandoned the family, which forced him to live with his grandmother, mother, and younger sister, where he learned of his Catholic faith and Mexican heritage. His mother, a seamstress and a dedicated labor and community organizer, had an innate influence on John’s later activism that he believed was necessary for being a passionate and faithful Christian. John’s amaz- ing art and personal life were also fashioned by his immigrant family’s wounded history. John, who was very shy and struggled because of undiagnosed dyslexia, learned to play the violin as a child, and early on had a deep desire to do something for others dedicated to serving the poor. But, unfortunately, a year after joining a justice activist, and çünkü, he left. However, he remained dedicated to daily Mass and a simple lifestyle until the end. He also believed he could help those most in need by going to medi- cal school and becoming a doctor, but the Spirit had other plans for him that led him to begin a life of activism, as well as to attend art school under the counseling of another amazing artist, Sister Corita Kent, a member of the Immaculate Heart Community, who in time convinced him that art was his calling. He learned and believed that together, his faith, activism, along with the power of art could have a great influence. In Swanson’s art we see a prophetic vision of a world in which love abounds, resistance to evil and unjust systems and structures is intentional, and a transformation of this world is possible. John’s involvement in social justice and immigrant rights activism led to his first screen prints—protest signs for farm worker rights. He also worked in a warehouse that opened his mind and imagination in the use of colors, which inspired him to ex- periment in his art. As a result, “The Procession” serigraph, which he commemorated as a masterpiece, is stillerly made up of 89 layers of unique colors. Today, the original hangs in the Vatican’s Collection of Modern Religious Art. John August Swanson’s generosity and incessant love are inseparable from his art and how he saw the world. His protracted work is the outgrowth of studying sacred scripture and other texts, attending to the needs of the poor and victims of injustice, and daily living his faith. His art expresses what he believed was God’s loving closeness and intimate involvement with creation—a creation that is holy and gifted with beauty, sacredness, and dignity. Moreover, his spectacular art communicates life’s difficulties with optimism and generosity, not with what inhibits or disdains life, or what attacks the sacredness and dignity of human life. In recent years, he returned to his early practice of poster making. He created posters against the death penalty, for immigrant’s rights, for just wages, as well as for peace and against nuclear weapons, two of his utmost concerns. He also made posters to promote environmental justice. Pope Francis’ encyclical ‘Laudo Sì’ (On Care for Our Common Home). Although he will be deeply missed here in this life, it is certain that the Heavenly hosts are celebrating this brilliant and holy man’s presence. JOHN AUGUST SWANSON—PRESENT!

JOHN AUGUST SWANSON R.I.P.

By MIKE WISNIEWSKI
I am no stranger to protest. I have drummed on picket lines, marched in protests, and screamed for the King-on-each-street. We have been a part of many of the Catholic Worker world, I have often pursued more confrontational and disruptive forms of prophetic witness. There is a time for that, but

But when our Archdiocese announced a Jubilee Year to celebrate the 250th anniversary of the founding of Mission San Gabriel, many of us felt there was a different type of prophetic witness. We sensed our responsibility to organize the Church to “get out our people.” We recognized the need to create new ways of communicating our values and principles and created new forms of prophetic witness that that could open hearts, build skills, and change analyses. We knew we had to be committed to the slow work of transformation because God can slowly get into us—Damascus-type conversions.

And so we chose to move with this Integrity and intention. We invited Archbishops Gomez, the Archdiocese, and the Cathedral into “sitting in the committee of our [Mission’s] history.” We sought out people of faith who felt theirs was a responsible response to our Mission’s legacy, and we also went to the Mission’s archdiocese’s major Jubilee of the year to look at those fixed on celebrating the missions. We tried to reflect the kind of Church we are looking for in our Church, and it felt good to see our methods and values in action.

I wish I could convey the joy I felt when, despite our best efforts to move with care and thoughtfulness, we were yelled at by a priest for daring to ask questions about the Mission San Gabriel Mission. I wish I could articulate my surprise when the staff fixed on celebrating the missions. We were trying to reflect the kind of Church we are looking for in our Church, and it felt good to see our methods and values in action.

Having “nursed” ourselves as “proectors,” I was searched by Cathedral security before they let me onto the property, and then after being asked to leave by the Cathedral’s spokesperson. “This is a Catholic mission, and you are not Catholic,” he said. “Our commitment is to serve the Catholic community, to “sitting in the complexity of our Church history.”

In this third millennium, we are invited our Church into today. In this way, we are being invited into an encounter with the Indigenous. They understand well the original sin of violent dispossession (“This history is not just a history that we have to remember.” Enns and Myers are keenly aware of the many ways by which we (and they include themselves in this “we”) can withstand all such distracting noise.

Maybe next time there will be room at the inn.

We sought out people of faith who believed celebration was an insufficient response to our Mission system legacy, and we also went to the Archdiocese’s major Jubilee to create spaces for vulnerable encounters—unbeknownst to us, the Catholic Worker and distinguished figures in their respective fields of restorative justice and biblical studies. Here they have created an outstanding book outside the usual categories. In compelling fashion, the work combines personal narrative; deep dives into Indigenous language and culture; subtle engagement with tradition and modernity; biblical and ethical reflection; and more. The overall aim is to offer a “settler” an opportunity to help discern its path, to use that voice. We cannot depend on clerics as the only shepherds for all baptized people. We are failing to invert the dynamics of hierarchy. Instead, we are failing to invert the dynamics of mission.

We have the opportunity to bring a new way of seeing this process that keeps our Church open to a permanent state of renewal. The more we do that, the more we can begin to see for there is for the Church.

For those of us interested in reckoning with our Mission system legacy or with any part of our Church, this book invites us to remember the future of the Church, for so seriously missing the mark. It makes no effort to engage the Church, and the book is a testament to the fact that the Spirit is calling the Church. However, we have also an obligation to use that voice. We cannot depend on our dioceses or wait for our bishops to invite us in. So in the same way, we are being asked to be open to hearing and being heard.

The success of our Church is contingent on our commitment to spaces that bring all the voices within our Church together. When one person is left to decide the direction of an Archdiocese, and only a few of the faithful are given the opportunity to help discern its path, we are not fulfilling the dynamics of power, we fall short of being the servant church, the world Church, the Church towards those in its fold for the Church’s actions, culture, ministries, and theology. Let us seek relationships, let us strive to be responsible for our Church. When the beggar, the baker, and the banker are all adding to the stew of our Church, we will not be perfect but complete; we will not be infallible but accountable

Our Church asks us to evangelize but gives little space to be a part of discerning how evangelization takes place. It demands we receive communion, and does not ask us to explain our understanding of who is worthy of sacred food. It offers us the sacrament of reconciliation, but refuses to listen to the hurt it has caused and the fragmentation within its own walls, denying the same consolation, confession, and satisfaction we are all invited into.

We have the opportunity to bring a new way of seeing this process that keeps our Church open to a permanent state of renewal. The more we do that, the more we can begin to see. Our Church is an insufficient response to our Mission system legacy, and we worked with the group to create a space for reflective encounter. They are offering us a way to创新型 Church.

In this time and place, the Church is an insufficient response to our Mission system legacy, and we worked with the group to create a space for reflective encounter. They are offering us a way to创新型 Church.

Maybe next time there will be room at the inn.
The abolitionist, John Brown, called her “General Tubman” because of her knowledge of strategy in the slave territory of Virginia where she helped him plan and recruit for his ill-fated but infamous 1859 anti-slavery raid on the armory. Brown had hoped to seize the armory and free the slaves. The raid failed, but it gained Brown and Tubman nationwide recognition as supporters of abolition.

The Union during the Civil War employed Tubman in Union camps and near the battlefront. She continued to help runaway slaves by directing them to Union lines and providing them with food and shelter. Her “Moses” nickname was a title of honor that the Commander of the Union forces had given her.

In 1863, during the Civil War, Harriet Tubman conducted a network of underground railroads, which she called her “underground railroad.” It was a secret transportation system that helped slaves escape from their masters to freedom. Tubman was known for her bravery and determination in her work. She led over 300 slaves to freedom through her network, earning her the nickname “Moses.”

After the Civil War, Tubman continued her work as a nurse, educator, and advocate for political and social causes. She was a strong advocate for women’s rights and worked to help African American soldiers returning from the war.

In 1908, Harriet Tubman was honored with a Congressional gold medal, the first woman to receive this honor. She died in 1913, but her legacy lives on as a symbol of courage, determination, and commitment to the cause of freedom.
DeCOSSE cont’d from p. 3
America and the heroic endurance of these same people as much as they built better lives on this continent (dis- tinguishing the American experience from our experience of bondage from this immigrant story). And they are real- ists, both about the objective wrong of dispossession and the long road ahead on what one writer once set out to put in a spirit of what Enns and Myers call “restorative solidarity.”

There are no easy answers on this long road. And the easiest thing to do would be to avoid the whole issue more; there is the biggest trap of all. Here are a few of the ways by which we bob and weave in our well-worn paths of avoidance. First, Enns and Myers call for a commitment toward the indigenous past in North America: “When it comes to past and present violations of colonization, we don’t know, don’t know what to do, but you can feel and carefully that we don’t know.” They also describe the habitual self-deception characteristic of radical individualism in which we consider ourselves “unaccountable to a history which is not ‘my fault’; disinterested in how I relate to and care for a future of the church; and not an ancillary aspect of Christian life but the heart of it all.”

Finally, for them, it is time for disci- plines today to set out on this long road of restoration because “this work is necessary for Christians who would follow a Jesus who was executed by a colonial state; reckon with the long and lamentable his- tory of a colonizing Christendom; and care for future of the church as a ‘House for all peoples.’”

DIETRICH cont’d from p. 4
eld, Tubman was forced to enter the Harriet Tubman House. “The most notable conductor on the under- ground railroad,” the New York Age reported, “was taken to the home last ill and penniless (Larson, p. 289).”

Shortly before she died on the evening of March 10, 1913, she told assembled mourners, “I go to prepare a place for you” (Larson, p. 289). That place is not in the heavenly kingdom above, but it is here today in the historical struggle that endures and shapes the present, your present. This is Tubman’s day: “all may be free.”

References:

Jeff Dietrich is editor emeritus of the Catholic Agita- tor and Scholar in Residence, Af- filiate Professor at Loyola Marymount University.

CALKA cont’d from p. 5
Calvinist, a place for you” (Larson, p. 289). The doors were open, and on the other side of the window, we see other inhabi- tants outside on the side porch.
They were smoking cigarettes as they usually do, playing a game of backgammon. While remaining at- tentive to the things communicated on the Zoom call, I was also glanc- ing outside the window, watching our fellow housemates enjoy their afternoon. We were not interacting each group conducting their separate activity, but in such close proximity, we were still together. It was simple, ordinary, and striking to me all the same. Those moments that I will hold in my memory after I leave.

The end of the quote I mentioned above unfolds as so: “Face to face with one, we cannot forget, we cannot fail to know what he wants or what he needs. For he has a life like our own, of love and sorrow, anxieties and fears, and hope and loves. He needs to think, to learn, to have poetry in his life; to see an inward meaning in the things of everyday. He needs faith and sacra-


**CLIMATE CRISIS**

The Glasgow Climate Pact is tragic and revolting. Once again we see huge wins for the fossil fuel industry. The UNFCCC has demonstrated that their primary interest is in protecting the mega-corporations, regardless of the ramifications for the climate. Today’s agreement is nothing short of a betrayal of our children. The COP26 negotiations (actually a COP-OUT) moved at an incremental pace, while upholding investments in carbon trading and market-based schemes that continue to enable fossil fuel extraction, production, and use far into the future.

It failed to recognize that militarism and the climate crisis are intensely intertwined, with the U.S. imperial war machine being the largest consumer of fossil fuels and greatest polluter on the planet. It failed to recognize that solutions such as carbon trading, carbon capture and storage, and along with market-based mechanisms sold at COP26 are performative actions that allow for the status quo of continued accelerating climate crisis, in which no peoples or nations will be spared.

Essentially the planet is now in a code red emergency.

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**RESISTANCE**

Water protectors near the Line 3 pipeline in Minnesota are being terrorized by police, leaving some with permanent disabilities. In the U.S., we should be able to fight against the climate crisis without suffering partial facial paralysis, but Minnesota. Enbridge Energy is pay- ing the police to displace protectors in a clear form of torture they call “good compliance,” which is a euphemism. When someone inflicts pain until you comply, it is torture.

The climate emergency is a sign of corruption that corporate polluters who are killing the planet can buy armed agents of the state to torture the people on the right side of history.

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**FOSSIL FUEL EXTRACTION**

In a dangerous move that will have disastrous consequences, a federal court compelled the Biden regime to.[1] We fed our drizzling rights in the Gulf of Mexico against the objections of every environmental organization. It will give oil companies the chance to bid on 80 million acres of federal waters and is estimated to produce 1.12 billion barrels of oil and 4.2 trillion cubic feet of natural gas over the next 50 years.

While our forests burn, our cities flood, and our waters spill oil, our suffering and more pollution is contemptible and pure insanity.

Environmental groups say the gov- ernment has yet to exhaust their legal options, such as filing an emergency injunction or arguing that the envi- ronmental effects of the sale would conflict with existing federal laws protecting the environment.

This sale will only lead to more oil spills, more toxic climate pollution, and more suffering for communities and wildlife that live along the coast. Environmental groups agree that the distance from shore and depth of drilling the government is considering increases the likelihood of another Deepwater Horizon—or worse.

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**INDIAN SCHOOL DEATHS**

Researchers have identified over 100 students who died at a government-run boarding school for Native Americans in Nebraska.

Thanks to the efforts of the Genoa Indian School Digital Reconcilia- tion Project, a total of 102 names of students who attended the U.S. Indian School have been uncovered.

The U.S. Indian School in Genoa was operated by the U.S. government from 1884 to 1934. During its peak in 1932, the school housed a total of 599 students, ranging in age from 4 to 22, across its 640-acre campus.

Prior to their arrival, most of the students were removed from their families and homeland against their will. They were forced into hard labor and subjected to cruel treatment, such as being prohibited from speak- ing their tribal languages and being required to convert to Christianity as a way to diminish and completely erase their cultures.

The school was the fourth of its kind in the U.S., and one of the first in a system of 25 federal Indian boarding schools.

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**WATER AND FOOD CRISIS**

Two billion people are now living in water-stressed countries, and 3 billion people around the world face inadequate access to clean water at least one month out of the year.

As if those stats were not bad enough, a recent report conducted by World Me- teorological Organization (WMO), with the help of 20 international organiza- tions, states that the number of people facing water insecurity will increase to 5 billion people by 2050.

Increasing temperatures are result- ing in global and regional precipitation changes, leading to wet and dry spells, fall patterns and agricultural seasons, with a major impact on food security and human health and well-being.

Floods and droughts have increased in frequency over the past two de- cades. The report found, “Since 2000, floods associated with heavy rains increased by 134%, and the number and duration of droughts also increased by 29%.”

Asia has been hit the hardest with floods while Africa suffered the most drought.

The sobering truth is 99% of the Earth’s water is unusable by humans. In 2020, 3.6 billion people lacked safely managed sanitation services, 2.3 billion lacked basic hygiene ser- vices and more than 2 billion live in water-stressed countries or regions with access to safe drinking water,” states the report.

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**On The Line**

The story is compiled and edited by Mike Winiowski.

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**CLIMATE CRISIS**

To mark the commemoration of Dorothy’s birthday, Claire chose the postscript to The Long Loneliness as the reading for our Friday morning prayer. I have been reflecting on it for days now. In a few words Dorothy expresses the essential charism of the Catholic Worker. Her prose is simple, yet elegant. She begins, “We were just sitting there talking when Peter Maurin came in. We were just sitting there when lines of people began to form, saying, ‘We need bread.’ We could not say, ‘Go, find them shelter, but there is not enough. So, we do what we can do. We feed our brothers and sisters on the Row. We serve hundreds of people each day who need a hot meal, but they also need our love. It can get overwhelming at times, the sheer enor- mity of so many folks living on the sidewalks, like the Son of God, who often had no place to lay his head.

Every day I meet new people who are in dire need. I dearly wish I could find them shelter, but there is not enough. So, we do what we can do. We feed our brothers and sisters with the help of our dedicated volunteers and our loyal dancers. The Catholic Workers who live and work at Hancy House, our faithful Catholic Worker volunteers, and the steadfast Catholic Worker donors—together we make up a community that serves the least of our brothers and sisters.

We are a community, and we need each other, we need workers, volun- teers, and donors to be able to serve the poor. As Dorothy said, “We have learned that the only solution is love and that love comes with community.” And our friends on the Row need love, perhaps more than they need bread.

So as the Catholic Worker commu- nity, giving that love to our brothers and sisters in need is very important to us. In order to give love we must get to know those we serve, when possible we call them by their name, and we serve with gentleness and kindness.

It is not always easy because the people we serve often are not treated with the love and dignity they deserve and that harshness they receive on the street can reflect back on us. But when that happens, I try to remember the prayer of St. Vincent de Paul that we often recite before serving, “You are the servant of the poor, always smiling and good humored. They are your masters. The more unjust and insulting, the more love you must give them. It is only for your love alone that the poor will forgive you the bread you give to them.”

Thank you to all who help us give bread and love to our brothers and sisters on the Row.

Now, in the traditional way this column is written (mostly about the ongoing work at Hancy House), we were blessed by a visit from Jo Buckley, who had lived at the Catholic Worker in Mexico for a year. She was up in Santa Cruz and wondered if we could use some help. In a phone conversation I invited her down and never regretted it! Jo is an excellent sous-chef; and she has a lovely little sous-chef; and she has a lovely little sous-chef; and she is a joy-filled Christmas, and a safe New Year celebration. May the coming new year bring many blessings and an end to this dreadful pandemic and a better life for all.

House Journal is written by Susan Dietrich.
**WINTER NEEDS**

We need large and extra large sweatshirts, wood and adjustable metal canes (used or new), knit gloves, scarves, and hats (baseball style, and knit sock hats). We, and our friends, would greatly appreciate your generosity. Thank you. Also, thank you for the socks, but PLEASE, DO NOT SEND SOCKS. Your generosity provided us with more than we can handle for awhile. If you can provide any of these, please send or deliver them to 632 N. Brittania St. L.A. 90033-1722

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**AGITATE YOUR FRIENDS AND FAMILY FOR CHRISTMAS**

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**THE 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.

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**SISTER HOUSE NETWORK:**

- **Ammon Hennacy House of Hospitality**
  - 632 N. Brittania St., Los Angeles, CA 90033-1722
  - (323) 267-8789

- **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
  - (559) 229-6410
  - http://sbcw.org – lizaOSB@aol.com

- **Casa Colibrí Catholic Worker**
  - Ocampo #2 Hostotipaquillo, Jalisco Mexico C.P. 46440
  - 011-52 - 386 - 744-5063
  - casacolibricw@gmail.com

- **Amani House - Nairobi, Kenya, Africa**
  - mdavidomondi@gmail.com

- **New Jersey Catholic Worker**
  - P.O. Box 2203, Elizabeth, NJ 07207
  - NJCW@riseup.net – (323) 704-9960

- **New Orleans Catholic Worker**
  - 1910 Constance St., New Orleans, LA 70130
  - (504) 457-8062 – nocw@yahoo.com
  - https://neworleanscatholicworker.weebly.com

- **Venice Catholic Worker**
  - https://venicecatholicworker.org