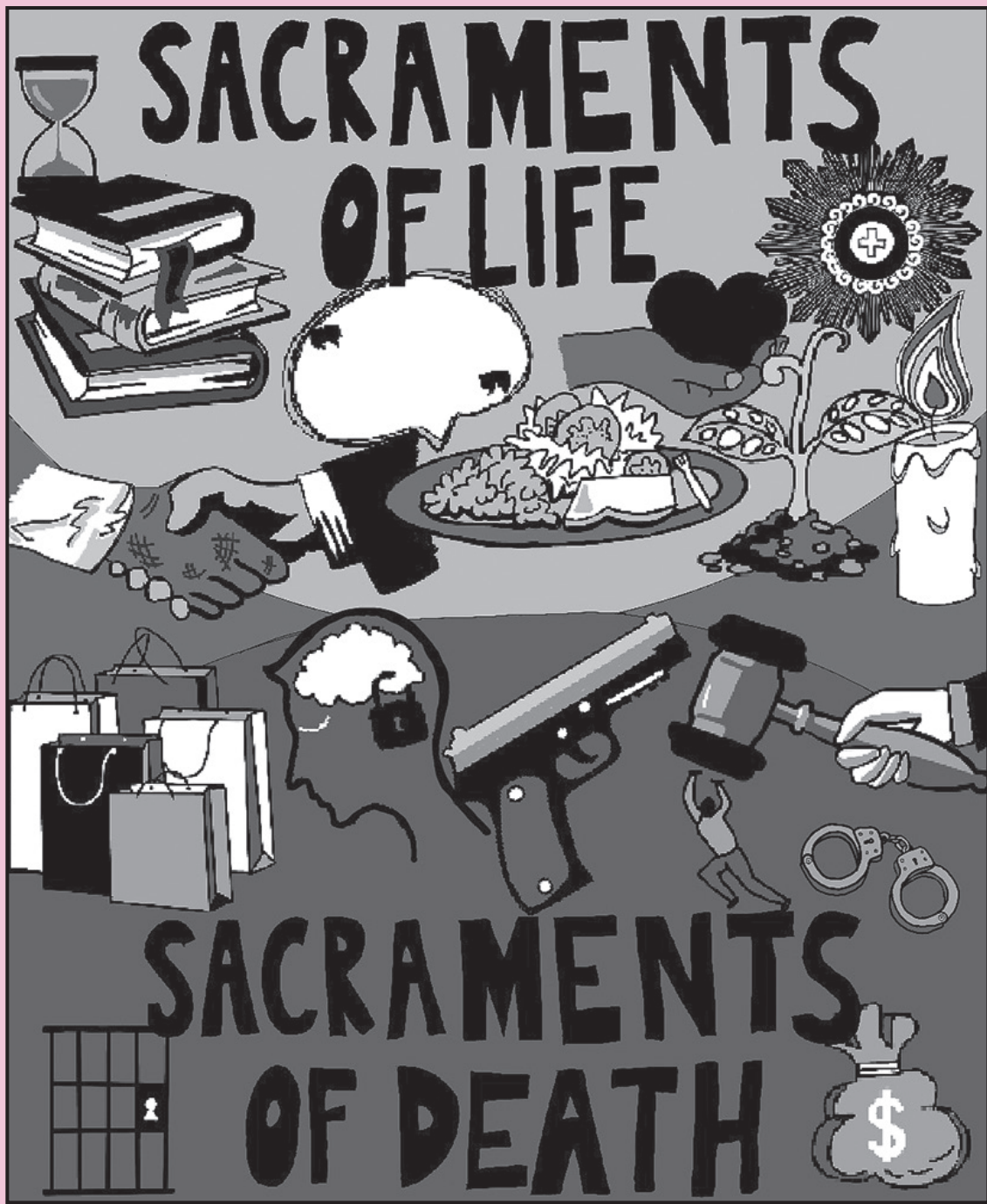


CATHOLIC AGITATOR



Graphic by Becky McIntyre

A SACRAMENTAL LIFE

GOD'S GRACE IS
ABUNDANT

At a time when almost every church sits empty each night while millions of people sleep on the streets, I know that a spirituality of open doors...could literally and figuratively transform lives.

THE OVERLOOKED
SACRAMENTS OF CHRIST

By MATT HARPER

A few years ago, a dear elder of mine, feeling a profound sense of God's grace, wept as he was baptized into the Catholic Church. Recently, I spoke with a new friend who shared about the near mystical experience he has each time he receives the Eucharist at Mass.

I have always hoped for these kinds of experiences and graces from the sacraments. I have continued to show up and participate in the rituals and practices of my spiritual ancestors believing in the promise that if I ask, it will be given to me; that if I seek, I shall find; that if I knock, the door will be opened to me. And yet each time I throw my bucket into these sacramental wells, I feel the clanking tin reverberating through my chest, reminding me that the bucket I draw back to me is, once again, empty. Parched earth floor, no (seeable) grace here.

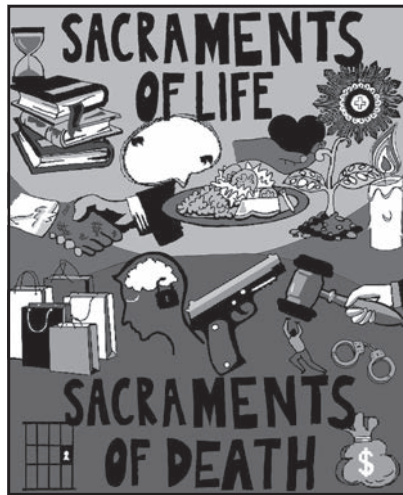
I consider whether this is a function of some other facet of my spiritual life: an insufficient cultivation of my prayer life? The result of my incessant pursuit of empowered actions over humble faith? Maybe my standard is off: God's grace is neither magic nor fireworks. Or, maybe I must be patient for these seeds I plant to bear fruit; after all, God's workings have always been beyond my comprehension and not according to my timeline. Why would now be any different?

What is clear to me is that, despite the lack of grace I perceive in these sacraments, I do not have the sort of "Dark Night of the Soul" St. John of the Cross wrote about. God is not absent from my life, instead, I find grace elsewhere.

Could the problem be that my church has simply chosen a much-too-simplified menu of grace options? Might they have veered off the course when they cherry picked the commands of Christ they saw the people of God commissioned to? I find myself wondering if Christ is not out there, right now, looking for us lost sheep.

Now, I have only the smallest grasp on the vast tradition, canon, and teachings of the Catholic Church. This leads my brain to tell my heart that I should move with humility, curiosity, and caution if I am going to prod any facet of my religion.

And yet I remember Jesus—the Master Prodder—who invited all of us into the simple curiosity and straightforwardness of children. Jesus, the adolescent son who spoke back to his mother. And Jesus the blasphemous young adult who challenged the political figures and



In my own life, my clearest experiences of God and God's grace have seldom been in a church. The most profound growth I have had in my understanding of God's wisdom did not come in any formal religious education class. I did not learn of my need for humility, mercy, and grace by reading the scriptures, adoring the Blessed Sacrament, or in tithing to the Church. In fact, my most profound and consistent encounter with God and the grace of the Spirit has been in the one Catholic institution my local church tries to forget is part of the fold: the Los Angeles Catholic Worker.

religious leaders of his day, and who defied the cultural standards imposed on him. So, I will prod, I pray, like Christ: in pursuit of love and truth.

Now I feel compelled to clarify: none of this is to suggest our formal sacraments do not have a place in our lives. Jesus clearly commissioned us to spread the good news, to receive the Holy Spirit, to "do this in memory of me," to forgive, to anoint with oil, and so on.

Even some of our own practices here at the L.A. Catholic Worker reflect these Catholic sacraments: rituals of entrance, godparent-like guides and supports, weekly reconciliation opportunities, yearly practices to confirm our commitments to this work. And most clear to any who join us, we provide countless opportunities for communion, the sharing of buttered bread (and lives) at table together.

What is clear about the Catholic sacraments is that, at their core, they are profoundly important parts of being human: initiation, healing, and service. And I have to imagine, like so many other parts of our tradition, the roots are deeply good. I am sure these practices began as deep acts of love, sacred long before they became institutionalized, theologized, and thus—for me—routine and impersonal.

So, if these are sacred dimensions of our humanity, why do I struggle to experience what they promise? Is it tied to the difficulty I have believing a priest is needed to mediate our access to God's deepest graces? Is it the confusion I feel at the exclusionary dimensions of some of these sacraments? Watching my dear friend Christin take her final vows with the Dominican Sisters of Sinsinawa a few weeks ago left me wondering how many sacred life vocations like hers fall short of the "sacrament" standard given to Holy Orders and Matrimony?

But more than just the sacred life vocations we each pursue, when I look at the life of Jesus, at the graces he invited us into to grow closer to the Creator who shaped us, I struggle to understand why our Church has limited our sacramental graces to these few.

Though the Catechism suggests these "seven sacraments touch all the stages and all the important moments of Christian life," I find myself asking: are these institutionalized avenues for grace all that Jesus wanted for and from us? Do they appropriately encompass the life transformations Jesus wanted us all to have?

And I find myself wondering: has our

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ALBERT WINGATE - R.I.P.



Linda and Albert Wingate

By MIKE WISNIEWSKI

Albert Wingate was one of our dedicated volunteers and generous supporters. Albert and his wife, Linda, began volunteering at our soup kitchen about seven years ago, shortly after moving to Southern California from Texas. They became regular Tuesday volunteers, and Albert, an ordained minister in the Unity Church, often presided at our Wednesday evening liturgies, which he cherished as an honor and a privilege. Both he and Linda were highlighted in the December 2019 *Catholic Agitator*.

The computer that I am using to write this obituary and produce this newspaper was a donation from Albert six years ago when he had

learned that we were in dire need of a computer after the laptop I was using crashed, leaving us desperate. Albert called me and said, "Find what you need and I will purchase it." We have been ever grateful since that time.

Albert was born in Houston, Texas, on September 23, 1941. Upon graduating from high school, he attended the University of Houston where he received his graduate degree in law and had a practice in Texas. In 1983 he discerned that he was being called into ministry, and after ordination, became pastor of congregations in Houston, Texas, Atlanta, Georgia, Naples, Florida, and Arlington, Texas before retiring to Southern California.

Other than regularly volunteering at our soup kitchen, Albert and Linda were dedicated to their family and enjoyed spending time with their two grandchildren, as well as cooking gourmet meals, and enjoying eating out at fine restaurants. He had a passion for reading, was a lover of the arts, and enjoyed traveling.

Albert entered the Heavenly Cloud of Witnesses on June 28 after a long illness. He is survived by his wife Linda, son Erik, Erik's wife Megan, and grandchildren Tyler (12) and Hadley (10). He is and will continue to be dearly missed.

**ALBERT WINGATE –
;PRESENTE!**

A WAKE UP CALL

Book Review

Christian Faith and the Truth Behind 9/11: A Call to Reflection and Action
By David Ray Griffin
Westminster John Knox Press, 2006,
246 pages

By MIKE WISNIEWSKI

As we approach the 21st anniversary of the September 11, 2001 devastation, we still do not know the full truth of what actually happened on that tragic day. What is the painful and horrible truth? Who was really responsible? How and why did this happen? What was the ulterior motive?

There is the "official" version authored by the 9/11 Commission with its many inconsistencies, misrepresentations, omissions, and fabrications; and there are the meticulously collected substantiated facts presented by Professor Emeritus of Philosophy and Theology, David Ray Griffin, in the four books he has authored on 9/11—*The New Pearl Harbor: Disturbing Questions about the Bush Administration and 9/11*; *The 9/11 Commission Report: Omissions and Distortions*; *The American Empire and the Commonwealth of God*; and, *Christian Faith and the Truth Behind*

9/11: A Call to Reflection and Action, which is reviewed here. Also, there are videos of presentations given by Griffin on this subject available on YouTube.

I begin this review with the words of French writer, historian, and philosopher, Voltaire, who is quoted by Griffin before the Preface: "Those who can make you believe absurdities can make you commit atrocities." In fact, this maxim's truth has been demonstrated numerous times throughout history, and was again triggered in the horrific events of September 11, 2001, and its aftermath.

Griffin, by researching and reviewing vast amounts of government and independent information, provides an uncompromising and thorough analysis of the "official" September 11, 2001 account of events and has revealed many very disturbing inconsistencies about what allegedly happened.

He has uncovered hard facts that have been suppressed by both, the government and media that helps the reader to grapple with and better understand the inconsistencies presented in the official report.

As the title, *Christian Faith and the Truth Behind 9/11*, suggests, Griffin wrote this book from a Christian perspective to help clarify what he believes is the Christian's responsibility to know the facts and, along with Jesus' teaching, confront the inherent evil of U.S. imperialism in

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HARPER cont'd from page 1

church's priority for the saving of souls led our sacraments away from the clear instructions of how Christ wanted us to manifest the kin-dom on earth?

In my own life, my clearest experiences of God and God's grace have seldom been in a church. The most profound growth I have had in my understanding of God's wisdom did not come in any formal religious education class. I did not learn of my need for humility, mercy, and grace by reading the scriptures, adoring the Blessed Sacrament, or in tithing to the church. In fact, my most profound and consistent encounter with God and the grace of the Spirit has been in the one Catholic institution my local church tries to forget is part of the fold: the Los Angeles Catholic Worker.

So, what are the sacraments, unofficial as they may be, that I have found through that LACW work and life that have nourished me, strengthened my faith, challenged my pride and ego, and led me closer to the God who loved me into being? What outward signs, practices, and commitments have gifted me the inward grace of God?

Why hasn't the Church codified the other Christ-given commands that bring us closer to God and Godliness?

Where is the prerequisite sacrament of selling all we have and giving it to the poor, which Christ commands of us before we follow Him?

Where is the sacrament of loving our enemies and turning the other cheek?

Where is the sacrament of washing each other's feet and binding wounds we did not inflict?

Where is the sacrament of running out to those who have hurt us, aching for communion?

Where is the sacrament of speaking hard truths to the religious and political leaders of our day?

Where is the sacrament of flipping over the money lenders' tables?

Where are the sacraments of the works of mercy?

Where is the sacrament of using

the poor to confound the rich?

Where is the sacrament of humbly encountering the "other"?

Where is the sacrament of evangelization not guided by conversion but by enfleshing the justice work of Christ?

Where is the sacrament of developing the depth of vision and the political clarity of Christ?

Where is the sacrament of protest and resistance?

Where is the sacrament of naming the harms committed by our biological and spiritual ancestors, and by the systems that govern so much of our world and lives?

Where is the sacrament of reparations?

Where is the sacrament of ending all divisions?

The list goes on, but each opens a spiritual door that comes with powerful, transformative graces. These graces make other graces possible, and risk upending our lives in this profoundly upside-down world. Do we fear what Christ has been calling us into all this time?

Every person I know who has prioritized these parts of our tradition has given me an enticing witness to a dimension of faith not often available through more traditional avenues. And yet it is an avenue that fills me with energy and conviction and Spirit. Unfortunately, others in our world,

and church, witness to another way of being that leaves me to wonder if we have missed the mark and what it would take for our return to the roots.

At a time when bishops perceive the "sacred duty and inherent responsibility" to weaponize the gifts of Christ and strip schools of their Catholic identity and ability to celebrate the sacraments, I find myself sure that these unacknowledged sacraments could aid our Church's return to God's fold.

At a time when some in our Magisterium choose to identify Black Lives Matter and rainbow Pride flags as symbols that "oppose the teachings of the Catholic Church," but make no mention of the star-spangled banner that flies above these other "scandalous" pieces of cloth, make no mention of the pledge of allegiance nationalism that has so infested our culture and values, I am sure these non-institutionalized sacraments could reorient our values away from the idolatry our world and our church have fallen into.

At a time when the U.S. cages more people than any other country, when police are wielded by citizens and churches to address mental health challenges and poverty, I know these unacknowledged sacraments of Christ could reorient our relationships and actions.

At a time when all U.S. citizens

have become complicit in the violence, greed, and exploitation of empire so as to raise our collective ships at the expense of communities all over this planet, I trust that God would work through these less-heeded commands of Christ to produce a new way of being that provides for our world's needs and not our greediness.

At a time when our homes and churches reside on stolen land, a history and current reality that we have not sufficiently reckoned with or made repairs for, I believe the witness of Christ and the sacraments contained in him could help guide us to a different future of right relationship and healing.

At a time when almost every church sits empty each night while millions of people sleep on the streets, I know that a spirituality of open doors...could literally and figuratively transform lives.

At a time when our churches take their tithes (and ask for seconds) without serious question of the harmful industries and practices our parishioners profit from or are exploited by, could not our facing these truths and their deep implications for the lives of our communities bring us closer to the kin-dom Jesus assured us is at hand?

At a time when our Magisterium is using its legislative power and resources to try and close the statute of limitations on victims of clergy sex abuse, could not sitting with the woes and witness of Christ open our hearts to the deeper implications and uses of our finite resources and energy?

At a time when many people of faith flee from our churches, might we imagine the power that increasing (rather than decreasing) the prominence of the social teachings of Christ into our religious education formation programs might have to reawaken, inspire, and attract new and old into our pews?

At a time when the prioritization of the nuclear family runs the risk of becoming an insulated and isolated unit that sees itself in conflict and competition with others—which can

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CATHOLIC AUGUST 2022 Vol. 52 No. 4
AGITATOR

Publisher: Catherine Morris
Editors: Mike Wisniewski and Matt Harper
Editors Emeritus: Jeff Dietrich and Martha Lewis
Managing Editor: Donald Nollar
Staff: Rev. Elizabeth Griswold, Susan Dietrich and Becky McIntyre (Graphic Artist)

The *Catholic Agitator* (ISSN-0045-5970) is published bi-monthly February, April, June, August, October, and December for \$1 per year by the **Los Angeles Catholic Worker, 632 N. Britannia St., Los Angeles, CA 90033-1722**

Periodical Postage paid at Los Angeles, CA
POSTMASTER: Send address changes to:
The *Catholic Agitator*, 632 N. Britannia St., Los Angeles, CA 90033-1722
The LACW is not a 501(c)(3) non-profit organization and donations to the LACW are not tax-exempt. Editorial communications, new subscriptions, and address changes to:
632 N. Britannia St., Los Angeles, CA 90033-1722
323-267-8789 • <https://lacatholicworker.org> • info@lacatholicworker.org

The Holy Spirit's fire, the fire of God's love, is a purifying fire that transforms and uplifts. By turning and leaving our former ways behind, we will be made new in holiness and wholeness of mind, heart, and spirit. We will then be able to put our love into action while living a Sacramental Eucharistic life.

LOVE IN ACTION

By MIKE WISNIEWSKI

Each of us, particularly parents, live with various tensions in our lives as we attempt to find some sort of balance. We have to deal with employment issues, health concerns, spiritual interests/obligations, social affairs, and attempt to fit this or that into our already busy schedules, along with planning an outing, vacation, or a gathering to share our love, and further build and strengthen relationships. We do all we can to provide security, protection, a good education, and bring joy and happiness to our family and ourselves, and rightfully so, it is the essence of love.

The key word here is "love." Love, as we know, is fundamental to our daily lives and ultimately to our Christian faith. We are called first and foremost to love God and one another. No exceptions. Remembering also that globally we are all one family, including the earth and all other forms of life.

At times even the smallest gesture of love can make a huge difference. However, the greatest act of love, as John 15:13 informs, is when we (nonviolently) lay down our life for another or for our faith. This type of selfless love was unambiguously exemplified in Christ Jesus. His life, his teaching, and his death were a manifestation of love. He unwaveringly demonstrated love in action, and has called us, individually and collectively as church, to follow his example.

Consider: The United States is a nation of more than 332 million people. And, between 65% – 75% (230 – 250 million people) profess Christianity as their religion. Yet the U.S. is the most violent empire in human history (internally and externally toward other humans and the earth). How can this be? Where is the love we profess to have and by which we are supposed to live?

The external and internal violence, the domestic terrorism we have been witnessing, and the climate crisis we are experiencing is a manifestation of our failure to love as well as our utter disrespect for the sacredness of life, indeed, the sacredness of God and all that God has created. It is the appalling failure of government, church leadership, and a heartbreaking failure on the part of each of us as individuals. We all have to take responsibility for our society's utter failure to live humanly and demonstrate authentic love.

I believe it helpful to review a little U.S. history to better understand this quandary. Remember that the U.S. was founded not on Christian principles, as many believe, but on the violence of racism, genocide, land theft, slavery, and war. Moreover, since WWII, it has been in perpetual war, either directly or by proxy—like in the Ukraine, responsible for the massacre of more than 21 million human beings—and counting, as well as destruction to much of God's creative order.

Additionally, since the onset of the U.S. "war on terrorism," more than 38 million people (and counting) have been displaced and forced into refugee status. Moreover, the U.S. is the largest provider of weapons and

munitions on the planet, exporting nearly 40% of all weapons sold internationally (\$140+ billion annually) to 103 nations, in addition to what is distributed domestically.

Therefore, this nation has willingly (either unconsciously or consciously) chosen to serve and worship violence, death, and destruction, the absolute antithesis of love. And in this, we have utterly rejected God. As with all previous empires that rejected God, we inevitably must and will suffer the ominous consequences.

I believe Thomas Merton's words are very apropos: "The brutal reality is that we seem to prefer destructive measures: not that we love war for its own sake, but because we are blindly and hopelessly involved in needs and attitudes that make war inevitable" (*Peace in the Post-Christian Era*).

Does not nearly all internal violence then, particularly the mass murders we suffer, fall under what scripture describes as: You reap what you sow (Galatians 6:7; Proverbs 22:8a; Hosea 10:13-15; Job 4:8)? Has not the violence/terrorism that this nation has waged against other nations, and creation itself, boomeranged back here? (What goes around comes around.) Jesus, in Matthew 24:12, places it in proper perspective, "Because of the increase of evildoing, the love of most will grow cold." We are a culture of violence, and like many previous empires, we most likely will destroy ourselves with violence.

Even if there is the political will to significantly change gun laws, which is extremely doubtful, it will not get much better, **UNLESS** "we the people" follow the example in the story of Jonah (3:5-10), where the citizens of Nineveh took to the streets en masse and repented, turning toward God in a state of metanoia. Therefore, as a Sacramental Eucharistic people, we must find a way to come together and reject our violent and oppressive ways; otherwise we persist in an exercise in futility that assures our demise as a society, perhaps taking the planet with us. For we are now facing the ultimate violence, the probability of nuclear war and/or climate collapse.

Therefore, I have to wonder, where is this instinctive love parents have for their children and grandparents have for their grandchildren if we cannot stand united against the greatest evil in human history—carried out in our name, and in God's name, which denies future generations of a livable future, if any future whatsoever?

I often hear other parents and grandparents describe their deep love for their children or grandchildren, which I believe is sincere, yet they do not make the time to act in meaningful ways against the ongoing wars, nuclear madness, and climate emergency that threatens our common home, and our existence. Some are even apathetic toward these crises.

I have to believe that if most people sincerely cared, really did everything they could to love and protect their children (indeed all future generations), they would have been in the streets decades ago demanding and inaugurating structural/systemic change, and turning from the idolatrous behavior

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WHAT EUCHARIST MEANS TO ME

By JOSHUA FLAUGHER

In May, San Francisco's Archbishop, Salvatore Cordileone, stated that U.S. Speaker of the House Nancy Pelosi is no longer allowed to receive Holy Communion because of her vocal support for abortion rights. Now I am no fan of Nancy Pelosi. I think her loyalty to the elite donor class is not only proof of her corruption, but it has also damaged any real democratic aspirations the U.S. may have had. But my personal thoughts about Nancy Pelosi aside, should she, as a Catholic, be denied the Sacrament of Eucharist?

Personally, I do not believe the Archbishop has the authority to deny her, or anyone else, the Sacraments. Since the Sacraments belong only to Christ and not the Church, no human being or institution has the right to refuse her. What God has brought together in Christ, do not dare put asunder in the Church. Therefore, only Nancy Pelosi can say whether or not she should receive the Eucharist.

However, if I were ministering to Nancy Pelosi, my pastoral advice to her (and anyone else) about whether or not to receive Holy Communion would be to look inside herself. She has to ask herself what the do's and don'ts are for observing this sacred ritual. Does she think she should be allowed to receive the Eucharist? And, to answer that question honestly, she has to answer what the ritual of the Eucharist means. That being said, I would further explain to her that, for me, the Eucharist has two intertwined layers of symbolic meaning.

The first layer is symbolized by what the Eucharist consists of, namely, bread and wine, the ingredients for a standard ancient Mediterranean meal. Bread and wine represent normal Mediterranean dining. The first layer is, in other words, all about food. Throughout his ministry, Jesus insisted that food (symbolizing the basic material resources of life) was to be fairly and equitably distributed to all God's children around God's world-table. Jesus imagined God as Householder of our World-House or Homemaker of our Earthly Home.

The perfect illustration, for me, of this first layer of symbolic meaning can be found in Luke 24:13-33, which is the story about encountering the Risen Jesus on the road to Emmaus. After the Crucifixion, two disciples of Jesus, Cleopas and Simon, are walking from Jerusalem to Emmaus. Soon a Stranger joins them on the road, but they do not recognize that this Stranger is, in fact, Jesus (who was traveling incognito). The two disciples, who are already discussing the events that had just taken place in Jerusalem, take the time to quickly bring the Stranger up to speed on who Jesus was—a prophet, "mighty in word and deed," who was "delivered" by the Temple authorities to the Romans "to be condemned to death, and crucified." They continued to explain that they were experiencing loss and dis-

appointment; but some of the female disciples had claimed that Jesus had been raised from the dead, so they were also feeling confusion. The Stranger then explains to the disciples in detail how the biblical scriptures all pointed directly to Jesus as the Messiah. The hearts of the two disciples burned as the Stranger enlightened them about the meaning of the scripture; however, they still fail to recognize that the Stranger is Jesus.

The climax of the story is so beautiful it demands full quotation:

"As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, 'Stay with us, because it is almost evening and the day is now nearly over.' So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him, and he vanished from their sight. They said to each other, 'Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?'" (Luke 24:28-32)

This story symbolically summarizes the Christian liturgy. The Christian liturgy involves both scripture and Eucharist with the former as an introduction to the latter. First comes the scripture section, but even with Jesus as its interpreter, the result is "burning hearts"—that is, hearts ready to do, but to do what? In the Eucharist section, we get the answer to that question. It is to love the stranger as oneself, to invite the stranger into one's home, to have the stranger share one's meal. It is precisely in such a shared meal that Jesus is present—then, now, and always. That is why the key verbs "took, blessed, broke, and gave" in the Emmaus story's climax were also used in the story of the Last Supper before Jesus's execution (Mark 14:22). Therefore, like the Emmaus story, the first layer of the Eucharist is all about loving (feeding) your neighbor (even a stranger) as yourself and finding Jesus fully present in that encounter.

The second layer is symbolized by what the contents of the Eucharist transform into—namely, body and blood. You only get a separation of body and blood in the case of a violent death—like crucifixion. The second layer is there to remind us that loving your neighbor and sharing food and resources is not about compassionate charity, but about distributive justice. The Roman Empire did not crucify someone for insisting that people should be charitable, but they certainly would crucify a person for insisting too strongly on the redistribution of resources. Therefore, this second layer is there to remind us that Jesus, having devoted his life to nonviolent justice, died from violent injustice. By instituting the magnificent Eucharistic ritual, Jesus inextricably linked these two layers together to proclaim this: If you live

Continued on page 6

When the global Church introduced the Synod on Synodality, this chance for the people of God to guide our Church's priorities moving forward, we were hopeful for the place justice, reckoning, and repair would come to occupy in these conversations. However, many were met with silence, ridicule, and even opposition when they articulated their desire for a Church in the streets, at the margins, doing justice, and making amends for past wrongs.

A SYNOD FOR JUSTICE

By MATT HARPER

Nine months ago, in an effort to promote evangelization, the Los Angeles Archdiocese started its Jubilee Year to celebrate the past efforts of the Franciscans at the missions throughout Alta California. Believing that our local church was refusing to engage the painful and violent history of Spanish, Catholic colonization, the Los Angeles Catholic Worker committed to a year of Reckoning with Our Mission System Histories.

We have provided opportunities for stories that have not made their way into the Church's Jubilee Year and for spaces that consider what reckoning might mean for us, and our Church. We have invited Archbishop Gomez to begin to name the wrongs of the Mission system and have only been met with silence.

We believed that if the Church would create the space for L.A. Catholics to engage this complicated history, many Catholics would join in this process of reckoning.

When the global Church introduced the Synod on Synodality, this chance for the people of God to guide our Church's priorities moving forward, we were hopeful for the place justice, reckoning, and repair would come to occupy in these conversations.

However, when many of the people who joined with us showed up to their parish-led Synod efforts, their experiences reflected something quite different. Many sessions offered little room for those seeking to share reflections on the place of justice work in our Church. Many were met with silence, ridicule, and even opposition when they articulated their desire for a Church in the streets, at the margins, doing justice, and making amends for past wrongs. Worried that this important facet of our Church's focus might not make its way to future parts of the Synod process, we gathered to hold our own Synod conversations to be sure that these ideas and experiences with the Gospels and with God were not ignored, forgotten, or erased.

And so we, the people, gathered: vowed religious, ordained clergy, Archdiocesan employees, street outreach workers, writers and authors, people navigating sobriety, widows, members of the LGBTQ community, lapsed Catholics, struggling Catholics, unhoused neighbors, university professors, restorative justice practitioners, seminarians, and more. We gathered not because we believed our named priorities and experiences would then be centered, but because naming our truths is both an important part of claiming our faith and a deep part of our Church's tradition.

We gathered both for formal meetings and informal conversations, both to try and move structures but also to hear each other, to be in relationship, to learn from the Spirit in those around us. We know that only together will we ever hope to approach the fullness of God and only by enfleshing the type of Church we want to be will we ever become the Church Christ invited us into those many years ago.

Social teaching does not exist with the same depth and power in other churches the way it does in the Catholic Church, and yet our Church

does not always center this gift. We claim responsibility for taking care of our Church, for finding small windows in our experiences and communities from which to do the work Jesus calls us to. We seek to be the yeast of God's love, the whisper on the breeze calling our Church back to itself. "As to the Church, where else shall we go, except to the Bride of Christ, one flesh with Christ?" Dorothy Day once wrote. "Though she is a harlot at times, she is our Mother."

Below is a summary of our report: Our first question acknowledged that, before we talk about why "justice" must be a central pillar in our Church and practice, we have to understand what we mean by "justice."

Justice implies something deeper and more profound than the individual acts of charity Christ centered in the Works of Mercy, our group concluded. It involves a commitment to repair the "heavy, cumbersome loads" that are put "on other people's shoulders." Social justice "concerns the social, political, and economic aspects and, above all, the structural dimension of problems and their respective solutions."

Justice implies a systemic "right ordering" of relationships: with ourselves, with others, with the earth, and with God. It necessitates an end to hierarchies of dominance and power, and an end to divisions of opportunity. It requires us to struggle for a world where everyone's needs to live a life of dignity are met.

Justice requires a restoration of balance, a commitment to healing, a righting of past wrongs, a prioritizing of every need over a process that is expedient or tolerates disposability. Justice must see the sacredness of the individual while centering the reality of the community.

As a verb and a noun, justice is a defiant act of imagination and will; it is love in action. It requires an equitable distribution of resources and care that honors the holiness and rightness of diverse cultural and human expressions.

Justice requires we learn from those directly impacted and prioritize the "protection and restoration of the victims of injustice." The aim must be lives free from exploitation, where people become sacred ends versus objects and means.

This requires a refusal to give up hope, an obstinate clinging to what the Gospels promise is among us now.

Next, we spent time considering what place justice work has in an authentically Christian church and believer and what is at risk for the institution and individual by the decision to engage this work or not.

In listening to the words of the Word made flesh, it becomes clear quite quickly the integral part justice work plays: it is truly right and just. Though we will surely risk rejection, persecution, and (perhaps) the cross in pursuing it, what we lose by not enfleshing the Gospel call to justice is far worse. Yet we enter this faith not for an easy yoke. We enter this work to bring glory to God, greater credibility to our Church, and peace to our lives and our souls.

So what does justice look like? The Gospels do not permit us to simply sit in church and pray, for as



Celebrating Wednesday evening liturgy outside again



Maria cooked dinner for Hennacy House

St. Paul reminds us, faith without works is dead. But the action required of us must be about making a material change in people's lived realities today.

Justice is a relational matter, about restoring right relationships. Therefore we must expand and deepen the relationships that keep us accountable and connected.

Too often, this work is seen as a gift of the Spirit, a unique charisma for some, or one of many choices to opt into. Rather, it is a responsibility and pre-requisite for all the faithful.

And though our tradition is littered with documents, teachings, and practices for justice work, the Catholic Church is noticeably absent from this needed work, with parishes acting more like exclusive country clubs focused on the hereafter than commissioning spaces that take the Gospels into the world.

And we are absent from this work in part because it is not something our pastors or catechesis programs support us in encountering and building our capacity in. We are not given onramps for moving into action because our lay and clergy are not formed with any focus on these skills or responsibilities.

Instead, we believe evangelization is about words and professions rather than Christ's witness and deeds. We are taught so much more to focus on the personal that we lose sight of the systemic harms done to our neighbors.

Continued on page 6



Matt gives a talk and tour to visiting students



Demetrius and Eddie

AN ORDER MOST HOLY, BUT NOT FOR ME

By CHRISTIAN YOUNG

I had been chasing the ability to become a priest for all the wrong reasons up until very recently.

What finally gave me the peace to move beyond the coping mechanism that had become that distraction and fantasy was a 10-day discernment retreat I did with the Oblates of Mary Immaculate in Sarita, Texas.

After a few days of silence, I had a surgical spiritual direction session where an amazing priest who had served all over the world, told me, "You got to get your story straight. You jump around too much. You are not letting the Holy Spirit empower you."

It ruffled my feathers just enough. I kept a calm demeanor, but after the session I huffed and puffed under the scorching sun in the near vicinity of the beautiful old farmhouse that looked like a head of state's abode. I found myself hoping that the bobcat,

which would hang out in the massive front yard everyday around noon, would devour me.

That night back in my hermitage I began to write a song about all my shame from the past 12 years. It began to pour out. Not in a salacious way, but in a way that began to bring coherence back to my story.

At this discernment retreat, I met young men that I could tell right off the bat had that special quiet demeanor or to help lay people like me enter into face-to-face encounters with God. I was able to cultivate a peace for those times when priests, deacons, and grown altar servers made impassioned appeals for vocations.

God made it very clear to me on that 10-day retreat that all I was called to do was be myself. And when I asked God what the point of all the chaos in my life was, what I heard was, "It is for the salvation of souls."

I love priests, and the more I meditate on the mystery of the Mass during my daily ritual, I realize more and more that the priesthood is something that God crafted for us out of nothing, like everything wonderful we enjoy here on earth, like the sky or sound or sustenance. We may want to think it was human-made, but more and more I realize it is an incomprehensible

Continued on page 6

BREAD

By KARÁN BENTON

I never knew beauty until I knew bread, coming as crust stripped of its profit, a package distorted, nearly folded in half, stuffed in-between sighs of the donated day-olds.

Like something unearthed from a Georgian tell a strata of polished tables, the exhausted cellophane carefully rises from the box gripped by the dappled hand of the Grandmother volunteer. It shushes and shushes while the twist-tie is turned, its last defense against irreverent regard.

The shaky hand is also ginger, delicately freeing, sliding forth a single slice. Thumb and index finger caress its borders, ease the soft pallet down onto an oiled board of wood. Thumbs smooth out its spongy grimace like a mother thumbing the moodiness from her child's cheeks

Trembling, a cool thin knife strokes on fool's butter, strokes delicately just the same. The slice submits to its limit then signs back to its shape, bending under a thick burden of gold.

It perches delicately in a dust colored basket upon a huddle of other gold plated crusts, adorned as if for a summer cotillion to make their debut for the poor.

In this hour, when the poor arrive, the poor are without surname or litany sung. Their eyes are hunger, their souls only for the healing of simple bread.

And here lay the slices, blooming with each her own thick sun, while the breath catches in the moment of the tender pass over, in the moment of the tentative taking, like a love letter passed between two lovers strangely and wholly unknown to each other.

22 March 2016

Karan Benton was a Los Angeles Catholic Worker community member before her passing in 2018. This poem is from her book Poems From the Catholic Worker.

THE COLORS THAT ARE REAL

By ARNAL KENNEDY

for Cheryl

We grew up in Montreal, Canada, In the sixties, away from the Marches and protest for civil rights That enflamed the reality of America.

Surrounded by Polish and Italian Immigrants who suffered an Opinion, not necessarily shared by Our childhood friends, of our place.

When we recognize like the time On a clock. A cup full of holes. Simply we did not care. Even though The C.B.S. News dealt in distinctions.

That formulated our thinking upon Moving to a trailer park in Las Vegas.

Where the daughter of the manager Related to us his theory on mixed relations.

As if this would melt our heart away. As if a skillet should flinch from The stove's flame. As if by nature The rose is not outfitted with thorns.

In her mind it was an anorexic voice, A history book in need of correction, Where she lobbied disbelief and Dislike for being bluntly brainwashed.

Once she was slapped for taking My side. Her face turned pink from The hand's imprint. I witnessed a Different animal. She did not stand down.

I was brimming with appreciation For an ally makes equal the battle. A diamond is formed from pressure An angel rises above worldly influences.

The problem started before puberty, When the dikes could not contain water, Where familiarity breeds acceptance, Before differences become similarities.

Then the night's unnoticeable stars Became apparent, listened to a Heartfelt whisper, combined to form A face, a filament in the sky.

Mercury rises in the temperature gauge With change of weather, as intimacy Belongs to preference, natural as human Contact is a prevailing current.

And oh mercy! The elder park residents, From an oppressive era, would speak Of our controversy. As if paranoia Did not rob their souls of heaven.

The sounds of dissatisfaction detonated In the trailer park office. Where Her father sputtered like an Engine trying to catch breath.

Continued on page 6

Photos by L.A. Catholic Workers

A SACRAMENTAL LIFE

HARPER cont'd from page 2

so quickly lead to practices of hoarding—I choose to believe (in mystical faith) that these forgotten sacraments could open our hearts and doors and bank accounts to the radical love and charity of Christ.

And when we look at the implications of our culture and church getting stuck in these other ways of being, when we look at the concrete impacts to our hearts, our homes, our neighborhoods, and our world, I cannot help but believe we have fallen for the sacraments of death. These ways are not of Christ. And though our church taunts a theology and tradition that opposes evil, we have others that bear our complicity.

These would not happen if our church centered the sacraments of Christ, opened ourselves to the graces of God by standing as unrelenting, unrepentant advocates and allies to the discarded. Instead, too often, we offer platitudes without casting our financial, human, and systemic lot with these wretched of the earth.

We have access to other sacraments that could reorient our culture, reimagine our structures and systems, and breathe life into the world the way God did to our lungs all those years ago. Is it not time for our return?

The full spectrum of sacraments is right there before us. The witness of Christ and his specific words and calls to action are unmistakable. It is life waiting for life. The new society we dream of is not a pipe dream in some far-off place. Our beloved ancestors have been to the mountaintop. They saw the promised land just as Jesus saw it more than two thousand years ago. We have been invited into the transformation required. The graces are there, the pathways can be cleared. Oh what a gift it will be to lay down in those green pastures. All it will take is a larger vision of the sacred, of the sacraments waiting for us, inviting us into life. Let us “go in peace to love and serve the Lord.” Ω

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

WISNIEWSKI cont'd from page 2

its lies, cover-ups, and violent and destructive conduct—the most brutal force in human history, which should empower us to act and cultivate a more moral and just society.

As Griffin states in the Preface, “Christianity began as an anti-imperial movement; there can be no greater distortion of the original Christian message than the use of Christianity to support imperialism (viii). Further asserting, “Because the recent efforts to fulfill their imperial aims have been justified by the official account of 9/11, Christians have especially strong reasons to expose the truth behind 9/11” (ix).

What are the truths that Griffin exposes? For one, that members of the Bush regime and the U.S. military devised the attacks of 9/11 and they did so in order to advance their imperial aims (wars in Iraq for oil, and Afghanistan for a pipeline).

In his research, Griffin learned that U.S. political and military leaders had, many times in the past, lied about or created incidents that were used as pretexts to go to or escalate war, listing several examples (such as the Gulf of Tonkin lies by LBJ). He believes that September 1, 2001 was no different. His theory formed by the evidence he found is “that the attacks of 9/11 was a “false-flag” attack orchestrated by forces within the U.S. government who made it appear to

be the work of Arab Muslims” (3).

In the first chapter he lists several false-flag operations by other nations and the U.S. going back to the Roman Empire to the 21st century. In the second chapter he lists explosive and damaging oral testimonies by many first responders and medical workers that were not included or misrepresented in the 9/11 Commission Report. Some of those testimonies dealt with multiple explosions heard and felt in the Twin Towers before the collapse, indicating, by demolition professionals, that it was a “controlled demolition” that caused the implosions.

In chapter three Griffin goes into great detail explaining, with substantiated evidence, including the testimonies listed in chapter two, why the official account cannot be true, including the collapse of Building 7. Chapter four covers the incredible stories of Flights 11, 175, 77, and 93, and the non-interception by military aircraft. Chapter five exposes, in great detail, the Bush regime’s responsibility in this catastrophe.

Part Two of the book is a Christian critique of 9/11 and U.S. imperialism. Chapter six covers the imperial motives behind 9/11. Chapter seven extensively encompasses Jesus, the Roman Empire, the Reign of God, and Christianity and empire. Chapter eight involves the Divine and the demonic in traditional Christian thought, including Divine power and demonic power in creation and human history. Chapter nine deals with the U.S. Empire, demonic evil, and 9/11. Chapter ten, and final chapter, is a call to reflection and action.

Unfortunately, there is not enough space here to expressively cover all the important material included in this essential book. This review does not, by any stretch of the imagination, do it justice. Its content is often difficult to contend with, but necessary if we are supposed to be a people of truth and action. The evil exposed in this book cannot be ignored. It is definitely a wake-up call that if avoided at this historic moment, will have tragic consequences for whatever future there is for this nation and the world. I therefore recommend it to help in your discernment process. Ω

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

WISNIEWSKI cont'd from page 3

of which this nation is guilty. But the vast majority have and continue to remain silent, thus complicit.

In essence, what is implicit with this silence is that it is categorically acceptable for the U.S. imperial war machine (in our name with most of our tax dollars) to destroy innocent children and families...over there. Consequently then, we are what the Bible describes as lovers of violence. The internal acts of gun violence we have witnessed are more than tragic, but not surprising. What else would one expect in an empire gone mad and falling headlong to its collapse?

Oh, some say, but God is merciful. However, according to Psalm 11:5b, God “hates those who love violence.” Therefore, before individuals and societies can receive God’s mercy, we must repent and turn from our love of violence. Personally and collectively we have this responsibility. “Since the days of your ancestors you have turned aside from my statutes and have not kept them. Return to me, that I may return to you, says the Lord of hosts” (Malachi 3:7a-b).

As I write, the Feast of Pentecost

was recently celebrated; let us then open our hearts to God’s breath, which instructs and provides wisdom and truth. The Holy Spirit’s fire, the fire of God’s love, is a purifying fire that transforms and uplifts. By turning and leaving our former ways behind, we will be made new in holiness and wholeness of mind, heart, and spirit. We will then be able to effectively display and put our love into action while living a Sacramental Eucharistic life, as well as to know and experience authentic peace with justice. As articulated in James 1:22: “Be doers of the word, not hearers only, deluding only yourselves.” Ω

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

FLAUGHER cont'd from page 3

very passionately for justice, you could die very swiftly from injustice. Furthermore, when the earliest first-century Christians received Holy Communion, they understood all too well what it meant and to what they were committing themselves. Every time our spiritual ancestors participated in the ritual of Holy Communion, they understood that they were pledging themselves to a way of life by participating in the life (definitely) and death (possibly) of Jesus. They did not have time to debate about the exact mechanics of the “transubstantiation” of bread and wine into the body and blood of Christ, because they were way too acutely aware of their own personal “transubstantiation” from law-abiding Roman subjects before their baptism, to outlaw Christian traitors after their baptism.

In conclusion, then, who should be allowed to receive Holy Communion? Everyone. But who should choose to receive it? Only those who are intentionally, self-consciously, and publicly committing themselves to live like Jesus and, if ever necessary, to die like Jesus. This is, of course, an ongoing life-long process, and it is precisely such Eucharistic participation that initiates, continues, and consummates it. The Eucharist both proclaims and empowers a life, as St. Paul would say, “in Christ.” Ω

Joshua Flaughter is a Los Angeles Catholic Worker community member.

HARPER cont'd from page 4

our tradition lacks. Catholics have long engaged the real, complicated questions about and processes in our world. Many have taken time to deepen their political consciousness and social analysis, seeking greater understanding of all the systems of oppression that distribute power, opportunity, and safety. Programs like JustFaith have sought to educate and mobilize people of faith in deep ways. Let us not waste our time on more documents that do not dive deeper, but rather let us engage our rich tradition and peel back more layers of truth. Let us fund justice-centered organizing efforts that do not seek political purity but strategic effectiveness. Let us remember charity and justice are separate feet and to stand only on one foot is to deny the gift Christ has gifted to us.

And as we seek to shepherd the next generation of Catholics, let us remember that we need minds who can ask meaningful questions, who see their own power in altering the reality before them, and who claim the role Jesus needs them to play.

And given our history, let us build

structures of accountability, input, and review for our Archdiocesan programs, resources, and mistakes. Let us see the consciences of the faithful as needed balances to curtail clerical hegemony, recognizing that examining our history, listening to victims, proactively seeking restoration and repair for those we have harmed are the tangible actions our (occasional) apologies require.

Imagine our parishes being hubs of organizing. Imagine our dioceses being invested in more than a single issue. Imagine our Magisterium encouraging (not fearing) leaders of conscience. The rich have their politicians, let the poor have our priests and bishops.

And with a real commitment to synodality, to operating with the wisdom that comes from below: we will proclaim commitments to life that necessitate an end to militarism, an alliance with organized labor, and a commitment to the earth; we will articulate a commitment away from abbreviations of Christ’s witness and hold more complicated positions on human issues; and we will name capitalism’s connection to countless social injustices.

May we continue to learn from communities of women religious and participate in ecumenical and secular struggles. May we commit to our own practices of restorative justice as we seek to let the oppressed go free. May we struggle for and dream of a just distribution of resources. Ω

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

YOUNG cont'd from page 5

grace, much like the sky being blue, to have priests invite us to the banquet of the Lord and to support us as we seek face-to-face encounters with the Living God. Ω

Christian Young is a Los Angeles Catholic Worker summer intern.

KENNEDY cont'd from page 5

She told me in the gully where the Boys played war with cap rifles. I kissed her on the cheek and walked Away. As the bugle played its taps. Ω

Arnal Kennedy is part of the Los Angeles Catholic Worker community. This poem is from his book You Woke Me in the Dark.

THERE IS NO
SOLUTION TO
THE CLIMATE
CRISIS AND NO
HOPE FOR
HUMAN LIFE
ON THIS
PLANET THAT
DOES NOT
INCLUDE
DISARMAMENT
AND AN END
TO WAR!

ON THE LINE

BILLIONAIRES AND THE DESTITUTE

The pandemic creates a new billionaire every 30 hours. At the same time a million people could fall into extreme poverty.

As the cost of essential goods rises faster than it has in decades, billionaires in the food and energy sectors are increasing their fortunes by \$1 billion every two days according to a recent Oxfam brief, *Profiting from Pain*, presented at the World Economic Forum in June.

The brief reveals that 573 people became new billionaires during the pandemic, at the rate of one every 30 hours. It is expected that this year 263 million more people will crash into extreme poverty, at a rate of a million people every 33 hours.

Billionaires' wealth has risen more in the first 24 months of COVID-19 than in the past 23 years combined. The total wealth of the world's billionaires is now equivalent to 13.9 percent of global GDP. This is a three-fold increase (up from 4.4 percent) in 2000.

The super-rich have rigged the system with impunity for decades and they are now reaping the benefits. They have seized a shocking amount of the world's wealth as a result of privatization and monopolies, gutting regulation and workers' rights while stashing their cash in tax havens — all with the complicity of governments.

Today, 2,668 billionaires—573 more than in 2020—own \$12.7 trillion, an increase of \$3.78 trillion.

The world's ten richest men own more wealth than the bottom 40 percent of humanity, 3.1 billion people.

The richest 20 billionaires are worth more than the entire GDP of Sub-Saharan Africa.

A worker in the bottom 50 percent would have to work for 112 years to earn what a person in the top 1 percent gets in a single year.

High informality and overload due to care tasks have kept 4 million women in Latin America and the Caribbean out of the workforce. Half of working women of color in the U.S. earn less than \$15 an hour. —oxfam.org

U.S. BLOCKS WORLD ACCESS TO VACCINES

For the past two years the Biden regime and earlier the Trump regime have blocked every effort to make medicines for the COVID-19 virus widely available. U.S. control of the patents has been ruthlessly enforced.

U.S. trade officials have now announced that the government will veto a global plan that would allow countries on an emergency basis to temporarily ignore patents and make their own COVID-19 vaccines. The U.S. says it will block this plan unless China is explicitly excluded from the waiver of intellectual property (IP) rights.

Control of patents in technology and medicine play a crucial role in U.S. economic domination. Patents on intellectual property are a set of laws that protect legal rights of products to be privately owned. Corporations that

file for the patents can claim ownership of the product and of the manufacturing process. —iacenter.org

JESSICA REZNICEK UPDATE

A panel of three far right Trump-appointed judges recently upheld an excessive eight-year prison sentence handed down to former Des Moines Catholic Worker and climate activist Jessica Reznicek, ruling that a terrorism enhancement attached to her sentence was "harmless."

The terror enhancement, which dramatically increased Reznicek's sentence from its original recommended range, set a troubling precedent. Decided by a lower court in 2021, it contends that Reznicek's acts against the Dakota Access pipeline were "calculated to influence or affect the conduct of government." The appellate justices' decision to uphold her sentence, callously dismissing the challenge to her terrorism enhancement, doubles down on a chilling message: Those who take direct action against rapacious energy corporations can be treated as enemies of the state. —theintercept.com

WAR WITH IRAN?

The United States, Israel and Saudi Arabia are plotting a war with Iran. The 2015 Iranian nuclear arms accord, or Joint Comprehensive Plan of Action (JCPOA), which Donald Trump sabotaged, does not look like it will be revived. U.S. Central Com-

mand (CENTCOM) is reviewing options to attack if Tehran looks poised to obtain a nuclear weapon and Israel, which opposes U.S.-Iran nuclear negotiations, carries out military strikes.

During his recent visit to Israel, Biden assured Prime Minister Yair Lapid that the U.S. is "prepared to use all elements of its national power," including military force, to stop Iran from building a nuclear weapon.

Saudi Arabia, Israel and the U.S. again function as a combined force in the Middle East. The three countries worked in tandem to back the 2013 military coup in Egypt, led by General Abdel Fattah al-Sisi, who overthrew its first democratically-elected government. The Sisi regime collaborates with Israel by keeping its common border with Gaza closed to Palestinians, and trapping them in the Gaza strip, one of the most densely populated and impoverished places on earth, and the world's largest open-air prison. —scheerpost.com

INTERESTING FACTS

Portion of baby boomers who trust the U.S. electoral process : 1/2

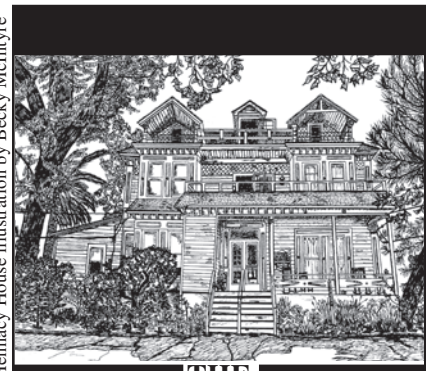
Of millennials who do : 2/5

Of Gen Z-ers : 1/4

Portion of U.S. citizens who say they would feel "disgusted" if a homeless person lived in their community: 1/10 —*August 2022 Harpers Index*

On The Line is compiled and edited by Mike Wisniewski.

Hennacy House illustration by Becky McIntyre



THE HOUSE JOURNAL

Ever since I returned in June from visiting my family in Virginia, life at Hennacy House has been a whirlwind of activity, from planning the first Summer Internship Program in three years, to scheduling and organizing all the pieces of the internship program, to having a large chunk of our ceiling tumble into the kitchen sink (thank the Lord, no one was injured). There is never a dull moment at our house.

As you may know, during COVID, we had to change the way we operate our soup kitchen. For the past two years we had to shut down our beautiful dining garden and only provide meals to go; yet our dining garden is an intricate part of our service. It is truly an oasis in the concrete and blacktop desert that is Skid Row. It provides beauty, respite, and shade to our guests—on any given day it is about 10-15 degrees cooler in the garden than on the street. Happily we were finally able to reopen it so that our

guests can once again enjoy the beauty, shade and peace of the Hippie Kitchen garden. Additionally, opening the garden has required more volunteers than we needed during COVID, so we thank each and every volunteer who has made this possible. Please know that we cannot do this work without the assistance of faithful volunteers. It takes all of us to provide the hospitality we offer. Thank you again for the gift of your love, concern, and time.

Our Summer Internship Program, another piece of our work that has been on hiatus for three years, is in full swing. It is exciting because we have invited various speakers to educate us about various subjects, and we don't have to do it over Zoom (although the presentations are live streamed on our Facebook page).

We have three great interns, **Phoebe Lu** from local Arcadia, **Grace Wilson** from Utah, and **Christian Young** from Seattle, who are learning about the Catholic Worker movement and how we do our work. However, the internship is also a time for the current Catholic Workers to listen and reflect on why we are part of this community.

Our first presentation was by **Jeff and Catherine** on the history of the LACW. They showed an excellent video that was produced by a volunteer with a script written by our longtime friend and former LACW, **Larry Holben**, that perfectly captured the charisma of our work. Larry usually gives a two-part talk during the Summer Program, but he was unable to attend this year, so he graciously sent us his notes. **Matt, Megan, Jed, Mark, and Susan** (me) presented Larry's talk on the roots of the Catholic Worker movement.

We were also graced with **Donald Nollar's** talk about the joys and challenges of living in community. We are very blessed that Donald still enjoys

being part of our community; he is gifted and wonderful to be around.

Our longtime friend and theologian **Ched Myers** brought two of his friends to tell us about their justice work. **Darren/Theo Blue** is a pastor of the Church of Christ in Long Beach as well as a Hip Hop artist, who through his music, works for racial justice within his church and community. You can check out his music on Instagram.

Rose Marie Berger is a peacemaker and the Senior Editor of *Sojourners Magazine*. She spoke about answering the call from the mayor of Kiev for religious leaders to come to Kiev. Rose Marie was part of the first Interfaith Peace Delegation to go to Kiev. She saw firsthand how personal the war is, stating that many of the attacks are on neighborhoods.

We also had our first summer picnic. We took a group of our guests from Skid Row to Whittier Narrows Park where they relaxed, played games, enjoyed nature, and ate some delicious food. A good time was had by all. And, I would like to thank L.A. City Councilperson **Kevin De León's** office for providing the buses to get our friends to and from the park.

We are very saddened by the passing of our dear friend, volunteer and supporter, **Albert Wingate**, husband of **Linda Wingate**. Before Albert passed he requested that his memorial be at our house. So on July 10, his family and friends gathered at Hennacy House and we celebrated Albert. We watched a beautiful slide show of Albert's life, we listened to **Willie Nelson** songs per Albert's request, and we heard Albert's stepson **Erik**, Erik's wife **Megan**, and Albert's nephew **Rusty Adams**, speak about the deep love and admiration they had for Albert. We then shared a wonderful feast prepared by Rusty, who used Albert's delicious recipes.

It was what Albert wanted and it was a special day for all.

We were blessed with several visitors in these last few months. **Alexandria Adesso**, from the New Jersey Catholic Worker, flew in for a week in late May and jam-packed her time here so well that she almost missed her flight back.

Clare's father **Dave** again stayed with us for a week (he is genial soul always up for whatever is happening).

Our talented graphic artist **Becky McIntyre** needed a vacation from her job, so she came to stay with us and finally get that famous L.A. bacon-wrapped hotdog she has yearned for.

Former community member **Micah Wullschleger** and his partner **Jen Rivera** stayed for a quick weekend on their way to Morocco. It was lovely getting a chance to spend time and catch up with our old friends.

We pray and give thanks for each and all of our faithful readers and supporters. We also ask that you join us in praying for an end to war, the elimination of nuclear and all other weapons of mass death and destruction, and an end to fossil fuel extraction and use to end this horrendous and tragic climate emergency in which we find ourselves.

Below is information on organizations that Rose Marie Berger suggested as being dependable for donations to help the war victims in the Ukraine:

Caritas-Ukraine: <https://caritas.ua>

The Religious Administration of Ukrainian Muslims:

<https://umma.in.ua/en/requistes>
CareforKiev.com - Administered by Chief Rabbi of Kiev.

DobraDia (civil society peacebuilders): <https://dobradia.com/ua>

House Journal is written by Susan Dietrich.

👉 SPECIAL NEEDS 👈

NEW reading glasses 100 - 350 strength.
CANES—either adjustable metal or wood, gently used or new.
Also, Inexpensive domino sets, Tarps,
Backpacks (gently used or new). Thank you.

THANK YOU ST. PAUL HIGH SCHOOL

Each year for the past 49 years, St. Paul High School students, parents, faculty, and alumni raise funds for our soup kitchen by walking a marathon from East L.A. to Santa Monica. We are exceedingly grateful for your dedication to help us feed the hungry. Many blessings!

JOIN US FOR OUR WEDNESDAY EVENING LITURGIES

If you are not aware, or aware but never seriously thought about it, or have not attended in awhile, we invite and welcome you to join us for our ecumenical home liturgy every Wednesday, 6 pm PDT at Hennacy House, or join us online on Zoom. If you attend in person, after liturgy we socialize over a potluck dinner. It is a pleasant and rewarding gathering; and a good way to spend Wednesday evenings this summer...and beyond. If you would like to attend online, please e-mail info@lacatholicworker.org to let us know, and we will send you a link and passcode. Hope to see you.

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 newspaper – the *Catholic Agitator*. Visit our website - <https://lacatholicworker.org> and Los Angeles Catholic Worker on Facebook.



CATHOLIC AGITATOR

AUGUST 2022 Vol. 52/No. 4

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
(559) 229-6410 <http://sbew.org> – lizaOSB@aol.com

CASA COLIBRÌ CATHOLIC WORKER
Ocampo #2 Hostotipaquillo, Jalisco Mexico C.P. 46440
<http://casacolibricw.com>
011-52 - 386 - 744-5063 – casacolibricw@gmail.com

AMANI HOUSE - NAIROBI, KENYA, AFRICA
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NEW JERSEY CATHOLIC WORKER
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