

Via Pacis

The voice of the Des Moines Catholic Worker community

4 PAGES OF
PHOTOS!
4 DECADES
FOR
Peace
A PICTORIAL HISTORY OF THE
DES MOINES CATHOLIC WORKER

see pages 12-15

JULY 2016

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“Sometimes *NOTHING* can be a real **COOL HAND**”



Jessica Reznicek appeals to jury with Cool Hand Luke defense on trial in Nebraska

By Frank Cordaro

Representing herself on trial in May, Jessica Reznicek opened her defense before the jury with a reference to her “most beloved Hollywood cinema character,” Cool Hand Luke.

“When he’s sitting around the poker table and all of his fellow prison inmates are berating his hand in cards, saying, ‘You ain’t got nothin’ boy,’” Jess recalls the scene for the jury. “They’re telling him that he’s got ‘a hand full of nothin’ and Cool Hand Luke just leans back, smiles and says, ‘Well, sometimes nothin’ can be a real cool hand.’”

“I may have – like Cool Hand Luke – a hand (a legal defense) full of nothing ... with the truth on my side.”

Legally speaking, the “real action” took place a week before the trial, in a pretrial court session with Judge Patricia Lamberti. It was then we learned that Prosecutor Nicole Hutter dropped the State’s felony charges against Jessica and replace them with two Class 1 Misdemeanor charges of Criminal Mischief (\$1,500 or more; less

than \$5,000) and first-degree trespass. These reduced charges, also greatly reduced the possible jail time Jess risked for her Dec. 27 witness. The jury trial was set to start on May 24.

Legally speaking, Jessica had always maintained her felony charges were bogus and the evidence proved this.

Jess was back in court on the Friday before the May 24 trial for a second pre-trial conference. This time to see if the judge was going to let Jess put on her defense and “play her hand” in court. This was the high point for the defense, legally speaking, because the road was cleared for Jessica to present her defense during trial.

Prosecutor Nicole Hutter presented two motions to “in limine” — to prevent any evidence regarding Northrop Grumman war crimes into the trial. Judge Lamberti ruled the prosecutor’s motions were premature and that she, the judge, would decide whether or not Jess’ evidence was admissible at trial.

“What this means for me,” said Jessica, “is that the judge is open to hear my necessity defense argument and therefore open to hear my case against Northrop Grumman, at least in principle.”

Jess’s standby attorneys, Bill Quigley and Robert Sigler, were by her side in court. Jess and her legal team spent the weekend

well preparing for Tuesday’s trial.

On the day of the trial, two things were in play.

One: once facing two felony charges, now two misdemeanor charges, the bar for evidence of guilt was easy! Procedurally speaking “a slam dunk,” especially because Jess was willing to admit damaging Northrop Grumman’s property and to trespassing on their rented land; in fact, she insisted on owning responsibility for the broken windows and door as part of her defense! (That’s why she waited in prayer until the police came.)

Two: Jess felt a strong connection between herself and her female judge and prosecutor. The combination of reduced charges and a woman-dominated court gave Jess the hope and courage to give the Court a chance, to play her “nothin hand” before twelve fellow citizens, a way to continue the witness she started at Northrop Grumman on December 27th into the courtroom.

Going into the trial, there was so much agreement on all sides. It was agreed ahead of time: the whole affair was not going to last more than two days! In fact, the picking of twelve jurors, opening statements, the prosecutor’s case, Jess’s case, the judge’s

Come Together

Join DMCW in celebration of our 40th anniversary

The Des Moines Catholic Worker is excited and amazed to be looking back this year at 40 years of community life, hospitality and social justice work in the Riverbend neighborhood of Des Moines. We are sending out this call to new friends and old, far and wide: please join us in this celebration of our history and help us to envision our next 40 years!

What would a more listening and less judging Church look like?

“The DMCW community goes on record in support of Fr. Frank Cordaro and the efforts of Iowa Call To Action to reform the Catholic Church. We believe that gender equality of ordained ministry and an inclusive leadership and decision making structure in the Catholic Church is both necessary and desirable. We add our voices to those who urge an open and free discussion within the Church on these matters. We know that Catholic Workers can and do disagree on issues of Church reform, and that in areas of internal Church reform, our Catholic Worker tradition does not take a stand.” – Summer 1997 *Via Pacis*

In the mid 1990s the Call To Action (CTA) movement, a US-based Catholic Church reform movement (originally started by the US Catholic Bishops in the 1970s!) had a very active chapter in our diocese. Bishop Carron chose to deal with us by not allowing any of the Catholic Church’s properties to host any CTA meetings or programs.

As a Catholic priest and a visible leader in the IA CTA at the time, I got lots of “heat” from the Church. I was threatened with excommunication from the Lincoln, NE Diocese for celebrating Mass at a Lincoln CTA



1978 – Joe DaVia, Jacquee Dickey and Frank Cordaro

see TRIAL on p. 9

see CELEBRATE on p. 3

via pacis

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SUBSCRIPTIONS

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THE DES MOINES CATHOLIC WORKER COMMUNITY

The Des Moines Catholic Worker Community, founded in 1976, is a response to the Gospel call to compassionate action as summarized by the Catholic Worker tradition. We are committed to a simple, nonviolent lifestyle as we live and work among the poor. We directly serve others by opening the Dingman House as a drop-in center for those in need of food, clothing, toiletries, use of a phone, toilet, shower, or just a cup of coffee and conversation. We also engage in activities that advocate social justice.

BECOMING A DES MOINES CATHOLIC WORKER

We are open to new community members. For information about joining our mission, contact any community member or visit our website: www.dmcatholicworker.org.

MAILING ADDRESS

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PO Box 4551
Des Moines IA 50305

BISHOP DINGMAN HOUSE

(Drop-in Center and Business Phone)

1310 7th St.
Des Moines, IA 50314
515-243-0765

Residents: Patrick Stall, Gilbert Landolt, William Petsche, Thomas Pohlmeier. Interns: John Noble, Phoebe Clark

PHIL BERRIGAN HOUSE

713 Indiana Ave.
Des Moines, IA 50314
515-282-4781
frank.cordaro@gmail.com

Residents: Frank Cordaro, Bob Cook

RACHEL CORRIE HOUSE

1301 8th St.
Des Moines, IA 50314
515-330-2172

Residents: Julie Brown, Aaron Jorgensen-Briggs, Taylor Vander Well
Intern: Kate Gorden

CHELSEA MANNING HOUSE

1317 8th St.
Des Moines, IA 50314
515-777-2180

Residents: Norman Searah, Ed Bloomer, Colyn Burbank, Hilary Burbank, Bryan Morrissey, Al Burney, Ruth Cole, Annie Patton
Intern: Conor Murphy.

BOB COOK HOUSE FOR PRISON ABOLITION

1433 9th St.
Des Moines, IA 50314
515-777-2180

Residents: Jack Petsche, Darius Davenport

WEEKLY LECTIONARY BIBLE STUDY

Mondays, 7:00 p.m. Berrigan House.
Call to confirm.

MONTHLY VETERANS FOR PEACE MEETING

Berrigan House. For more information, contact Gil Landolt at peacevet@hotmail.com or call 515-333-2180.

WEEKLY AA MEETING

Fridays, 5:00 pm, Berrigan house

THE CHIAPAS PROJECT

Chiapas, Mexico
Richard Flamer
flamerrichard@hotmail.com

As for ourselves, we must be meek, bear injustice, malice, and rash judgment. We must turn the other cheek, give up our cloak, go a second mile.

-Dorothy Day



Visit the DMCW Web page

<http://dmcatholicworker.org>

See on home page: DMCW's statement in support of women's ordination and DMCW Julie Brown's featured Des Moines Register article "Julie Brown finds her tribe." Visit the Berrigan page and find links to the three e-mail listservs that Frank and Berrigan House maintain. Go to the Rachel Corrie page for updates on the Rachel Corrie Project. You will also find a page for our newsletter with issues for at least five years back with hopes of getting a complete digital copy of all the VPs. 'as time, \$\$\$ and expertise makes itself known. There is a page on how to help and one on our community, still in development . . . The person behind our web page effort is Aaron Jorgensen-Briggs. Aaron is also responsible for our Occupy the World Food Prize campaign web page, which is linked on the Berrigan page. Aaron welcomes feedback.

Contact him at flotson@gmail.com and check out his blog, <http://flotson.net>

CORRECTIONS

Both from April 2016 article "For the Record" by FC ...

***Frank misquoted Brenden Walsh, from Viva House in Baltimore. It was Willie Mays and not Hank Aaron when I quoted Brenden the bishops' and the conservative Catholics' point of view regarding Dorothy's sainthood. Corrected quote reads: "It's like focusing on Hall of Fame baseball player Willie Mays's bunting record. Sure, Willie had a bunting record. Every ball player does, but he's in the Hall of Fame for his home runs, RBIs, batting average, his fielding ... !"**

***Apologies to the Garner Catholic Worker House in Garner, NC for not making the list of middle cities. This year they are celebrating their 25th anniversary.**

TWO POEMS by Jimmie L. Lewis

Only God Knows

When I realized I was alive
I opened up my eyes
tha angel's wings touched me
and my God said "surprise"
I didn't know what to do
I'm a newborn baby without a clue.

Then God said
I'm about to show you why
I created you, and what I'ma have you to do.
You live as you grow,
and the things you go through
always remember, I'm the one who created,
and blessed you.
God said, go down the pathway
that I prepared you to go through.

God also said, you're still a baby
growing up my child,
I'm going to guide you,
I gave you a vision, which is a calling,
and gift, and a sense of knowledge
where you can see things
that is happening, or happens around you,
that's real as I have grown and grew.

Now the other part of you
as you grow people hear you
because it's true
I'm a good observer,
why I can teach and organize others too
as you keep growing
I can write a spiritual book about you,
You are my child,
just ask and keep believing
what you're asking, I will do.

God said, Hello, answer my heavenly phone
cause I want to speak to you,
wait until you hear part two.

God Comes First: Rap vs. Poetry, Part 2

Dear Heavenly Father, I thank you very much
for the strength that you've given me
and your loving touch.
I open up my Bible,
and read your words every night.
I'm understanding the message
and I can see the light.
I know the Lord's my father
and loving him is right
and that's why I'm able
to sleep through the night.
I don't fight the battle
because I know it's not my fight
because if loving you is wrong
I don't wanna be right.
It's the knowledge that you're giving me
every day, every day and night
I'm on my knees and I pray
asking for forgiveness for any wrong
that I done through the day.
God comes first as you can see,
if you're troubled or sick
read psalm twenty-three.

The Lord is my shepherd
and I know you know the rest,
God comes first,
and he'll put you through a test
to see if you know him
and how much you love him,
because He the highest
and there's no one above him.
God guides my pathway
and he don't guide me wrong
down the road that I travel
and it won't be too long
where I'll see his face in heaven
where no one will not fight
fuss or curse,
He is my everything,
that's why God comes first.



CELEBRATE, continued from p. 1



The Des Moines Catholic Worker community and friends with Meta (Michigan) peace team, taking a break from nonviolence training in 2014.

event and banned forever from celebrating Mass, or so much as praying in public in the Lincoln diocese; if I did I would "REALLY BE" excommunicated. The Omaha Archbishop pulled my "priestly faculties" from his diocese and promised do more if I continued to write critical letters about the Church in the Omaha World Herald. My own diocese at the time did nothing to support me and went on record affirming the Nebraska bishop's authority to do what they were doing.

All this is well documented in the 1997 issues of Via Pacis. And it is in that issue that we find the above DMCW community affirmation for women priests and a call for a more open Church.

[FLASH: in honor of our 40th anniversary, Phil Runkel and the CW Archives at Marquette University have scanned the 40-year run of Via Pacis. PDFs will soon be posted on our web page!]

I dredge this "old stuff" up to say that these issues of Church reform have been a community priority and focus for a long time and the DMCW has been in open public dispute with our last three local bishops, including

Bp. Pates over these issues. (See attached photo and 1979 special women's Via Pacis, edited by Jacquee Dickey, one of the founding DMCW members and the first to move us in the right direction about women and the Church.)

So it should come as no surprise that given the opportunity we would choose women's ordination in the Catholic Church as our 40th anniversary theme.

We are excited about the two people we have asked to join us for our celebration: Rev. Janice Sevre-Duszynska and Fr. Roy Bourgeois, both of them friends of

For more info

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Phil Berrigan CW House
<http://just.dmcatholicworker.org/>
DMCW <http://dmcatholicworker.org>

Schedule of Events

Friday, Aug. 26

6 p.m. – Supper served at Dingman CW House, 1310 7th St. All are welcome to join the Des Moines Catholic Workers and our guests for our regular Friday night meal.

7:30 p.m. – Fr. Roy Bourgeois "The Struggle for Peace, Justice and Equality": Trinity United Methodist, 1548 8th St. (three blocks from the DMCW).

Saturday, Aug. 27

11 a.m. to 2 p.m. – Picnic, testimonials, music and dancing (open mic): lot across the street from Dingman House (1310 7th).

4 - 6 p.m. – Panel Discussion: "What would a more listening and non-judging U.S. Catholic Church look like for Women?" with Fr. Roy and Rev. Janice Sevre-Duszynska at Trinity United Methodist.

7 p.m. – Social/Music/Munchies at Dingman House.

Sunday, August 28

8:30 a.m. – Liturgy with Rev. Janice Sevre-Duszynska: lot across the street from Dingman House.

many years. We first met Fr. Roy in the early 1980s, before he helped start School of the Americas Watch. Our community met Janice in Des Moines during our 2007 SO-DaPOP Iowa Caucus campaign. They are longstanding friends with our community and the same claim can be made by many Catholic Worker communities all over the country. Janice and Roy have been arrested with Catholic Workers. They have gone to jail with Catholic Workers. Through the years, we Catholic Workers have crossed paths with them on many fronts in the course of our work for peace and justice.

For these reasons, and for so many more, please join us this coming August 26-28 for our 40th anniversary celebration!

PS – If you are in need of housing for the weekend, floor space will be available throughout the Catholic Worker community. We just need to know the number of people to prepare for. If you need a bed, for sure get a hold of us and we will find you one.

Save the Date!

Annual Vigil at U.S. STRATCOM

AUG. 6-9 — The DM & Omaha Catholic Workers and Veterans for Peace DM chapter welcome all to our annual "shake and bake" vigil at the gates of Offutt Air Force Base in Bellevue, Neb., home of the U.S. strategic nuclear command (STRATCOM), to commemorate the anniversary of the atomic bombing of Japan by the U.S. in 1945, an unacknowledged war crime.

A daily walking procession to and prayer at Northrop Grumman is part of this year's plan, a three mile distance.

NOTE: This year's hospitality space has yet to be determined. St. John's Church's basement on Creighton's campus is no longer available for our use. And we want to thank the St. John's Parish community for their years of hospitality to us for our annual August and December STRATCOM efforts.

We are seeking a replacement space that will offer floor, bathroom and kitchen space (maybe even showers!). We expect to secure floor space for housing before August. Floor space will be available starting Aug. 5, Thursday night, after 6 p.m. Anyone who might need a space should RSVP ASAP, especially for a bed.

The vigil starts at the Kenny Gate, Offutt AFB 8 a.m. to 4 p.m. on Friday, Aug. 6 to Monday, Aug. 8; Sunday Aug. 9, 8 a.m. to 11 a.m. vigil with closing ceremony and prayer (and line-crossing if anyone is up to it).

For more info contact:
Frank Cordaro, DMCW
frank.cordaro@gmail.com (515) 490-2490
Jerry Ebner, Omaha CW
cwomaha@gmail.com (402) 670-6749

Veterans Parade at the Iowa Fairgrounds

AUG. 15 — Please join Iowa Veterans for Peace in the annual Veterans Parade at the Iowa State Fairgrounds Monday, August 15.

Every year, Iowa members of Veterans for Peace and their allies participate in the annual Veterans Parade at the Iowa State Fairgrounds to, in the words of the VFP Statement of Purpose, "increase public awareness of the costs of war, restrain our government from intervening, overtly and covertly, in the internal affairs of other nations, to end the arms race and to reduce and eventually eliminate nuclear weapons. If you are a veteran or ally who shares these goals, please join us!

For more info contact:
Gil Landolt, Des Moines Veterans for Peace
& Des Moines Catholic Worker
peacevet@hotmail.com (515) 333-2180

see EVENTS on p. 6

Working for a more inclusive church

By Rev. Janice Sevre-Duszynska, ARCWP

As I write this essay, I'm just off the phone with Roy Bourgeois and it's only a few days after the massacre of our LGBTQI sisters and brothers in Orlando. The focus of this article on gender justice and the state of our church proves timely.

On Holy Thursday morning this year, Roy, woman priest Jane Via of RCWP and I witnessed at the Vatican Embassy in Washington, D.C. We began with a brief ceremony in which we read our statement to Pope Francis for gender justice in our church for women priests and LGBTQI people followed by a foot washing ritual. We then walked across the grass to the steps of the embassy and began our witness by holding up our banners in support of gender equality. Although police squads pulled up and one remained with us during our 24-hour fast and vigil, including during the night when we slept on the embassy's porch, the nuncio did not want us arrested. Carlo Maria Viganò accepted our statement and said he would get it to Pope Francis. However, that morning when we all talked, he proved quite patriarchal. He wanted to speak to only one woman priest, but as there were only three of us, we acknowledged the need

to remain in solidarity. In the early evening we met John Wojnowski, who had been abused by a priest when he was in high school. For the past 17 years he has been holding his banner here on Embassy Row in Washington, D.C. which reads: "Catholics: Cowards." Grateful for blankets from Dorothy Day Catholic Workers, we spent a windy night on the porch. In the morning before we left, the nuncio came out to greet us again. He took our hands and said, "You are brave, courageous people. Thank you for being non-violent." Then we began a real conversation where some listening took place.

So far we have not heard a response from Pope Francis. Meanwhile, Roy is busy giving talks. At this writing he just finished a weeklong retreat with the progressive Association of Catholic Priests. His talks covered Liberation Theology from Bolivia to El Salvador, the School of the Americas Watch, SOA Watch's move to the border (Nogales, Arizona and Mexico, Oct. 7-10), women priests and gay rights, and how the Catholic Church's teaching on homosexuality (referring to them as "disordered" and "depraved") leads to hatred and violence.

"People should know," Roy said, that most Catholic bishops did not



Rev. Jane Via, Rev. Janice Sevre-Duszynska, and Roy Bourgeois at the Vatican Embassy in Washington, D.C. on March 24, 2016.

even, would not even acknowledge that those slaughtered in Orlando were killed because they were gay."

He said that many LGBT people in Catholic El Salvador have been killed when they come out. "What about support from the Catholic Church?" our delegation asked Salvadoran gays. Their response: "Catholic bishops and Catholic priests are our greatest enemies in El Salvador."

"We are advocates for gender equality and gay rights," said Roy.

"Equality is a big issue that the church has to deal with and all these priests acknowledged that young people are leaving the Catholic Church in droves. Lots of churches are closing. They are raised Catholic and then encounter gender injustice: no women and no gays. They want nothing to do with the Catholic Church. They see exclusion of women in the church. They don't see women on that altar and a lot of their friends belong to the LGBT community. They feel the Catholic

Church is dominated by men who see women as lesser than men and gay people as lesser than straight."

Roy, of course, was eager to hear about my trip to Rome (my sixth since 2001) for a Women's Ordination Worldwide gathering. I was representing our women priest community along with Christina Moreira of Spain. There has definitely been a change at the Vatican since Roy was arrested there in 2011 and I was detained for wearing my alb and stole in front of St. Peter's Square in 2013 during the Conclave. With Francis as Pope, WOW and Women's Ordination Conference organizers were able to get us a permit to witness along the Tiber at Castel Sant'Angelo on the morning of the Jubilee of Priests, June 1st. Ours was a Jubilee of Women Priests! When we arrived, it downpoured and we sought shelter in a huge police van. The officers were kind and made no mention of my alb or the butterfly stole I was wearing. After the sun poked out its head, we claimed our place along the road.

Christina and I held up our banners – "Women Priests are Here" – in English and Spanish as well as the banner of the New Testament painting of Phoebe celebrating Eucharist

see EQUALITY on p. 4

2016 Midwest CW Faith and Resistance Retreat

On April 11, as the culmination of this year's Midwest Catholic Worker Faith and Resistance Retreat, activists shut down two intersections surrounding Target Field including light rail at the Twins' home opener demanding a re-opening of Jamar Clark's case and an end to the exploitative and inhuman labor conditions for the primarily black and brown contract workers at Target Field.

A coalition of Black Lives Matters activists, Catholic Workers, clergy, and people of faith disrupted the game after a week-end-long Faith and Resistance retreat. The group sought to bring attention to the execution of Jamar Clark by the Minneapolis Police Department and Hennepin County Prosecutor Mike Freeman's criminal non-indictment decision for Jamar's murders, Officers Dustin Schwarze and Mark Ringgenberg.

On March 30th, Hennepin County Attorney Mike Freeman made public his decision to not charge Officers Dustin Schwarze

and Mark Ringgenberg for the killing of Jamar Clark. Jamar Clark, an unarmed, 24 year old Black man, was shot and killed by the Minneapolis Police Department (MPD) while restrained this past November. His murder led to an 18-day occupation of MPD's 4th precinct in North Minneapolis, where community came together to grieve the loss of Jamar, collectively expressing our pain, disappointment, and frustration with the police and government.

The City of Minneapolis has paid out nearly 20 million dollars to settle police misconduct cases over the last decade, and yet, there has not been any substantial change to interactions between police and communities of color. In the past 10 years 100% of people killed by MPD have been black or brown. There is a pervasive and insidious culture of violence within MPD, and repeatedly we see that law enforcement terrorizes people of color in North Minneapolis.

"We are a primarily white group of peo-



Midwest Catholic Workers and Black Lives Matter blocking Minnesota Twins opening game on April 11, 2016.

Names of those arrested:

1. Nikki Fleck
2. Dan Wilson
3. Raquel Falk
4. John Heid
5. Emily Krumburger
6. Kathy Kelly
7. Zed Jensen
8. Theresa Zettner
9. Mary Jean Mulherin
10. Steve Clemens
11. John (Jack) Gaede
12. Erica Sherwood
13. Jeff Berger
14. Michael Elderbrook
15. Joe Kruse
16. Kelly Wallin
17. Edward Bloomer
18. Donna Howard
19. Gail Johnson
20. Katie Yanike
21. Erica Brock
22. Brenna Cussen Anglada
23. Amy Van Steenwyk
24. Don Timmerman
25. Roberta Thurstin Timmerman



Des Moines Catholic Worker Eddie Bloomer was among those arrested and plans to plead not-guilty.

ple of faith under the guidance of Black Lives Matter Minneapolis. We are shutting down the Twins home opener to call our fellow white Minnesotans into deeper understanding of the violent racial inequalities that plague our state, that ultimately killed Jamar Clark, and that have granted his killers impunity," said Ruth Cole.

Minneapolis Catholic Worker Erica Sherwood said, "We urge white Minnesotans to understand that the privileges that we benefit from daily due to the color of our skin have a cost. The cost is the criminalization of black men. The cost is the way we white people and white police officers are conditioned to fear blackness. The cost is Jamar Clark's life."

"We believe that until we come to terms with the historical and systemic oppression heaped upon Black Americans and the

way in which we white people benefit from that oppression, young men like Jamar will be killed with impunity in our streets. We are shutting down the Twins game because we believe it is our moral obligation to call our white brothers and sisters into deeper compassion and a fuller understanding of the complexities and pervasiveness of American anti-black racism," said Amy Van Steenwyk of the Mennonite Worker in Minneapolis.

Those arrested were charged with two misdemeanors: Trespass and Interference with Public Transit. At present, about twelve of those charged plan to plead guilty and take their cases to trial, including Des Moines Catholic Worker Eddie Bloomer. A pre-trial hearing has been scheduled for July 20th. Any donations will be greatly appreciated to help provide at least token compensation for the volunteer legal team who have given of themselves selflessly to this cause.

EQUALITY, continued from p. 3

"Ours was a **JUBILEE** of women priests"

with her community by South African artist Dina Cormick. It reads: "Association of Roman Catholic Women Priests: Reclaiming Our Ancient Heritage." Christina wore a purple stole and the other women a variety of lovely purple scarves. For years the purple scarf or stole has been a symbol of mourning in the movement for women's lost gifts in the church. Next to us stood a makeshift telephone booth with signs asking Francis to open the door to women priests during this Jubilee Year of Mercy. Decorating it were pictures taken by photographer Giulia Bianchi depicting the women priest movement. There's one of my mother from 1936 on her First Holy Communion with the words that I told her after cleaning the sanctuary and priests' sacristy every Saturday as a Catholic school girl: "Before I die, I want to be a priest."

Media came by to interview us, including Sylvia Pagoli from NPR. Groups of young priests walked passed and some gave us the thumbs up as Erin Hanna of WOC offered them a flyer about our movement. We noticed that plainclothes police were gathering, including a policeman I recognized from 2011 and 2013. This time there was a female police officer who greeted us, the first I've seen in my visits to the Vatican. She gently told us that we would need to fold up our banners and remove our stoles. We could pick up our things at the nearby police station just across from St. Peter's Square after Mass.

The police escorted us along Via della Conciliazione, the street leading to the Vatican. They directed us to one of the many empty

rows of seats toward the back of St. Peter's Square. As I looked far ahead I saw a tiny red canopy under which I assumed Francis was sitting and a sea of males dressed in white. As I saw and heard Francis speak on the screen, my first deep feeling was that our Church was dying. There were not many young people here. There were no women priests at the altar. Someone remarked that this was a classist seating arrangement with the rich up front.

Yet, there is hope. Earlier that week Christina and I made a connection at the Vatican. We met with a welcoming monsignor at the Secretariat of State. He listened intently to my impassioned plea for women priests. He asked how long we would be in Rome to talk with Francis. He promised to give Papa Francesco the envelope I carried with our petition to lift the excommunication of women priests, all punishments against our supporters and to begin a dialogue with women priests in this Year of Mercy. The envelope also contained a copy of "Pink Smoke Over the Vatican," the documentary of our struggle for justice for women in our church; our statement for gender justice for women and LGBT people; and the Spring issue of *Presente*, the publication of SOA Watch. Perhaps Francis will read it and learn that Roy worked in Bolivia among the poor and loves the campesinos of Latin America as much as he, our Argentinian Pope, does. I pray Francis will connect the dots ...

I look forward to being with friends at DMCW in August to celebrate 40 years of resisting Empire and caring for the poor.

A call to Pope Francis

*On Holy Thursday this statement was given to the Papal Nuncio who promised to send it to Pope Francis. A copy was included in the envelope for Pope Francis given to a Vatican official in Rome on May 31 by Christina Moreira, a woman priest from Spain and myself. Also included was a copy of our ARCWP/RCWP online Ongoing Petition Campaign asking Pope Francis to lift excommunications of women priests and all punishments of our supporters and to begin a dialogue with women priests in this Year of Mercy, a DVD of "Pink Smoke Over the Vatican" and the spring issue of the School of the Americas Watch publication, *Presente*.*

To Pope Francis and the Catholic Church:

Where there is injustice, silence is complicity. We have come to the Vatican Embassy in Washington, D.C. this Holy Thursday to speak out against the grave injustice being done to women and gay people by the Catholic Church.

WOMEN IN THE CHURCH: God created women and men equal: "There is neither male nor female. In Christ you are one." (Galatians 3:28) God calls both men and women to the priesthood, but Catholic women who are called are rejected because of their gender.

Who are men to say that their call from God is authentic, but God's call to women is not?

The ordination of women is not a problem with God, but with an all-male clerical culture that views women as inferior to men. The problem is sexism and sexism, like racism, is a sin.

GAYS IN THE CHURCH: The official teaching of the Catholic Church states that homosexuals are "objectively disordered." For millions of gay people, this teaching instills shame and self-hatred. It has contributed to gay people being rejected by their families, fired from their jobs, bullied and even killed. This teaching has also contributed to suicides, especially among teenagers.

God does not make mistakes in creation. Our all-loving God created everyone of equal worth and dignity: gay and straight. Our Church's teaching on homosexuality is cruel and is based on a theology inconsistent with the teaching of Jesus.

We are here today to call upon Pope Francis and the Catholic Church to ordain women and start treating LGBT people as equals.

In solidarity,

Jane Via, RCWP
Janice Sevre-Duszynska, ARCWP
Roy Bourgeois

Meet the DMCW summer interns

Driven by Tradition?

By Conor Murphy

Tradition brought me to the Catholic Worker. There is the Catholic tradition of the Catholic Worker, which I am beginning to explore, but this isn't the tradition that brought me here. Along with Catholicism, a tradition of political radicalism has been a part of the Catholic Worker since its inception. This tradition is seen in Dorothy Day, who at times in her life was a communist, a wobbly, and an anarchist. This tradition is seen through Ammon Hennacy, who proclaimed himself an anarchist. Here at the Des Moines Catholic Worker this tradition is obvious; with a library filled with books from Marx to Tolstoy, by the various anti-imperialist posters that coat the walls of the Dingman House and in the committed work of many of the members who risk arrest and jail time to fight a social system that perpetuates mechanical injustice.

Life threw me into this tradition. I always lived in a politically charged household. Politics were discussed anywhere there were people. This inspired in me a sense of curiosity: where did I fit in to these discussions? At a fairly young age I was looking at world events and trying to form a cohesive understanding of what was going on (haven't found one yet). Major events sparked more curiosity: the financial crisis, peace protests and anarchist street battles during the RNC in St. Paul, MN close to my home, and Occupy that popped up in 2011 while I was in high school. Further, meeting a local author, Chuck Logan, created for me a great relationship that has spanned many years. In Chuck I met someone who had lived through an era in Detroit where Unions were still militant and communists were active, a person that had fought in the Vietnam War and come home to oppose it with Vietnam Veterans Against the War. His presence, whether intentional or not, opened a world beyond the two party politics. These were the sparks that ignited an anarchist flame that consumed me, with further fuel from Bakunin, Kropotkin, tales of the Spanish anarchists, and beyond.

This interest in radical politics led to my engagement with politics around the Twin Cities: from protesting school resource officers and their contribution to the school-to-prison pipeline to protesting the recurring



DMCW summer interns Phoebe Clark, John Noble, Kate Gorden and Conor Murphy.

brutality committed by Israel against the Palestinian people, from picketing with workers on strike to joining environmentalists in their fights for community control of our energy system. I frequented anarchist free spaces and Marxist bookstores, learning more stories of resistance. My political action was sporadic and chaotic, like my forming ideology of the time.

I dropped out of the Twin Cities and came to Des Moines for college. I was still hungry to fight for what I believed to be just. I hopped into a new activist community and met pro-Palestinian Quakers, various student activists, a few committed anarchists and many election-obsessed individuals, amping up for the biggest and greatest Midwest carnival show, the Iowa Caucus. Along the way, I met a few Catholic Workers. What was a Catholic Worker? Anything proclaiming Catholic didn't strike me as something I would be interested in, yet these Catholic Workers I met were discussing radical politics similar to mine and were present at protests against police. It wasn't until after a year of being in Des Moines that I actually made it down to 7th street to see what the Catholic Worker was all about. The people I met at The Catholic Worker revealed to me that it was a place I wanted to be. The Catholic Worker is an eclectic community of people with different motivations and perspectives, some drawn to the radicalism, some the religion, some both and for others it is unclear.

Bound up with the people is the work of the Catholic Worker. In an unjust and un-

equal society, the Catholic Worker acts as a center for a crude form of redistribution. The work of serving meals and groceries, and creating a space for people with few spaces, cultivates community and in community solidarity. When capitalism works at breaking down any human relation beyond market exchange, a community that does this can be a powerful place to subvert this trend and build resistance to the system.

I have been at the Catholic Worker for three months and this tradition that pulled me here seems to be further grounding me here.

John Noble

I am excited to be joining the Des Moines Catholic Worker as a summer intern. I have long been drawn to the Catholic Worker's mission of radical hospitality and resistance to the forces of militaristic and capitalistic empires and the "powers and principalities" of this world. I'm a cradle Catholic who is active in several Church justice initiatives around the country, and was excited to find that the Des Moines Catholic Worker is active in making both the Catholic Church and the world more just spaces for all the People of God.

I'm a senior at Drake University studying Religion and Rhetoric, Media, & Social

Change with a concentration in Women's and Gender Studies. My area of study focuses on liberation theologies, especially at the in-

tersections of race, gender and disability. My latest project involves a critical look at Catholic sacramental theology through the lens of disability justice. When I'm not on shift at the Worker, I can be found working as a summer intern at Downtown Disciples, an unapologetically progressive faith community in Des Moines. I also volunteer as a Director-At-Large of Roman Catholic Womenpriests-USA, a group of women ordained as Roman Catholic priests in apostolic succession.

In my free time this summer (when I have it), I can be found cuddling one of the Worker's cats and diving into the theologies of M. Shawn Copeland, Marcella Althaus-Reid, Rosemary Ruether, James Cone, Nancy Eiesland, Gustavo Gutierrez, Elizabeth Johnson, and many others. I am a major theology nerd, as evidenced by the towering stack of books that take up a significant chunk of my room here at the Worker. I also volunteer regularly with Iowa Citizens for Community Improvement and am active in their #Fight-For15 minimum wage initiative. On Sundays, I can be found worshipping with Downtown Disciples or the Des Moines Intentional Eucharistic community.

The DMCW's fearless advocacy for women's ordination as part of their broader peace & justice mission is one of the main reasons I was drawn to this community. I am especially looking forward to our 40th anniversary celebration in August. At this event, we will be celebrating the Worker's legacy with woman-priest Janice Sevre-Duzsinska and Roy Bourgeois, a priest who was excommunicated for his advocacy for gender justice in the Church.

After my time in Des Moines, I'm hoping to pursue a graduate degree in divinity or theology to continue my work in church justice and Catholic reform initiatives. I already appreciate the fact that the Catholic Worker has pulled me out of the more abstract parts of academia, and into the material realities and injustices of our world. One of my favorite quotes comes from legendary feminist theologian Rosemary Radford Ruether, who said in a 1967 letter to Thomas Merton, "I distrust all academic theology. Only theology bred in the crucible of experience is any good." The Des Moines Catholic Worker is breeding radically inclusive and just theology deep in the crucible of human experience, and I am honored to be a part of that initiative for the next few months.

Norman's Whereabouts

Hello there! It's Sunday, I've been to church with Frank Cordaro, like many times. Today on the way to church he suggested that I write an article for the Des Moines Catholic Worker 40th anniversary. So after walking after church to Walgreens then taking a bus to a nearby bus stop and walking home to the house I live in. I don't want to do much because I'm retired and yet not real old. I can do some work that's easy to do.

I like bus rides around Des Moines or even bus trips that you go one night and be back the next day. There's no more hitchhiking on highways and other roads. You could go from one side of America to the other with your thumb up. When I used to run away a lot I never got into trouble of any kind. I listen to police and anyone with respect, even those that gave me a ride. I found myself sleeping under the stars and clouds at times under trees and even overpasses. If I was near a town and felt it was early I would venture to that town and find a church that was open and go into it and sit in the back. I didn't care what religion it was I only cared if it was in English.

Sometimes I was noticed and welcomed even if I was noticed at the end of Mass and welcomed to eat if the church was serving a meal and found a lot of people wanted to know this stranger and where I was from. They never got a stranger from the road before. I was always out of money on the road. I often found Mom and Pop restaurants on the side of the road. I would walk in saying I'll work for food if I can, don't want money, just food.

I learnt that some colleges in those days had a party house that needed cleaning after a large party if you were lucky, honest and didn't carry weapons. You did go upstairs or downstairs or even out if they had a pool. You could clean up messes, wash dishes and sleep on the couch. In the morning after waking, washing yourself, putting the dishes away, any money found goes in a bowl. You ate while you cleaned and in the morning you couldn't touch drugs or alcohol. If you did a good job and were ever hiking in the area they would let you do it again. I couldn't promise I would be around.

So after running away a lot, mom and dad took me to Worcester, Mass., to live in a half-way house for people that had learning problems and a workshop to help them. It was good. After a while I got a job as time went on and on, until one day I found myself standing in front of the Mustard Seed Catholic Worker House on Piedmont Street in Worcester. In all of my hitchhiking days I never seen or heard about the Catholic Worker movement. I been to communities like the farm in Summertown, Tennessee. I liked it and worked in it, the doorway into the house had a good art welcome to the three level house, with a praying room on the third floor. After a while I hit the road. I went to the farm, moved on to the Indianapolis, Indiana Worker then to the Bloomington, Illinois Worker house then to the Davenport, Iowa Worker.

I was going to save an old man on Mt. St. Helens in WASHINGTON with a few others. We never got to gather. So someone told me when I got to the Des Moines, Iowa Catholic

Worker house to ask for Frank for them and I did. I've been here since the summer of 1980 but I've been to the Peoria Catholic Worker before there was a fire and I've never been back. It was a nice house.

I been to Mary House and St. Joseph's House in New York City, and the worker in Columbia, Missouri. I've been to Sugar Creek in Iowa, Strangers and Guests Catholic Worker Farm in Maloy, Iowa, and the Mustard Seed Farm in Ames, Iowa. I like the Strangers and Guests newsletter, *The Sower*. Pete Seeger was like Johnny Appleseed, a sower of music, a peacemaker into the environmental cleaning up of the Hudson River with Clearwater. I would like to see it with Frank Cordaro and maybe some of the New York staff and interns of the Catholic Worker and other people.

I got to see a lot of people come and go for a lot of reasons, some good, some bad. Someone once told me that the Catholic Worker was a neutral zone even for bad reasons. I would like to see some old staff at the Catholic Worker 40th Anniversary. Don't miss it!

I thank you for your time,

Norman Searah

Oh yeah, I forgot — a house that a not so old woman ran by herself, her family lived nearby somewhere. Her husband died. I went there twice. She was a good host to the Fort Madison Worker House. I guess when she died they named the house after

her. I forgot how to spell her name but I can say it. I remember some other houses too.

In memory of her and other Catholic Workers who have died serving the poor and homeless, I'm done.



Norman, from *Via Pacis*, August, 1980.

Democracy Spring

By Aaron Jorgensen-Briggs

This April, I joined around 1200 other concerned citizens in Washington D.C. to commit civil disobedience in defense of democratic voting rights. The Democracy Spring protests were meant to call attention to the role that corporate and Wall Street money currently plays in our electoral process, as well as the myriad forms of disenfranchisement and voter suppression that undermine our democracy.

Because I am aware that many in the Catholic Worker movement do not vote, and thinking about the many conversations I have had with Catholic Workers on this topic over the past year, I want to take this opportunity to explain my own position, to explain why I think voting matters.

It makes sense, to me, to think pragmatically and strategically in terms of voting. I am pretty committed to what you might call "lesser evilism." Many of my friends disagree with this approach, and I respect their points of view and the choices they make.

I agree with these friends that in terms of many important and fundamental issues, there is usually not much and often not any difference at all between the viable presidential candidates. My vote will not stop imperialism. It will not stop capitalism. (However, various candidates and policies may provide checks on these things that will make a material difference in people's lives, which brings me back to lesser evilism.) Murder by drones, for example, will continue regardless of who I vote for. (They will also continue if I choose not to vote at all, which is also central to my point.) Even Bernie supports drones. (Though I still think that his presidency would be the most responsive to social movement pressure in this area.)

But I disagree with the point of view that there is no difference at all between candidates. I disagree with the point of view that there is no purpose in voting. There are many areas in which there are concrete differences between candidates and their policies, and these differences will result in material consequences for millions of people. To illustrate this point, I always harp on the issue of reproductive rights. They are under attack, and the bad guys have been winning a lot of victories. The two parties and their candidates are markedly different on this issue. And even if every single other issue down the line was exactly the same for all the candidates except this one, if this was actually literally the only difference at all between them, I would cast my vote accordingly, for the sole purpose of defending these rights.

Having said that, there are a couple of factors that will shape my decision in November. Is my state a swing state? Can I reasonably expect that my vote will be consequential in preventing a Trump/G.O.P. presidency, or does it appear that Trump/the G.O.P. machine doesn't stand much of a chance? If not a swing state, this frees me up to consider other possibilities. The other thing, then, that will guide me has to do with what other people are doing. Is there mass movement in some other direction that looks productive? Would my vote contribute, for example, to elevating the Green Party platform (which is even better than Bernie's), help them pass the five-percent threshold to receive federal funding, help get Jill Stein into the debates? Or is there a mass movement to write in Sanders and



would this help to elevate the issues that his campaign has been fighting for? I would even consider not voting at all, if it could somehow be demonstrated that there was mass movement strategy in this direction and that this might actually be consequential in shaping the public discourse and awareness of issues. At the end of the day, voting is, as a good friend has put it, an exercise of social movement power.

As for this latter possibility, no one I've talked to has ever made a convincing case. Hardly anyone I've talked to has ever even tried to make a case at all. These non-voters (who often frame their voting choices in terms of a moral perspective, which I can relate to and respect) often like to cite a quote attributed to Emma Goldman: "If voting changed anything they'd make it illegal." In my view, this perspective fails by its own logic. Throughout our history the bad guys have, in various ways, made voting illegal for various groups of people, and all kinds of methods of disenfranchisement and voter suppression are in full effect. I think this fact demonstrates that voting does change stuff. That's why they try to stop us.

Finally though, as Bernie Sanders has been saying the whole time, this election is not just about who gets to be president. We are engaged in a struggle for justice, and in fact a struggle for survival. Voting plays a role in this. Elected officials play a role in this. Policies and laws and actions of government play a role. But real change, as Bernie says, comes from the bottom up, not the top down. We need to organize, we need to mobilize. We need to work together, we need to engage in social movement activity. We need to apply a variety of ways and means to assert people power, to create a government and economy that works for the common good, for the vast majority. Social movements are where it's at, folks. Activism. Within the scope of this kind of work, there are many roles to play, many different kinds of jobs that need doing. And everyone who deeply cares about the future of life on this planet needs to engage, needs to explore this space and find those ways to contribute that connect with your skills and interests and inclinations and availability. It is definitely, definitely, not enough just to vote and trust those elected, and trust this system, to get us where we need to go. Cause it ain't gonna happen that way.

But back to the issue of voting, last point: it's not just about the president. And it's not just about Congress. It's about governors and state legislatures and city councils and school boards and counties and all of it. It's vitally important, and easier, to win elections at the local level and gain power and exert influence and create change. There are real, consequential victories to be had here, and this has in fact been happening. Consider the fight to raise the minimum wage and all the victories at the city and county and state level. We should be thinking about this, and thinking about how to identify leaders within our movements and organizations, and how to get them elected, and how to work with them once elected to create and sustain the changes that are so badly needed.

And we should get in the streets, and in the jails, when that's what it takes, and raise our voices in a thousand different ways, and resist this filthy rotten system and fight for something better. I believe that we can win, I really do.

Photo by Alejandro Alvarez

EVENTS, continued from p. 3

Sugar Creek Retreat 2016

SEPT. 15-18 — The next Sugar Creek retreat once again includes the Thursday night. Anyone who would like to get reimbursed for money spent on food from this year, please contact Eric Anglada. There's some money left over.

Also, if anyone wants to sign up for any part of Sugar Creek 2016, let Eric know. He can be reached by mail at 1584 White St., Dubuque, Iowa 52001; by phone at 563-845-0780; or email CatholicWorkerSchool@gmail.com.

SOA Convergence at U.S./Mexican border

OCT. 7-10 — Since 1990, School of the Americas Watch has been meeting at the gates of Ft. Benning, Ga., to demonstrate the members'

desire to close the School of the Americas, which has been responsible for training combat forces for Latin America since the 1980s. Congress's only concession has been to rename it the Western Hemisphere Institute for Security Cooperation — WHINSEC — in 2001. Now in the 26th year of its existence, SOA Watch is moving the annual convergence to the border at Nogales, Ariz./Mexico Oct. 7-10. The move is to highlight the broader issues of migration this election year.

Travel from Iowa by chartered bus to the convergence is leaving on Thursday, Oct. 6 and returning on Monday, Oct. 10.

For more information about the bus trip to the convergence, email Mary Ann Koch at kochmaryann2014@gmail.com.

International CW Las Vegas event

OCT. 7, 8, 9 — We are excited about hosting the Catholic Worker gathering in October. It has been five years since the last gathering in Las Vegas when over 300 people came. Here is the information we have so far, we hope you can come. There is no fee for this event (food, housing, etc.) but donations will not be turned down.

Before you come to Las Vegas, please register online or mail in registration form: <http://lvcw.org/gathering2016.htm>

We have beds at a hostel and sleeping bag space. If you prefer a motel, please book the Plaza Hotel or another hotel directly. For the hostel or sleeping bag space (both provided free or donation), let us know on the reservation form.

Airline / Bus Pick-Ups: please contact us or send us travel arrival and departure information on the registration form.

Please contact us if you would like to be part of the Catholic Worker Marching Band for the demonstration at Creech.

Please bring photos to share and symbols representative of your Catholic Worker community.

Las Vegas Catholic Worker
500 W. Van Buren Ave.
Las Vegas, NV 89106
(702) 647-0728
<http://www.lvcw.org>

Des Moines CW community caught in **CROSSFIRE**

By Frank Cordaro

The following is an excerpt from a *Des Moines Register* news article printed in its March 9, 2016 issue titled, "Gang members to police: We were targets in shooting":

"Police found bullet holes on a Des Moines house Wednesday night, but haven't yet found the suspected shooters. But several young men who ran from the scene say they are members of a gang and were the targets.

"Shortly before 8 p.m., Des Moines police responded to a reported shooting in the 1300 block of Eighth Street, which is between Forest Avenue and Indiana Avenue.

"Multiple bullet holes on the house and shell casings were discovered in the area. Though people were inside the home,

nobody was injured, Des Moines Police Sgt. Andrew Phipps said on scene, according to the police report.

"Witnesses said they saw three young men run east through yards and walk north on Sixth Avenue after the shooting. Police found a trio that matched the description and they were breathing heavily outside Bethel Mission on Sixth Avenue.

"The men said they were targets in the shooting. They said they belonged to the gang "Hitta Gang Killas," the report states. No one was arrested.

"As of 8:40 p.m., police were still investigating the area around the house that was shot. No streets were closed."

From Frank Cordaro's report on a second neighborhood shooting the following day:

"Yesterday, March 10th, five to eight young teenage shooters ran from 6th Ave through the back lot of Bethel Mission across from the Bishop Dingman CW House at 1310 7th St. I was on the Dingman House porch when I heard gunshots and saw one of the runners turn and fire what seem to be a handgun. The running shooters ran into a house on 8th St. I called 911. By the time the police came the shooters were not at the 8th St. location.

Don't like calling the cops! Don't like shooters in our neighborhood! Don't like Americans with guns, whether they are working for the U.S. government (the largest gang in the world) or the smallest gangs of kids mimicking America's gun culture and shooting up our houses.



Chelsea Manning House residents Norman Searah, Ed Bloomer, and Annie Patton next to one of several bullet holes, following a shooting on March 9, 2016.

Rev. Billy joins 5th annual **Occupy the World Food Prize**



Learn more about Reverend Billy and the Church of Stop Shopping at <http://www.revilly.com>.

We are happy to announce that Reverend Billy and the Church of Stop Shopping will be joining OWP this year for our 5th annual showdown in Des Moines during the week of the World Food Prize. Rev. Billy, three musicians, and twelve members of his choir will be with us three days during the WFP week.

We will need them for one night, a news conference plus the rally at the Statehouse the night of the WFP Awards Ceremony. Which gives us plenty of time to schedule Rev. Billy and his choir for other activities and events during their three-day stay with us.

We also need help paying for Rev. Billy and his musicians and choir's travel expenses from NYC, housing, and \$1000 stipend. To this end we are seeking other venues and speaking gigs. Ideally, a college might help co-sponsor Rev. Billy's Iowa visit by sharing in the cost and hosting Rev. Billy.

If you and your school or organization wants to share in the expenses and sponsor Reverend Billy and the Stop Shopping Choir let us know!

Occupy the World Food Prize Working Committee

Frank Cordaro:	frank.cordaro@gmail.com	(515) 490-2490
Sharon Donovan:	sjbd14@gmail.com	(515) 987-5443
Tom Mathews:	Tmathews@aol.com	(515) 979-9318

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Help stop the Iowa invader

9 DMCWers sign Pledge of Resistance to Bakken/Dakota Access pipeline

A Pledge of Resistance against the Iowa Bakken Pipeline was formally launched in June. With opposition to the Bakken Pipeline growing, more than 1,000 people have already signed the pledge, with 250 committing to civil disobedience!

"The most important thing is that all of us are ready to spring into action when needed, and that the threat of civil disobedience continues to build," said Bold Iowa director, Ed Fallon.

In addition to Bold Iowa, Iowa Citizens for Community Improvement is circulating the Pledge to its members and supporters.

"It's impossible to say when and where direct action will be most needed and effective," said Adam Mason, State Political Director for CCI. "Dakota Access has been extremely aggressive. We may have to call Pledge signers into action as early as July."

Nine Des Moines Catholic Workers have pledged to risk arrest to stop this pipeline. But not at the same time. Somebody has got to stay home and keep the hospitality going!

For more info Contact Josh Kublie, Iowa Citizens for Community Improvement at (515) 282-4781.



Fr. Dan Berrigan playing himself in "The Catonsville 9" at Dowling High School. Top: Fr. Dan Krettek, Jacquee Dickey, Fr. Dan Berrigan in 1978. Bottom: Fr. Berrigan with DHS students and staff in 1993.



Current and former Des Moines Catholic Workers Carla Dawson, Jack Petsche, Annie Patton, Frank Cordaro, Eddie Bloomer, Collin Burbank, Patrick Stall, Gilbert Landolt, Charles Mertes, Taylor Vander Well, Hilary Burbank, Aaron Jorgensen-Briggs and Patti McKee at Catholic Peace Ministry's 2016 Dingman Peace Award Dinner.

Des Moines Catholic Worker honored by Catholic Peace Ministry

This March, the Des Moines Catholic Worker was honored to receive Catholic Peace Ministry's 2016 Bishop Dingman Peace Award. It was a wonderful way to celebrate our 40th anniversary this year. Here's an excerpt from CPM's statement about the award:

When Pope Francis addressed the U.S. Congress on Sept. 24, 2015, he called us all to action in the spirit of four great Americans: Abraham Lincoln, Martin Luther King, Jr., Thomas Merton — and Dorothy Day, cofounder of the Catholic Worker movement in 1933. Pope Francis invoked Dorothy Day's work and causes, calling us to act for peace and social justice, and for an end to poverty and hunger.

Francis might as well have been citing the DM Catholic Worker.

Like Dorothy Day, DMCW answers the Gospel call in Jesus's Sermon on the Mount. DMCW feeds the poor, gives clothing, and provides shelter, including a place to use a phone, receive mail, take a shower, or rest weary feet. DMCW lives in community, among the poor.

And, like Dorothy Day, Des Moines Catholic Worker answers Jesus's call to be instruments of peace.

DMCW's relentless work for peace is why Catholic Peace Ministry is presenting the Dingman Peace Award.

Since 1976, D.M. Catholic Worker has condemned war, resisted nuclear weapons, protested at SAC and STRATCOM, revealed the terror of drones, challenged astronomical spending for weapons, and exposed the pernicious power of weapon-makers. And DMCW deploys "active duty" peacemakers (today, Jessica Reznicek vs. Northrop Grumman, and Julie Brown with Christian Peacemaker Teams in Iraqi Kurdistan). DMCW champions nonviolence and resistance.

Pope Francis said Dorothy Day's life invited us all to seek peace and work for justice. Likewise, Des Moines Catholic Worker's witness and work challenges us to "wage peace" however we can. We celebrate D.M. Catholic Worker's forty years of work for peace.

In accepting the award, five community members offered reflections on the past 40 years of DMCW's work, highlighting a few people who have been especially significant in keeping us going all these years.

Introduction

By Patrick Stall

We at the Catholic Worker are very honored that we have been chosen for the Bishop Dingman Peace Award this year, the 40th year of our mission here in Des Moines. I want to take this opportunity to thank the very many people who have made our work possible this year and in the past. We and those we serve rely on your support, and we could not do our work without it.

Even as we accept this award, though, and even as we thank those who have helped make our work possible, I want to challenge all of you and say that we cannot content ourselves with what we have been doing so far, we can not go home tonight feeling self satisfied about our charity work. We do not live in a world which permits us that luxury.

Humanity itself faces existential threats from the effects of a deepening and evergrowing global capitalism. Global warming threatens our very existence, and the gap between the rich and the poor has never been wider.

This is a situation which compels us to act politically against the capitalist system for moral reasons and as a matter of our own survival. We cannot limit ourselves only to alleviating the worst effects of capitalism through our charity work; we must work to create a social reality where charity itself is unnecessary because people are not in want of basic necessities. As Oscar Wilde wrote in 1891, "The proper aim is to try and reconstruct society on such a basis that poverty will be impossible." It is not enough to feed the hungry, we must also do the much more difficult work of changing the situation where it is possible for someone to be without food.

That we must engage politically

Carla Dawson

By Jack Petsche

The Catholic Worker is a group of like-minded individuals who, in lieu of any solutions to the major problems of today's society, do the best they can to acknowledge their limitations as individuals in a bad system, and begin to work towards changes as a collective. The difficulty is that there's no blueprint or manual, and in that uncertainty many look to the writings, actions and beliefs of the late Catholic Worker founders, Dorothy Day and Peter Maurin.

Others, like me, have been fortunate enough to have been in community with role models like Carla Dawson, who personifies the values and beliefs expressed by Day and Maurin. I'll never be able to see Day hand out food at the original New York Catholic Worker, but I know what it looks like to watch Carla for decades prepare, cook and serve hundreds of meals a day, while raising her three boys, putting herself through college, and fulfilling the role of mother to myself and hundreds of other kids in the community. Growing up and being able to watch Carla interact with some of the most oppressed of society was truly inspirational. It is immensely difficult to fill someone's plate without making them feel like they are accepting charity; when Carla did it, it felt like you were being fed by someone who loved and valued you, not because of your worth to the capitalist society, but because of your intrinsic value as a human being.

You can find evidence for the sheer scope and extent of Carla's impact on the community and the Catholic Worker by just mentioning her name to guests, volunteers and community members who passed by the Des Moines Catholic Worker in the decades she was there. It is

Eddie Bloomer

By Colyn Burbank

The next elder of the DMCW that we want to honor is Eddie Bloomer. I have known Eddie the last eight years of my life. Many of you have known him the last 23 years. Eddie was born in Louisville, KY and moved to Des Moines in 1993 to join the Des Moines Catholic Worker. He is a self-proclaimed "beatnik for Jesus." Eddie has been a very reliable and consistent presence in our community. You can find him at the Dingman House every single day that we are open. You can find him after we close our doors for the day, religiously mopping the floors at Dingman, or you can find him at the Manning House writing letters to prisoners, talking to guests of ours on the phone, or doing any other numerous tasks that I would love to do in theory. His entire life is inspiring. I've had the great privilege to be in close quarters, living and sharing space with him, to really see that lived out. It's no easy task to be a saint and we don't say this lightly with Eddie, but he is our community saint. We have said that if any of us were going to heaven, it's only because we know Eddie. To which Eddie, looking befuddled with his hands in the air says, "I don't know if I'll even make it in, let alone bring anyone else with me." So Eddie we honor you with this award. I don't know where the Des Moines Catholic Worker would be without you. We would all be a lot more stressed, busy, and all around less good people if you weren't in our lives.

Norman Searah

By Hilary Burbank

It is my pleasure to honor Norman Searah, a central figure of the Des Moines Catholic Worker community since the summer of 1980; that summer, which he will remind you, was when Mount St. Helens was blowing her top. This event was what sent him westward in the first place. However, after a life of many trips here and there he found himself in Des Moines and stayed put, well, sort of. As many of you know from the famous Via Pacis column "Norman's Whereabouts," Norman still carries a nomadic spirit, with traveling and wanderlust deep in his blood. Norman enjoys adventure both near and far, whether it be taking bus trips to New York City or Chicago on a whim or being equally excited about the adventures found taking bus trips around town and people watching. As Norman puts it, he always views life as an obstacle course.

However, when Norman is staying put he has been a solid source of hospitality and history for the Des Moines Catholic Worker. Norman often operated as many volunteers' and guests' first tour guide, walking them through the rich history of the DMCW through the many posters that decorate the entryway and hall at the Dingman House. Since living with Norman I have discovered many of Norman's other talents and fountains of knowledge and stories. Norman is an avid advocate for the environment, constantly learning about issues and writing and supporting organizations all over the country. Norman likes to bring humor into many protests and vigils by dressing up like the court jester.

And Norman continues to do just those things in our everyday life at the Worker, bringing humor, sharing

Frank Cordaro

By Aaron Jorgensen-Briggs

The final person our community wants to recognize tonight is well known, I think, to nearly everyone in this room. He's the cofounder of the Des Moines Catholic Worker and he's been present throughout its 40-year history. Without him, none of us would be here tonight. I am speaking, of course, about Frank Cordaro.

Although his reputation naturally preceded him, I first met Frank the same night I met all the Des Moines Catholic Workers, on October 9, 2011, in front of the State Capitol, when 37 people speaking out against economic injustice and the undermining of our democracy by wealthy interests refused to be moved by the State Troopers and were arrested, kickstarting what was to become Occupy Des Moines. That was a night that changed the course of my life, and about five months later I began my internship at the Des Moines Catholic Worker, where I remain to this day.

During that time, Frank has become a close personal friend, someone I've worked alongside, serving meals at Bishop Dingman House, negotiating the miraculous and challenging terrain of community life, crossing lines and occupying spaces and raising our voices in the effort to shed light on the enormous human suffering wrought by a U.S.-dominated global economic and military order that threatens the continued existence of life on Earth.

Frank's had, to say the least, an interesting life, and I can't possibly do it justice in the short time allowed. But as I thought about what I might say tonight, a couple of things came to mind that seemed especially relevant.

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see CARLA on p. 10

see NORMAN on p. 10

see FRANK on p. 11

Hammering for Peace

By Kathy Kelly
Common Dreams, May 24, 2016

Last winter, at the Voices home/office in Chicago, we welcomed two friends who were in town for a Mennonite church gathering focused on the symbol of beating swords into plowshares. Their project embraces a vision from the biblical "Book of Isaiah" which longs for the day when "they shall beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they study war anymore." Our friends quite literally enact this vision. They use saws to cut guns and rifles in half and then hammer on the broken weapons, turning them into useful tools for gardening and light construction.

Throughout the service, one of

the men could be seen, on a screen, standing outside the Mennonite church hall, fashioning, with hammer and anvil, a rifle into a garden tool. Sparks flew with his hammer, but no-one was inflamed into anger. The fire our friends wanted to ignite was inside us. With what work can we replace war? If we are no longer training for war, what else could we be doing?"

That winter night, at the Mennonite church, I couldn't help but think of another activist who had swung a tool last December, in this case, a sledgehammer, because she was inspired to confront weapon makers and encourage alternatives to war. Jessica Reznicek, age 34, didn't own the weapon system she wanted to transform. But she felt responsible to help the general public own up to its complicity with weapon systems

funded by U.S. taxpayers. She took a sledgehammer to the doors of a major weapon producing company, Northrop Grumman, outside Offutt

Air Force Base. In a written statement explaining why she swung her tool at the plate glass, Jessica asks people to understand that Northrop Grumman's weapon systems shatter and destroy the lives of people the world over.

As one of the manufacturers with the largest share of the global Unmanned Aerial Systems market, (18.9%), Northrop Grumman profits immensely from peddling complex weapon systems often designed to be eyes in the skies monitoring targets for assassination. This kind of surveillance and extrajudicial execution generates intense anger and backlashes in other lands. It also promotes proliferation of robotic

weapons. But the U.S. military and acquiescent institutions encourage us to feel that we've been made safer by complex weapons of destruction, and we should instead be frightened of a young woman wielding a sledgehammer to break a plate glass window.

On May 24, Jessica Reznicek, will go to trial in Nebraska for her action. She has chosen to go "pro se," - to defend herself. Courts in the U.S. seldom allow the necessity defense. If the judge in Jessica's case does so, Jessica could try to defend herself saying she acted to prevent a greater harm. She could establish that the U.S. government consistently provides Northrop Grumman with lavish funding, devoting immense resources of materials and scientific ingenuity to the study of war, all desperately needed elsewhere.

Northrop Grumman steadily experiments in perfecting the high-tech advantage of an empire bent on endlessly dominating the world through endless war.

I wish that the testimony of my friends who literally beat guns into garden tools could be part of the courtroom proceeding. They urge us to make guns and other weapons unnecessary, using raw tools of compassion and service to heal the conflicts in which weapons are used. I wish my young Afghan friends here in Kabul, who live under constant surveillance of Unmanned Aerial Systems, could testify about their desire to refine tools of peace making and constructive service.

They could assure the court that it's far more worthwhile to develop raw

see **HAMMER** on p. 10

TRIAL, continued from p. 1

jury instructions, and closing arguments were all done by 3:45 p.m. The jury deliberated less than a half hour ... this had to include body breaks, the picking of a foreperson, the reading of the charges, the reviewing of the evidence and the unanimous vote for guilt ... wow ...

The trial was not easy on Jess. The trust she put in and the challenge she presented her judge and prosecutor were virtually ignored. Despite the cordial dialogue in court, the heartfelt appreciation both judge and prosecutor gave to Jess. When it came to showing her true allegiance, Judge Lamberti sided with the 1%ers, being a truly corporate-owned judge.

In an effort to streamline the trial, all agreed to give Jess 20 minutes to lay out her case in a narrative form as testimony from the witness stand. Jess did not get five minutes into her testimony before the prosecutor objected to what Jess was saying and the judge held up the objection. Much of Jess's prepared testimony never got into the record. What did was very powerful. Jess got to speak of her early years and how important the love and values she got from her parents were for her formation that moved her to do her "Hammer of Justice" witness. So much more was left out.

This was the first betrayal, neither the prosecution or the judge needed to interrupt Jess's testimony. The criminal misdemeanor convictions were a sure thing! Jess admitted as much. All Jess want to do was play her "nothin' hand." Both the judge and the prosecutor did more than they had to do to get the convictions their jobs demanded. Jess never got to speak clearly, heart to heart, to the jury, because the prosecutor and the judge kept interrupting her. Why?

The second betrayal came when Jess flat out offered both women a chance to step out of their job roles and make a statement as women about Northrop Grumman and what they and other war profiteers are doing criminally. Throughout the trial,

Jess asked both women to publicly raise the question in court about the possible war crimes happening at Northrop Grumman and how our legal system is not able to deal with these issues. Both women ignored Jess's offer. Why?

Nicole, the prosecutor, showed her true heart in a maternal way when at one point in her closing statement Nicole said she hoped that her young daughter would grow up to have the same spirit and convictions for her beliefs that Jessica demonstrated in court. Basically, all she would commit to doing was her job. Ignoring Jess's challenge to think outside her legal box. The classic liberal sellout.

We did not get Judge Lamberti's true heart on the matter until after sentencing the following day.

Jess' sentencing the following day was ALL ABOUT THE \$\$\$\$. Jess gave an extraordinary statement before sentencing, giving the judge every opportunity to sentence Jess to whatever jail time she wished, as long as the judge understood Jess was not going to pay any restitution, nor was she going to pay any court fees or fines. Nor was Jess going to comply with any terms of probation. Then Jess challenged the judge one more time to personally make a public statement in support of the issues Jess was trying to raise.

After Jess spoke, the judge let everybody know she was in charge of sentencing and not Ms. Reznicek. The judge spoke as if she had not heard a word Jess said throughout the whole trial. Then she proceeded to sentence Jess to pay just under \$5000 in fines and restitution for her destruction of property charge and sentenced Jess to 72 days of jail time, with time served for her trespass charge, plus court costs. The war criminals at Northrop Grumman got off free! Jess nailed it, when she said right after the trial as we were leaving the court room, "It's all about the money!"

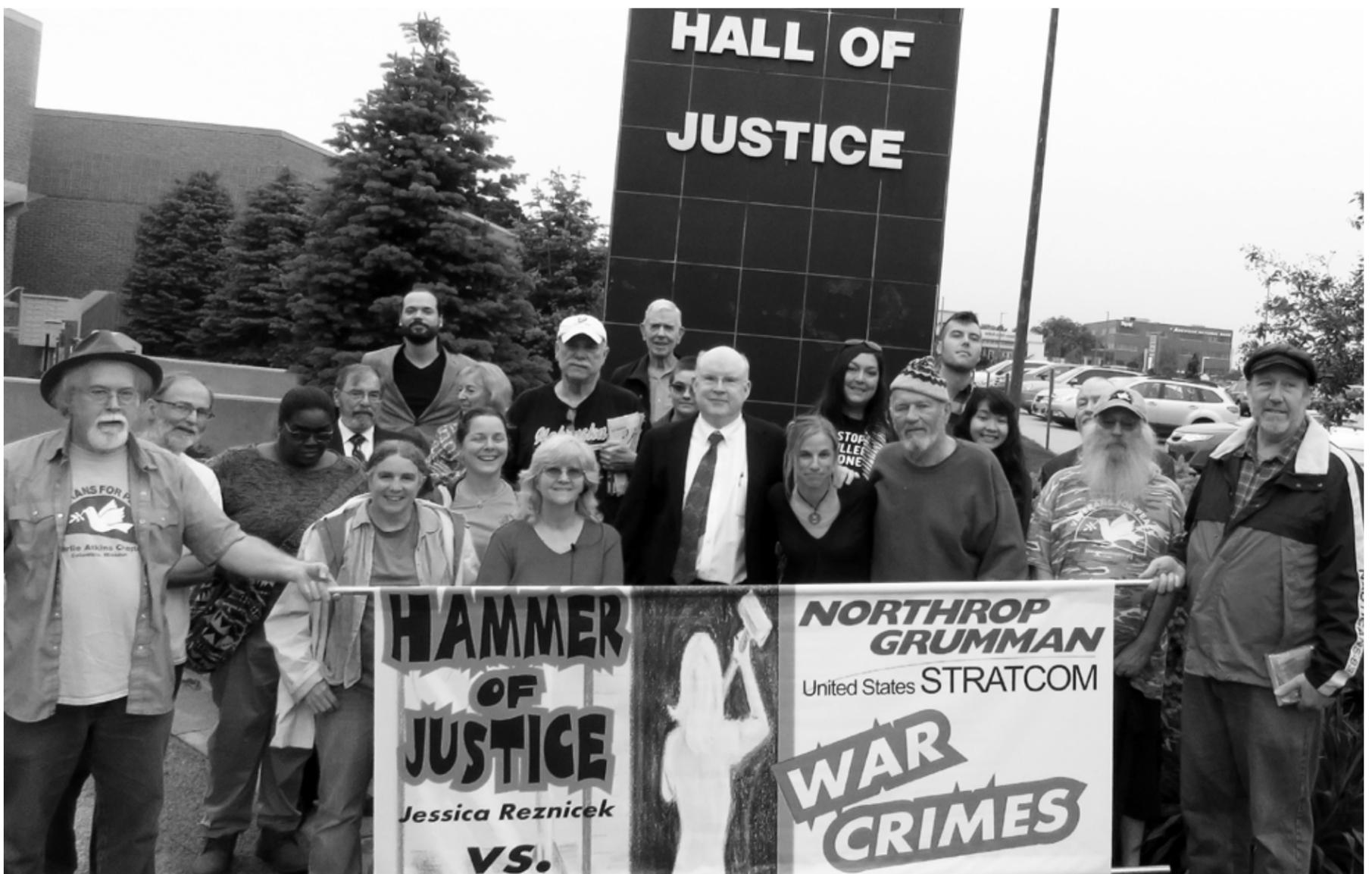
The third betrayal proved this true. Jess was LIED TO re-

garding the special \$1,000 bond she paid to get out of jail. We could not help but feel soiled and unclean as we left the court room. Jess was told the special \$1,000 cash bond we put up for her freedom last March would be returned to her in full after her trial, no matter what. We were lied to. The last thing Judge Lamberti did at the end of the trial was to order (steal) Jess's bail money to be used towards paying her fines and restitution.

It was only after the sentencing, when the trial was over, that Judge Lamberti showed her true heart on the matter: maternally! Judge Lamberti shared with us "OFF THE RECORD" that she was very familiar with the Catholic Workers and Plowshares movements because her daughter had once been married to Paul Magno back in the 1990s. Paul had e-mailed me the day before that Jess's judge was his ex-mother-in-law! I remember Paul and Kim, Judge Lamberti's daughter, joining us in Omaha at SAC for our annual December 28th Feast of the Holy Innocents witness a couple of times in the 1990s. They were Catholic Workers living in Washington D.C. At that time Kim and Paul were seriously exploring doing a Plowshares action.

Judge Lamberti spoke glowingly about her daughter's current job with US Catholic Relief Service. And then she shared how grateful she was that her daughter Kim back in the 1990s did not choose to act up and destroy property, as Jess had done!

In our Catholic Worker world, we see things that really matter on a person to person, personal level. And even though Judge Lamberti and Ms. Hutter kept their professional distance from Jess and her "Hammer of Justice" witness in court, showing their true allegiance to our most corrupted and unjust justice system, on a personal level, speaking as mothers from the heart, Jess got to them both. From our Catholic Worker, personalist perspective, Jess again proved that in court when all you have is your own truth, "sometimes nothin' can be a real cool hand."



Steve Jacobs, Greg Boertje-Obed, Treasure Jenkins, Robert Singler, Aaron Jorgensen-Briggs, Michele Obed, Sharon Donovan, Chrissy Kirchoefer, Denise Wadle, Jerry Ebner, Jerry Donovan, Phoebe Clark, Bill Gugley, Jessica Reznicek, Julie Brown, Carl Kabat, Patrick Stall, Jade Suganuma, Eddie Bloomer, Gil Landolt and Mark Kenney at the Sarpy County "Hall of Justice" in Papillon, NE on May 24, 2016.

HAMMER, continued from p. 9

A peace tool

tools for producing needed goods and services than to develop weapon systems of mass destruction.

Jessica's action makes me wonder if the "norm" in our society is the opposite of the biblical plowshares exhortation. Our major institutions study the ways of war comprehensively and our "top crop" in the U.S. has become weapons. Jessica encourages, one might even say provokes, discussion of the role militarism plays in our world.

I hope the words of a legendary barrister in Ireland, Mr. Nix, who defended "The Pitstop Plowshares," can be recalled as Jessica's trial nears conclusion.

Shortly before the U.S. led coalition began bombing Iraq in 2003, five activists invoked the swords to plowshares saying from the Book of Isaiah and hammered on a U.S. warplane parked on the tarmac of Shannon airport. Ireland is a neutral country, and they believed that the U.S. Navy warplanes making "pitstops" en route to a war zone violated that neutrality. They undertook the action shortly after attending a retreat during which the Sisters of St. Brigid, in Kildare, Ireland had asked me to speak about Iraqis who suffered under 13 years of U.S. led UN economic sanctions.

Before returning to Baghdad, I gave them enlarged, laminated photos of Iraqi children who were among the half million who died, according to the U.N., as a direct result of economic sanctions along with photos of children killed by an earlier U.S. aerial attack on the city of Basra. They used these photos to set up a memorial shrine next to the warplane they had damaged. Mr. Nix, preparing for trial, asked that I come to Dublin as a witness to help establish the defendants' motivations.

I will never forget his closing statement in which he delivered a fiery indictment of war makers and described the hideous punishment wars inflict on innocent people, especially children. He ended his remarks by addressing everyone assembled in Dublin's Four Courts, saying: "The question isn't 'Did these five have a lawful excuse to do what they did?' The question is 'What's your excuse not to do more? What will rise ye?!' The Irish jury acquitted the defendants on all charges.

No matter what the outcome of Jessica's trial, Mr. Nix's question, "What will rise ye?" abides. How can we, each of us, help lift the hammer of justice, cultivating a world at peace?

CARLA, continued from p. 8

and community members who passed by the Des Moines Catholic Worker in the decades she was there. It is not uncommon to meet someone who spent a summer interning at the CW, 20 years ago, and who still can recite, with vivid clarity, memories with Carla, as if 20 years was just a day ago.

Without the "Carlas" of the Catholic worker, we would only be a group of imperfect individuals, enacting imperfect solutions, in an imperfect society. With the example Carla has set, though, we have a glimpse of what it is like to transcend the needs of self and create a bastion of humanity in an otherwise callous society. I would just like to express my gratitude towards Carla as a Catholic Worker, and my appreciation for what you mean to me on a personal level.

NORMAN, continued from p. 8

dressing up like the court jester.

And Norman continues to do just those things in our everyday life at the Worker, bringing humor, sharing stories and interesting facts, and being a hospitable presence to all those who find themselves at the CW. We are so very glad your wandering and many ups and downs in your obstacle course have always brought you back (the last 36 years!) to the community and guests of the DMCW. Thank you Norman for all that you are.

Rachel Corrie Project update

By Julie Brown

I returned from my first trip to Iraqi Kurdistan (IK) in April. This was the first of many scheduled stints for me over the next three years. I spent most of the three months learning as much as I could about the people that Christian Peacemaker Teams (CPT) partners with in the area and also trying to untangle in my mind a political climate that is extremely complex.

While I was there my team was involved in a wide array of things including facilitating Alternatives to Violence training with youth and staff in the refugee camps, accompanying human rights activists, documenting land grabs and destruction of agricultural areas by ExxonMobile, and also training a whole new group of people to work with CPT, mainly Kurds from IK, and Kurdistan of Syria.

In the weeks leading up to my return home, a Kurdish teammate of mine named Rezhari started to talk to me about what was happening to the Kurds in Turkey. It was very difficult to find any news about this reported in English. Rezhari, sleeping very little, would stay up late following the news and in the morning report on the bombings that had taken place overnight against the Kurds by the Turkish armed forces. I didn't always understand all the political aspects of what he was trying to explain as he translated the latest news for me but I remember the

worried look on his face and realized then that the most important thing I needed to know was that people were being killed. It was in the last few days of my first stint in IK that Rezhari made me promise him something: "When you are at home, please let the people know we are being bombed."

Since then, the Turkish bombings have intensified and have spread over the Turkish border into Iraqi Kurdistan and CPT has been documenting these cross-border attacks. They have visited local partners in small villages such as Sidakan. Villagers described what it was like living in fear for their lives, animals, and agricultural lands. My team has visited Basta village high in the mountains near the Iranian border and talked to farmers who are under daily risk of Turkish aerial strikes. Villages all along the border have been affected and are at risk of Turkish bombing.

I am returning to Iraqi Kurdistan in mid July. Through CPT's goal of "building partnerships to transform violence and oppression" I hope to do my part in giving these Kurdish voices a wider audience in the U.S. English media. Some things will stick in your mind forever. The look on a friend's face as they say "Let the people know we are being bombed." For me, that will be one of them.

Julie Brown is a member of the Des Moines Catholic Worker's Ra-



Kak Miro from Haji Ahmed village with his son. Haji Ahmed's farmers are trying to get compensated for damaged and lost land due to ExxonMobile's oil drilling.

chel Corrie Project. The mission of the Rachel Corrie Project is to train everyday people in third-party nonviolent intervention and solidarity models and place them with peace teams in armed conflict zones overseas, as well as to provide a sanctuary for returning international solidarity activists.

For more information or to make a donation, send an email to: RachelCorrieProject@gmail.com.

The Bob Cook House for Prison Abolition

By Jack Petsche

There is a movement in the prisons. Prisoners are coming together and struggling against the vast array of inhumane abuses that incarceration imposes on them. As I write this, inmates in Wisconsin at Waupun Correctional Institution and Columbia Correctional Institution are on hunger strike, demanding an end to the torture that is long-term solitary confinement. In April, a mass strike occurred in Texas prisons, spreading to seven. Much of this organizing is done by prisoners themselves, organically feeling the need for collective action against a system that locks up humans in overcrowded cages and forces humans to work

with the threat of overt violence. The Free Alabama Movement and the IWW's Incarcerated Worker's Organizing Committee have been at the fore in facilitating organization within prison and building a movement on the outside.

Des Moines Catholic Workers have joined this movement, already engaging with prisoners within Iowa prisons. Further, we have obtained a house to aid this work. The mission of the house is to provide housing for people coming out of prison, aiding formerly incarcerated people who have limited options for affordable housing, a major cause of recidivism. Beyond this function, the house will recruit formerly incarcerated people with a passion for organizing to end the horrors

manifested by the prison industrial complex. We aim to facilitate a movement within the prisons as well as organizing the formerly incarcerated, family members of the incarcerated and allies on the outside to put pressure on the system.

The house is named after long-time prison advocate and Catholic Worker, Bob Cook. Choosing Bob Cook as the namesake of our house was intuitive, as he has lived a life devoted to justice for the most marginalized, including his house of hospitality for prisoners, the Hansen House.

This is a new project and with that it is in a precarious time where many factors could affect the ability to flourish. If you would like to aid in fighting the

oppressive prison system there are many ways to aid our efforts. If you know someone behind bars that would be willing to organize inside, send us their contact info. If you are a family member or ally to the incarcerated connect with us and find your role in ending the prison industrial complex. Lastly, funds for keeping our project going (housing, organizing and others) are always needed.

This will be a long journey and we hope that through collective action and communal hospitality we can chip away at the mass system of incarceration that locks away over 2 million of our comrades.



Jack Petsche with Michelle Jackson, and Judge Collin Witt on May 4, 2016 at the Art Force Iowa #KnowJustice Panel at Polk County Heritage Gallery in Des Moines.

INTRO, continued from p. 8

changing the situation where it is possible for someone to be without food.

That we must engage politically does not mean that we should stop our work of direct aid to the most marginalized. As Catholic Workers, we are witness to its necessity in our current predicament. Many of our guests rely on our services for their own everyday survival. And

we could not do this work, and have not done this work, without the committed involvement of certain selfless people, some of whom the next speakers will be honoring.

But the poor truly will always be with us if our only action is to ease their pain. What is needed is for us to start doing also the hard work of uprooting an

economic system which as a result of its fundamental character creates poverty. So I challenge you all: give to the food bank, come serve and share a meal with us at the Catholic Worker. But let's plan a direct action over dinner, and let's get involved with organizations and movements which aim to stop the advance of global capital.

Legacy of

Light

By Bob Cook

In the May issue of *Via Pacis* I wrote an article announcing the Legacy of Light solar electrification project for the humble homes on the Berlin mountainside in eastern El Salvador. I am happy to announce the project has been launched with the installation of the first systems.

I am also pleased to tell you we found a three-LED light system in San Salvador for \$210, which is \$130 less than the original one I suggested in the May article. It also includes a port for the charging of cell phones, a critical need for the families who grow corn and beans on the mountain, the subsistence crops of every poor family there. The LED lights are detachable when charged and can be carried as flashlights. The batteries are in the base of the light. Also the lights have three levels of illumination. The lowest setting is usable as a night light for children.

Even with the reduction in cost we still need \$5000 to complete the budget for the 33 home model project that has been proposed. Please donate a little or a lot so



LED lighting was achieved on June 18 in Berlin.

that light may shine in the darkness of the humble homes on that mountainside. In time we hope to install solar systems on every home without electricity within the municipality of Berlin, about a 10-by-10 square-mile area.

Please give as generously as you can, with tax-deductible checks made to:

Robert Cook
Los Olivos CIS
713 Indiana Ave.
Des Moines, IA 50314.
(515) 238-310

FRANK, continued from p. 8

of things came to mind that seemed especially relevant.

I've heard Frank describe his path in life, many times, as an effort to put himself in a place where he can "do the least harm." This will always stick with me. There's a lot of depth to this statement. Frank is pointing out, on the one hand, how it's impossible to ever fully and completely extricate ourselves from complicity with the fact of our privilege, and the human cost of our lifestyles here in the United States. The land we live on was stolen from generations of its indigenous inhabitants and the enormous wealth of our nation was built on the backs of the enslaved. And our continued existence, at this very moment, depends on the exploited labor of our brothers and sisters, the destruction of our planetary ecosystems, and the ceaseless violence of our military abroad and our police at home. Frank likes to sum up these horrifying realities by pointing out that the underwear he's got on at this very moment, and by implication, your underwear, and my underwear, was almost certainly made in a sweatshop by someone whose daily toil and misery and humanity is almost impossible for us to comprehend.

Frank is also pointing out that, on a personal, and interpersonal level, human beings are difficult, egoistic, fragile creatures, and during our time here there's no hope of escape from our human drama. We're probably not ever going to be saints. With human beings, there's always going to be soap opera, as Frank likes to say.

However, the other thing that Frank has taught me is that we must try. We must, throughout our lives, continually push ourselves to grow, to deepen our moral and ethical commitments, to fight back, as hard as we can, against the dark, confused, terrified,

unloving aspects of human nature that have brought us to this historical moment, where we stand on the precipice of ultimate disaster, of losing everything. In this vein, following his role models, Dorothy Day, the Berrigan Brothers, our own Bishop Dingman, and countless others, Frank has truly pushed himself to make his life meaningful and beneficial to humanity, and he has pushed himself to make the personal sacrifices that these commitments require. Among other things, this has resulted in no less than nine six-month terms in prison for acts of nonviolent civil disobedience, including the 1998 Plowshares action, in which Frank and four others poured blood and took hammers to a B52 bomber at Andrews Air Force Base, saying "Sisters and Brothers, let us disarm these gods of metal."

There is much more I could say, but the simple point I'm trying to make, finally – and this is something for which I owe Frank, and the others we spoke about tonight, a tremendous debt of gratitude – is that Frank's life, like the lives of those he chose as his models, sets an example. Frank, and others, have shown me that it is at least possible to orient yourself in the world, to find a way to live in it, that is engaged with reality and addressed to injustice and the precious human work of alleviating suffering and creating the possibility of a sustainable future.

Since I'm talking about Frank, in a room full of Catholics, I thought I'd try my hand at closing on a biblical note, remembering the prophet Jeremiah, carrying the word of God in his heart, in his very bones, saying: "I grow weary of holding it in. I cannot endure it."

OBITUARIES

She will be missed

Sister Marty Conrad
Jan. 17, 1940 – May 8, 2016

It comes with great sadness to relay the news of the death of our dearly beloved Sr. Martha Conrad. "Sister Marty" had become family to the Des Moines Catholic Worker since moving to Des Moines in 2009. She graced us daily with her loving presence, generous hospitality, and maternal care; all of which will be greatly missed.

Sr. Marty lived in community with other Sisters of Humility just one block from Dingman House on 6th Avenue. Depending on the day, you would find her working at our neighborhood's local breakfast program, showing nursing students the positive work being done in our neighborhood, attending daily Mass, but most often you would find her conversing with our guests and joking around over a game of cribbage.

There was a natural demeanor about this woman that would induce trust the moment you met her. She was one who saw everything as a sacrament and embodied the spirit of the Worker in seeing Christ in the least of these. Her nurturing intimate spirit is difficult to relay with words.

Sister Marty's door was open to anyone at any time. She held an annual Thanksgiving dinner for our community at her home and helped nurture our community's spiritual life through private conversations and walks around Gray's Lake. She had an unabashed and authentic way of communicating the grandeur of the mystery of God and was willing to dive deep with you in any topic.

There are many things we do not know about Sister Marty. Things she would have preferred that we don't know. She was very private about her struggles with ovarian cancer that she had battled with over the years. She never wanted to, in her words, "impose her problems on anyone." It was only after a phone call from her asking for help to move into hospice care, did we realize her health was rapidly deteriorating. Even in that conversation with the question of "how are you doing?" she was resilient in joy and recognizing beauty of the present moment.

In those final days, she was as we had always known her: exceeding everyone in life. Our resident volunteer, Al, had visited her one afternoon and brought a bottle of wine as a gift to her.

At this point in her life, she was unable to hold much food or liquid down so she politely declined the gift and asked that we drink this bottle of wine as a community together. Shortly after her passing, before we opened our doors for the day, our community gathered with this wine to share in celebration of her life, her generosity, her spirit that will forever be with us in this space.

Our sister, our comrade, our maternal love. Here's to you, Sister Marty.



Remembering Father Dan Berrigan

By Frank Cordaro

In honor of two major mentors in my life, Bishop Maurice Dingman and Fr. Dan Berrigan, the latter of whom died this April in NYC, I share with you the following excerpts from the talk Dan Berrigan gave at Bishop Dingman's Faith & Resistance Retreat in Glenwood, Ia in February, 1985.

"I am beginning to understand that in order to defend ourselves nonviolently we must begin by disarming ourselves nonviolently. As our struggle against the arms race grows, so does our capability to deal with conflict in creative and nondestructive ways. Through a discipline of nonviolent direct action, we can develop whole new ways of thinking and acting that will one day help us to break free of our dependency on deterrence."

– From page 2, introduction by Bishop Dingman, to the "Faith & Resistance" booklet with a series of talks and reflections from a retreat on nonviolence he hosted at Our Lady of the Holy Rosary Church, in Glenwood, Iowa, Feb. 12-14, back in 1985. The retreat ended with over 250 people "crossing the line" at the Strategic Air Command headquarters at Offutt Air Force Base.

"The Church of Resistance"

The title that I am privileged to address has to do with the "Church of Resistance" ... Such a church, as we know from Central America and from our people in prison and from many Christians throughout the world, is a gift of God. We can only open our hearts and our minds toward it.

"The Church looks like a healer when the Church looks like Christ ... of what are we being healed in this very edgy work that we've set out upon?"

"We are being healed from death, sin and illness as a kind of national pall. We are being healed of our barely functional despair and low expectations of one another. We are being healed of the normalizing of violence as a public method, neglect of our poor and our minority people and the dreadful code language that welcomes racism, sexism, consumerism and all those other ills that make the bomb ...

"To heal has many names ... I suggest tonight, dear



Mike McHugh, Fr. Dan Berrigan, Frank Cordaro, Dave Polich and Rusty Martin in November 1993 at a Catholic Peace Ministry fundraiser.

friends, that this is a key moment – a key moment of before and of after (Pentecost) for peace people ...

"No one could claim immunity from the illness and the lust for death represented by the SAC base among so many of these places. These places represent the captivity of death as a social method. They are enormous vortexes of violence into which human lives are shoved, lost and forgotten; not after the catastrophe, but before it as a matter of daily routine, as a matter of money grubbing, as a matter of ego, as a matter of talents and brains and great skills going awry. A spiritual matter, in other words.

"Whether in ancient Jerusalem or in modern Washington or Omaha the dead are supposed to remain dead ... Just as the execution of Christ was meticulously legal so the resurrection was manifestly illegal. For that reason, you remember, Pilate is said to have put a guard around the tomb and sealed it with the imperial power and seal, the message being 'STAY IN THERE!'

"The dead man emerged, and the healing began. Thereupon began the criminality of those involved. It was this sequence that I suggest sheds a great deal of light upon tomorrow and the many tomorrows in our lives, in our prayer, in our view of our children, in our understanding of our professional life ...

"Christianity began with an illegal act on the part of Christ and criminalized his followers ... central to ... the New Testament ... this constant effort to heal publicly ... this 'getting used to' death, this normalizing of the absolutely abnormal as a way of human affairs ... cries out for healing.

– Father Dan Berrigan



Jacquee Dickey protesting first day of draft registration at D.M. Main Post Office. *D.M. Register* July 22, 1980.



The Des Moines Catholic Worker with the Sisters of Perpetual Indulgence at Des Moines Pride Parade, June 12, 2016.



Norman Searah at National Catholic Worker Gathering in Worcester, MA, 2008.



Clint shares some tunes in the backyard at Dingman House, 2016.



Norman Searah with a friend in 1981.



Community for Creative Non-Violence members Ed Bloomer, Carol Fenelly and Renate Shotwell reunited at the DMCW in 2001.



Members of Occupy Des Moines at a planning meeting in the Berrigan House Peace and Justice Library in 2011.



Phil Berrigan, Sam Day and Frank Cordaro at the Des Moines Catholic Worker's 20th anniversary celebration in 1996.



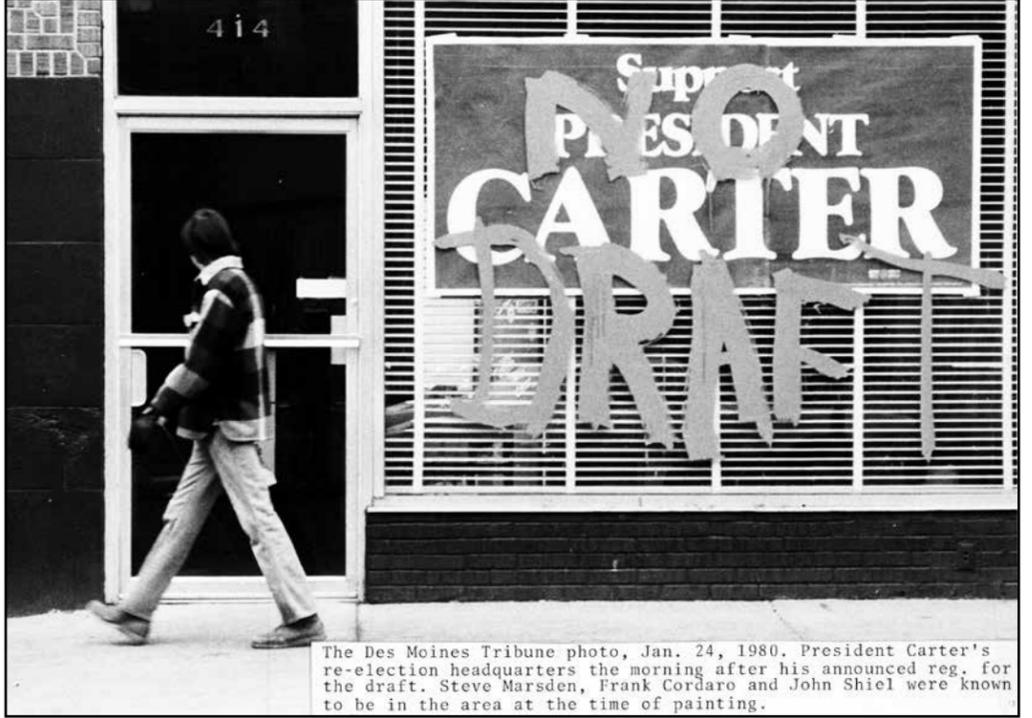
Jacquee Dickey with Daniel Ellsberg at Trinity United Methodist Church in Des Moines, February 1981.



Dec. 28, 1996 Feast of Holy Innocents witness at STRATCOM: Paul Magno, Kim Lamberti, Mary More, Phil Runkel, Pepper Wolf, Fr Rick Mihm, Norman Searah, Tom Wolf and Kathleen Granger.



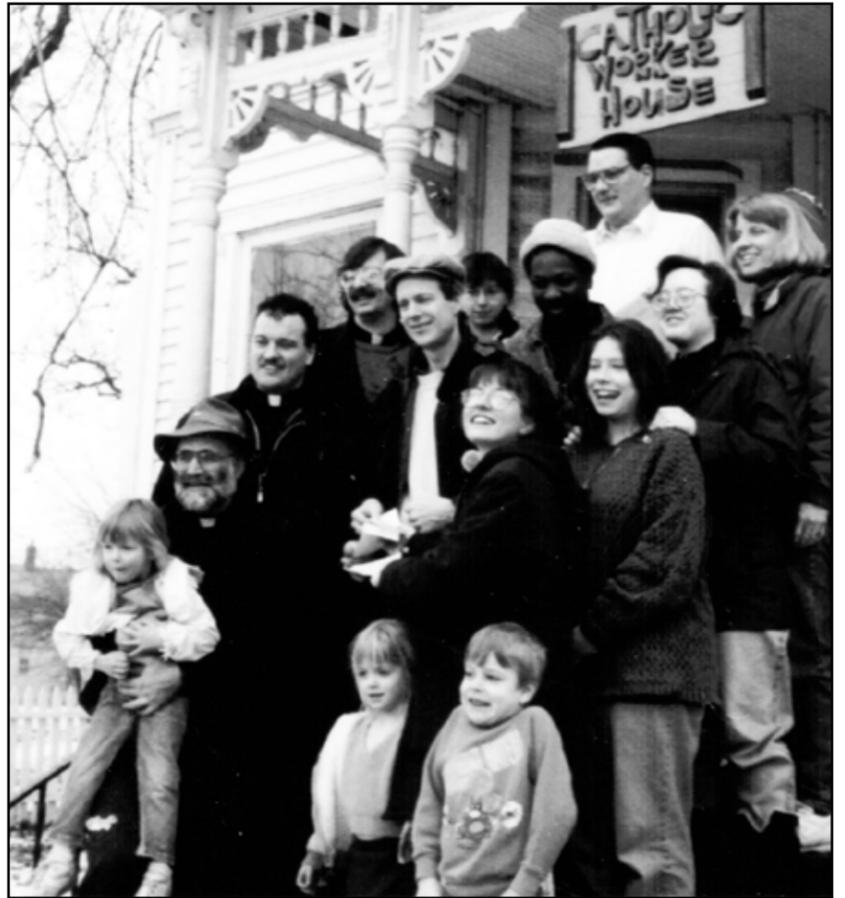
Frank Cordaro and Bob Cook at Des Moines Post Office on Tax Day, 1979.



The Des Moines Tribune photo, Jan. 24, 1980. President Carter's re-election headquarters the morning after his announced reg. for the draft. Steve Marsden, Frank Cordaro and John Shiel were known to be in the area at the time of painting.



King Vito Andolie contemplates his next move at Dingman House in 2016.



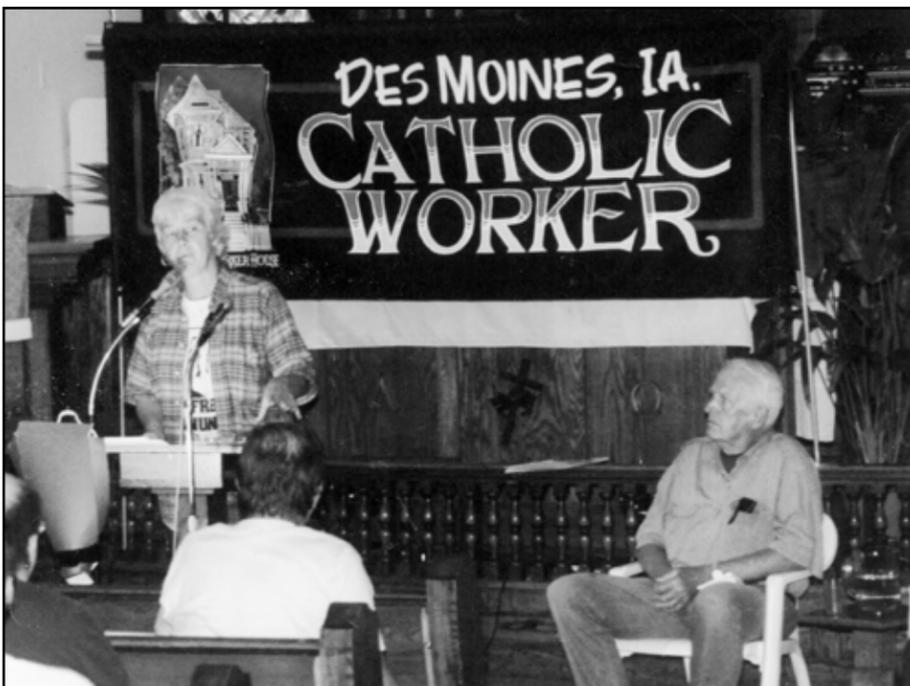
Des Moines Catholic Workers and friends at Dingman House, fall 1996.



Des Moines Catholic Worker open house on May 1, 1993.



Kelvin Howl with German volunteers, Jessica Barnhill, Andrea Loeffelholz and Liz Richardson at Dingman House, 1994.



Liz McAlister and Phil Berrigan at the Des Moines Catholic Worker 20th anniversary celebration in 1996.



The Des Moines Catholic Worker Community in 1981.



Hilary Burbank with friend behind Chelsea Manning House in 2016.



Julie Brown and Jessica Reznicek.



Des Moines Catholic Worker cleanup crew – Country, Larry, Shelly and Daniel – hard at work in 2016.



Top: Omar, Fernando and Luke Bobbit. Bottom: Fionaa Fallon, Philomena, Ben Fallon and Katie Bobbit. August, 1998.



Carla Dawson with Luke Bobbit, Julius Dawson, Jordan Dawson, Katie Bobbit and Josh Dawson at Lazarus House, March, 1989.



Al Burney with friend at at Trinity United Methodist Church in 2016.



William Petsche helps out at Saturday morning grocery distribution at Trinity United Methodist Church, 2016.



Joanne Kennedy and Carla Dawson at Des Moines Catholic Worker 20th anniversary celebration in 1996.



Aug. 9, 2015 at STRATCOM: Frances Mendenhall, Jerry Ebner, Elaine Wells, John Krejci, Mark Welsch, Ed Bloomer, Norman Searah, Gil Landolt, Julie Brown and Jack Petsche.



Frank Cordaro spilling ashes in front of President Carter at a SALT II briefing in the White House, November 29, 1979 (Photo: Associated Press).



Armed Forces Parade in Des Moines, May 16, 1981. Larry Hutchison, Steve Andsager, Jerry Mehalovich, Gary Eklund, Mike Wehle, Brent Vanderlinden, Tom Cordaro, Scott Woodworth, John Hutchens and Chris Murphy (Photo: Joe Taschata).



Rusty Martin, Fr. Dave Polich, Jerry Mehalovich, Rev. Bob Cook and Jeff Patch burning draft cards on July 21, 1980 (Photo: United Press International).



Rev. Janice Sevre-Duszynska, Ed Bloomer and others on Jan. 2, 2008 at Mitt Romney's campaign headquarters in West Des Moines, prior to their arrest as part of Voices for Creative Nonviolence's SODaPop campaign during the Iowa Caucus.



Maggie Rawland, Betty Goodnough, Helen Tichy and others demonstrating at an appearance by President Carter in Des Moines on May 4, 1979 (Photo: Des Moines Tribune).



Students Beyond Ward lead a die-in to protest U.S.-led wars in the Middle East at Nollen Plaza (now Cowles Commons) in Des Moines in 2008.

Des Moines Catholic Worker
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The voice of the Des Moines Catholic Worker community

JULY 2016

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VOLUME 40, NO. 2

HOW YOU CAN HELP

Prayers . . . without them, nothing happens.

VOLUNTEERS:

Monthly meal providers.
Individuals and work crews for hospitality (serving food, cleanup), cleaning and general inside and outside maintenance . . . without them, we burn out.

FOOD:

Salted Butter, Sugar, Coffee, Creamer, Salt, Pepper, Milk, Olive Oil, Fruit, Vegetables, Meat and Fish, Cheese, Juice (sugar free), Fresh Garlic, Salad Dressing, Soups and Stews (both canned and fresh). Leftovers from weddings, funerals and other social gatherings . . .

HEALTH AND HYGIENE:

Feminine Hygiene Items, Candles, Ibuprofen, Multi-

vitamins, Antibiotic Ointment, Band-Aids, Lip Balm.

TOILETRIES:

Razors, Deodorant, Shaving Cream, Shampoo, Conditioner, Lotion, Soap, Toothpaste. (Small sizes preferred for handout . . .) Toothbrushes and Toilet Paper.

NEEDED CLOTHING:

Underwear, Socks, T-shirts, Sweatshirts, Hoodies, Coats, Work Pants. (All Sizes—especially big . . .) Sleeping Bags, Blankets, Pillows.

HOUSEHOLD

SUPPLIES:
Silverware, Dishes, Bleach, Laundry Detergent, Environmentally-Friendly Dish Soap, Murphy's Oil Soap, Pinesol,

Trash Bags, Brooms, Rugs, Candles, Energy-Efficient Light Bulbs, Aluminum Foil, Plastic Wrap, Sandwich and Freezer Bags, Bath Towels.

HOUSE REPAIRS:

With four old houses, there are plenty of projects large and small. We invite do-it-yourselfers—individuals or groups—with skills in carpentry, plumbing, painting, electrical, etc. to come in, look over our housing needs, and choose a project. Bring your own tools if possible.

LIBRARY:

Peace and Justice books for the Berrigan House Library.

\$CASH MONEY\$:

Cash donations are essential to pay our property taxes, utilities, repair and maintenance of property, upkeep and gas for two vans, purchase of needed supplies, our community gardening and for the continued publication and mailing of the *via pacis*, a good 20% of our annual expenses.

DMCW WEBSITE

For up to date news & info on the community, the Rachel Corrie Project, Berrigan House and Occupy the World Food Prize visit the DMCW web page: www.dmcatholicworker.org/.



Bishop Maurice Dingman welcomes Fr. Dan Berrigan to the first Catholic Worker Faith & Resistance Retreat in Glenwood, IA in February, 1985.

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Working for a more inclusive church
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