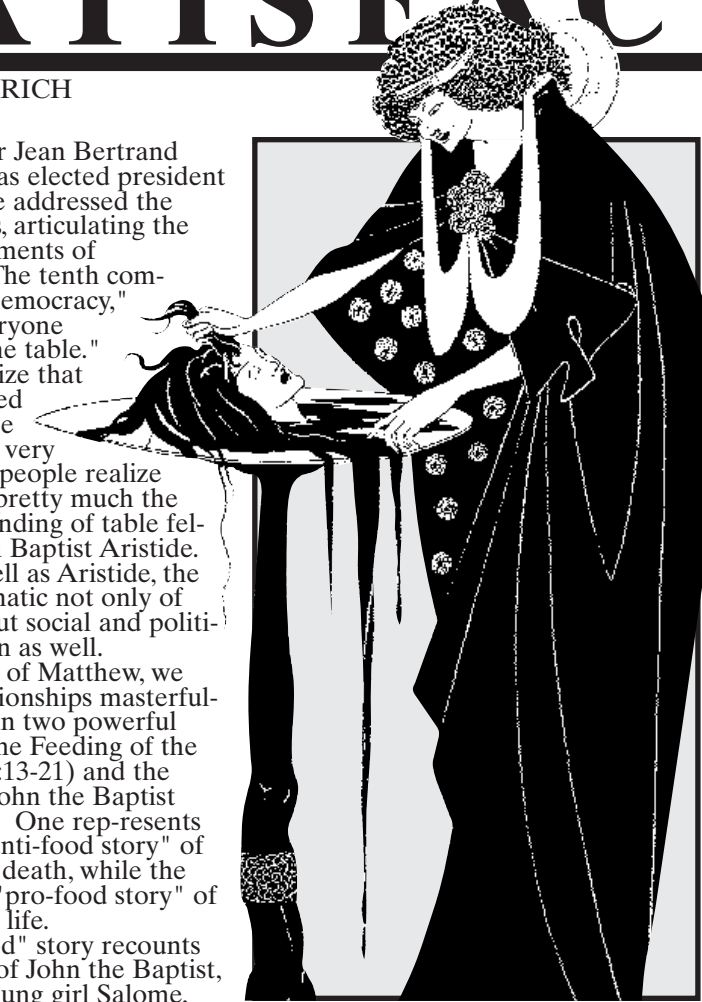


THE ECONOMY OF THE EMPIRE PRODUCES DEATH

THE POLITICAL ECONOMY OF EMPIRE AND THE BEHEADING OF JOHN THE BAPTIST
CAN'T GET NO SATISFACTION

by JEFF DIETRICH



Shortly after Jean Bertrand Aristide was elected president of Haiti, he addressed the United Nations, articulating the Ten Commandments of Democracy. "The tenth commandment of democracy," he said, "is everyone around the same table." Most of us realize that Jesus also invited every-one to the same table, but very few first world people realize that Jesus had pretty much the same under-standing of table fellowship as Jean Baptist Aristide. For Jesus, as well as Aristide, the table is emblematic not only of food sharing, but social and political participation as well.

In chapter 14 of Matthew, we find these relationships masterfully juxtaposed in two powerful food stories: The Feeding of the 5,000 (Matt. 14:13-21) and the Beheading of John the Baptist (Matt. 14:1-12). One represents the empire's "anti-food story" of decadence and death, while the other is Jesus' "pro-food story" of abundance and life.

The "anti-food" story recounts the beheading of John the Baptist, in which the young girl Salome, upon receiving positive acclaim for her alluring dance, requests, at her mother's behest, the head of John the Baptist on a platter. The story is meant to be a satirical parody of power relations at the center of em-pire, where important political decisions are made in a drunken stupor—where vengeance, lust, and face-saving are the primary motivations for decision making.

Herod is the son of "Herod the Great," but for purposes of the gospel, pretty much all Herods are the same. They are the stand-in for em-pire, the puppet kings of Rome, and the most reviled figures in all of Is-rael. Like his father before him who built the temple in Jerusalem, Herod the Tetrarch had a great fondness for large building projects that enhanced his reputation while depleting the national resources and impoverishing the people with double and triple taxation. He is feared and despised, with a reputation for brutality as well as cunning. He is the one whom Je-sus called that "fox" (Luke 13:32).

This is not the typical dinner party arranged by, say, Martha Stewart, where the centerpiece of a sumptuous table setting might be dominated by roast suckling pig or a whole fresh Atlantic Salmon. To bring a human head

to the dinner table, rather, conjures images from a horror film. It is quite the opposite of food. And it is meant to disgust and revolt us. Like having your dinner served in a slaughterhouse, it takes your appetite away. Matthew wants us to recognize that the political economy of empire is the source of blood and murder and does not satisfy authentic human hunger. It is meant to evoke images of a degenerate Roman orgy. It also presents Herod as a leader without integrity, tricked by a mere child into making a self-destructive political decision, executing John the Baptist.

Only the elite have been invited to this table of decadent drunken revelry, but it is at this table that life and death decisions are made. While we know this is a parody of the dissolute lifestyle of the degenerate Herodian monarchy, it remains a profound reflection on the powerful, who even today, behind the veneer of bourgeois Christian morality, meet at table in backrooms and exclusive restaurants to make life and death decisions over "power lunches" and expense account dinners—where lobbyists and developers and military contractors provide lap dancers and prostitutes for politicians and bureaucrats, and decisions are made that consign the poor and the immigrant and the homeless to death, along with those who speak on their behalf: the prophets, John the Baptist, Jesus, Gandhi, and Martin Luther King.

When Jesus hears of John's death, "he withdrew by boat to a desolate place." Like any reasonable person, Jesus has fled to avoid, at least for the time being, the fate of John. But the crowds find him in this desolate wilderness place. Matthew has deliberately juxtaposed these two similar but opposite food readings, the beheading of John the Baptist and the feeding of the five thousand. One takes place at the very center of the power structure, while the other takes place at the very margins of power, in the wilderness. Unlike Herod's party, this is not an exclusive gathering—all are invited.

It has often been noted by commentators and sermon-givers that a huge portion of the Gospels revolve around stories of eating and the table. The typical church sermon is fond of noting these narratives as examples of Jesus sit-

Continued on page 2

The story is meant to be a satirical parody of power relations at the center of empire, where important political decisions are made in a drunken stupor—where vengeance, lust, and face-saving are the primary motivations for decision making.

"EVERYONE AROUND THE SAME TABLE"

YES! I want myself, my family, and my friends to get the Agitator! Enclosed are the names and addresses, along with a buck for each. Keep Agitating! Thank you.

MOVING ANYTIME SOON? Please send us your change of address. Save us big bucks and save the post office the trouble of tracking you. Thank you.

For only \$1 you can renew your valued subscription to the Agitator, and give a friend or one and only—Catholic relative a subscription for free! Is this a GREAT deal or what? In these dreadful and trying times, where else can one get the Word and nourishment that the Catholic Agitator offers? Today, more than ever, we need all the nourishment we can get. Don't hesitate for one more minute! Sign up NOW!

SUMMER SPECIAL RE-UP FOR A BUCK!

Los Angeles Catholic Worker 632 North Britania Street Paid At Postage Second-Class Los Angeles, CA 90033

Los Angeles Catholic Worker 632 North Britania Street Paid At Postage Second-Class Los Angeles, CA 90033

Address Correction Requested Only

Through-out the summer we rent a bus to take our homeless friends on an old fashioned picnic. However, we need your financial assistance to make this enjoyable experience a reality. Please help with a generous donation. Thank you!

A DAY AT THE PARK WE NEED YOUR FINANCIAL HELP

SISTER HOUSE NETWORK: LOS ANGELES CATHOLIC WORKER: <http://lccatholicworker.org>

1. Annon Henmay House of Hospitality 632 N. Britania St., Los Angeles, CA 90033 (323) 267-8789
 2. Hospitality Kitchen 821 E. 6th St., Los Angeles, CA 90021 (213) 614-9615
 ST. JOHN THE BAPTIST HOUSE OF HOSPITALITY (702) 647-0728
 ISLAH HOUSE OF HOSPITALITY 316 S. Cypress Ave., Santa Ana, CA 92701 (714) 833-6304
 SADAKO SASAKI HOUSE OF HOSPITALITY 1321 W. 38th St., Norfolk, VA 23508 (757) 423-5420
 ST. PETER CLAVER HOUSE OF HOSPITALITY 430 W. Jefferson St., Philadelphia, PA 19122 (215) 232-7823
 HOUSE OF GRACE CATHOLIC WORKER 1826 E. Lehigh Ave., Philadelphia, PA 19125 (215) 426-0364
 PETER MAURIN CATHOLIC WORKER 1149 Chestnut St., San Pedro, CA 90732 (310) 831-3480
 MERRAN PRATHER HOUSE OF HOSPITALITY 672 2nd Ave., San Bruno, CA 94066 (650) 827-0786
 BEATRICE HOUSE 4575 9th St., Guadalupe, CA 93434 (805) 343-6322
 CASA FRAV BARTOLOME VERACRUZ C.W. 60 Guadalupe Guzman Yoval, V. Riva Palacios 1116 Col. Insurgentes, Coatepec, Vera Cruz, Mexico 91500 gzmamhupia@gmail.com 011-52-228-816-7280
 ST. BENEDICT HOUSE OF HOSPITALITY 4022 N. Cheryl Ave., Fresno, CA 93705 (559) 229-6410
 HIGH DESERT CATHOLIC WORKER P.O. Box 3157, Apple Valley, CA 92307 sstremser@charter.net (760) 247-5732

CATHOLIC AGITATOR

THE BEHEADING OF JOHN THE BAPTIST AND THE POLITICAL ECONOMY OF EMPIRE

In contrast to the Sabbath economy of Jesus, the political economy of empire does not produce satisfaction at all. In fact, it reminds us of the classic rock and roll hit of the Rolling Stones, Can't Get No Satisfaction, which was a scathing critique of our modern consumerist culture based on the artificial stimulation of desire through the manipulation of mass media images.

CATHOLIC AGITATOR

June 2007 Vol.37/No.3

SISTER HOUSE NETWORK: LOS ANGELES CATHOLIC WORKER: <http://lccatholicworker.org>

1. Annon Henmay House of Hospitality 632 N. Britania St., Los Angeles, CA 90033 (323) 267-8789
 2. Hospitality Kitchen 821 E. 6th St., Los Angeles, CA 90021 (213) 614-9615
 ST. JOHN THE BAPTIST HOUSE OF HOSPITALITY (702) 647-0728
 ISLAH HOUSE OF HOSPITALITY 316 S. Cypress Ave., Santa Ana, CA 92701 (714) 833-6304
 SADAKO SASAKI HOUSE OF HOSPITALITY 1321 W. 38th St., Norfolk, VA 23508 (757) 423-5420
 ST. PETER CLAVER HOUSE OF HOSPITALITY 430 W. Jefferson St., Philadelphia, PA 19122 (215) 232-7823
 HOUSE OF GRACE CATHOLIC WORKER 1826 E. Lehigh Ave., Philadelphia, PA 19125 (215) 426-0364
 PETER MAURIN CATHOLIC WORKER 1149 Chestnut St., San Pedro, CA 90732 (310) 831-3480
 MERRAN PRATHER HOUSE OF HOSPITALITY 672 2nd Ave., San Bruno, CA 94066 (650) 827-0786
 BEATRICE HOUSE 4575 9th St., Guadalupe, CA 93434 (805) 343-6322
 CASA FRAV BARTOLOME VERACRUZ C.W. 60 Guadalupe Guzman Yoval, V. Riva Palacios 1116 Col. Insurgentes, Coatepec, Vera Cruz, Mexico 91500 gzmamhupia@gmail.com 011-52-228-816-7280
 ST. BENEDICT HOUSE OF HOSPITALITY 4022 N. Cheryl Ave., Fresno, CA 93705 (559) 229-6410
 HIGH DESERT CATHOLIC WORKER P.O. Box 3157, Apple Valley, CA 92307 sstremser@charter.net (760) 247-5732

CAN'T GET NO SATISFACTION!

FIVE ARRESTED AT VANDENBERG SEE PAGE 2

"CAN'T GET NO SATISFACTION"



Dietrich, Cont'd from p.1

ting down to eat with both the rich and the poor, as if Jesus blesses the status quo of unjust wealth distribution. Nothing could be further from the truth. Whenever Jesus went to the home of rich Phari-sees and Scribes, he went as a prophet and a critic, insulting his host and everyone at the table, calling them hypocrites, thieves, and prophet-murderers—a truthful, though non-convivial, dining experience! On the other hand, when he re-ined at table with his disciples, he was often in the presence of the so-cially marginalized. In fact, one of the charges against him is that "he dines with prostitutes and tax collectors and drug addicts."

Contrary to the rigid economic and class structures of the time, Jesus practiced what theologian John Dominic Crossan has called, "Open Commensality." "Commensality," says Crossan, "refers to the rules of tabling and eating as miniature mod-els for the rules of association and socialization...In first century Medi-ter-ranean cultures, Commensality was strictly relegated to members of one's own social class and hierarchy." Lest we should start to believe too strongly in our own egalitarian values, Crossan is quick to remind us that the social strictures of eating and "commensality" continue unabated into our own century. "In the face of our human perverse tendency to organize ourselves into social and class hierarchies," says Crossan, "Jesus practices an 'open commensality,' eating together without using table as a miniature map of society's vertical discriminations and lateral separations."

The feedings in the wilderness are the primary example of Jesus' so-cially radical practice of "Open Commensality," in which Matthew juxtaposes this extraordinary number of mostly poor people with Herod's tiny gathering of wealthy elites. The feedings are meant to recall the Manna story in Exodus, in which the Hebrew people are rescued by God from the persecutions of empire, fleeing from the slavery of Egypt into the freedom of wilderness, where they are saved from pursuing Egyptian soldiers and fed on Manna.

While pious commentators focus on the "miracle of Manna," the im-portant element of the story is the "lesson of Manna," which goes to the heart of the economics of distribu-tion. "He who gathered a large amount did not have too much," says the author of Exodus, "And he who gathered a small amount did not have too little. They so gathered that everyone had enough to eat...let no one keep any of it over until tomorrow morning (Ex. 16:16-19)." This pas-sage articulates the economic practice of sharing and non-hoarding, and it is the heart of what is called "Sabbath economics," encoded in the law of Leviticus (Lev. 25). It is the very opposite of the economics of empire, in which the wealthy and



In March, Catholic Workers help shut-down the East L.A. Recruitment Center On May 19, Armed Forces Day, Five were arrested at Vandenberg AFB



Dennis Apel arrested at Vandenberg AFB



Sophie Goldstein and Liz Bentley at East L.A. Recruitment Center

ALLAH WHERE HAVE YOU GONE?

by SOPHIE GOLDSTEIN

Crouched naked on the cold linoleum floor
Handcuffed and not being able to move
His head bangs against concrete
Pulling at ropes and chains
He balances on boxes not being able to see
While they electrocute him consistently
His throat is hoarse from screaming
And they drag him across the hall
But bruising
So cold
Sweat pouring down his cheeks
Sweat mixed with tears
Thoughts of home cloud his mind
Thoughts of home and purple bruises
Staining his skin
Counting seconds till the end
The men in green and brown
Take pictures as he lies handcuffed on the ground
Other naked men lie with him
On top of him
He pleads
They plead
Mister, Please!
Allah, where have you gone?
Perhaps he's in hell
He remembers his daughter and her tiny hands
The way his wife worked their gar-

den
He remembers sunsets and clouds
He is blinded
And beaten
And raped
Eyes bleeding
Body bruising
Skin scraping against concrete
Allah please!
Misters please
Ripping metal and rope
Throat is too hoarse from screaming into the endless night
He can almost hear the sound of his soul breaking
Crouching naked on the cold linoleum floor
He shudders and waits for it all to be over
If it ever will
Secretly believing that he's died and gone to hell
Mister, please! The yell
Allah please

Sophie Goldstein is a member of the extended community of the Los Angeles Catholic Worker. Currently studying theater at Cal State Los Angeles, Sophie has been volunteering at our soup kitchen regularly since she was 16-years old. She was also a participant in last year's Summer Program.

CATHOLIC JUNE 2007 Vol.37/No.3
AGITATOR
 Editors: Jeff Dietrich, Martha Lewis, and Mike Wisniewski
 Staff: Donald Nollar, Patty Carmody, Faustino Cruz, and Elizabeth Griswold
 The Catholic Agitator (ISSN-0045-5970) is published bi-monthly
 February, April, June, August, October, and December for \$1 per year by the
Los Angeles Catholic Worker
 632 N. Britannia St., Los Angeles, CA 90033
 Periodical Postage paid at Los Angeles, CA
 POSTMASTER: Send address changes to:
 The Catholic Agitator, 632 N. Britannia St., Los Angeles, CA 90033
 The LACW is not a 501c3 non-profit organization and donations to the LACW are not tax-exempt. Editorial communications, new subscriptions, and address changes to:
 632 N. Britannia St., Los Angeles, CA 90033
 Telephone: 323-267-8789 Web Site: http://lacaatholicworker.org



Sparkie the peace dog

powerful steal and murder and hoard such that starvation, sickness, and death are the norm for the poor of the world.

"When Jesus disembarked from the boat," says Matthew, "his heart was moved with pity," which is a link to Matthew 9:36, recalling the descrip-tion of the crowds as "sheep without a shepherd." With the citation of this passage, Matthew is evoking the prophet's scathing critique of the leaders of Israel: "Woe to the shep-herds of Israel who have been pas-turing themselves!" says Ezekiel. "Should not shepherds rather pasture sheep? You have fed off their milk, worn their wool, and slaughtered the fatlings, but the sheep you have not pastured...you have lorded it over them harshly" (Ez. 34:2-4). The leaders of Israel have fattened them-selves on the flock while disregarding their responsibility to care for the people. But Jesus responds in compassion as an authentic shepherd should—by feeding the sheep.

Typically, the marketplace economics of empire based on greed, war, and competition do not reward the "Good Shepherd" economic practice of compassion and inclusiv-ity. Rather, the economics of Em-pire, like Herod's birthday party, al-ways produce death. Herod's primary job is to act as tax collector; he sends tax money back to Rome, and on top of that he collects an extra tax for himself, leaving the "Lost Sheep of Israel" impoverished and depleted.

In our own day, according to histo-rian Chalmers Johnson, the economics of empire have depleted the na-tional treasury with a military budge of almost one trillion dollars! "Impe-rialism and militarism have begun to imperil both the financial and social well-being of our republic," says Johnson. "I believe there is only one solution to the crisis we face. The American people must make the de-cision to dismantle the empire and the huge military establishment that under girds it."

In contrast to the economics of em-pire, Jesus calls us to practice the Sabbath economics of the Exodus wilderness tradition, in which re-sources are distributed to all so that "everyone has enough and all were satisfied."

The key elements of the wilder-ness feeding story are compassion, distri-bution, satisfaction, and inclusion. Jesus acts in compassion, blesses the bread, breaks it, and distributes it to his disciples, who pass it along to the people. All ate and were satisfied. The basic idea in this wilderness story, as well as the Manna story, is that all creation is a gift, and if we give thanks and pass the gift on, rather than hoarding it, then there will be enough and all will be satisfied.

In contrast to the Sabbath economy of Jesus, the political economy of empire does not produce satisfaction at all. In fact, it reminds us of the classic rock and roll hit of the Roll-ing Stones, *Can't Get No Satisfaction*, which was a scathing critique of our modern consumerist culture based

Continued on page 6

ON THE LINE

BRITISH PLOWSHARES

On Tuesday, May 22, at Bristol Crown Court, the trial of two Oxford peace activists, Philip Pritchard and Toby Olditch (known as the *B52 Two*) concluded with the jury returning a unanimous verdict of not-guilty in less than three hours. The two were charged with conspiring to cause criminal damage at RAF Fairford in Gloucestershire on March 18, 2003 when they tried to disable U.S. B52 bombers to prevent them from bombing Iraq. The court heard the two men acted to prevent damage to life and property in Iraq, and other war crimes by U.S. aggressors. During the trial the court accepted that even delaying the bombers would have prevented civilian casualties.

—commentisfree.guardian.co.uk

LIVE EARTH WISCONSIN

This summer, the Anathoth CW Community Farm in Luck, Wisconsin, will be celebrating twenty-years of nonviolence, community, and sustainable living. On July 7, they will host what hopefully is THE peace and environmental event of the summer. Live Earth Wisconsin, an Al Gore organized worldwide event. The Anathoth CW will host world class music in an eco-village where the future of energy will be right before your eyes. For more info visit:

—anathothcommunityfarm.org

SOA/WHINSEC UPDATE

Nobel Peace Prize winner and Costa Rican President, Oscar Arias, announced on May 16 that Costa Rica will cease to send police to train at the U.S. Army Ft. Benning facility after citing its history of involvement in military coups and human rights abuses throughout Latin America. Costa Rica has no army but has sent approximately 2,600 police officers over the years to be trained at the school. Costa Rica is the fourth country to announce a withdrawal from the SOA/WHINSEC.

—nrcafe.org

NATO EXPANSION

The North Atlantic Treaty Organization (NATO) is on a determined expansion of its membership circle and its mandate. Ultimately, NATO is slated to become a global military force with part of its objectives ensuring the "energy security" of its member states. This signifies the further militarization of the world's arteries, strategic pipeline routes, maritime traffic corridors used by oil tankers, and international waters. Qatar, Kuwait and other members of the Gulf Cooperation Council (GCC) are in dialogue with NATO to form a security arrangement against Iran.

—globalresearch.ca

HUMAN RIGHTS TRAMPLED

Amnesty International has launched a scathing attack on the

United States, accusing the Bush Administration of trampling on human rights, and turning the world into "a giant battlefield" in their "war on terror," while kidnapping, arresting, arbitrarily detaining, torturing, and transferring suspects from one secret prison to another with impunity. The occupations of Iraq and Afghanistan, and the politics of fear being spread by the U.S. around the world are fueling deep international divisions, the human rights group charged. Further stating that Bush is guilty of "breath-takingly shameless" double-speak by claiming to promote human rights while simultaneously brazenly flouting international law.

—thedailystar.net

CONSERVATIVE CHRISTIANS

President Bush recently met with Focus on the Family Founder and Chairman James Dobson and twelve other Christian right leaders to rally support for his policies on Iraq, Iran, and the so-called "war on terror." On his radio program, Dobson drew a parallel between Iranian President Ahmedinejad and Hitler, stating that the U.S. must meet this Iranian threat "with force—what-ever necessary."

—rawstory.com

PALESTINIAN DEATHS

Israeli troops murdered more than 650 Palestinians last year—half of them unarmed civilians, including more than 120 children—a three-fold increase from 2005, according

to Amnesty International's 2007 global report. The report also criticized Israel for severely deepening poverty in Palestinian territories by with-holding customs duties (hundreds of millions of dollars) and widening a network of blockades and other travel restrictions. Most casualties were in bombardments against the Gaza Strip. In the past six years, Israeli forces have killed more than 4,000 Palestinians, half of them children. The number of Israelis killed by Palestinian armed groups diminished by half last year, to 27, including 20 civilian adults and one child.

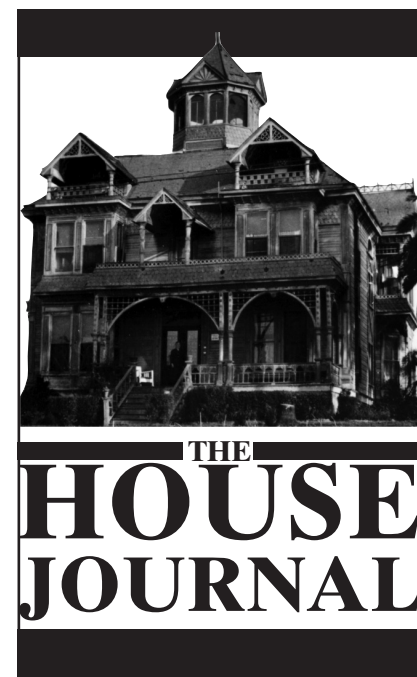
—news.yahoo.com

U.S. IS NUMBER ONE

The U.S. is a proud nation of firsts: First in oil consumption (20.7 million barrels per day); First in carbon dioxide emissions (5.8 billion metric tons annually); First in external debt (\$10.040 trillion); First in military expenditures (\$647 billion for 2008) more than the rest of the world combined; First in weapons sales (\$21 billion in fiscal 2006); First in sales of surface-to-air missiles (2,099 between 2001-2005); First in military ships (10 aircraft carriers and destroyers along with 338 anti-ship missiles) to developing nations; First in military training (the militaries of 138 nations); First in private military personnel (126,000 with 40 U.S. based companies)

—tomdispatch.com

On The Line is compiled and edited by Mike Wisniewski



THE HOUSE JOURNAL

We were pleased to welcome former summer intern Chris Knestrich and friend Megan, the real "Nanny," both of whom hail from the Cleveland Catholic Worker, affectionately known as the *Store Front*. Chris, an apt pupil, took to heart the many lessons and experiences from his summer here, and upon leaving, has con-tinued his quest to perform the works of mercy. Although they claimed to have had little experience with Bible study, Chris and Megan parse a mean passage, which is to be expected after a week retreat with Bartimaeus Co-operative, in the clutches of Ched Myers, the best Bible scholar we know.

Representatives from the various Catholic Workers and affiliat-

ed peace groups across the western states gathered this March in Las Vegas to celebrate the revival of the *Pacific Life Community*. The retreat, headlined by Father Dan Berrigan, was an excellent opportunity to gain in-depth information about the peace-making projects from the various communities.

Continuing a fortuitous partnership with the American Friends' Service Committee (AFSC), our community, led by Jeff Dietrich, participated in closing down the most active military recruitment center in the U.S., located in our own East Los Angeles neighborhood. Military personnel turned out the lights, locked the doors, and begged out, proving once again that darkness flees the light.

Our extended Pascal season began with the *Good Friday, Anti-War Stations of the Cross*, a mournful rendition-of the wickedness that continu-ous warfare has visited upon our na-tion and the havoc this has played on a decaying social safety net for the poor, the sick, the old, and the im-prisoned. Our traditional *Catholic Worker Seder* was once again well attended by those who recognize the true liberating power of a God who provides enough for all to eat and delivers the poor from crushing op-pression. Former community member Tina Delany, her husband Paul McCudden, and our own theatrical star Sophie Goldstein provided the dramatic reading of the Haggadah, with a boost from young Thomas La-don from *Guadalupe Catholic Worker* who read the child's part with fantastic aplomb. The celebra-tion continued with plenty of tasty food,

wine, singing, and merry-making.

Hennacy House has been Grand Central Station with the number of arrivals and departures we have had in the past few months. The commu-nity bid tearful adieu to master mu-sician Nick Towle, soulful poet Magdalena, and the ever popular Jennifer Lewis. We welcomed fellow resisters, Sr. Cynthia Brinkman, and Frs. Steve Kelly and Louie Vitale for brief, but enjoyable stays. Former community member Manuel Hernandez came up for the Seder and a whirlwind trip through Guadalupe to visit Ladon Sheat's grave, and through Oakview. Also visiting for the Pascal week was Catherine's sis-ter Eileen Slowikowski. Eileen spent long afternoons at the kitchen garden, replanting the Easter table petunias, watering, trimming, mulching, and generally sprucing up the place. Eddie Pilolla (still vegan) has returned to work a much-needed mid-week gig with us. We don't know where we would be without him.

We made our annual pilgrimage to Vandenberg Air Force Base on Armed Forces Day to offer our sisters and brothers in the military the opportunity to hear the gospel mes-sage of peace and consider the option of becoming conscientious objectors. Dennis Apel and Tensie Hernandez, of the *Guadalupe Catholic Worker*, conducted a moving and thoughtful presentation aimed at persuading the counter-protestors and soldiers of the harmful and dreadful effects of an imperial nation bent on using war and violence to further its goals at the expense of the poor and weak. After the service, Dennis, Jeff, Fr. Steve Kelly and

Fr. Louie Vitale were all arrested attempting to talk to and convince military personnel to lay aside their weapons and cross over to our side. Mike Wisniewski also was arrested while photographing the engagement.

The community attended two dem-onstrations advocating the cause of housing for the poor and homeless. We served a delicious lunch at the first, which was an organized *Tent City* on the lawn of City Hall. The second protest began at La Placita Church, and wound its way to the entrance of City Hall. Denied entry, the protestors snuck in through the back door. After filling the Council chambers with raucous advocates who insisted that housing rights should be made the highest priority, we found ourselves storming the mayor's office for an old-fashioned sit-in. Our incessant chanting and singing brought out the local print and television media, and the top deputy mayor, who agreed to listen to our demands to safe-guard afford-able rental housing and to schedule a meeting with the mayor for the vari-ous leaders of the housing advocacy groups. All in all, an enjoyable and productive morning.

We would like to ask for your spe-cial prayers for former community member, Paul Gross, who is recovering from surgery for rectal cancer. After a difficult post-operative pe-riod, he is improving with a good prognosis. We know your prayers make a difference, we therefore take comfort in knowing that your prayerful participation is always with us.

House Journal is written by Faustino Cruz.

BURNING BUSH CATHOLIC WORKER OPENS IN L.A.

The Los Angeles Catholic Worker recently met up with Paul Engler, the founder of the Burning Bush Center for the Working Poor, located in Echo Park just a few miles from our house. We were quite impressed with his Catholic Worker vision, combining hospitality and labor organizing, and hope to work with his group in the future. The following excerpt by Paul introduces this new community to Agiator readers. More information about the Burning Bush Center can be found at their website: www.centerfortheworking-poor.org.

On January 6, 2006, after lots of fasting and prayer, I founded the Burning Bush Center for the Working Poor. I am now the "director" of this interfaith intentional community that serves the working poor and publishes a paper about poverty, operating in the tradition of the Catholic Worker movement.

Although I had my difficulties learning Spanish, I always had an emotional affinity with the low-wage, immigrant workers whom I



Paul Engler, Founder, Burning Bush CW

served as a union organizer. In developing the Center's programs, I want to serve this same basic constituency—especially the single moms that are so common amongst the hotel maids in the union where I worked. Many hotel maids are paid just \$8.00 per hour, which, in Los Angeles, is a poverty wage.

According to the U.S. Census Bureau, thirty-seven million people live in poverty in the United States. In the last thirty years, poverty has changed from something that had primarily afflicted the homeless and the unemployed to something experienced by those who work, often full-time.

Today, the majority of those that live in poverty also work. They show up for work and work hard, yet are not paid enough to support their families. Today, we need a movement for the new working poor with programs that advocate for a fair living wage and provide direct service.

The Burning Bush Center for the Working Poor is engaged in the following:

1. We deliver food to working families that live below the poverty line.
2. We sit at their kitchen tables and talk to people about their kids, about free clinics, and about any other needed social services that they can secure.
3. We live, pray, and educate each other about how to eat with little resources, stay motivated to do this work, grow spiritually, and fight against working poverty. We plan to share our homes with the

GOOD NEWS MAKER DR. CARLA TOMS



by FAUSTINO CRUZ

I recall the first time Dr. Carla Toms came to my attention. Shoshona, the director of *Clean Nee-dles Now*, had rescued two newborn kittens from our garden and found a home for the surviving one with a doctor associated with USC Medical School. On her laptop computer, Shoshona showed me a series of heartrending photos of a sickly black kitten (named after yours truly) and an even sicker looking bald young woman recovering from chemotherapy to treat lymphoma.

At that time, no one expected her to become the dynamic, healing, and faithful physician to the sick of Skid Row. But in an ironic twist, after being restored to health, she has returned to the birthplace of her kitten to volunteer her much-needed services. She has filled a niche we have long

sought: a doctor for our guests on Fridays and Saturdays.

The passion and determination Dr. Carla brings to the job is easily seen and understood by our beloved poor, who recognize someone who loves them, genuinely cares for them, and is willing to go the extra mile for them. She has become adept at creative solutions, finding sources of donated medical supplies and operating on a shoestring budget.

Perhaps the most remarkable quality she brings, in treating the ill who live on the streets, is her never-ending patience. I have watched her explain the same instructions to the same patient in various ways, seeking and searching for some way to make them understand what has to be done to make them well again. And her tenaciousness does not allow her to give up until she has found that treatment which offers the best hope for success.

Her ability to challenge and inspire medical students to work with her and volunteer their services in our clinic has also been a welcome addition. As her skill, contacts, and resources increase, I have no doubt that she will continue to become an invaluable partner and advocate for the poor and sick of Skid Row. For that reason, she is truly worthy of the title Good News Maker.

Faustino Cruz is a member of the Los Angeles Catholic Worker

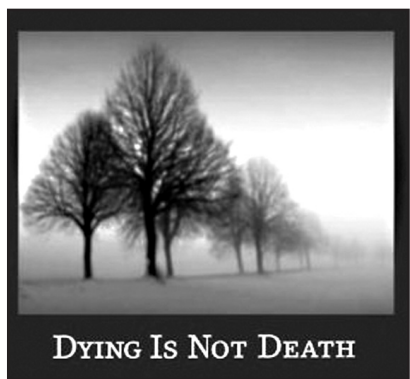
Dietrich, Cont'd from p.2

on the artificial stimulation of desire through the manipulation of mass media images. By definition, the market economy of empire is a substitution for authentic satisfaction, addressing only the false needs that it creates for the superfluous products it produces, while leaving the vast majority of the world's population in starvation and destitution, bereft of authentic satisfaction.

Satisfaction will only come when we practice the radical inclusiveness envisioned by the prophet Isaiah: "You who have no money, Come, receive grain and eat; Come, without paying and without cost drink wine and milk! Why spend your money for that which is not bread; Your wages for what fails to satisfy (Is. 55:1-2)."

Though many commentators would consign Isaiah's vision to the realm of the spiritual, something that happens to us in heaven when we die, he was in fact calling the Hebrew people to a renewal of the radical Sinai covenant, which demanded an earthly economy of satisfaction for all. And that will happen when we begin to heed the words of Jean Aristide and Jesus in the wilderness and "invite all around the same table."

Jeff Dietrich is a member of the Los Angeles Catholic Worker community and is editor of the Agiator.



DYING IS NOT DEATH

DYING IS NOT DEATH by Lee Hoinacki, examines from a traditional humanistic position the act of dying. The author views death as a universal experience that can and perhaps should force us to explore various technological intrusions upon it. Each chapter is an independent narrative, and some chapters tell stories of those struggling to die when confronted with the medical system's technological artifacts. Recounting different persons' experiences of death, Lee Hoinacki suggests that the medical system's conventional approaches to dying and death can distort our preparation for this most important experience.

Borrowing from Jacques Ellul and Ivan Illich, Hoinacki acknowledges technology as an all-embracing system with powerful symbolic effects on the human condition and argues to a conflict between faith and technology. Indeed, with Ellul, he holds that in order to criticize technology, one must find some "place" outside the technological milieu that would act as a kind of Archimedean lever. One must somehow get to the Beyond to judge where one stands in the world.

Lee Hoinacki is the author of *El Camino: Walking to Santiago de Compostela and Stumbling Toward Justice: Stories of Place*. He is the editor, with Carl Mitcham, of *The Challenges of Ivan Illich*. To order *Dying Is Not Death*, contact Lee Hoinacki, 1429 N. 11th St., Philadelphia, PA 19122, lhoainacki@yahoo.com.

young, the poor, and anyone interested in living in voluntary poverty.

4. We publish a paper called *The Burning Bush*, primarily a tool to inform church people about what we believe is the greatest tragedy in America—poverty—and strategies to fight it.

5. We advocate for and participate in living wage struggles—campaigns to ensure that no one who works hard will live in poverty. Doing this political advocacy work in addition to offering services gives people hope. It establishes a long-term plan in working towards a better life and helps build a movement that can cure the disease rather than merely treat the symptoms.

Linsmeier, Cont'd from p.4

children, all U.S. citizens, 7 and 4 and 2 months old. Immigration came to their home at 6:00 am with an outstanding deportation order for her. The family asked, "What about the children?" "Not our problem," said the officers. This woman no longer has any ties to Mexico: her mother lives here, as do all her siblings, all of them U.S. citizens. To return to Mexico with a tiny baby would leave her in a very vulnerable situation. Finally, she was able to persuade one of the officers to give her some days to wean her baby. She and the baby are now in sanctuary. The family is separated, but at least they can still see one another. If she got deported she would never, never be able to come back.

Agitator: From your perspective, working with families so affected by immigration law, what kind of bill would you favor?
Alice: Certainly one that creates paths to citizenship. People are here; they are working; they are paying taxes. They should have a path to citizenship, one not cluttered with arbitrary technicalities. And family unity should be of

Chomsky, Cont'd from p.5

rich production of corn-based ethanol in the United States as well.

The high price of tortillas and other, crueler vagaries of the international order, illustrate the interconnectedness of events from the Middle East to the Middle West and the urgency of establishing trade based on true democratic agreements among people, and not interests whose principal hunger is for profit for corporate interests, protected and subsidized by the state they largely dominate, whatever the human cost.

Even good people, if their aim is making money in and around Skid Row, are not going to care much about how the police are getting rid of the homeless for them.

"SKID ROW CLEAN-UP"

by ED PILLOLA

Skid Row is sure getting cleaned up, LAPD-style. After two months away, I walked from downtown Los Angeles along 6th Street toward the Hippie Kitchen one morning last month. There were folks milling around, a line winding away from the front doors of the Midnight Mission, tents here and there. But the neighborhood was quiet and empty, at least compared to two months earlier, and certainly compared to when I began volunteering at the kitchen more than a year ago.

When I arrived at the kitchen, I gawked down Gladys Street, which was normally full of tents and people. No one was there, except for two weatherworn homeless people with their wrists handcuffed behind their backs and LAPD officers searching their belongings. The body language of everyone was clear: These two homeless people hadn't done anything wrong, other than be in a part of town in which the police automatically handcuff and search anyone who looks poor.

The police and media call this "cleaning up" Skid Row. And when worded that way, how can anyone possibly be against it? Although handcuffing anyone on parole is illegal, the LAPD continues to do it, according to the ACLU. After binding their wrists, the officers search their belongings and haul away any-one found in possession of drugs or drug-related paraphernalia. Basically, people from the Row have relocated to jail or anywhere else, simply to avoid this harassment courtesy of the city of Los Angeles.

Those chased away left behind a neighborhood containing missions where they could land a bed for the night. They left behind a place with soup kitchens where they could eat a free meal. They left behind a neighborhood with social services they could access if they needed to.

This is really how the city of Los Angeles cleans up. We don't care where you go, just get out.

But why wait until now to "clean up?" After all, Skid Row has been around for generations. The city planned it that way. If you found yourself homeless, you were encouraged to find your way to Skid Row because that's where all the services and low-rent hotels are located.

For years, the national and local business communities showed little interest in Skid Row, just as the media showed little interest in covering the area, according to my friends here at the Catholic Worker, who have been feeding the hungry for nearly as long as I've been alive. However, when a few developers put up residential buildings on the outskirts of the neighborhood in the 90s, the entire Row would soon find itself in well-focused crosshairs.

A little more than a year ago, Skid Row crime stories began appearing in the *Los Angeles Times*. When a major news organization does that—ignore a depressed area and then suddenly begin publicizing the crime there—it gives the impression to readers that the area is suddenly and dangerously out of control



The LACW joined other homeless advocates to shut-down City Hall



Homeless and poor advocates outside City Hall

and must be reigned in. How easy it is to then print stories about how the police are "cleaning up" the place.

This whole charade by the media might qualify as clever if it were not hurting the most helpless of people so profoundly. It's not easy to eat free food when you live under a bridge miles away from the free food on the Row.

It's long been said that we, as Americans, have more influence and control of our local government than our state or federal government. This seems to make



Protesting police tactics against homeless

sense. Powerful business interests are the only entities able to access politicians at the higher levels. But the last year on Skid Row is a quality example of how money trumps public welfare at the local level as well.

The reason LAPD officers are "cleaning up" is because they take orders from their sergeants, who take orders from their superiors, who take orders from the police chief, who answers directly to the mayor. The mayor can fire the police chief at any time, and that means the mayor can also stop controversial police actions by simply picking up the phone and telling the police chief to do things differently. That hasn't happened because the mayor answers to the business community, and the business community is very supportive of "cleaning up" Skid Row.

To be clear, the developers aren't the only ones seeing dollar signs once the homeless are removed—it's every major business interest down-town. And some national ones, too. There's a lot of money to be made; therefore, several corners are allowed to be cut in order to expedite this re-vitalization.

Perhaps you support a revitalized Skid Row. Fine. That doesn't mean you have to support the "clean up" the way it's being conducted. In fact, the business community would only have to put up a fraction of the money it plans to make in order to move these people off the streets and into housing.

But why spend money when you don't have to? The business community leans on the mayor and the mayor gives the police chief *carte blanche* to make the business community happier than making money, or at least not spending money when it really should.

"Skid Row ought to be cleaned up," a guy at the bus stop told me recently. He owned a small business downtown and worked many hours a day to keep it going. He described the homeless people in and around downtown as "drunks," that they harass people for money and generally don't want to work. "That's the real reason they're homeless," he explained. He went on about plans for 80 residential skyscrapers for down-town over the next 20 years and told me about a plan to spruce up the Los Angeles River in order to improve the quality of life for present and future downtown residents. He wasn't by any means a major businessman or even a player in the downtown business community. Instead, he was a good, hard-working man with a strong sense of justice. And the fact that I viewed him as a good man made the experience so enlightening for me. Even good people, if their aim is making money in and around Skid Row, are not going to care much about how the police are getting rid of the homeless for them.

Ed Pillola is a part of the extended community of the Los Angeles Catholic Worker. Formerly a photojournalist, Ed is currently working on a book and volunteering with us three days a week.

Every single kid that I talked to about walking over the border into this country said they saw dead bodies—every single kid. It is an extremely treacherous journey, one you would not make unless in an extreme situation

THE NEW SANCTUARY MOVEMENT: PEOPLE OF FAITH SUBVERTING THE DEADLY ECONOMY OF EMPIRE

ONE PEOPLE OF PROPHETIC HOSPITALITY

INTERVIEW WITH ALICE LINSMEIER

Alice Linsmeier works with Ventura County CLUE (Clergy and Laity United for Economic Justice) and lives in a small intentional community in Oakview, California. She is married to former LACW community member Eric Deboe and is the mother of Liliana Linsmeier Deboe. CLUE is one of the new founding members of the new sanctuary movement. More information about this can be found at www.newsanctuarymovement.org.



Los Angeles May Day March for Immigrant Rights



Police attack marchers in MacArthur Park

Agitator: How did you get involved in immigration issues and what do you do now?

Alice: Living in El Salvador was a transforming experience for me. I worked there from 1987 until 1993, primarily accompanying people who were living in refugee camps in that war-torn area. And while there, I was a recipient of prophetic hospitality, that is, hospitality given at personal cost and in the face of government repercussions. Families often took me in, fed me when they had nothing for themselves to eat, defended me...I was transformed by that whole experience.

Since then, I have been working with immigrant communities throughout the United States. Primarily, I worked with the Jesuit Refugee Services, accompanying children who were detained at airports, separated from their mothers, handcuffed, and eventually placed into juvenile detention facilities for long periods of time. It was my job to accompany them—that is, to get them connected with health clinics, with attorneys, to search for any family members, to visit them while they were incarcerated, and ultimately to advocate for changes in the law.

Most recently, I have relocated to Oakview and I am now working for

Ventura County Clue (Clergy and Laity United for Economic Justice). One of our key campaigns at this time concerns immigrant rights, particularly the new sanctuary movement.

Agitator: I want to know about that important work, but first, could you give us some background about what is going on now in terms of immigrant rights and amnesty?

Alice: The immigration issue has been a way for politicians to gain points or lose points for many years, starting, I think, with proposition 187 here in California. At that time, there was an economic problem here and then Governor Wilson chose to blame the economic woes of the state on immigrants. Proposition

mean that if you want to apply for citizenship you must go back and apply from your home country?

Alice: That's right. Imagine the effects of that stipulation on the many immigrants here from China or Sri Lanka? In fact, all immigrants would be hurt by touch back. We know the ponderous bureaucracy that operates in our own country. Deal-ing with the backlog bureaucracy in other places would surely lead to un-bearable delays. The act does provide a wider path to legalization for people who have been here for a certain amount of time, but in my opinion, it is certainly not a good bill.

Then there is the new bipartisan agreement that is up for discussion now...the biggest problem with that is that it chips away at family unification. It initiates a point system that gives points to people based on their perceived economic value to the country, rather than points based on familial ties. And though, in many ways this country runs on the labor of immigrant service workers, higher economic value in this case would be assigned to people who are well-educated, technologically trained, and English proficient. And they would be admitted here over people with real human connections. So much for family values...I definitely feel, and I think many people involved in the immigration struggle would agree with me, that a bad bill is worse than no bill at this point. I can't emphasize that enough.

Agitator: According to recent re-ports, there are now 12 million un-documented people living in the U.S. It's my sense that there are so many immigrants here due to the effects of NAFTA and globalization. Do you agree?

Alice: Certainly. NAFTA and similar trade agreements benefit corporations, but make it more difficult for poor people to live and work in countries that are struggling. If you give someone no economic means to feed their family, they will find a way...it may mean migrating to a country that has benefited from the world economy in a way their home country has not.

Agitator: Can you tell me about your work with Clergy and Laity United for Economic Justice?

Alice: We've been working for a long time on economic justice issues and we have a twofold mission: first, to tie the tenets of faith with economic justice (all religions value justice); and second, to influence public policy and opinion around economic justice issues. We stand with those who are vulnerable and that has led us to work on issues like the living wage, the grocery workers strike, workers rights, health care for all...we also work for farmworker housing.

The sanctuary movement evolved in Ventura as we saw, over and over again, how the issue of documentation was one of the greatest obstacles that kept people from obtaining health care, from obtaining adequate housing. It is quite natural to step into the arena of immigrants rights when you are concerned with issues of economic justice: the two go hand-in-hand.

CLUE began meeting with other groups around the country to discuss the immigration situation, and the spontaneous marches of immigrant people around the country embold-

The immigration issue has been a way for politicians to gain points or lose points for many years, starting, I think, with proposition 187 here in California. Then Governor Wilson chose to blame the economic woes of the state on immigrants. Proposition 187, a repressive and punitive scapegoat measure, was very popular. And immigration issues continue to be highly politicized.



ened us. We began to look back to the sanctuary movement of the 80s and reflect on the many gifts that sprang from that time. Sanctuary is a natural for religious congregations to adopt; the concept comes from our collective religious imagination.

Agitator: So, CLUE has called for a new sanctuary movement?

Alice: Yes. CLUE California, the Interstate Worker Justice group, and Sanctuary New York are three part-ners that have pulled together to found the new sanctuary movement, which is active now in 12 states and in 50 cities. In this new sanctuary movement, congregations provide prophetic hospitality to one family with U.S. citizen children who are in danger of being torn apart.

Agitator: You specifically focus on families that are being separated?

Alice: Yes. These are families where the children are citizens and one or both of the parents is at risk of deportation or are in immigration proceedings for deportations.

Agitator: How does CLUE ask for people to provide sanctuary?

Alice: We do orientations for the interfaith groups we work with. These orientations include presentations by a family at risk, as they describe exactly what is happening to them. We also have people from the old sanctuary movement talk about their experiences, especially as related to their faith. Additionally, we have attorneys address the issues of the law, especially describing the deep flaws in the immigration law

system.

There are different levels of involvement in the sanctuary movement. A congregation can provide prophetic hospitality to a family. There is also a media component that puts a human face on the debate. You may be familiar with the story of Elvira and Saulito from Chicago in the United Methodist Church. She is an undocumented mother who worked at the church. She got her final deportation order and now she actually lives in the church and the church has become a true sanctuary. At this time, she is no longer in legal proceedings and they have continued to support her, which is an act of civil disobedience. She serves as a spokesperson for the cause as the church calls for a moratorium on raids and deportations.

Agitator: Could you tell us about the family you are working with in Ventura?

Alice: We are working with various families. For example, a mother was deported because she missed a notice for a court hearing. Once you begin your immigration process it is like falling down a black hole: you never know when you might be called in to court. This woman was a victim of domestic violence and so she moved into a shelter and never got her court appearance notice. She was ordered deported *in absentia*, and without her knowledge; she assumed that her papers were being processed. Then she applied for a driver's license and shortly after received an appointment at the immigration office. They asked her to sign a paper and it turned out to be a deportation order. She was

deported to Mexico and her children, 12 and 16, are now living in Los Angeles, advocating for her re-turn.

I am working now with another family. The father, who had been here since 1986 and has children who are citizens, has been deported. The parents tried three different times to get their papers updated. The first time they were the victims of a fraudulent attorney; the second time a church tried to help them; finally a notary public worked with them. Eventually their daughter turned 21, and as a U.S. citizen, she filed for their family. They had visas and they had work permits, but they were unaware that they had missed a court date and had been ordered deported. The new lawyer who was working with them saw their deportation letter and told the family that he thought the case had been closed and asked for a few months to work on it. In the meantime, the INS came to their home and took the father.

A third family I've recently met recounts this horror story: The mother and father have lived here since 1998, they each work two jobs and are buying a house. They have three

Continued on page 6

THE HIGH COST OF FREE TRADE

Noam Chomsky is a linguist, theorist, and political activist. This article first appeared in the *Khaleej Times*, May 15, 2007.

by NOAM CHOMSKY

The chaos that derives from the so-called international order can be painful if you are on the receiving end of power that determines that order's structure. Even tortillas come into play in the ungrand scheme of things.

Recently, in many regions in Mexico, tortilla prices jumped by more than 50 percent. In January, in Mexico, tens of thousands of workers and farmers rallied in the Zocalo, the city's central square, to protest the skyrocketing price of tortillas.

In response, the government of President Felipe Calderon cut a deal with Mexican producers and retailers to limit the price of tortillas and corn flour, very likely a temporary expedient.

In part, the price-hike threat to the food staple for Mexican workers and the poor is what we might call the ethanol effect—a consequence of the U.S. stampede to corn-based ethanol as an energy substitute for oil, whose major wellsprings, of course, are in regions that even more grievously defy international order.

In the United States, too, the ethanol effect has raised food prices over a broad range, including other crops and poultry. The connection between instability in the Middle East and the cost of feeding a family in the Americas isn't direct of course. But, as with all international trade, power tilts the balance. A leading goal of U.S. foreign policy has long been to create a global order in which U.S. corporations have free access to markets, resources, and investments opportunities. The objective is, commonly called "free trade," a posture that collapses quickly on examination.

It's not unlike what Britain, a predecessor in world domination, imagined during the latter part of the 19th century when it embraced free trade, after 150 years of state intervention and violence had helped the nation achieve far greater industrial power than any other rival.

The United States has followed much the same pattern. Generally, great powers are willing to enter into some limited degree of free trade when they're convinced that the economic interests under their protection are going to do well. That has been and remains, a primary feature of the international order.

The ethanol boom fits the pattern. As discussed by agricultural economists C. Ford Runge and Benjamin Senauer in the current issue of *Foreign Affairs*, "the bio-fuel industry has long been dominated not by market forces but by the interests of a few large companies," in large part Archer Daniels Midland, the major ethanol pro-

ducer. Ethanol production is feasible thanks to substantial state subsidies and very high tariffs to exclude much cheaper and more efficient sugar-based Brazilian ethanol.

In March, during President Bush's trip to Latin America, the one heralded achievement was a deal with Brazil on joint production of ethanol. But Bush, while spouting free-trade rhetoric for others in the conventional manner, emphasized forcefully that the high tariff to protect U.S. producers would remain, of course along with the many forms of government subsidy for the industry.

Despite the huge, taxpayer-supported agricultural subsidies, the prices of corn—and tortillas—have been climbing rapidly. One factor is that industrial users of imported U.S. corn increasingly purchase cheaper Mexican varieties used for tortillas, raising prices.

The 1994 U.S.-sponsored NAFTA agreement may also play a significant role, one that is likely to increase. An un-level-playing-field impact of NAFTA was to flood Mexico with highly subsidized agribusiness exports, driving Mexican producers off the land.

Mexican economist Carlos Salas reviews data showing that after a steady rise until 1993, agricultural employment began to decline when NAFTA came into force, primarily among corn producers—a direct consequence of NAFTA, he and other economists conclude. One-sixth of the Mexican agricultural work force has been displaced in the NAFTA years, a process that is continuing, depressing wages in other sectors of the economy and impelling emigration to the United States. Max Correa, secretary general of the group *Central Campesina Cardenista*, estimates that "for every five tons bought from foreign producers, one *campesino* becomes a candidate for migration."

It is, presumably, more than coincidental that President Clinton militarized the Mexican border, previously quite open, in 1994, along with implementation of NAFTA.

The "free trade" regime drives Mexico from self-sufficiency in food toward dependency on U.S. exports. And as the price of corn goes up in the United States, stimulated by corporate power and state intervention, one can anticipate that the price of staples may continue its sharp rise in Mexico.

Increasingly, biofuels are likely to "starve the poor" around the world, according to Runge and Senauer, as staples are converted to ethanol production for the privileged—cassava in sub-Saharan Africa, to take one ominous example. Meanwhile, in Southeast Asia, tropical forests are cleared and burned for oil palms destined for biofuel, and there are threatening environmental effects from input-

Continued on page 6