

CATHOLIC AGITATOR

COMMEMORATING
— 25 YEARS —
OF ICBM RESISTANCE
AT VANDENBERG AFB



THE MARCH IN MARCH

(A march from Vandenberg Village to Vandenberg AFB main gate.)

Sunday, March 2, 2008

Gathering & Presentations - 12:00 noon

March begins at 1:00 pm

Gather at Vandenberg Village (located at the corner of Constellation Road and Burton Mesa Blvd.)

SPEAKERS INCLUDE:

JOHN DEAR, S.J.

and

BRUCE GAGNON

This year marks 25 years of citizen resistance to ICBM testing and the militarism of space at Vandenberg Air Force Base. For twenty-five years the MX ("Peacekeeper") and other nuclear capable ICBM missiles have been tested at Vandenberg in violation of international laws and U.S. treaty obligations. Vandenberg is also home to the *National Missile Defense* program (aka "Star Wars"). This costly \$240 billion boondoggle is regarded by most scientific experts as unworkable. Yet it is the only weapon system ever to be deployed without successful testing. Vandenberg also hosts the *Joint Space Operations Center*, which coordinates the battlefields in Iraq and Afghanistan, along with the "drug war" in Colombia, and U.S. covert operations worldwide. Please join us as we commemorate 25 years of resistance at Vandenberg.

THE ONLY THING OUR GOVERNMENT DEMANDS OF US IS SILENCE

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SPECIAL
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INTERVIEW WITH DENNIS APEL BREAKING SILENCE

Dennis Apel and Tensie Hernandez founded Beatitude House, the Catholic Worker community in Guadalupe, California, where they serve migrant farmworkers and maintain a regular vigil against U.S. militarism at Vandenberg Air Force Base. Dennis is the organizer of a large event scheduled for Sunday, March 2, at Vandenberg,

to commemorate 25 years of resistance against ICBM testing at this facility.

Agitator: How long have you been vigiling and protesting at Vandenberg Air Force Base?

Dennis: Eleven and one-half years.

Agitator: Why did you begin doing that?

Dennis: When Tensie and I first

came to Guadalupe, we were looking for the places that might be the cause of the poverty we were trying to address. In our area there are two very obvious causes for the suffering we encounter: one is the way agriculture is done here, the way it oppresses workers; the other is the government, which spends huge amounts of money on the military, rather than on programs for the common good. Vandenberg is the closest military installation in our area and it seemed

like the most likely place to begin vigiling.

Agitator: What are some of the things that Vandenberg does that are distressing?

Dennis: The first thing that drew us there was the testing of Intercontinental Ballistic Missiles (ICBMs). Each time they do a test (when we first moved to Guadalupe they tested perhaps 8 times yearly; they now test about 5 times yearly), it

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GOING TO VANDENBERG IS OUR WAY OF BEING NOT SILENT

COMMEMORATING 25 YEARS OF ICBM RESISTANCE

APEL, cont'd from p.1

costs about \$50 million for each test. The tests last twenty minutes. They burn up \$50 million in twenty minutes. The missiles that take off from Vandenberg, shake the valley and they pollute the environment.

Agitator: Do you actually hear these missiles when they take off?

Dennis: They rattle the windows in our house. The missile silos are just over the hill from our house and when they take off the whole house shakes. They then travel 4,200 miles to the Marshall Islands, to Kwajalein Atoll. It takes 20 minutes to travel the 4,200 miles and there goes \$50 million.

Agitator: What else goes on at Vandenberg?

Dennis: They launch satellites into polar orbit from Vandenberg. Because of the spin of the earth and the way the coastline is configured in this part of California, it permits them to launch satellites into polar orbit without going over land. So all satellites launched into polar orbit are launched from Vandenberg. Some of these are commercial satellites, like weather or communications satellites. But most are military satellites, some of these being highly classified; we don't know what they are or what they are doing.

Then, the data from these military satellites is fed back to Vandenberg Air Force Base. There's a facility on the Base called the *Joint Space Operation Center*, all branches of the military have personnel working there. During wartime, like in Iraq or Afghanistan, or during covert operations, for example in Colombia, data is fed back to Vandenberg and then sent out to the field so the military can make use of satellite technology in their operations.

Agitator: What about "Star Wars"?

Dennis: Vandenberg has been involved in "Star Wars" or the *Missile Defense* program since its beginning. Initially, they would launch an ICBM from Vandenberg (something with which they have a lot of experience) and they would launch an interceptor missile from Kwajalein to try to intercept the ICBM in space. That was the point.

But more recently, Bush decided to deploy the interceptor missiles, even though they haven't been fully researched and tested. A fourth interceptor missile has just been deployed at Vandenberg. These missiles are supposed to intercept any/all incoming ICBM missiles from "rogue nations." There are four interceptors in silos here at Vandenberg, all on full alert, plus there are nine on alert at Ft. Greely, in Alaska. But they have yet to be successful in testing, even in scripted scenarios, so it is unclear...

I read something very interesting just this week. According to the nuclear non-proliferation treaty, Russia gets to come in and inspect our bases and we get to inspect Russia's bases. However, according to the treaty, an active launch facility is not inspectable. So, as soon as those interceptors were placed on alert in those silos they became uninspectable. It is unclear to me how anyone outside the program itself would really know what is inside those silos, whether they are interceptor missiles or not.

Agitator: Would that be a violation of the treaty?

Dennis: Yes, it would be a treaty violation if ICBMs with warheads were inside. That's the purpose of inspections. But once a silo becomes "active", then Vandenberg is termed a "launch facility" and not subject to inspections.

For quite some time I wondered why they would put interceptor missiles on alert when they have yet to be proven to work? It is the only weapon system the U.S. has ever deployed prior to full research, development, and successful testing. I believed one reason is that it is hard to scrap a program that is already deployed. But then this made me realize that now there are four silos that are not inspectable, according to the signed



treaty. In my mind, anything could be in those silos.

Agitator: We would just have to trust the government, right?

Dennis: Yes, that's exactly what they want and expect us to do. The Base has public tours available, awhile back I went on one, and they gloat over the success of the Corona program, instituted at the beginning of the Cold War. These were surveillance satellites, highly classified, that spied on the Russians. On the tour they make smug references to the success of this clandestine program, expecting us to believe that they are being fully truthful now.

There are big questions around the missile defense program, mainly because of its exorbitant cost—in the tens of billions of dollars; and yet it doesn't work. So the question becomes, why spend this exorbitant amount of money on a system that very likely will never work? Bruce Gagnon, a speaker at the upcoming resistance event that will take place at Vandenberg, calls the missile defense program a "Trojan Horse." He believes the money is being spent not for missile defense, but for purely offensive purposes, which makes much more sense. The missile defense system is not likely to ever work

defensively, but it certainly would work offensively.

Agitator: How would it work offensively?

Dennis: Offensively it would work as a first strike program. And another issue, of course, is domination of space. The U.S. Space Command has proclaimed that they will control space and deny space access to anyone they choose. And, while it is difficult to hit an ICBM with another missile, it is quite easy to hit a satellite with a missile since the satellite moves in a fixed orbit. Therefore, the missile defense program may in fact be an offensive system used to control space. What we do know is that they will have a very difficult time making the missile defense system do what they say they want it to do, yet they continue to pour money into it. And, again, it was deployed before successful testing could prove it works as they said it would.

Agitator: Dennis, you committed a couple of acts of civil disobedience at Vandenberg. One of them was at the beginning of the Iraq War, please explain what happened.

Dennis: Tensie and I both went separately to Iraq in 1998, and when we saw the sanctions devastating effects on the people, we were terribly disturbed. It was absolutely horrible, we felt a lot of compassion for the Iraqi people because of what they were enduring as a result of U.S. policy. So, after 9/11, when it became clear that Bush was building up to a war with Iraq, we were very distressed, to the point that both of us had trouble sleeping at night. We began to discern what response we could make to the build-up to war.

Later, we asked the doctor who volunteers at our Thursday night medical clinic in our house to draw a small amount of our blood, which we put in a bottle, then on Friday morning, five days before the war started, we went to Vandenberg Air Force Base and held a prayer vigil at the main gate. For about 45 minutes we just prayed, I then climbed the large rock wall with the big letters that say **VANDEMBERG AIR FORCE BASE**, and I poured the blood on their sign.

I was immediately arrested and taken to the courtroom on the Base, which, by coincidence just happened to be in session. Two MPs with M16s marched me up the center aisle. They stopped the court proceedings, put me in front of the judge, and I was arraigned right then and there. They charged me with vandalism and trespassing, to which I pled guilty. A public defender, who was there defending somebody else, stood up and said, "Your Honor, you haven't given him an opportunity for counsel." The judge then gave him permission to talk to me. The lawyer then asked, "Can we withdraw the plea until after he has counsel?" The

judge answered no.

I then had to arrange an appointment with a probation officer, who, we later found out, had several plaques on the wall from his time in the Air Force and stationed at Vandenberg. When I told him I was not inclined to cooperate with probation terms, he became very angry, kicked us out of his office, and stated that I would serve six months in prison for failing to cooperate. However, I did not get a six month sentence, as he suggested, but I did get two months..

Agitator: You were again arrested last May. Tell us about that action.

Dennis: The action on May 19 was our annual Armed Forces Day action at Vandenberg. I wanted to organize this particular action because I believed that we could make a good case about why people in the military were in service to evil rather than to good. Rather than take a combative position against people in the military, I wanted to sincerely approach and convince them that they should give up their service to the government and an administration that is shamelessly guilty of corruption and torture. So we designed a program directed towards the men and women on the Base. We had three litanies that spoke of the betrayals of our government—to the world community, to the citizens of this country, and to the military. We then invited the military personnel present to give up their service to evil and stand for truth. There was no response, so we crossed the "green line" to personally talk with them, they then walked us back across the "green line" without staying with us on our side. We again went back across the line and refused to go back without them. After a short time we were arrested and charged with trespassing. There were five of us—two priests, a Jesuit and a Franciscan, who are currently in prison for another action related to torture, myself, and two L.A. Catholic Workers. Our case is pending.

Agitator: Currently you are organizing an event at Vandenberg to help commemorate 25 years of resistance to ICBM testing at Vandenberg. Can you talk a little about the history of that resistance?

Dennis: The government first tested ICBMs at Vandenberg out of launch facilities before they had missile silos. At the same time they built missile silos, a new ICBM was scheduled for testing—it was called the MX missile, though Reagan called it *The Peacekeeper*. Testing began in 1983, twenty-five years ago. When it was announced that the MX would be tested at Vandenberg Air Force Base, a large resistance movement became active there. One week in March, 1983, more than 800 people were arrested in acts of resistance against the testing. Since that time active resistance has continued at Vandenberg. It has now been 25 years, and we believe it important to commemorate that resistance. So, an event is organized for Sunday, March 2. We will be marching from Vandenberg Village to the main gate at Vandenberg AFB, which is about three-miles.

Agitator: What do you hope to accomplish with this event?

Dennis: First, we want to shed light on the darkness of the activity that goes on there—ICBM testing. There is only one use for an Intercontinental Ballistic Missile, and that is to deliver multiple nuclear warheads that can annihilate entire populations. We want to shed light on the evil involved in testing that kind of program and we want to call for an end to such evil madness.

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We must demand that the politicians rescind plans for "missile defense" and the space-based laser. We must say that space will be protected as a wilderness.

KEEP SPACE FOR PEACE

Bruce K. Gagnon is coordinator for the Global Network Against Weapons and Nuclear Power in Space.

by BRUCE K. GAGNON

What is our vision for the heavens? On a beautiful starry night do you look up to the moon and the stars and feel the connection to the ages?

Can you imagine military bases on the moon and constellations of space-based lasers orbiting our planet? Can you possibly envision the new military space plane, the successor to the shuttle, dropping off new space-based weapons systems and then returning to earth?

We are at a defining moment in history as the United States leads the rest of the world into this new space age—a moment that both ripples with technological advances and challenges the peace and environmental movements to update our thinking and our organizing.

In 1989, I organized a demonstration at the Kennedy Space Center in Florida. The keynote speaker that day was an Apollo astronaut, Edgar Mitchell, the sixth man to walk on the moon. Mitchell spoke out against Star Wars. He told us that if we allow the Pentagon to put weapons into space, and to test them against old satellites, that we will create so much space junk that we will not be able to get a rocket off this planet. Mitchell said that we would be entombed on the earth.

Currently there are 110,000 pieces of "space junk" larger than a half-inch orbiting the earth at 18,000 mph. They are tracked on radar screens inside Cheyenne Mountain in Colorado. Recently, the International Space Station, which will cost taxpayers well over \$1 billion once completed, had to be moved to a higher orbit because space junk was moving dangerously near it. On its last mission prior to its fatal launch demise, the shuttle Challenger had its windshield cracked by a tiny speck of paint that hit it while orbiting earth.

We once viewed the oceans, lakes, and rivers, as vast and limitless. It was official policy to pour raw sewage and industrial pollution into these bodies because no one imagined that any harm could come from doing so. Dilution was the solution to pollution.

Today, some view space the same way. The heavens are vast and limitless, and it is assumed it won't matter what or how much we throw up there in the name of national security. NASA, the Department of Energy, and the Pentagon do not worry about the consequences of plans to dramatically increase deployments of nuclear materials into space to power space probes and space-based weapons.

The Ballistic Missile Defense System is sold to the American people as a way to protect us from attack by "rogue" states, or as they are now called, "states of concern." National Missile Defense is the \$60 billion program to protect the continental U.S. from "attack."

North Korea, one so-called possible enemy, has suspended its missile-testing program and is now negotiating reunification with South Korea.

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REVOLUTIONARY NONVIOLENCE

John Dear is a Jesuit priest, peace activist, organizer, lecturer, retreat leader, and author/editor of 20 books on peace and nonviolence. His latest book, "Living Peace" is published by Doubleday.

by JOHN DEAR, SJ

In the wake of the U.S. invasion of Iraq, our relentless pursuit of global domination, nuclear brinkmanship, corporate greed, and silent oppression of the world's poor, I turn again to the great peacemakers of history, from Jesus of Nazareth and Francis of Assisi to Dorothy Day and Mohandas Gandhi, for wisdom to practice revolutionary nonviolence against imperial America.

Our government, the Pentagon, the warmakers and corporate rulers, have all set out with renewed energy to control the planet and space. The public, by and large, has been terrorized or pacified to accept every new imperial pronouncement with passive indifference, and has failed to fight the loss of civil liberties, the threatened use of nuclear weapons, or "regime change."

The empire would have us believe that democracy and peace have been fully realized, when instead, we have reached Orwell's permanent war. Nonetheless, people of integrity and conscience need to dig deeper into that revolutionary nonviolence which

imperial America is a duty for us. Somehow we have to withdraw our cooperation, more and more, from the system of war, nuclear weapons, economic hegemony, global oppression of the poor, and imperial violence. We have to help others realize that we are an occupied people, living in the belly of the empire, so they can withdraw their cooperation with the system of institutionalized injustice, which Jonathan Schell calls "total violence."

Our nonviolent non-cooperation will take simple, concrete steps, from canceling subscriptions to the mass media which support imperial war (*The New York Times*, *The Washington Post*); to boycotting the TV media that support war; seeking alternative sources of information; permanently putting away the flag; cutting back on fuel consumption; refusing to pay war taxes; no longer supporting businesses which endorse America's wars; and urging young people not to join the military (This past year, I counseled many young people in the desert of New Mexico where I live, to turn down the tempting offers from military recruiters who sought to entrap them. Several of these young people not only refused to join the military, but instead joined the peace movement).

Resisting imperial America through nonviolent direct action.

The nonviolent movement for peace and justice is just beginning. We sow seeds that will one day bring a harvest of peace and justice. That means we have to spend our lives in steadfast, creative nonviolent action for justice and peace. As martyred Archbishop Oscar Romero said, "None of us can do everything, but all of us can do something." We each do what we can—vigil, lobby, agitate, write, and speak out for peace. We serve as activists and organizers. We stir the pot, disturb the peace and agitate for disarmament and justice. More and more cross the line in simple acts of nonviolent civil disobedience, to break the laws which legalize war, nuclear weapons and imperial America.

But as the late Philip Berrigan said, we have to practice nonviolent resistance to imperial America as a way of life. More than any other North American I have known, Phil embodied steadfast nonviolent resistance. For twenty years, I heard him speak about the imperative of steadfast resistance to imperial America as a moral requirement for these times, indeed as a spiritual duty of faith in the God of peace and justice. This resistance was not just a periodic fling, but day-to-day hard work.

Phil spent over eleven years of his life in prison for protesting our country's wars and nuclear weapons. When he was not in prison, he lived in Jonah House, a community of nonviolent resistance in inner-city Baltimore, where friends study the issues and the scriptures, serve the neighborhood poor, organize vigils and demonstrations, write and speak out for disarmament, and storm heaven for the coming of God's reign of nonviolence.

This might sound romantic or

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As we rose to begin dancing, I thought how appropriate it was to bring the SOAW vigil to L.A.. This city suffers from many painful injustices: poverty, homelessness, torture victims, and immigration raids, to name a few. But L.A. also has blood coursing through its veins. In the streets, in communities, where people are helping each other and resisting injustice,

I FEEL THE CITY BREATHING, READY TO RISE

On Jan. 12, Fr. Roy Bourgeois, founder of School of the Americas Watch, visited L.A. as part of a national tour focusing on U.S. complicity in torture and state terrorism as taught at the WHINSEC at Ft. Benning Ga. Margaret Johnson and Allison McGillivray, of the LACW, helped organize that event. The following article illuminates the day's activities.

by MARGARET JOHNSON

Every year in mid-November, crowds of thousands gather at the gates of Fort Benning, Georgia to call for the closure of the School of the Americas (SOA/WHINSEC). Students, teachers, anarchists, peace activists, and men and women religious come together to denounce the training of torturers and death squads—training that has led to widespread human rights atrocities throughout Latin America. The School of the Americas Watch (SOAW) vigil is for me a powerful example of creative nonviolence and a dynamic force for social change. This past November marked the fourth year that I've been blessed to attend this vigil, and I was struck this year by how much this movement has consistently encouraged my activism and informed my faith.

I took my introductory nonviolence training in preparation for the first SOAW vigil I attended, where I was introduced to the famous photo of Dorothy Day resisting in solidarity with the farmworkers. Flanked by two police officers, she sits and looks at them with an expression of quiet, determined strength. Her calm demeanor, her conviction, and her rootedness were lessons for me concerning the true nature of active nonviolence and showed me what to yearn for on my journey to peace.

Two days later, I attempted to summon Dorothy's strength as I experienced for the first time the emotional fatigue of the solemn funeral procession. Listening to the names of hundreds of victims called out in song from the stage and responding "Presente," calling forth the spirit of the many thousands of people who have suffered at the hands of SOA graduates, was too much for me to bear. I broke down in tears, as many do, having to face all the horror and pain.

I believe that the tears are necessary. We must be prayerfully present to the victims and to our collective moments of sorrow. But as we honor the dead, we must also lift up the moments of resurrection in our lives. One of the most impactful developments of the SOAW vigil in recent years is the culmination of the funeral procession with a celebration of life. Led by a dramatic storyteller, a street theater collective of larger-than-life puppets (called Puppettistas) and a drum corps act out a scene where life and hope are able to overcome a struggle with death. The puppets and drummers transform the solemn vigil into a spontaneous celebration filled with spirit and dancing. There is much love, life, and joy palpable in these moments that I have begun to believe that



"the world will be saved by beauty." In the past few weeks, I have experienced this transformative hope once more. Shortly after the November vigil in Georgia, a group of local SOAW activists, including Allison and myself from the LACW, got together to discuss the January visit of SOAW founder Fr. Roy Bourgeois. None of us thought that it would be more than a routine meeting to decide at which schools and churches he would speak. But the spirit was alive in that room, because all of a sudden, we decided to recreate the Fr. Benning vigil experience right here in Los Angeles. It was a huge event to take on with little more than a month of preparation. The group immediately got to work on setting up the event with all of their expertise and connections, while Allison and I hesitantly took on the responsibility of creating the puppets for the return to life celebration.

I'm still awed by the experience of overseeing these puppets coming more to life with every step. With the help of several enthusiastic students from Sacred Heart High School, a huge amount of support from the LACW community, and lots of prayers, grace, and duct tape, we made a village scene, "birds of death" representing SOA soldiers, and huge faces of Bishop Oscar Romero and Rufina Amaya (the sole witness/survivor of the El Mozote massacre in El Salvador, who had the courage to speak out against SOA violence). A Puppettista named Jake came to our aid from New Haven, Connecticut and provided incredible leadership in the final stages of puppet construction and on the day of



Martin Sheen leads procession with Fr. Roy Bourgeois (center with large cross) and Blaise Bonpane (Office of the Americas)



Rufina Amaya, only witness of El Mozote Massacre on banner behind stage



Jeff and Catherine the vigil in directing the puppet pageant. That day, instead of being overcome with sadness, Allison and I were brought to tears at the life and beauty that had been created by everyone's hard work.

The pageant ended with Bishop Oscar Romero and Rufina Amaya opening their arms to let their spirit and message of hope bring the massacred villagers back to life. As we rose to begin the dancing, I thought how appropriate it was to bring the SOAW vigil to L.A. This city suffers from many painful injustices: poverty, homelessness, torture victims, and immigration raids, to name a few. But L.A. also has blood coursing through its veins. In the streets, in communities, where people are helping each other and resisting injustice, I feel the city breathing, ready to rise. Ω



Bishop Oscar Romero Puppet

LETTER FROM FR. LOUIE RESISTANCE AND CONTEMPLATION

In November 2006, Fr. Louis Vitale and Fr. Steve Kelly were arrested at Ft. Huachuca, Arizona, while attempting to deliver a letter to the base commander expressing their opposition to torture. Ft. Huachuca is the headquarters for U.S. military intelligence, and where military and civilian interrogators are taught how to extract information from prisoners. They were sentenced to five months in federal prison last October. Below is Fr. Louie's Christmas letter. Letters of support can be sent to: **RADF, Louis Vitale #292487, Booking #879645, PO Box 679, El Centro, CA, 92244.**

Dear Friends,

I receive many letters and Christmas cards, many bemoaning that I will not be home or at Church this Christmas. Yes, I will miss that again. I love the midnight mass and the children bringing in the Christ child.

We will have no mass here. Probably there will be nothing to note this great festivity. Yet without doubt Emmanuel will come! The all-embracing Love of God will reach us.

In fact, Emmanuel Zagas has been with me these past two weeks plus. He is a 20-year-old from Mexicali whose wife Esperanza is expecting a



Fr. Roy Bourgeois, founder SOA Watch baby boy not long after Christmas. Manuel had enlisted in the U.S. Army (with 4 others from Mexicali), but is out now. Thank God. He is charged with including marijuana among the cargo he carried to the U.S. He is awaiting U.S. Federal sentencing. He is very restless in the cell. He does read the Bible. I am encouraging him to read the infancy stories about Emmanuel and his message of nonviolence. He asked to do his marriage por la iglesia when we get out. I think he will make a good husband and dad. He is very solicitous of my well-being. He is fun! We do have good talks despite language limitations.

I not only hold in my heart and prayer my brothers and sisters (on the other side of the wall) but those in such places as Guantanamo Bay. Lots of similarities there to this cell block...lots of locked metal doors, interrupted sleep, and contentions. Also, a lot of solitude, yet noise. I don't know if they have TV, but I'll give them the one in our day room. They have a much better clinic (cf Michael Moore's Sicko). But, I have been to court, have a release date, can phone out, receive lots of letters and books and some brief visits—oh, yeah, no electric shock, hooks, or waterboarding!

But it is good to hold these members of the Body of Christ in my



Allison and Margaret

daily life. When we can relate to those who suffer oppression, and even join them in that oppression (limits to our freedom and life choices), then we are able to join their struggle for liberation. As James Douglass relates in *Resistance and Contemplation*, we must join the oppressed in their struggle for freedom (Resistance) if we wish to achieve the "new heaven and new earth"—the peaceable "kin"-dom of God.

But, as Douglass, Gandhi, and Merton insist, we must first liberate ourselves from our own demons (the false self, ego, power, violence, prejudices). To do that, we must move into Contemplation (the wilderness and solitude). Gandhi said this happens best in the solitary cells of the empire: "The cell door is the door to freedom." It is here in the "Imperial" jail that I find the stabilities to awaken to Emmanuel, the presence and source of Love of all creation. I experience the freedom to dedicate myself totally to that "Love," that "Reality," that is the reign of God in our midst, and to know that we are on the way to the New Creation—this is the way to Liberation.

I can only say that this presence embraces me here. It frees me from false pretensions personally and communally, and gives me a true peace "of perfect joy." From this point we can discover the nonviolent Way of Liberation and join in its realization.

Blessed Franz Jaggerstatter, SFO—patron of this little hermitage—truly inspires me with his freedom, as is clear in his mystic writings and testimonies. My fears and anxieties abate and even Sister Death seems a welcoming presence not to be feared. In all of this I find deep joy.

Steve and I will join Catholic Workers Jeff Dietrich and Mike Wisniewski (Los Angeles) and Dennis Apel (Guadalupe—Dennis, a St. Anthony Seminary grad, credits our affinity to my showing up at S.A.S. with Cesar Chavez—my mentor in nonviolence) in court in Santa Barbara after our release. We joined them at Vandenberg Air Force Base in Lompoc, California on Armed

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GRACED BY AN ACT OF GENEROSITY

by ALLISON MCGILLIVRAY

My friends and family hold a certain amount of awe toward the work of the Los Angeles Catholic Worker. I think part of their amazement is based in the difficulty of imagining a life with donated food, a house of twenty people, scheduled resistance work, and no cable. Surely, another part is the assumption that Skid Row is sated with criminals, addicts, and the mentally ill.

I originally thought the same. In fact, when I signed up for an internship program through the University of Portland in 2006, I preferred the Brother Andre house in Phoenix, Arizona, to the LACW.

But, when immersed in the community's work, I discovered the genuine nature of the people we served. The crack addicts, the schizophrenics, the tattooed faces, and the physically wounded had stories they craved to share.

The men were occasionally too animated in recognizing my age and gender; and I was called a racist when I served a woman the wrong piece of bread. Even so, the people at the Hippie Kitchen captivated me. My growing concern for their well-being morphed the work at the Kitchen into moral responsibility.

While I continue to open my heart to the men and women on the Row, I have noticed they do the same. Sometimes with a simple smile. Other times with stories of childhood or by seeking advice. And every so often, I am graced with an act of generosity.

Recently, sweeping outside the Kitchen, I was enjoying the light and rare Los Angeles rain when I heard a shout: "Why aren't you wearing a coat?! You crazy!" Bobbie, a Hippie Kitchen patron, sauntered over with a big grin and an even larger umbrella. Before I could answer him, he gasped, "Let me help." He shadowed me with his striped umbrella as I finished sweeping.

Yet even more inspiring than these acts of generosity are the days I get to see my friend Ennis. A motivated 50-something, he has been eating at the Hippie Kitchen for years. He is well kept, and an avid reader—not a person who comes to mind as a regular to the Skid Row area. He caught me in conversation this summer and we have since made a point of sharing a meal and stories whenever he comes to the Kitchen.

A few weeks before Christmas, Ennis could hardly hold back all of his great news. I barely had time to start our routine greeting before he showed me a manila folder full of papers. The first papers he showed me were the acceptance notices for SSI and housing vouchers—aid that takes a certain level of determination as the application process is strenuous and time consuming. Next, he showed me an approval letter for janitorial classes, an introduction to a full-time job that will pay \$14 per

hour. "You thought that was all!" he exclaimed as he pulled out more papers. "Look at this!" He displayed his food stamps card, latest check from his steady, but low-paying, part-time job, and a coupon verifying Single Room Occupancy Housing eligibility.

I was blown away. For months, I had listened to Ennis' concerns about his applications, desire to find a better job, and need to find housing. After months of false hope, dead-end interviews, and waiting, he received everything in the same week.

As he put the papers away, muttering something about dying if he lost them, he had a mixed expression of exhaustion and fulfillment. He turned back to me and said lightly, "Well, I'm glad this all happened, because if it didn't, I was going to rob a bank." Unable to speak, I gave him a look begging for an explanation, hoping that he was kidding. He replied to my gawking, "I was going to just pass a note. Not use a gun or anything. They stick you in jail for so much longer if you have a weapon on you. No, I'd just pass a note and say that 'that person by the door' would shoot everyone if they didn't give me all their large bills. You know that some tellers have more large bills than others? Anyway, it wouldn't be violent, no one would have to know, and the guy by the door would just be some regular that I wouldn't have to talk to. It kinda works out, huh?"

I could feel my body growing cold with fear in response to his plan. Ennis must have noticed the look of horror on my face because he said, "I'm glad I didn't have to do it. I wouldn't want to let you down." Laughing, he finished his thought, "Couldn't you just imagine seeing me getting carried away by the police?" He pulled his coat over his head, waving off the imaginary media.

As our friendship has developed, I have witnessed that Ennis is not a desperate man. He is patient. He is not a "common criminal." Our society so readily demonizes the homeless because of a common belief in an achievable "American Dream." Not reaching this cultural peak is the fault of the negligent; their poverty is proof of laziness and their addiction lingers because of weakness. But if these people are not surrounded by a loving community, it is in fact the weakness of our culture that is shown—not that of the individual.

We, the LACW, do our work because we believe we are called to do the work Jesus would if he were in the flesh today—work that supports the humanity of our brothers and sisters. Work that keeps Ennis from robbing a bank.

While a person could try to validate their work based on the gifts received, it is antithetical to the

Continued on page 6

COMMEMORATING 25 YEARS OF ICBM RESISTANCE

APEL, cont'd from p.2

Agitator: Why should people travel all the way from Los Angeles to Vandenberg for the March 2 vigil?

Dennis: Our government only requires one thing of us. It does not require that we participate in their evil or that we help fund their evil. Many of us have not paid taxes for many years and our government doesn't require that we pay taxes, based on our income. The only thing that our government does require of us is our silence. If we comply and remain silent, we end up with what we have today—a government that is willing to torture; a government that is willing to create and use weapons of mass destruction, all manner of hideous weapons used to kill and dominate other people. The only thing our government requires of us is our silence. And the only thing that will stop our government, turn it around, is for us not to be silent. We cannot *not be silent* in the confines of our home. We have to be not silent in the public arena. When we come to Vandenberg, that is our way of being not silent. When we take our words and our actions out on the street where they are visible for all to see, we can affect public opinion and our government's policies. That is why you should come to Vandenberg! Ω

GAGNON, cont'd from p.3

China, another "state of concern," has only 20 nuclear missiles capable of hitting the United States, while we have 3,500 to "hit back." Chinese officials have been asking over and over again for the United States to join them in signing a global ban on weapons in space. The United States refuses to discuss such a ban, saying there is "no problem."

Then there is the program called Theater Missile Defense, which would place weapons on ground launchers, ships, and airborne lasers so that the U.S. could hit "offending" ballistic missiles in their boost phase, right after launch.

The U.S. Space Command, with its logo "Master of Space," is also working hard to develop the space-based laser program. The \$30 billion laser program will soon begin construction of a test facility at either Cape Canaveral in Florida, Redstone Army Arsenal in Huntsville, Alabama, or at the Stennis Missile Testing Center in Mississippi. The program would deploy a constellation of 20 to 30 lasers orbiting the earth with the job of knocking out satellites and hitting targets on earth. These lasers could possibly be powered by nuclear reactors—imagine what would happen if they tumbled back to earth?

We are now standing on the edge of history, poised to move the bad seed of war, greed, and environmental degradation into the heavens. We have already sown this bad seed ever so widely on our fragile planet, leaving behind unimaginable human suffering and environmental waste.

I am not opposed to the space program altogether. But I believe we should approach space exploration with a sense of awe and mystery. We should approach this final frontier with a reverence for what the heavens will reveal to us, rather than with the arrogance of exploitation. The time has come for a new consciousness about space. Space is not a junkyard or bombing range or playground for the high-tech boys with their new expensive toys. It is a place of wonder and life. It is the place where our spirit soars and our dreams live and grow.

The United Nations recognized

this when they created the 1967 *Outer Space Treaty* that says no weapons of "mass destruction" can be put into the heavens. The treaty says that space is the province of all humankind. We must call for the strengthening of this treaty, not its nullification.

Space must be protected just like any other wilderness. We must create a global movement that says we shall not move the bad seed of war into the heavens. We must not pollute space any longer with nuclear reactors and nuclear generators, and we must stop all planning for U.S. space weapons and military bases on the moon.

For once, we have a chance to stop something truly horrific before it actually happens. We can prevent an arms race before it begins if we act now. If we pause long enough to give the Pentagon and the aerospace industries the opportunity, they surely will move the arms race into the heavens and rob our children and their children of the resources they need to create a sustainable life on our earth.

We must call out to the public to help us keep space for peace. We must demand that the politicians rescind plans for "missile defense" and the space-based laser. We must demand that space be protected as a wilderness.

When we look up at that beautiful moon on a clear night we must remember that everyone on the entire planet has the same experience—it is a unifying symbol for all the people. Our ancestors who sat around their council fires for centuries before us marveled at the wonders of the night sky. We must honor them by preventing the arms race from moving into the heavens. We must keep space for peace. Ω

Visit Bruce's website at:
<http://space4peace.org>

VITALE, cont'd from p.5

Forces Day last May. We were inviting our sisters and brothers of the 30th Space Wing, "Guardians of the High Frontier," to abandon their pursuits to "dominate space" with nuclear weapons. We called them to join us, to learn Jesus' Gospel Way of the Sermon on the Mount, which Gandhi calls the great way of nonviolence. This is the way to the "Peaceable Kin-dom" where the lion lies down with the lamb.

May we abandon our plans for war (especially the ones with Iran) and dedicate ourselves to the nonviolent way of compassionate love (the spiritual energy even greater than nuclear energy). Hope is possible. Jesus shows us the Way.

O Come, O Come Emmanuel!

Peace,
Louie

CELEBRATE

75th Anniversary Celebration of the Catholic Worker Movement

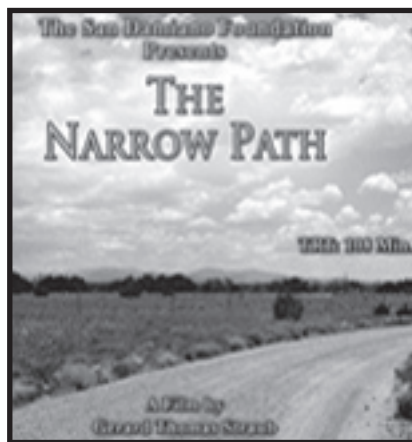
July 9-12, 2008

Our Lady of Mount Carmel/
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**"THE NARROW PATH:
Walking Toward Peace and
Nonviolence with John Dear, S.J."**
A new DVD film featuring music by Joan Baez and Jackson Browne, with cameos by Daniel Berrigan, Cindy Sheehan, Martin Sheen, Kathy Kelly and Ron Kovic.
Visit Fr. John's website at:
<http://johndear.org>

DEAR, cont'd from p.3

idealistic, but Phil made revolutionary nonviolence a day-to-day spiritual practice. He did not just dream about it, speak about it, or write about it. He lived it, suffered through it, and died in December 2002 resisting imperial America. We can learn from Phil's example, and commit ourselves anew to that same tireless, persistent resistance. Indeed, for Christians, it is a mandate.

Building a new society within the shell of the old

As we resist imperial America, we join the local struggle to bring justice to the poor, jobs to the unemployed, housing to the homeless, food to the hungry, healthcare to the sick, education for our children, positive activities for our youth, and clean, safe, healthy environments for all. As we work locally for justice, we stand in solidarity with the millions around the world who struggle each day to survive, working not just for the rights of justice, but the basic necessities of life.

Gandhi insisted that if his people wanted independence, they had to start acting like they were free and take responsibility for their own lives, their own local communities, and their own local, concrete issues of poverty. He would not let his people wait for some glorious independence day down the road before they started to reform their nation; he demanded that everyone pitch in right now.

Dorothy Day called this constructive program, "building a new society within the shell of the old." Her Catholic Worker movement today runs approximately 200 Houses of Hospitality worldwide where workers share their homes with the homeless, not as shelter clients, but as family. They receive both food, loving kindness, and the strength to rebuild their lives.

Every one of us can serve in our local neighborhoods to bring about positive changes for the poor and disenfranchised, to transform our local communities even as we seek the global transformation to come. The trick is to make the connection between our grassroots work for peace and justice and the global movement of transforming, revolutionary nonviolence.

Envisioning a new world of non- violence beyond imperial America

One of the casualties of a culture of war is the loss of our imagination. Our people can no longer even imagine a world without war or violence or poverty or nuclear weapons. Few dream of a world of nonviolence.

Dorothy Day called our military leaders and nuclear weapons manu-

facturers "the blindest of the blind." Our blindness has become total, yet we do not think we are blind. We think we know what we are doing and what is good for others. But we are clueless.

Since our blind leaders are driving us to the brink of destruction, we have to take the wheel, point the way out, and lead one another away from the brink—beyond imperial America and into a new future of peace with justice. We have to envision that new world to come. If we can uphold that vision and help one another imagine a world without war or nuclear weapons, we can help make that dream a reality. But we cannot expect vision from the warmakers or their media spokespersons. Only peacemakers can see the way forward toward a world of peace.

To be visionaries of peace we need to be contemplatives of nonviolence, people who imagine the God of peace, who let God disarm our hearts, who allow the God of peace to show us the way to peace. As visionaries and contemplatives of peace, we can then become a prophetic people who not only denounce imperial America as ungodly, immoral, and evil, but announce the coming of God's reign of nonviolence and justice.

Like the abolitionists who envisioned a world without slavery, we envision a world without war, poverty, imperial domination, and nuclear weapons. We give our lives to that vision and go forward trusting that one day it will come true.

I think we are all called to this life of revolutionary nonviolence, to be sowers of justice and peace, resisters of imperial America, builders of justice and peace on the grassroots level, and visionaries who point the way toward global transformation. We can learn from our ancestors in history's struggles for justice and peace not to be discouraged, but to keep at the work, to keep speaking the truth and walking the road to peace.

As Philip Berrigan once said to me, "We are all expected to do good, to seek justice, and to resist evil. We will have to resist war for the rest of our lives. We're called to serve the poor, resist the imperial state, and be ignored, ostracized, and sent to jail because we do that. We all have to take responsibility for the Bomb. But this new responsibility will breed all sorts of life-giving, salvific benefits in our lives. It will create the new human person, the new creation, the just social order that peace may prevail." Ω

McGILLIVRAY, cont'd from p.5

acts of mercy. To hope for personal gain is to ignore the subject of service—to those who are in need. We cannot rely on people such as Bobbie to shelter us from the least bit of harm, rain or otherwise, as they try to shelter themselves from larger and deeper troubles.

I understand the awe toward the work at the Hippie Kitchen. Everyday I wake up to a sunrise over East Los Angeles, and I wonder how I found my way here. Walking the path to justice alongside the Los Angeles Catholic Worker is an incredible journey, and something I would not have anticipated being strong enough to handle. But one of the most important aspects of this work is that it does not take an extraordinary person. The work and witness of the Catholic Worker simply requires an open heart. Ω

Allison McGillivray is a member of the Los Angeles Catholic Worker. Visit Allison's blog at:
<http://catholicworkerintraining.blogspot.com>

ON THE LINE

U.S. AIRSTRIKES INCREASE

The U.S. military conducted more than five times as many airstrikes in Iraq in 2007 than it did in 2006. The U.S. dropped 1,447 bombs on Iraq in 2007, an average of nearly four each day, compared with 229 bombs, or about four each week in 2006. Human rights groups say the 500-pound and 2,000-pound bombs being employed, primarily in residential neighborhoods, put civilians at greater risk, which is confirmed by escalating fatalities reported by the *U.N Assistance Mission* for Iraq. The trend continues as 38 bombs with 40,000 pounds of explosives were dropped in ten minutes just on January 10 alone.

—washingtonpost.com

DRUGGED TROOPS

With 40 percent of soldiers, a third of Marines, and half of National Guard members who served in Iraq and Afghanistan returning with serious mental health issues, and with an ever-increasing number of troops committing suicide (17 each day), a bill was introduced in the House, "*The Psychological Kevlar Act*" that could, among other things, employ the drug *propranolol* on troops in combat, which weakens memories of horrendous acts a person has committed, witnessed or experienced. In essence the drug will medicate away one's conscience, and involve a diminished range of feelings and memory. How caring: drug troops to numb them to the horrors of war.

—alternet.org

IRAQ'S HEALTHCARE

A report recently filed by *Medact*, an independent team of researchers and health professionals from Iraq, the U.S., the U.K. and elsewhere, discloses the full extent of the destruction of Iraq's healthcare system during the invasion and the devastating impact it has had on the Iraqi people. Their report indicts the allied invasion force for failing in its duty, under the Geneva Convention, to protect medical institutions and staff. As a result doctors and nurses emigrated en masse, exacerbating existing staff shortages, and leaving the health system in disarray without an institutional framework, unsafe water, intermittent electricity, and frequent violations of medical neutrality, which has caused imperiled healthcare for most Iraqis.

—guardian.co.uk

FAILED U.S. HEALTHCARE

A recent report in the journal *Health Affairs* noted that France, Japan, and Australia rated best and U.S. worst in preventable deaths ranking within the 19 leading industrialized nations. There would be 101,000 fewer deaths in the U.S. per year if our healthcare system performed as well as the top three.

—reuters.com

BLACKWATER INCIDENT

It was recently learned that in May 2005, a Blackwater helicopter dropped, and an armored vehicle on

the ground released CS gas, a potent riot-control chemical the U.S. military in Iraq can only use under the strictest conditions and with the approval of top military commanders. The incident happened at an intersection near a Green Zone checkpoint, typically crowded with cars, Iraqi civilians, and U.S. military personnel. The chemical temporarily blinded an unknown number of drivers, passers-by and at least 10 U.S. soldiers. Blackwater USA is a contracted private mercenary firm.

—nytimes.com

LIES, LIES, AND MORE LIES

The Center for Public Integrity revealed in a study that George W. Bush and top administration officials made a total of 935 false public statements about Iraq's alleged national security threat in two years following the 9/11 attacks. Bush himself told the most lies—260. Colin Powell was second telling 254 lies. However, the lies continue to freely flow from the Whitehouse with no accountability.

—democracynow.org 1/24/08

CONGO CATASTROPHE

A new study notes that the ongoing war in the Democratic Republic of Congo is killing about 45,000 people each month—half of them small children under the age of five. This war is now considered the deadliest conflict since World War II, with 5.4 million people killed over the past decade. Most deaths are caused by infectious diseases, malnutrition, and pregnancy-

linked fatalities. Another horrifying aspect is the mass sexual violence being used as a war weapon. Hundreds of thousands of women, girls and infants are subjected to the cruelest and most brutal forms of rape and sodomy. The land also is being brutally raped by U.S. mining companies extracting Congo's minerals, specifically diamonds, coltan, copper, and cobalt.

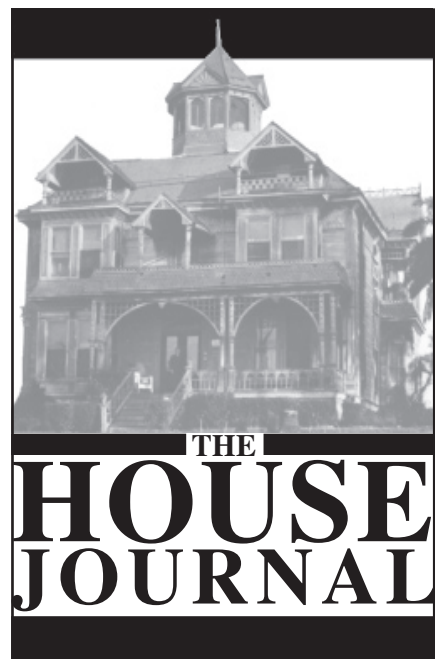
—democracynow.org 1/23/08

GAZA CALAMITY

On January 17, Israel closed all access to the Gaza Strip blocking all goods, including humanitarian supplies from the U.N., pushing an already dire situation into near calamity with the electricity and fuel also cut by Israel. In addition, Israel continues to attack Hamas causing an escalation in civilian casualties. The latest Israeli siege and assault prompted such a rage of desperation that militants in Rafah destroyed most of the border wall with Egypt where over two hundred thousand Palestinians have now flooded Egypt for food, medicine, fuel and other supplies. Israel has announced that it will keep the border permanently closed. Meanwhile, the U.S. is blocking a U.N. Security Council measure that would condemn Israel's blockade as "illegal." U.N. officials labeled Israel's action "collective punishment," a grave violation of international law. Another apartheid tragedy in our midst.

—electronicintifada.net

On The Line is compiled and edited by Mike Wisniewski



THE HOUSE JOURNAL

We received a visit from **Al White**, a hippie activist, semi-retired substitute teacher living in beautiful San Clemente. A Jeffista, who participated in the Loretta Sanchez sit-in to protest Iraq war funding. Al filled in for a few days during the slow volunteer period immediately after the holidays.

Poet laureate, **Megan Fincher**, our beloved Starrina, spent a week with us, escaping the bitter cold of the beautiful Rocky Mountains, where she now attends Buddhist Inspired Contemplative Education at Naropa University in Boulder, Colorado. She dazzled us with her poetry and begged to be let back on the serving line at the kitchen and on coffee every day she was here. All of the guys who remembered her from her brief but life-changing stay look forward to her next visit as do we.

Bravo to **Clare** and **Martha** who continued their run of stunning suc-

cesses by presenting Mozart's Mass in C-minor with the *Occidental Community Choir* accompanied by the *Pasadena Symphony*. Houseguest and artist **Alberto Oropeza** was quite pleased to find himself in the Pasadena Symphony hall surrounded by the classical music he loves.

We attended a lovely 40th birthday celebration for former community member **Tensie Hernandez** (my how the years have flown.) After a 23-year long association with LACW and founding, with her husband **Dennis Apel**, *Beatitude House* in Guadalupe, CA, she is as fresh and youthful as ever. Festivities were held at former community member **Donald Nollar's** brightly painted home, where Donald and his beloved, **Alan Pulnar**, spent an entire day preparing a plethora of delicacies for the event. We are grateful for Tensie and Dennis' dedication and hard work for the poor of the kingdom and we wish her at least 40 more blessed and happy years.

Newly arrived father to be (ecclesiastically speaking, not biologically) **Ray Tsia** has lent his helping hand to our efforts, as he waits to be invited to take on Holy Orders. Previously a senior audit manager at PriceWaterhouseCoopers, LLP, Ray became tired of jetting about the world managing multi-national Fortune 500 companies, and instead found a calling for God's poor, a life of religious service and contemplation. He's discovered his talent for managing the hectic hot spot we call "*the clinic*" where he's learned to pass out over the counter meds and personal hygiene items to our guests. Ray loves authentic Chinese food, like dim sum and fried noodles, and he has scouted out every possible Chinese restaurant in the immediate locale. Ray has an FAA

private pilot's license and he enjoys commercial aviation, in other words, as long as they are not dropping bombs, he's O.K. with it. We wish him the best with many blessings in his endeavors and we plan to take full advantage of his many talents during his stay with us.

Planning for the upcoming *Pacific Life Community* retreat led **Jim Haber**, recently of San Francisco based Catholic Worker House, *Martin de Porres*, to our door for an extended stay. Jim defies traditional Catholic Worker molds by actually having some useful skills. When not serving main dish or blending garlic, he's been seen everywhere—earthquake proofing metal racks, hammering or tightening this or that, repairing plumbing and electrical fixtures, and generally making our home and downtown kitchen much more serviceable. Jim is currently working with a who's who list of peace organizations including: *Jewish Voice for Peace*, *War Resistor's League*, *G.I. Right's Hot Line*, and the *American Friends Service Committee*, just to name a few. He's quite a dynamo and wherever he ends up landing, he will be a blessing and a beauteous force for peace.

Bennie's Back! Let the good times roll! Long time friend and supporter, **Bennie McCabe**, has once again sailed across the big pond, from Ireland, to offer his strong back and talented hands and feet to our community for an extended stay. Of course he had to travel back and forth across the country visiting the big trees of Northern California, Guadalupe, and Beantown before coming back and settling down with us.

Part-time worker guest, **Eddie "Bones" Pilolla**, spent a few nights in the cooler for a civil disobedience

action at a Beverly Hills fur shop. The staff of a noted furrier in a posh section off Rodeo Drive was flabbergasted when Eddie plopped down in the product aisle and politely requested that customers reconsider buying fur and shop elsewhere. For his troubles he was convicted of simple "trespass," and after refusing probation, fines, and community service, was sentenced to 28 days in county jail by a quite unsympathetic judge. Fortunately, after a night lost in the system of an overly packed jail he was sprung. Eddie's love for animals, and their rights, and the folks on Skid Row is apparent in all he does and we wish him success on his next caper.

Mark February 17th on your calendars because our musically talented gals **Margaret** and **Allison** are planning a great music party get together. Margaret's high-powered vocals and Allison's brash piano playing have added a whole new soulful dimension to our Wednesday night liturgies. If you have not attended a liturgy recently, you should make an effort to experience the high dose of fun and musical spirituality they present.

Catherine, **Jeff**, **myself**, along with kitchen volunteers **Margaret Gola-koff**, **Judy Kehr**, and **Rufo Noriega** attended the **Curt Grove** memorial mass at our sister house, *San Pedro Catholic Worker*. Curt's wife, **Helen Grove**, continues to be an outstanding advocate for immigrant day workers and the homeless, the two main foci of *Peter Maurin House*. We are greatly encouraged to find that the prophetic voice of peace and justice that Curt embodied is still valued and respected in the community. We miss him dearly.

House Journal is written by Faustino Cruz



**GOOD FRIDAY
ANTI-WAR
STATIONS OF
THE CROSS**

March 21st

Please join the LACW
for our annual
*Stations of the
Nonviolent Cross.*

Meet at 3:00pm
downtown Federal Building
300 N. Los Angeles St.

**SEDER OF
LIBERATION**
SUNDAY, MARCH 30th
2:00 - 6:00 pm

Dolores Mission School Hall
171 S. Gless St. L.A. 90033
Please call to reserve a seat and sign
up to bring either a salad or desert
323-267-8789

— TIME TO —
RISE-UP
MARCH TO STOP THE WAR
5th Anniversary of Iraq Invasion

Saturday, March 15, - 12 noon
Gather at Hollywood and Vine
213-251-1025 / <http://answerla.org>

Los Angeles Catholic Worker
632 North Brittonia Street
Los Angeles, CA 90033-1722

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JUNE 29 — August 10

The LACW offers an opportunity for adults interested
in living and working in a gospel-centered community
for six weeks to discern one's vocation, and deepen
one's social justice experience on a firsthand basis.

For more info contact: *Volunteer Coordinator*

323-267-8789
info@lacatholicworker.org
632 N. Brittonia St., Los Angeles, CA 90033-1722
<http://lacatholicworker.org>

**CATHOLIC
AGITATOR**

FEBRUARY 2008 Vol. 38/No. 1

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<http://lacatholicworker.org>

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