

via. paciS

The voice of the Des Moines Catholic Worker Community

November, 2011

Volume 35, No. 3

Your Support Keeps Us On Our Feet and On Our Knees!



35th anniversary celebration Saturday morning mass with Father David Polich, our patron saint of mercy, compromise, and forgiveness and a trustee of the DMCW.

Dear friends and supporters;

The December issue of the Via Pacis is the traditional issue for our annual appeal. This year we are only putting out three issues of the via paciS. So our annual appeal is coming with this special 35th Anniversary issue. The truth is, it's just been an extraordinarily busy autumn for us, beginning with Sugar Creek, followed by our 35th Anniversary, then the National Catholic Worker gathering in Las Vegas Nevada and now our involvement and support of Occupy Des Moines.

Through it all we continue to maintain the high standard of hospitality to the people we serve, five

days a week plus the veggie -fruit giveaway we facilitate every Saturday at Trinity United Methodist Church. By „high standard“ I mean the level of personal caring and honest relationships and the safe and welcoming space we maintain for the folks we serve; who we can truly call our friends. At the Des Moines Catholic Worker, the material stuff we give away is only part of what we do. The love and care in which it is given and received makes this place special and holy.

On our 35th Anniversary weekend, during a celebration Mass, Father Dave Polich gave a great homily. He said in preparing for this Mass and in thinking about the Des Moines Catholic Worker Community, a Janis

Ian song "This Old Town" came to mind. The phrase "This old town should've burned down in 1929" is repeated in the verses four times changing the year each time from 1929 to 1931 to 1944 to 1956. Each verse giving reason why the town should've burned down. And the chorus is, "This old town was built by hand. In the dust bowl of the Mother Land. There must be rock beneath this sand. Oh' I'll be damned. This town still stands."

This old Catholic Worker should've disappeared a long time ago. Through the years the 200 plus people have who joined this community and struggled with maintaining the work, all the while trying to live

with each other in a humane way, as best we could; know well the difficulties and challenges we have faced over the years. It's really true, this old Catholic Worker should've disappeared a long time ago. And yet, here we are 35 years into this experiment.

One thing I know for sure, we are still here despite our many failings and short comings. We are still here keeping the doors open and serving our friends with the helping hands and resources of a much larger support community - you all!! And it is working thanks be to God. By the Grace of God - the rock beneath our sand.

We need your money. Not a lot by the standards of the day given the work and services we provide. Yet we do need money to pay the bills.

We time this yearly appeal when our funds are the lowest and our cash needs are the greatest.... This year is no different. We have enough cash to cover our bills into January.

Please be generous. For this old Catholic Worker should've disappeared a long time ago if not for the love and support we've been given from our friends and supporters! This is you and we thank you from the bottom of our hearts!
—The Des Moines Catholic Worker Community

via pacis

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Unless noted (or we goofed), all photos and art are produced by the Des Moines Catholic Worker community.

The Des Moines Catholic Worker Community

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

Becoming a Des Moines Catholic Worker

We are open to new community members. For information about joining our mission, contact any community member or visit our web site.

Mailing Address

PO Box 4551
Des Moines IA 50305

Bishop Dingman House (Drop-in Center and Business Phone)

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

Live-in community members: Ed Bloomer, Austin Youmans
Live-in volunteer: Gil Landolt,
Guest volunteer: Tommy Schmitz

Phil Berrigan House (Autonomous and Sister with the DMCW)

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

Live-in community members: Frank Cordaro
Live-in residents: Bob Cook and Caylan Cordaro

Viola Liuzzo House

1301 8th St.
Des Moines, IA 50314
515-401-4197

Live-in community members: Renee Espeland, Dan Hughes,
Frankie Hughes, Reetzi Hughes, Norman Searah

Rachel Corrie House

1317 8th St.
Des Moines, IA 50314

Live-in community members: David Goodner, Megan Felt, Greg
and Elizabeth Schmick

Weekly Lectionary Bible Study

Mondays, 6:30pm. Berrigan House.
Call to confirm.

Weekly Mass or Spiritual Renewal Service

Fridays, 7:30pm, Dingman House.
Last Friday of the month is a Community Round Table.
All are welcome!

The Chiapas Project

Chiapas, Mexico
Richard Flamer
flamerrichard@hotmail.com



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

-Dorothy Day

The Occupy Iowa Caucus

We are participating in the Occupy Iowa Caucus that is being held from December 26th until January 3rd. We will host visitors for a week of debate, discussion, direct action and civil resistance. The intention is to pressure presidential candidates to put people first.

You are cordially invited to make peace and make history.

It's getting to be winter and we are running out of hot air.

Let's put a little rubber on the road!

#occupydsm on twitter

www.occupydsm.org

www.occupythecaucus.org

Email us at: dmccatholicworker@gmail.com

Hey! The Red Wiggler Worms have
wiggled over to the
National Interfaith Worm Project.

The contact information is:
nifwormproject@gmail.com

Help...help...help...

It's getting cold and so, on behalf of our guests, we are asking you to keep us in mind if you run into the following items:

- Thermal socks
- Blankets
- Cold weather sleeping bags
- Candles
- Over-the-counter cold medicine
- Tylenol and Ibuprofen
- Women's feminine products
- Long johns
- Hats, gloves, scarves, coats

We could use a car or mini-van, it would help get small errands done more efficiently. We keep our cargo van use to a bare minimum due to gas prices and wars for oil. If we get a diesel, we will burn veggie!

Does anyone want to be our Murphys Oil Soap Sponsor? We try to treat our old hardwood floors with kindness and this product helps.

Midwest CW Faith and Resistance Retreat... Spring 2012 - May 11-13

The Chicago CW will host the next annual retreat. The focus will be the G8 & NATO meetings being held in Chicago mid May. Both the Su Casa and White Rose CW Communities have signed on to host the retreat. The theme will be on nonviolence. The nature of the witness will be determined depending on what is happening with the larger protest presence expected in Chicago at the time and where best to lend our Catholic Worker spirit and presence. More details to be worked out and dates to be set.

For more info contact:
White Rose Catholic Worker, 773.856.0315,
whiterose@gmail.com
Jake Olzen, 847.372.4289,
jake.olzen@gmail.com

Des Moines CW Prayer Service Schedule Fridays at 7:30 pm

December

2nd - Greek Orthodox Eucharist led by Richard Cleaver.

9th - Centering Prayer.

16th - Catholic Mass.

23rd - tba.

30th - No service.

January

6th - Greek Orthodox Eucharist led by Richard Cleaver.

13th - Centering Prayer.

20th - Catholic Mass.

27th - Roundtable: Money.

February

3rd - Greek Orthodox Eucharist led by Richard Cleaver.

10th - Centering Prayer.

17th - Catholic Mass.

24th - Roundtable.

March

2nd - Greek Orthodox Eucharist led by Richard Cleaver.

9th - Centering Prayer.

16th - Catholic Mass.

23rd - tba.

30th - Roundtable.

The Struggle to Live out our Values

by Ping Lao

Not a day has gone by since I left Iowa that I have not thought of my time working and living at the Des Moines Catholic Worker House. I cherish fond memories of belly-ache-inducing-laughter, conversations with good friends, fun times cooking huge delicious meals, sun-drenched mornings tending the various garden plots, and rejuvenating afternoons cooling off at Gray's Lake on record hot days. Most of all, I miss living in an intentional, spiritual community where I was constantly surrounded by amazing people full of love, hope, and good works. I reminisce about a place where I was able to do meaningful, rewarding work, and where I was inspired daily to develop and strengthen my rela-

tionship with God and to increase my understanding, appreciation of, and compassion for the world.

It has always been one of my greatest challenges to reconcile my lifestyle with my ideology. Every day the Catholic Worker served to remind me of ways to achieve this goal, and also why it is such a vitally important ideal to strive for. Now that I am back in school I find that I spend a lot of time discussing ideas and what the "right" way to do things is, but only a limited amount of time actually putting these ideas into action. At the Catholic Worker every discussion that I had about faith, ideology, morality, etc. whether it was at Bible study, a conversation with another community member, or personal reflection, found an immediate application in my

day's work. It is imperative to examine and evaluate our personal philosophies and why we do what we do, but it is then of even greater value to live our ideals.

It's funny, almost surreal; to look back on how brief my time at the Catholic Worker was and yet what a huge impact that short month had on my life. The Catholic Worker philosophy and practices resonate with me on myriad levels, serving to confirm and illuminate many of my life experiences. I dream of returning to a more spiritually centered life and devoting my life to God and service to others. It is a goal that will take a lifetime to develop and I feel incredibly blessed for the experiences I had at the Catholic Worker which helped guide me down this path. After I finish school I plan on working with



Catholic Workers take a break to go camping before Ping (front, center) leaves for graduate school in Idaho at McCall Outdoor Science School.

a Catholic Worker house again, something which I am extremely excited for. I want to sincerely thank all of the individuals who made my life-changing experience at Des Moines Catholic Worker pos-

sible, and to send my wishes for peace and contentedness their way. You are all in my prayers and I look forward to the happy day when our paths will cross again.



Norman's Whereabouts

by Norman Searah

Hello!

I am going to write about my thirty odd years at the Catholic Worker, since it's our birthday. But, it's not just our birthday, but that of our guests, the poor, homeless and people who come for some help or to take part in helping.

I've been doing all sorts of work while I've been in Des Moines, Iowa.

I've been to other Catholic Workers and have seen shelters of all sizes, shapes and religions, and some that weren't.

Before starting this article I started to write about what I did over the years.

Then I realized that I had a story about my last trip to New York City, where I often change my shoes.

I change my shoes into a poor man, to try to understand walking and living on the streets.

The last time, I went to the New York Catholic Worker and I thanked them for letting me stay for a



night.

The night before I slept in a chair at Pennsylvania Station. It was ok. I got in late and got up early.

I promised a worker at the local McDonalds that I would take pictures of all the McDonalds I saw on my trip. I did and it was good. I recall how this McDonalds Express treated this poor man to warmth inside their store.

This trip, since it was hot, they served a cup of water to the poor. The one near our house does the same.

It was good to walk most of New York City. I found it nice that people can blend in with other people.

I noticed it when I went to Washington Square Park. It was good to watch two old men playing together.

Then I got in a cab to the gas station near the Catholic Worker and walked the rest.

When I was there I helped clean a fan, talked to people, and missed mass because it was Wednesday. Then I found out where I was

to sleep, walked around, and sat on a bench at St. Marks of the Bowery.

I think I'll send more of my clothes to New York City, like I do here.

After I spent time at St. Mark Church, I went back to the Catholic Worker.

I went to bed while others watched TV. The next morning I got up, hung around for a while and decided that I wasn't hungry. I tried to say my thank-you's and good-bye's, but people were too busy getting breakfast ready and talking to each other.

As I was leaving I noticed that there were people slowly gathering outside. They seemed to not be in a hurry, but instead at rest. There was one person shining a pair of new shoes, while another was asking how much for the shoes.

There were people everywhere as I started to walk to the church, even though it may have been closed. I said a prayer.

I headed to another Church and passed by the Mary House Catholic Worker; I stayed at St. Joseph House.

Then I went to a meeting with someone who taught me how to carve wood and learned that Jesus, if he dealt with wood, he was also a carver.

He meets with other people he taught outside of St. George Church, a Ukraine church.

The meeting went well. I

told him that I carve people's names for no cost. I am not fast; I take it slow.

After our meeting we prayed for peace and love in the world, and went on our way.

I took some pictures as I walked to Mark Twain's house. He must have lived in an apartment.

Then I got in a cab to go to the library where they were going to have a free writer's workshop. So I got there, and there was a birthday party for Broadway. Then I went into the library to find out where it was. I asked a lot of people. All I got was it's here, no there. So, I gave up and figured that maybe I can create my own workshop.

I walked more. I slept in Penn Station again, and bought some food and told some poor people about the Worker House, and where to find it.

The next day I went back to the Port Authority Bus Station. I sat on the stairs on the side to think.

I thought about this while on the trip, even though it wasn't a normal one that someone would take. But to me it was ok. I liked it even though I missed the writer's workshop. I spent time with the poor and got to see the city.

Since I have been home here in the Des Moines Catholic Worker, I've finished Criscelda's carving. I have

more names to do.

For nothing, the carvings are a gift from my heart, as with my writing.

I dream to write a book, maybe.

To go to my mother's birthplace: England, to work for the poor and homeless, as I see her in England. But that's a dream or a thought. But for now, a trip to the past.

Do you remember Mitch Snyder of the Community for Creative Nonviolence? If not, I'm sorry for you. I found him interesting. He lived in Washington DC, which is our capital.

Some poor used to sleep on heat grates in the middle of the winter. Some would freeze to death.

He and his community at the time had a house and in this house a piano. On this piano were clear boxes of ashes of people who died on those grates.

Just as in Las Vegas, the Richest City, are four not so famous tunnels where poor and homeless people would make their homes. Many died by drowning.

If I may, I would like to find out how to get to these tunnels to pray. Because I care for those that I care for.

Oh yea, I forgot that I watched a good movie called "Everything Jake". I often look for books by someone that lives on the streets; that would blow people's mind.

Thank you
Norman Searah

Out of the Boat, Walking on Water

by Greg and Elizabeth Schmick



Last week we came across a reading titled “Love Walks” by Ken Butigan. His story was about a group of women in East Los Angeles in the 1990s. They lived in a neighborhood where they feared for their life everyday because of the gang violence occurring in the neighborhood. Inspired by prayer and the story of Peter leaving the boat in the midst of a storm to walk on the water towards Jesus, these women decided to leave their homes and walk into the midst of the gang violence. They went on a pilgrimage—going from the

turf of one gang to the next offering food and prayer to each gang member they met. In the end, the faith of these women and their willingness to “get out of the boat” led to the transformation of the neighborhood.

This reading touched our hearts. As many of you know from past articles, two years ago we left our home and our families in Portland, Oregon because Elizabeth was accepted into medical school in Des Moines. When we left, most of our friends and family thought we were crazy. They watched, shak-

ing their heads because with the economy crashing we were quitting our jobs, giving away much of what we owned, packing our truck and heading into churning waves of unemployment and rising tides of debt. In the eyes of the world, our actions seemed irresponsible and ill conceived.

These days we try to look at the situation through the eyes of the spirit, and when we do so, we realize that leaving Portland required us to “step out of our boat” and onto a sea of uncertainty. Like Peter on the Sea of Galilee and the women in the barrios of Los Angeles, stepping out of a sense of safety and security (false though it was) frightened us. Questions and doubts crashed through our minds, in fact they still do, but being out of the boat and on the water, though scary, has led to many unforeseen blessings....blessings that would never have happened if we had stayed in the boat.

When we left Oregon, both of us had inadequate health insurance because our employers did not offer it and buying good insurance on the open market was more expensive than

we could afford on our own. In Des Moines, we were blessed to have the option of buying insurance through Elizabeth’s school. Thank goodness for this because we did not know at that time that Greg had cancer. We bought the insurance because we thought it was the responsible thing to do. We never dreamed that after Greg’s first doctor’s visit he would get a call with bad news. But he did. Several doctors visits later we were blessed because of our proximity to be able to get him to the Mayo Clinic for his surgery. Had we been in Oregon, not only would we not have been able to go to the Mayo Clinic, we would probably not have found out Greg had cancer until it was far too late to access successful treatment—and when we found out, we would not have been able to afford to get the care he needed.

Another blessing we found once we left our boat, was the Catholic Worker House. We had never heard of catholic workers until we came to Iowa. It has been a privilege and honor to be a part of this community. Not only have they loved and accepted us for who we are, but also they have taught us so much about social justice and loving and serving those

who our society has disempowered and exploited. Because of the Catholic Workers, Elizabeth has a new understanding of the complexities and challenges facing those who live in poverty. Through building relationships with some of the guests and hearing their stories—good and bad—about the medical system, she has become more aware of ways in which physicians can do a better job of serving those who need them most.

What our journey on the waters has helped us realize, is that getting out of the boat is not a one-time act, but an ongoing one. Everyday and every moment we have an opportunity to leave the comfort of our “boats” and step out into world. We have the chance to leave our fear behind and walk towards Christ and a life of abundance filled with peace and love.

We hope our story and the stories of the women of Los Angeles inspire you to have the courage to leave the comfort and security of your own “boat” and walk on water. To read Ken Butigan’s story please visit this website:

paceebene.org/nvns/nonviolence-news-service.../walking-water

Join us for the Occupy Iowa Caucus

by Occupy Des Moines caucus working group

The national Occupy Wall Street movement generally agrees that the role of a mass social movement is to build community power by working outside the electoral process and independent of both political parties, so why are we focusing on the presidential candidates by occupying their campaign offices December 26 - January 3?

The presidential candidates – including President Barack Obama – are essentially representatives of the corporate agenda, not the people, because both political parties and their leadership are beholden to the same network of corporate campaign contributors, elite, wealthy donors, war profiteers, and army of big money lobbyists and special interest groups. Our electoral system naturally reflects this reality and the resulting public policy outcomes of each election cycle predictably serve the interests of big banks and multinational corporations before the interests of everyday people, hardworking families, and the environment. The left/

right, liberal/conservative, Democrat/Republican dichotomy is a distraction from the real social conflict undergirding American society: the 99 percent versus the 1 percent.

This dynamic is underscored by the global financial meltdown and economic collapse in 2008. Around the world, the most powerful financial and industrial institutions were bailed out while the rest of us were sold out and left to fend for ourselves. The resulting revenue crisis was seized upon by the same international crime syndicate that caused the mess in the first place – and they used their connections to both liberal and conservative governments across the planet to rush through sweeping and bipartisan “austerity” measures that cut social spending, de-regulated and privatized environmental protections and vital public services, and hollowed out government by selling it to the highest bidder. As anyone following the Super Committee deficit

debate understands, that same bipartisan corporate austerity program has now reached our shores as well.

We Won't Pay For Their Crisis - It's Time to Make Wall Street Pay!

By occupying the campaign offices of presidential candidates from both political parties, we will confront entrenched, elite interests and some of the most powerful people in the world, exposing the charade and scam that corporate power has made of our economic, electoral, and political systems for all to see. We will

also use this campaign as an opportunity to build our community power so we can take back what they stole from us, and put forth our own vision of the more just and democratic society we want to see – a society that puts communities before corporations and people before profits.

Join us in Des Moines December 26 - January 3 as we demand a fair and just economy that works for everyone, an electoral system where people matter more than money, and new forms of decentralized political power that put people first.

This document reflects the consensus of the Occupy Iowa Caucus working group.



DMCW Community Member Frankie Hughes arrested at Occupy Des Moines.

“I did not serve my country in Iraq; I served the 1%. It was on their behalf that I helped lay siege to Fallujah, helped kill thousands of civilians, helped displace hundreds of thousands of innocent people, and helped destroy an entire city. My “service” served Exxon-Mobil, Halliburton, KBR, Blackwater, and other multinational corporations in Iraq. My family in Massachusetts is not safer because of my service, and Iraqis are not freer. I was an occupier and am now an #occupier. I once served the 1%, but now try to serve the 99%. That is why I must speak up when I see the Occupy movement being led astray by the same nationalism and “Ameri-centrism,” the same thoughtless praises for U.S. troops and veterans, and the same hypocrisy that led us into the so-called “War On Terror” and the occupations of Iraq and Afghanistan.

—Ross Caputi
Ross is a Marine Corps veteran of the second siege of Fallujah and a member of March Forward!

The original Occupy Wall Street protester



by Dan Hughes

Who are the men / who really run this land/And why do they run it /with such a thoughtless hand?What are their names and/On what streets do they live?/ I'd like to ride right over This afternoon and give/ Them a piece of my mind/ About peaceful mankind /Peace is not an awful lot to ask... (David Crosby)

Denial, anger, bargaining, depression, and acceptance, Yep, I have been there, I am still in there struggling, trying to work my way through these five stages of loss and grief. I have had to watch as many of my strongly entrenched beliefs passed away. I have grieved over losing what I thought I knew. Ideas I accepted as true have been revealed to be false. I no longer suppose that the people who run the show with such a thoughtless hand, care or hear the cries of individuals harmed by their actions. It has been heart wrenching, and is heart breaking, but beliefs have had to die in order to allow me to get to the truth, and as we have all heard, the truth will set you free. I adhere to my bumper sticker that reads, "Don't believe everything you think."

Perhaps peace is not an awful lot to ask, and asking will not bring the justice required for peace. Power does not willingly give up power. Scripture says "Blessed are the peace makers," not "Blessed are the peace likers!" "If you want peace, work for justice."

Is it true that without justice there cannot be true peace? I believe so. Our system is corrupt and the people who run the land want neither peace nor justice, not if it affects the bottom line. Are we not in perpetual war in many lands? Don't many of our largest corporations rely specifically

on the misfortune of people here and around the world? Many times the biggest profits come from creating ways to inflict misfortune on others. The truth is many die for the fortune of the few, and those who work for the few. I propose to you that any government or industry that profits intentionally from others misfortune is morally bankrupt and spiritually dead. In many cases, this also makes each individual culpable. This challenges our pre-conceived beliefs, I know. Grieve if we must, accept it, and then bury it and I mean the system, not the truth.

Today we live in a corporatist country. Government and Corporations work as one. Our country's monetary policy, (including the printing of our currency, where and who it is loaned to, etc.) is handed over to a private bank called the Federal Reserve Bank. Banks, "too big to fail" get bailed out while people lose homes and banks won't renegotiate. The chairman of the Federal Reserve bailed out his own company that contributed mightily to the crisis. *That ain't right.* Undeclared Wars, endless wars, suck our national treasure reserves dry but are profitable wars for the military industrial complex that feed off others' destruction and the bounty received. Wars are waged (and should be called government corporate welfare) and at home our kids go hungry. The vice president fights for going to war under false pretenses, and gives his former company no bid contracts in foreign lands. *That ain't right either.* The USA spends six times that of any other country on military offense. We have drones dropping bombs in at least six countries, doing targeted assassinations, illegal under international law, that kill more civilians than targets. Keep those weapons factories rolling along. FYI: Obama has ordered

Peace is Not An Awful Lot To Ask

more targeted assassinations in a year than Bush did in 8 years. A new drone manufacturing plant is being built in Cedar Rapids Iowa; using 175,000 dollars of your tax money, to manufacture surveillance drones. These will be sold to the police to spy on us. Oil companies spill oil on the coast destroying the ecology and others' livelihoods, gas companies "fracking" for gas (fracturing rock with pressurized chemical-laden water) to release natural gas are causing fire to come out of homeowners faucets and polluting trillions of gallons of water. The top five health insurance companies make \$14 billion more in profits, while insuring over a million less people. Penn State football is a fifty million dollar per year industry using unpaid workers. The school administration chose to overlook an assistant coach who raped 10-year-old boys rather than rattle the franchise. Students violently rioted when the football coach, who never reported it to the police, lost his job, yet no arrests. Contrast that to the people peacefully protesting injustice and who have been arrested and sometimes pepper sprayed or hit with clubs. Wow! Every area of our lives is affected by corporate greed and government collusion at the expense of real people with real lives. Are we all losing our soul? This is not justice and this is not peace. In our hearts, we know it.

I am personally involved in the Occupy DSM movement. The Des Moines Catholic Worker as a community supports it. The occupy movement, Wall Street or Des Moines did not spring out of a vacuum. Again, remember corporate (they are people you know) lobby money buys laws and catches the ear of politicians in this system and 99 percent of us do not have the money to get anyone in our government to listen. Corporations themselves will never listen to you or to me as their god is profit.

Occupation Wall Street did not start because everyone wanted to camp out, or hook up, or because all are old hippies or unemployed--no matter what you hear in corporate media. It started because there is no avenue for justice in the system and average people feel disenfranchised. For many involved in Occupation Wall Street, participation came out of the decision that it is scarier to do nothing than to do something.

We Occupy Because... The grievance and anger over losing one's home while the huge financial institutions

get bailed out and then pay themselves bonuses is real. They are using public tax monies, a portion extracted no doubt from the persons who lost their homes.

It is also for the person who loses health insurance when they fall to a catastrophic illness or injury and could no longer pay the exorbitant premium. Meanwhile the insurance company makes more money insuring one less person. The reality in this story is that people who get sick have to file bankruptcy and this, whether we realize it or not, does not happen in most other countries.

A parent or spouse of a son or daughter lost or damaged in undeclared, unwarranted, never ending war waged for yearly record corporate profits and to extend empire is a reason that many are participating.

Veterans who come home and get improper care, sometimes double or triple amputees, or brain damaged soldiers, or with post-traumatic stress disorder. There are veterans who can't get care from the VA because part of their care has been farmed out to private insurance companies who deny coverage. There are seven suicides a day of veterans. More soldiers are dying from suicide than have been killed in combat.

A man who worked for 29 years lost his pension due to the sale of the company to another company who will not honor it; or to a bank who gambled away the pension money.

A student with no future in sight for sustainable wages. It is good people who are as of yet not as affected but who can see the writing on the wall; who see the injustice in the system and know that it will only get worse unless something is done.

It is the fact that both political parties are beholden to corporate interests. One sees that all the mass media stories which, may seem different to the casual observer, yet are like unique cups of water drawn from the same poison well. The poison is the spiritually dead, morally corrupt system of corporate greed and government collusion and is at the heart of all this injustice.

All the folks in Occupy Des Moines are committed to consensus and cooperation. Anyone can and should participate. The Occupy DSM group includes teachers, doctors, repair people, the unemployed, the homeless, the self-employed, the young and not so young, democrats, republicans, libertarians and even

anarchists. This is the story of those who collectively, peaceably, but forcefully are demanding to be heard, and we speak for you, because the 99 percent have more in common with each other than with the people running this Ponzi scheme. Using our collective voices and bodies can make those in power listen. This is the currency of the 99 percent. We can't ask for peace, we must demand that our system be Just. We can't make them listen to us individually but together we have volume. We have to make them listen—it is urgent. It is civic responsibility!

Whether we know it or not our freedom and future is in danger. It is time to be honest and not hide. We have been frogs in water being heated up but have not jumped out and soon we won't be able to because we'll be cooked. Some are afraid to jump. Some are afraid not to. *This frog is jumping out.* There is no better time to jump than before it is too late! People ask, "Can people joining together shining the light of truth make these multinational corporations change?" It has.

Successes in the last month include the Keystone XL pipeline that was set to go through environmentally fragile areas, over 1200 people stood up and protested. Protest in this culture is constitutionally protected yet an "arrestable" offense it seems and so many were arrested. President Obama declared, because of this, no decision would be made for a year and investors are pulling out. The people's outcry stopped the pipeline! Homeowners have tried repeatedly to renegotiate new terms with their banks yet have been foreclosed on. A woman has saved her home thanks to folks involved with Occupy Minneapolis who offered to help her occupy her house and not leave. Occupiers in her house refused to leave even under threat of arrest and the bank suddenly found it easy to renegotiate. This has happened in other cities as well. Bank of America and Wells Fargo, two of the largest banks in the world completely changed policies when public outcries and actions of mass consumers closing their bank accounts forced them to reconsider charging members monthly fees for ATM machine use.

I believe we must be peace makers, justice makers... because it is right.

Learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow's cause. -- Isaiah



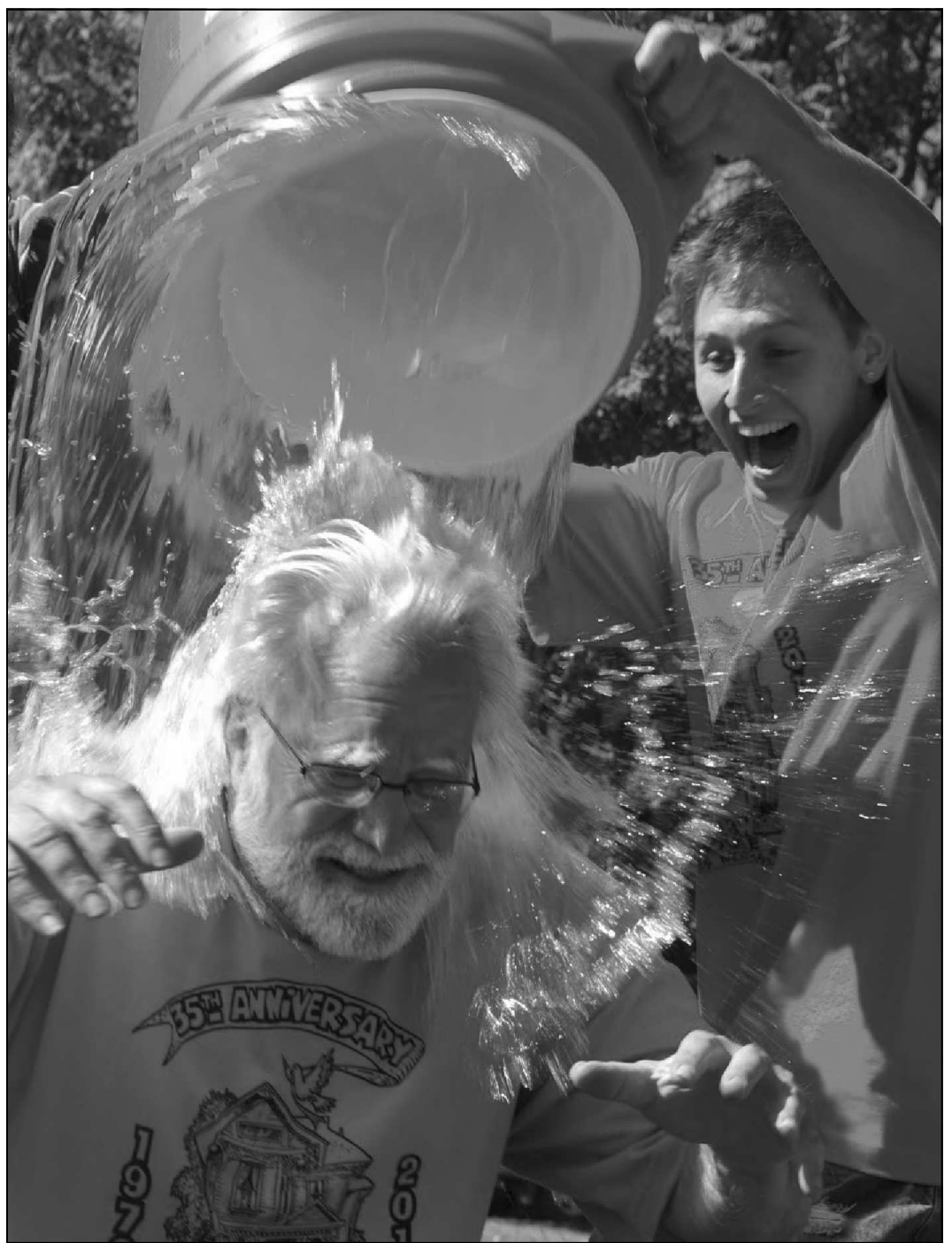
Martha Hennessey, our key note speaker, was gracious, helpful...a delight! We hope she visits often. We won't keep her so busy next time!



(L to R) Clay Smith, Roy Rahm, Joe Garvey and George Houk. We call them the 'St. Pious Men' because they have been one of our regular monthly meal providers for over 25 years. Plus they prepared the picnic food for all our anniversary celebrations starting with our 10th, 15th, 20th, 25th, 30th and now the 35th. You guys ROCK!



Bob Cook, who is living with Frank and Caylan in Berrigan House, shares some humorous stories and also his rendition of Ave Maria.



Making a splash in Des Moines: Oct 14, 2011 Photo and story by Joshua McElwee – National Catholic Reporter

With a particular familial joy, Caylan Cordaro, right, surprises his great-uncle, Frank Cordaro, (both off their meds) with a bucket of water during the 35th anniversary celebration of the Des Moines Catholic Worker.



Charles Kirkpatrick joins in the fun. Charles has lived at the Worker on several occasions.



Members from two local West African drum and rhythm bands (Tobabu" & "Social Grove") with our own DMCW Greg Schmick (bottom left). photo by M Gillespie



"Get outta your wheelchair & walk" Nancy, Silvia Speaks and Frank dance to West African drum music...



Richard Cleaver lives in Grinnell IA. He is a former DMCW (Jan/79) and a trustee. He is also a priest of the Orthodox Catholic Church of America and celebrates an Orthodox Mass every first Friday at Bishop Dingman House, 1310 7th St. in Des Moines @ 7:30 PM. Join Us!



Bill Petsche, former DMCW (Aug/2003) juggling.



Michael Sprong is a trustee and former DMCW, twice! (July/81 & Fall/98). Mike and his wife Beth Preheim, also a former DMCW (Fall/98) founded the Emmaus CW in Yankton SD



Trustee Kay Meyer with husband Rusty Martin and daughter Clare. Kay is a former DMCW (March 1989) as is Rusty her husband (Aug 1980) -photo by M Heck

Advent: Agonizing All the Way to the Cross

by Renee Espeland

It is Advent and though currently it is viewed as a time of preparation, traditionally it was akin to Lent, where we collectively take stock, look at our behaviors—those things done and left undone, in advance of the celebrations of Christmas. We do this on the larger corporate level—the level of “Church” not just as individuals, yet there is less privacy in this discipline. It is agonizing in this Advent season to point ourselves to the cross, not what most of us want to think about when there is a new baby on the way. It is analogous to the myrrh gifted by the wise men which, foreshadowed the cross. In this tradition, in this spirit of agonizing communal cross-bearing, let us venture forth.

Who was Mary, and who were the shepherds in our Advent and Christmas stories? Mary, the unwed, knocked up girl—to all in her social network it would have been obvious that she had sex before marriage. She was damaged goods and worth very little to her family financially according to the proprietary codes of the time. The shepherds were so unclear that they were not allowed into the temple...ever. The shepherds were a bunch of uneducated, redneck delinquents at best and outright criminals at worst. Why were these folks key players in the birth story narratives? I draw attention to this because to lose the audacity of each respectively would be a disservice to all that is real and true in this “Good News.” Both Mary and the Sheherds were guilty of serious social, religious and legal infractions. God entered into relationship with both these outcasts. They were somehow preferred.

In 1979 when I was 18 years old I arrived at Luther College in Decorah, IA, after a rather sheltered life as the daughter of a Lutheran pastor father and a registered nurse mother in small-town Wisconsin. Raised in a family with only sisters, I was intimidated by boys, I did not date, and I was inept at flirting and engaging banter that seemed to intrigue the guys. I felt like quite a mutant when the adage “sweet sixteen and never been kissed” was actually true. When at a freshman mixer event (with our “brother” dorm floor) I found myself delighted to be the recipient of male attention. A scheme was hatched to go get pizza and I was asked to ride with. This boy, also a Lutheran preacher’s kid, borrowed his roommate’s car and off we went. It was great to be finally riding in a car

with a guy... And then suddenly it wasn’t fun anymore. My head was pinned beneath the steering wheel. Pain and screams, which were so oddly disassociated from me, could only have originated from my mouth. When abruptly and rudely deposited on the curb, the icy chastisement about blood on the car seat still haunts me. Many months later, the name for this event was told to me. I really thought that rape required that one be extracted half naked from the bushes in a park. Not my fault. I am really pretty strong, and I was no match... This story affords me the authority to broach the tough topic that follows; I do not want to be dismissed out of hand. If anyone has permission to explore with mercy, it is me... and others like me; and if we can do it so can you—and also because it is Advent and YHWY seems to have a preference for outcasts and damaged goods.

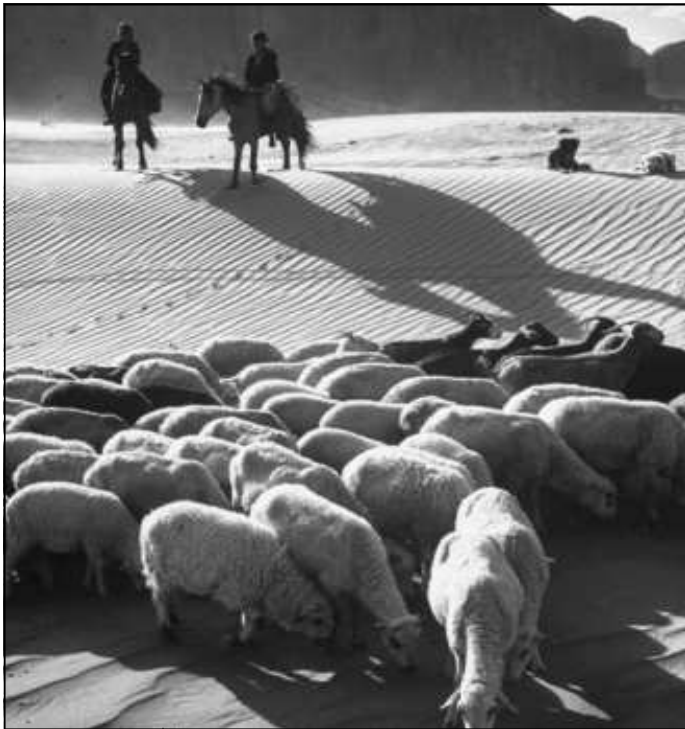
In September of 2007, Human Rights Watch put out an assessment of human rights violations entitled *No Easy Answers: Sex Offender Laws in the US*. The laws and policies fall into three categories: **Registration** Laws, **Community Notification** Laws and **Residency Restrictions**.

Their findings were that:

- 1) The registration laws are overbroad in scope and overlong in duration, requiring people to register who pose no safety risk;
- 2) Under community notification laws, anyone anywhere can access online sex offender registries for purposes that may have nothing to do with public safety. Harassment of and violence against registrants have been the predictable result;
- 3) In many cases, residency restrictions have the effect of banishing registrants from entire urban areas and forcing them to live far from their homes and families, which is counter-productive.

The report states that “With the purpose of helping parents identify unknown convicted sex offenders in the neighborhood, sex offender laws like community notification schemes reflect the assumption that children and adults are most at risk from strangers. Yet sexual violence against children as

well as adults is overwhelmingly perpetuated by family members or acquaintances. The US Bureau of Justice Statistics has found that just 14 percent of all sexual assault cases reported to law enforcement agencies involved offenders who were strangers to their victims. Sex abuse crimes against children that have received the most media attention and have consequently generated great public concern typically involve a child who has been kidnapped, sexually assaulted, and killed by a stranger. Although such crimes are seared into the public consciousness, they represent a tiny fraction of crimes against children. The US Department of Justice (DOJ) estimates that around 115 children are abducted per year by non-family strangers of which 46 result in the death of the victim. Sex offender



laws also reflect the assumption that previously convicted sex offenders are responsible for most sex crimes. Yet according to a 1997 US Department of Justice study, 87 percent of the people arrested for sex crimes were individuals who had not previously been convicted of a sex offense.

Recidivism rates varied markedly depending on the kind of sex crime committed. For example, recidivism within four to six years of release from prison was 13 percent for child molesters and 24 percent for rapists. There are also differences within types of crime. For example, men who molest boys have the highest measured rates of recidivism of any sex offender. Over a 15-year period, about one out of every three men who have molested boys will be arrested or convicted of another sex offense.”

Abduction, rape and molestation are serious crimes and most people assume that a Sex Offender falls into one of these categories. A re-

view of state sex offender registration laws reveals that many states require individuals to register as sex offenders even when their conduct did not involve coercion or violence, and may have had little or no connection to sex. For example: At least five states require registration for adult prostitution related offenses; At least 13 states require registration for public urination; at least 29 states require registration for consensual sex between teenagers; and at least 32 states require registration for exposing genitals in public.

The Adam Walsh Act of 2006 significantly expanded the federal requirements of who must register as a sex offender. The Act requires juveniles to register, creates three tiers or levels of registrants determined solely by the conviction offense, with Tier I crimes the least serious and Tier III crimes the most

serious. A registrant must not only register with local law enforcement in the jurisdiction where he or she resides, but must also register in the jurisdiction where he or she is employed or goes to school. Tier I offenders must register once a year for 15 years, Tier II, every 6 months for 25 years and Tier III, every 3 months for life. Individual states can impose harsher lifetime

registration requirements for all levels. Counselors prefer an avenue for assessment to determine the likelihood of an individual to reoffend and a means to petition to get off the registry. The ability to have family, employment and housing stability is what research has shown will keep society safer.

Community notification occurs two ways: Law enforcement may notify directly (posters and the like) or by means of online registries. The problem is that most convicted sex offenders will not recidivate, sex offender registries only include a small percentage of people who will commit sex offenses in the future and most offenders are not strangers to their victims.

Residency restrictions cause homelessness yet even preclude registered offenders from living in homeless shelters. The Human Rights Watch Report states that “In 2002 Iowa legislators passed a law prohibiting registered offenders whose victims were minors from living within 2,000 feet

of any school or child care center. Violators face up to two years in prison and a \$5,000 fine. Legal challenges delayed it from taking effect until 2005 when a federal court of appeals declared the law constitutional. The restrictions apply regardless of the length of time a former offender has lived offense-free in the community and the restrictions remain in place for life. Some of the toughest and most vocal critics of Iowa’s residency restrictions are law enforcement officials.

As one law enforcement official points out, “We’ve taken stable people who have committed a sex crime and cast them out of their homes, away from their jobs, away from treatment, and away from public transportation. It’s just absolutely absurd what these laws have done, and the communities are at greater risk because of it. The Iowa County Attorney’s Association asserts that the state has lost track of over half its registered sex offenders since the restrictions went into effect. Douglas Dykstra, a probation and parole supervisor for the Iowa Department of Corrections says that many individuals can be safely supervised in the community without distance restrictions. “You can’t take any law and blanketly apply it to everybody, because people are different and pose different degrees of risk to the community,” Dykstra said. “To all of a sudden up the ante and treat everyone as if they were the highest risk is not really a wise use of resources.” In January 2006 the Iowa County Attorney’s Association issued a statement opposing Iowa’s 2000-foot sex offender residency restriction law, citing the fact that the law “does not provide the protection that was originally intended and that the cost of enforcing the requirement and the unintended effects on families of offenders warrant replacing the restrictions with more effective protective measures.” Registrants in Des Moines, Iowa’s largest and most densely populated city have had a particularly hard time finding housing outside the sex offender-free zones created by the residency restriction law. In effect, sex offenders who have committed crimes against children are zoned out of Des Moines.

All sex offenders required to register must provide a home address, but because of the residency law, some sex offenders do not have a home. Law enforcement officials in Des Moines have resolved this conundrum by allowing individuals to register as homeless, as long as they specify a location. When users go to Iowa’s

Continued on page 9...

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online registry, they may be surprised to see a registrant's address listed as 'on the raccoon River between Des Moines and West Des Moines,' 'behind Target on Euclid,' or 'underneath the I-80 bridge.' The areas are industrial, polluted, noisy, full of debris and in one case right next to an active railroad track. A Des Moines law enforcement officer explained to Human Rights Watch, 'We don't expect that the registrants are actually living under the bridge, it's just one of the few places where they are legally allowed to admit they are living, and so they list that as their address, and go live someplace else.' The officer estimated that the city police had lost track of at least 300 sex offenders who were registered as living in Des Moines before the residency restrictions went into effect." Residency restrictions reflect an assumption that proximity is a key factor in reoffending. A Minnesota study found that more than half of recidivists came into contact with their victims not through geographical proximity, but through social or relational proximity--most commonly by dating the victim's mother.

The US and South Korea have community notification laws. The US is the only country to my knowledge to have residency restrictions; The US is the only country that requires a 10 year old child to register as a sex offender for playing doctor. It is the only country willing to ignore research that shows integration into the community, jobs, housing, stable family life, and treatment make everyone safer: instead we implement policies and laws making it virtually impossible to get or keep a job, find housing or keep families united.

As we enter this season of Advent, who will we as "church" recognize as a key player. Will it be the dressed-up attendee of a "No Room at the Inn" type fundraiser? Will it be the homeless soul on the registry who cannot find room in any Inn? Will it be ourselves as we grapple with our complicity in human rights abuses by passive or eager acceptance of these policies? As a collective, can we without fear or prejudice advocate for Mary and the Shepherds—can we find the courage to speak among friends (out loud) about the insidious human rights violations occurring every day to those on the sex offender registry? Can we boycott and rescind this inhumane and inaccurate list which does everything to strangle the spirit of Advent and serves to make this coming baby nothing but damaged goods?

Nevada Nuke Test Site Interfaith Action



DMCW Ed Bloomer, Norman Searah and Frank Cordaro "cross the line" at Nuke Test Site in NV - last day of National CW gathering in Las Vegas NV Oct 6-9. Photo by Carol Bradsen.

(Las Vegas, NV) About 100 people held an interfaith service at the entrance to Nevada's nuclear testing grounds on Oct 9th. After the prayers, the group walked towards the Nevada National Security Site (NNSS, formerly called the Nevada Test Site). At 11:30am 37 men and 22 women were arrested by Nye County Sheriffs.

Upon release, many of the nuclear abolitionists then went to Creech Air Force Base (CAFB), where 18 were arrested at 3:00pm by Clark County police.

The activists at both locations were arrested for praying for peace. Both sites are on historical Shoshone and Paiute territory. Most of the arrestees affiliate with the international Catholic Worker movement.

Over 200 radical pacifists from around North America swelled the ranks of local

activists because of the international Catholic Worker (CW) gathering in Las Vegas October 7th and 8th. Today's CW antinuclear, anti-drone demonstrations mark the 10th tragic anniversary of the US invasion of Afghanistan.

CAFB is the headquarters of the USAF's 432nd Air Wing of Predator and Reaper drones which operates armed remotely piloted aircraft in various foreign countries. The NNSS continues to support the country's nuclear weapons programs, has a mandate to restart full-scale nuclear bomb tests within two years if so ordered by the President, and receives and stores radioactive waste on land that belongs to the Western Shoshone Nation.

For more info and updates contact: Jim Haber jim@nevadadesertexperience.org, Nevada Desert Experience, 702-646-4814



Martha Hennessy at entrance to STRATCOM.

Our community was blessed to have Martha Hennessy, a granddaughter of Dorothy Day with us for a week to help celebrate our 35th Anniversary. She was our key note speaker on Friday night. We kept her busy throughout the week with speaking engagements at Mt. Mercy University in Cedar Rapids, Iowa, twice at the College of St. Mary in Omaha, Nebraska, at Iowa State University in Ames, at St. Anthony's Grade School in DM and at Simpson College in Indianola, Iowa. She was the guest homilist at the Des Moines Intentional Eucharistic Community and she joined 150 other folks on Sun. Oct 2 to pray and act for peace at the main entrance of STRATCOM. Our movement is blessed to have such a thoughtful and engaged member of the Dorothy Day family in our ranks. She has a very good message about her family and about the CW movement. We wish to support her in her continuing journeys and speaking engagements around the country and beyond.

You can contact her at: Martha Hennessy, 793 Cary Hill Rd., Perkinsville, VT 05151 Ph: 802-263-5591 photo by M Heck



Twenty eight CW communities were represented at this year's Sugar Creek gathering from eight states, plus Mexico, with close to 200 folks attending the gathering. Photo by Mauro Heck

CW Communities Represented:

Iowa: Des Moines CW, Strangers and Guest CW -Maloy, Mustard See CW Farm- Ames, St Francis CW - Waterloo, Oaks of Mamre CW Davenport and New Hope CW Farm - La Mott.

Illinois: Clare CW House – Bloomington, St Jude's CW – Campaign, St Francis CW – Chicago, SuCasa CW – Chicago, White Rose CW – Chicago, Rock Island CW.

Indiana: Christian Radical CW – Bloomington, St Peter Claver CW – South Bend, Indianapolis CW.

Minnesota: Duluth CW, Lily Sparrow CW – Owatonna and Winona CW.

Missouri: Columbia CW, Holy Family – KC and St Louis CWers (lots of houses – one community, many parts.).

Nebraska: Omaha CW.

South Dakota: Emmaus CW – Yankton.

Wisconsin: Anathoth CW Farm – Luck, Casa Maria CW – Milwaukee, Mary CW House – Oxford, Waukesha CW.

2012 Sugar Creek:

Next year's Sugar Creek Retreat will be hosted by the St. Louis CW Community. In an effort to be more fair it was decided to no longer assign the community that wins the Talent Show the task of hosting the following year's Sugar Creek gathering. This year the St. Louis community volunteered to host the 2012 Sugar Creek gathering.

Dates have yet to be set.

For further info on the 2012 Sugar Creek gathering contact: St Louis CW, 314.621.4052, <http://karenhousecw.org/St.LouisCatholicWorkerNews.htm>

Community: The Cross We're Nailed To, the Gift We're Given.

by Frank Cordaro

Mathew 18: 15-20 Terms of Engagement for Community Life

The following has its origin in a workshop I half-heartedly offered to lead at the National Catholic Worker gathering in Las Vegas this October, entitled "Community Sucks, you can't live with them and you can't be Faithful without them." The title I suggested reflected my dark mood after the hardest five years, as far as community life goes, in the 35 years of the Des Moines Catholic Worker (DMCW). I have given this workshop three times at the Youngstown OH Catholic Worker, informally at the Atlantic Life Community during liturgy, and finally at the National Catholic Worker gathering in Las Vegas. I have never been known to 'do' community all that well, so I can't claim to be an expert. Still, after 35 years and over 200 community members at the DMCW, the fact that I remain standing in this community suggests I have something to offer on this subject.

My version of this essay for the Atlantic Life Community was based on the Gospel reading in the liturgy, Mathew 18: 15-20. The text makes some surprising claims for local church communities, who at the time were operating out of people's homes in numbers no bigger than 30 to 40 people, if that. In v. 18 Jesus gives the local community the very same authority he previously had given to the whole Church through Peter, the 'Rock' in Mathew 16: 19: "Amen, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." And in v. 20 Jesus gives the same assurances to the smallest of communities--"where two or three are gathered in my name" in his continued presence "I am in the midst of them"—that he makes to the whole Church in the very last verse of Mathew's Gospel.

In v. 15-17 Jesus gives some practical hands-on guidance on two of the most thorny and contentious issues facing small, Faith-based intentional communities: "who's in?" and "who's out?" And "How is power and control exercised?"

What strikes me the most about Mathew 18: 15-20 is the freedom and fearlessness that Jesus gives the local Churches, whose small numbers suggest communities that follow a more familial

model than the institutional model of most modern parishes. Mathew 18: 15-20 is more about the kind of community life in our Catholic Worker communities, who operate as independent small local intentional Faith communities within a larger Catholic Worker movement, tribe, or clan.

The following are the "terms of engagement for community life" I have come to embrace over the last 35 years at the DMCW. I am not suggesting that our communal life at the DMCW and my contribution to this life has been any great paradigm for what goes for successful communal living. In fact, most of the list below comes not from successful communal life but from painful failures in living in community.

1) At the top of the list is the issue of how power and control is exercised. I will not pretend to say how power and control "should" be exercised in community. The truth is that there are many models for exercising power and control and every community does so differently. What is important is acknowledging and admitting that every community exercises power and control. So the best thing is to be open and transparent about it.

2) Not everyone is called to be a Catholic Worker.

3) Not every Catholic Worker is called to be a DMCW.

4) Timing is everything. In our 35-year history, we have had over 200 community members come and go, an average of over five new members per year. As I have often said, "There are many ways to visit different Catholic Worker communities. You can travel from one community to the next. Or you can stay with the DMCW and be in a different community every year". Yet, at any given time, you're always working with "one" community. That community calls the shots. They make all the hard decisions, especially on "who's in - who's out?" and on "how power and control are exercised."

5) We are at our best when we are practicing a "Kin-dom Economy" in our communities. A Kin-dom Economy runs on 'win-win' propositions. Bringing a new person into our community, has to be good for the person and good for the community. There are times when being a member of our community is good for the person asking to join but not good for the community. And

there are times when a person might be good for our community but being a member of the DMCW is not good for the person applying.

6) Communities have to have a 'working balance'. Each community has to decide what they are all about and at what level of work they must function to accomplish their stated purposes and goals. This is most apparent in the 'works of mercy' and in the form of hospitality any given community has embraced. This can go wrong in several ways. One is when some are doing too much, they can't maintain the workload, and get burned out. Another is to not have the necessary balance of community members to do the work. Each community can afford a certain number of community members who are needier and higher maintenance members before its basic balance can't withstand the imbalance and problems arise.

7) Every community must set rules, rules for themselves and rules for the people they serve. At the same time, rules are meant to be broken. When rules are broken, the community members who break the rules must be able to defend to the rest of the community why they broke them.

8) Leadership in Catholic Worker communities is found in doing and in service.

9) Your community is as strong and balanced as your weakest and most challenged person in your community. The best thing I have ever read on doing hospitality was written by Henry Nouwen in his book, *Reaching Out*, from the "From Hostility to Hospitality" section (p 45-78.) Read it! You'll love it.

10) "Soap Opera – USA brand Hilary Clinton, she's got it... the janitor at your nearest grade school, he's got it... everyone's got it" is one of my favorite lines. Soap Opera cannot be avoided. By "Soap Opera" I mean the troubles and conflicts that come with ordinary relationships of family, friends and lovers. By "USA brand" I mean the particular way in which these personal, intimate relationships are played out in our culture. Generally speaking our culture is bad for human relationships. This should not come as any surprise because we can't keep doing what we are doing to the world to maintain our Empire's claims of dominance and exceptionalism, without the negative karma of our deeds bouncing back onto us and playing out in our person-



al lives in bad and negative ways, doing damage to our human spirits, souls and bodies. Any culture in which people who love each other and make life-long commitments in marriage, yet have a 50/50 chance of getting divorced, is not good for human beings.

Early in my Catholic Worker career I figured out that I can't avoid "Soap Opera" in my life. So I decided to choose a way of life that was noble and heroic, and take on the soap opera as it comes as best I can. Now, I am not saying that I or any other Catholic Worker are particularly noble or heroic people because we are Catholic Workers. What I am saying is that Catholic Workers are just ordinary people, sometimes painfully ordinary people who have chosen a way of life that allows them to do heroic and noble things.

A Catholic Worker House provides space to critique the USA culture. Strange as this might sound, the hardest thing to know in the USA is the truth - what is real! All human vision, knowledge, purpose and meaning comes through a lens. No one sees the truth directly, it comes to us through filters. The Catholic Worker movement with its 'Aims and Means' when put into practice, creates a unique space -- beginning with a physical place that allows a person to see our country from the bottom side, to embrace a critical mindset to read the signs of the times through a Gospel lens. Phil Berrigan once said, "The poor tell us who we are and the prophets tell us who we should be, so we hide the poor and kill the prophets." Catholic Workers make both the poor and prophetic voices heard. Or, as you are apt to hear at many a Catholic Worker, "We comfort the afflicted and afflict the comfortable."

At the same time, Catholic Worker communities cannot escape the effects of the so-

cially ill spirits that the USA Culture brings into our human systems, structures, and organizations, such as Racism, Sexism, Classism, Heterosexism, Nationalism, Fascism, Individualism, and Consumerism. These are like the "Powers and Principalities" that St Paul (Ephesians 6:12) wrote of. They are very real yet unseen; they exist as surely as the air we breathe. However, when these issues are named as THE problems in any community conflict or dispute, the real personal / individual issues at the heart of the conflict are often ignored. The "isms" in Identity Politics are systemic and structural. When applied to very familial and personal based communities, like our Catholic Worker communities, they are never the sole reason for the conflict or dispute. In community conflict there is always more going on between community members than any 'ism' being named as the problem.

11) Last but not least, the most important ingredient of any good community life is basic trust. With basic trust comes the generosity, tolerances and open hearts necessary for community members to bear working with each other in spite of personal short comings and failings. Without basic trust, what was once a small matter in the light of a trusting relationship becomes a large matter in the darkness of mistrust. No amount of changing the rules or process in community life can restore broken trust. The work of mending broken hearts and broken trust is more basic and difficult.

I could share plenty of stories about how our community life has failed us over the years. These stories are often told when Catholic Workers come together, usually with a sense of one-upmanship. "Who can tell the most outrageous story?" We have our share of such sto-

Continued next column

ries at the DMCW for sure, as do all other Catholic Worker communities. But I would like to close with a positive story of what community life can mean.

In October 2007, I went to the Polk County Court House in Des Moines to answer to trespass charges from a demonstration I was in where I got arrested with six high school students in Senator Grassley's Des Moines Offices protesting the war in Iraq. It wasn't supposed to be a big deal. I planned to appear in court, to plead guilty to the charges, and to be sentenced to a fine and court costs, and be done with it. I had done this in the past and the sentence was always a fine and court charges. This time the judge told me was different. Because her records showed that the last eight times I had appeared in Polk Co. court and was found guilty of similar charges for protesting, a guilty plea would bring jail time, she said. I gave the judge's warning a moment's thought. Then I reached in my pocket and passed on the keys to my car to John Tuzeu, a DMCW community member who was there for support. I told John to tell the community that I will be alright and trusted that they would be also. I turned to address the judge.

I plead guilty and told the Judge, "I want you to know it was a great privilege to get arrested with those young people in their stand against this unjust, immoral, and illegal war in Iraq. And every day you sentence me to jail will only enhance that honor and privilege."

The judge looked at me and said, "Good" and sentenced me to 30 days in jail. I was immediately handcuffed and taken to jail. As I was being led out of the courthouse I felt like I was the freest and wealthiest person in that building on that day.

Freest? Wealthiest? How?

I was the freest person because I lived in a community that allowed me the freedom to speak truth to a judge without fear of the consequences. And I was the wealthiest person because I lived in a community that could afford my absence for a month, get all their work done and my work too. And when I got out, I would be able to plug right back into the community life and work as if I was never gone. Besides that, at least half of the community was overjoyed by my absence....

It's that kind of freedom and wealth that community life can afford us.



A few good handy men and women needed

First let us introduce you to Gil Landolt. Gil is one of the newest members of the Des Moines Catholic Worker community. He is a full time live-in volunteer. This means you're apt to see him when the Dingman House is open for hospitality, intermingling with our guests; that is, if he is not on a community errand, driving his van taking someone to a doctor's appointment or bringing back the clean dishes to the Occupy Des Moines camp. He shares in the greeting duties with Ed and Austin when people visit Dingman House during off-hours. He also answers the many phone calls at Dingman House in the off hours. He's a disa-

bled veteran, the president of our local DM Veterans For Peace chapter. Gil is also our community maintenance and home repair man. Gil has a list of 'honey do' projects around the four DMCW Houses that range for a simple light fixture repair to the rebuilding of a basement foundation wall. We are in need of a few good "handy" men or women with some basic carpenter, electrician, plumbing and masonry work to contact Gil. Take a look at the list of projects needing to be done and do a project. You can contact Gil on his cell phone at [\(515\) 314-0332](tel:5153140332) or peacevet@hotmail.com



DM VFP James Marren and Ed Bloomer carrying "Vets for Peace" banner past viewing stand at the Iowa State Fair Vets Day Parade. Ten Iowa Veterans for Peace (VFP) marched in this year's Iowa State Fair Veterans Day Parade, Aug 15, 2011. The following was read over the loud speakers while the Iowa VFP marched past the main Viewing Station: "This next entry is the Veterans For Peace IOWA. The group's commander is Gilbert Landolt. Veterans For Peace is a national organization of men and women of all wars and duty stations, from the Spanish Civil War, World War II, the Korean, Vietnam, Gulf & current Iraq and Afghanistan wars as well as other conflicts. Veterans For Peace works to expose the true cost of war and to support veterans and civilian victims." Iowa VFP plan to make this an annual effort for the group. The Des Moines chapter of the Vets for Peace meet monthly at the Berrigan House. For more info about the Vets For Peace in Iowa contact DMCW (515) 333-2180 <peacevet@hotmail.com>



The reading of Thomas Merton's "Original Child Bomb" at the closing of our annual Aug 6-9 - 3 1/2 day Vigil at the gates of STRATCOM commemorating the anniversary of the USA atomic bombing of Hiroshima and Nagasaki. It was a humble yet noble effort. A total of 21 people joined the six full time vigilers at the gate of Offutt AFB. The annual vigil was sponsored by the Des Moines and Omaha Catholic Worker.



Des Moines Catholic Worker Gil Landolt with Marilyn Ryan and Sister Marian Klostermann at STRATCOM line... In commemoration of the 25th anniversary of the Oct. 4th, 1986 Ecumenical Peace Gathering in Assisi and the annual feast of the man of peace, Francis of Assisi. To mark the tragic 10th anniversary of the beginning of the US war with Afghanistan on October 6th, over 150 people, most of whom were Catholic nuns, calling themselves "Friends of Francis", converged at the main gate of Offutt Air Force Base, home of STRATCOM from numerous Iowa, Nebraska and South Dakota cities and towns Sunday Oct 2nd to pray and act for peace. This public prayer and action for peace was initiated by the Sisters of St. Francis of Dubuque, Iowa, who invite the public to join them in protesting American militarism; the warfare in Afghanistan, Iraq, Pakistan, Yemen, and Libya; nuclear weapons, whose control center is at STRATCOM; and defense spending at the expense of persons who are poor. The gathering included prayers, singing and dancing. Martha Hennessy, the grand daughter of Dorothy Day was one of the speakers. At the end of the service the group moved onto the drive leading to the main gate at Offutt AFB. Traffic was blocked while a statement was read and three people—Marilyn Ryan, Sr. Marian Klostermann OSF VFP, and DMCW Gil Landolt—crossed the property line, were immediately detained by base security.

Des Moines Catholic Worker
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<i>Prayers and Love</i>	<i>Food</i>	<i>Health and Hygiene</i>	<i>House-hold Supplies</i>	<i>Clothing and Bedding</i>	<i>Volunteers</i>	<i>\$Cash Money\$</i>
Without your prayers and goodwill, nothing happens.	Fruit Vegetables Beans Brown Rice Whole Wheat Pasta Rolled Oats Meat and Fish Milk Cheese Butter Sugar Coffee Coffee Creamer Juice (sugar free) Salt and pepper Salad dressing Soups and Stews	Tylenol Ibuprofen Multi Vitamins Antibiotic Ointment Band-Aids Feminine Hygiene Items Disposable Razors Shaving Cream Shampoo Conditioner Lotion Deodorant Toothbrushes Toothpaste Toilet Paper Lip Balm Diapers Baby Formula	Bleach Laundry De-tergent Dish Soap Murphy's Oil Soap Pinesol Trash bags Brooms Rugs Candles Energy-efficient light bulbs Aluminum Foil Plastic Wrap Sandwich and freezer bags Towels	Underwear Socks T-shirts Sweatshirts Hoodies Coats Sleeping Bags Blankets Pillows	Individuals and work crews for hospitality (serving food, clean-up), cleaning and general inside and outside maintenance.	Cash donations are essential to pay taxes, utilities, repair and maintenance, purchase supplies, fund resistance actions, jail solidarity, community gardening and off-grid projects.
<i>Peace and justice books are always welcome donations for the Berrigan House Library.</i>	Donations are gratefully accepted on Tuesdays, Thursdays, Fridays, and Sundays, 3 -7 pm at the Dignan House, 1310 7th Street, Des Moines.			House Repairs With four old houses, there are plenty of projects large and small. We invite do-it-yourselfers--individuals or groups--with skills in carpentry, plumbing, painting, electrical, etc. to come in, look over our housing needs, and choose a project. Bring your own tools if possible.		

Via pacis

The voice of the Des Moines Catholic Worker Community

November, 2011

Volume 35, No. 3

35th Anniversary Celebration 1976-2011

Frank Cordaro (Nov/76), Joe Davia (Nov/76), Malcom Mackenzie (Nov/76), Ed Polich (Jan/77), Mike Smith (April/77), Ann Delichman (June/77), Kate Miller (June/77), Kevin Miller (June/77), Jacque Dickey (Aug/77), Sr. Eve Kavanaugh (Aug/77), Tony Caldiero (Nov/77), Edson Howarth (Dec/77), Betty Goodrough (Feb/78), John Smith (March/78), Nanette Droste (May/78), Karen Streng (May/78), Tim Heller (June/78), Steve Marsden (Aug/78), John Walsh (Nov/78), Richard Cleaver (Jan/79), Benny Bliss (March/79), Jim Barrett (May/79), Donna Henderson (May/79), Lee Ann Irwin (May/79), Leighton Berryhill (May/79), Brent Vanderlinden (Nov/79), Tim Brennan (Nov/79), Sherri Rickabaugh (Nov/79), Jenny Salvato (Nov/79), Marilyn Navina (Nov/79), Gary Severin (Dec/79), Patience Garvey (Dec/79), Lydia Caros (May/80), Fr. Bert Wilwerding (May/80), Marlas Baker (Aug/80), Randy Gieske (Aug/80), Walter Clark (Aug/80), Norman Searan (Aug/80), Rusty Martin (Aug/80), Steve Ardsdager (Nov/80), Jeff Patch (Nov/80), Charlie Speak (Nov/80), John Hutchiers (Dec/80), Jerry Mehalovich (Dec/80), Wayne ZebeIman (Jan/81), Terry ZebeIman (Jan/81), John Shoup (May/81), Nancy (May/81), Dwayne Grady (July/81), (July/81), Dottie Lynch (March/81), Deb (July/81), David Stein (July/82), Sharon (Sept/82) Jim Harrington(Oct/82), Es (April/83), Bernie Neidlein (April/83), (Oct/83), KimWolfe (Dec/83), Sharon (April/84), Scotie Palmer (May/84), (Oct/84), Keri Fisher (May/85), Wendy (Aug/85), Katie Bobbitt (Aug/85), Bob (Dec/86), Maria Wells (Jan/87), Ron Chuck Pieri (Jan/88), Leagals Dunbar Pedersen (Nov/88), Kay Meyer (March/89), Kenna Meyer-Haglan (March/89), Carla Dawson (March/89), Dawson (March/89), Jordan Dawson Carol Pligim (May/89), Molly Youngkin Robert Kyar (Nov/89), Georg Busseck Mark Rogness (Feb/91), Jeff Tedder Norma Tedder (Feb/91), Sheila Tedder Porzgen (May/92), Emily Sims Baker (March/93), Jessica Barnhill (March/93), Liz Richardson (March/93), Haglan (Dec/93), Brett Munner (April/94), nady (Oct/94), Richard Ngam (Winter/96), Roberta 'Bertie' Kyar (Summer/96), Paul Duke (Summer/96), Burrell (Winter/97), Rusty MarSpring/97), McGary (Summer/97), Adam Schwarze (Advent/97), Bonnie Sheldon (Fall/98), Beth Preheim (Fall/98), Mike (Fall/98), Ivin Schroeder (Lent/99), (Summer/99), Richard Flamer (Fall/99), Flynn (Summer/2000), Graham Star- (Summer/2000), Erick Davidson (Summer/2000), Landon Dawson (Fall/2000), Fran Fuller (Fall/2000), Tim' Timbelake (March/2001), Jerry



Bishop Richard Pates and Mike "The Boss" Solomon at the 35th Anniversary Celebration Picnic

Yusupha Sanneh (Oct/2001), Brad Bates (Nov/2002), Claire Quiner (Nov/2002), Elton Davis (Aug/2003), Bill Petsche (June/2001), Caran Scott (June 2001), (Aug/2003), Jack Petsche (Aug/2003), Kari Gilmer (Nov/2003), Enrique Cruz Garcia (Feb/2004), Tom Schmitz (June/2004), Jamie Mayzabb (Sept/2004), Dustin Mayzabb (Sept/2004),Charles Kirkpatrick (April/2005), Manuel Galvez (July/2005), Cecilia Gutierrez (July/2005), Jerry Mehalovich (Oct/2005), Mohamed Elkanadagaw (March/2006), Shawnetta Paton (June/2006), David Costello (Nov/2006), Mary Castello (Nov/2006), Bob Zellmer (Nov/2006), Mike McHuge (Nov/2006), Steve Steeples (March/2007), Jacob Olsen in (Winter/97), Jerry McDermott (Winter/97), Letisha (March/2007), Mona Shaw (Sept/2007), Matthew 'Art' Gesne (Sept/2007), John Tuzeu (Sept/2007), Kirk Brown (Dec/2007), Halsey Reynolds (July/2008), Reetzi Hughes (Oct/2008), Frankie Hughes (Oct/2008), Tracy Robson (April/2009), David Goodner (July/2009), Alex Barnes (Oct/2009), Brianne Boylan (Oct/2009), Ashley Megan (Oct/2009), Sean Megan (Oct/2009), Wrigley Megan (April/2010), Megan Felt (July/2010), Greg Schmitck (July/2010), Elizabeth Schmitck (July/2010), Ed Fallon(June/2011) Ben Lemпка (June/2011), Al Burney (June/2011), Caylan Cordaro (June/2011)