



THE SOWER

True justice is the harvest reaped by peacemakers
from seeds sown in the spirit of peace. James, 3:18

Strangers and Guests Catholic Worker Farm, Maloy, Iowa Number 4, Autumn, 2010

Dear Friends,

In ways less dramatic than in other parts of the world, “climate chaos” as made itself evident this summer in Maloy. Some crops could not be planted in a timely way between the rains and weeds grew up in the mud, unbothered by tiller or hoe. As we take stock of the yield from our crops, we note that while some have flourished in this season’s warmth and unprecedented rainfall, others did not do so well. If beans, potatoes, onions, tomatoes and other staples brought smaller returns than usual this year, some others did better. Sweet potatoes (the largest one, weighing in at 7 pounds plus, has been delivered to Holy Family Catholic Worker House in Kansas City) cucumbers, egg plant and garlic are among the crops that prospered here. In the warm, damp, nearly tropical weather, we experienced a benign and welcome plague of frogs and toads and hardly a grasshopper was seen all summer.

For all the ups and downs, we still have a good store of dried, canned and frozen produce to see us through the winter. We were able to serve our many guests from the abundance of our gardens, milk and cheese from the goats and eggs from our hens.

Frankie Hughes of the Des Moines Catholic Worker spent a week of her summer vacation from middle-school with us and weeded in the garden, helped care for the animals and pitched in to prepare our house and grounds for our annual summer solstice celebration. This year’s solstice was bigger than ever- a tent city grew up around our house and we congratulate ourselves for the unusual foresight

to rent a porta-potty. We enjoyed first-fruits’ harvest potluck meals, folk dancing and music around the fire into early morning.

The usual solstice crowd of neighbors and friends from around Iowa and Missouri was amplified by a horde of Brian’s family from Wisconsin and California, two of his brothers, some in-laws and two generations of their descendants!

In July, Birke Kleinwaechter and her children Jonas and Lea visited from the *Brot und Rosen* Catholic Worker community in Hamburg, Germany. Not long after their visit, Betsy’s brother Peter arrived from California and her niece, Kristine, came from Connecticut. Two friends from

the Des Moines CW, Greg and Elizabeth, spend a couple of days in Maloy picking up a load of goat manure to feed earthworms for that community’s new vermiculture venture.

Betsy left with Peter and Kristine to Western New York for reunions with family and friends there, but not before she sat on



Garlic curing on our front porch



Veronica, Betsy, Brian, Lea and Jonas enjoying the summer’s first sweet corn

Photos by Birke Kleinwaechter



Clara also performed at the Benedictine Sisters' monastery in Clyde, MO
Photo by Sr. Sean, OSB

came home from Eugene, Oregon, where she is in graduate school in August, too, and performed at an oboe recital in Mt. Ayr, our county seat town. Clara's Mt. Ayr recital was one stop in a tour that included concerts in New York and Missouri. ("Clara is the real deal," reported Martin X. Moleski, S.J., Professor of Religious Studies and Theology, Canisius College, Buffalo, on Clara's August 22 recital in East Aurora, New York. "She seemed to be completely at ease being the star of the show and she performed admirably. Great tone, phrasing, dynamics,

the election board for a referendum that passed and will bring a sewer system to the town of Maloy!

In August Brian spent several days in Kansas City where he joined with a community of resisters who effectively if briefly interrupted the construction of a new nuclear weapons factory there. Our daughter, Clara,



Alex Iwasa, celebrating the triumph of the Cuban Revolution on July 26
Photo by Birke Kleinwaechter

and range. Her fingering on the long runs was accurate and smooth. Clara has a lot more recitals in the works. I think she will be very well prepared for her master's recital in the spring.")

In early September Brian travelled with Renee Espeland (Frankie's mom) to Nevada. There they joined with

the rest of the "Creech 14" and other friends from around the country to prepare for their trial in Las Vegas. The 14 were the first to go to trial for protesting against the use of remote controlled drone airplanes for extra-judicial executions. This extraordinary trial is recounted here on page 3.

All this season we relied on our good friend and comrade Alex Iwasa. This is the fourth year that Alex has come to Maloy in time to help plant in the spring and staying until the harvest is well underway. We are grateful for Alex's time with us again and pray for his life and

work at the Catholic Worker Farm at Sheep Ranch, California. Mark Kenney is an old friend who has been splitting his time, living and working with us when he is not at home in Omaha. Mark is a skilled worker and his labor and good spirit are an invaluable contribution.

With the rains keeping us out of the garden more days than usual, Betsy and our various guests have been doing more weaving than usually goes on in the summer. Betsy is giving guitar lessons, too, and looking for new students.

This is the fourth issue of this newsletter and we are grateful to all who have been following our life and work through it over the past year. Our thanks, too, to all of you who have contributed to that work with cash, gifts in kind and with prayers.

Brian's search for sustaining employment that is compatible with the activism that we feel the times call for has not borne fruit, thus far and our situation continues to be precarious. We rejoice to be able to feed ourselves to a great extent by the work of our hands on this little bit of rich earth. With a little more economy, a little more enterprise, we could likely get by for the rest with the money we might make through our crafts and odd jobs we find close at hand. We do not live for ourselves alone, though. We are humbly aware that for our work that goes beyond these five acres, we need help from our friends. Your donations are gratefully received!

Love,

Betsy and Brian



Maloy's summer solstice fire
Photo by Brett Terrell

A Peace Movement Victory in Court

Drone Warfare put on Trial

By John Dear SJ

"Fourteen anti-war activists may have made history today in a Las Vegas courtroom when they turned a misdemeanor trespassing trial into a possible referendum on America's newfound taste for remote-controlled warfare." That's how one Las Vegas newspaper summed up our stunning day in court last Tuesday, Sept. 14, when fourteen of us stood trial for walking on to Creech Air Force Base last year on April 9, 2009 to protest the U.S. drones.

We went in hoping for the best and prepared for the worst. As soon as we started, the judge announced that he would not allow any testimony on international law, the necessity defense or the drones, only what pertained to the charge of "criminal trespassing."

With that, the prosecutors called forth a base commander and a local police chief to testify that we had entered the base, that they had given us warnings to leave, and that they arrested us. They testified that they remembered each one of us. Then they rested their case.

We called three expert witnesses, what the newspaper called "some of the biggest names in the modern anti-war movement." These were: Ramsey Clark, former U.S. attorney general under President Lyndon Johnson; Ann Wright, a retired U.S. Army colonel and one of three former U.S. State Department officials who resigned on the eve of the 2003 invasion of Iraq; and Bill Quigley, legal director for the New York City-based Center for Constitutional Rights. We presumed they would not be allowed to speak.

All fourteen of us acted as our own lawyers, and were not allowed any legal assistance, so members of our group took turns questioning our witnesses, and trying not to draw the judge's wrath. Lo and behold, the judge let them speak, and they spoke for hours.

They were brilliant. They spoke about the meaning of "trespassing," and the so-called necessity defense and international law, which allows citizens to break minor laws in adherence to a higher law. Ramsey Clark, looking like Atticus Finch on the stand, said it was a duty.

They cited the classic example of someone driving down a street, seeing a house on fire, noticing a child in the third floor window, hearing the screams, breaking

through the front door, violating the no trespass law, and entering the house to save the child.

"[People] are allowed to trespass if it's for the greater good -- and there are certainly exceptions [to the law] when there is an emerging, urgent need," said Quigley.

He cited the history of protesters who broke petty laws, from our nation's founders to the Suffragists to the civil rights activists who illegally sat in at lunch counters. In the long run, we honor them for obeying a higher law, for helping to bring us toward justice, he said. Unfortunately, there is a gap between "the law" and "justice," and so, he explained, the struggle today is to narrow that gap. The best test is through "a hundred year vision," he explained. That is, how will this law and ruling be seen one hundred years from now?

The prosecutors challenged each witness, but their questions only enabled the witnesses to speak further on our behalf. When they were asked if they actually knew us, the prosecutors and judges were stunned to hear that they were our friends, in some cases, lifelong friends. When the prosecutors presented our experts' articles from the internet in order to discredit them (such as Bill Quigley's superb Common Dreams piece, "Time for a U.S. Revolution -- Ten Reasons"), that only added fuel to their fire. Bill launched into an eloquent plea for citizens to stand up and work for nonviolent change.

Through carefully crafted questions, the defendants were able to extract several key points from their witnesses:

- Intentional killing is a war crime, as embodied in U.S. constitutional law.
- Drone strikes by U.S. and coalition forces kill a disproportionate number of civilians.
- People have the right, even the duty, to stop war crimes.
- According to the Nuremberg principles, individuals are required to disobey domestic orders that cause crimes against humanity.

After our experts testified, co-defendant Brian Terrell told the judge we would now call five of us to take the stand. The judge said he would not recommend that. So our group huddled together for a minute.

"He's sending us a signal," co-defendant Kathy Kelly said. "He's telling us not to call any more witnesses, that if one of us testifies that we crossed the line under cross examination, he will have no choice but to find us guilty. Let's rest our case." So, despite days of preparation, we did.

With that, Brian Terrell stood up and delivered a short, spontaneous closing statement. It was one of the

(continued on page 6)



Our Lady the Hibakusha

A story of two cathedrals

by **Brian Terrell**

This Spring I travelled from my home in Iowa to join Catholic Workers and friends from around the country in New York to celebrate the anniversary of the founding of our movement there on May 1, 1933. An added incentive for this journey was to join with activists from around the globe in witnesses for nuclear abolition on the occasion of the United Nations' Non-Proliferation Treaty review conference that began on Monday, May 3. It was at the May Day festivities that the word was passed that the archbishop of Nagasaki, Japan, who was in town to address the U.N. conference, would be celebrating the 10:15 Mass at St. Patrick's Cathedral the next day and several of us decided we would attend.

As Martha Hennessy, visiting from Vermont, and I came out of the subway to walk the final few blocks to the cathedral, we were struck by the number of Japanese pilgrims of all ages on the streets of Midtown, greeting New Yorkers and tourists with gifts of origami cranes, gathering petition signatures, bearing banners, signs, hats and t-shirts calling for a ban on nuclear weapons. Inside the cathedral, too, the usual Sunday morning crowd of worshipers was increased by a great contingent of Japanese, including the mayor and other citizens of Nagasaki, some of these were Hibakusha, survivors of the atomic bomb attack there in 1945. There was a large bank of television cameras and other media from Japan as well.

This liturgy was clearly an event of great significance to those who came to New York from so far away, even if many of these were not Catholic, but unfortunately less so for their hosts. While I found out later that a press advisory from Catholic News Service had previously announced that "the Mass will mark the opening of a four-week U.N. conference on nuclear nonproliferation," the issue of nuclear nonproliferation was hardly raised from the sanctuary. The bulletin handed out to worshipers read only "We welcome today to the 10:15 Mass the Archbishop of Nagasaki, The Most Reverend Joseph Mitsuki Takami," The bulletin also announced that the main celebrant and homilist at this Mass would be New York Auxiliary Bishop Dennis Sullivan.

If this liturgy had a theme, it was certainly not the nuclear desolation of two Japanese cities by the United States followed by sixty-five years of proliferation of such weapons. The theme of this liturgy was instead the crude homemade car bomb made from propane tanks, fireworks and fertilizer that fizzled only a few blocks away on Times Square the previous evening. Feelings both of fear and of relief that this bomb that could have killed and wounded so many so close by had it detonated successfully, were real as they were palpable and sincere prayers of thanksgiving rose from the cathedral that morning.

The Gospel reading for this fifth Sunday of Easter was from John, Chapter 13. I never noticed before how closely Jesus' new commandment given at the last supper, "Love one another. As I have loved you, so also should you love one another," follows on the betrayal of Judas. It is as if the commandment to love as Jesus loves is offered as the necessary response to that betrayal. To his credit, Bishop Sullivan in his homily did note the radical nature of this love that we are called to. What does it mean, though, for an American bishop to speak of the radical love of Jesus in the presence of the victims of America's atomic attack on Japan, crimes condemned by Pope Paul VI as



Nagasaki's Urakami Cathedral, brought to ruin by an American atom bomb, August 9, 1945



New York City's Saint Patrick's Cathedral, where at a Mass celebrated on the eve of the United Nations Non-Proliferation treaty review conference no prayers of repentance for US atomic bomb attacks were spoken from the sanctuary

"butchery of untold magnitude?" What could the command to love as Jesus loves mean to New Yorkers in the fresh trauma of a failed attack on their city? Aside from a brief mention that nuclear weapons are not good, such questions were not addressed in the bishop's homily.

At the very end of the Mass, just before the final blessing, Archbishop Takami was invited to say a few words. It was difficult to understand the archbishop's accent as he thanked the Archdiocese of New York and all of us present for our hospitality. He said something, too, referring to our blessed mother, Mary as an atomic bomb victim. As he and the other clergy processed off, the Japanese media all rushed up with their cameras to a place just to the left of the altar, a place that Martha and I could not see from our place half way down the cathedral nave.

It was not until we worked our way against the departing crowd to the front to see what was going on that we understood what the archbishop had tried to tell us. There, a few feet beyond the altar rail was a simple, low table. On this table was a charred, broken piece of sculpture that I

recognized from photographs as Mary the Hibakusha. The archbishop brought with him to New York the head that was all that was left of a full scale statue of Mary, the mother of Jesus, found in the rubble of Nagasaki's Ura-kami (Immaculate Conception) Cathedral after that city was destroyed by an atom bomb on August 9, 1945.

The razing of the cathedral was not "collateral damage." Its towers, in fact, were the landmark that the bombardier of the B-29 bomber carrying the second atom bomb to Japan was briefed on. Looking through his sight, when the cathedral was identified the order was given to drop the bomb. Nagasaki had been a center of Christian life in Japan since St. Francis Xavier established a mission there in 1549. At times this community flourished and other times it survived suppression and persecution. Nagasaki was the largest concentration of Christians in Asia and in a few seconds it was obliterated by American Christians.

Martha and I knelt at the rail in awe at this remnant of burnt wood that carried the weight of whole worlds. I could imagine that when this statue was new, it was a typical Madonna, the Immaculate Conception of popular piety radiating peace and tranquility. What we saw before us, though, was transformed by a crucible of radiation, blast and searing heat in ways that its sculptor could not have envisioned. Empty eye sockets, looking to heaven with unlimited, unimaginable grief and pain!

When we got to our feet Martha was in tears and several people who had attended the Mass asked us what that thing was. As I gave a spontaneous lecture on what little I knew of the statue's history and significance to these, other Catholic Workers gathered around the statue. Japanese reporters were keenly interested in our reactions to seeing Mary the Hibakusha and before long cathedral ushers discretely herded us out the north door where several of us spoke to the media on the steps at an impromptu press conference.

I expressed gratitude to Archbishop Takami for bringing this priceless relic to St. Patrick's Cathedral, a piece of art that spoke truth more eloquently than all the magnificent works in marble, gold and stained glass gathered there. I apologized, too, for my fellow American Catholics present who were unable or who refused to recognize the significance of this visitation. Just as the horrible reality of nuclear weapons is largely ignored or denied by American Christians, this sculpture of Mary was shunted aside as if it were an embarrassment, unexplained and unmentioned from the pulpit. I offered regret that there was no repentance or regret for the sins of the atomic bombings of Japan expressed in the penitential rite of the Mass. I apologized for prayers of thanksgiving for the failure of a bomb

to detonate in Time Square, offered without prayers asking for forgiveness for our own bombs successfully exploded over Nagasaki and Hiroshima in 1945 and without repentance for our own bombs successfully detonated each day, now, in Iraq, Afghanistan and Pakistan.

John Schuchardt told the media how Bishop Sullivan shook his hand while recessing from the altar after Mass. "You must speak about the atomic bombed Mother of God," John implored the bishop. "It's not my job," was the bishop's retort. "You have betrayed Christ today," John told him, calling to mind the Gospel proclaimed that morning, "this because he gave a sermon about love with no mention at all of Urakami Cathedral or the nuclear holocausts."

In her January 1967 column, "In Peace Is My Bitterness Most Bitter," Dorothy Day wrote of Cardinal Spellman and other bishops who supported the war in Vietnam ("going against even the Pope") recognizing, as Jesus said would be the case, "our worst enemies are those of our own household." Martha told me later that Bishop Sullivan heads the "Dorothy Day Guild," whose purpose "is to spread the word of her life, work, and sanctity; to identify the growing devotion to Dorothy Day by Catholics and non-Catholics; and to document her ability to intercede for people in need of God's healing mercy and assistance." May Dorothy intercede for Bishop Sullivan to know the truth that working to stop nuclear weapons is his job and intercede for each of us to know that it is ours. In this column, too, Dorothy referred to the same commandment from the Gospel according to John; love one another as I have loved you. "A hard saying," Dorothy admitted. "Love is indeed 'a harsh and dreadful thing' to ask of us, of each one of us, but it is the only answer."

DRONE WARFARE ON TRIAL

Continued from page 3

most moving speeches I have ever heard. Here are excerpts:

"Several of our witnesses have employed the classic metaphor when talking of a necessity defense. There's a house on fire, and a child crying from the window and there's a no trespassing sign on the door. Can one ignore the sign, kick down the door and rescue the child?



14 resisters entering Creech Air Force Base on April 9, 2009

Photo by Jeff Leys

"Letting a baby burn to death because of a no trespass sign would be poor public policy." Former US Attorney General Ramsey Clark

"It was a great privilege for us to hear Ramsey Clark, a master of understatement, who put it best. 'Letting a baby burn to death because of a no trespass sign would be poor public policy.'

"I submit that the house is on fire and babies are burning in Afghanistan, Iraq and Pakistan because of the activities at Creech AFB.

"The baby is burning also in the persons of the young people who are operating the drones from Creech AFB, who are suffering from post traumatic stress disorder at rates that even exceed that of their comrades in combat on the ground.

"Colonel Ann Wright testified that soldiers do pay attention to what is going on in the public forum, and that they do respond to a 'great debate' in the public sphere. There is no great debate going on about drone warfare in our country. Some have noted that the trend toward using drones in warfare is a paradigm shift that can be compared to what happened when an atomic bomb was first used to destroy the city of Hiroshima in Japan.

"When Hiroshima was bombed, though, the whole world knew that everything had changed. Today everything is changing, but it goes almost without notice. I hesitate to claim credit for it, but there is certainly more discussion of this issue after we were arrested for trespassing at Creech AFB on April 9, 2009, than there was before.

"Judge Jansen, we appreciate the close attention you've given to the testimony you've heard here. The question that you asked Bill Quigley, -- 'Aren't there better ways of making change than breaking the law?' is a

question we are often asked and that we often ask ourselves. It was a question that was asked of Rev. Martin Luther King, Jr. in 1963 when he was in jail in Birmingham, Alabama. Several clergy people of Birmingham wrote a letter to Dr. King asking him the very same questions that you asked Professor Quigley. Isn't there a better way? Why sit-ins? Why marches, why protests? Isn't negotiation the better way?

"Dr. King's reply to these questions – in his famous Letter from the Birmingham Jail, which is regarded by many as one of the finest things ever written in the English language - heartily agreed that negotiation is the better way. But, he said that a society that refuses to face crucial issues needs 'nonviolent gadflies' using direct action to raise the level of awareness and raise the level of 'creative tension' for a society to rise from the depths of monologue to the majestic heights of dialogue, where the great debate that Colonel Ann Wright says we need, can happen.

"The house is on fire. And we fourteen are ones who have seen the smoke from the fire and heard the cries of the children. We cannot be deterred by a No Trespassing sign from going to the burning children."

As he finished, Brian burst into tears and sat down. Many in the courtroom wept. Then Judge Jansen stunned us by announcing that he needed three months to "think about all of this" before he could render a verdict. He marked twenty five years on the bench just the day before, he said, and this was his first trespassing case and he wanted to make the best decision he could. There is more at stake here than the usual meaning of trespassing, he noted. The prosecutors were clearly frustrated and disap-

pointed. With that, we were assigned a court date of January 27, 2011, to hear the verdict. As he left, he thanked the fourteen of us and the audience, and then seemed to give a benediction: "Go in peace!" Everyone applauded.

"By all accounts, the Creech 14 trial is the first time in history an American judge has allowed a trial to touch on possible motivations of anti-drone protesters," the local paper said.

While I wish he had immediately found us Not Guilty and sent a signal to the U.S. military that these weapons are illegal, it was astonishing to watch this judge begin with his hostile directives and then slowly listen to the testimony of our friendly experts, and then conclude that he needed more time to seriously consider their argument. That alone was a minor victory. I wish everyone in the United States would take time to reconsider our drone program, beginning with the president, the Secretary of State, Pentagon officials, military officers, and Creech Air Force Base employees. The more one thinks about it, the more we realize how terrifying it is, and the harm it will inflict on the whole world for generations to come.

We saw that future as we walked onto Creech Air Force Base on April 9, 2009. We wanted to rescue the children and civilians who are being killing by our "Unmanned Aerial Vehicles," as they're called.

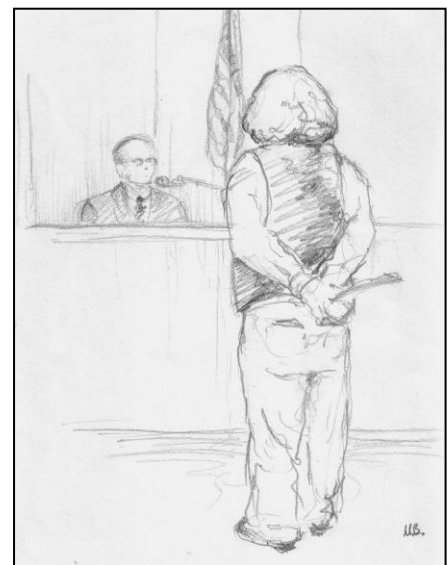
I hope and pray the judge will "think" about the drones, and issue a verdict on our behalf, on behalf of all the victims of our drones, on behalf of the world's children, that we might reject the drones, learn nonviolent ways to resolve international conflict, and let everyone live in peace.

Another 14 Convicted of Trespass in Kansas City on October 7

If a few courageous individuals, albeit at great risk to themselves, had dismantled a portion of the railroad tracks leading to Auschwitz or other concentration camps, for instance, they could have saved lives even as they were breaking the law by destroying property. Certainly there are times when it is necessary to break a law in order to prevent a greater crime. And here we are, decades after the killing of so many innocent people in the Holocaust, decades after the killing of so many innocent people in Hiroshima and Nagasaki, with enough nuclear weapons to destroy life as we know it - and still our country plans to spend billions of dollars to build more.

Planning and preparing for nuclear war, and producing components for nuclear weapons at the Kansas City Plant in Kansas City, Missouri is a clear violation of international humanitarian law.

Felice Cohen-Joppa is co-editor of the Nuclear Resister newsletter



Brian, acting *pro se*, questions a witness at his trial in Kansas City
Courtroom drawing by Mark Bartholomew

It is very easy to be servants of the word without disturbing the world: a very spiritualized word, a word without any commitment to history, a word that can sound in any part of the world because it belongs to no part of the world. A word like that creates no problems. What starts conflicts and persecutions, what marks the genuine church, is the word that, burning like the word of the prophets, proclaims and accuses. This is the hard service of the word. But God's spirit goes with the prophet, with the preacher, for he is Christ, who keeps on proclaiming His reign to the people of all times."

- Oscar Romero

Kate Cowley

THE SOWER

Strangers and Guests

Catholic Worker Farm

108 Hillcrest Drive

Maloy, Iowa 50836

641-785-2321

Brian Terrell, <brian@vcnv.org>

Betsy Keenan, <keenaweaving@yahoo.com>



"We believe that our words will have more weight, our writings will have more conviction, if we ourselves are engaged in making a better life on the land." Dorothy Day