

The Hartford Catholic Worker

St. Martin De Porres House
St. Brigid House



So faith by itself, if it has no works, is dead.

- James 2:17

*Let there be a quiet that falls like grace,
over all of us:
over our hands
which have slowly become guns,
our teeth, now daggers,
and over our hearts,
which explode with the suicide bombs.
Let us take ourselves back
to the first time we saw each other
on the Fertile Crescent,
where we drew water to drink
from the same river,
or back to the first playground
where you asked, 'What's your name?'
and I responded, 'I am you.'
Let us follow this unmentioned history
back in time so that we may see
that the suffering of one
is the suffering of all,
and furthermore,
the responsibility.
Let us gather up our missiles,
our shrapnel, our tanks,
our nuclear threats, and our hatred
and ask:
How could I have thought
to use these against you?
And let there be a quiet that falls over us like grace,
as we stand dumbed by the asking.
And then
let there be a Listening
for the deepest of answers.*

Quiet Psalm



- Silvio Machado

Palestinian Madonna and Child

Dwight Teal

Advent/Christmas 2023

The Hartford Catholic Worker

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The Hartford Catholic Worker is published quarterly by the St. Martin De Porres Catholic Worker community. We are a lay community of Catholics and like-minded friends, living in the north end of Hartford, working and praying for an end to violence and poverty. We are a 501c3 tax exempt organization. We do not seek or accept state or federal funding. Our ability to house the homeless, feed the hungry, and work with the children depends on contributions from our readers. We can be reached at: 18 Clark St., Hartford CT 06120; (860) 724-7066, purplehousecw@gmail.com and www.hartfordcatholicworker.org We are: Brian Kavanagh, Baby Beth Donovan, Anthony Harris, Joshua Collazo, Jacqueline, Ammon, and Christopher Allen-Douçot.

Our Board of directors include: Justin Evanovich, Danielle DeRosa, Sr. Pat McKeon, Rex Fowler, Marybeth Albrycht, Isaiah Jacobs, and James Conway.



"Baby and Me at the Green House" by Anniyah

A Letter to the Editor

(Editors note: unlike our friends at the Sts. Francis and Therese C.W. in Worcester, we do not get a lot of mail in response to our newsletter. The following may be our first "letter to the editor" in 30 years.)

Dear HCW friends,

I love reading the print copy of your newsletter. Even tho I'm one of the 200 (mostly older) \$ donors, I appreciated Chris' "begging" opening essay, which inspired me to send the enclosed check- which I can afford & you will put to good use. Important note (re: Jackie's article about how causing good trouble abroad is not tax deductible) this is an unrestricted gift, i.e. not one I'll be reporting to the IRS. Once the IRS deductible limit was raised I no longer needed to give tax deductible contributions. From here on out, I want my contributions to "raise holy hell"- and I hope you'll quote me in the next newsletter.

In friendship,
Christine Pattee

St. Martin's Wish List

- ♥ Priests to celebrate Mass with us on the first Tuesdays of February, March, April, and May. Please email: purplehousecw@gmail.com
- ♥ Your company around our altar and dinner table at our monthly mass. Dinner at 6:30 at St. Martin House (the purple one), mass at 7:30 at St. Brigid House (the green one ;)
- ♥ Fresh fruit to share with the kids after school.
- ♥ Gifts of time, talent, and treasure to help us perform the Works of Mercy. **Donations can be mailed to: HCW 26 Clark St., Hartford CT 06120.** Donations can also be made online by clicking on the "Donate" button at our website: <https://www.hartfordcatholic-worker.org/>
- ♥ Having a birthday? Consider asking friends to make a donation to the Hartford Catholic Worker in your honor.
- ♥ Please consider remembering the Hartford Catholic Worker when planning your estate.
- ♥ Thank-you!

Aims and Means of the Catholic Worker: Politics³

Each year the *New York Catholic Worker* publishes [The Aims and Means of the Catholic Worker](#) in the original Catholic Worker newspaper put out by our “mother house”. We have been reviewing these aims and means as a community and with our board. Over the next several issues we will be reprinting portions of the aims and means with commentary on what they mean to us and how we are attempting to be true to the charism of the Catholic Worker.

—In politics, the state functions to control and regulate life. Its power has burgeoned hand in hand with growth in technology, so that military, scientific and corporate interests get the highest priority when concrete political policies are formulated. Because of the sheer size of institutions, we tend towards government by bureaucracy—that is, government by nobody. Bureaucracy, in all areas of life, is not only impersonal, but also makes accountability, and, therefore, an effective political forum for redressing grievances, next to impossible....

In contrast to what we see around us, as well as within ourselves, stands St. Thomas Aquinas’ doctrine of the Common Good, a vision of a society where the good of each member is bound to the good of the whole in the service of God.

To this end, we advocate:

—Personalism, a philosophy which regards the freedom and dignity of each person as the basis, focus and goal of all metaphysics and morals. In following such wisdom, we move away from a self-centered individualism toward the good of the other. This is to be done by taking personal responsibility for changing conditions, rather than looking to the state or other institutions to provide impersonal “charity.” We pray for a Church renewed by this philosophy and for a time when all those who feel excluded from participation are welcomed with love, drawn by the gentle personalism Peter Maurin taught.

At the Hartford Catholic Worker we recognize that the government is not going away, and so we call on elected officials to center the needs of the poor and oppressed in all policies. The duty of government is to serve the common good. With this in mind, and with the understanding that budgets

are moral documents, we seek the total defunding of weapons and war-making and a complete funding for programs that facilitate the full flourishing of humanity.

However, we do not believe that



Betty McIntyre

this work begins, or ends, with impersonal and judgmental government programs. The holy duties to feed the hungry, shelter the homeless, welcome the immigrant, comfort the ill, and liberate the oppressed are ours to pursue every day in a personal way.

In the United States we are taught that there are three branches of government: the judicial, the legislative, and the executive. Left out of this schema is the most important branch of government—the citizenry. Supreme Court Justice Felix Frankfurter declared “In a democracy, the highest office is the office of the citizen”. So as long as ours is a country wherein millions of people are unhoused, where health care has been commodified for profit, where schools are underfunded, children are hungry, and immigrants reviled, the holders of this “highest office” are failing in our duties.

Toward this end the words of Ammon Hennacy, a Catholic Worker from the 1953 until his death in 1970.

“The dictionary definition of a Chris-

tian is one who follows Christ; kind, kindly, Christ-like. Anarchism is voluntary cooperation for good, with the right of secession. A Christian anarchist is therefore one who turns the other cheek, overturns the tables of the money-changers, and does not need a cop to tell him how to behave. A Christian anarchist does not depend upon bullets or ballots to achieve his ideal; he achieves that ideal daily by the One-Man Revolution with which he faces a decadent, confused, and dying world.” (apologies for the gender exclusive language) And:

“Love without courage and wisdom is sentimentality, as with the ordinary church member. Courage without love and wisdom is foolhardiness, as with the ordinary soldier. Wisdom without love and courage is cowardice, as with the ordinary intellectual. But the one who has love, courage and wisdom moves the world.”

So, let’s move the world to a better place with courageous and wise love.Ω

Sometimes our hearts are heavy with the tragedy of the world, the horrible news from Vietnam, Brazil, Biafra, the Israeli-Arab war. And here it is Advent and Christmas time again, and with it the juxtaposition of joy and sorrow, the blackness of night, brightness of dawn. What saves us from despair is a phrase we read in [The Life of Jesus](#) by Daniel-Rops, “getting on the business of living.” What did the women do after the crucifixion? the men were in the upper room mourning and praying and the women, by their very nature, “had to go on with the business of living.” They prepared the spices, purchased the linen cloths for the burial, kept the Sabbath, and hastened to the tomb on Sunday morning. Their very work gave them insights as to time, and doubtless there was a hint of the peace and joy of resurrection to temper their grief.”

[Dorothy Day](#)

No More Political Strangers

Christopher J. Douçot

I was in grade school when I got my first stitches after I took an ice skate to the chin. Over the ensuing half century, I've stopped a thrown brick with my face and a handgun with my mouth, I fed an index finger to a power planer, stopped a pump-jack to my knee while three stories high, and I jammed a log splitter with my thumb. My tally of stitches is approaching a thousand. I was in high school when I had my first surgery on my knee to clean up torn cartilage. Just a few weeks later I thought it would be fun to play tackle football, without pads, with a group of much bigger classmates. When the surgeon drained my knee and scheduled a second surgery to remove bone chips, he kindly chose to let my mother believe that he must have just overlooked the chips when last I lay on the surgical slab. I have since had two more surgeries on that knee, another orthopedist reattached a ruptured biceps tendon and a few months later he chiseled off a bone spur in my shoulder, and then a neurosurgeon twice went to town on my neck- heck there is so much metal in my neck that my kids are going to recycle me when I croak. This is just a roundabout way of saying that if I were ever chosen in a secret process for an exemplary award, it would likely be the Scarecrow ("[if I only had a brain...](#)") Award.

On the other end of the doofus to genius spectrum is E. Tendayi Achiume. Achiume was recently named as a [2023 MacArthur Foundation Fellow](#), colloquially referred to as a MacArthur Genius, for her work reframing the international "migration crisis". Achiume, originally from Zambia, has a doctorate in law from Yale, was the [United Nations special rapporteur](#) on Racism, Racial Discrimination, Xeno-

phobia and Related Intolerance from 2017 to 2022, and currently teaches law and human rights at UCLA. I recently read her article [Migration as Decolonization](#) from the June 2019 issue of the Stanford Law Review; it's certifiable, she's a friggin' genius.

The stories of immigrant suffering: people dying of thirst in the Sonoran desert and drowning in the Rio Grande after getting caught on [governor Abbot's razor wire barriers](#) placed in the middle of the river are heart-rending. At [least 500 have](#) died in the Sonora this year. Hundreds of people are [losing limbs](#) every year when they fall from [the "Beast"](#)- a Mexican freight train migrants climb to escape



poverty and violence in Latin America and the Caribbean. Migrants fleeing similar conditions in Africa take to the sea in makeshift rafts or aboard overloaded ships piloted by modern day pirates. More than [2500 desperate souls](#) have been lost at sea just this year as European nations do their best to keep them from making it safely ashore. Italy has even passed [a law](#) that severely restricts the ability of groups like Doctors Without Borders to rescue people aboard abandoned or sinking vessels.

From where we stand, in the U.S. and the E.U., the story we're told is one of people seeking a more com-

fortable life we have- even as fewer of us comfortable as we would hope to be... If we stood somewhere else, say in the shoes of someone in Honduras or Sierra Leone this situation looks very different- and so a different story is told. Close your eyes for a moment and imagine your life and your decision making if you were struggling to survive, to care for your children- what would you do?

Achiume tells a different story because she has stood in Zambia- a land that was violently plundered for much of the 20th century by British imperialism, a land once called Rhodesia in honor of the white supremacist Cecil Rhodes who orchestrated, and profited from, much of the plunder. From Achiume's perspective the story of the migrant crisis isn't a new story, rather it is the current chapter in the still unfolding story of European conquest of Africa and Latin America.

The U.S and the E.U., the Global North, justify our oftentimes lethal efforts to keep people from the Global South out, by invoking our sovereign "right to exclude political strangers". The only internationally recognized exception to the "right to exclude" is the obligation

of nations to provide asylum to refugees. The duty of asylum was formalized by international agreements in the middle of the twentieth century in response to the displacement of civilians in **Europe** as a result of the two world wars. People who are displaced by war and fleeing a "legitimate" fear of harm due to their religious, political, or ethnic identity have the right to seek asylum in another nation as a refugee. People fleeing destitution and hunger, economic migrants, do not have an internationally recognized right to cross an international border; there is no right to economic asylum.

The right to asylum is one of the

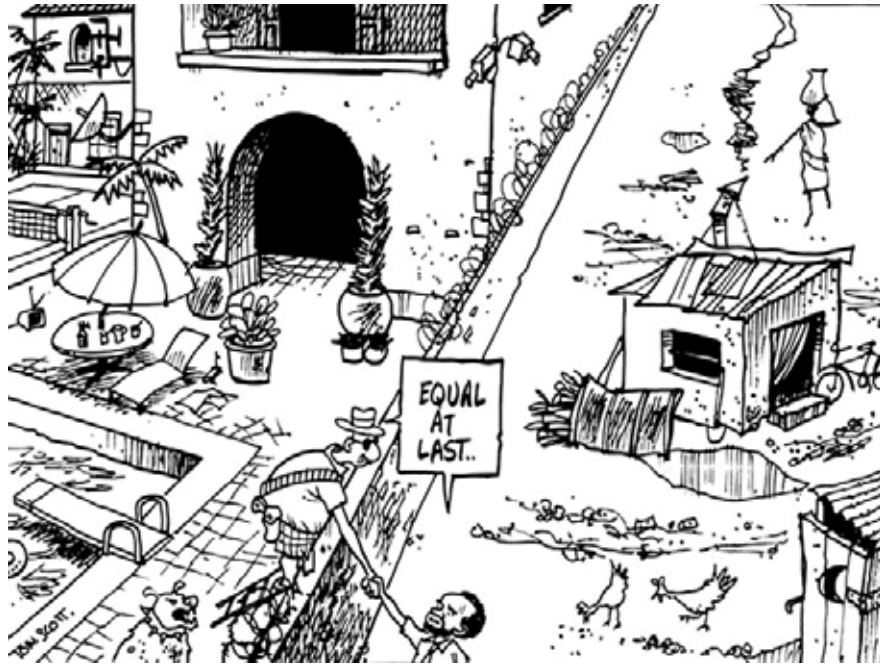
“rules” of the “rules based international order” that president Biden has been referencing in recent remarks about Russia. At this point it might be useful to consider who wrote the rules, and how the rules are enforced... or not. The right to asylum is an exception to the foundational “international rule” of sovereignty.

Sovereignty as we understand it emerged in Europe in 1648 with the [Peace of Westphalia](#) that ended Europe’s Thirty Years’ War. The Peace of Westphalia marks the end (sort of) of imperialism in Europe, and the birth of the nation-state as the new fundamental unit of international organization. From the Peace of Westphalia emerged the doctrine of sovereignty which was meant to bring about “world” (read “European”) peace by declaring: all nations are equal, the borders of nations are not to be violated, and the internal affairs of nations are solely the concern of that nation.

Over the last half millennium European nations, and their “children”, i.e. nations born of settler colonialism like the U.S., have selectively honored sovereignty. The imperial conquest of the Americas, Oceania, parts of Asia, and Africa by European powers were not violations of sovereignty because the lands claimed were not nation states and thus not sovereign.

The peoples in those lands were not European, nor always Christian, and as such they were “barbarians”, “savages”, and “heathens” to whom Europeans had an obligation to baptize and “civilize”. The rule makers would not be bound by their rules; the “*right to exclude political strangers*” did not extend to Europeans. European explorers/settlers/colonists/invasers/conquistadors were not the strangers, rather the indigenous peoples of the Americas, Africa, and Oceania were strangers in their own land.

Achieme writes: the “*European colonial project involved the emigration of about 62 million Europeans to colonies across the world between the nineteenth century and the first half of the twentieth century alone... and many moved in search of a better life... These European migrants were the original economic migrants*”.



In addition to noting the obvious double standard vis a vis the legitimacy of economic migration, Achieme argues that the European imperial project itself provides justifications for the people crossing deserts and seas seeking economic refuge. The first justification is straight forward: the economic prosperity and relative political stability of the Global North cannot be disconnected from the poverty and political violence experienced by much of the Global South.

At first people and ivory were extracted. Then rubber was plundered from the Congo and Amazon rain forests making possible the Industrial Revolution and the modernization of Europe and the U.S. The atomic revolution was jump started in the 1940’s when the Uranium used for the nuclear weapons we detonated on Hiroshima and Nagasaki was mined in the Congo. Today’s digital revolution depends on the Coltan currently mined in Congo under slave-like conditions- often by children. The populations of Congo and Amazonia were decimated, their societal struc-

tures undermined, the flora and fauna butchered: earth, air, water, humanity devoured.

Our way of life sentences them to their way of life.

[Thirteen million](#) people were kidnapped from African, commodified, and shipped to colonies in the Americas. Indigenous lives are still being commodified as pharmaceutical companies [seek genes to patent](#) and profit from. Recent research suggests that the Global North has sucked [\\$152 trillion dollars](#) out of the Global South just since 1960!

The heroic work of [Roger Casement](#) at the turn of the Twentieth Century, himself a victim of the British conquest of Ireland, and [Edmund Morel](#), made widely known

that the ships departing Africa full of elephant tusks or human souls for sale would return full of guns used by the colonial overlords and their collaborators. The conquest of the Congo epitomizes this process.

In 1885 King Leopold of Belgium sent forces to claim much of the Congo River basin as his private colony. The Congo Free State (sic) was declared, the people were enslaved, and the land stripped. At the [Berlin Conference](#) of 1884 Europe’s leaders met to plot their conquest of Africa- Africans were not consulted. Leopold’s wealth was estimated at \$500 million at the time of his death when his private colony became a colony of Belgium.

The Republic of Congo did not gain independence until 1960. For less than the blink of an eye the Congo was free. Their first elected leader, Patrice Lumumba, promised to nationalize the natural resources of the Congo rightly reasoning that the wealth of the land should first benefit the

(Please see: *Strangers*, p6)

No More Strangers, cont.

people of the land. Within six months Lumumba was assassinated, and his dismembered body was completely dissolved in a barrel of acid. The [U.S., U.K. and Belgium](#) were central actors in his murder. For the next thirty years the country was ruled by the dictator [Mobutu Sese Seko](#), whose rule was supported by the U.S. Seko visited with presidents Nixon, Reagan, and Bush in the White House. Seko's rule ended violently when Laurent Kabila assumed dictatorial control from 1997 through 2001 when Kabila was assassinated and his son became the new dictator! For a full account of this horror read [King Leopold's Ghost](#), or view [the film](#). It has been said that the curse of the Congo is it's natural wealth; in reality it's curse is our covetousness.

Achieme's central argument for "*migration as decolonization*" is that the people fleeing formerly colonized lands are not "*political strangers*" to the nations that had colonized their homeland. "*European colonialism brought [European] and colonial peoples together in a transnational political community [that] politically and economically benefited Europeans at the expense of their (colonial) subjects*". Colonial conquest extended the territorial and political boundaries of the colonizing state to the colonized state forming "*transnational communities*".

When formal colonial occupation ended territorial boundaries may have receded, but the political boundaries of the colonizing state have endured. In essence members of both societies, the former colonizers and the formerly colonized, are "*co-nationals*" who share "*co-sovereignty*". Achieme argues that when Europe-

ans immigrated to the Americas and Africa in search of a better life they unwittingly provided a legal argument justifying future immigration of peoples also in search of a better life. The people at our borders are not strangers from a strange land, they are sisters and brothers seeking to reclaim what was taken from them.

Sovereignty has been a cruel hoax foisted upon the Global South. Formerly colonized societies did not become free and equal simply because the Global North declared them to be so.

Time does not heal all wounds. Colonization, and the more subtle but still oppressive current variant of neo imperialism, is an ongoing assault on

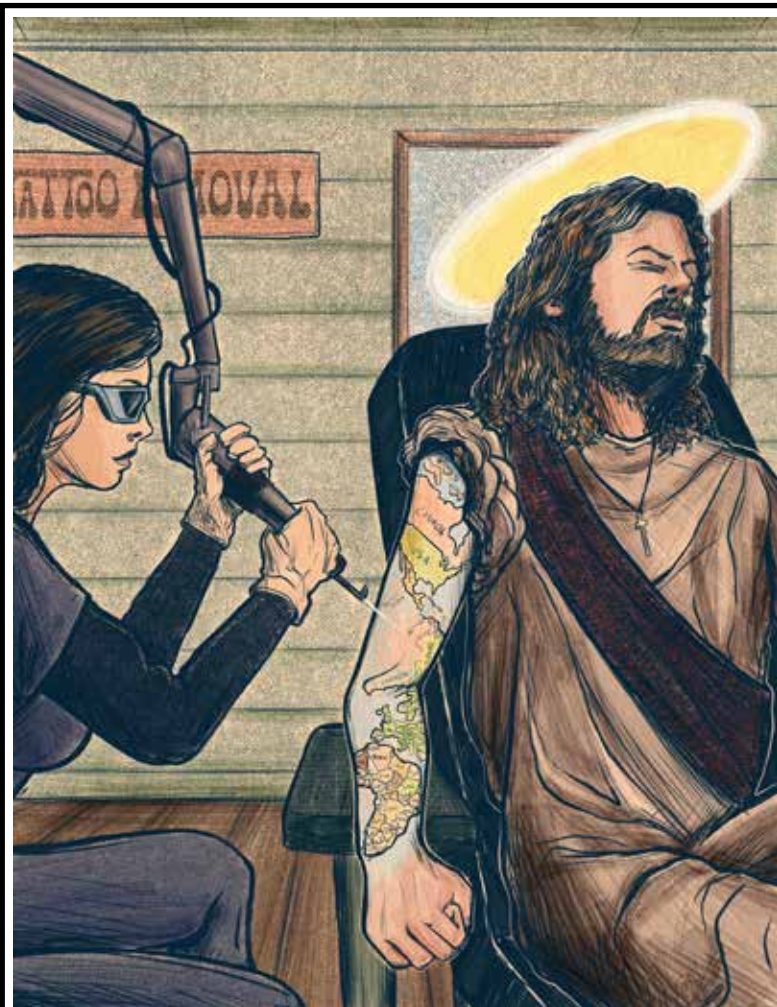
the Mystical Body of Christ.

The migration crisis is just our Body trying to heal. If my many injuries have taught me anything they've taught me that whether my neck was screwed up, or my knee balking, my whole body suffered. Fixing my neck, fixed me. Insofar as we all are part of one Body, the Mystical Body of Christ, the suffering of people fleeing violence and destitution harms all of us. We must welcome them as if they were part of our family- because they are! But welcoming them is just triage not restoration to health. For the Mystical Body to heal the Global North must reckon with our colonial past: we must remember what was done, repent for enduring harm, and accept responsibility to fund the repair (social, infra-structural, political, environmental, and economic)

of what our forebearers broke. Decisions on how, and by whom, any such repairs are made belongs to the people of formerly colonized societies.

What belongs to us is the holy obligation to engage in what our Jewish cousins call Tikkun Olam- repairing the world. To repair the world I suggest we look to our Moslem cousins and their pursuit of jihad- not terrorism or violence- but what pr. Chaivat [Satha-Anand](#) calls the struggle against "*oppression, despotism, and injustice*". Satha-Anand believes we must simultaneously pursue the inner jihad of the heart, against our own weaknesses and inner evils, and the outer jihad to eliminate evil within the. "*The outer jihad, without the inner jihad is stunted and suffocated. The inner jihad without the outer jihad is hollow and hypocritical.*"

If we hope to heal the Mystical Body, we must repair the world it lives in- the world we live in.Ω



Jesus at the tattoo removal studio- clearly dismayed to find national borders tattooed all over his Mystical Body
art by [Chris Jarosak](#) (check out our online version to see the graphic in color.)

We Can't Afford Despair

7

Ammon Allen-Douçot

It is hard to think of the approaching holidays without thinking of George Rishmawi. I still have some of his family's wonderful wood carvings, that often filled the purple house basement in my youth. His joyous cry of "*yallah habibi*" has long since been incorporated into my personal lexicon of excited exclamations. I only became more impressed by George when I got to visit his home in 2011 with my dad. After seeing the apartheid George lived under firsthand I had so much trouble reconciling it with my understanding of him as a child, the love and kindness he carries with him stood in such harsh juxtaposition to the injustices visited upon him and his people. As an adult, I can understand it better through the lens of a particularly poignant [James Baldwin](#) quote; "*I can't afford despair. I can't tell my nephew, my niece. You can't tell children there's no hope.*" George didn't want to take my hope.

At Hartford Catholic Worker one of the kid's favorite activities is bracelet making. A proud 8-year-old named Legend just this past Saturday showed me his arm coated to the elbow in braided rubber bands and a cacophonous rainbow of beads. The kids in Palestine also make bracelets. In Gaza they make bracelets that feature names, ages, and family name so that their body [might be identified](#) in the rubble. In Hartford most kids are covered under our state insurance program. In Gaza the hospitals are targeted

and bombed. At HCW We have a plethora of volunteers from surrounding Universities, in Gaza every university has been reduced to so much rubble. The death toll of Palestinians as I'm writing this has surpassed 10,000. More than 4000 Palestinian children have been killed by the bombings.

Israel is carrying out a genocide



George Rishmawi and his family

right now- there's no other word for it. The [Genocide Convention](#) of the UN defines genocide as "*any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group*" The Knesset, controlled by far-right extremists like national security minister [Itamar Ben Gvir](#) and Benjamin Netanyahu has set out to do just this. On October 28th Netanyahu cited the Old Testament saying in a press conference: "[Now go and smite Amalek, and utterly destroy all that they have. Spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.](#)" War crimes

are being streamed on TikTok, white phosphorous is burning through homes. Palestinian children are digging their siblings out of the rubble. A mass exodus, a second Nakba has already begun as tens of thousands flee from their homes and lives as they knew them.

The attacks from Hamas on October 7th were horrifying, as pacifists we always deplore the use of violence from all sides, and we pray for the return of the 240 hostages taken from their homes that day. We also pray for the release of the [1200 Palestinians who are being held](#) as "administrative detainees" meaning they are being held without charge or trial, essentially kidnapped by the state. Nearly 200 children among them.

If all of that is turning your stomach, you may want to speak out, voice your outrage, simply call for a ceasefire, but be careful if you do. The state of Zionist fervor in this country

is such that doing so can cost you your reputation, your job and your friends. Do so anyway. In 2024 we Americans are presented with two cups of the same vinegar as far as Israel is concerned. Even our most left leaning Democrats, (aside from the censured, and only Palestinian-American member of [Congress Rashida Tlaib](#)), are only managing to call for a "Humanitarian Pause." The use of the word pause is so telling, promising an eventual resumption of the ethnic cleansing. There will be no solution from

(Please see: *Despair*, p8)

A moment of truth:

A word of faith, hope and love from the heart of Palestinian suffering

(The following is excerpted from [Kairos Palestine](#), a 2009 document issued by the "Patriarchs and Heads of Churches in Jerusalem")

Hope

Despite the lack of even a glimmer of positive expectation, our hope remains strong. The present situation does not promise any quick solution or the end of the occupation that is imposed on us. Yes, the initiatives, the conferences, visits and negotiations have multiplied, but they have not been followed up by any change in our situation and suffering...

The clear Israeli response, refusing any solution, leaves no room for positive expectation. Despite this, our hope remains strong, because it is from God. God alone is good, almighty and loving and His goodness will one day be victorious over the evil in which we find ourselves. As Saint Paul said: *"If God is for us, who is against us? (...) Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, 'For your sake we are being killed all day long' (...) For I am convinced that (nothing) in all creation, will be able to separate us from the love of God"* (Rom. 8:31, 35, 36, 39).

What is the meaning of hope?

Hope within us means first and foremost our faith in God and secondly our expectation, despite every-

thing, for a better future. Thirdly, it means not chasing after illusions – we realize that release is not close at hand. **Hope is the capacity to see God in the midst of trouble**, and to be co-workers with the Holy Spirit who is dwelling in us. From this vision derives the strength to be steadfast, remain firm and work to change the re-

the local centres of theology, with a religious and social character. They are numerous in our different Churches. The ecumenical spirit, even if still hesitant, shows itself more and more in the meetings of our different Church families.

There is... dialogue among the three religions, Judaism, Christianity and Islam... They all try to breach the walls imposed by the occupation and oppose the distorted perception of human beings in the heart of their brothers or sisters.

One of the most important signs of hope is the steadfastness of the generations, the belief in the justice of their cause and the continuity of memory,

which does not forget the "Nakba" (catastrophe) and its significance...

In addition to that, we see a determination among many to overcome the resentments of the past and to be ready for reconciliation once justice has been restored... True, these forces for justice and reconciliation have not yet been able to transform the situation of injustice, but they have their influence and may shorten the time of suffering and hasten the time of reconciliation.

(please visit [Cry of Hope](#) on the web to support their Christian nonviolent efforts for peace with justice in the Holy Land.)Ω



ality in which we find ourselves. Hope means not giving in to evil but rather standing up to it and continuing to resist it. We see nothing in the present or future except ruin and destruction. We see the upper hand of the strong, the growing orientation towards racist separation and the imposition of laws that deny our existence and our dignity. We see confusion and division in the Palestinian position. If, despite all this, we do resist this reality today and work hard, perhaps the destruction that looms on the horizon may not come upon us.

Signs of hope

...Among the signs of hope are

Despair cont.

above on this problem, most of the western powers are in lockstep on Israel, we must speak out together, force them to hear our voices. We must join with the voices across the world who have known the fires of

colonialism for far too long. The millions marching and sitting in, in the global south, students disrupting their campuses, risking their education. Indigenous American activist blocking the passage of ships carrying arms to Israel. [Holocaust survivors](#) and [anti-Zionist Jewish](#) organizations. Irish survivors of the

British Empire. As a world we have seen how this plays out too many times. We can't afford despair; we can't take the children's hope. Hostages must be returned; rockets and bombs must stop falling. Only then can we find peace. **Yallah Habibi.**Ω

since record-keeping began, what Christian can believe bombing children in Palestine is not a morally abject practice?

What kind of values could be exported by a government that cannot meet the needs of its citizens?

We spent [\\$876.94 billion this year](#) on war and weapons making- what human needs could have been met by that fortune?

In a nation that sells billions of dollars worth of weapons to governments across the globe, what possible priority could diplomacy have?

Christians seem to shout about their faith in the halls of Congress... but nowhere are the works of Christ or his admonitions enfleshed. [Fr. George Zabelka](#) once told Chris: "it is not enough to believe in Christ, we must also believe what he said: love your neighbors, love your enemies." So, as followers of Christ, we love by sharing food bags even on the days we stand in front of the federal building downtown with CEASE-FIRE placards.

We love by peacefully blocking the gates of General Dynamics where



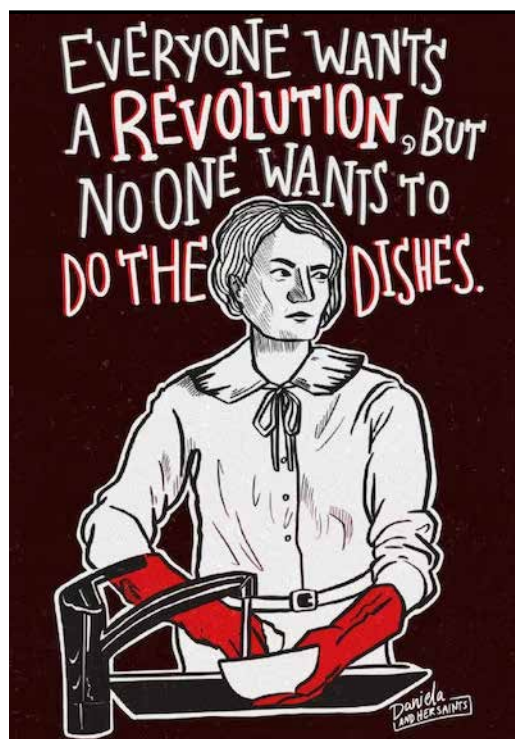
some of the greatest science minds of our country conceive the plans for weapons like the USS Florida.

We love by painting turkeys and making mom gifts with the kids in our art room.

We will continue to teach nonviolent conflict resolution with inner-city kids while we pray that wealthy, highly educated adults cease using the resources of the earth for power and economic greed while [billions of our sisters and brothers](#) are systemically marginalized.

We love by helping grandmas to pay their heat and light bills while the bill for wasting the earth's resources comes due as climate damage further [amplifies the suffering of the poor](#).

And finally, we will follow the Cross, because in the words of our founder Dorothy Day: "We are urging what is a seeming impossibility—a training to the use of non-violent means of opposing injustice, servitude and a deprivation of the means of holding fast to the Faith. It is again the Folly of the Cross. But how else is the Word of God to be kept alive in the world. That Word is Love, and we are bidden to love God and to love one another. It is the whole law; it is all of life. Nothing else matters."Ω



[Daniela](#)

We call ourselves Christian, we citizens of the United States, the majority of us, but no one would ever know us as Christians. Reflect on the life of Jesus who came to call sinners. Who was born in poverty. Who lived as a worker for thirty years. He was an itinerant teacher, walking the roads of Palestine. Who hungered and thirsted and was fatigued to the point of exhaustion. Who was tempted in all things like us. He did not sin, because He was also God. As the apostles said, we are called to be other-Christ, we are called to put off the old man and put on Christ, we are told to see Christ in our brother. Hard sayings and who can understand it? Only

the Spirit can teach us. It is some comfort to remember those further words, when Christ himself died because His whole way of life was revolutionary- He spoke them from the torture in which He hung, nailed as He was to a cross- "Father, forgive them for they know not what they do." And He also said to the thief dying by His side, "This day thou shalt be with Me in Paradise."

...I am afraid of what is before us, because what we sow we will reap. It is an exercise in courage to write these words, to speak in this way when it is revolting to consider how much we profess and how little we perform. God help us.

-Dorothy Day
Editorial on the Attica Massacre,
1971

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Notes From De Porres House

Jacqueline Allen-Douçot

As Ammon mentions in his essay (p7) ...it is too difficult to write about the Halloween party, all the new little ones coming after school, or the latest wonderful group of volunteers from Husky Sport and CCSU as if thousands of Palestinians aren't currently being bombarded. As Thanksgiving approaches, we are grateful for the many, many families that help us ensure that neighbors have a good holiday. The generosity during the Advent season is always a joy to experience and yet...

Our hearts are broken as we bear witness to the horrible genocidal bombing going on in Gaza—live footage of the death of over 4,000 children. The United States (and other nations) are showing us the logical conclusion of relying on violence to resolve conflict at this level... genocide is the logical, immoral conclusion. [CNN has reported](#) that we have sent the USS Florida, an Ohio-class nuclear submarine built in Groton at the cost of \$2 billion (\$3.1 billion adjusted for inflation) to the shores off of Gaza. The USS Florida is equipped with “154 Tomahawk cruise missiles... each Tomahawk can carry up to a



Yandriel looking good in the 'hood sporting a hat knit by Maureen Doern from Florida. Thanks Maureen.

1,000-pound high-explosive warhead.” A show of power to any who might wish to come to the aid of Palestine. Hundreds of thousands marched in the States, many more in other countries, calling for a cease-fire; their please are largely ignored by the corporate media. We recommend [Democracy Now](#), the [Intercept](#), and [Mother Jones](#) magazine to stay informed. Meanwhile, the [Wall St. Journal](#) reports that we are also sending our missiles “defense systems” to Kuwait, Jordan, Saudi Arabia, Qatar, and the United Arab Emirates.

Because we rely on war and weapons and refuse to place our Faith in God we are 90 seconds from midnight on the [Doomsday Clock](#); Advent ought to be a time pregnant with transcendent hope not existential despair!

While the bombs fall on Gaza, we who try to practice the Works of Mercy must ask ourselves: How does a nation with almost 600,000 homeless come to believe we should send any nation \$182 billion dollars worth of weapons?

In a nation, our nation, where [child poverty has doubled](#) in the last year, the greatest increase
(Please see: Notes, p9)