

# LOAVES AND FISHES



DULUTH, MN

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## Personal Reflection on Nonviolence

by Sarah Kilbarger-Stumpff

As a community, the Catholic Worker Aims & Means is a document that we look to for guidance, inspiration and clarity. We each relate to these values in different ways. While our community does appreciate this document as a way to connect with the ideals that inspired the model we follow, we don't necessarily adhere to everything that it puts forth. One aspect of the Aims & Means that our community chooses to hold up is non-violence: "Only through nonviolent action can a personalist revolution come about, one in which one evil will not simply be replaced by another." A nonviolent approach opposes violence in all its forms, on both interpersonal and structural levels.

How do we oppose violent systems without further perpetuating harm? If our goal is to replace systems like the military and prison industrial complexes on the grounds that they cause disproportionate harm to minority communities, are violently punitive, and enforce brutal dominant systems, how do we ensure that neither our response nor our alternatives do the same? How can we respond to violence in a way that cares for those around us and creates a culture of community autonomy? The Aims & Means advocates for noncooperation with evil, or "refusal to pay taxes for war...[refusal] to comply with unjust legislation...participation in nonviolent strikes."

Though nonviolent thought prioritizes causing the least harm, the ideals of nonviolence are some-



*Death Before Life By Drew Anderson*

times weaponized against oppressed groups and those who are pushing for change. During the Minneapolis uprisings, for example, nonviolent protest was held up as the "correct" form of resistance by many around the country. The uprisings became entangled in a discourse of respectability politics, where people used the fact that private property was being destroyed to dismiss the message of the protesters. When nonviolence is considered the only "legitimate" form of resistance, particularly by those in power, it can serve as a way of maintaining the status quo. As Ta-Nehesi Coates said, "When nonviolence begins halfway through the war with the aggressor calling time out, it

exposes itself as a ruse. When nonviolence is preached by the representatives of the state, while the state doles out heaps of violence to its citizens, it reveals itself to be a con."

Since I've joined this community, I've struggled with the idea of nonviolence. I think on an interpersonal level, nonviolent communication can be tricky to think about without valuing certain styles of expression over others. This makes me nervous, as methods of communication are inextricably linked with identity and culture. I also worry about holding up nonviolent protest as a perfect method. As a white person with lots of privilege, who am I to tell oppressed people how to respond to the systems that harm them? I'm still trying to figure out how I feel about the practice of nonviolence. Where I currently sit, nonviolence is a sort of utopian ideal. However, this doesn't mean it's not worth striving for. I think that because of my identities, practicing nonviolence is both my privilege and my responsibility. It brings me closer to a world that I want to live in, but I don't think it's the only way to bring about change, and I don't think it's my place to impose nonviolent methods on others. I want to believe in a nonviolent future, and I think envisioning one is a great way to help see the changes we need to make to get closer to one.

The articles that follow in this newsletter all detail harmful systems and forms of violence that we see both on the national level and in our own Duluth community. How do we respond in a helpful way? How do we push back against systems that we actively benefit from without replicating any of their harms? How do we stand in solidarity with our neighbors? How can we as individuals and we as a community show up to create a safer and more just world?

## Non-Violence Liberated Me

By Diana Oestreich

"If you slow down or stop the convoy to avoid running over a child, you will be responsible for your fellow soldiers getting attacked. I hope you understand your duty," the Sergeant barked.

I'm 23 years old, in the middle of the invasion of the Iraq war. The Commander's words from the briefing are pummeling my insides. I believed in sacrificing to serve my country, even taking a life to save a life, but this? How could I choose between the lives of my fellow soldiers and an Iraqi child? Whose life would I protect, and whose would I take? I had one night to decide because the convoy was happening in the morning.

Back in my tent, laying on my cot, tears rolling down my face, my chest heaving under the tension, I

whispered to God again, "I have to Jesus, I have to take a life to save a life."

Whatever he was going to ask of me, it was too late. I'd already given my allegiance to the uniform I was wearing. In that moment, a voice echoed back to me so clearly I froze, "But I Love them, Diana, I love them too."

Jesus' words pointed to something unfamiliar: nonviolence.

The tension melted, and it felt like I could breathe again. I knew it was the truth. Jesus commanded us to Love our enemies. He took the sword out of Peter's hand, he disrupted every act of violence and said "this is not my way." If Jesus refused to pick up the tool of violence to make the world right again, who was I to use the tool he refused to touch? "But I have to Jesus, I HAVE to take a life to save a life." This is what my little country Baptist church taught me; to take a life for my country is to serve God. Wearing the uniform was a family tradition and celebrated in my church and rural community. Why was God standing in *continued on page 2*

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*Non-violence Liberated Me continued:* front of my service, my loyalty to my country, and my "good works"?

God was stepping in front of what I believed to be righteous, what my faith believed was a necessary evil, and what my country required of me. He was demanding that I love the way he loves. God was asking me to give up my right to violence. Because God loved those I saw as enemies the same way he loved and tenderly cared for me and my future.

On the battlefield of the Iraq war, Jesus asked me to lay down my weapon and to love my enemy. He was inviting me to be a citizen of the Kingdom of heaven first and a citizen of my country second. The world tells us we can't live without using violence. Jesus interrupted violence; he refused to use it.

I don't know what it means to love my enemies, but refusing to harm them is

a first step. I don't know why simple truths are so blurry or why it took a war for me to hear the God of love tell me to love instead of kill. But it did.

Nonviolence is what transformed me. It liberated me. It also cost me dearly. The morning of the convoy, I stood trembling next to my truck. I didn't

know if a child would get pushed in front of me that day, I didn't know if a battle buddy would be am-

bushed. The only thing I knew was the truth that if God loves my enemy, then I had no other choice but to love them too. I wrapped my fingers around that truth and prayed I'd have the strength to hold on to it. No child was pushed in front of my truck during the convoy. But now I was a soldier in the middle of a war, told by God to love my enemy?

That obedience cost me safety; it cost me security and belonging in places I love. It still scares me knowing I'm sending my sons out into an angry and hurting world armed only with love.

Nonviolence means my children refuse to see anyone as their enemy, as disposable, or outside our jurisdiction to love. I'm not going to shield my children from the violence of this world, because I don't want to shield them from an even bigger reality: Love never fails.

When violence is aimed at our neighbors, we stand in front of them because that's what Love does.

So what do we do about the violence all around us? What about the violent system of White Supremacy that is killing our Black and Brown children and neighbors? Or the violence in the military industri-

al complex, fossil fuels, nuclear war and place based poverty?

People who are part of these violent systems have the possibility to become our accomplices to change. Here's what I know; if I can change, anyone can change. Many people were handed belief systems by their culture, they haven't experienced the reality of what their beliefs are doing in action to the person at the other end of their gun, their police uniform or policies. These people are waiting for a better invitation, to join in making peace instead of war, building bridges in our community instead creating fear.

We can build such a beautiful community that it draws people towards doing good. Because deep down, I believe people ache to be doing something good. Even if they don't know how yet.

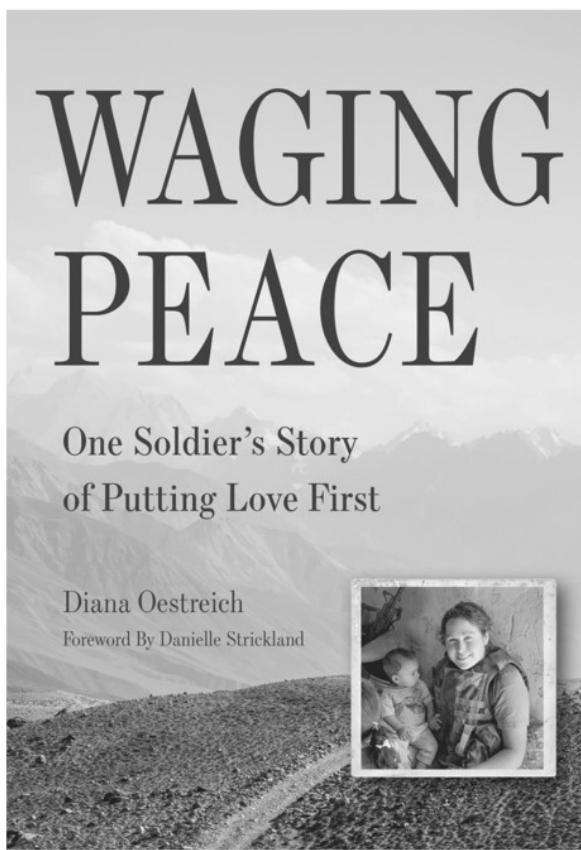
Veterans for Peace is proof of how much power there is when people who were soldiers stand up in public and lead the way to peace. Civilians have to follow them. What if police stood up in public and marched against police brutality? What if fossil fuel companies were loudly leading the way to divesting and protecting the water?

We can find our accomplices to influence change, not only where we expect them, but where we least expect them.

I believe Love is still the most powerful weapon on the planet.

Let's keep putting it on display, working to build the most beautiful world possible, and seeing ordinary people who are in violent systems as future accomplices in the Beloved Community.

*- Diana is a Peacemaker, Author, Activist, Veteran, and former sexual assault nurse. She and her family are friends of the Loaves & Fishes community and famous around the Olive Branch table for their scrumptious taco Tuesdays! -*



*Want to read more from Diana? Her book Waging Peace details her experience as a combat medic being torn between God's call to love her enemy and her country's command to be willing to kill. Books can be purchased at [dianaestreich.com](http://dianaestreich.com)*

## Proud Boys and the Growing Presence of White Militant Groups

By Tone Lanzillo

On January 31st, 2020, I watched the national news coverage of white militiamen standing in the state capitol of Kentucky with black masks and semi-automatic firearms stating that they were there to protect their 2nd Amendment rights. Being from Louisville, and having visited the capitol in Frankfort on numerous occasions, I had a difficult time understanding what was happening; especially seeing no response from the capitol and state police as well as state legislators speaking to these militiamen as if it was a normal day at the capitol. Not only was I disturbed by the vigilante behavior of these men but I could see the pervasive racism in what was taking place.

If a group of black men had showed up at the capitol with AK 47's and other firearms, I'm sure the police and legislators would have responded differently. In a state known for its history with the KKK, this event only reminded me of the toxic masculinity of so many white men in my home state as well as the continued presence of latent and public racism among so many white people in Kentucky and from around the country.

And then it was on a Tuesday evening in September, 2020 during a US presidential debate that the country stopped and asked - who are the Proud Boys? Donald Trump, running for re-election, had been chal-

lenged by his opponent, Joe Biden, to condemn white supremacy groups. In that moment, Trump's response was to look in the camera and ask the Proud Boys to "stand back and stand by."

On January 6th of this year, everyone watched on television and social media as members of the Proud Boys participated in the storming of the US Capitol in Washington, DC. This group, which was often identified with their red "Make America Great Again" caps and black Fred Perry polo shirts, had responded to a call from the now former president to question and challenge the results of the November, 2020 presidential elections. Donald Trump falsely claimed that there was widespread voter fraud and that he had won the election. Two of their leaders, Joe Biggs and Ethan Nordean, would be among more than 20 members of the Proud Boys facing criminal charges related to the Capitol riot, including charges of conspiracy. Enrique Tarrío, the group's chairman, would be arrested for allegedly burning a Black Lives Matter flag at an earlier demonstration in DC.

Within a month of the riot, the Canadian government officially designated Proud Boys as a terrorist group, and they were to be banned from numerous social media networks - including Facebook, Twitter, Instagram and YouTube.

The group was founded in 2016 by Gavin McInnes, a far-right political commentator from Canada who also cofounded Vice magazine. In a 2017 interview with podcaster Joe Rogan, McInnes called the Proud Boys an all-male gang. Named after the song "Proud of You Boys" from the 2011 Disney musical Aladdin, this group required members to participate in

a violent hazing process which included being beat up by fellow members until you could name five breakfast cereals, getting arrested or taking part in a violent fight for their cause.

In June, 2018, Nordean, one of the new leaders of the Proud Boys, was videotaped punching a counter protester in the jaw and shoving him to the pavement in Portland, Oregon. The group shared the video of that punch as a "rallying cry" for more than two years. "Violence isn't great but justified violence is amazing," stated Nordean.

According to the Anti-Defamation League, the Proud Boys are "violent, nationalistic, Islamophobic, transphobic and misogynistic." Biggs, who also joined the group in 2018 as one of their new leaders, served in the Army and was deployed to Iraq and Afghanistan. Upon returning to the U.S., he struggled with PTSD, depression and alcohol abuse. When asked why he joined the Proud Boys, Biggs stated, "I'm going to talk s\*\*\*, especially to the people I f\*\*\*ing hate, that I despise." And after the November presidential election, Biggs was quoted as referring to the voters who supported Democratic candidate Joe Biden as "evil scum" and that they "deserved a traitors' death." According to Cassie Miller, a senior research analyst with the Southern Poverty Law Project, the Proud Boys are "a group that is trying to create really combustible situations and push them as far as they can."

The Proud Boys have a history of street violence against leftwing activists and protest movements. After a series of incidents in the Northwest and participation in the "Unite The Right" rally in Charlottesville, Virginia in August, 2017, *continued on pg. 3*

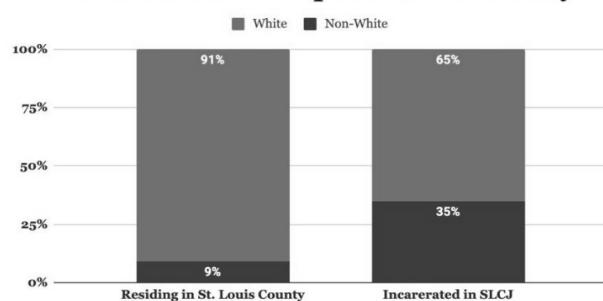
# Racial Justice in Duluth

By Shelly Bruecken

Protests and marches are important to hold space for our community as we grieve a life lost too soon by a broken and racist system. We have spent the past year marshaling to remember those who have lost their lives at the hands of the police. A recent release of the Minnesota Racial Justice Report recognizes that Minnesota ranks 50th out of 50 states for racial disparities of graduation rates from high school; that minority-owned business are not on a level playing field for government contracts; and that Black and Indigenous infants are twice as likely to die before their first birthday than white infants in Minnesota. This report emphasizes the blatant disparities present in our state, yet accountability remains hard to find in Minnesota.

A recent coalition in Duluth emphasizes the disparities specifically in our community and is working toward accountability. Law Enforcement Accountability Network (LEAN) Duluth was formed to bring together a variety of groups that are working toward police accountability. It is a place to share data, support proposals, and get involved. We support the current proposals on the website and are working to see these through city council to empower community accountability, make substantive changes, and build new systems. Check out their website [www.leanduluth.com](http://www.leanduluth.com) to learn more and get involved.

## Racial make-up of SLCJ inmates, Juxtaposed with racial make-up of St Louis County



*Proud Boys Continued* the FBI would classify the Proud Boys, in November : 2018, as an extremist group with ties to white nationalism. The Southern Poverty Law Center listed the Proud Boys as a hate group while the International Centre for Counter Terrorism reported that the Proud Boys believe that men and Western culture are under siege. "It's not just about drunken street brawls, but it's about using street violence as a political tool to spread a message," stated Devin Burghart, executive director of the Institute for Research and Education on Human Rights.

Based in the United States, most of their members are from the western part of the country, along with Canada, UK and Australia. To join the Proud Boys, new members had to recite the following oath - "I am a proud western chauvinist, I refuse to apologize for creating the modern world." Estimates regarding membership range from 600 to 3,000. Some experts say that the membership has grown since the former president mentioned the group at the presidential debate last September, and from resulting media coverage of the Capitol uprising in January.

As a member of Loaves and Fishes, and middle age white man, I find myself questioning the beliefs and behaviors of so many white men who seem to be fighting anything and everything that challenges their fragile egos and sense of self-entitlement. It is sad and disturbing to see them respond with anger and violence. As a Catholic Worker, I have often reflected on the nonviolence section of our aims and statement, and in the future hope to find opportunities here in Duluth and elsewhere to enter into conversations with other men on how we can collectively fight against violence; whether that violence is directed towards minorities, women, children or the environment.

# Water, we love you too

By Henry Davis

A deeper recognition of Native lifeways would make a better future possible for everyone.

Native and non-Native peoples have lived together on this continent for a few generations now. Our relationships, especially where colonial corporations and empires are involved, have been far from harmonious. If non-Native people wish to turn the page on the history of white supremacy and move forward on the basis of mutual respect and dignity, there is one thing that might be a prerequisite. Foreign ways of living have been forced on Native people. Settlers have called the methods of this cultural genocide things like "Removal" or "Native American Boarding Schools". To establish a baseline of mutual respect and understanding, non-Native peoples need to learn about Native ways of living and worldviews. Thankfully, there are many willing to share their perspectives with other peoples despite all that has been done.

For inhabitants of the upper great lakes region, Anishinaabe scholars who hold traditional knowledge, such as Deborah McGregor, are particularly helpful. McGregor describes her childhood as steeped in Anishinaabe lifeways: "I grew up in Whitefish River First Nation (Birch Island). For much of that time, we had no electricity or running water, and my family remained connected to hunting, fishing, gathering medicines, picking berries, craft making and speaking my language. Many community members, along with my family depended heavily upon their direct relationship with the land and water for sustenance. Long before I learned anything about traditional knowledge as a scholarly concept, I was learning its central principles, ethics, and values informally, simply as a part of growing up." In her writing, she shares some insight into these central principles, ethics, and values. "From an Anishinaabe perspective," McGregor writes, not only people but also "all living things, the spirit world, our ancestors, and those yet to come... have relationships and responsibilities... The requirements for maintaining harmonious relationships among beings are often referred to as natural law... From an Anishinaabe perspective, there is a clear need to reaffirm our understanding of natural law in order to ensure the continued existence of all of Creation."

Dina Gilio-Whitaker describes environmental injustice against Native peoples as "one society robbing another society of its capacities to experience the world as a place of collective life that its members feel responsible for maintaining into the future." How are we to stop this injustice? Trying to better understand historical and current Native perspectives seems like a good start. Whether we see ourselves as partaking of the benefits of the near-destruction of Anishinaabeg lifeways or as fellow victims of the power-structures that have done that destroying, how can we ensure that these cultures can flourish in future generations?



Sarah Kilbarger-Stumpff and others stop construction on a Line 3 pump station on Earth Day.

We may have to consider our role in the context of ongoing large projects undertaken by non-Natives without Native consent.

There are a few ways to do things to people without their consent. You could lie about what you're doing; you could employ the threat of violence; or, you could use violence. As long as European bureaucrats have been on Anishinaabe land, they have made decisions with respect to Anishinaabe peoples without their consent. The state agents and extractive industry interests who put together the treaties which ceded, privatized, and ultimately desecrated most of the land that the Anishinaabe had lived with for centuries, did not have the consent of Native peoples. These things were done with lies, threats, and violent coercion. The Enbridge corporation does not have the consent of the Anishinaabe people to build a pressurized tube shooting tar sands through their homeland. So, it has to be done by force.

The non-profit news organization Unicorn Riot first uncovered documents describing the Northern Lights Task Force,--or as some locals have come to call them, the "Northern Whites Pipe Force"--in early 2019. It was identified as a command structure coordinating resources and communication between police agencies and Enbridge security. The first order of business for this task force was to be trained by the leaders of North Dakota's \$38 million militarized response against Standing Rock Sioux objectors to the Dakota Access Pipeline. In February the Intercept published invoices for the purchase of "\$72,000 worth of riot gear and more than \$10,000 in 'less than lethal' weapons and ammunition, including tear gas, pepper spray, bean bag and sponge rounds, flash-bang devices, and batons," that the Beltrami County Sheriff's office requested Enbridge reimburse. Local law enforcement in Minnesota has now received over \$500,000 from Enbridge.

The worldviews and ways of life that many Native people hold onto have led them to put up a strong resistance against incredibly powerful interests who no longer threaten only Native ways of life, but also those of everyone else. Indigenous water protectors are putting themselves in front of the wrecking ball for the sake of all future generations. Maybe it is time we consider what part of our worldview has enabled us to come so far in the destruction of the Earth, and why Native people are bearing the brunt of the fight for everyone's children.

Visit [www.stopline3.org](http://www.stopline3.org) for more information

# Illegal and Violent Oppression by Nuclear Weapons

By Donna Howard

This newsletter is about systems that oppress us. Systems built into our government and culture without our permission. Systems that are willing to use extreme violence to impose their will and create injustice for people who are marginalized because of their race or gender or lack of resources. I nominate our nuclear weapons as one such system. Every moment of every day, it threatens our lives and deprives us of adequate food, medicine, education, treatment for addictions, housing... Nuclear weapons are illegal. And there is nothing democratic about them; no voter in the US has ever been asked if we agree to create, own, and threaten to use such unimaginably destructive weapons.

I don't know how to talk about nuclear weapons in a way which brings their reality to you mentally and emotionally.

They are the most destructive, inhumane and indiscriminate weapons ever created.

Both in the scale of the devastation they cause, and in their uniquely persistent, spreading, genetically damaging radioactive fallout, they are unlike any other weapons. A single nuclear bomb detonated over a large city could kill millions of people. The use of tens or hundreds of nuclear bombs would disrupt the global climate, causing widespread famine.

And yet we feel no tangible fear because they are so distant and unreal to us. We really cannot imagine that they are real and pose actual danger. We have lived under their constant threat for 75 years and we pay for them with money which is stolen from resources which could meet human and planetary needs. And both of those realities have become so normal to us our awareness has been numbed. We should be terrified.

There is some excellent news though. On July 7, 2017, an overwhelming majority of the world's nations adopted a landmark global agreement to ban nuclear weapons, known officially as the Treaty on the Prohibition of Nuclear Weapons (TPNW). It entered into force on January 22, 2021. Prior to the treaty's adoption, nuclear weapons were the only weapons of mass destruction not subject to a comprehensive ban. The new agreement fills a significant gap in international law.

It prohibits nations from developing, testing, producing, manufacturing, transferring, possessing, stockpiling, using or threatening to use nuclear weapons, or allowing nuclear weapons to be stationed on their territory.

You are ahead of me now, thinking "Yeah, I bet the US does not acknowledge this or intend to abide by it." Of course you are right.

The US is a nuclear-armed state, with 5,800



Graphic by Bonnie Urfer

nuclear weapons. It has not joined TPNW.

The US not only refused to participate in the negotiation of the treaty at the United Nations in New York in 2017, but on the opening day of the negotiating conference, it organized a gathering of several nation states to protest the treaty-making process. And beyond that, when the treaty was about to enter into force, the US called on nation states that had already ratified it and put pressure on them to withdraw their support.

As TPNW states, "the catastrophic consequences of nuclear weapons cannot be adequately addressed, transcend national borders, pose grave implications for human survival, the environment, socio economic development, the global economy, food security and the health of current and future generations ..."

Yet nuclear-armed countries all hold that their plans and threats to commit atomic violence are legal. For example, the US Navy Field Manual audaciously says, "There is at present no rule of international law expressly prohibiting States from the use of nuclear weapons in warfare. In the absence of express prohibition, the use of such weapons ... is permitted."

The United States spent a crushing 35.1 billion

dollars on nuclear weapons in 2019, roughly twice as much as France and the United Kingdom combined. In the time of COVID 19, the fact that nuclear weapons threaten our lives is evident in the fact that one year of U.S. nuclear weapons spending would pay for 300,000 beds in intensive care units, 35,000 ventilators, and the salaries of 150,000 U.S. nurses and 75,000 U.S. doctors.

The Biden administration is continuing to hold the US exempt from international law and determining that this country should maintain more than enough nuclear weapons to destroy the world. They are expected to conduct a broad nuclear posture review that would examine plans to modernize the nuclear triad — an effort estimated to cost \$1.7 trillion over 30 years.

Is that what you want? Do you agree to pay in ways we can't afford for something which takes what we need and holds a gun to our heads?

Pressure your state and federal officials to sign the ICAN pledge to support the Treaty on the Prohibition of Nuclear Weapons: <https://pledge.icanw.org/>. Let's pressure our country until it stops being the world's worst criminal state!

Sources:

- International Campaign to Abolish Nuclear Weapons, which won the 2017 Nobel Peace Prize. <https://www.icanw.org/>
- Global Zero, the international movement for the elimination of nuclear weapons which is led by more than 300 eminent world leaders and backed by a half a million citizens worldwide. [www.globalzero.org](http://www.globalzero.org).
- John LaForge, co-director of Nukewatch, currently on trial in Cochem District Court in Germany charged with trespassing and damage to property as a result of two actions at the NATO/German air base Buchel. <https://nukewatchinfo.org/>
- Bulletin of the Atomic Scientists. <https://thebulletin.org/>

...more on nuclear resistance continued on page 5!

**America is building a new weapon of mass destruction, a nuclear missile the length of a bowling lane. It will be able to travel some 6,000 miles, carrying a warhead more than 20 times more powerful than the atomic bomb dropped on Hiroshima. It will be able to kill hundreds of thousands of people in a single shot. The US Air Force plans to order more than 600 of them.**

From the archives: The author of this article did an act of disarmament at the ELF Navy nuclear base in 1996 and served a three year sentence.



# Plowshares Resistance to Nuclear Weapons



Please see their webpage for updates, more of their writing and witness, and current information about how to write them in support: <https://kingsbayplowshares7.org/>. And think about reading online or subscribing to *The Nuclear Resister*, a fine paper about resistance to nuclear weapons and war: [www.nukeresister.org/](http://www.nukeresister.org/).

There are many ways to resist nuclear weapons: political lobby, tax resistance, legal challenge... or a hands-on symbolic disarmament of a weapon of mass destruction. The name of the Plowshares Movement refers to the prophesy of Isaiah: "they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

In this tradition, seven Catholic plowshares activists entered Kings Bay Naval Submarine Base in St. Mary's, Georgia on April 4th, 2018. They hoped to call attention to the ways in which nuclear weapons kill every day, by their mere existence and maintenance.

The seven activists were: Elizabeth McAlister of Jonah House, Baltimore; Fr. Steve Kelly SJ, of the Bay Area, California; Carmen Trotta of the New York Catholic Worker; Clare Grady of the Ithaca Catholic Worker; Martha Hennessy of the New York Catholic Worker; Mark Colville of the Amistad Catholic Worker, New Haven, Connecticut; and Patrick O'Neill of the Fr. Charlie Mulholland Catholic Worker, Garner, North Carolina.



## Following are excerpts from the sentencing statement of Clare Grady

".....This is what brings me before this court today for sentencing. It is the consequence of my choice to join friends to undertake an action of sacramental, non-violent, symbolic, disarmament because the Trident at Kings Bay is killing and harming IN MY NAME. To be clear, these weapons are not private property. They belong to the people of the United States. They belong to me, to you, to us. These weapons kill and cause harm in our name, and with our money.

This omnicidal weapon doesn't just kill IF it is launched, it kills every day. Indigenous people are, and, continue to be some of the first victims of nuclear weapons. The mining, refining, testing and dumping of radioactive material for nuclear weapons ALL happens on Native Land. The trillions of dollars spent on nuclear weapons is resource STOLEN from the planet and her people. It would be valuable to calculate or even contemplate that harm. The late Sister Rosalie Bertell, devoted her work as a scientist and epidemiologist to raising public awareness about the destruction of the biosphere and human gene pool, especially by low-level radiation. As a result of her decades of study of the data, Rosalie estimated that millions of people worldwide have died from low-level radiation, since the dawn of the Nuclear Age and the release of ionizing radiation. And, as Daniel Ellsberg says, "Nuclear weapons are used the same way a cocked gun is used, even if it is never fired. If you hold it to someone's head, YOU ARE USING THAT GUN!" Every judge in the land knows that.

...Article VI, section 2 of our US Constitution states that every treaty, pact, and protocol that is signed and ratified, becomes the Supreme Laws of the Land. ...As for these Supreme Laws of our land, the treaties that guide us in matters of war and peace, this is what I know. After two world wars in the last century that saw the killing of millions and millions of people, we joined in deciding

that it is illegal to kill civilians. It is illegal to use weapons that do not distinguish between combatants and non-combatants. It is illegal to use weapons that poison the air, water, and land. It is illegal to strike first. It is illegal to wage a war of aggression. Nuclear weapons are weapons of mass destruction. They violate each and every one of these treaties. Going one step further, it was decided after WWII, that citizens are responsible for the crimes of their government.

...As for the crimes of nuclear weapons.... I would like to lift up the voices and experiences of the Hibakusha, the survivors of the bombing of Hiroshima and Nagasaki. Listen to Setsuko Thurlow, a well-known survivor, a leading voice and organizer in the International Campaign to Abolish Nuclear Weapons (ICAN). Setsuko gave an acceptance speech for ICAN, as it was awarded the Nobel Peace Prize in 2017, three and a half months after the Treaty on the Prohibition of Nuclear Weapons was adopted in July 2017.

Listen to the voices of the women from the Global South who have been working to promote this treaty, in particular to Elayne Whyte Gómez, the Costa Rican Ambassador to the UN who presided over the negotiating conference for the Treaty on the Prohibition of Nuclear Weapons.

Listen to the voices of the indigenous women organizing for the healing of their land and people from the contamination from the Nuclear industry... Listen to the voices of the people of the Marshall Islands, who endured 12 years of testing of nearly 70 nuclear and atomic bombs exploded on, in, and above the Islands, vaporizing whole islands, carving craters into its shallow lagoons and exiling hundreds of people from their homes.

Listen also, to the voices of the Seneca Women... organizing to clean the contamination of their water and land from the nuclear waste site where they live on Seneca Land at the western door of Haudenosaunee territory, land labeled a sacrifice zone...

Listen to the Bulletin of Atomic Scientists who tell us that we are 100 SECONDS to nuclear midnight. Listen to the Pentagon itself! In its own words from the published document "Vision for 2020," it tells of a vision for the planet where the

division between the haves and the have-nots will become ever wider, and in the face of that, the United States needs to come out on TOP. To ensure that end, the Pentagon sees its role in maintaining global dominance, by dominating Earth and Space militarily.

...I resonate deeply with the Haudenosaunee belief and trust that "Nothing can go against the Good Mind". It resonates with my trust that ultimately, nothing can go against God's Will. To Force our will, and go against God's will, has consequence; all of us humans have experience, perhaps every day, of choosing our own will over and above God's will. The consequence varies...but it always goes better for the common good, when we do not try to go against God's will. I see the Trident as the ultimate logic of putting self-will above God's will, I see it as a violation of that trust in God, a violation of right relationship with God and neighbor and the least. The Trident is the ultimate manifestation, of FORCING our will above GOD'S WILL, and as the banner I carried said "The Ultimate Logic of Trident is Omnicide," which is the death of all living. This is an unsustainable course... We are either going to continue to clench our need for power and control, to the point of death and the death of all living, or we could choose to let go and let God by disarming and restoring relationships. I am hopeful that we will accept responsibility and turn away from risking the death of all living, by many loving, truthful, just, and creative ways. I am now finished.

God have Mercy on us all and Grant us Peace."

-Clare



Clare Grady is now serving time at Federal Prison Camp Alderson and is expected to be released in September. Write her at: Clare Grady #0164-052, FPC Alderson, Glenn Ray Road, Box A, Alderson WV 24910

# Olive Branch House Notes

by Kate Young

Hello from Olive Branch, the Loaves and Fishes community house of hospitality for families! We are currently a household of twelve, including four children under the age of four years old. It has been over a year since Covid-19 began changing our lives, and of course added fresh challenges to the way our community offers hospitality. Safety inspired changes have been discerned, manifested and maintained for the well being of both guests and volunteers. We are happy to report that we have remained open and active for the duration of the pandemic with no cases of Covid-19. We are tired and proud. We always wish we had more rooms and places to host families in need, but attempt to find creative ways to support folks.

This year we had the opportunity to advocate for a family of ten who wintered in a hotel, including food and financial support.

Olive Branch is beginning the process of slowly re-expanding our hospitality with fewer restrictions. For example, we had stricter rules for folks not actively



*After years of sewer trouble we are finally replacing the sewer line behind Olive Branch. We are sad to see our backyard trees go but we look forward to flushing TP again soon!*

homeless who still needed our services, and reduced the time spent in the shared hospitality space. Our guests and volunteers have all been given the opportunity for free vaccination, most of us have chosen to receive it. It will feel wonderful to celebrate more freely and easily with more of our neighbors again! We are still cautious, masks will be the norm for the foreseeable future in Olive Branch, but we all feel the sting of lost time and relationships unnurtured. Over the years we've all become accustomed to Olive Branch acting as a natural hub for community activities, everything from birthday parties to hosting the annual Jefferson Street Block Party to homework help. We catch up with friends here that we've all made on our journeys. We look forward to resources being used as heartily and joyfully as ever.

We are beyond grateful to our greater community who believes in us and supports the care, love and resources that we share. The current community members on the Olive Branch team are Donna Howard, Anne Schepers, Shelly Bruecken, Sarah Kilbarger-Stumpff and Kate Young. Shelly, Sarah and Kate currently live on site. Special shout out to new community members Shannon and Henry who show up for Olive Branch, though their main focus is the Dorothy Day house. Much love to all the additional volunteers who contribute by bringing food and covering house duty shifts.

# Hannah House Notes

By Drew Anderson

Chelsea provided me with a simple metaphor to capture the various events of another year at Hannah House: planting a garden. One of the lovely wedding gifts Chelsea and I received last summer was a gift certificate to the Michigan Bulb Company. We ordered a mix of daffodils, lilies and hyacinth and planted them in November. In the months before, we moved our six and ten-year-old foster kids down to Florida to live with their grandmother, while community members watched over our most recent foster placement, a feisty three-year-old now turned four. It was a bizarre time to undertake a road trip through the heartland. The pandemic was raging and protests against the killing of George Floyd continued in every state we crossed. We made it there and back just fine, despite the joys and sorrows of parting ways with our kids, as well as a scary encounter with a black bear in the Great Smoky Mountains (we took a couple detours on our way home). Life continued to accelerate as difficult circumstances led us towards adoption of our remaining foster child. Most recently, our very first foster placement from 2016 (now a very tall second grader) moved back in with us along with his grandma who is transitioning into a tough housing market in Duluth. And finally, as I write these notes, Chelsea is twenty-five weeks pregnant!



*Dipping our toes into the cold water of Lake Superior, feeling hopeful for sunny days to come!*

So what does one do when one is tasked with summing all that up within a defined word count? I'll talk about the bulbs: How we planted them last November and how their little shoots are beginning to emerge, inviting us to imagine what they will look like in summer and how their life benefits all the life around them. If we're patient and take care, they will provide sustenance to the pollinators and beauty to our eyes. They will grow through kind and cruel weather, persisting all the same. And if they are provided enough good things for their roots to establish themselves, they'll keep coming back every spring. Rearing children is a little more involved I guess (though they do grow like weeds), yet this house seems to be built for it--from Chelsea and my best intentions, from the loving support of Loaves and Fishes, and such good examples outside.

# Bread & Roses Notes

By Anne Schepers

Donna and Anne were glad to welcome Shannon Loehrer back to Jefferson Street and to Bread and Roses in March. Shannon spent a few weeks last year with Loaves and Fishes, responding to an inner calling to hospitality (often expressed in yummy baked goods and easy conversation). We love having her among us again. Her calls to both hospitality and to her family are strong. While she decides next steps in her life, she's doing lots of house duty shifts at both Olive Branch and Dorothy Day Houses.

The Bread and Roses kitchen is occasionally a hopping place with meals being prepared for indigenous elders. Gitchigumi Scouts, a group of community volunteers and water protectors, has been showing support for the efforts against Line 3 through their tradition of respecting and caring for their elders. Henry from Dorothy Day House plays a supporting role.

Recently Bread and Roses offered hospitality to a group of Line 3 resisters coming through Duluth on their way to the activist camps. There were eleven people in the group; nine stayed at our house and two at Dorothy Day. We were able to provide meals, privacy for their group formation work, sleeping accommodations, and support for their goals. The experience expanded our concept of how we can use this house, and it was very rewarding to get to know them and to send them on their way.

We are happy to be able to eat less than 6 feet apart from each other now that we're fully vaccinated. Doing a puzzle without a mask is one of life's simple pleasures! The knowledge that we likely won't die or be hospitalized if we do get COVID-19 after all is reassuring. House duty and close involvement with Olive Branch is our bedrock activity- joy, sorrow, frustration, inspiration- it all comes with accompanying folks on the margins of society. The ceaseless support from donors and volunteers has lifted us up during the pandemic, especially on difficult days.

Spring has us looking forward to gardening - more flowers than veggies is the plan this year. The beautiful backyard ash tree has early signs of emerald ash borer and will be treated. The new retaining wall in the back yard has a lot of space for shade loving plants and will be planted with native plants recommended by our friend Jen Stenerson. We welcome ideas or plant starts.



*Shannon, Anne, and Donna marshalling at a recent celebration of black music & poetry & healing event.*

**The Bike Cave** is a volunteer-run no-cost bike shop located in the basement of the Dorothy Day House. We welcome all skill levels and strive to provide a safe space for people to repair or build a bicycle. There is no monetary charge for any bikes or bike parts. New bicycle enthusiasts can expect to get their hands dirty while working alongside one of our volunteer mechanics. Veteran bikers can come to access the shop tools. While bikes do not cost money we do expect everyone to participate in the maintenance of their bike and/or help with a volunteer project around the shop. All bike adoptions can take up to six hours of work, plan to spend at least two days at the shop if you are looking to get a bike.

We are always seeking individuals who can volunteer their time and energy to this project. The Bike Cave is a great place to practice or grow your bike mechanic skills by giving new life to old bikes. You can also contribute to the Bike Cave by donating bikes, bike parts, tools or cash to buy supplies for the shop. Please only bring bike donations during our open hours.



*Drew & Robert tuning up a bike on a chilly spring day.*

**BIKE CAVE HOURS: Wednesday 1-5 and Sunday 1-5 (starting June 6th)**

Keep an eye on [facebook.com/BikeCaveDuluth](https://www.facebook.com/BikeCaveDuluth) for the most current updates.

Call or text (218) 302-5523 with Bike Cave related questions!

# Dorothy Day House Notes

By Joel Kilgour

Dorothy Day House has been unusually quiet. As I write, someone is holding back sleep as he participates in a virtual AA meeting and the cat is testing the nap potential of the new dining room radiator. A year ago life was quite different, the house bustling with people who, because of pandemic closings, had nowhere else to go indoors for showers, hot food, or just to sit for a few minutes and rest. Then in the fall, construction began on the kitchen. The sounds of banging pots and pans and laundry were replaced by power tools and work crews. The smaller number of us who remained spent the winter dodging equipment, eating off compostable plates, and enjoying a respite of sorts from constant activity. It was hard to tell people the house was closing, harder still to know that the word didn't reach everyone and a guest or donor would show up to a locked door. In the end, this house, with its good bones but tired from 30 years of service, has an absolutely beautiful and functional kitchen and back hall - tiled floors and cabinets lovingly made from local trees - that will serve us well for many years and feels much more like home. We are grateful to the friends who made it possible, including the many trade unions who volunteered their time. Life is getting back to normal.

Some other things dominated our winter. The pandemic, which threw everyone's life in a jumble, was especially hard on people living with housing insecurity and low wage jobs. Services were closed or hard to access, housing wait lists grew longer, and we constantly needed to sanitize our hands and wear masks in our own house. Thankfully, Minnesota is one of the few states to prioritize homeless people for vaccine rollout, and St Louis County public health nurses were incredibly helpful at getting all of our workers and guests vaccinated as early as possible.

Jack, 84 years old when he came to us, died this winter. He lived a good life on the edge, was kind and well loved. It was a privilege to share life with him, to celebrate his 85th birthday with the McDonald's Happy Meal he'd always wanted. In the end we were also able to meet his family and know their peace that dad had a safe place to lay his head after

living out of his car for nearly a year.

This house played an important role in the Warming Center, an emergency night time winter drop in center downtown, that served people with some of the highest barriers to housing. One of our guests worked there full time over the winter, for unenviable overnight shifts, and I coordinated the center. It was good to work closely with CHUM and other community partners to provide this life-saving service, though it was a dose of gut-punching reality: in all, 566 people passed through the doors of the Warming Center. This is a shocking number, far beyond anything that past surveys have indicated, of people in Duluth who are homeless without regular shelter. Many also struggle with severe and persistent mental illness and addiction to hard drugs. God's children are hurting.



*Message posted in the window by a guest of Dorothy Day House.*

140 miles north of the epicenter, the murder of George Floyd and the uprising in Minneapolis led to hard and important conversations here about policing and privilege, and a painful re-awakening about how so many of our daily assumptions are radically different depending on our lens. While the Duluth police are not the same as MPD, my fellow white Duluthians must face the unsettling truth that virtually every Black man who has ever lived at Dorothy Day House has been stopped and questioned by police once and

sometimes multiple times during their stay - often in their own neighborhood. The sickness that causes most Black Americans to feel on edge every day is deeply embedded in our institutions and our minds. I also want to make something clear to readers from outside Minnesota: we are not an outlier when it comes to racialized state violence and disparities. Despite our high sense of self and generally good quality of life stemming from liberal policies, life is not as good for neighbors of color - that is true in housing, education and health outcomes, as well as a four times greater chance of being murdered by police in the city of Minneapolis. But we are not worse - almost a thousand people, a hugely disproportionate number of them Black, were killed by US police in the past year. What's different about Minnesota? A Black-led, multiracial movement rose up, pushed back and changed the course of history. It is only the beginning. Change comes from a groundswell of aroused consciousness, not the placating words of those already in power. We need to continue to have hard conversations - especially with our white neighbors, coworkers and family. We need to build a new Minnesota Miracle where all boats rise together. If we are serious about ending economic injustice and homelessness we must undo 400 years white supremacy.

Amid all of this, Tone kept a steady head and heart in work to mitigate the effects of climate change. He has a dizzying amount of meetings every week, outpacing the 20-somethings at the university with whom he often collaborates. We welcomed Henry Davis to our household, a gentle man if we ever met one, with a sharp wit that can sneak up on you. Henry hails from upstate New York and was first drawn to Duluth to support efforts to stop Line 3, but has grown to be a great provider of hospitality. And he's a good baker to boot. Shannon Loehrer also joined our community, and while not living at Dorothy Day will become one of the house's main support people. There doesn't seem to be a single skilled profession Shannon hasn't done in her life, and she takes on every project, from sanding and varnishing to navigating treatment programs with a guest, with absolute ease.

Thanks as always to those of you who have sustained us over a strange and challenging year, with donations of cash, food, household supplies, and, most importantly, a commitment to building a world where everyone matters and has a safe place to call home.

**Dorothy Day House**  
1712 Jefferson Street  
Duluth, MN 55812  
(218) 724-2054

**Bike Cave**  
1712 Jefferson Street  
Basement/Backyard  
(218) 302-5523

**Olive Branch**  
1614 Jefferson Street  
Duluth, MN 55812  
(218) 728-0629

**Loaves & Fishes Housing INC  
or Hannah House**  
1705 Jefferson Street  
Duluth, MN 55812

**Email:** [duluthcatholicworker@gmail.com](mailto:duluthcatholicworker@gmail.com)

## Current Needs:

- Canned tomato products
- Eggs (home raised is ok!)
- Socks (adult sizes)
- Sunscreen
- Laundry detergent
- Postage stamps (letter and postcard rate)
- Gift cards for area gas stations

*Donations can be delivered to 1614 or 1712 Jefferson Street, ask for the volunteer on duty*

## Monetary Donations:

Checks can either be made out to *Loaves and Fishes* (NOT tax deductible, for unrestricted needs of the community and our guests), OR to *Loaves and Fishes Housing* (tax deductible, for house maintenance and repair only) and sent to 1705 Jefferson St, Duluth, MN 55812.

Online donations can be made at [duluthcatholicwork.wixsite.com/loavesandfishes](http://duluthcatholicwork.wixsite.com/loavesandfishes)

## Volunteer Needs:

- Plumbers, electricians and carpenters to assist with small projects around our four houses
- Volunteers with trucks or trailers to help occasionally with dump runs, donation deliveries and helping guests move into new apartments
- Bike mechanics to donate their labor once a week or every other week for a few hours at the Bike Cave *for more information call Joel at 218-340-4356*

## Who We Are

Loaves and Fishes is a community of people inspired by Dorothy Day and the Catholic Worker movement to build "a new society within the shell of the old." We believe in a world that is abundant with resources and love, and that there is enough for everyone if we share. As a community we offer family-style hospitality to people experiencing homelessness; operate a no-cost neighborhood bicycle shop to promote shared economics; organize with our neighbors to protect everyone's right to housing; and study and practice nonviolence in our interpersonal relationships and in our politics. Loaves and Fishes is entirely volunteer-run and receives no government funding.

Current live-in members of Loaves and Fishes Community are: Drew Anderson, Shelly Bruecken, Henry Davis, Chelsea Froemke, Donna Howard, Sarah Kilbarger-Stumpff, Joel Kilgour, Tone Lanzillo, Shannon Loehrer, Anne Schepers, and Kate Young. Many other people are part of our community as volunteers, donors, meal providers and advocates.



# Loaves & Fishes Board Report

By Liz Carlson

Being on the Loaves and Fishes Housing Inc. board the last 8 years began 30 years ago for me. At that time, becoming a live-in Community member as a new college grad changed the trajectory of my life. Witnessing the intersections and consequences of poverty, and sharing humanity in all its beauty and complexity, became part of the fiber of my being; serving others is noble training. Helping to sustain the delicate web that is part of Duluth's safety net for unsheltered folks is noble work.

While the roots of a Catholic Worker Community founded upon justice, peace, and equity are not mutually exclusive to the culture of a board of directors, it's not necessarily compatible, either. We joke about 'in-house' and 'out-house' board members, those in-house folks currently in the Community and on the board, and out-house members with shared Community history but not currently a shared address, as a way to poke fun at ourselves and our inevitable human missteps. Knitting together two halves to create a whole is truly a labor of love. Coordinating the big C and little c of community, schedules, timing, decision making processes, skills, funding, opportunities, communication, ideas and occasionally trust, while providing hospitality with internal and external ups and downs, is no easy task. And yet, there is something about the struggle that reinforces purpose of greater good that becomes glue.

Loaves and Fishes Housing Inc's perfectly imperfect endeavor of sustaining bodies and abodes advances with sputters, spurts, and hiccups, stewarding scarce resources for greatest impact. As is the nature of life, Board members come and go. In its rightful way, my tenure on the Board has come to an end making way for new energy and the opportunity for another person to benefit as I have from mutual purpose, effort, struggle. And also, aspiration, intention, compassion, humility and nobility. *—Liz Carlson is a beloved friend, alum, and neighbor to the Loaves and Fishes community. Her favorite way to stay engaged is by observing the comings and goings of all four houses on her daily walks with her dog Paisley.*



## Thank You:

- Brooks Anderson for the new (to us) community vehicle!
- Mike Heyndericks for your time and talent installing a radiator at Olive Branch .
- Glen Avon & Hillside Methodist for the meals, sandwiches, and other necessities.
- Laura Greensmith for being an all-star public health nurse to everyone in our households during this pandemic.



*The Loaves & Fishes community joyfully gathered outside and mask-less in accordance with new guidelines from the CDC for vaccinated people! Top left: Chelsea, Kate, Shannon, Tone, Donna. Bottom left: Henry, Shelly, Sarah, Anne, Joel, Drew*