

LOAVES AND FISHES

DULUTH, MN

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FREE

Rethinking the Roots of Poverty

by Joel Kilgour

Unexpected personal losses led our friend Will, a former small business owner and family man, down a path of depression. He lost his store and his home, and he found himself draining what was left of his life savings on a hotel room. He thought he had hit rock bottom. Determined to pull his life back together, he took the first job he was offered at KW Call Center in Duluth. He worked diligently at a job that few people would envy, putting in extra hours in the hope of soon renting a room. With bills in the balance and an empty stomach, Will went to collect his first paycheck only to learn from a manager that the business had “run into difficulties” and wouldn’t be paying him his full wages. The manager was in contact with the business owner in Florida and promised to have it figured out next week. The next paycheck was the same story. The paycheck after that didn’t come at all. After reaching out to the state attorney general, Will eventually received most of his lost wages, but not until an illness that doctors attributed largely to stress nearly killed him. When he arrived at Dorothy Day House from the hospital, we discovered that he wasn’t the only victim of this unprincipled employer. Two other men at our house had the same experience with the same company.

Even the most liberal minded person can fall into a trap of thinking that poverty is somehow a condition of a weak mind.

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Trafficking and Historical Oppression

by LeAnn Littlewolf

At the American Indian Community Housing Organization (AICHO) in downtown Duluth, we often are asked about trafficking and what it looks like in our community.

People immediately ask about the shipping industry and if the port is where Native women are being abducted. That image sticks in people’s minds - a shadowy, vague danger of the harbor-fueled by stories shared by women who were sexually exploited onboard years ago. Everyone wants to know is this what trafficking still looks like today?

No. The truth is the ships are not the current source of trafficking in our community. Enhanced security after 9/11 changed our docks but did not eliminate what is going on in other parts of our city. Trafficking of young, vulnerable children and adults is more prevalent in other spaces perceived as safe - the mall, a house or apartments in your neighborhood, a parking lot, or online where you can’t see it. For Native women and young girls, trafficking is a real danger. Our community members are targeted and high rates of trafficking exist. Once trafficked, our community members experience high levels of violence, sexual assault, and trauma. In *The Garden of Truth: The Prostitution and Trafficking of Native Women in Minnesota*, the report cites that of the women interviewed: 79% had been sexually assaulted as children, 92% had been raped during prostitution, 84% had been physically assaulted during prostitution, and 98% were or had been homeless. Past traumatic experiences create vulnerability, as does economic hardship. Once trafficked, the violence escalates. Survivors need resources, support, and safety.

To create community change on trafficking, several approaches are needed. First, we need the Safe Harbor law and resources for intervention to interrupt the exploitation of young people. Second, we need these resources and protections extended to adult survivors. Third, we need massive prevention efforts. We need to view all efforts to strengthen our community's



Gimaajii Mino Bimaadiziyaan building in downtown Duluth
Photo credit: Clint Austin, Duluth News Tribune

economic and social well-being as preventative. Lastly, we need the continued collaboration of systems and community institutions to educate and rally around ongoing solutions.

At AICHO, we are developing culturally-specific education materials that lean heavily on our cultural values, the context of historic and contemporary oppression that continues to reach into our community, and the voices of survivors. Our hope is to add to the community dialogue and the efforts of the continuum of providers working hard on making sure support, resources, and safety are realities in our community.

The fact that 98% of survivors in *The Garden of Truth* report state that they were or had been homeless shows the need for immediate shelter and safe housing. Strategies to create more affordable, accessible housing are needed, as is a stronger local economy focused on racial equity.

Duluth is in the heart of Indigenous territory that was ceded and holds strong spiritual and cultural significance to our people. While the land ceded in the treaty process built immense wealth in Minnesota, the Indigenous community in Duluth is at ground zero with high poverty. Nearly 65% of Native Americans in Duluth are living at or below the poverty level, compared to 22% of the overall population (2013 American Community Survey). Native Americans comprise less than 3% of the city population and yet represent more than 30% in the Duluth homeless count (Anishinaabe Abi in Duluth Report, 2003).

Indigenous women, who traditionally held key economic and decision-making positions, were

Trafficking-Continued on Page 2

hit hard by colonization and new gender norms that unbalanced our community power. These changes weakened overall economic and community viability. In Minnesota, 80% of American Indian mothers are the primary breadwinner in families (compared to 46% of white mothers) and yet, American Indian women have the highest representation in poverty rates (37.1%) of all races ([Minnesota Status of Women and Girls 2014](#)).

Our cultural value is this: women are sacred. We are working to establish economic viability, where our community members have access to safe housing, good jobs, healthy food and traditional foods, and can connect with our distinct and beautiful culture. At AICHO, we are reclaiming our values and traditional practices. We hold a Full Moon Ceremony, traditional feasts and ceremony, and cultural events throughout every month. Through our cultural teaching that women are sacred, we are working to set a new path where every person is regarded with dignity and respect. We know we must meet basic needs first, work to end violence, and keep talking about what trafficking really looks like in our community, so we can work together to create greater community safety.

Miigwech bizindawiyeg (thank you for listening).🙏

LeAnn Littlewolf (Anishinaabe/Gaa-zagaskwaajimekaag Band of Ojibwe) is currently the Advocate Training Specialist at the American Indian Community Housing Organization (AICHO) and assists with program/initiative development. LeAnn has worked in the nonprofit and policy advocacy sectors for over 25 years and carries a deep commitment to community leadership.

Housing for All Summit is coming to your neighborhood!

Join us for an event in YOUR neighborhood to find solutions to the housing crisis in Duluth.

Free food/Child friendly

Homeowners and renters welcome
Sponsored by the Affordable Housing Coalition

Tuesday, May 8, 5-7pm

Gloria Dei Lutheran Church: 1814 N 51st Ave E

First Lutheran Church: 1100 E Superior St

Thursday, May 10, 5-7pm

Damiano Center: 206 W 4th St

First Covenant Church: 2101 W 2nd St

Faith and Resistance Retreat

by Donna Howard

Catholic Workers from around the Midwest come together every spring for what is called the Faith and Resistance Retreat. They gather in a place where a community is willing to host them and where there is an injustice that can be addressed through spirituality, education and nonviolent direct action. This year we were privileged to have the retreat in Duluth, April 6th to 9th, co-sponsored by Loaves and Fishes and Hildegard House communities.

Over 50 Catholic Workers came from communities in Iowa, Minnesota, Ohio, Indiana, Illinois, Pennsylvania, Missouri and Wisconsin to focus on indigenous rights and the proposed expansion of Enbridge's Line 3 pipeline and its threat to the land, waters and people of our northland. This is the fourth consecutive year the retreat has had a goal of working in relationship with people of color, hoping to address the inherent racism in our mostly white movement.

The proposed pipeline would transport tar sands oil from the Northwest corner of Minnesota to Superior, Wisconsin through land ceded by the Native American tribes in 1854 and 1855, where they retain hunting, gathering and freedom of movement rights. Native people would be disproportionately affected by the potential destruction brought by the pipeline and we stand in solidarity with them in defending their culture and treaty rights. We are willing to serve as their accomplices in the struggle and to insist on our own right to a safe environment and clean water.

The Enbridge plan has been opposed and resisted at every opportunity and on every level, primarily by environmentalists and the Ojibwe Nation through evidentiary hearings, lawsuits, and witness in public hearings and city councils. In spite of this, Enbridge plans to begin construction this summer. It is time to join others in nonviolent direct action.



Line 3 Pipeyard in Carlton County, MN

The Faith and Resistance retreat was a rich time of shared relationship, spirituality, understanding and action in our Catholic Worker tradition. It was a time to listen to our calling to works of justice. And it was a time to experience the friendship and love that sustains our movement.

We began with the disturbing Kairos Blanket Exercise, a tool to help participants understand and experience the colonization of Turtle Island by European settlers and the accompanying dispossession of Indigenous peoples (reflected by the steady removal of blankets upon which participants stand). We visited a site where it is possible to see an older pipeline running through the Fond Du Lac Reservation and then helped build a lodge for the Grandmothers at Jimmy Northrup's sugar bush.

On Saturday night we had a very educational public teach-in, learning from Ricky DeFoe, Sheila Lamb, and Frank Bibeau about Anishinabe culture and spirituality, the hearings that have been held about the pipeline, treaty rights, and our watershed. And on Sunday morning Babette Sandman did a water ceremony and blessing for us and the Unitarian Universalist Congregation of Duluth.

Monday our time together culminated with direct action, as we went to one of the yards where Enbridge has stockpiled pipes for the construction of Line 3. Twenty-seven Catholic Workers entered the locked yard while as many stayed outside to support in case of arrests. We carried jars of water that we had blessed and prayed into and placed them in the pipes with our vision that pipes should carry water, not oil, and that the sacred waters of our northland should not be threatened by oil spills. We made a crude altar, on which we placed objects of spiritual significance that had been sent to us by Catholic Workers around the country to lend energy in transforming the pipe yard space from its dangerous purpose to a life-giving one.

The sheriff's department came many times

during the day but was satisfied that we were doing no harm and chose to overlook the fact that we were trespassing. We ate, sang, and told stories as the sun moved around to the west.

We witnessed racism on the part of the sheriff's deputies, who had been friendly but became very alarmed and agitated when indigenous friends came briefly from the Makwa resistance camp to support us. "It seemed like things were going well", the deputy said, "until all of a sudden

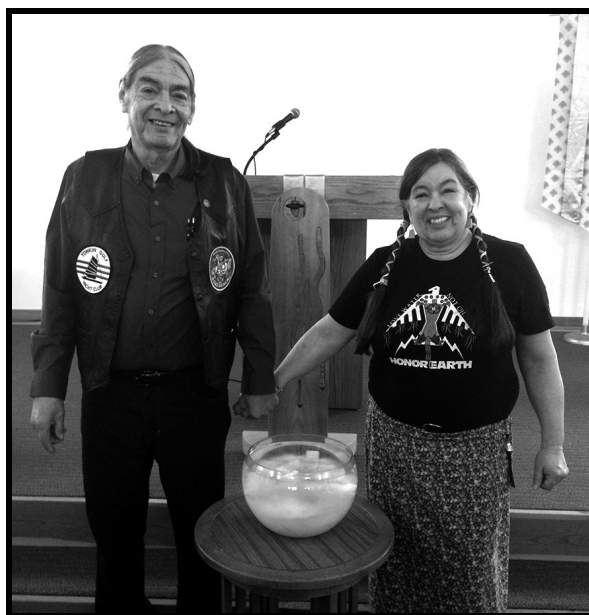
**Faith and Resistance
-Continued on Page 3**

Faith-from Page 2

there were people wearing black with masks and running around.”

They became friendly again when our privileged white faces were the only ones remaining. And they never did choose to arrest us. They eventually brought in a flatbed truck with huge standing lights, a port-a-potty, and 6 guards to secure the yard for the night with us in it. We all chose to leave, though, feeling that our work was done for the moment.

The struggle will continue, to protect the treaty areas, the Ojibwe wild rice lakes, medicinal plants, fish and game, and our home. 🐟



Skip and Babette Sandman after a ceremony blessing and being blessed by water

Pipeline

Facts:

- The proposed pipeline is not a replacement: Enbridge does not intend to remove the old pipeline and the new one is in a completely different corridor with expanded capacity
- None of the oil transported would be available in Minnesota
- 0 to 10 new longterm jobs would be created
- Tar sands oil is the dirtiest of all fuels on earth and produces the highest CO2 emissions
- All pipelines leak
- Enbridge has had over 800 oil spills in the last 15 years, including the largest inland oil spill in US history (1.2 million gallons) on the Kalamazoo River in 2010.



World's Slowest Bike Race!

SAVE THE DATE!

Annual Jefferson Street Block Party
Saturday, August 25th from 2pm to 5pm
1600 block



Watch Facebook for updates on the event!

In case of rain the party will move to St Paul's Episcopal Church (1710 E Superior St).

Rethinking the Roots-from Page 1

The logic, deeply ingrained in the American psyche since Reagan's campaign against "welfare queens," is that poor people are poor because they don't have the capacity to care for themselves - whether it is because of addiction, mental illness, intellectual impairment or just plain laziness.

But what if the reality is more cruel than that? What if poverty is a nuanced condition perpetuated by exploitation? What if the view we have of those experiencing poverty is the result of propaganda designed by the same people who benefit from such exploitation? In Will's case, despair triggered his downward cycle, but a broken system stepped on his neck and refused to let him rise above it. People often find it easy and rewarding to help others we view as "less fortunate." That goodwill often evaporates when you start talking about real policy changes that can end poverty.

Over and over we see and hear examples of our friends being denied basic wages, benefits, and rights. Wage theft is only one form of exploitation that causes and exacerbates poverty, and which convinces us that poverty, rather than being a condition of individual moral or intellectual failure, is the direct result of a system that allows for people to be treated like commodities. As I write, Duluth has hit a point of stagnation in passing an earned safe and sick time ordinance. In spite of the city's ostensible commitment to ending poverty and homelessness, this simple ordinance to require employers to provide a modicum of paid leave for illness or other crisis has been opposed vociferously by many business leaders and the local newspaper. Like minimum wage laws, this will not bankrupt or significantly change the local business landscape. It will, however, be a bulwark against poverty and homelessness for many working Duluthians -

Duluthians who put their sweat and tears into building a local economy and yet live one step from poverty and homelessness, without the protections and benefits their employers enjoy.

We see a pattern of prioritizing profit over people all around us: in wages that don't match the cost of housing; in slave like prison labor; in payday lending and pawn shops; in gentrification (like what we see in Duluth's Lincoln Park where businesses benefit from relatively cheap properties without a plan to include residents in that growing prosperity); in predatory practices of banks and mortgage companies; and in lawmakers who move at a glacial pace to mitigate these forms of exploitation because the poor, let's face it, are not a political force.

In this edition you will read about the enduring and devastating legacy of sex trafficking in the indigenous community; about how one of the most well funded state programs to end homelessness actually functions to enrich small entrepreneurs at the expense of the very people it purports to help; and about efforts to ensure that public money intended for the poorest schools is no longer used to shore up more well to do schools. We hope these stories offset the damaging ideology that makes poor people culpable for their own poverty. The terrible truth of our age is that widespread poverty as we know it is a product of explicit policies and predatory practices designed to transfer wealth and political power to an increasingly small number of people.

Maybe this seems like a strong position to take in an era that tells us to fend for ourselves and pull ourselves up by our own bootstraps. But it is the truth as we know it, and it is rooted in the belief that we are all made in God's image, that we all have gifts and talents to share, and that a better world is possible. 🐟

Happy
85th
Anniversary



to the
Catholic
Worker
Movement

My Experience with Board and Lodge

by Daris Nordby

I woke on April 4th 2014, a beautiful Sunday spring afternoon. I quickly realized my situation. I was in a spot I had found myself in many times in the years prior-the ICU. Another round of nighttime grand-mal seizures, exactly what I needed to add to my already worn down and fractured life.

See, I did meth so I didn't have to feel the guilt and negative feelings regarding myself and my life path. I sold meth to make money to survive. The sales also fueled my own increasing addictions. It was all glitz and glamour at first, but that illusion faded by the day. My life increasingly got worse, whether it was destroying relationships with loved ones and friends, or begging and scamming people to get them to believe I was a stand-up guy and could be trusted to stay on their couch for a night or two.

In the ICU my neurologists told me that my seizure spells were getting longer and more frequent. I was told that if I didn't change and stop doing meth I would surely be dead by the age of thirty. It had taken 10 or so years but I had exhausted all of my outlets. I had no positive places to turn. I was lying in a bed with wires and tubes connected to me, providing me life. Yet the only thing I was afraid of was the unknown, the uncertainty associated with committing to sobriety.

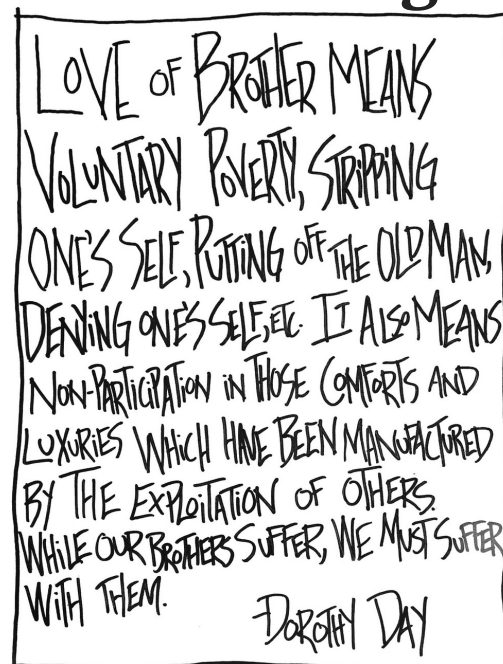
I didn't think, I just gave up trying to fight anymore. I admitted I needed help, and was ready to go to any lengths to achieve what I deserve. The help I needed was non-existent where I grew up so I had to relocate to Duluth. There I acquired many services I currently still receive. One of those services is called GRH/RHS, or Group Residential Housing.

GRH is a state funded program that gives people security and hope for a better tomorrow. This funding is put in a place for people who are disabled and at risk of homelessness. The money is used for housing, feeding and monitoring Minnesota adults classified as vulnerable. I qualify because of my epilepsy. GRH gives people breathing room to focus on their life goals, and less on their basic needs for survival. Life has improved since receiving the funding and not having to worry about where I would sleep at night.

I have been advocating on behalf of those in need of GRH assistance for some time now because of the transformation it allowed me to achieve. Through this work, I started to notice things didn't feel right in terms of equity and fairness. GRH is distributed primarily to "Board and Lodge" facilities throughout the state. Most Board and Lodges are run by private companies or individuals and receive up to \$1900 per month for each resident. For that money, residents have a bed in a shared room, food, and sometimes other supports like med management.

One rule seemed to apply to one resident but not another. Board and Lodge residents don't have rights of other tenants, and unlike a similar type of living situation where a person would have notice to leave the premises, board and lodge residents can be evicted on the spot.

I did more investigating only to uncover more and more "red flags". Like why is it that a cook of the facility was allowed to search my bedroom?



Art by Michael Elderbrook

I wanted to know so I did some research on the state statute that allows the Minnesota Housing Finance Agency to allot money to counties around the state for this type of funding. I found that there are not a lot for protections for the well-being of those living at these homes and there are many more protections for the providers. There are basically only a couple guideline rules that are common sense and provider discretion on everything else. SCARY!!!

Accountability falls on the county and providers to make sure these adults are being properly taken care of, and not exploited. I know of an instance where a recipient made a grievance to the police about maltreatment, the state then got ahold of the county, the county sent an officer to talk with the owner of the facility to make sure everything is alright with the tenant. The matter was resolved, and justice is done right? No, the complaint was against the owner of this group facility!!!!

These supportive services come with a decent cost because this is a vital and crucial program for over 20,000 Minnesotans. This funding has to be preserved to "protect us that can't protect themselves," but the system needs to be reformed to protect program recipients and not just line the pockets of Board and Lodge owners. Exploitation is a real thing and I fear that misuse of these funds will put the program on the chopping block. So I have set out with one simple goal in mind: client-centered policies that protect GRH recipients. I feel if we don't keep up on strengthening our weaker links, our society chain is inevitably going to break down and collapse. If we as a state can't provide protections and accountability for our less than fortunate classes of people, how will we ever be able to say we are truly safe and protected ourselves? ☹️

Daris Nordby, prison OID #236811, is a community advocate who currently serves as the formerly homeless representative on both the Heading Home Governance Board for St. Louis County and the Community Planning Committee for the City of Duluth.

Updates

Homeless Person's Bill of Rights

This has been a busy winter for the Homeless Person's Bill of Rights Coalition. In December, the Coalition worked closely with Mayor Emily Larson and city staff to expand public restroom hours and to add six portable toilets to various sites in downtown and Lincoln Park. Increased bathroom access has been a great relief to many people without a home, and the Coalition continues to explore options for 24-hour shower and bathroom facilities.



Coalition members rally in front of City Hall

On March 12, the Coalition joined the City of Duluth Human Rights Commission to present a draft Homeless Person's Bill of Rights to city council. Community members packed council chambers. Local human service agencies as well as the National Law Center and the National Coalition for the Homeless testified to their support for the ordinance. A few days later, the Duluth News Tribune officially endorsed our ordinance. If passed, the Homeless Person's Bill of Rights will protect people's ability to carry out basic, life-sustaining activities without fear of arrest or harassment. The Coalition hopes to have a vote in council this spring. You can follow the Coalition at facebook.com/righttorest.

Local Solutions to End Poverty

LSEP continues to be the best attended and most dynamic candidate forum of the local election season. In October, over 200 people attended a forum held at Denfeld High School featuring candidates for Duluth City Council and Duluth School Board. Community members presented powerful testimony on the need for more resources for affordable housing; affordable and accessible public transportation; safe parks in all neighborhoods; and educational equity. All of the presenters had personally experienced poverty, and all of the presenters who spoke to school board candidates were students or recent graduates of the Duluth Public Schools.

On April 25, the candidates who won their seats were invited back to a community accountability session where they were asked to give a report on progress on the commitments they made at the forum. To view the candidate forum and accountability session in full, visit facebook.com/LSEPduluth.

Equity, Not Equality in Public Schools

By Doris Malkmus

The other day several Loaves & Fishes volunteers were reflecting on the kids at Olive Branch and Hannah House. We love these bright, lively kids, each different in style, personality, and ability. We wondered how they or other homeless kids explained where they live. How do teachers help them with Mother's Day cards if they are being raised by their fathers and live in the backseat of the car? These kids start school at a disadvantage. Teachers know this; they have an increasingly complex task in teaching (and documenting) each subject to each student's level. They try hard to give low-income kids a break.

The state too recognizes the disadvantage low income kids face. It allocates "Comp Ed" funds specifically to help school districts give these kids the attention they need to have the same shot at an education as other kids. The Duluth School District, with state approval, took half of these kids' money and disbursed it to all district schools equally. Years of demands by NAACP and community members like Sharon Witherspoon and Cruz Mendoza to return the funds to the intended students were fruitless—their voices were drowned-out as a minority perspective.

A coalition of community groups amplified their voices and the level of protest. Educational Equity Alliance formed in December, representing the Duluth Human Rights Commission, NAACP, Duluth Indigenous Commission, Loaves & Fishes, CHUM, the Community-Based School Equity Initiative, and others. The Alliance collaborated with stalwart school board members Alanna Oswald and Nora Sandstad to craft a resolution to dedicate 80% of the "Comp Ed" to the schools at which they were

generated. The percentage would rise to 90% over the next two years. The night the board debated the resolution community members filled the school board chambers and the resolution passed unanimously. The 2018 budget passed in March in accordance with the resolution.

This action reveals the strength of communities acting purposefully and together; it suggests the potential for a united community response to Duluth's underfunded classrooms. "Comp Ed" funds go a long way to help schools deal with kids who sleep all day because they couldn't sleep or eat adequately in their home situations. Funds can supply new approaches for kids bursting energy that disrupts classrooms.

Funding is a start. As Loaves & Fishes volunteers, we believe it takes more than money, it takes love, creative ideas, and one-to-one relationships to show students that they matter and have a future worth working toward.

Community members can work together to help kids as we do in Catholic Worker houses. There are two new approaches to building community support for schools. Full Service Community Schools (FSCS) were implemented at Myers-Wilkins a decade ago. Lincoln and Denfeld schools are in the process of becoming FSCS. Kathy Bogen at Denfeld initiated DASH (Denfeld After-School Happenings). DASH helps community members offer after-school activities Mondays-Thursdays 3:30 – 5:45 PM. Volunteers choose any activity they feel passionate about like pick up basketball, knitting, yoga - really anything appropriate for teens. Any interested Denfeld students sign up and thereby become eligible for hot supper. Enjoying time together builds community. Volunteer with a friend, choose something you love, and walk through life with love in your heart. 🕊

(If interested, contact Kathy Bogen kathybogen@msn.com, 218-940-1593).

Irish Ceili

The annual St Patrick's Day Irish Ceili was a high-kicking success! On March 17, more than 200 green-clad people packed St Paul's church for live music and dancing, and raised over \$1400 for Loaves and Fishes. Big thanks to Terrance Smith, Tamarack Dance Association, St Paul's Church, members of the Zenith City Ceili Band, and all the dancers for making a fun evening possible!

Stations of the Cross

On Good Friday, Loaves and Fishes revived a Lenten tradition with a Way of Jesus in Downtown Duluth. Participants sang and prayed as they recognized the ways that Jesus continues to be crucified in the suffering of God's people. Chelsea Froemke and Mark Hakes created the liturgy and planned the walk that saw us stop at homeless service providers, a memorial to lynching victims, a gathering place for the LGBTQ+ and queer community, and a women's health center affirming those who share the burden of violence in our community.

Homeless Day on the Hill

On March 6, Loaves and Fishes partnered with CHUM and the Affordable Housing Coalition to bring a bus to St Paul for the statewide Homeless Day on the Hill. Over 800 people attended the Day on the Hill, with teach-ins and one on one meetings with legislators. Nine Loaves and Fishes volunteers and guests attended the Day on the Hill and shared their personal experiences of homelessness with lawmakers while advocating for funding for affordable housing and reforms to the criminal justice system.

Looking at the Bike Cave

By Drew Anderson

In "Looking At Property," by Peter Maurin Fr. Henry Carr, Superior of the Basilians, says:

1. Socialists and Communists battle against the unequal conditions of the poor.
2. Presumably they would be satisfied if all were on a level.
3. Do you not see that this does not touch the question that is vital, namely, whether or not the people no matter how much or how little they possess, regard it and use it in the way they should?

As I understand it, the Bike Cave was born from junky bicycles, dumpster-destined parts and a need for room and tools to fix them. That was some 10 years ago in the Dorothy Day House basement. I don't think there was a lofty ideal behind it, just somebody's poverty and need for transportation. Now we find plenty of noble reasons to keep the Bike Cave open: it recycles, it encourages volunteerism, it creates a healthy activity, it's just fun. How is it that a simple need of the poor became all this?



Peter Maurin visits The Bike Cave

4. The right way is to regard it as something entrusted to us to use for the benefit of ourselves and others.
5. The wrong way is to look on it as something we own and can use as we desire without any duty to others.

I want to talk about the bicycle. As something beautiful and destructive. Beyond reckless riding, it is destructive in the sheer quantity of its existence. When I last checked Worldometers.info, 36.5 million bicycles have been produced this year. Like all commodities, supply meets demand. But what of the 1000+

junked bicycles FreeBikes4kidz offered us this year? That's just one regional organization needing to find a home for its surplus "junk". According to the National Bicycle Dealers Association, the average bike shop in the U.S. sells about 650 new bicycles per year. The Bike Cave rehabbed about 100 bikes last year. We are not worried about new supply. We are worried about the old supply. Most of which ends up in the dump or ditch.

6. Good or bad conditions will follow good or bad use of property.

This winter has been an exciting time for the Bike Cave. We eagerly await the completion of the Dorothy Day House basement renovation, which will accommodate a larger and more workable shop space for the Bike Cave, along with a bathroom to appease children with small bladders and adults drinking too much coffee. The Bike Cave owes this upgrade to the loving generosity of our extended community and supporters of Loaves and Fishes. Thank you so much! The Bike Cave wishes to make good on its use of this property. For recycling, for volunteerism, for health and fun. For the simple need of the poor. 🕊



Starting May 16th
Bike Cave will be open
Wednesdays 1:00-5:00pm



A Conversation on Jefferson Street

By Rob Trousdale

The following is an interview conducted with Jacy and Shane, guests and friend of the Olive Branch.

I have recently stumbled upon the writings of Adjoa Florencia Jones de Almeda, an activist and writer from Brooklyn. She writes: “If we think of our world as a garden, then radical change is when we are able to pull out the weeds that choke our existence by their roots – preventing them from being born again. Of course, one woman’s weed is another one’s medicine, so it’s important that we seek to fully understand and define the nature of our oppression. What chokes our existence is not just about money. It is about the kind of values, culture, and everyday interactions created by capitalism, heterosexism, imperialism, racism, sexism, and other systems of oppression.”

What do you feel most choked by?

Jacy: Myself. I am my own worst critic. I can never do anything good enough. I’m never the best mom or the best mate. Many days I feel as though I am a weed. It is so important to have good friends and good support.

Shane: Every person that I know is out there trying to just meet the demands of everyday living – pushing 10 times harder each new day just to make ends meet. What you just read reminds me of the lyrics to a Kat Dahlia song that Jacy and I listen to. It goes like this:

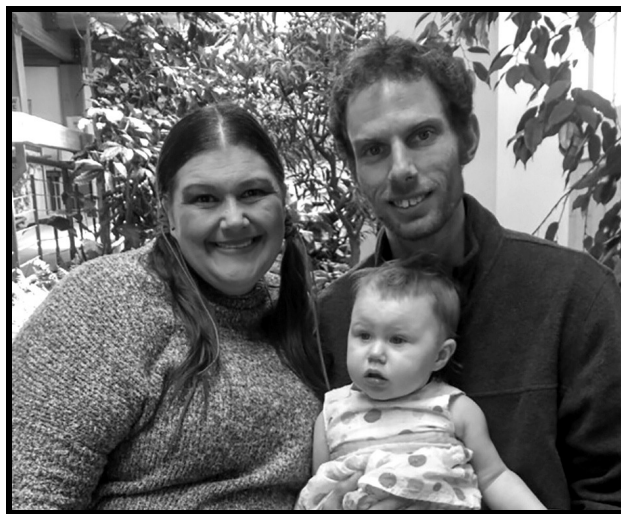
*We all just chasing a dream
In the land of the free
While we paying a fee
To stay on this concrete
Well, I don't know the price of your roof
But the first of the month we all pay our dues*

Hearing those lines from Kat Dahlia makes me wonder, what are your dreams?

Jacy: I want to live to help people. I have always wanted to be a singer and I have always wanted to be an artist. I want to open a house for others. I want to help as many people as I can.

Shane: I want to be part of a community. I want to show others and have others feel what we have felt while being at Loaves & Fishes. If there was the opportunity to own my own business, whether that be in landscaping or glassmaking, I’d pursue that. I would want my business to have positive outcomes though, other than just making money – positive outcomes for society, our broader community, and the environment.

Jacy: In many ways you cannot act ethically unless you have money. For example, having a green car is expensive. It is messed up that you have to afford something that is also good for the environment. And, in terms of community, I want Alahna to grow up in community. I want her to see people from different backgrounds. I want her to see the individuality of the different



Olive Branch guests Jacy, Shane, and baby Alahna "Lala"

people she would be around. This idea of healthy environment, meaning community instead of living separately, I want her to be around that.

We are missing a communal aspect of our culture. It is capitalist. Everyone is out for themselves. Centering community life is a Native value. If we didn’t have colonialism I think the community would be different from what you see on our reservations.

That reminds me of something I read recently from Solidariteam, a native led collective, which organized resources for non-native folks that were showing up at Standing Rock. In their education materials they define settler colonialism as “a process of destroying to replace. A colonizing power exports resources and people, and seizes and settles on land, exercising violent control over the original inhabitants. Indigenous versions of governance, land management, cultural practices, etc. are destroyed through conquest, disease, land theft, and cultural genocide, and are replaced with the settler versions of those things...settler colonialism is a persistent form of violence that impacts every aspect of life in settler states. Settler colonialism is still happening.”

What is your response to that?

Jacy: The pipeline itself is part of that process. These aren’t just one or two little pipelines. It is impacting the whole world. It is more than one or two pipelines. How can we survive if all of this poison is put into the land? There is no place to grow anything. There is no place to get water to drink. You can’t just create water. Putting pipelines everywhere won’t be good for anything because if we continue using them all else will be destroyed. I’m guilty of driving cars, but like I said before, I just can’t afford the more ethical option. That is part of colonialism too.

Shane: I see little investment in people. We do not invest in quality jobs, food, water, or shelter. There is no investment in people but instead we invest in pipelines. Money is going towards just a few people at corporations who already have enough wealth and access to resources. With all the technology we have, how can we not figure out alternative solutions to dirty pipelines? A better way to get things from point A to point B without hurting the earth.

That makes me think of accountability and how little white folks have been held accountable for their role in perpetuating settler colonialism. Patrisse Khan-Cullors, a co-founder of Black Lives Matter, wrote the following lines in her memoir after sharing her father’s attempt to hold himself accountable after finishing a long stretch in prison: “He is working hard again, once again, to hold himself accountable, which stirs the question in me: Who has ever been accountable to Black people or to my father, a man the world always presented with limited choices? My father attended schools that did little more than train him to serve another man’s dreams, ensure another man’s wealth, produce another man’s vision. The schooling available to my parents’ generation did not encourage creativity, the fostering of dreams, the watering of the seeds of hope. Only service.”

Does any of that resonate?

Jacy: I was privileged in many ways growing up. But I still don’t know my culture. My grandmother was put in a boarding school. She didn’t teach us anything. We were raised Catholic. I didn’t know when I was younger that I was missing out. Now that I am older, I feel cheated. I don’t know my language and culture. I am mixed. I wasn’t white enough to be white, wasn’t Indian enough to be Indian. I look white enough where people don’t know I am Indian unless I say I am Native. I have always wanted to be darker. I’ve had more opportunities because I do look so white. My life would be way different if I looked more Native. I don’t feel it is fair that people are judged by what they look like. Just like, even being a woman. Shane recently asked me if I would bring something down to his work at the car wash, and I was like no, I’m a woman and they will mess with me.

How do you view the work of the Loaves & Fishes community given these historical contexts? Put another way, and I believe Paul Kivel is known for asking this question quite often, can folks provide social service work and work for social change, or do efforts to provide human services maintain or even strengthen social inequality?

Jacy: If I knew this community back when I had my shit go down, I wouldn’t have gone down that road so far. There shouldn’t just be a light at the end of the tunnel. There should be lights everywhere. I’ve always been community oriented, yet I was getting in trouble earlier in my life because, in many ways, I was doing everything and not getting anything in return. But here, at the Olive Branch, it is mutually supportive.

Shane: Like Jacy said, there shouldn’t be a light at the end of the tunnel to help you, you should be surrounded by light all the time. 🕯️

Olive Branch House Notes

By Shelly Bruecken, Donna Howard and Rob Trousdale

This past fall friends of the community cut down the olive tree in our front yard. The tree, originally planted by the family of long-time community member Donna Howard, had lived out its life. John Finkle took the wood, dried it, and carved a beautiful wooden bowl for our community table. It sits beside us as we write this article; the growth rings, each with their own particular thickness and unique slope, inviting reflection on the history of the Olive Branch community and its many years of love, warmth, and hospitality.

The Olive Branch got its name from the story of Noah's ark. After such a very long time in the storm and flood, Noah sent a dove out to learn what was in the world around. When the dove returned with an olive twig, it was the sign that there was dry land near. And this is what we envisioned when we opened the house to guests over 25 years ago. We planted the olive tree as a symbol that there was a safe place to go in the storm.

Changes continue to happen here at Olive Branch as we ourselves gently slide toward summer. New guests and volunteers have come, as others have left. Mark has shifted his focus and

his home to grow in relationship with his partner, yet stays connected through hospitality, planning, and activism work. His musical voice, thoughtful presence, quick wit, and sharp mind are missed on a daily basis. It is always a wonderful gift when he drops by.

As Mark was moving out, Kate and Rob joined the house. Kate has been rooted in the house for years and continues to be a wonderful presence.

All of the guests and volunteers connect to her authenticity and have come to depend on the light she continues to shine on others. Rob has fully leaped into the work of hospitality. His presence keeps the house light and calm, and his actions are a reminder of his deep care for each person.

Though the community is full of hands, it feels like there is still plenty to do. Days continue to be full of chasing newly walking babies, playing cards, making meals, sharing conversations, and sometimes organizing the house.

In late April Gunes, Mo, Eren and Esin took

an extended leave to visit family in Turkey. Gunes and her family's energy, enthusiasm, and spiritual intentionality will be sorely missed this summer. We look forward to hearing of their travels as they visit with dear family and friends.

And one more piece of Olive Branch community news: Shelly is graduating from her Occupational Therapy program at College of St. Scholastica with a masters degree. Go, Shelly!

The sun is getting yet higher in the sky each night as we ring the dinner bell. With the school year winding down and ring-billed gulls circling over the lake, we are looking forward to embracing the energy and freedom of the summer months. More than a few afternoons have been spent gazing out from our insulated

windows and dreaming of root beer floats and the sands of Brighton Beach. We move into this season with excitement, as well as humility, knowing that a full house leaves many without basic protection from life's many storms. ☁



Bowl carved by John Finkle out of our 25 year old olive tree

Hannah House Growing into their Niche

By Chelsea Froemke and Brooke Tapp

In October of 2016 Hannah House became a place of hospitality for foster children.

Drew, Brooke, and Chelsea all live at Hannah House now and collectively

share the many responsibilities of creating a safe and welcoming home to the children we care for.

Hannah House has grown into this new niche among the other hospitality houses as a much needed space for children that are amidst some of the worst moments of their lives. As with the other houses, ours could just as easily be overfilled with guests, in this case children, because the need is so great.

In our other hospitality houses, volunteers live in these houses not only to care for that space but also to foster community. Drew, Brooke, and Chelsea have embraced being a

family providing some stability and normalcy for the children we care for. It has become our routine to meet every Monday morning to talk over the week, what kids will come to Hannah House for respite, who is doing bedtime, school drop off, and all the other adventures that go along with raising a four-

year-old. We recently all attended class called Circles of Security which provides a framework for parenting. We can often be found sipping coffee around the kitchen table discussing topics such as childhood trauma, bedtime strategies, or why so many foods have mysterious "black things" that cause four-year-olds to become the pickiest eaters ever. It's a bizarre and beautiful thing to parent as a group of three and it is important that we are all on the same page as we care for the children who are temporarily in our care.

Our hospitality over the last eighteen months has primarily been expressed to a four-year-old who has lived here since the start of our foster care. A few weeks ago we learned that he will not be reunified with either of his biological parents. We have not taken lightly the task of walking alongside this precious child during such a long and

uncertain season in his life. It has been a challenging and also a delightful honor to be safe and loving adults for this smart, independent, and creative kid over the last year and a half.

With this recent news we now enter into the next challenge: transition. His future is still unknown and we pray daily that he someday



Our 4 year old foster son on his first Boundary Waters trip

(soon) will have a loving and safe home that can be his forever. We are aware that another change for this child could be traumatic and we are hopeful that we will have the ability to facilitate the best transition possible.

In addition to the long-term care we have provided for the last year and a half we have also done quite a bit of short-term respite for a few other foster families we have met. Over the last few months we have provided daytime respite for two toddlers several days a week. These boys certainly keep us on our toes and their regular presence has required us to invest in all of the "baby proofing" gadgets. These foster families would be unable to foster without the immediate child care we can provide because there are no vacancies in area daycares. We also temporarily helped a single dad get his 3rd grader on the bus, as he had to be to work early in the morning. We enjoyed our mornings of french toast and science experiments with this spunky eight-year-old. It has also been a joy to help some of the parents at Olive Branch with weekly child care so that they can get to appointments, do their house chores, or just catch their breath.

Whether a kid is with us for months or just a handful of hours it is our goal that Hannah House will feel like home. And it does. We don't keep open house hours like the other houses although we try to be open to the needs that support children. Our respect for parents grows greater with each passing day; caring for children is not an easy feat. We are blessed to be holding this space in the Loaves & Fishes Community. ☁

Who we are



Current live-in members of Loaves and Fishes Community are: Drew Anderson, Shelly Bruecken, Michael Elderbrook, Chelsea Froemke, Tone Lanzillo, Gunes, Maweja, Eren and Esin Henderson, Donna Howard, Joel Kilgour, Jason Malmquist, Brooke Tapp, Rob Trousdale, and Kate Young. Many other people are part of our community as volunteers, donors, meal providers and advocates. We invite you to join us in whatever ways you can.

Dorothy Day House and the Bike Cave 1712 Jefferson St. Duluth, MN 55812 218-724-2054	Olive Branch 1614 Jefferson St. Duluth, MN 55812 218-728-0629
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Current needs to keep us going:

Donations are accepted Monday-Saturday 10am-8pm at 1712 Jefferson St. Duluth. If you have questions call 218-724-2054. Thank you!

Material Needs: Eggs, Cheese, Coffee and creamer, Sugar, Butter and margarine, Healthy breakfast cereal, Tomato products (sauce, paste or diced -- large cans preferred), Napkins, Toilet paper, Laundry detergent (HE or powder, large containers preferred), Dish detergent, Hand soap (individual dispensers and/or refill bottles), Matches and lighters, NEW men's and women's underwear and socks (all sizes), 7-day and single ride bus passes, Cash donations to cover house expenses.

Tax-deductible donations of \$100 or more to pay for house maintenance can be made out to Loaves and Fishes Housing Inc; non-tax deductible donations to pay for day to day expenses can be made to Loaves and Fishes; mail checks for either organization to 1705 Jefferson St, Duluth MN 55812

Volunteer needs *(please call for more information)*

Work crews to help with house projects (we need all skill levels for help with remodeling and general cleaning/maintenance), People with trucks or vans to help periodically with moving people into new apartments. Regular Dorothy Day House house-duty volunteers

A New Day

By Tone Lanzillo

Since arriving in Duluth last November, and settling in as the newest live-in volunteer at the Dorothy Day House, I have come to appreciate how important this house is to the lives of so many men who are guests or may visit us on any given day for a cup of coffee, to take a shower or join us for dinner. Along with the other volunteers, we strive to provide a safe space for any man who wants to simply stop, take a deep breath and begin to think about or reflect upon how to turn his life around. Whether he is homeless and living on the streets, struggling with an addiction and mental illness, or maybe just feeling lonely, Dorothy Day offers any man who walks through the front door an opportunity to start over or simply find some peace of mind.

In his book "Reaching Out", Henri Nouwen states that "hospitality wants to offer friendship without binding the guest and freedom without leaving him alone." According to Nouwen, hospitality is not about changing people but offering them the space where change can take place. At Dorothy Day, we try to follow this philosophy every day. From Joel to Mo, Mike, Jason and myself, we extend our hands in friendship, and encourage men to use our space and the necessary time to help themselves figure out what they need to work on or change to improve the quality of their lives. We hope that they will come to believe and see that any time spent at Dorothy Day can be an important first step. Hopefully, they will feel that they have a chance at a new start. That the moment they walk into the Dorothy Day House could truly be a new day.

There are many exciting developments at Dorothy Day. The community is putting in a new basement and getting ready to reopen the Bike Cave. And there are plans to put in a new

staircase and make improvements to the kitchen. On Thursday evenings, Dorothy Day continues to host the meetings for the Homeless Bill of Rights Coalition. Outside of the house, Jason's teaching at Superior High School, Mike's working at the Zinema, Mo's editing, and Joel's participating in various public policy projects which includes being the chair of the Affordable Housing Coalition. We can't forget to mention pets Huey and Little Shoes who make our house just a little bit more inviting and friendly. For myself, I've begun looking at opportunities to collaborate with musicians, artists and writers in support of various social and economic justice initiatives in Duluth.

Also, we can't forget to thank the many groups and individuals who help keep our house open and running smoothly. Thanks to Jon, Marshall, Ann, Kiera, Meg, Nathan, Mary and Xander for doing house duty. Another thanks goes out to Peace Church, First Covenant Church, VITA, Hillside United Methodist Church and all the other groups which provide meals for our guests and visitors. And a big thank you to all the individuals and families who have donated food, clothes, and furniture throughout the past year.

One of our volunteers, Mo, moved to Turkey with his family for three months. On behalf of the other volunteers at Dorothy Day, and all the men who live at or have visited the house, we want to thank Mo for everything he has put into making Dorothy Day such a special place. We are really going to miss him and will definitely be counting the days until his safe return to Duluth.

For anyone out there who may be reading this, I would encourage you to think about joining our community and possibly volunteering at Dorothy Day. Besides the live-in volunteers at the house, we are always looking for people to help out with house duty, provide meals and work with us on a variety of house projects. 🐦

Basement and Donation Update

By Jeff Corey, Loaves and Fishes Housing Inc. board member

In late 2017, we announced the creation of Loaves and Fishes Housing, Inc - a nonprofit organization that owns the homes in the Loaves and Fishes community and has a mission to steward those homes so that the work of Loaves and Fishes can occur to its fullest potential. As part of our announcement, we sent a letter making our supporters aware of our intentions and asking for financial contributions to renovate the basement/Bike Cave at Dorothy Day House.

We are beyond grateful for support that came in following the announcement and our appeal - a total of \$16,000, which was matched. Stairs have been moved, walls have been moved, the floor was rebuilt, furnace and water heater replaced, and a bathroom created. We've hired professionals to assist with the remodeling, but have also been blessed with volunteer crews from UMD MPIRG and Newman Center, St Scholastica VITA and Community Day, the US Coast Guard and many other friends who helped with the unenviable task of removing many thousands of pounds of brittle concrete. Truly an amazing amount of work was completed that could not have been done without your support. All of this will result in a completely renovated Bike Cave that will open May 16th. The basement will also provide improved laundry access and storage for people experiencing homelessness. We are humbled by and grateful for your generosity. 🐦



UMD MPIRG members help with basement demolition and get their morning workout

