

THE HARTFORD CATHOLIC WORKER



ST. MARTIN DE PORRES HOUSE
ST. BRIGID HOUSE

What does God require but to do justice, and to love kindness and to walk humbly... Micah 6:8



And Elizabeth said to Mary: "Blessed are you who believed that what was spoken to you by the Lord would be fulfilled!"

Brian Kavanagh

ADVENT2004

THE HARTFORD CATHOLIC WORKER

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The Hartford Catholic Worker is published bimonthly by the St. Martin De Porres Catholic Worker community. We are a lay community of Catholics, and like minded friends, living in the north end of Hartford, working and praying for an end to violence and poverty. We are not a "tax-exempt" agency. We do not accept government funding. Our ability to house the homeless, feed the hungry, witness for justice and peace, and work with the children depends on contributions from our readers. We are not paid. We can be reached at: 18 Clark St., Hartford CT 06120; (860) 724-7066, doucot@sbcglobal.net and <http://mywebpages.comcast.net/catholicworker/> We are: Brian Kavanagh, Morlianna Evans, Jacqueline, Christopher, Micah and Ammon Allen-Doucot.

ST. MARTIN'S WISH LIST

- 🍷 spaghetti sauce, beef stew, peanut butter, jelly, canned meat and tunafish
- * laundry detergent
- 😊 juice and healthy snacks for the afterschool program
- 👉 Beds, dressers, pots and pans, and kitchen tables
- * new unwrapped toys:
PLEASE NO stuffed animals,
GUNS, OR WAR TOYS
- 😊 new children's socks, under wear, hats and mittens
- ✝️ your continued prayers and financial support
- 😊 egg cartons Thanks!



Mary, Johnny, Jeanesty, and Duncan with UCONN *STUDENT*/athletes: Anne Strother, Ashley Battles and Jessica Moore

St. Martin's Calendar

- ✝️ Please join us on Tuesday, **December 7, and January 4** for the celebration of Mass at St. Brigid House, 18 Clark St., Hartford. Refreshments and conversation follow Mass.
- 👉 *Calling All Elves, Calling All Elves*: please join us for our annual Christmas Party for the neighborhood children on Saturday, December 18. Set up at 10, Party from Noon until 2 and cleanup from 2 until 3. If you or your group are interested in helping out please call us at: 724-7066. Thanks!
- 🌐 Our vigil for an end to war continues on **Friday's from 11:30-12:30** outside the Federal Building on Main St. in Hartford. Please bring a sign and join our call for an end to the American military occupation of Iraq.
- 😊 Rock and Bowl Fundraiser to benefit the Voluntown Peace Trust and Camp Ahimsa. **Friday, December 10, 7-9:30 PM** T-Bowl Lanes on the Berlin Turnpike. Call Terri Allen, 956-1738, for details.
- ✝️ Honor the memory of Phil Berrigan with prayer: **Sunday December 5 4PM** St. Vincent Ferrer Church in Brooklyn, NY and with Nonviolent Action against war: **Monday December 6, 10AM** Isaiah Wall at the UN. For more info. call Anna Brown 210-915-4963

GENOCIDE IN SUDAN: A CATHOLIC WORKER RESPONSE

Christopher Allen-Doucot

When the death camps of Buchenwald and Auschwitz were liberated at the close of World War II a shocked world declared "Never Again!". This outrage among the people of the world was not equally shared by the Allied governments. Though the Allies knew as early as 1942 that predominantly Jews but also Gypsies, communists, Catholics, gays, and mentally impaired persons, were being systematically eliminated by the Nazi government and their minions next to nothing was done militarily to disrupt or stop the Holocaust. Preventing or limiting the genocide, a word not yet coined in 1945, was not a military objective of the Allies but rather a welcomed ancillary result of defeating the Nazis.

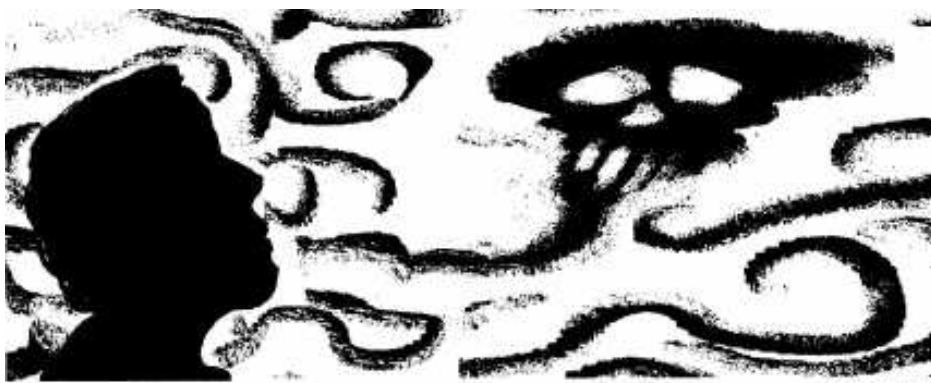
Fifty years later Hutu extremists in Rwanda hacked to death with machetes 800,000 civilian Tutsis and moderate Hutus in a mere 100 days. This time not only the governments of the world, but the people of world also, knew of this genocide as it was occurring. Whereas the US and the UN belatedly responded to the concurrent genocide in the former Yugoslavia which was deemed to have potential implications of import to American interests no such interests were apparent in Rwanda. In the wake of the ill fated Somalia mission (written about in these pages in our inaugural issue 12 years ago) president Clinton did not deem the prevention or the interruption of the Rwanda genocide to be worth risking the lives of American soldiers. To be fair, 12 years ago we too, that is the Hartford Catholic Worker and the peace movement

at large, were mostly silent about the genocide and did nothing to stop it. Years later, after trips to Bosnia, Chiapas, Palestine/Israel, and Iraq my younger son

to comfort the survivors of the genocide, the only effort to intervene to stop the purge has been an under funded and understaffed effort by the African Union to

provide "observers".

It is time for a new moment in history. In the face of the historical unwillingness of governments to stop genocide, people of conscience have to



PEDRO MOLINA

Ammon poignantly asked me why I went to stop wars all over the world but not in Africa. I didn't have an answer.

Since the Rwanda genocide world leaders, including president Clinton, have proffered apologies for doing nothing and again swore that genocide would never again be tolerated. Dreadfully, another genocide is under way; this time in the African republic of Sudan. Even though UN Secretary-General Kofi Annan has said that the situation in Sudan "leaves [him] with a deep sense of foreboding... the international community cannot stand idle." (April 7, '04). Criminally, the governments of the world and the U.N. have to date stood idly by as the government of Sudan and its proxy militias have engaged in the mass slaughter and forced exodus of the "African" people of the Darfur region of Sudan.

While the governments of the world are thought to be synonymous with the "international community" we know that the international community also includes non-governmental organizations (NGO's egs. Catholic Relief Services, Human Rights Watch), churches and religious institutions, the corporate world, and individuals. While some humanitarian aid groups are working

band together to do more than say "Never Again". In a way it makes sense that the people of the world have to step up and come to the defense of a people suffering genocide at the hands of their government. Governments will always be reluctant to act since governments often have dirty hands themselves and fear that intervening in the dirty deeds of another nation may open themselves up for similar intervention or prosecution. It was for precisely these fears, under the guise of "national sovereignty", that the United States failed to ratify the Genocide Convention for 5 decades!

Gandhi believed that in response to injustice if one could only choose between doing nothing or using violence in defense of the oppressed than the moral option would be to use violence. Of course Gandhi knew there was a third way, the way of nonviolent intervention and noncooperation with the oppressor. As a Christian I do not believe that violence is ever a viable, moral option.

The US government is obviously not pacifist and thus uses a different calculus in determining whether or not to respond to a situation. In the case of Rwanda the Canadian General in charge of the UN force was told by

(PLEASE SEE GENOCIDE P.4)

GENOCIDE, CONT.

an American officer that "one American casualty is worth about 85,000 Rwandan dead". President Bush and Senator Kerry are both on record opposing US intervention in the Sudan because of the absence of an obvious vital American interest. Again as a Christian, I believe that the lives of persecuted people are of vital interest and their defense not only merits but demands intervention.

Ideally there would exist today a reservoir of persons who have been trained in mediation, conflict resolution and nonviolent intervention that could form cadres when needed to respond in defense of life in situations like Sudan. Currently several smaller groups of committed pacifists are working internationally in war zones (e.g., Christian Peacemaker Teams and the International Solidarity Movement). These groups are doing important work but without a much larger base of support, greater funding, better logistics and more people willing to go to conflict zones their efforts will continue to be mostly, though not entirely, symbolic. It is my hope that these disparate efforts are the progenitors of an international nonviolent force that will be as expansive, well funded and influential as purely humanitarian groups, such as the International Committee of the Red Cross/Red Crescent, are.

When such a group finally comes into existence it will be the duty of all people who are opposed to both genocide and war to support its efforts not just financially but whenever possible through active participation as a recruit willing to be trained and at the ready to enter conflict zones unarmed and prepared to 1) defend the persecuted, 2) comfort the persecuted, 3) mediate conflicts 4) disarm all sides, and 5) work with all willing parties toward reconciliation.

Ten years ago we failed in our duty to respond to the tortuous cries of the people

of Rwanda. We will not sit by as genocide is again perpetrated.

In lieu of an intervening force such as previously described I hope to travel to Sudan in the coming weeks with three other Catholic Workers. Assuredly our efforts are quixotic and symbolic, but they are also concrete. We are going to deliver medical aid, raise awareness in our home communities, get in the way of the death squads and simply offer hope to the refugees that they have not been forgotten by the outside world. There have been reports that some refugees fear aid delivery because the Janjaweed sometimes attack right after deliveries to steal the relief supplies. Maybe our presence will deter such an attack.

History provides ample examples of unarmed groups and individuals who have stood up to brutal regimes and in the process have either saved lives or overthrown regimes. During World War II the people of the French village of Le Chambon saved 5,000 Jews without firing a shot. During the liberation struggle of India Badshah Kahn formed the world's first nonviolent army from the Pathan people who were known for their vengeance, sense of honor and bravery. The effort which finally removed Slobodan Milosevic from power was a nonviolent movement which used the tactics delineated by Harvard political scientist Gene Sharp (in fact the US government condensed and translated into Serbo-Croat Pr. Sharp's writings, and airdropped hundreds of thousands of pamphlets over Yugoslavia. These pamphlets were the basis for the nonviolent revolution; see *NYTimes Sunday Magazine* 11/26/00).

In the case of Rwanda author Samantha Powers reports that "The Hutu were generally reluctant to massacre large groups of Tutsi if foreigners (armed or unarmed) were present...At the Hotel des Mille Collines, ten peacekeepers and four UN military observers helped to protect the

several hundred civilians sheltered there for the duration of the crisis...[one high ranking UN official in Rwanda said] 'if there was any determined resistance at close quarters, the government guy tended to back off'"

The effort to stop genocide in Sudan by 4 unarmed Catholic Workers may seem to be the height of folly but what can be said of the lack of effort by much the rest of the world? Of what comfort are condemnations and after the fact apologies? While 4 Catholic Workers may be unable to save a soul it is possible that we can stop an attack on a village or refugee center. If there were 4,000 of us we could effectively stop all attacks. The madness of our effort is not our methods but that there are only 4 of us. Four soldiers can not do what 4,000 soldiers could. Regardless, doing nothing is simply not an option.Ω



Eleanor Mill

SUDAN: A SHORT OVERVIEW AND HISTORY

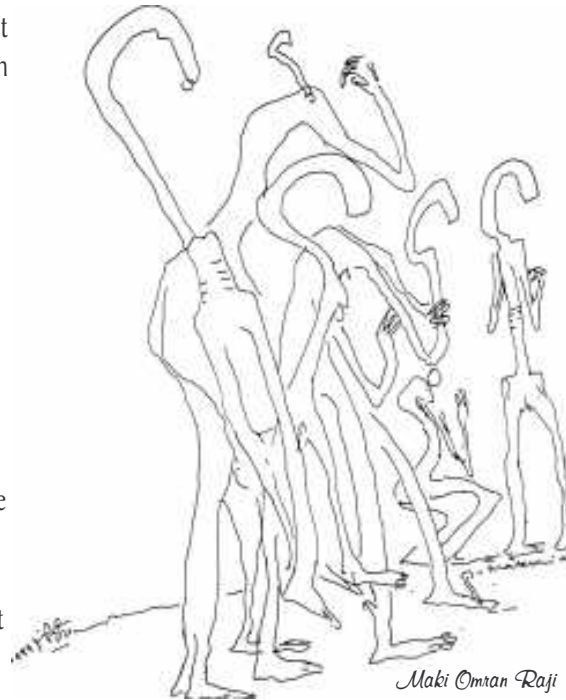
Located in north Africa, Sudan is the continent's largest nation. Bordered on the north by Egypt and Libya and on the south by Kenya and Uganda, Sudan straddles the "Arab"/"African" ethnic/cultural divide. Under the best of political circumstances it would be difficult for human life to thrive in the Sudan. The country is predominantly flat desert with only 7% of the land arable. Without forestland the desert winds blow unobstructed and hasten soil erosion. Wildlife is scarce- water is even more scarce. When these harsh natural conditions are combined with an equally severe political climate human life becomes impossible.

Out of a total population of 39 million 2 million have died and 4 million Sudanese have been displaced as a result of war, famine and genocide since 1983. Sudan has been embroiled in a civil war for all but 10 of its 50 years of independence. In a broad sense the war has followed the "Arab" / "African" divide. The government is controlled by "Arabists" who have been propagating a program of "Arabization" of the nation by the spread of the Arabic language and cultural practices.

The civil war is in part a legacy of the colonization of central and northern Africa by the Ottoman-Egyptian alliance of the 19th century, and Belgium and then by the British and French during the first half of the 20th century. For 60 years, starting with the Ottoman invasion in 1821, the northern half of present day Sudan was controlled by the Ottoman empire. In conjunction with the people of what was known as North Sudan the Ottomans/Turks and the Egyptians exploited the people and land of South Sudan for gold, ivory, timber and slaves. Eventually several million people from South Sudan were kidnapped and sold into slavery by the Ottomans and their northern collaborators.

Control of what was then known as South

Sudan was contested by Belgium, France and finally Britain which took control of the area in 1910. By this time the Ottoman Empire was fading and so Britain had also come to control



North Sudan as well. Even though all of what has become modern day Sudan was now under the control of a single colonial power, the British administered the land as two separate colonial countries with separate passports and travel between north and south restricted. In the South English was the official language, though a variety of local languages were the actual languages of the peoples- Arabic was largely unused. In the north Arabic was, and has continued to be, the dominant language. In 1953 when Britain finally gave up its colonial claim on North and South Sudan they did so by negotiating the turn over of control of South Sudan to the North to create the nation we know today as Sudan. Neither the interests of the people of South Sudan, nor the history of the evolution of 2 separate nations were considered when Britain created the "unified" nation of Sudan. Understood in this historical perspective, the decades old civil war has actually been a war of liberation fought by

people who have been colonized successively by the Ottomans/Egyptians, Belgium, France, Britain and today (North) Sudan.

The two main rebel armies fighting the government, the Sudanese Liberation Movement and the Justice and Equity Movement, raise as their cause the defense of the Africans of southern Sudan. For much of the last two years the government and the rebel armies have been engaged in intermittent ceasefires and truce negotiations. As I write on November 1, 2004 it appears that the Sudanese Liberation Movement is ready to pull out of peace talks because of continued government assaults on civilian centers in the Darfur region.

While some protest the labels of Arab and African it is important to note that due to the war and now the genocide the people of Sudan increasingly self identify as either African or Arab rather than as Sudanese. A key difference between the two groups and a seminal source of conflict is the conflicting lifestyles of the Africans in the south who are agriculturalists and the Arabs of the north who are nomadic and semi-nomadic pastoralists. Given the extremely harsh natural conditions land disputes between farmers and shepherds have always been sharp. During the 80's a series of droughts led to the deaths of many of the grazing animals of the pastoralists/Arabs. Without these animals this segment of the population cannot survive and so the loss of their livestock led to a sharp increase in raids on the livestock of the farmers. In turn the farmers began forming lightly armed "self-defense" groups. To wit the government escalated the conflict by arming Arab militias in the late 80's.

The history and layers of this conflict have been used by the government during the last several years as political cover for an increase in assaults on civilian life which last year passed the threshold into a genocide against the

(PLEASE SEE SUDAN, P.8)

SHRINKING INDIAN LANDS



"The utmost good faith shall always be observed toward the Indian; their land and property shall never be taken from them without their consent; and in their property, rights and liberty, they shall never be invaded or disturbed..."

-United States Congress,, Northwest Ordinance of 1787

These maps are rough approximations, but they give a general sense of U.S. policy towards Native peoples. The trend is clear: Native peoples were pushed from their lands by war, theft, and legislation.

By the mid-1800's, British colonists had seized most land east of the Appalachian Mountains. The British Proclamation of 1763 stated that settlers were not to cross west of the Appalachians. But the colonists were unhappy with this; they wanted to push west and claim more Indian lands. This was one cause of the Revolutionary War of 1776.

In 1829, President Andrew Jackson publicly refused to honor federal treaties. In 1830, he signed the Indian Removal Act, which planned to "remove" selected Indian tribes by sending them west of the Mississippi. Through the 1830's, many tribes were relocated in tragic events like the 1838 Cherokee "Trail of Tears."

In 1887, the U.S. Congress passed the Indian Allotment Act (Dawes Act), which broke up many reservations, giving each Indian family their own title to a small parcel of land. Many "land-owners" were soon tricked out of their small holdings, and Native lands shrunk rapidly.

(Reprinted from *Rethinking Columbus*, p57. Available at: www.rethinkingschools.org)

CONVENTION ON THE PREVENTION AND PUNISHMENT OF THE CRIME OF GENOCIDE.

Adopted by the United Nations General Assembly on 9 December 1948.

Article 1

The Contracting Parties confirm that genocide, whether committed in time of peace or in time of war, is a crime under international law which they undertake to prevent and to punish.

Article 2

In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- * (a) Killing members of the group;
- * (b) Causing serious bodily or mental harm to members of the group;
- * (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- * (d) Imposing measures intended to prevent births within the group;

- * (e) Forcibly transferring children of the group to another group.

Article 3

The following acts shall be punishable:

- * (a) Genocide;
- * (b) Conspiracy to commit genocide;
- * (c) Direct and public incitement to commit genocide;
- * (d) Attempt to commit genocide;
- * (e) Complicity in genocide.

Article 4

Persons committing genocide or any of the other acts enumerated in Article 3 shall be punished, whether they are constitutionally responsible rulers, public officials or private individuals.

Article 5

The Contracting Parties undertake to enact, in accordance with their respective Constitutions, the necessary legislation to give effect to the

provisions of the present Convention and, in particular, to provide effective penalties for persons guilty of genocide or any of the other acts enumerated in Article 3.

Article 6

Persons charged with genocide or any of the other acts enumerated in Article 3 shall be tried by a competent tribunal of the State in the territory of which the act was committed, or by such international penal tribunal as may have jurisdiction with respect to those Contracting Parties which shall have accepted its jurisdiction.

Article 8

Any Contracting Party may call upon the competent organs of the United Nations to take such action under the Charter of the United Nations as they consider appropriate for the prevention and suppression of acts of genocide or any of the other acts enumerated in Article 3.

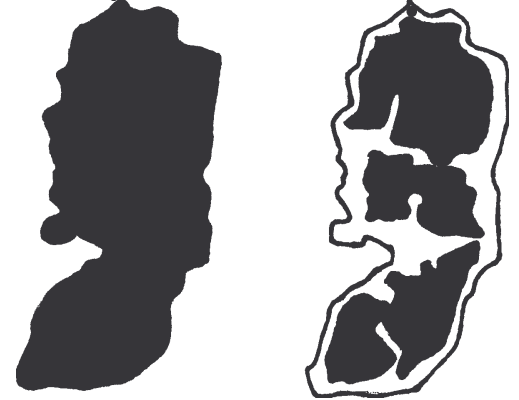
SHRINKING PALESTINIAN LANDS



The maps above depict the land that is today known as Israel and the Occupied Territories. The state of Israel was founded in 1948. For a century prior to 1948 this land was administered/occupied by either the Ottoman Empire, Britain or Jordan. The shaded areas represent the spread of Israeli control.

The maps to the right are of the West Bank. In 1967 the population of the West Bank was 97% Palestinian. The shaded area of the map on the right is what would have been left of the West Bank if the Palestinians had accepted the Camp David proposals. The shaded area roughly equals what President Bush has proposed in his "Road Map" for the Middle East.

When Israel completes the construction of the separation wall/Apartheid Wall it will surround much of the shaded area on the map to the right. Ω



RESOURCES ON SUDAN, GENOCIDE AND NONVIOLENT ACTION

For excellent and detailed reporting on the genocide see the reports by Human Rights Watch: *Darfur in Flames: Atrocities in Western Sudan*, April 2004 and *Darfur Destroyed: Ethnic Cleansing by Government and Militia Forces in Western Sudan*, May 2004 available at www.humanrightswatch.org

For up to date information on the humanitarian crisis go to the Catholic Relief Services website: www.crs.org

For a detailed history of many of the genocides of the 20th century and America response please read:

"A Problem From Hell": America and the Age of Genocide by Samantha Powers

For an inspiring example of the world's first nonviolent army please read: *Nonviolent Soldier of Islam: Badshah Khan, a Man to Match His Mountains* by Eknath Easwaran

To learn more about the history of nonviolence, examples of nonviolent campaigns, and the methods of nonviolent action please read: *Power and Struggle*, *Dynamics of Nonviolent Action*, and *Methods of Nonviolent Action (Politics and Nonviolent Action parts 1,2,and 3)* by

Gene Sharp. These and other important works on practical nonviolence are available at www.aeinstein.org



SUDAN, CONT.

African agriculturalists of the Darfur region. According to Human Rights Watch the government "launched a major aerial bombing offensive... causing the flight of thousands of civilians" after president Bashir called for the "annihilat[ion] of the "hireling, traitors, agents and renegades". Of course, this would constitute the second genocide of these people when the deaths and kidnappings of millions of Africans of southern Sudan during the slave trade are taken into consideration. Ironically, it was in part a fear of international prosecution of American participation in this slave trade that prevented the US Senate from ratifying the Genocide Convention for 50 years!

During 2003 and into 2004 the government of Sudan and their proxy the Janjaweed militia have engaged in a scorched earth policy in the Darfur region of southern and western Sudan. Despite recent protestations by the government that they have no control or affiliation with the Janjaweed the people of Sudan and international observers know otherwise. The Janjaweed have been armed, provided with communication equipment and funded by the government. They wear uniforms nearly identical to those of the Sudanese military and they almost always attack civilian population centers in concert with regular Sudanese troops. Moreover attacks are typically preceded by aerial bombardment by the Sudanese military.

The atrocities being committed by the Janjaweed and the Sudanese military include destruction of civilian infrastructure, rape, massive looting, mass murder and kidnapping. After an initial brutal effort to displace tens of thousands of Africans through aerial bombings and the burning of villages the government turned to the Janjaweed to complete the process of ethnically cleansing the region through mass murder and forced displacement. To achieve this goal the Janjaweed have burned villages for a second time, burned food stocks buried by the Africans in hopes of recovering them later, destroyed schools and hospitals and

poisoned already scarce water sources.

Rape has been widespread in this campaign of terror. Janjaweed militiamen have been raping African women with knives saying "you get this because you are black." Likewise women have been gang raped by up to 14 "men" in front of their families. Oftentimes victims of rape are then branded on their hands to forever mark them. Girls as young as 13 have been raped and women who resist rape have been murdered.

Civilians have also been tortured. Human Rights Watch reports two instances: "In March 2004... Janjaweed detained a wealthy community leader, his wife and daughter, beat them all and hung the man upside down with ropes around his neck and arms in an effort to obtain money and goods from the family. In a case of torture reported from the Garsila area in April, a man was detained and whipped until all the skin was flayed from his back. The whip handle was then used to gouge holes in his flesh."

The racist overtones of this genocide are best exemplified by the following testimony of a survivor of a December 27, 2003 massacre of 24 civilians by the Janjaweed: "they came into Kondoli saying: 'kill the Nuba! kill the Nuba' they shot a child age 3 who was lying on the ground because he was afraid. They said:



Maki Omran Raji

'Get up so we can see you'. But he was afraid. So they shot him."

("Nuba are Africans from central Sudan, often employed as household laborers. Historically, Nubas were subjected to slave raids by northerners and other. Nuba has been used by the Janjaweed and others as a derogatory reference to ethnic Africans." *Human Rights Watch: Darfur Destroyed*, May 2004)

The looting of individual heads of cattle has also escalated into the wholesale rustling of

End the Occupation of Iraq, bring the Troops Home Now, and Address the Human Costs of the US Wars in the Middle East

Saturday, November 20, Student Center, CCSU, New Britain

10AM: Registration and tabling

11AM: Keynote by Bill Fletcher, Jr., president of TransAfrica Forum

12:30: Panel: Untd. For Peace & Justice, ANSWER, Not in Our Name, US Labor Against the War, Campus Antiwar Network, and Iraq Veterans Against the War.

2PM: Workshops: H.S. counter-recruitment; Labor; Vets and military families; Campus organizing; War & the environment; Nonviolence as a Strategy; Connecting the Dots: Palestine and Iraq; and Reaching beyond the choir, Organizing Neighborhood by neighborhood.

5:30PM: Where do we go from here.

For more information: Meg Scata (860) 347-5488 or
www.ctunitedforpeace.org

entire herds. On September 30, 2003 the Janjaweed completely burned the village of Gozbeddine. They returned the next day and killed six men who had returned to the village to recover their herd of cows. A witness recounts: "the Janjaweed burned the village and stole all my things- including fourteen cows. They were shouting: 'kill the Nuba! kill the Nuba!' All this because we are black. We could defend ourselves against the Arab nomads, but not against the Janjaweed. The government has given them very good guns and attacks with them." (Human Rights Watch, *ibid*). Human Rights Watch reports that the looted cattle are sent to a government slaughterhouse with the meat then exported to Libya, Syria and Jordan. Said one farmer "It's very, very big business- and brings the government a lot of money. That's why the government likes the Arabs. They don't get much return from poor farmers."

Not every village attacked is completely burned. Rather, those villages that have been depopulated through murder and threats have been repopulated by the families of the Janjaweed raiders. Thus the process of ethnic cleansing is completed.

The government is now covering their tracks by issuing hollow calls to the Janjaweed

to cease attacks, denying association with the Janjaweed, and by removing mass graves. They have been able to do much of this because of international neglect and a concerted effort to keep the world out of Sudan- in particular



The Secretary of Offense Fox
Micah Allen - Doucot

Darfur. For much of 2003 and 2004 the Sudanese government denied humanitarian groups and the media access to Darfur. When the government began processing visas they took 6 weeks or more to issue them. Likewise

internally displaced Africans were severely restricted in their efforts to get to safety in neighboring Chad by the lethal climate and terrain and by the Janjaweed. Even so, tens of thousands of refugees did make it to Chad and the world was made aware fairly early that genocide was happening. One of the earliest and clearest voices of outrage was the actor Danny Glover who was arrested at the Sudanese Embassy on August 26, 2004.

The situation in Darfur and the refugee camps at the border have been described by the UN as the world's worst humanitarian disaster. Hundreds of thousands of African Sudanese are today at risk of death through starvation or disease as a result of conditions in the camps. They are completely reliant on foreign aid for food, water and medicine. Reports that the people are dying of natural causes further play into the governments efforts at cover. There is nothing natural about dying of Cholera in a refugee camp because the government burned your village. Nor is starvation natural when your crops and your harvest were burned by the Janjaweed. The situation now in Darfur is a genocide in slow motion. The government need not do a thing more for the death toll to surpass a million innocent souls. Ω

NOTES, CONT.

prayers.

All of us are preparing for the birth of the Christ Child. It's Advent, and though we see so many of our friends discouraged and mourning over the outcome of the elections; we know we must wait and hope. To quote Liz McAlister and Phil Berrigan: "The hope the bible talks about, the hope of this season, is a passion for the impossible. Not impossible, however, because our hope is rooted in the promise of God, with whom nothing is impossible. So it is not an idle hope... Our Advent hope calls on us to write, with our lives, a new history the history of lives lived in justice and peace." "The

call of Advent is a call to live wide awake so that we can be alert to God working in us and in our world to bring about the Kingdom. Awareness is another way of talking about being awake. Work today to be aware of the needs of people around you, because God calls us through those very needs. Each time we answer to them, the Kingdom of God comes nearer."

We think of our work here at the Catholic Worker and at the Voluntown Peace Trust; we know that hope must be linked with action. We look forward, with all of you, to building a world of justice and peace for all God's people. We await the birth of God in all our hearts.

"What we would like to do is change the world - make it a little simpler for

people to feed, clothe, and shelter themselves as God intended them to do. And to a certain extent, by fighting for better conditions, by crying out unceasingly for the rights of the workers, of the poor, of the destitute - the rights of the worthy and the unworthy poor, in other words - we can to a certain extent change the world; we can work for the oasis, the little cell of joy and peace in a harried world. We can throw our pebble in the pond and be confident that it's ever-widening circle will reach around the world.

We repeat, there is nothing that we can do but love, and dear God - please enlarge our hearts to love each other, to love our neighbor, to love our enemy as well as our friend." Dorothy Day 1946 Ω

Notes from De Porres House

Jacqueline Allen-Doucot

Today is November 3, the feast of our patron St. Martin. It also marks our 11th anniversary. We are celebrating by giving out warm coats, hats and boots collected by friends at the Braeburn School.

Lydia and I took Grace for a long walk at the park, and Chris joined us on his way back from his physical therapy. At dinner, we await the arrival of our dear brother George Rishmawi from Palestine. When George arrives we know that Advent is here!

Since summer's end we have welcomed the kids from Clark elementary and Fox middle schools back for four afternoons a week of tutoring. We are grateful to Octo, Jessica from Trinity, Jane, Mike P., the young people from Northwest Catholic H.S. and from St. Christopher's in East Hartford for great tutoring and tremendous patience. We can still use helpers on Mondays and Fridays. As you can see by the photo (p.2) we had an awesome visit by some of the UCONN women's basketball team. Two weeks ago the gals, Jessica Moore, Ashley Battles, and Ann Strother, came by for some hoops and hot chocolate. They told the kids they had to work hard on studying and homework. They made it very clear that education was just as important as basketball. Some of the kids cried when they left (one such "kid" was my 85 year old mom who was given an autographed ball!)

Thanks go out to St. James of Rocky Hill, St. Ann's of Avon, St. Tim's of West Hartford, St. Patrick's of Farmington and all the individuals who donated backpacks and school supplies. St. Helena's of West Hartford did a huge coat drive - all the coats were adopted in 2 days. Thanks also to St.



Martin and Brigid

Brian Kavanagh

Therese in Granby for an amazing sheet and blanket drive.

We have been thinking of asking St. Martin to keep a better watch over Grace these days. Our dim-witted dog can't seem to stay away from the feral cats that run through our back yard. Twice in the last month her snout has become infected from bites and scratches. The vet

bill was a major source of stress - especially to the non-dog lovers in the community. (eds. note: It's not that I don't love dogs; I just love other people's dogs since they don't shed in our house, whimper in the morning, or cost us anything!, Chris). Speaking of dogs and feral cats; we're a bit surprised by the abundance of feral cats in the neighborhood considering the presence of coyotes in the cemetery. Years ago our guest Charles told us he had encountered the coyotes while walking Buddy (RIP). Some of us didn't believe him at the time but last week Chris and Brian saw a coyote sauntering betwixt the headstones.

We all spent a great deal of time watching the Red Sox in October. Hardball jubilation was ours for the first time ever. We are eagerly awaiting the team's visit to CT. Micah and Ammon play their last game of outdoor soccer next Saturday. They have been invited to play with the indoor travel team that plays all winter long. We are all very proud of them.

Brian spend a few days in the pokey, or rather I should say - on the barge, during the Republican National Convention. Now that the election has given us four more years of empire we all feel like we'll be spending time in jail so that we can live with our conscience. Speaking of conscience, Chris will be travelling to Darfur, Sudan in early December with a Catholic Worker delegation. Please keep him and the refugees of Sudan in your
(SEE NOTES P.9)

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