In 2019 14,414 people in the United States were murdered with a gun, and 23,944 people in the U.S. died by suicide using a gun!

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There are about 400,000,000 guns in the U.S.
The average gun owner possesses 5 guns.

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

Alyce DeAngelo from CT Chartered Property and Casualty Underwriters presents a donation of $1000 to the Hartford Catholic Worker. Pictured with Alyce are our newest community member Anthony Harris, Aniyah, our granddaughter Lilly, and Baby Beth.

Here are our beautiful friends, Cathy Brennan, Helen-Marie Phelan, and Nancy Kiely, from Christ the King Parish, formerly Corpus Christi of Wethersfield. This Easter marked the 27th year of the year providing us with Easter food baskets for the families of our community. Such a long and beautiful friendship working together to build a beloved community. Speaking of beloved, that fine young man is Timmy Colazzo. Tim has been coming to the Green House since he was about five years old and this year he will be helping run summer camp Ahimsa as one of our oldest counselors!

Our friend and hero Grandma Kim is hoping we can help find her someone that can tutor Lyric before she starts kindergarten in September... do we have any volunteers? Please call Jackie at (860) 724-7066

Thank-you Maureen Doern for the dozens of hand knit hats. Beth and I tried a couple on; we could feel the love in every stitch. Dorothy and Linus looking over our shoulders approve!
Christopher J. Doucet

When Dan Shaughnessy, Holy Cross alum and sport’s writer for the Boston Globe, doesn’t have enough material for his Sunday column he shares a smorgasbord of random thoughts often beginning with: “A few random thoughts picked up while the Bruins were unjustly firing Bruce Cassidy…” So, with a nod to Mr. Shaughnessy who probably hopes to make the jump to the big leagues someday by having his random thoughts appear in these pages, here are a few not so random thoughts picked up by this Holy Cross alum and essayist for the Hartford Catholic Worker while lying awake worrying about the world to be inherited by my Black and Brown grandchildren Lilly, Desteni, Aryon, and Elisa:

I’m writing on June 7th: over the past weekend there were 11 more mass shootings in the United States. Fifteen people were killed and 61 wounded. Despite receiving the bulk of media and political attention, mass shootings account for a very small percentage of gun deaths in the U.S. annually. In 2019 417 people in the United States were murdered in the U.S. in incidents when at least 4 people, excluding the shooter (almost always a man) were shot. In 2019 14,414 people in the United States were murdered with a gun, and 23,941 people in the U.S. died by suicide using a gun!

When I was in 8th grade, Tony—whose dad was a cop died by suicide by his father’s gun.

Green House kids Daylon and Herbie were murdered by guns.

Our Palestinian friend Marwa survived being shot by a sniper in 2001 when she was 9 years old.

There are 332,750,265 people living in the U.S. as I write.

There are about 400,000,000 guns in the U.S.

393,000,000 of those guns are held by civilians.

The average gun owner possesses 5 guns.

The U.S. has the highest per capita gun ownership rate: 120 guns per 100 civilians. The next highest country is Yemen: 53 guns per 100 civilians.

We are a nation birthed by genocide that is dying by suicide.

“God bless our troops—especially our snipers.” – Bumper sticker spotted in New London.

Mass shootings are overwhelmingly committed by white men. The vast majority of violence in the U.S. comes at the hands of men. Sociologists Jackson Katz and Michael Kimmel have been studying this for years. In his film Tough Guise Katz explores how violence is taught to boys at a young age by coaches, fathers, and other older males as a way of reproducing a form of masculinity centered on toughness. The “tough guise” is performed and mythologized in popular culture in films like Rambo and Fight Club. In one scene Katz shows the absurd growth of G.I. Joe’s biceps over the last 40 years.

Guns are promoted as guarantors of manhood for those for whose masculinity might be doubted. When the children of Newtown were massacred the gun used was part of a marketing campaign by its maker that offered re-entry into the world of manhood via a “Man Card” gained by passing a (since deleted) online test and, presumably, by purchasing their assault rifle.

In They Call it Democracy Bruce Cockburn sings: Sinister cynical instrument/ Who makes the gun into a sacrament

In Saturday Night Special southern rockers Lynyrd Skynyrd sing: Handguns are made for killin’/ Ain’t no good for nothin’ else/ And if you like to drink your whiskey/ You might even shoot yourself/ So why don’t we dump ’em people/ To the bottom of the sea/ Before some old fool come around here/ And wanna shoot either you or me

Kimmel’s more recent work has focused in on the growing anxiety among white men who fear they are losing control. With stagnant wages, increases in poverty, and widening economic inequality coming on the heels of the Civil Rights movement, the Second Wave of feminism, and then the election of a Black man to the presidency (and the near election of a woman in 2016) many white men have wrongly assumed causation when there is only correlation. Corporate greed, deregulation, and the decline of attacks on unions, not civil rights for women and nonwhites, caused the economy to put the squeeze on white men.

Despite the ranting of their political and cable t.v. avatars white men are not being replaced by nonwhites and women. The chants of the white nationalists/neo Nazis/white supremacists, the “very fine people” according to our former president, who chanted “You will not replace us” and “Jews will not replace us” in the streets of Charlottesville in 2017 were echoed by the words, and fatally amplified with the bullets fired by the mass murderer who targeted Black people in Buffalo. The lethal threat of the racist, paranoid delusion of Replacement Theory fuels many in far right groups like the Oath Keepers, Skinheads, 3%ers, Proud Boys, and the alt-right et al. These groups are quickly becoming mainstream as disaffected white men operating under the influence of toxic talking heads swell their ranks. Kimmel articulated concerns that this could happen years ago, most recently in Angry White Men— but who reads books, or magazines, or— good grief— even a newspaper these days?! Hey Mike—any chance you might condense your 352 pages into a 15 second Tik Tok video?

“We recognized in the mid-’80s that our egotism, our book, even our language, was turning away the average American white racist — people we wanted to recruit. So, we decided then to grow our hair out, to

(Please see: Random, p4)
stop getting tattoos that would identify us, to trade in our boots for suits and to go to college campuses and recruit there and enroll, to get jobs in law enforcement, to go to the military and get training and to even run for office. And here we are, 30 years later, and we’re using terms like “white nationalist” and “alt-right” — terms that [the white supremacists] came up with, by the way. They sat around and said, “How can we identify ourselves to make us seem less hateful?” … -Former skinhead Christian Picciolini

Click here to hear Picciolini warn of the likelihood of a violent insurrection on the part of white nationalists/neo Nazis et al six months before the January 6th attack on the U.S. Capitol.

Hillary Clinton won the popular vote in 2016 but lost the Electoral College, a remnant of our nation’s birth as a slave owning society. Every state gets one Electoral College vote per every Congressional district and another two for their two senators.

40 million people live in California. 26 million Californians are not white. California has 2 Senators.

19 million people live in Idaho, Wyoming, South Dakota, Utah, North Dakota, Montana, Kansas, Maine, Nebraska, Iowa, and Vermont; 16.5 million of them are white. They have a total of 22 Senators.

Back to guns and killing. In the wake of the Uvalde school massacre Texas governor Greg Abbott said, “Anybody who shoots somebody else has a mental health challenge. Period.” I actually agree with what the governor said, but not with what he likely meant. Evolutionarily speaking, there is a taboo on “intra-species” predation. According to the psychologist Ramon Lopez-Reyes humans prey upon each other because we have evolved to foresee potential future threats and we then engage in a process of “pseudo-speciation”; that is, in order to overcome the evolutionary mandate to not kill within our species we kick out of the species individuals, members of political parties, entire extremists groups, even entire peoples that are perceived as real or potential threats.

The Nazis expelled the Jews from humanity, and we expelled the “Japs”(sic). Many on the Right dehumanize the “Libs”, while many of the “Libs” dehumanize the Trumpists. This proclivity to declare someone(s) nonhuman is the mental health challenge in need of interrogation.

As for the killing… I’m struck by the selective cries of anguish over mass murder. While we rightly condemn the near daily massacres here in the U.S., and the atrocities committed by Russian forces in Ukraine; we are silent about the genocide in Myanmar and the horrific death toll on civilians from the war in Yemen—many of the Yemeni civilians are being killed by weapons the U.S. has provided to Saudi Arabia.

And what of nuclear weapons? Ontologically speaking- is there a fundamental difference between the ovens of Auschwitz and the nuclear armed submarines being built in Groton? They were both built with only one purpose- to maximize the efficient killing of those declared to no longer be human. The ovens were used, the nukes have not been.

Wait, strike that, the United States remains the only nation to detonate nuclear weapons in war. Between 110,000 and 210,000 people- overwhelmingly civilians: children, elders, the infirmed and disabled, were killed by Us in Hiroshima and Nagasaki. When I was a student at Holy Cross I worked with my buddy Scott at the Worcester Catholic Worker to bring Fr. George Zabelka to campus. Zabelka was the chaplain of the Enola Gay. He blessed the nukes, the crew, and their mission. After the war Fr. Zabelka travelled to Japan to witness what he blessed. He spent the rest of his life in penance.

“The destruction of civilians in war was always forbidden by the church, and if a soldier came to me and asked if he could put a bullet through a child’s head, I would have told him, absolutely not. That would be mortally sinful. But in 1945 Tinian Island was the largest airfield in the world. Three planes a minute could take off from it around the clock. Many of these planes went to Japan with the express purpose of killing not one child or one civilian but of slaughter- millions of children and civilians—and I said nothing.” -Fr. George Zabelka

Fr. Zabelka challenged us to “not only believe in Jesus as Christ, but to also believe him when he told us to love our enemies”.

Washington D.C. has 720,000 residents, 418,000 are nonwhites. Washington D.C. has 0 Senators.

Wyoming has 590,000 people, is 91% white, and has 2 senators.

South Dakota has 860,000 people, is 84% white, and has 2 senators.

North Dakota has 780,000 people, is 87% white, and has 2 senators.

Vermont has 620,000 people, is 94% white, and has 2 senators.

Puerto Rico has 2.7 million residents, American citizens, and 0 senators.

Lilly and her mom Morliana on the day Mo graduated from nursing school!!!
On March 16, 1968 American forces commanded by Lt. William Calley Jr. massacred between 300 and 500 civilians in the Vietnamese village of My Lai; none were military aged men.

On February 13, 1991 nearly 1000 Iraqi civilians were killed after the U.S. dropped two “smart bombs” on the Amariyah shelter located in a Baghdad neighborhood. The innocents were killed by the blast, suffocation, or by being boiled in the flooded basement of the inferno. I have been to this shelter turned memorial several times to pray with Um Greida, a mom who lost her family to the blast. She kept vigil at the shelter for years. In the basement turned cauldron the flood left behind a stain line with patch upon patch of human skin about four feet off the floor.

We don’t have a problem with the mass slaughter of civilians. Our problem is that we only object to it when we see the victims as human, and not when we carry out the slaughter and see the victims as nonhuman, or when others massacre without the prerequisite authority and self-justification.

The logic of Americans in My Lai and Amariyah, and of the Russians in Ukraine is the same as that used in Buffalo and Uvalde- the only difference is authorization. We don’t have a problem with killing, we have a problem with unauthorized killing of people we care about.

I reminded of Dr. King’s words in his most important speech, Beyond Vietnam.

King said: “As I have walked among the desperate, rejected, and angry young men, I have told them that Molotov cocktails and rifles would not solve their problems. I have tried to offer them my deepest compassion while maintaining my conviction that social change comes most meaningfully through nonviolent action. But they ask -- and rightly so -- what about Vietnam? They ask if our own nation wasn’t using massive doses of violence to solve its problems, to bring about the changes it wanted. Their questions hit home, and I knew that I could never again raise my voice against the violence of the oppressed in the ghettos without having first spoken clearly to the greatest purveyor of violence in the world today -- my own government.”

Back to the guns in our land- here, too, we seem to have a profound “mental health challenge”. While I appreciate the passion of those calling for safe gun practices, I’m left a bit bewildered; *how does one make safe something that was created to kill?*

*The essence of guns, their gun-ness, is that they are designed to kill. The essence of handguns and assault rifles is that they are made to kill people. Sure, knives kill people, but most knives are not created for the sole purpose of killing; the knife-ness of a knife is to cut not kill, we need to be able to cut things.*

I’m reminded of the fable of the *Scorpion and the Frog*, the scorpion killed the frog because that is what scorpions do. The scorpion knew that it too would die after it killed the frog, but the scorpion could not transcend its scorpion-ness. A gun cannot transcend its gun-ness. To make a gun safe, for everyone, for all time, they must be transformed; to paraphrase our son’s namesake, the *prophet Micah*: we must beat our handguns into hammers and our assault rifles into trolley rails, we must no longer take up the gun against person or nation, nor should we train to kill anymore.

Finally, returning to Nazis and neo-Nazis, I am reminded of the Nazi Wilhelm Hosenfeld. Hosenfeld rescued Jews. Let me type that again: Hosenfeld rescued Jews. Indeed, he is enshrined in the Yad Vashem in Israel as “Righteous Among the Nations”. Former Yad Vashem Chairman Avner Shalev said: “He really is the kind of person who should be honored and decorated as a unique human being” Hosenfeld was also a Catholic, a husband, and a father. Hosenfeld was a human being, but he died in a Soviet prison in 1952 because the Soviets could only see the Nazi Hosenfeld, not the human Hosenfeld.

I’ve been thinking a lot about Hosenfeld lately. I’m reminded of Bryan Stevenson’s plea that we not define people by the worst mistake of their lives. Stevenson is the founder of the Equal Justice Initiative. He is a soft spoken, prophetic, mensch casting light in the dark corners of our society and our souls.

I don’t have any neo-Nazis in my family, but I do have family members who are ardent supporters of our previous president. In the abstract I have nothing but antipathy and disdain for Mr. Trump and his legion, but having family among that cohort I am reminded that people are not uni-dimensional. We are complicated, we are sacred, and we are all connected. This is the human-ness of humans. We are not scorpions. We can transcend our animal instincts. We can cooperate and share, we can forgive and heal, we can seek justice with mercy, we can heal and be healed, and we can stop the killing- but we must first remember our human-ness while recognizing the human-ness of everyone else.

The Holy Spirit seeks refuge in all of us, who are we to destroy those holy sanctuaries that are human bodies, and tell God “You’re not welcome here”?

I took Lilly and Aryon bowling yesterday. Despite the too many gutter balls and too few strikes we had a splendid time. Bowling in the lane next to us was a group of older white men wearing red ball caps with Trump’s name. They too were having a splendid time. When we returned our shoes and tried to settle our account we were informed that the Trumpistas had paid for our splendid time.

People are complicated. Love them. All of them. Always. O
Homily for the Hartford Catholic Worker
Tuesday of the 10th Week in Ordinary Time
Readings: 1 Kgs 17:7-16, Mt 5:13-16

Fr. Terrence Moran

(Eds. note: For the duration of the pandemic Fr. Moran has celebrated mass with us every month via Zoom. We are praying that we will be able to celebrate in the same physical room in September. We celebrate at 7:30 P.M. on the first Tuesday of the month, excluding January, July, and August. We will keep folks posted with our kinda regular email. If you are not on our email list and would like to be please send us a note: purplehousecw@gmail.com )

Bill Gates has the reputation, besides being one of the world’s richest people, of being one of the world’s most generous philanthropists. However, the average American gives a higher percentage of their income to charity than Bill Gates does. Considering that he makes $1300 a minute, the money comes back as fast as he gives it. It’s often the case that the people on the bottom, with the fewest resources, are more generous than those with the most.

Today’s first reading is just such a story. It invites us to envision a culture in which hospitality is the most sacred, the most inviolable value. The widow of Zarephath; widows had lives of struggle in patriarchal cultures in the best of times and this was a time of famine. Further she is a Gentile – so doubly marginal to a Jewish audience. She has an encounter with the prophet of an alien people, the representative of a God not her own. Elijah storms into her life and makes a claim on her last morsel. A typical religious male! There’s a Polish proverb that says, “If there is one last loaf of bread in the world, a priest will have half of it.” She stakes her life in a literal sense on the sacredness of hospitality to the stranger and it results in abundance for her and her son.

This story is intended to shame us and shame us it should. We are a country that violates international law by deporting desperate asylum seekers back to situations of misery and violence. We are a country that would rather make hospitals, churches, schools, armed encampments rather than face our idolatry of weapons. The gods of metal more sacred than the lives of children.

The Word of God calls us to stake our lives on the sacredness of hospitality. Those of us here associated in various ways with the Catholic Worker recall that the CW began because of an act of hospitality. Peter Maurin had read the writings of Dorothy Day and saw in her a kindred spirit. She was living in New York with her brother and sister-in-law at the time. He showed up at their doorstep at a time when Dorothy wasn’t home. They were busy; they were inconvenienced; but they welcomed him in – this strange looking Frenchman in an ill-fitting suit; the pockets stuffed with copies of his writings. And worst of all, a Frenchman who never shut up. It was Peter who convinced Dorothy of open a house of hospitality. She admitted herself that if it weren’t for Peter she would have spent her life writing about good but not doing good.

We live in a culture of such consummate selfishness that unless we make a daily effort to stretch our hearts, our imaginations, our homes, our resources in acts of hospitality, we will be swept along on the fatal cultural tide.

The gospel gives us two images of the way Jesus wanted his disciples to be in the world – salt and light. Those are very interesting and eloquent images. Salt enhances flavors that are already there. If it overpowers, it ruins the dish. Light doesn’t create; it reveals what is already there. Too much light is painful and blinding. For salt and light to be helpful, they must be discrete, delicate, in service of something else. As disciples of Jesus, we don’t bring God to anybody. God was there long before us in every person, in every situation. In a delicate, discrete way we help people savor the presence of God in their lives. We highlight what God is up to. Rather, we backlight what God is up to so that God and not ourselves is the focus.

We often these days hear our

(Please see: Silent, p7)
Kill the Indian, Save the Man, (and Steal the Land)

Brenna Cussen

A few years ago my spouse Eric and I pulled over to visit the site of the former Carlisle Indian Boarding School in Pennsylvania. Previously (and presently) an army barracks, Carlisle opened in 1879 as the first government-run Native American boarding school in the U.S., the goal of which was to forcibly assimilate Native children into white society. Thousands of children from over 140 tribal Nations attended Carlisle, sometimes thousands of miles from home, often against the will of their families. As part of our ongoing commitment to decolonization as Catholic Worker farmers living on stolen land, we have been learning and teaching about the U.S. Indian Boarding School Policy as one of many genocidal tactics used to steal land. Wanting to pay our respects to the students who had died during Carlisle’s 39 years of operation, we knelt by the fence that separated us from the graves of 186 children. We were shaken. What kind of school has a cemetery in its yard?

Last May, the Tk'emlúps te Secwépemc First Nation in Canada found the remains of 215 children at the site of the former Catholic-run Kamloops Indian Residential School; unmarked graves of up to 1800 children were identified with ground-penetrating radar. Though many non-Natives in both Canada and the U.S. were shocked, the existence of such graves had been recognized for generations by Native communities. Further, evidence of the graves has existed in government and church archives for more than a century. In his article “Guilt, Responsibility, and Purgatory: How Traditional Catholic Teaching Can Help Us Think About Truth, Reconciliation, and Reparations,” Regina Archdiocesan Theologian Bret Salkeld notes, “Indigenous

Beginning with the Indian Civilization Act Fund of 1819 and the Peace Policy of 1869, the U.S. cooperated with several Christian denominations to adopt an Indian Boarding School Policy that “expressly intended to implement cultural genocide through the removal and reprogramming of Indigenous children.” Captain Richard Henry Pratt, widely recognized as the mastermind behind the policy (and who considered himself a “friend of the Indians”), believed that rather than outright extermination, a more “civilized” solution to the “Indian problem” would be to remove children from their families, language, and way of life. His motto: “Kill the Indian, Save the Man.”

The boarding school policy was rooted in the Doctrine of Discovery. This series of 15th Century papal edicts, which eventually became codified into U.S. law, granted European monarchs the right to “conquer and take” any lands they “discovered.” The many devastating government tactics that followed - war, massacres, removal, allotment, reservations, blood quantum, relocation, termination, and the forced assimilation through boarding schools - all had the same end goal: erasure of a people in order to open up their land to white settlement.

To those who want to believe that Catholic cooperation with the boarding school policy was largely benign, Brett Salkeld responds, “This was not… a well-intentioned project of education and evangelization whose failures, however grotesque, can be attributed to the presence of a few bad apples... though there were

(Please see: Steal Land, p8)

Silent, cont.

bishops bemoan that the Church has lost its power as a cultural influence. I for one am happy at that loss of power. I’m glad we no longer have power to enslave and colonize; to torture heretics; to burn witches; to sexually abuse children with impunity; to shame unwed mothers; to make gay kids hate themselves and their love; to encourage abused women to stay with their abusers. Thomas Merton has written, “The kings and dictators and the mighty of the world accomplish their work with speeches and drums and brass bands and the thunder of bombers. But God works in silence.”

It’s the original sin of the Church that we have imitated the kings and the dictators rather than followed the Sermon on the Mount. So let’s be silent. Silent like the hand offering bread. Silent like the salt. Silent like the light.Ω
undoubtedly good… who worked in the system, and who achieved real goods in their work, the system was itself fundamentally evil. Its primary goal was not education… but cultural annihilation.”

According to the National Native American Boarding School Healing Coalition (NABS), at least 367 government-funded boarding schools existed in the U.S. in the 19th and 20th centuries, attended by 83% of Indian school-age children at their height. Churches ran almost half of these schools. Catholics ran at least 80, and likely more.

Government agents would often abduct the children (or threaten their parents with prison or a withholding of food rations if they didn’t comply) and send them to schools hundreds of miles away, where they were forbidden to speak their native language or participate in their cultural practices. Though this forced family and cultural separation was horrific in and of itself, at many schools, children were also subjected to physical and sexual abuse. Some children were sold to white families as domestic servants, eventually disappearing into white society. Others returned home, but, due to the huge language and culture gap, no longer felt they belonged.

Over the decades, thousands of children died at the schools - often from neglect, sometimes from direct abuse. Oral histories include children watching other students being beaten to death, or being woken in the middle of the night to dig graves. Though records exist of letters written by parents begging to have their children sent home, or even to learn of their children’s health and whereabouts, most children who died were buried at the schools, in unmarked graves.

As a direct consequence of the schools, many Native descendants of boarding school survivors have never learned their own language, some languages now lost forever. Substance abuse due to inter-generational trauma has contributed to disproportionate rates of suicide, depression, and disease in Native communities.

Today, many Native communi-

ies are undergoing an active process of healing from such trauma, some using the four-part process developed by Lakota social worker Dr. **Maria Yellowhorse Braveheart**: confronting the truth; understanding the trauma; healing; and transformation. Maka Black Elk (descendant of holy man Nicholas Black Elk, who is currently being considered for canonization in the Catholic Church) is the director of the **Truth and Healing initiative** at the Jesuit-run Red Cloud Indian School (formerly Holy Rosary boarding school). Black Elk recognizes that survivors need to be given the opportunity and the support they need to share the truth of what happened to them, and entire communities also need to have access to the truth of what happened to their relatives.

Much of that truth (how many schools there actually were, what the schools were like, what happened to individual students, etc.) is buried in archives in basements of churches, dioceses, and religious communities across the country. This is where the Church comes in.

For the last ten years, NABS has been asking churches to “**conduct and disseminate research on their involvement as operators, promoters, managers, teachers, and funders of Indian boarding schools; through processes of reflection and repentance, develop and adopt official statements of acknowledgement and apology; and in consultation with the Coalition and the affected Native communities, take appropriate actions to make amends.”** Until the news broke from Canada last year, only a handful of Catholic entities had begun to respond to this call.

In the fall of 2020, I helped to begin a grassroots network of Catholics seeking to support religious communities and dioceses in this work. **Catholics for Boarding School Accountability (CBSA)** held a four-part webinar series in October and November 2021, with over 750 members of religious communities, diocesan staff, and archivists registering, many of whom wish to begin the necessary work of understanding the truth about their relationship with boarding schools.

Such work will take effort, time, and money - a serious commitment at a time when so many religious communities are aging, and necessarily focusing on the future of their land, buildings, and care for elders. Efforts must include reaching out to the Tribal Nations impacted by the boarding schools with which their communities were involved, and finding, organizing, and making accessible the archives that hold much of the truth of what happened.

In June 2021, Secretary of the Interior Deb Haaland announced a Federal Indian Boarding School Initiative to identify boarding school facilities and sites, the location of known and possible student burials, and the identities and Tribal affiliations of (Please see: *Steal Land*, p9)
children interred at such locations. In response, the USCCB circulated a letter last November encouraging bishops and dioceses across the country to cooperate with the initiative, and to be transparent in sharing their records. But while locating and opening up archives, and repatriating children’s remains to their communities, are very much a part of the healing process, such actions will not come without a great deal of pain, anger, and confusion. It will be important for Catholics affiliated with the operation of schools to commit to a posture of prayer, deep listening, and responding without defensiveness to the feelings and needs of those who have been harmed.

As Pope Francis reminds us in Fratelli Tutti: On Fraternity and Social Friendship,
Ammon Allen-Doucet

It is backyard season indeed, and the Greenhouse backyard has been blessed by the fragrances of slowly smoking meat, scored by a soundtrack that at least the kids enjoy. These elements granted a strange nostalgia to the final Saturday program of the school year. The house bustled with pre-pandemic numbers of children and volunteers, the weather thankfully allowing most of us to be outside. Ms. Edna’s rice and chicken was devoured rapidly as kids went back for second and third servings. It was almost like the pandemic had never happened, right down to the youngest kids asking if they could be counselors at camp this year, which of course they can’t be, but only because we have already picked our counselors for both Hartford Summer Programming and Camp Ahimsa! Yes you read that right, we are cautiously moving forward with our plans for camp, taking careful consideration for the obvious risks posed by pandemic overnight programming, but moving forward nonetheless. We will also be offering summer programming to all our families (and hopefully some new ones) from July until early August.

It has been great to have the support for programming during the school year from Northwest Catholic, Barb & Rita, Marybeth, Carole, and Jim during the school year, and we hope to continue working with these extended community members and other in providing field trips and adventures to the kids this summer. We are also excited to be working with Husky Programs again as Anthony and myself have signed up under their umbrella as Americorps Summer Associates. Anthony has fully moved in and will be a blessing at the camp this summer. We would also like to welcome Chaz to the community, Chaz has been attending the Greenhouse since his early teenage years and has developed into a compassionate and witty leader in that time. I’m thrilled to have him as a partner in running the Hartford Program this summer.

Our food pantry has been busier than ever and we have to thank Bob Hooper and the

(Please see: Notes, p9)