

# PatchQuilt

-many pieces  
- fits together  
- each piece special  
-adds color  
-gives warmth

Volume XVII, Issue No. 3—Fall

## CRISPAZ Delegation Commemorates Martyrs

by John S. Rausch

Sr. Robbie Pentecost and I traveled on pilgrimage to El Salvador, November 15 to 21, for the commemoration of the 20<sup>th</sup> anniversary of the murder of six Jesuits, their housekeeper and her daughter. The trip was sponsored by CRISPAZ, a faith-based organization promoting peace in El Salvador, and the delegation consisted of 15 participants.

In a ceremony on November 16, the day marking the anniversary of the massacre, Salvadoran President Mauricio Funes bestowed posthumously the Order of Jose Matias Delgado, the country's highest civilian honor, on Ignacio Ellacuria, Segundo Montes, Ignacio Martin-Baro, Amando Lopez, Juan Ramon Moreno and Joaquin Lopez. In his speech President Funes said this recognition "signifies for me the drawing back a thick veil of darkness and lies to let in the light of jus-

tice and truth." This was the first time the government publicly recognized the Jesuit martyrs.

The six Jesuits taught at the University of Central America in San Salvador during the twelve year civil war and were targeted by a military death squad as collaborators with the rebels. Several of them actively promoted dialogue between the warring parties. Because of their intellectual abilities, the death squad blew their brains out, shot up their books and set fire to the residence. President Funes referred to the Jesuits as "always on the side of human rights, of democracy, or the tireless search for justice."

During the week, we accompanied the CRISPAZ delegation in visiting the chapel where Archbishop  
*(continued on page 5)*

## Walking Our Spiritual Paths:

*An Introduction  
to the Spirituality  
of the Cherokee People*

**March 10-14, 2010  
Cherokee, NC**

Contact Mary Herr  
[maryherr@dnet.net](mailto:maryherr@dnet.net)  
828-497-9498



**January** is the month to renew your annual membership dues. If you have not yet done so, please send it in with the form completed found on the cover of this newsletter. ~photo by Dr. Tom Barnes



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Come Home to  
celebrate  
40 years of CCA!

## Annual Meeting 2010

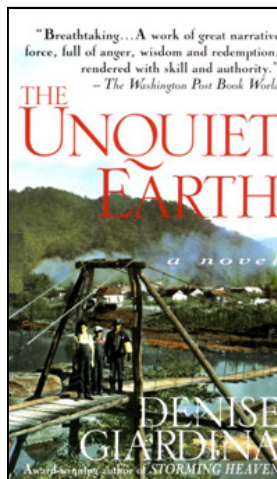
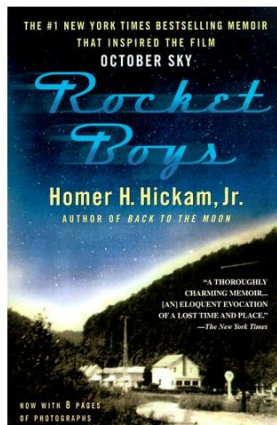
### The Presence of the Divine in Creation: *Reigniting our Spiritual Tradition*



**September 17-19**

St. Patrick's Catholic Church  
Hinton, West Virginia  
With keynote speaker:  
Joe Holland

*Author of Appalachian Pastoral Letters*



## On the Bookshelf

### Reviews of books on Appalachia

Herman Hickam, author of "**Rocket Boys**," weaves a tale of the life of a teen-aged boy in the coal camps of Coalwood, West Virginia (Mingo County). Hickam brings to light the problems and joys of this lifestyle. This is the true story of his desire to learn rocketry. He praises one teacher who encouraged him, but reminds us of the bleak future painted by other authority figures.

Denise Giardina is an award-winning novelist who has written "**Storming Heaven**," and "**The Unquiet Earth**." They are both works of fiction based on her life growing up in the coalfields. In these books, Giardina points to the injustices of this era. She is so passionate about the problems created by the powerful coal industry that she has taken the necessary steps to run for Governor of West Virginia. To support her cause she writes, "*West Virginia was the nation's—and the world's—leading source of coal. Once coal employed hundreds of thousands of miners and other workers. Those days are gone. And while some mourn their passing a strong case can be made that coal has been a curse rather than a blessing for our state.*"



# Colonization of the Coal Camps

By Jeri Whitely, member of the Board of Directors

Coal Company towns bear a strong likeness to early colonialism in the United States. The communities, defined by their natural resources, were created by business organizations with one purpose in mind: to benefit the coal operators. The resources are depleted and the wealth leaves the coal towns.

Encyclopedia.com explains colonization as: “economic control over an area by an occupying state that usually has organizational or technological superiority.” The definition continues, “Imperialism has been a major colonizing force. The colony’s population must be subdued or assimilated to the colonizer’s way of life, or a *modus vivendi* otherwise imposed” (Colonization). This picture of colonization is a reminder of the European expansion into Africa and the Americas. Time has revealed this classic form of development as, at best, immoral and at its worst, destructive of the human side of the people. A common euphemism is “Power corrupts, and absolute power corrupts absolutely.”

When James Pierpoint Morgan’s, United Steel Company and the owners of the Norfolk & Western Railroad were considering coal communities, the concept was proposed for personal gain (McGehee). Common services such as education, church, and entertainment, would be an afterthought of the big business plan. Any public services needed by the workers would be provided by the Company, which would lessen any governmental involvement.

“Company towns were places of stark ethnic, and socioeconomic contrasts. African Americans, Anglo-Americans, and 19th century immigrants (especially from eastern and southeastern Europe) were all represented, often with their own schools, churches and neighborhoods.” The article continues, “Most conspicuous are the differences in housing and living conditions between the miners and their families and the coal operators and their managers, presenting the image of a society sharply divided between management and workers” (Anderson). A study from the *Appalachian Journal* stated that Consolidation Coal established the coal towns with five main points: “Standardization, effective control of the labor force, dependency, the illusion of social progressiveness, and the ‘Fordist’ mentality of management” (73).

The little community where my family lived was named Wilcoe, number 1. Numbers designated each of the mouths

of the mines. There came to be 14 communities built to house the families of the men who would be asked to enter into the “belly of the earth” and remove this black gold. The building of these small enclaves began around the turn of the twentieth century by US Steel. My little town began its life in 1902. When my family arrived in the early 1940’s, not much had changed from the early construction.

My paternal Grandfather died in the mines at Matewan, when my Dad was ten years old. The children worked at any task to add to the family’s coffers. My Dad went to work at an early age to assist his family. Education, for him, ended early.



Compared to his father before him, he must have considered his job with US Steel in the rich WV coalfields to be a blessing. He thought this job assured him a future. It was a large company. There would be a house for his family, and the company would provide protection and assistance. It was 1942 and my Mother and Dad probably came to this life filled with promise.

Lest this lifestyle seem bleak and desperate, one must go beyond the economics of the coal camps to understand the daily life of its people.

An interview with one of my friends, Jerry Kailing, tells a more human view of our life. My childhood friend writes: *There was well-defined demarcation between adults and children in those days and we were left pretty much on our own when it came to play time. I can remember playing baseball on the playground at Wilcoe many times, and I don’t recall that anyone who wanted didn’t get to play. You learned early on the virtue of taping up a new baseball with friction tape so the cover didn’t get ground off by the cinders on the playground. Then there was the running basketball game in the alley at Wilcoe. With the goal mounted on top of one of the outhouses, trashcans for line markers, and compacted cinders for a floor, how good could it get? I’m convinced that unstructured play for kids is as good as it gets.* (Kailing)

Jerry reminded me that our knowledge of good and evil was always subject to the “mother’s talking network.” Authority figures, teachers, religious leaders and merchants, while engaging in the profession, were also close friends. Indeed, the entire community cared for and supported the children. We were permitted complete freedom in our adventures. The only danger facing children in our closed community was our unlimited imaginations. *(continued on page 4)*

*Colonization of the Coal Camps, continued from page 3*

Another childhood friend, Dorothy Mahone, born and raised in the N&W railroad community, remembers: *I enjoyed rubbing the dirt on my friends to see who could get the dirtiest, drawing pictures and playing hopscotch in the dust, writing with chalk on the coal cars, and climbing aboard the cabooses* (Mahone/Todd).

One of my friends, who grew up in another small coal camp, writes about her visits to the Company Store and playing with "blacks." Somehow, there was no separation of races. There was only the economic factor, and except for the superintendents, sent from the coal operators, we were all poor. Barbara Sims tells me, *"The only difference between the blacks and the Sims was the color of the hair. The Sims were blonde towheads, and the black children had black hair. Playing in the coal dirt put all the children on the same level because we all had black skin"* (Sims).

It wasn't until my dad, Earl Whitely, died in a mining accident in 1955, that all the realities of the "colonial system" became clear to me. The elements extracted from the coal, and the waste from the coke ovens created a polluted environment that is hard to imagine. The health hazard this imposed went unheeded. There was only one consideration for the companies: to get the coal to market at the cheapest cost. If anyone of the workers feared for his family, or his own life, what recourse did he have? The Company owned the house you lived in, the store where you bought life's necessities and, of course, controlled your income. Putting the extraction of the coal in jeopardy

meant banishment. After my father's death, my mother was left with two children under 18 years old, was without an income and would be expected to vacate the house within the year.

It wasn't much longer before mechanization and the awareness of the environmental destruction began to unsettle the "old ways." The needs of the people were not being met and this disturbed the way of life created in the coal camps. The costs of maintaining the property, and collective bargaining for higher wages, spelled the end of the huge profits from the coal mines.

When I began this research, my thoughts were filled with the similarities of colonization and the development of the company coal towns. Colonization in its purest form is immoral. The interest of my childhood friends and their encouragement to look closely at this lifestyle has favorably impressed me. I have come to the understanding that the individual and their hope for the future can indeed work wonders.

The people of the coalfields have remained strong and continue to espouse the virtues of their forefathers. Despite the theme of powerlessness, I know they are rich in cooperative power. For too many generations, dependency has been fostered. It is possible and expected by my generation. Yet these same people can be creative, inventive and imaginative. The people themselves must shape their own destiny. ❖

**The following CCA Policy on Resolutions is printed for the benefit of the membership who desire to submit a resolution to the 2010 Annual Gathering:**

- 1. Definition:** *A resolution is a statement by the Catholic Committee of Appalachia membership expressing a position on an issue. It should include a means of implementation, detailing the accountability of the membership and the particular responsibilities of designated individuals.*
- 2. Procedure:** *Resolutions are submitted in writing to the Administrative Director by August 1st. Any resolutions will be circulated to the membership prior to the annual meeting. Time is given at the annual meeting for clarification and discussion of the resolutions by the members present. The persons who proposed the resolution need not be present at the annual meeting; however, it would be in the best interests of the resolutions if there were someone present at the meeting to speak on behalf of the specific resolution. Members unable to attend the annual meeting will have the opportunity to send their clarifications and objections to the Administrative Director prior to the annual meeting so that their comments can be shared at the meeting.*
- 3. Voting:** *Voting on resolutions and any amendments takes place at the final portion of the business meeting, and a simple majority of voting members present suffices for passage.*

*Clarification and objections (but not discussion) are entertained for 10 minutes, renewable for another 10, after which the resolution is voted on, amended, or tabled.*

**\*\*Send resolutions to CCA office: 885 Orchard Run Rd., Spencer, WV 25276 or email: [ccappal@citynet.net](mailto:ccappal@citynet.net)**



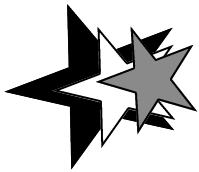
*(CHRISPAZ continued from page 1)*

Oscar Romero was martyred (March 24, 1980) and the site where the four North American Women gave their lives (December 2, 1980.) This year marks the 30<sup>th</sup> anniversary of these deaths in the Land of Martyrs.

Above all, we must remember the U.S. involvement. Two of the three officers who murdered Romero and 19 of the 26 officers responsible for the assassination of the six Jesuits, their housekeeper and daughter were graduates of the School of the Americas (now renamed Western Hemisphere Institute for Security Cooperation) located first in Panama and now at Ft. Benning, GA. Three of the five officers responsible for the

rape and murder of the four church women were also SOA graduates. Two-thirds of all soldiers and officers responsible for Salvadoran atrocities were SOA graduates.

During our time on the trip, Robbie and I discussed with CRISPAZ the possibility of a joint Appalachia and El Salvador tour, perhaps in 2011. CRISPAZ is dedicated to building bridges of solidarity between the Church of the poor in El Salvador and communities in the US. In its 25 year history it has sponsored over 300 delegations representing 4,000 Americans and has placed over 150 long term volunteers in service projects throughout the Salvadoran countryside. This would be a great group for members of CCA to contact via the CRISPAZ website for their own pilgrimage to El Salvador. ✕



## Stars Among Us

Starting on the front page of last winter's issue of PatchQuilt there was an article by Brian DeRouen, who, at the time, was our newest board member. He wrote a moving reflection about why he and his wife, Kathleen, are raising their son, Micah Henri, in Appalachia not hailing from here themselves. In the last paragraph he says, *"Our son was born into a beautiful and resilient place and will grow and develop into a man who is proud of his people and his birthplace. He will know his neighbors; know how to grow his own food, and know that life does involve struggle. He will not, however, know the pain of facing one's struggles alone. For unlike other places, that is not how things are done in Appalachia."*

Brian, a native of California, shares the Appalachian trait of solidarity. He, Kathleen and little Micah are now running the Hospitality House in Alderson, WV, where they host visiting families of the women in the federal prison camp there. Brian feels a strong bond with the women, having been behind bars himself.

In 2006, when Brian and Kathleen were engaged, and Micah was just a twinkle in an angel's eye, the couple headed down to Georgia, as they do annually, for the School of the Americas march.

However, that particular year, after much discernment, Brian would cross the line, be arrested and spend 6 months in prison to raise awareness and show his solidarity with those who have lost loved ones.

If you talk with Brian long enough, references to those times inevitably come up, as they've had such an all-encompassing impact on his life. What he will likely neglect to mention is that he is featured in a documentary (with Fr. Roy Bourgeois, Martin Sheen, Susan Sarandon and other "well-knowns") which highlights his experience.

**On the Line** gives an excellent, thorough inside-look at the people behind the movement to close the SOA. As the description reads, *"In a world where politics, passion and Constitutional rights collide, protestors discuss their activism, the dark side of US foreign policy, and the challenges of protesting since 9/11."*

Brian never told me about this DVD. I just happened to come across it while researching educational documentaries on social justice issues. What a thrill to see one of CCA's own on Netflix, and to learn more fully about his experiences! He doesn't know I've seen it, and I imagine he'll be as surprised to read this article as I was to see him among the stars.

Brian's is the typical humility I've witnessed coming from members of the Catholic Committee of Appalachia. We do what we do out of a passion to live the gospel's message of God's Love in service and solidarity. We are no more interested in fame or fortune than Jesus was. Yet, we don't often spend the time telling our stories. Sharing our experiences is a great way to be in solidarity with *each other*.

When we learn about each other's struggles and accomplishments, large or small, we can ache, celebrate and pray together, inspire, encourage and rejuvenate one another. So, tell us what you're up to. Honk your own horn! We will see that the really big stars are among us.



### ON THE LINE



*Learn what happens when a group of activists, priests, celebrities and students risk arrest to protest US foreign policy in Latin America.*



Many thanks to our friends and pilot at Southwings who donated a flyover of Mountaintop Removal sites in southern West Virginia for CCA member, Carl Gailie (photographer) and Administrative Director, Jeannie Kirkhope. We shared the ride with a volunteer from Coal River Mountain Watch, an excellent guide, who pointed out Spruce Mine #1, Kayford Mtn. and Coal River Mountain, where the blasting had just begun. The purpose of our flight was for Carl to get aerial shots for his book "Lost on the Road to Oblivion: The Vanishing Beauty of Coal Country." Check it out at: [www.carlgaliephotography.com](http://www.carlgaliephotography.com)

## Archives

Help us add to our collection with any documents, notes, photos, papers (essays, studies) on CCA. Archivist, Sr. Mary Going, OSB, is compiling everything we can find spread far and wide over 40 years' time. It will be kept safe at the Dwelling Place Monastery until a permanent location is secured.

Send items to: CCA  
885 Orchard Run Rd  
Spencer, WV 25276

## HONK YOUR OWN HORN

Since this is CCA's 40th Anniversary year, PatchQuilt is looking to do a series of articles on its members. We are a diversified and widespread group, women and men, lay and religious, young and old, representing 30 out of 50 states with a wealth of ministry beneath our belts. Tell us your story and share your experience in one or more short paragraphs. Jot it down here and mail it in, or email it directly to [ccappal@citynet.net](mailto:ccappal@citynet.net). You won't be the only one, so don't be shy! We can't wait to hear from you!

Name \_\_\_\_\_ Location \_\_\_\_\_

Ministry, Job (past or present) \_\_\_\_\_

How and when you got involved with CCA, memories and highlights of your work and times with us, something you're particularly proud of:

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Calling for...

# AWARD NOMINATIONS

## Bishop Sullivan Award

Nominate any *person* who meets the following criteria:

1. At least ten years experience in Peace and Justice-type work in Appalachia, e.g., Housing, Minorities, Community Organizing, Prisons, Environment, Workers' Rights, Women's Empowerment, Health Issues, Education, Living Wage, Dismantling Racism, Death Penalty Moratorium, etc.
2. The nominee is to be a person who is supportive of the Appalachian pastoral messages: *This Land is Home to Me* and *At Home in the Web of Life*.

## FOCIS Award

Nominate any *group or organization* that meets the following criteria:

1. An exemplary expression of Catholic Social Teaching
2. Actions which make the Gospel concrete in Appalachia.
3. Ministering to people where they are
4. A tradition of service
5. An appreciation of Appalachia.

### Bishop Sullivan Awardees

- 2000- Bishop Walter F. Sullivan
- 2001- Sister Beth Davies
- 2002- Father Les Schmidt
- 2003- Sisters Gretchen Schaffer & Kathy O'Hagan
- 2004 - Michael Vincent
- 2005 - Fr. Bob Rademacher
- 2006 - John Barry
- 2007 - Mary Herr
- 2008 - Sr. Brendan Conlon
- 2009 - Marie Cirillo

## Who will they be in 2010?

### FOCIS Award Recipients

- 2008—FOCIS
- 2009—SOCM

\*\*\*\*\*  
 \* Awards will be presented at the Annual Meeting, \*  
 \* Saturday evening, Sept. 18th, following dinner. \*  
 \*\*\*\*\*

## AWARD NOMINATIONS



Your Name \_\_\_\_\_

Your Phone/Email \_\_\_\_\_

Nominee for Bishop Sullivan Award \_\_\_\_\_

Nominee for FOCIS Award \_\_\_\_\_

Write a paragraph stating how the applicant meets the above criteria for the Bishop Sullivan Peace and Justice Award and/or the FOCIS Award. Be specific about the organizations, groups, activities or events with which your nominees have been involved.

Please turn in nomination form and paragraph by **June 1, 2010** to 885 Orchard Run Rd. Spencer, WV 25276, or email directly to [ccappal@citynet.net](mailto:ccappal@citynet.net). If you have any questions please call (304) 927-5798.

## Membership Form

Annual dues are collected each **January**. If you have not already done so, please fill in and return this form with a check or money order to:

**Catholic Committee of Appalachia**  
885 Orchard Run Rd. \* Spencer, WV \* 25276

Name \_\_\_\_\_

Address \_\_\_\_\_

City, State, Zip \_\_\_\_\_

Phone \_\_\_\_\_

Email \_\_\_\_\_

Suggested membership fees are:

- \$15 student/low-income     \$35 Family  
 \$25 Individual                 \$50 Organization  
 \$5 Sponsorship (please indicate name and address of sponsored person)

## STATEMENT OF INTEGRITY

*Be it resolved that the integrity of CCA and the dignity of the human person, which extends to the rest of creation, must inform what we do and say, and we accept any consequences which may result.*

The *PatchQuilt* and all CCA publications are printed on Recycled Paper.

We're happy to send a copy of *PatchQuilt* to your friends, coworkers and fellow parishioners.

Send us their address and we will gladly do so. Help spread the word about CCA to people you work with and members of your parish!

Phone: 304-927-5798  
Email: ccappal@citynet.net

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