

UNITED STATES DISTRICT COURT  
FOR THE SOUTHERN DISTRICT OF GEORGIA  
BRUNSWICK DIVISION

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UNITED STATES OF AMERICA,

Plaintiff,

Case No. 2:17cr22

vs.

CLARE GRADY,

Defendant.

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**28 U.S.C. SECTION 1749 DECLARATION OF CLARE GRADY**

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My name is Clare Grady, and I make this declaration, under penalty of perjury under 28 USC Section 1749, to explain why I entered and symbolically disarmed the facility protecting, celebrating and worshipping nuclear weapons at King's Bay Trident Naval Base.

**INTRODUCTION**

1. I am grateful for this occasion to address the court regarding my sincerely held religious Beliefs and how it is that these beliefs led me to Kings Bay (with 6 other Catholics), to undertake a Non-Violent Symbolic Act of Disarmament.

**ON MY RELIGIOUS BELIEFS**

2. It is essential to share the biblical passages along with church teachings that inform me in my sincerely held religious beliefs. I begin with a passage from Mark's Gospel chapter 12, "Hear O Israel the Lord our God is Lord Alone! You shall love the Lord God with all your heart, with all your soul, with all your mind and with all your strength, and [...] you shall love your

neighbor as yourself. There is no other commandment greater than these" (Mk 12:29).

3. Nuclear Weapons eviscerate and violate the possibilities of loving God and neighbor. We cannot build, possess, maintain and threaten the use of Nuclear Weapons AND Love God, as if God were Lord alone. Loving God requires trusting God, and reverencing the sacredness of all God's creation. Nuclear weapons have become an idol, replacing trust and love of God with the willingness to threaten and destroy all of God's creation in the illusory pursuit of maintaining power and control.

4. This "greatest commandment" from Mark's Gospel that links love of God with love of neighbor, gets more specific in the Gospel of Matthew, 23: "Whatsoever you do to the least [of your neighbors] you do to me [God]." Church teaching is clear on the preferential option for the poor (see Papal Encyclical "Pacem in Terris," 1963).

5. The statement that we brought with us to Kings Bay on April 4/5/18 says:  
"Nuclear Weapons kill every day by their mere existence. Their production requires mining, refining, testing, and dumping of radioactive material, which poisons sacred Earth and Water, all on Indigenous land. We see the billions of dollars it takes to build and maintain the Trident system as stolen resources, which are desperately needed for human needs. We see nuclear weapons as a cocked gun, the biggest gun, used 24/7 to ENFORCE the many layers of state-sponsored violence and deadly force required to maintain white supremacy, global capitalism, and global domination."

6. All of the above is the opposite of love of neighbor. I see my/our action as a loving response to this systemic harm of the "LEAST". I see my/our action as an act of resistance to this harm, an act that seeks to interrupt the systemic violence, by withdrawing consent with the

act of symbolic disarmament.

7. The following statement by Pope Francis, delivered on November 10, 2017, in his Symposium on Disarmament, reflects the understanding that I express above. Pope Francis categorically condemns Nuclear Weapons, not only the “threat of their use,” but also, “their very possession.” His audience included representatives from the United States and Russia. He told them that, “International relations cannot be held captive to military force, mutual intimidation and the parading of stockpiles of arms.” He continued, “Weapons of Mass Destruction, particularly Nuclear Weapons, create nothing but a false sense of security. They cannot constitute the basis for peaceful coexistence between members of the Human Family, which must rather be inspired by an ethic of solidarity.”

8. The Catholic religion is INCARNATIONAL: the word was made Flesh. It is part of our practice: we EAT the bread, we DRINK the wine, the body and the blood of Christ. We are called to manifest our Love of GOD and NEIGHBOR. This means that, We cannot pray for peace and drop bombs at the same time; We cannot pray for peace and pay for bombs at the same time; We cannot pray for peace and let others drop bombs in our name. Knowing and believing all this leaves us with choices.

9. The prophet Isaiah offers us a way. “To hammer swords into plowshares, and spears into pruning hooks” (Is 2:4). It is part of a sequence: First we SEEK INSTRUCTION FROM THE LORD, Then we HAMMER SWORDS INTO PLOWSHARES. And then we WALK IN THE LIGHT OF THE LORD.

10. There is clear CHURCH TEACHING on the formation and use of our CONSCIENCE. Below are four paragraphs from the Catholic Catechism, Chapter One: The Dignity of the



Human Person, Article 6, Moral Conscience.

11. 1785 In the formation of conscience the Word of God is the light for our path,<sup>54</sup> we must assimilate it in faith and prayer and put it into practice. We must also examine our conscience before the Lord's Cross. We are assisted by the gifts of the Holy Spirit, aided by the witness or advice of others and guided by the authoritative teaching of the Church. (Our discernment and preparation process for our action was founded on daily prayer and scripture study.)

12. 1788 To this purpose, man strives to interpret the data of experience and the **signs of the times** assisted by the virtue of prudence, by the advice of **competent people**, and by the help of the Holy Spirit and his gifts. (At the time of our action at Kings Bay we brought the book written by Daniel Ellsberg, "The Doomsday Machine: Confessions of a Nuclear War Planner" and an indictment which had been developed over time with the consultation of lawyers including former attorney general Ramsey Clark.)

13. 1778 Conscience is a judgment of reason whereby the human person recognizes the moral quality of a concrete act that he is going to perform, is in the process of performing, or has already completed. In all he says and does, man is obliged to follow faithfully what he knows to be just and right. **It is by the judgment of his conscience that man perceives and recognizes the prescriptions of the divine law.**

14. 1782 Man has the right to act in conscience and in freedom so as personally to make moral decisions. "He must not be forced to act contrary to his conscience. Nor must he be prevented from acting according to his conscience, especially in religious matters.

**CHOOSING KINGS BAY TRIDENT NAVAL BASE FOR FAITH-BASED**  
**NONVIOLENT SYMBOLIC NUCLEAR DISARMAMENT**

15. I am grateful for my church's teaching on the primacy of conscience. My going to the US Naval Base at Kings Bay to symbolically disarm the Trident in an act of non-violent symbolic disarmament was an act of conscience that reflects my sincerely held religious beliefs, informed by my reading of the Bible, by Church teaching, by the signs of the times, the assistance of competent people, and the Holy Spirit.

16. The word religion I am told, means to re-ligament or to re-align. The way I translate that for myself is to be in right relationship. Because we human beings can be blind, deaf and dumb to the fracture of our relationship with God and neighbor, the bible offers us story after story of where we are likely to fall out of right relationship with God, to lose our alignment. Each story is for me, a cautionary tale of where we might use greater care in maintaining right relationship, or- if we have fallen out of alignment- how we might right our relationship with God. Always, our relationship with God can be seen in our relationship to our neighbor, to the "least" in our society.

17. Many of us might remember learning, in childhood, of how Jesus welcomed the little ones, how he cared for the widow, healed the lame and the blind, how he blessed and multiplied the loaves and the fishes so that all would be fed, how he welcomed the stranger, forgave the sinner, and even raised the dead. The gospels are also full of stories where Jesus crosses a line of legality in order to bring about healing. Jesus chooses to heal on the Sabbath, a time when it is illegal to heal (Matt 12:10, Mk 3:2, Jn 9:14-16). Jesus also heals a person who is unclean, by touching them, also considered "illegal" (Matt 8:3), and "illegally" feeds himself and his disciples on the Sabbath by taking grain from a field, taking just enough in their hands to eat for sustenance for their journey (Mk 2:23). Jesus causes scandal to many when he makes a whip out

of rope and turns the money changers' tables over in the temple (Jn 2:15).

18. I choose to see every act Jesus takes as an act of healing, never harming a person. Jesus' healing acts often require crossing a line, a line that if otherwise were not transgressed would allow the perpetuation of harm. With each step, Jesus shows us how to choose love and justice over fear and legalism.

19. When I say legalism, I say it as it might be described in the following Bible passage from the Gospel of Matthew. The gospels show Jesus' frequent and strong criticism of the Pharisees who have "neglected the weightier things of the law,[...]who strain out the gnat while swallowing the camel." Jesus admonishes, "You hypocrites, you cleanse the outside of the cup and dish, but inside they are full of plunder and self indulgence" (Mt 23:25).

20. The laws that outlaw the use of weapons of mass destruction and wars of aggression are clearly the "weightier matters of the law." The laws of Trespass, Destruction and Depredation have their place, but here in our case, not only are they being used to protect illegal and omnicidal weapons, but they are being used to distract us from the weightier matters of the law. Engaging the law is a matter of holding the law and ourselves accountable for protecting life on this planet, our common home, and living with just relationships.

21. Our nonviolent symbolic action answers a prophetic call that has three elements: 1) attempting to reveal a fuller truth; 2) attempting to manifest the truth; and 3) inviting us all to the possibility of a new way. If we are not allowed to learn the fuller truth, hear that truth, and see that truth, then we will not have justice, or live justly, or render just verdict.

22. The symbols we used reveal the bloodshed and violence inherent in the Trident. These symbols are: Stepping over a line, of which, if I do not step over, harm will continue in my



name; Carefully pouring blood to reveal the bloodshed in the Trident Weapons system and to express my personal atonement for that bloodshed; Using a hammer, as a disarmament tool invoking Isaiah's call to "beat swords into plowshares."

23. The hammer I used was made with metal from melted down guns, weapons converted into peaceful tools. The message I spray-painted on the sidewalk in front of the administration building for the Trident (Strategic Weapons Facility Atlantic/ SWFLANT) expressed my intention to disarm Trident and heed the biblical call to and Love One Another.

24. Crime scene tape is an obvious symbol to alert of a crime. We used this symbol to name the Trident weapons system as a crime, a crime against God, against humanity, and against all God's Creation. We brought the book "The Doomsday Machine: Confessions of a Nuclear War Planner," written by Daniel Ellsberg in 2017 which contains essential material that informed us of the gravity of the US nuclear weapons policy. Ellsberg spells out:

"Potentially catastrophic dangers such as these have been systematically concealed from the public. In 1961 I had learned as an insider that our secret nuclear decision-making policy plans and practices for general nuclear war endangered, by the JCS estimate, hundreds of millions of people, perhaps a third of the earth's population. What none of us knew at that time, not the Joint Chiefs, not the president or his science advisors, not anyone else for the next two decades, until 1983, where the phenomena of nuclear winter and nuclear famine, which meant that a large nuclear war of the kind we prepared for then or later would kill nearly every human on earth (along with most other large species)".

25. The symbols we demonstrated on the night in question are a direct expression of my and

our sincerely held religious beliefs as stated directly in these quotes from the Bible above. The Bible instructs, and my Faith instructs me to take action in the manner in which we took it on the night in question.

26. Fundamental to my religious beliefs is the way in which Jesus' teaching is an action, not just lessons spoken with words. Jesus' demonstrates right relationship with God and with neighbor in *action*, and by non-cooperating with, by withdrawing consent from systems that harm life. My choice to enter Kings Bay Naval Base, home of the Trident, after the lock was clipped, is a step I took toward withdrawing my consent from the Trident weapons system.

27. Hammering dents in the monuments to the missile is another step I took to withdraw my consent. Carefully pouring blood on the ground at the entrance to SWIFTLANT where the Trident administrators work is an act of truth telling while also withdrawing consent. Our action MANIFESTS that which we are seeking as we are called by the Bible and the prophet Isaiah: A new relationship with these weapons, putting into right-alignment our relationship with God and with neighbor. Our non-violent symbolic act of disarmament seeks to withdraw consent from the Trident weapons system, and the systems of theft and domination that the Trident enforces.

28. Our action itself reveals the willingness of each of us actors to put our trust in God, not in the idolatrous weapons, but to offer our lives to be transformed, not by force, but by seeking to trust in the will of God. The invitation by Jesus to "Love One Another, as I have loved you", is an invitation to a disarmed life. This kind of Love does not force itself, it does not bear arms, does not threaten harm. It is with this spirit that we went to Kings Bay.

29. We went in a spirit of VULNERABILITY, willing to trust in God, seeking His instruction, trusting in His power, willing to suffer, but not inflicting harm or ill will on anyone.



Loving enough to clip the lock, to walk to the scene, of what we believe to be, the crime, to tell the truth that these weapons are idolatrous, criminal and bloody, and to use a simple hammer to transform the object and transform our lives.

30. My religious beliefs call me to action based upon these Bible verses and direction from my Catholic faith. If I fail to take action, as the Prophet Isaiah calls us to do, I become complicit with the government's illegal activities at King's Bay which perpetuate bloodshed, violence, inequality and terror. My sincerely held religious beliefs compel me to respond to the illegal and bloody activity at King's Bay which is carried out in my name. Because I know of the illegal, violent and omnicidal nature of the work at King's Bay, I am called by the Prophet Isaiah to disarm this deadly weapons system and set right my relationship with God, neighbor and all those harmed by the Trident.

### CONCLUSION

31. I compare my non-action, or an obedience to the laws I am charged with violating in this manner: If I watch a child being beaten or killed in front of my very eyes, am I not as guilty as the one giving the beating or killing his or her own child? Am I not directed to take action to protect the child even if it means violating a law to do so such as interfering with the person's parental rights and taking that child without permission?

32. My faith and my sincerely held religious beliefs direct me to take peaceful action in the Manner that I did to expose the government's protection of weapons of mass destruction which are designed to annihilate all God's Creation.

33. My parents, Teresa and John Peter Grady, married in February of 1956, the wedding rings they exchanged that day, bore the Latin letters for the words "Through Him With Him and

In Him” ...meaning, through Christ, with Christ and in Christ. For my parents, their Catholic Faith was the foundation of their marriage, and the foundation for raising their five children. For our family, being Catholic was not just about going to church on Sunday, it was about being engaged in the world as Christians, bearing the message of Christ in word and deed, which naturally led to their work for justice and peace.

34. My dad’s participation in the draft board action of the Camden 28, in Camden NJ in 1971 was a powerful experience for all of us kids. We attended the trial, where the defendants openly stated that they had destroyed draft files, believing as people of conscience, many of them Catholic, that it is better to tear paper than lives. We also heard the defendants testify about their non-violent act to expose and interrupt the illegal and immoral US war in Vietnam. The jury listened to the testimony over the course of the trial. They chose to acquit my father and the other defendants, even though the defendants admitted to breaking in and entering the draft board, and destroying draft cards. After the trial, in conversation with some of the jurors, they showed great appreciation for the truth that they learned from the defendants and their witnesses about the U.S. war in Vietnam and the corrupt selective service system. Only knowing the full truth allowed the jurors to render a just verdict of acquittal.

35. I have been called to this faith journey in the course of my 60 years. I am always called to act in community, a community rooted in Gospel teachings, prayer and action. Two actions which demonstrate my firmly held religious belief and practice over the past 40 years, are the Griffiss Plowshares Action (*see* Attachment I) taken in November 1983 and the St. Patrick’s Four Action (*see* Attachment II) in March 2003. These actions were similar concrete expressions of my religious belief that when bloodshed is being carried out in my name. I need to not just

talk about but also and importantly take action which clearly manifests my withdrawal of consent to such bloodshed.

36. The government's heavy prosecution of me for these specific nonviolent symbolic acts that I undertook at King's Bay substantially burdens the exercise of my sincerely held religious beliefs.

37. First, all nuclear weapons are housed on military bases that are not open to the public. I cannot demonstrate my religious beliefs without going on the military base.

38. Second, I cannot symbolically disarm at any other location other than a military base because the message is lost as directed by the Prophet Isaiah. It becomes meaningless to show the world the government's housing of nuclear weapons that contradict the teachings of Christ by doing it on a stage or at a location where there are no weapons of mass destruction. In fact, holding a sign in front of a military base where nuclear weapons are housed is not a violation of any law but it is also NOT what I understand that I am called to do by the prophet Isaiah. To act in accordance with my sincerely held religious beliefs and answer the prophet Isaiah's call to hammer swords into plowshares, there was no other place to go than King's Bay to symbolically disarm the sword that is Trident. To do it anywhere else would become nothing more than a "play" or "re-enactment" and a farse of what the prophet Isaiah calls me to do.

39. Third, for the government to assert that I could do this anywhere else or any other way illustrates a profound lack of understanding or appreciation on their part of my sincerely held religious beliefs. The trespassing law, destruction/depredation of government property law entirely prevent me from doing that which I am called to do by the prophet Isaiah, which must take place at the site of the nuclear weapons in order to fulfill the call I understand through the



Bible.

40. Being charged with charges carrying a prison sentence of up to twenty-five years, being held in jail pre-trial for several months and then being on house arrest and now a curfew with an electronic monitoring ankle bracelet all constitute a substantial burden on the exercise of my sincerely held religious beliefs.

41. It is notable, to me and perhaps to the court, that when I was held in jail in Southeast Georgia, it was very hard for me as a Catholic to receive Eucharist, to attend Mass, to get the daily mass readings, and to even get a Bible at times. This further constitutes a substantial burden on the exercise of my sincerely held religious beliefs.

Signed this 24 day of September 2018 in Ithaca, New York.

Clare Grady  
Clare Grady

Carol A. Clark 9/24/2018

Carol A. Clark #5056023  
Notary Public, State of New York  
Qualified in Tompkins County  
My Commission Expires 02/26/2022

## **The St Patrick's Four**

Days before the United States began shock and awe bombing on the people of Iraq, specifically on March 17, 2003, four US Catholics of Irish heritage went to the US Army and Marines recruiting center in Lansing, NY to protest the United States impending invasion of Iraq. They brought with them a statement that began with a quote from St Patrick whose feast day it was, "Killing Cannot Be With Christ". The four poured a small amount of their own blood in the vestibule, to make visible the blood-shed and the loss of innocent lives that would happen, and indeed did happen, because of the invasion of Iraq. After the four poured their blood, they knelt in prayer. The four were Peter De Mott who had previously served in both the Marines and the Army, and father of four daughters, Clare Grady, mother of two daughters, Teresa Grady, mother of one son, and Daniel Burns, father of two sons. All four were members of the Ithaca Catholic Worker. The four were arrested, charged and were tried in Tompkins County Court and with a hung jury outcome and then tried in Federal Court.

Statement of the Saint Patrick's Four

**"KILLING CANNOT BE WITH CHRIST!" ST. PATRICK**

**"Our apologies, dear friends, for the fracture of good order." As our nation prepares to escalate the war on the people of Iraq by sending hundreds of thousands of U.S. soldiers to invade, we pour our blood on the walls of this recruiting center. We mark this recruiting office with our own blood to remind ourselves and others of the cost in human life of our government's war making.**

**Killing is wrong. Preparations for killing are wrong. The work done by the Pentagon with the connivance of this military recruiting station ends with the shedding of blood, and God tells us to turn away from it. Blood is the symbol of life. All life is holy. All people are created in the image and likeness of God. All people are family and everyone is loved by God.**

**Dr. Martin Luther King reminds us that, "...we are called to speak for the weak, for the voiceless, for the victims of our nation, for those it calls 'enemy', for no document from human hands can make these humans any less our brothers {and sisters}."**

**We come here today with pictures of Iraqi people – mothers, children, those who have been victims of U.S. bombardment and sanctions for the past twelve years. We also come here with love in our hearts for the young U.S. service people, also victims of warmaking.**

**We find hope in these dark times when sisters and brothers around the world resist the spirit of hatred and violence, lift up prayers for peace – together with works for peace.**

**Daniel Burns, Peter De Mott, Clare Grady, Teresa Grady**



## **Griffiss Plowshares**

On Thanksgiving Day, November 24, 1983 Jackie Allen, a nursery school teacher from Hartford, CT; Clare Grady, an artist and potter from Ithaca, NY; Dean Hammer, father and member of the Plowshares Eight ; Elizabeth McAlister, mother and co-founder of Jonah House; Vern Rossman, minister, father and grandfather from Boston, MA; Kathleen Rumpf, a Catholic Worker from Marlboro, NY; and Karl Smith, member of Jonah House; entered Griffiss Air Force Base in Rome, NY. They hammered and poured blood on a B-52 bombers converted to carry cruise missiles as well as on B-52 engines. They also left at the site of their witness a written indictment of Griffiss Air Force Base and the U.S. Government pointing to the war crimes of preparing for nuclear war and depicting how the new state religion of "nuclearism" denies constitutional rights and punishes acts of conscience.

*Statement of the Griffiss Plowshares*

*Swords Into Plowshares*

*Thanksgiving 1983*

when our children and their earth are threatened with annihilation  
when millions starve to feed death-bearing weapons  
when politicians promise disarmament but fund more and more first strike weapons and deploy unverifiable weapons  
when soldiers and civilians are already dying in interventionist wars  
when other nations are violated:

Canada by the testing and flight path of the airborne Cruise

The Mediterranean by the threat of the Comiso-based Cruise

Latin America and the whole world by the sea and air-launched Cruise

**WE ACT IN OBEDIENCE TO THE PROPHETS**

who call us, the people, to "beat swords into plowshares".

We hammer these missiles which symbolize the deeper violence of national pride, greed, and militarism and express the fear and insecurity deep within all of us.

**WE ACT IN OBEDIENCE TO THE LAW OF LOVE:**

that we reach out to our enemies with reconciliation, not death threats

that we break down the walls that divide nation from nation, people from people

that we share rather than dominate and control

that we follow the way of Christ in vulnerability and openness to love.

**WE ACT IN THANKSGIVING FOR THE HOPE**

that, in our vulnerability, we open ourselves to the creative love at the heart of our endangered earth

that we breathe together- conspire- in the life-giving breath of the Spirit who unites us with sisters and brothers

- North and South, East and West

that, empowered by this love and truth-force, we surmount the walls that divide us from each other and blind us to the nuclear crematoria building around us

that with our bodies we set limits, say a definitive "NO" to an arms race that has broken all the moral limits - of conscience, international law, divine law

that with our blood we rename these weapons and beg that no more blood be shed

that by moving toward freedom from fear and worship of God as our true security, that our children inherit the promise of God through Hosea the prophet (2:18-19):

*"Then I will make a covenant on behalf of Israel with the wild beasts ,  
the birds of the air, and the things that creep on the earth  
and I will break bow and sword and sword and weapon of war  
and sweep them off the earth,  
so that all creatures may lie down without fear."*

Together with the millions who hunger and thirst for justice, we pray that our action today may reach into our hearts to heal us as people, as a nation and as a world.

**Jackie Allen- 22, Hartford, CT nursery  
school teacher**

**Clare Grady-25, Ithaca, NY artist and  
potter**

**Dean Hammer-29, New Haven, CT dad  
and peace minister**

**Liz McAlister-44, mom and peace  
minister**

**Vernon Rossman-56, Boston, MA dad,  
grand-dad, peace minister**

**Kathleen Rumpf-32, Marlboro, NY  
Catholic Worker**

**Karl Smith-27, Baltimore, MD  
peacemaker, housepainter**