A Moral About-Face

By EILEEN EGAN

"Peace, Gift of God, Entrusted to Us," the theme chosen by Pope John Paul II for the World Day of Peace, January 1, 1982, was accompanied by a practical initiative on the part of His Holiness. In December, 1981, in sent teams of scientists to discuss with world leaders—in the U.S., the Soviet Union, Great Britain, France, and the President of the U.N. General Assembly—the "terrifying prospects" of the use of nuclear arms. Bringing the results of a study by the Pontifical Academy of Sciences on the effects of nuclear war, four members of the Academy met with President Ronald Reagan on December 14. Included in the team were a noted American physicist, Victor F. Weisskopf, and a professor of genetics, Marshall W. Nirenberg.

In the statement, accompanied by a personal letter from the Pope, it was emphasized that conditions following a nuclear attack would be so severe that the only hope for humanity is prevention of any form of nuclear war. It asserted that an objective examination of the medical situation that would follow a nuclear war leads to one conclusion: prevention is the only recourse.

On his visit to Hiroshima early in 1981, the Pope stated, "Our future on this planet, exposed as it is to nuclear annihilation, depends upon one single factor: humanity must make a moral about-face."

By coincidence, the same December 15, 1981 issue of The New York Times containing the news of the meeting of the Pope's delegation with President Reagan reported on its front page the letter to Catholic military chaplains by the Bishop of Resilience, Oscar Romero, in the name of God. STOP THE REPRESSION. Archbishop Oscar A. Romero, Apolpent Sunday Mass, March 22, 1980, San Salvador.

It is troubling to realize that two years have passed since Archbishop Romero was brutally assassinated on March 24, 1980. His words haunt us today as we watch the perilous course our government continues to take in El Salvador.

The Catholic Worker joins its voice with the martyred Archbishop's and with all those who plead for an end to the violence. Toward this end, we call for an immediate halt to United States military involvement in El Salvador; the suspension of financial aid, the withdrawal of U.S. military advisors from El Salvador, and the end to the training of Salvadorean soldiers in the U.S. Further, we call for an end to so-called economic aid to those in power in El Salvador, as those monies are being used for political purposes to support the violence being inflicted on the people.

El Salvador—Stop the Repression!

"In the name of God, and in the name of the suffering people, whose tears reach up to the heavens every day with greater intensity, I BEG YOU, I BESeech YOU, I COMMAND YOU, in the name of God, STOP THE REPRESSION." Archbishop Oscar A. Romero, final Sunday Mass, March 22, 1980, San Salvador.

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By RAYMOND G. HUNTHAUSEN

Rejection of Idolatry

(On January 26, Archbishop Hunthausen, of Seattle, announced his decision to refuse to pay 50% of his income tax, to protest the nuclear arms race. Below, we print his pastoral letter explaining his decision.)

On January 26, the Archbishop gave a long and powerful talk on the nuclear arms race, and tax refusal, at Notre Dame University. Space does not allow us to put in the whole text, but we preface his letter with some of his reflections from the Notre Dame talk. Eds. Note.)

"... Render to Caesar without question, and without question we will get nuclear war. "As Christians, we once had a commitment of refusing income to Caesar. The Church resisted that idolatry, at the cost of martyrdom. What has happened to the Church in the Cross of our rejection of idolatry?"

"I believe deeply that God's love is infinitely more powerful than any nuclear weapon, and that, in seeking to recast the Cross, we are on the edge of a discovery more momentous to the world than that of nuclear energy. Nonviolence, Jesus' divine way of the Cross, is, in its own explosive force of history. Its kind of force, however, is not the explosive force of nuclear energy. It is a force of life—a divine force of compassion which can raise the people of this earth from death to life. I invite you to be my brother and sister to that nonviolent force of life and love at the heart of the Gospels, which offers a way out of our nuclear tomb."

Dear People of God,

As you have spoken out against the participation of our country in the nuclear arms race because I believe that this holding action is an in calculable harm. Nonviolence, Jesus' divine way of the Cross, is, in its own explosive force of history. Its kind of force, however, is not the explosive force of nuclear energy. It is a force of life—a divine force of compassion which can raise the people of this earth from death to life. I invite you to be my brother and sister to that nonviolent force of life and love at the heart of the Gospels, which offers a way out of our nuclear tomb."

"I believe that, as Christians imbued with the spirit of peacemaking expressed by the Lord in the Sermon on the Mount, we must find out what the objection to the present concentration on further nuclear arms buildup. According to the many prayer, thought, and personal struggle, I have decided to withhold 50 per cent of my income taxes as a means of protesting our nation's continuing involvement in the race for nuclear arms supremacy."

I am aware that this action will provoke a variety of reactions. Many will agree with me, and support me as they do so in the name of God. STOP THE REPRESSIO."

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Rejection of Idolatry

(Continued from page 1)

prayerful hope that all continue to dis­
cuss this nuclear arms issue in a spirit of mutual openness and honesty. How ironic if we as Christians were to discuss the issue of disarmament for peace in a warlike fashion!

I am not attempting to say that there is but one way of dealing with the prob­
lems of the arms race and the nuclear holocaust. I do not think it would be wise to recog­
nize the need for a number of different strategies for the promotion of arms re­
duction. Accordingly, I do not welcome the diverse efforts of many individuals and
groups, including the groups mentioned in my article. I think we should be thankful for the
toys in the homes of those who can come to an agreement at the levels of the state.

The point is that civil law is not an ab­
solute. It is not a good that must be obeyed
under any and all conditions. In certain
situations, people may be allowed to
interfere with the law. When tax withhold­
importance of religious freedom. But
while a few empty bottles crashed
people did get off the streets because of
weather, New York still has its harsh
weather, up a bit to two below zero.

The Mayor’s campaign was a strong signal that the future
of homelessness is a duty of churches
and others. But one can never be
too sure— a varied group are we—and one
may yet be fortunate enough to be a part of the order of the Mayor.

TV news coverage of homeless people seems to have become the most recent
“hot item,” partly due to the tragic
freezing to death of a woman at the
front door of a hotel during a recent
serious cold snap.

The Mayor’s call could have spared an already
frustrated person one more bit of frustra­tion.

small beginnings

In light of what often appears to be a very bleak situation, it’s encouraging to see
people’s new interest in religion and groups beginning to offer over­
night shelter to homeless folks in small and large amounts. I think this is the spirit
of those who are dear to us— before they are
precious member of the community.

We recently once again said farewell
to Gary Donatelli, who is beginning an­other pilgrimage—this one, he hopes,
will take him around the world. When
his departure day finally arrived, I think
a number of people were a little ex­
hausted, especially Gary, from several
weeks worth of send-offs and farewell gatherings. He said that the Catholic
Worker we usually give poor
welcomes and great send-offs.) But it all sig­
ificantly means something to us in our own lives.
and as much as possible, the presence of those who have come before us and who are
are gone. Gary certainly is in that cate­
gory—a friend, one who could humbly serve as a witness to the presence of the
precipitated member of the community.

His unique knowledge of religious sub­
jects, his acumen in the field of psychiatry, schisms and heresies was the
cause of some interesting discussions around the breakfast table and regular
But Gary is also the type that gets the urge to wander, which can only be sated by doing so. We
wish you peace and safety and adventure on your
journey, Gary, and look forward to your
(Continued on page 7)
The Common Good

By GEOFFREY GNEUIS

The one doctrine which most succinctly summarizes the thought and vision of Peter Maurin, co-founder of the Catholic Worker, is the Thomistic doctrine of the Common Good. Peter understood the common good not to be a goal that each person could most perfectly engage in living out the Gospel demands as expressed in the spirit and corporate works of mercy. In this spirit, one’s own good does not come first; rather, the good of the other, the common good, is primary. In this way one realizes one’s own good. This is the program of the Catholic Worker.

In his 1934 message to the American Bishops Peter wrote:

According to St. Thomas Aquinas man is not an individual with individual rights; he is a person with personal duties toward God, himself, and his fellow man. As a social being man cannot serve God without serving the Common Good.

In a 1974 article in the Thomist, "Aquinas and the Social Teaching of the Church," Janko Zagar, a moral theologian, points out that the contribution of Aquinas was not a blueprint for social progress, but his grasping and formulating of some basic and timeless insights into what it means to be a person in relationship to other persons. Paradoxically, as population has increased and technology has bridged the gap in communication, and, at the same time, as economic interdependence of nations has grown due to the vastness of industry and commerce, the net result has been greater fragmentation, disunity, and anti-socialism among nations. This break-up of society was one of the major concerns of Peter Maurin more than forty years ago. Today the world is still ruled by competition, rather than the cooperation that Peter's personalism envisioned.

As Zagar observed in his article, "In the area of politics and government, the power of the state, a danger of nuclear war are still very much with us. Governments, when they are not dictatorships, are based on theocratic, class, and utilitarian conceptions of man. In spite of the great progress of the American and French revolutions, and contrary to Marx's expectation of the withering away of the state in a classless society, the bureaucratic, militaristic, and financial machinery of the state has increased throughout the world. Individual freedom can be challenged at any time by the group of the 'party line' or 'national interest.' Yet there is a profound confusion about what such interests are. There is a crisis of the common good in contemporary society at almost all levels."

Janko Zagar points out that Aquinas' idea is that the person and the Church in the Modern World" during Vatican II (§ 25): "Our social nature makes it evident that the human person and the advance of society itself hinges on a discipline by which the subject and goal of all social institutions is and must be the human person, which stands completely in need of social life. This social life is not something added on to man. Hence through his dealings with others, through reciprocal duties, and through fraternal dialogue, he develops all his gifts and is able to rise to his destiny."

Ultimately, the destiny of the person is perfection. The notion of Christian perfection was a dynamic element in Peter's thought and in his own life. He wrote in his Essay "Christianity and Democracy" what a fine place this world would be if Dualist Humanists tried to be human to men.

What a fine place this world would be if Individualists tried to be their brother's keeper as God wants them to be. What a fine place this world would be if Fundamentalist Protests tried to exemplify the Sermon on the Mount. What a fine place this world would be if Roman Catholics tried to keep up with St. Francis of Assisi.

It is a perfection based upon the life of Christ and articulated in the Gospel. In St. Thomas' words, in his Of Royal Kingship, "it is necessary that the end of human multitude be the same as of individual man. The ultimate end of an assembled multitude is not to live virtuously but by virtually living achieve divine fruition." In other words, to live according to the common good is at the same time to live and to acknowledge that Christ has already come, and His kingdom has begun.

The common good, then, is not just temporal possession in size and degree of goods; rather, it is the possession of God, the synthesis of the present with (Continued on page 4)

The Road to Jericho

By KATHY CLARKSON

Some years ago, I indulged my passion for Mexican food and drove across the border with two women to have lunch at a "real" Mexican restaurant. The restaurant we settled on was reasonably expensive and I noticed the only Mexicans in the place seemed to be the waiters. Returning the car after lunch and shopping, we were approached by a little girl, who was about four years old. I was the first time I had seen a child begging on the streets and I hastily found some money to give her while my companions urged me to by a court order to provide shelter to any homeless man seeking it, city officials warned. The site for the next Men's Shelter; the Keener Building on Ward's Island was licensed for 180, but has 600 men. Now, the city plans to build additional housing, expanding its sheltering capacity by another 400 beds, constructing a veritable ghetto for home-lee.

We have all heard the parable of the Good Samaritan. Actually, we have heard the story may fail to recognize ourselves traveling down the same road from Jerusalem to Jericho. It's the story of a man, lying on the side of the road, left for dead. He does not die; half dead," beaten to a pulp, robbed of all had. It's a well-traveled road. "Now a priest or Levite on the way to Jericho saw him lying on the side of the road passed by and did not stop. Is it not strange that the priest would pass by the scene where he had seen a child begging on the streets. What a fine place this world would be if God's gift to mankind was to be a constant reminder of the sufferings of Christ."

As I was walking up Second Avenue the other day, I saw a homeless man asking a well-dressed woman a few steps in front of me, for a quarter. She stopped and told the man "she needed the quarter as much as she did." This exchange stunned me. I have seen women beg for a piece of bread, give what little they have. This set me wondering about how the women on Second Avenue could feel so very impoverished that she saw her need to be greater than that of the homeless man, and I thought, sadly, she does not know the "gift of God," she feels she has to fend for herself. I have often seen Jesus lying in the streets."

When I contemplate the crucified Jesus, what strikes me is His tremendous humility, "taking the form of a slave, being born in the likeness of men" (Phil. 2:6-7) and His mysterious incarnation in the poor man, in the poor woman (Mt. 25:41-46). I was visiting a friend, who had lived on the streets for a number of years before her hospitalization. This friend was seeing the Second Avenue could feel so very impoverished that she saw her need to be greater than that of the homeless man, and I thought, sadly, she does not know the "gift of God," she feels she has to fend for herself. I have often seen Jesus lying in the streets."

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The Common Good

(Continued from page 3)

that the common good is not always realized because of the reality of sin and evil. On the other hand, one of his con­
tructions to this aspect of social theo­

logy is to point out that history has shown that various other ideals have been learned, and have been

folgued. Consequently, selfishness is not
to­ways or solely a matter of sin, but
rather, a conscious, concerted effort in
many instances.

Peter contended that, this being the
case, another way—that of personal­
amor—could also be taught and used as
an alternative. For him it would be

EASY ESSAYS

By PETER MAURIN (1877-1948)

Two Bourgeois

THE BOLSHEVIK SOCIALIST

The bolshevik capitalist believes in rugged individualism.

The Bolshevist Socialist


GO-GETTERS VS. GO-GIVERS

Two Bourgeois

what he has,

and tries to get

what the other fellow has.
The Bolshevist

Socialist

tries to be

the bourgeois capitalist has.
The Bolshevist

Socialist

is the

son

of the bourgeois capitalist, and the son is too much

like his father.

All the sins of the father are

found in the son.

Bourgeois Capitalist

The bourgeois capitalist takes himself conservative

but has failed to conserve our cultural tradition.

He thinks that culture is related to leisure.

He does not think that culture is related to
civilizing.

He believes that money

is the way to power.

He believes that money
can buy everything,

whether it be labor or brains.

When people will cease
selling their labor power or their brain power
to the bourgeois capitalist, the bourgeois
capitalist, will cease being

a gentleman of leisure and begin being

a cultured gentleman.

Bolshevist Socialist

The Bolshevist Socialist is the spiritual son

of the bourgeois capitalist; he credits bourgeois capitalism with an historic mission

and fails to condemn it
on general principles.

The Bolshevist Socialist

does not believe

in the profit system,

but he does believe

in the wage system.
The bourgeois capitalist

and his spiritual son, the Bolshevist

Socialist, believe in getting

all they can get

and not in giving

all they can give.
The bourgeois capitalist and his spiritual son, the Bolshevist Socialist,
Campbell Libby Boycott

By PEGGY SCHERER

Since my article on the boycott of Campbell and Libby products ("Farm-workers Seek Support," March, 1982), a number of letters have come with further questions. Many of our readers wrote to ask what companies and received letters from them denying any responsibility for the complaints. Picketing another organizing committee, the Florida Organizing Committee (FLOC), in Ohio, which is organizing the strike and boycott.

While the facts of this situation certainly need to be clarified, there are several things I wish to speak to. For the Campbell-Libby boycott goes beyond legalities and into the area of social justice, and I think it is important that which helps us reflect on the cold facts.

Many questions come to mind when I think of the strike and boycott. Should we expect companies to concern themselves with justice, not just profits? Are we willing to bend our own values to meet the needs of others? What is the human situation from which this boycott is developed? What effect do boycotts have? Does our faith suggest a perspective on workers and their struggles? What do Church teachings have to say about this? I firmly believe that human dignity and justice exist outside the economy. If any company or government or individual is acting unjustly, we must take a stand or risk losing our values, even if an alternative is not clear. We must hope that we will have the strength to do so, for we are the ones who sacrifice when they are called for. There is a large body of Church teachings which can help us affirm the right of all workers to justice.

In cases where workers are attempting to organize, what can we do to help them support them when possible. Though the years have shown that many labor unions have stood at the sides and strayed from their original directions as any other organization, workers' organizations can be effective in providing the voice and leverage necessary to seek redress against management. Especially in a period when many companies are part of huge conglomerates and their shareholders are only interested in profits, we must remember that all groups of workers have great difficulty when they try to assert their needs.

And when injustices persist, especially when organizing is not allowed, boycotts can be of great assistance to workers. Shouldn't we begin to recognize that workers have a broader support group, that consumers are concerned about justice, not just low prices. Some boycotts in recent years have been successful—the United Farm Workers, to name one. The grape and lettuce boycotts which backed their organizing efforts; J.P. Stevens conceded the right of its workers to organize only after several years of pressure through boycotts. Boycotts can be one important means of educating people about working conditions, and offer an opportunity for people to participate in different ways for struggles for justice.

The Human Situation

I became more personally involved in the Campbell-Libby boycott when I went last October to Toledo to visit with the FLOC organizers. It was a Friday afternoon, a few weeks after their strike activity had ended, limited to a small number of pickets. The migrant workers had already moved on to search for other places to work. Yet my visit was thought-provoking: FLOC was no longer just another "garbage" or "miserable" group to which I had been told by others. Their stories were not so different from those of other migrant workers. I sat in on a weekly staff meeting, where a dozen of the people who work on the strike discussed the coming week's business. Their commitment and dedication was obvious to me. Mostly Mexican-Americans, they work with an understanding of the rights of farm workers because of their own and their families' experiences in the fields. Some of them have had college educations, yet feel that working to organize farm workers is more important than well-paying jobs. Recognizing that those who work in the fields have little time for organizing, they have accepted for themselves the voluntary poverty and hard work this entails. When told of the seriously injured man, I would catch lice if I had gone back home to get a couple of blankets, falling face forward onto the floor with such force, she thought his nose was broken. Trudy said the emergency room staff

Road to Jericho

(Continued from page 3)

"wine on them." (Lk 10:33-4) "Living where we do, it is not out of the ordinary to find a man or woman injured in the streets. Often they are homeless and not considered by local ambulance call. I remember waiting for an ambulance on a wintry night. The injured man was homeless, bleeding, and the police had arrived on the scene. I had gone back home to get a couple of blankets, and was trying to make him comfortable while we waited. One policeman left to get more blankets from the man, that I would catch lice if I touched him. In point of fact, the man did not have lice (even if he did, it was a simple cure), and I was amazed at the policeman's fear. Last week, Trudy was sitting in the emergency room of a nearby hospital and saw a man lying on the floor. A man rolled off the stretcher, falling face forward onto the floor with such force, she thought his nose was broken. Trudy said the emergency room staff

just stood around the man: no one wanted to pick him up until finally, a lady ordered a nurse to put him back on the stretcher. The (Samaritan) then lifted him on to the stretcher, carried him to the ambulance, looked after him, and looked after him. Next day, he took out two denarii and handed them to him. "Look after him," he said, and on my way back I will make sure you get any extra expense you have." Maybe, the reason we choose not to see the poor man, much less touch him, is we are afraid of getting sick. Out of fear, we will not cross the threshold that will change the direction of our lives, turn them around, cost some- thing in the present. In the past, when there is no escape from suffering: suf­fering is as ineluctable as death. Jesus says, "...the crowns that comes: he who is appalled on seeing Him—so disfigured, it is true, and bowed in love. The (Lk 58:6) Let us pray for the courage to concretely heed the prophet's words, and take upon ourselves the responsibility for "those who have been crushed."

The Editors

Stop the Repression

(Continued from page 1)

them, the Archdiocese of San Salvador's Legal Aid Office reports that over 90% of the more than 13,000 people who lost their lives in 1981 were killed by government forces. The number of disappearances, reports the government-controlled newspaper, has increased since last October. But the number of political prisoners, according to Amnesty International, a national organization on conditions in El Salvador in 1981 states that a "systematic and brutal policy of government-sponsored intimidation and repression" was used against laborers. La Pagina is "...the last piece of communication through which we have been brutally murdered, we beg our readers to join us and many others in taking immediate action to stop U.S. military involvement in El Salvador. We can look to the spiritual weapons of prayer and fasting, of non-cooperation with evil. Let us stand together and say no to a war that is not ours and refuses the means for saying "no" to injustice. We must speak out, for if we are silent in the face of this grave situation, we share in the responsibility for the violence."

In memory of Archbishop Romero and the thousands of El Salvadorans who have been killed by the U.S. military, the Catholic Worker calling for a negotiated settlement to the conflict in El Salvador. The very opposition which has been repeatedly (and wrongly) dismissed simply because of its revolutionary goals, has been severely repressed and continues to be repressed.

We join with those calling for a negotiated settlement to the conflict in El Salvador. The very opposition which has been repeatedly (and wrongly) dismissed simply because of its revolutionary goals, has been severely repressed and continues to be repressed.

"Is not this what I require of you as a fast: to loosen the fetters of injustice, to untie the cords of oppression, to set the oppressed free?" (Is 58:6) We must pray for the courage to concretely heed the prophet's words, and take upon ourselves the responsibility for "those who have been crushed."
briefly, what the Farm Labor Organizing Committee, or FLOC, is. It is an anti-strike and boycott is three-way negotiations, involving growers, the companies (which mostly employ contracted-out migrant workers), and the farm workers. From these negotiations emerge living and working conditions, neither of which are present for many farm workers. (Seemingly, workers must rely on housing provided by employers.)

Perhaps the most confusing aspect of the Campbell-Libby boycott is the role these companies play and why negotiations must include them, though they are indirect employers. When FLOC begins to negotiate, the tone is set by the fact that the companies are, as direct employers, responsible for the conditions under which their workers labor. This gives the growers, who believe they have little room for paying workers better even if they wanted to. Though the growers still control the crop through pre-season contracts with the growers. These contracts determine how, on epsilon, the crops grown, how to cultivate and harvest the crops (human or machine labor), and the amount of the power. and receive a disproportionate amount of the power. Experience in the sugar industry shows that the resolution of the farm workers' problems can occur only if the companies are included in negotiations.

Libby's response to inquirers was that it sold its company to a larger company, Libbey-Owens-Ford. Libby is its parent company. Libby, however, controls and hence controls the crop through pre-season contracts with the growers. These contracts determine how, on epsilon, the crops grown, how to cultivate and harvest the crops (human or machine labor), and the amount of the power. and receive a disproportionate amount of the power. Experience in the sugar industry shows that the resolution of the farm workers' problems can occur only if the companies are included in negotiations.

While it is true that Campbell's does not "directly employ migrant farm workers, it is a direct employer-the term itself indicates Campbell's role in affecting the situation of workers. However, it is unclear when and if this is a "direct employer - every kind of worker, manual or nonmanual, employed by its contractors is real. Though FLOC recognizes that the growth of the Naomi, for example, is enormous and it is "directly involved in its boycotts, there is a tremendous need here in the U.S. for farm labor organizers. It did not do this. It is our fervent belief that not a single man or woman with a conscience can remain indifferent or unconcerned while these violations are committed. It is "directly involved in its boycotts, there is a tremendous need here in the U.S. for farm labor organizers. It did not do this. It is our fervent belief that not a single man or woman with a conscience can remain indifferent or unconcerned while these violations are committed. 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East First
(Continued from Page 3)
return, whenever that may be.

There were other wanderings recently.
When Mary, Kathy, Bill, Anna and
Gary journeyed to the Davenport, Iowa
Catholic Worker for the wedding of
Brian Trier and Betsy Keenan. Before
going to the Davenport Worker, Brian
spent a number of years with us at First
Street, and Betsy was at the Worker
farm at Tivoli for some time. We wish
Brian and Betsy a long and happy life

We've had a number of visitors those
past few months—Francesca from Japa-
n, Bill from the Davenport Catholic
Worker, Brian from St. John's in Min-
notta, Sam to help break the

Dreaming of spring, I search through
with the sun shining on the H1 and
holding cru- knots to sustain my dream. Surely
the donkey brays more melodically, and the
Magpie, my first day after the blizzard,
looking for something on which to rest, but
no snow to lose. The blossoms from the
tree left by the freezing of an earlier
thaw, rejoicing that the white marigold of
snow above glowed slippers of
yielding to another thaw. The persistent

Thinking of Dorothy, and of
in the category

The Wayfarer
Chronicle from the Farm
By DEANE MARY MOWRER

Dreaming of spring, I search through
the Christian Worker, the book about
Aid as Obstacle. The book well-docu-
ments the aid as obstacle. The book well-docu-
stions curb the use of aid for
narrow foreign policy and corporate interests?

AID AS OBSTACLE: "Twenty Questions
About our Foreign Aid and the
HUNGRY," by Frances Moore Lappe,

The sheer mass of their informa-
tion in answering the questions, as
well as their expertise in this establish-
ment, is staggering. Not only do they ar-
ge the entire politi-
cal and self-serving, but they also go
further to show how these same policies
are most often bred and stuf-
due to the donors etc. It is no surprise, there-
for, that the contracts always sent the gravy
to stress the need for rich countries "to
help poor countries become more like
ourselves," which is no doubt knowledge
with the aid experts.

Yes, except in this case, it is not a
diabetes. Apart from a few slips into
the practice of recommendations exactly
what is going on. The problem with
American aid is not that it sometimes
fails to live up to some standards set, as
much as the fact that the idealistic rhet-

Remember, foreign aid pol-
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The young people, who keep things
going at this present Catholic Worker
Farm, would surely have delighted Peter
Maurin in whose honor this farm was
named. Ardent gardeners, they also participate in all work essential to
a farming community, Farmer John,
who is the principal farmer at the
Catholic Worker where the mid-thir
ing, is an invaluable mentor to the young
people and amazes them with the
amount of work he can still do. In cooking,
looking, budgeting, Bread, and
other old-time
t- the community, not only gives good
advice but sets a

At Peter Maurin Farm, one of the best
assurances of the reality of spring is the
arrival of the seeds that were
selected and ordered during the
early fall. Each seed has

ture. Many of us, like myself, who
would be considered on the younger
land (a term associated with the Worker
mark), and still believe we're immune to
the aging process, were a bit stun-

In a similar note, Peggy gave us a quiet
dinner at home recently, and
show—a mixture of pictures from early
years of the Catholic Worker Movement,
along with those of more contemporary
nature. Many of us, like myself, who
would be considered on the younger
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A Moral About-Face

(Continued from page 1)

ments. "The Church in the Modern World," on the gratitude due those in fields of moral action for carrying out their duties properly. But it insists the Church support, enunciated in the same document, ("The Church in the Modern World"), as it developed in the fourth and fifth centuries after 800 years of Christian nonviolence; a theology inapplicable in an age when nuclear bombs can create megatons of explosives, destroy cities, homes, schools or work-places. Pope Paul VI called such weapons "fateful and irreversible." Instead of advertising its moral position on nuclear weapons, the Peace Fund, 621 17th Ave. East Seattle, WA 98112, is promoting "Solidarity with the Poor." It does this through direct money support and by financing an individual and group plan to support individuals and groups, especially other religious orders of men and women serving in war zones, to make plans to support them financially. It does this; to establish similar funds in other areas surrounding nuclear facilities where a warhead might be, troubled in conscience by contributing to what Pope Paul VI termed "humanitarian's preparation for its own demise." Donations should be made out to "Solidarity Peace Fund." P.O. Box 6544, Amarillo, TX 79116.