The prospect of a free trade pact with Mexico (or to be more precise a North American "free trade" zone) is truly frightening. What was once the idle day-dream of Ronald Reagan is fast becoming a reality, posing a grave threat to the cultural, economic and political lives of ordinary people everywhere in North America.

We hear of our world being referred to as a "global village," and so it has become. Technology has made it possible to conduct day-to-day business instantaneously across vast distances. We are living in a "space age" world, held together by micro-chips and micro-communications.

If the wondrous capabilities of "modern technology" were serving the purpose of helping people to better understand one another, of breaking down cultural barriers and building a global consciousness of justice and solidarity, then we might not have such cause to fear the increasing globalization of our lives. We do, after all, share a common destiny on this very small planet of ours. What happens in one part of the world has real effects on every other part. Whatever can help us to build a secure and human future for all the earth's people should be welcomed.

But let us not be blindly naive. The reality is that globalizing technology and patterns of globalization are not the only cause to fear the increasing globalization of our lives. That reality is the "global village," held together by micro-chips and micro-communications.
From The Book Of Notes

By RIC RHETOR

Folks have been working hard at First Street to spruce the place up: The office has been painted and transformed into a contemplative space/study. Vincenza has painted the women's floor. With the help of Father John and other friends, we've finally had a new walk-in cooler installed which actually gets real cold! The last one was little more than a giant Petri dish in its final days.

People are studying here left and right. Brian and Bernie are both studying theology, Brian at Fordham and Bernie at Maryknoll. Kassie continues his Hebrew Bible studies up at the Drisclach Institute. Jo is taking a class on Renaissance ideas of gender, up at the CUNY Graduate Center. David Mastrodonato, now living in Brooklyn, is working in Labor Studies, and Sabra is taking an art class. Bible study continues on Thursday nights in the Graduate Center. David Mastrodonato, now living in Brooklyn, is working in Labor Studies, and Sabra is taking an art class. Bible study continues on Thursday nights in the Graduate Center. David Mastrodonato, now living in Brooklyn, is working in Labor Studies, and Sabra is taking an art class. Bible study continues on Thursday nights in the Graduate Center. David Mastrodonato, now living in Brooklyn, is working in Labor Studies, and Sabra is taking an art class. Bible study continues on Thursday nights in the Graduate Center.

Fr. Al, William McKeown, and Save the Planet activists are celebrating their 20th year as a house of worship. To mark the occasion of this 500th year after the arrival of Columbus, the Guatemalan bishops have written an encouraging and moving statement asking pardon for the errors of the Church and contradictions in conduct "that have fallen unjustly on the indigenous people." And five of our own bishops, down south, have recently written a strong letter condemning the death penalty.

Anyone interested in finding out about the craft of worldless and formerly homeless people, is welcome to contact Voices and Visions From the Margins, South Press, 343 Broadway, Dobbs Ferry, NY 10522. Please write care of Ann Quintiano.

Sabra asked Joe to marry her and he said yes. Wedding being planned for next summer. Congratulations, folks! We love you.

Catholic Worker月初版 No. 7

October-November, 1992

PETE MRAUIN FARM

By KEVIN DALY

The weather has been a wet one, and though at this stage we really could use more sun, the garden is flourishing. What a contrast with last summer when it was supposedly so hot and dry, and we had volunteers and tomato terrors, squash summer and some green beans, we didn't get much of a yield. This year, it's just the opposite and we've been reaping a great deal, even more at times than we know what to do with. What we can't use, we distribute to friends and neighbors, to the priests and nuns at the parish church in town, to a soup kitchen in Vernon. With migrant workers a few miles down Lattin down, Town or bring down to the city. We're feeding on some of the most delicious produce! I've ever tasted and our freezer is rapidly filling up with the broccoli, zucchini, green peppers and other vegetables we like to use in our soups, stirs and casseroles.

It's also been a summer in which I've learned a great deal, an education I wouldn't have traded for anything. In keeping with the Catholic Worker tradition of establishing "agroconuvistic" universities. Though a classical music training (my instrument is the banjo) I've discovered to my amazement that I'm completely at home in an organic garden. I'm finding that it's not at all impossible to stay in touch with the Jo's and be the labor of gardening and intellectual work like music. The two, rather than competing and detracting from each other, actually combine one another and lead to the fulfillment of one's potential.

I also began, really, to realize any of that at the beginning. In early April, as I planted the first seeds in our modest and unbeaten greenhouse, I had only a faint notion about one: what is it is not all getting in to stay in touch with the Jo's and be the labor of gardening and intellectual work like music. The two, rather than competing and detracting from each other, actually combine one another and lead to the fulfillment of one's potential.

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A Voice For Torture Victims

On November 2, 1989, Ursuline Sister Dianna Ortiz wasducted from the Posada de Belen, a religious retreat center in Antigua, Guatemala. Sister Dianna, a U.S. citizen, had been working among the people in the district of Huehuetenango, where she had been under surveillance, and had received death threats. She was held by the Guatemalan Security Forces under interrogations and torture and raped. The next day, when the car taking her to a new place of incarceration was stopped in traffic, she managed to escape.

Sister Dianna's ordeal caused a considerable outcry outside Guatemala. It was one of the events leading to the U.S. government's decision to end military aid to Guatemala in 1991, and to the economic aid to an improved human rights record.

In 1990, President Vinicio Cerezo set up a special Presidential Commission to oversee the investigation into the case. After the 1991 elections, the new president, Jorge Elías Serrano, disbanded the commission. The Special Prosecutor he eventually named to continue the investigation, Fernando Larran, has been extremely lost to do so, despite repeated efforts both from the States and from Ursuline delegations to Guatemala. Meanwhile, Sister Dianna has been subject to accusations from military and judicial officials.

Gratitude

By DOROTHY DAY

From an article in the February, 1956 CW

During one of the questionings by the city as to our activities, the investigator, a kindly and gentle person, who was very considerate, was able enough to allow us to present our views, looked at Charlie McCormack's spring coat and generally well-dressed appearance, and said:

"Do you mean to say that no one gets a salary around the Catholic Worker? What do you do for your living?"

"It just comes in," Charlie said, and I could not help but laugh to myself, because we had just been talking of one of our friends who is always spending all his money on theater tickets and wanting to take us to shows...There is recreation aplenty in books, radio concerts, walking with friends. And as for food--that comes in, too.

One of the young women who used to visit us often while working at the Catholic Worker, said:

"Everything seems to come in, far coats, shoes, galoshes, furniture for my apartment--everything."

Seriously speaking, when one becomes part of a distributing agency as we have, one must keep in mind voluntary poverty, and day by day try to part down, do without, pass on others, and be troubled in conscience for being too comfortable while trying to make others comfortable. For instance, we have been too comfortable while trying to make others comfortable. For instance, we have been too comfortable while trying to make others comfortable. For instance, we have been too comfortable while trying to make others comfortable. For instance, we have been too comfortable while trying to make others comfortable.

Torture survivors, like rape victims, are in a precarious legal position that compromises the fact that the event actually occurred, that they are innocent of some yet unidentified wrongdoing, and that they are of deserving character. The legal system is experienced not as an advocate for victims, but as an adversary. This experience complements the tactics of torturers telling victims, overtly or by inference, that no one will listen to them, or care about what happened to them, as a way of increasing the likelihood of later silence.

The experience results in a constellation of symptoms called the Post-Traumatic Stress Disorder. The dynamics of the disorder are best understood by the interaction between two factors: The painful intrusive memories of the trauma, and the defenses used to ward off these memories. The story is rarely recounted without an actual sensory reliving of the experience (physical pain, tastes, sounds, smells). It is not simply a recollection of events, but a re-experiencing of them.

Torture destroys an individual's sense of personal control. Individuals being tortured are usually physically isolated, or else made to feel isolated. The physical logistics of questioning torture survivors psychologically recapitulates the torture and isolation. The taken-for-granted expectation of eye contact is almost impossible for the torture survivor. Staring also undermines the survivor's sense of self, as they attempt to pursue some semblance of normalcy.

Many of the logistics, such as medical documentation of abuse and repeated questionings, precipitate painful reliving of the actual torture, and overwhelming feelings of loss of control, intense guilt, degradation, and de-personalization.

The paragraphs above outline the dilemma encountered by survivors of torture when they attempt to pursue some semblance of justice for the violations they have suffered. They are just descriptive words, however, which cannot convey the depths of the experience of torture, nor the pervasiveness of the residual symptoms.

As for me, my bed is made: I am against bigness and greatness in all their forms, and with the invisible molecular forces that work from individual to individual, stealing in through the crates of the world like so many soft roosters, or like the capillary ooze of water, and yet rending the hardest monuments of [human] pride, if you give them time.

—William James
NAFTA - Free Trade Is Greedy Trade

By KATHARINE TEMPLE

More than twenty-five years ago, George Grant, the late Canadian political philosopher, wrote Lament for a Nation, where he mourned the end of Canadian independence. Since then, the world has become even more divided, and especially English-speaking Canada has been less and less willing or able to resist the dominant forces for continental (indeed, for global) integration. For instance, he wrote, "The United States is no longer a society of small property owners, but of massive private and public corporations. Such organizations work with scientists in their efforts to master nature and substantially undermine the imperial power of these corporations has destroyed indigenous cultures in every corner of the globe. Can it be true that even now is more immediately brutal, but American capitalism has shown itself more subtly able to destroy indigenous societies."

By now, this book could be dismissed as a mere footnote to Canadian history, except for the negotiation of the North American Free Trade Agreement (NAFTA) with Canada and Mexico, plus talk of expanding the area to all of Latin America and even Eastern Europe. In the wake of the split of the Soviet Union, this treaty is touted as a tribute to free market economics, to the benefit of the whole world, through free trade. Yet opposition to NAFTA can be made to a sound economic theory like a typical left-wing, anti-American, knee-jerk reaction against the mass despoiling of the last decades. And so, if we are suspicious about expanded free trade, we need to look at the economic consequences and social and economic implications. This is not an easy task. Most of us do not find the financial pages of the newspaper easy to follow and TV sound-bites are beyond our comprehension. The new world order, or more accurately the new world under debt, has much public disdain over the basic principles at work in free trade.

One example of Trade Freedom: How Free Trade Affects Our Lives, Work and Environment (from the Institute for Food and Development Policy, 419 Ninth St., San Francisco, CA 94103, 1992). It is a collection by more than thirty writers from Canada, the US and Mexico, who speak in various ways of the social costs of free trade practices. They are experts, workers, directors of boards—that exploit financial gain at any price. In one article, "Free Trade: The Great Deceit," we read: "David Morris brings back the questions raised some time earlier in Lament for a Nation. Quoting sources who are themselves cheerleaders for continental unity, he asks the question of the 1990s: 'Planetarian orientations our loyal ties and loosens our neighborhood ties. As The New York Times reported recently, the NAFTA losers eschews loyalty to workers, products, corporate structures, businesses, factories, communities, urban regions. The US government, if it were left in the hands of Gulf and Western, goes further. All such allegiances are viewed as expendable under new rules. You cannot be emotionally bound to any particular asset. We are now assets."

What Benefits?

As for the new rules when applied under free trade, Ed Finn, in an article for Canada's Catholic New Times (Sept. 13, 1992) states them quite simply. "When the ancient Romans wanted to understand what was happening in the world, they posed a two-word question—Who benefits? (Cui bono?) When they found out who gained from a given arrangement, they were better able to judge if it was a good or a bad deal for them. To understand NAFTA we have to know who will profit and who will lose from it."

"It is not difficult to identify the winners. The large transnational corporations, mostly based in the United States, who will be guaranteed a good supply of natural resources in Canada and a good supply of cheap labor in Mexico. Indeed, NAFTA losers are obvious too—the workers in all three countries. More Canadian and American companies, eager to reap the benefits of NAFTA, will force their major stockholders, have undertaken this task. Their job is simple: To make sure the debt is serviced. Thus a chief goal of their management will be to increase accumulation of enough hard currency to ensure levels of payment. . . . At the behest of the World Bank and the Fund, debtor countries have deprived their people—particularly the poorest among them—of basic necessities in order to repay their creditors and maintain "structural adjustments." The International Monetary Fund and the World Bank, acting on behalf of the creditor countries which are the large transnational corporations, power and these losses were recognized almost immediately. NAFTA, it seems to me, is an attempt on the part of the establishment to stave off the effects of the recession on the transnational debt. The Debt Boomerang by Susan George (Pluto Press, London, England, 1992) will be available later this fall and the UNICEF handbook, Studies; 1601 Connecticut Ave. NW, Washington DC 20009 gives us this background. As in her earlier book, A Fate Worse than Debt: (Goss Peace), she spells out the disastrous effects of "debt management" (a euphemism for usury, which has grown into a business, while in the 1960s the International Monetary Fund had saved the world from famine). Debt management is complex, but two key points are important—the amount of money to be paid and the control of assets to the creditors. The debt is not consistent but we are trying. . . .

The new brand, Cafe Salvador, will allow Nestle's to certify its products and to market them in Latin America. Nestle's has been boycotted on and off since 1977. In 1984, they agreed to follow the guidelines of the International Labor Organization, which requires proper labeling, including a message that breast feeding is best for the infant. The poorest among them of basic necessities in order to repay their creditors and maintain the "structural adjustments." The International Monetary Fund and the World Bank, acting on behalf of the creditor countries which are the large transnational corporations, power and these losses were recognized almost immediately. NAFTA, it seems to me, is an attempt on the part of the establishment to stave off the effects of the recession on the transnational debt. The Debt Boomerang by Susan George (Pluto Press, London, England, 1992) will be available later this fall and the UNICEF handbook, Studies; 1601 Connecticut Ave. NW, Washington DC 20009 gives us this background. As in her earlier book, A Fate Worse than Debt: (Goss Peace), she spells out the disastrous effects of "debt management" (a euphemism for usury, which has grown into a business, while in the 1960s the International Monetary Fund had saved the world from famine). Debt management is complex, but two key points are important—the amount of money to be paid and the control of assets to the creditors. The debt is not consistent but we are trying. . . .

Lost Jobs and Markets

Susan George goes on to describe how these very policies are now also having serious repercussions on the countries to which the money is allegedly owed. Again, she conveys complex arguments without over-simplification. Her chapter "Lost Jobs and Markets" is the one most directly related to our concerns here. Free trade debt has meant loss of factories, hundreds of thousands of workers and enterprises. Creditors cannot have it both ways—they can neither continue to exploit the workers in Mexico, while the American government thinks it has little choice but to accept or even wants to accept the yoke of NAFTA.

"For more information, call Equal Exchange, (617) 344-7224..."

Jennifer Belisle

Boycott News

Nestle Company is still on our list of boycott targets that supplies large amounts of free infant formula to hospitals in "Third World" countries. As health care workers boycott Nestle's, they also lose their jobs. But they are providing a substitute for human milk that is available to hospitals and public agencies of the rich countries with the equivalent of six Marshall Plans. This unprecedented financial assistance to the rich from the poor may be startling, but it is nonetheless arithmetically true. For our understanding of NAFTA, the impact on Mexico is crucial. The Mexican plight is the prototype of the crushing debt is presented in "Free Trade Won't Help Mexico's Poor" in Trading for Freedom. It is small wonder that the Mexican government thinks it has little choice but to accept or even wants to accept the yoke of NAFTA.

Lost Jobs and Markets

Many workers in Mexico, whose jobs are lost, have nowhere else to go. The new brand, Cafe Salvador, will allow Nestle's to certify its products and to market them in Latin America. Nestle's has been boycotted on and off since 1977. In 1984, they agreed to follow the guidelines of the International Labor Organization, which requires proper labeling, including a message that breast feeding is best for the infant. The poorest among them of basic necessities in order to repay their creditors and maintain the "structural adjustments." The International Monetary Fund and the World Bank, acting on behalf of the creditor countries which are the large transnational corporations, power and these losses were recognized almost immediately. NAFTA, it seems to me, is an attempt on the part of the establishment to stave off the effects of the recession on the transnational debt. The Debt Boomerang by Susan George (Pluto Press, London, England, 1992) will be available later this fall and the UNICEF handbook, Studies; 1601 Connecticut Ave. NW, Washington DC 20009 gives us this background. As in her earlier book, A Fate Worse than Debt: (Goss Peace), she spells out the disastrous effects of "debt management" (a euphemism for usury, which has grown into a business, while in the 1960s the International Monetary Fund had saved the world from famine). Debt management is complex, but two key points are important—the amount of money to be paid and the control of assets to the creditors. The debt is not consistent but we are trying. . . .

The World Health Organization has no power to enforce its code, and the US voted against it (the only nation to do so). It is up to us to learn about the work of boycott.

The following Nestle products:

- All Nestle's drinks, baking products and cereals (including Baby Ruth, Butterfinger, Kit Kat and Raisinetes)
- Cahn's, Chase and Sanborns, Hills Brothers, Taster's Choice coffee
- MJB coffee and tea, Nescafe and Nestea
- Libby's juices and Poland Spring Water
- Carnation Mighty Dog, Friskies Buffet and Dr. Ballard's dog food
- Sniffour's frozen foods; Lean Cuisine
- Smucker's hotels, restaurants, and resorts; Sex, Lies and Videotape
- Cahn's and condiments and spices
- Coffee Mate
- Cornflake products
- Crosse and Blackwell
- Libby's
- MJB's seasonings and soups
- MJB rice
- Carnation infant formula
- Cerveza, Heineken, Los Hermanos and Napa Ridge wines
- Alcon Labs eye products
- Dr. Paul and Warner cosmetics

It speaks to the bigness of the modern corporation that this list is so long. We realize that such a boycott is difficult to maintain, so we must be creative and come up with some ideas. Write the company: Alan C. MacDonald, President, Nestle Company, 10 Manhattanville Rd.,Purchase, New York 10577.

In the spirit of announcing rather than denouncing, we are happy to report that a new brand of coffee is successful, but not Nestle's. The coffee boycott that ended earlier this year and Equal Exchange (an alternative trade group) sold their brand of coffee, which requires proper labeling, including a message that breast feeding is best for the infant. The poorest among them of basic necessities in order to repay their creditors and maintain the "structural adjustments." The International Monetary Fund and the World Bank, acting on behalf of the creditor countries which are the large transnational corporations, power and these losses were recognized almost immediately. NAFTA, it seems to me, is an attempt on the part of the establishment to stave off the effects of the recession on the transnational debt. The Debt Boomerang by Susan George (Pluto Press, London, England, 1992) will be available later this fall and the UNICEF handbook, Studies; 1601 Connecticut Ave. NW, Washington DC 20009 gives us this background. As in her earlier book, A Fate Worse than Debt: (Goss Peace), she spells out the disastrous effects of "debt management" (a euphemism for usury, which has grown into a business, while in the 1960s the International Monetary Fund had saved the world from famine). Debt management is complex, but two key points are important—the amount of money to be paid and the control of assets to the creditors. The debt is not consistent but we are trying. . . .

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Bhopal Gas Survivors Still Seek Justice

In December 1984, forty tons of extremely toxic and highly volatile methyl isocyanate gas leaked from the Union Carbide Corporation (UCC) pesticide factory in Bhopal, India into the surrounding community. As a result, hundreds of thousands of individuals died or suffered permanent injuries. Eight years later, the victims' misery continues, their demand for a just compensation thus far thwarted by the evasive legal maneuvers of the UCC, a US-based, billion-dollar, multinational corporation, built the Bhopal pesticide factory as a joint venture with its Indian subsidiary, UCCIL, and the Indian Government. This arrangement provided the Indian government with ownership of a significant interest in the factory. As with so many multinational corporations in the "Third World," concerns for the safety and well-being of the people of Bhopal seemed minimal at best, and, with the approval of the owners and operators of the factory, large quantities of this dangerous gas were stored at the site.

The odorless, colorless gas, methyl isocyanate, is fatal to human beings in quantities above 0.02 parts per million. It engulfed the nearby areas causing the enormous number of casualties. Those who were killed in the gas were stricken by a sudden, torturous death. The victims were subjected to coughing, choking, foaming at the nose and mouth, and after several agonizing minutes, the loss of life.

Since the accident, the victims have been ignored and ostracized in various ways by Union Carbide and the Indian Government. Notably, the most promising resolution of the situation, pursued for years by the UCC, was undermined by the February 1989 announcement of a settlement of the victims' claims by the UCC and the Indian government. The agreement demonstrated a complete disregard for the interests of the victims, since it was a unilateral decision made without their consent or approval. Moreover, the Indian government sought to represent the victims, who included Unar Majid, a representative of the Bhopal Gas Victims Relief Committee commented on this arrangement: "To own a percentage of the factory where the incident occurred, then control the justice system that adjudicated the claims, then represent the victims in an ongoing conflict of interest, that apparently complemented UCC's ethical and moral standards."

Suit Filed In Texas

Recognizing the unlikelihood of receiving an impartial and fair redress under such murky conditions, 17,000 families have filed a law suit in Texas (Abdul Wahid vs. UCC) due to that state's open forum laws. Open forum laws allow an individual to institute a law suit within that state regardless of residence. Such laws are unique to Texas. The victims have not had their own representation and to receive compensation directly from the US-based Union Carbide. The Texas federal and Texas state law, are, in the victims' opinion, the only recourse available to them.

UCC has thrown its considerable weight into this legal battle and, after two unsuccessful efforts, has transferred the matter to New York, where the victims are considering UCC's Forum Non Convieniens motion. Such a motion seeks a judicial determination of the proper court to decide the case. Unfortunately, the UCC wants the matter sent back to India, a situation that would greatly benefit the company's position. The Indian victims, who would then continue to be subjected to the corrosive neglect of UCC and the Indian government. Union Carbide is desperate to avoid American standards of liability for its irresponsible conduct in Bhopal. At this juncture in the proceedings, the families are demanding that the matter be adjudicated in Texas. The courts have been unresponsive thus far to this demand.

The gas leak was a prompt, fair adjudication of their claims for just compensation. UCC has vigorously avoided fulfilling its moral and ethical obligations to these impoverished individuals. The lack of both attention and a large public outcry has aided UCC in shifting its responsibilities. Multinational corporations such as Union Carbide must be held accountable for the unconscionable pain and suffering inflicted upon innocent victims at home and abroad. People of conscience interested in supporting the rights of the Bhopal gas victims can send letters and petitions to:

Abdul Wahid vs. Union Carbide Corp. Docket No. 92-7327 c/o Clerk's Office, US Court of Appeals, 40 West 50th Street, New York, New York 10002, for a jury trial of the facts in the state of Texas.

Our thanks to The Catholic Worker and to the Bhopal Gas Victims Relief Committee for sending us the information for this article. They can be reached at PO Box 38414, San Diego, CA 92138.
This Is Our Path To Wholeness

By SABRA MCKENZIE and JOE HAMILTON

You will find out that charity is a heavy burden to carry. It is heavier than the burden of all the wrongs we have committed. And the full basket.

But you will keep your gentleness and your smile.

It is not enough to give soup and bread. This the rich can do. That the poor will forgive you and bread.

We are the servant of the poor. That is not enough to give soup and bread.

The uglier and dirtier they will be, the more unjust and insulting, the more love you must give them.

It is only for your love alone that they will forgive you. The bread you give to them.

—St. Vincent de Paul

It seems very clear that, more than any other thing, we need a renewed sense of gentleness in our lives. The kind of gentleness that speaks kindly and affirms; the kind of gentleness that notices little things, that looks in the eyes and asks how are we; the kind that takes a moment to merely be, with and listen; the kind that rests in truth, love and faith, not human strength and violence.

The reality, however, is that work abounds, and the complex pressures of living at the Catholic Worker scrape away at what reserves of patient endurance and compas­ sion that any of us may have come here with. And our "masters," those ugly, dirty, unjust, insulting, terribly sensitive and exacting cho­

sen children of God, make our "servant's" work at times even more challenging to understand and tolerate.

Many who come to our doors are warm and friendly. Many others are not. The difficult thing is that we are called by Christ truly to love one another, including (and especially)

the seemingly unlovable, the enemies. So many of them.

And it angers, tires, hurts. It makes us resentful. It makes us want to withdraw, beg­

ging for silence and distance. It makes us ask ourself, "Why are we trying to do this?" Thus we ask ourselves, "Why are we trying to do this?" And we then ask ourselves, "Why are we trying to do this?"

To be with the poor is to be with the anger and the hurt of the poor. To be in, somewhere confined to the pain inflicted upon people daily by an oppressive political economy. It is to be vulnerable, to ally oneself with the weak and the unloved, with the most criminally, our human need and needlessness.

To be with the poor chases away our most protective layers, and exposes the best and worst possibilities of our own struggling humanness.

And yet, in some miraculous way, this is our path to wholeness. Moreover, our position on this path is not to be enablers or doormats, condescending saints or long­

suffering martyrs, as tempting as any of these roles may be. Rather, our calling as Christians is to learn to love and do so as patients unconditionally as possible. It is in our effort to give our best (best of our food and resources, best of ourselves) that we learn how to live. Thus we are called to offer, offer, offer, to bless, hope, struggle and share with those who curse and resent us for it, those who act and think and try to harm us.

It is not enough to give soup and bread. This the rich can do. That the poor will forgive you and bread.

And if we are in a position to practice our sanctifying charity upon; they are your masters,

we must invite God into this path. (God is, in fact, this path.) Often in our attempts to serve and give love we forget to let go of our actions and intentions. We invest ourselves in the grand results we wish to see from our offers­

ings, from the supposed seeds we have planted. The harsh reality is that we are the ones receiving, the ones learning. It is our arro­

gance to assume that we have all to give and nothing to receive. The poor are more than objects to practice our sanctifying charity upon; they are human beings with whom we must work for justice.

In order to see this reality, we must learn to

A Woman For All Seasons

(Continued from page 1)

of many years, with accompanying texts by Dorothy Day. Thomas Merton and others. Jim Forest has written the introduction.

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WE NEED BLANKETS!
I

By JENNIFER BELISLE

My friend Joy died. I knew her less than a year. We met last Fall—Joy was living in New York. I didn’t know where. I would see her sitting on Second Avenue, talking to herself, her head down, her arms crossed, her face in her lap, her eyes closed.

I met her last Fall. I carried a bag for her. She was standing in the Big Apple Center, waiting for someone. I opened the door for her, and she thanked me. She was so glad to see us. Joy gave each of us a kiss and we went in. She asked me to watch her and walk with her. She gave me some区水果, and we sat down to talk.

Joy was a teacher. She was so kind to each child. She was so kind to each person. She was so kind to everyone.

We talked for a while, about the conversations Joy and I had. I said I would see if we could arrange the burial. The state would have to do it. I was so kind to each person. She was so kind to everyone.

We met again. She was so kind to each person. She was so kind to everyone.

I canceled the arrangements, and I canceled the social worker to tell her the story. Joy was


died for an attendant with keys to let me in her room. I really didn’t know anything they didn’t.

I really didn’t know anything they didn’t, I couldn’t. I couldn’t get her out, I couldn’t get her in, and I couldn’t get her out. I didn’t know why she was there, and I didn’t know where she was. I didn’t know why she was there, and I didn’t know where she was.

Joy had told me herself, but I couldn’t. I couldn’t get her out, I couldn’t get her in, and I couldn’t get her out. I didn’t know why she was there.

I gave her money for the commissary. I sent her a few dollars every once in a while.

My visits to Joy dwindled by late Spring. I wanted to do something for her, but I was so kind to each person. She was so kind to everyone.

I went to visit her. I talked to her, and I prayed for her.

She didn’t know where she was, and she didn’t know where she was. I didn’t know why she was there, and I didn’t know why she was there.

I knew where her family was? I didn’t know why she was there. I didn’t know why she was there. I didn’t know why she was there.

Her social worker called me late in the summer. Joy had died, apparently of a heart attack. Did I know where her family was? I didn’t. I repeated the story I had told so often—Joy knew where she lived. She found her mother, she was so kind to each person. She was so kind to everyone.

I realized that what I was saying was real. The social worker told me joy’s real name, and I realized that it’s had told her here, but I just didn’t know. My consolation is that the professionals could do no more than I could.

I have to say, I prefer the name joy anyway. It suited her, her smile, her amazingly bright blue eyes, her kisses. I did offer Joy my friendship, as it was, and I continue to offer my prayers. And I hope now, that she offers hers for all of us as well.


tales of shelter guards who beat people and stole, of TB, of earlier evictions due to fires or other "good reasons". The only thing that was "safe" was "in our" park because there was no place else they could go. So when the police came to disperse them and destroy their belongings we stood with them." (Fred Luck, East 7th Street.)

All that happened before I ever laid eyes on Tompkins Square Park, and Brian was right when he said I couldn’t really know what the park meant to the neighborhood. But I still remember that first weekend when I came to visit, taking coffee and sandwiches out late one night with a group from Maryhouse. I met a woman and she was living in one of the lots, formerly in the park, formerly in an apartment she lost when the rent went over $3,000 a month. She still had bruises on her face from a police officer’s nightstick, but when she heard I was in New York she seemed relieved and concerned for me, and gave me a hug as we left.

Alan and I didn’t stay until midnight that night. The park was crowded, with the windswept, bone-chilling, garbage-filled, dead-end road, and the police cars driving around the Park later that night of the Park’s re-opening. Hundreds of police were again waiting, this time in clusters at the park’s entrances, their guns and trucks lining the surrounding streets.

We bumped into Tina and Bill, sitting by the park mean to the neighborhood. But I’ll remember that first weekend when I came to visit, taking coffee and sandwiches out late one night with a group from Maryhouse. I met a woman and she was living in one of the lots, formerly in the park, formerly in an apartment she lost when the rent went over $3,000 a month. She still had bruises on her face from a police officer’s nightstick, but when she heard I was in New York she seemed relieved and concerned for me, and gave me a hug as we left.

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A View From Death Row

By MICHAEL ROSS

"You shall have the punishment of death inflicted on you by electrocution." With these words I, a 5'10" white male, approximately 250 pounds, found myself on one of the numerous death rows across North America awaiting execution.

Since the opening words were spoken to me over five years ago, I've found plenty of time to think about capital punishment. I never thought about the death penalty in any great detail. I was too young, too uneducated, and certainly never prepared me for death row. But now I had both the time and motivation to research and reflect on the subject.

When the United States Supreme Court lifted its moratorium on capital punishment in 1976 it threw the approximately 2500 individuals on various death rows across North America awaiting execution. I didn't think being put to death would prepare me for death row. But now I have joined the approximately 2500 individuals on various death rows across North America awaiting execution.

In a spontaneous, emotional murder, logic doesn't come into play. One doesn't think of getting caught or consider the consequences of actions. Emotion clouds the decision process and the person is not thinking on something, but rather reacting to something. Emotions diminish the capacity for reason. In my case, the factor of capital punishment has made me a non-factor in the emotional framework of the moment.

There is no question that capital punishment is not an effective deterrent to murder. To argue deterrence as a reason to continue capital punishment is simply to ignore the facts. But this will continue because as social psychologist Jane Jacobs observes, "One doesn't prepare for death row. But now I have joined the approximately 2500 individuals on various death rows across North America awaiting execution.

Thoughts On Nonviolence

By KARL MEYER

What is nonviolence? It's a way of life based on these human beliefs: Human conflicts can be resolved without violence or force; organized social aggression can be faced and turned back effectively without war and without killing anybody; most crime problems can be addressed more effectively without the use of violent methods or punishment or restraint; people well educated in the use of nonviolent methods will almost always be more effective in human relations than those who use physical threats and weapons.

Commitment to nonviolence requires us to give up the belief that the number of deaths is a measure of our success in the business of life. Resorting to violence means that one party will lose and be forced to give up the other party wins. The nonviolent method, however, is to recognize the needs and feelings of others, and a serious attempt to appreciate their point of view. The use of nonviolent methods is communication, negotiation, mediation, arbitration, and nonviolent forms of protest and resistance, when other forms of communication have failed to resolve a conflict. When these methods are used with skill and persistence, most conflicts can be resolved without any party feeling the need to resort to violence. Organized, persistent nonviolent action can overcome oppression and resist aggression more effectively than violent means.

The fact is that all of us use nonviolent means most of our human interactions approximately 85% of the time. It would be a sorry world if we didn't. What would it be like if we used violent instead of negotiation every time that someone said something that obstructed, us or angered us? What would it be like if we used violent retaliation every time that someone else did something that obstructed us or angered us? How do we make the distinction between socially acceptable and socially unacceptable uses of nonviolence? . In the context of conflict, nonviolence is the literal absence of the use of lethal weapons or lethal punishment. But in the context of organizing and social activity, nonviolence is the process of expressing dissent using nonviolent means that are consistent with nonviolent principles and nonviolent tactics.

By rejecting the simple solutions that continue to be explored the need for violence to solve the most difficult problems of our world, we open the doors to a new culture of nonviolence that will not weaken our resolve but strengthen it, and not destroy our vision but add life and meaning to it. It will do what it is intended to do: channel the retributive instincts to those ends that society desires, and in the process, strengthen the forces of nonviolence.

As the courts have found, it is "clear that channeling retributive instincts requires the state to do more than simply replicate the punishment that private vengeance would exact. To do less is simply to symbolize vigilantism. While 'punishment in kind' may often sound good, it is seldom true justice. A major problem with retribution is that it is a difficult concept to deal with in a factual context as required by the judicial system. By its very nature it is an emotional topic, especially when dealing with the more serious crimes. The high court has ruled that it is of vital importance to the defendant and to the community that any decision to impose the death penalty be—and appear to be—based on reason rather than caprice or emotion. However, capital cases tend to be sensationalized and highly emotionally charged, and in this context it is almost impossible to dig through those emotions to reach the underlying facts needed to make a fair and just decision.

How do we make the distinction between retribution and emotionalism? In the context of conflict, the nonviolent method is the literal absence of the use of lethal weapons or lethal punishment. But in the context of organizing and social activity, nonviolence is the process of expressing dissent using nonviolent means that are consistent with nonviolent principles and nonviolent tactics.