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## Return to the Obvious

By LANZA DEL VASTO

(This article is composed of excerpts from Lanza del Vasto's book **PRINCIPLES AND PRECEPTS OF THE RETURN TO THE OBVIOUS**, recently published by Schocken Books of New York, \$4.95. English translation copyright © 1974, Schocken Books Inc., reprinted by permission. The parentheses refer to the source in the text. The Editors.)

### Economy and Work

If you close your hand, the world will remain closed to you like a fist. If you want the world to open up to you, open your hand first. (17)

Saving is shameful. It is contrary to the law of nature. See the abundance of water, of leaves and grass, of precious flowers spent by one fine day; the silver of morning and the gold of evening thrown to the wind. Give as long as you have. When you have nothing left, ask. Give others the chance to do you some good. It will be secret and most subtle charity. (15)

Where have you taken the right to give, you who have nothing you have not received, you who have given nothing in return for what you have been given? Do not give: share. (19)

Don't waste your time earning your living. Earn your time; save your life. (30)

Here and there give a helping hand with the harvest. Redeem yourself by deeds. If you want to lead a holy life, first try to be honest. Honesty is putting a link between what you take and what you give in return... (11)

Toilsome, badly paid work is not shameful; a big income obtained without toil is. It is not shameful to beg: it is shameful to profit. (14)

### On Power and Love

Speaking evil of evildoers is not doing good. No one has ever become better because ill was spoken of him... (311)

You think you can stamp on that caterpillar? All right, you've done it. It wasn't difficult. And now, make the caterpillar again. (276)

If you are strong, oh brave one, do not expose your strength in attempting to conquer others or be conquered. But turn your strength against yourself and show them the victory in order to convince them. (317)

It is not true that each man kills the thing he loves. He kills what he desires, for to desire is to eat. And one cannot eat without killing. One dies for what one loves: that alone is true. (298)

### Vocation and Suffering

Endeavor to do what nobody but you can do. Endeavor to want what everybody else can have as well. Distinguish yourself by what you are, not by what you have. (26)

Whoever is not stripped bare will never taste the nakedness of things. (24)

If you do not take this road rejoicing, your heart full of desire and hope, know that you are not made for it and go and dabble elsewhere. Yes, perfume your head when you fast, and if you suffer, consider your suffering a gift of God; and if you weep, remember that blessed are they that mourn, and be happy with a difficult happiness. Austerity is *Le Gai Savoir*. Practice on yourself like a musician on his instrument. When you can play, you will draw from the strings pure, continuous music entitled Perfect Joy. And you will no longer be of those who anxiously ask whether there is reward in another world for the righteous. (85)

Never think: There are too many of them—how can one help them all? Never think: That's not my business. But pity twofold whatever is all flesh and suffers with all its being. Pity twice over whomever is guilty and doubly wretched. Comfort the unhappy creature, among so many others, who is near at hand and who is not comforted because others suffer—for he suffers his own suffering alone. For there is only one suffering and you can only solace it in him. Know that all suffering is your concern, O mortal! (275)

### On Chastity and Prayer

To the chaste alone it is given to possess love. Love is a bridge between yourself and the other. Chastity is the keystone of the bridge. (88)

O madman walking in the night, raise your head, stop, look heaven in the eyes and question it. What is it that preserves the admirable edifice of the world? This: that each star is a globe of fire turning on its own axis. The just precision of all, safeguards each star from rushing upon another and maintains each in its burning chastity. Each because of its density attracts all others. Each because of its fixity upholds all others. Each because it radiates reaches all others and communicates its presence to them. Learn from the stars how to love. (321)

I have seen the fundamental goodness of all that God has made, but, preferring what is best, have turned to Him. (172)

There is only one truth for the man who possesses the extremes of his mind in equal measure. For the outward search and the inward search separate only to join behind the back of things, like one's hand in an embrace. (246)

### LANZA DEL VASTO COMING TO UNITED STATES IN NOVEMBER

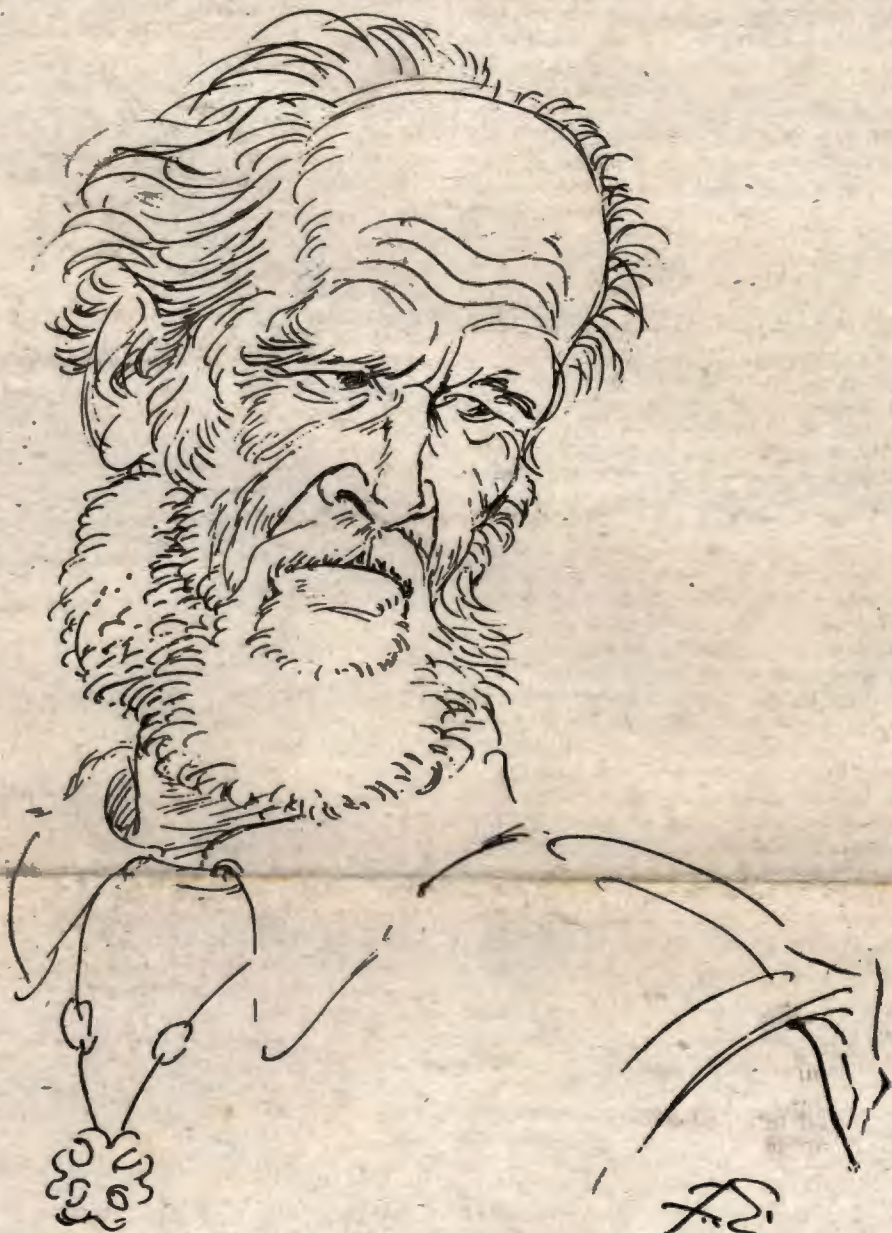
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Dear Dorothy—As you know Lanza del Vasto, I thought you would help us publicize his coming tour by publishing this letter in "The Catholic Worker."

Two years ago when Shantidas ("Servant of Peace" as he was named by Gandhi) was here, his tour was sponsored by the American Friends Service Committee. This year we have no sponsor, so we must make the tour pay for itself by collecting a speaker's fee and contributions.

In a time when most people are obsessed with the drama of a crumbling world, Shantidas is bringing us the hopeful message of Gandhi, of how to live non-violently and truthfully a life of beauty and harmony based on manual labor, a return to simplicity and obedience, and trust in God.

I should add that, though Shantidas is well known in Europe, he is virtually unknown in the States and so I would appeal to your readers to help us find speaking engagements for him and also sponsors. The tour lasts three weeks beginning 7 November. Interested persons may write me for information about the tour. My best wishes of peace, strength, joy—Lowell E. Rheinheimer.



Lanza del Vasto

Fritz Eichenberg

## An Interview with

# LANZA DEL VASTO

By BILL BUTLER and JEFF DIETRICH

(Lanza del Vasto, a Christian Gandhian, is the founder of the Community of the Arc, a self-sustaining, nonviolent community near Montpellier, France. He is the author of over 20 books, a poet, philosopher and musician. This interview first appeared in the January, 1973 CATHOLIC AGITATOR. The Editors.)

Butler and Dietrich: What does non-violence mean to you?

Lanza del Vasto: It means a solution to this terrible problem that is the reason for bloodshed all over the world. It is a way out. If we don't find another way out of our human problems other than fighting and quarreling and suppressing our enemy or forcing him to do what he doesn't want to do, we are all condemned to death. It is that simple. And now with the atomic bomb it is quite feasible and it will be done if we don't change the situation soon. So there is nothing more important in the world than to preach, to announce, to say that this cure has been found.

Interviewers: What nonviolent campaigns have you been involved in?

del Vasto: We have been involved in several, especially during the Algerian

War. We tried to resist the torture that we knew was going on in Algeria on both sides. We did public fasting for twenty days in Paris. We fought to close the "concentration camps," the places where they put suspicious Algerians. We went there and said we also are suspicious, so put us in the camps. Well they turned us out, but we came back again, and again, and again. We began with thirty people and ended with 5000 saying, "we are all suspicious, put us all in the camps." They had to shut the camps.

Then we fought for conscientious objection to be recognized in France. We did this by opening work camps where Conscientious Objectors worked with others who were not directly involved in the question. Of course the police would come to get them. When they would ask for the Conscientious Objector we would say: "Well he is not here at the moment but tomorrow he will present himself." We always do what we say and the police know it. But it is always a great surprise to them because we don't do it just the way they expect. So, the young man presents himself

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## ON PILGRIMAGE

By DOROTHY DAY

### Tivoli, New York

A beautiful, calm, quiet day. How beautiful silence is. How beautiful all nature around us, as the Queen Anne's lace in a brown vase on my window sill, made from a beer bottle by my grandson-in-law, John Houghton.

This morning my Scripture reading was interrupted by Tommy Turner bringing a large jar with something fascinating to show to Joshua, the small boy who has the room next to mine, with his mother. Joshua was already out and around, so his father, who was bringing me the *New York Times*, brought Tommy and his find in to me. It was the tiniest little snake I have ever seen, all curled up, not more than two or three inches long. A beautiful, perfect, little bit of life.

The world will be saved by beauty, Dostoevsky wrote, and Solzhenitsyn quoted it in his Nobel talk. I look back on my childhood and remember beauty. The smell of sweet clover in a vacant lot, a hopeful clump of grass growing up through the cracks of a city pavement. A feather dropped from some pigeon. A stalking cat. Ruskin wrote of "the duty of delight," and told us to lift up our heads and see the cloud formations in the sky. I have seen sunrises at the foot of a New York street, coming up over the East River. I have always found a strange beauty in the suffering faces which surround us in the city. Black, brown and grey heads bent over those bowls of food, that so necessary food which is always there at St. Joseph's House on First St., prepared each morning by Ed Forand or some of the young volunteers. We all enter into this act of hospitality, one way or another. So many of those who come in to eat return to serve, to become part of the "family."

I am at Tivoli. I cannot help but be mindful of St. Joseph's House and worry about Maryhouse on Third St., the new house for women which will be filled up as soon as we get a certificate of occupancy (God grant we can move in before the cold weather sets in). Weeks pass and the building department of the gigantic city of New York has not found time to put the O.K. on the plans drawn up by our first-rate architect to turn the former music school back into a residence. More bathrooms needed, steel, self-closing doors on each bedroom. Now fire-retarded halls are required, and what is going to happen to those beautiful, wide staircases and banisters!

Patience, patience. I often reflect that the word itself means suffering. "Take up your cross and follow me." But, "My yoke is easy, my burden light," Jesus said. You learn what He meant only if

you keep praying about it. "Oh God, make haste to help us!"

### Economics

Mark was the first follower of Christ to sit down and try to chronicle all he remembered of Jesus' words and deeds. He and Matthew both tell the story of Jesus feeding the multitude. (Mark tells of two occasions. John tells it once, and Luke not at all.) Reading the story again this morning about the loaves and fishes, my meditation was deepened by thinking of the work of Robert Swann and Ralph Borsodi, Americans both; Fritz Schumacher, the English economist; and Peter Maurin's simple edict: "Make the kind of society where it is easier to be good."

Peter with his new synthesis of Cult, Culture and Cultivation was our leader. He came from a family of 22 (two mothers), and daily spent his hour of meditation before the Blessed Sacrament in some Church where his walks throughout the city took him. Peter was unique in that he was indeed trying to change the social order by "appeals, not demands"—appeals to man's intellect, and heart (mind and soul). He liked slogans, as we all knew who listened to him, declaiming like a troubadour the "new economics" and making fun of the old.

Peter Maurin was unique in his criticism, as in his life, and inspired thousands. He did not hesitate to go to Columbia University to talk to professors, who, in turn, came willingly to speak at our nightly meetings in 1933 and 1934. He also visited often on Wall Street and talked to Thomas Woodlock, an editorial writer on the *Wall Street Journal* (nicknamed Thomas Aquinas Woodlock



Rita Corbin

by some of his confreres), and Thomas Moody, Catholic convert, who headed the Moody Investment Services. Peter talked to them about economics and money lending at interest (originally forbidden by the "Prophets of Israel and the Fathers of the Church"). None of us really grasped what Peter Maurin and his friend Ralph Borsodi were talking

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## 36 East First

By PAT JORDAN

We have experienced almost the whole season of summer since last this column appeared, and here on the sidewalks of New York the scene has been full of the motion, noise and self-generated complexities such a city engenders. One August morning a man walked on a tightrope between Manhattan's tallest two towers, 110 stories above the cement pavement. Thoreau, for all his genius of perception, failed to describe a single such occurrence in his entire volume on *Summer*. But then this city outdistances, I suppose, the mere natural imagination of a Thoreau.

I make reference to Thoreau because I have just returned from a conference in Vermont which hosted the English economist E. F. Schumacher. (Some years ago the CW published an article of his, and more recently a review of his book *Small Is Beautiful*. We hope to report on the conference in the next issue.) The disparity between the world Thoreau knew (or the one Schumacher envisions) is put in tautest contrast when one returns from the mountains of Vermont to this immense congestion. And perhaps this is what the rope walker sensed when he sought his solitude 110 stories up.

Down to earth on First St., the summer heat, daily chores, and many new faces have defined the season. Esther, one of the faithful regulars in mailing the paper, has spent many an afternoon in front of St. Joseph's House, her warm greetings intensified by a now sunny face. Sal sits there, too, telling of the latest fire in his tenement building (three in one week destroyed five apartments), and discussing housing regulations. Like the elders at the gate, they haphazardly nod to the regulars and neighbors who pass by, or greet the occasional visitor. The street has been cleaned often this summer by teenagers on a grant from the City. And the block itself has been enhanced by a half-dozen trees planted at the behest of the Block Association.

### Ideas into Being

Our daily work continues on soup lines, in household chores and with newspaper distribution. So does the harder activity of learning patience, forbearance and compassion. Work, as someone described it, is the activity of putting ideas into being. Dorothy Gauchat, her sons David and Todd, and Tom Gorman, their friend, recently came from Our Lady of the Wayside in Avon, Ohio, the small home for retarded and cerebral palsied children the Gauchats have created, to spend several days. They ended up teaching us much about practical dedication and the joy of doing something creatively well. By their work they have made what is considered the best institute for the retarded and handicapped in the state of Ohio. This reinforces our belief in the wisdom of voluntary association and the mutual encouragement of one another's talents.

Peter Maurin said the daily work gets done because those who keep at it inspire others. It doesn't always work so neatly, but we manage. Gus keeps reminding us, like Patrick Henry, that we'd better learn to work together or all hang separately! (He has worked on three different continents, and altho in his 70's, rides his bike amidst the busy streets to work here. He can fix almost any timepiece and shares this skill when needed.) Ed Forand, Terry Rogers and Jane Sammon do the same with soup-making, Bill Healy and Peter Savastino with suppers, sharing most savory skills. Charlie Killian keeps all the files in order and writes most of the thank you notes to those who generously support our work. Betsie Benson has augmented Charlie's work, as have Br. William, Roger Lederer and Brian O'Toole this summer. And of course Frank Donovan is a perpetual motion machine keeping all the operations of the office just about oiled.

It is a rare gift, we realize, to be able to do much of this work in community—feeding and clothing people, sharing suf-

ferings, and light and hope, visiting the sick and burying the dead. We know that the Body of Christ grows in love in accordance with our actions as individuals and as a community, that this love is stifled by our selfishness and fear. So we constantly need the renewal of prayer, the solid inspiration of Fr. Lyle's Masses, and the good example of one another. Sometimes after a long day, I have found myself sitting alone in the darkened shadows of the first floor, realizing after the maelstrom that this is a special, a holy place. I have seen such remarkable examples of concern, patience, and peacemaking here in the real flesh, that I have no doubt of it.

Many give in their own best way to the work here. Tony Equale has driven the van down from the Farm, full of produce, several times this summer. We have relished the fresh squash and tomatoes. A farming family from Pennsylvania, the Sweeneys, brought us sacks of their fresh sweet corn. Akio Sanbuichi, who once wrote of the Yasukuni Shrine in the CW, brought us beets from his garden. And one night when we were short of bread, an anonymous man arrived at the door with a stationwagon of it. Other gifts come by way of speakers at Friday Night Meetings or the talents we see shared. Not long ago Paul received due applause for his homemade applesauce. I have often seen Jane explaining the CW to interested groups of students and random visitors, run into Arthur Jacobsen visiting someone in the hospital, caught a glimpse of Sprague Cheshire or Ludger Steffen accompanying someone to the Emergency Room. Once a man, in great personal disarray, entered the door and besought us to tell him the source of the saying "The Truth Shall Make You Free." No one knew but Joseph who does the garbage. Without hesitation he answered, "John 8:32." On another occasion Gloria pulled out a copy of the CW from her capacious coat, telling us she always carries it because it has the Name of Jesus in it. So we share and learn.

### Perfect Joy

Altho it is rather humorous to recount now, we recently had our own version of St. Francis' Perfect Joy. And it came home with its lumps. Bill Griffin and Geof Gneuchs had worked all morning to ready the clothing room for its Tuesday afternoon distribution. Outside a long line awaited them. All seemed to be in order as the distribution began, that is until two men jumped to the head of the line and demanded priority. Bill and Geof explained to the men they must await their turn and reclaim their places. Then the men, hurling accusations, threw Bill and Geof to the floor, giving them a thorough going over in the process. To their credit, Bill and Geof did not retaliate in coin, but to their chagrin, neither did anyone come to their help from the long line. Instead, the rest of the crowd took to the place like a bargain basement. It was cleared out and everyone gone just about the time Bill and Geof were getting up from their blows. That night at supper their smiles showed all their bruises. Interestingly enough, it wasn't long afterward that someone gave us a sizeable and expensive shipment of Earth Shoes. These were distributed with no similar repetition of "Perfect Joy," and you can walk the Bowery these days and see the most stylish footwear in lower Manhattan.

The royal way of the Cross, as Dorothy calls it, is practiced by many. Recently Martin Sostre (see "Notes in Brief") called us by telephone, sharing his determination of spirit. A prisoner who will not bend to the injustices of the penal system, he has virtually taken on the State of New York's Penal Hierarchy singlehandedly in a series of court cases. Now returned to Clinton Prison, he needs our continued support. In another matter, Mike De Gregory spent a week in Washington, D.C. in July reminding

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# Letter to a Young Man Concerning War

By REV. RICHARD McSORLEY

I read your long letter in which you asked very serious questions about resistance to war and questioned some acts of resistance. You asked such questions as, "What are you going to do if invaders start coming in? What about revolutionaries in oppressed countries like Brazil or Chile — are you going to help them? Is not their struggle legitimate?" You also asked about the Vatican II in a question something like this, "Is not Vatican II inconsistent

son, because the person is a child of God, has an almost infinite value.

Long before the invaders come in, the person who believes this should be living according to it. That is, he should not be amassing wealth or holding onto wealth which others need. As Christ taught, he should live in poverty. He should not have two houses when his brother is without one. He should not have two loaves of bread when his brother is without one. As long as his brother is without the necessities of life,

patible with the teaching of Christ. So the real core, the real causes of war, are exposed and undone by Christ; that is, the desire for possessions and the actual possession and the preparation to defend those possessions by killing other people.

A very Christian answer to the question is that Christians would not kill under any circumstances and that includes the circumstances of invaders coming in.

A second way of answering this question is that in the age of thermonuclear weaponry it is very unlikely that invaders will be coming in. And, secondly, if they were coming in, it would be of no advantage to kill them. So from the point of view of the immense destructive power of our technology, you can get to the same answer which was given above. That answer is that killing people will not solve any of our problems with anyone else. We are now in a position to kill millions of people and to suffer millions of casualties ourselves, but we are in no position to win a victory by doing this. So it is entirely unlikely that the question you asked would ever be a reality. But if it ever did happen, then the hypothetical response of the Christian is that he would not settle it by killing people, but that he would resist the injustice even if it required his death.

## What About Helping In The Struggle Of The Oppressed Against Their Oppressors?

The answer would be very much as above. No doubt the oppressed people would have more justice on their side than a large nation using nuclear weapons would have. Nevertheless, if the question is to include Christ and what a Christian should do, then it will not include killing as a solution. It will never be Christian either to kill or to do nothing in a situation like this. The Christian must do something but he must do as Christ would do. He must love the oppressed people and help them even at the cost of his life, but his action should not include the killing even of the oppressor.

History shows that the killing of the oppressor does not end the oppression. Bolivia has had 138 revolutions in the last century and yet the lot of the common people, the oppressed people, has not changed thru all of them. Revolutions of Cuba and China are sometimes appealed to today as revolutions in which the condition of the people has changed. That still remains to be seen. The people in China and Cuba may very well be just as oppressed as they were before. Even admitting that there is an economic advantage in the distribution of wealth now, and that in general the people's condition is better, that is not too great a claim since it was so bad before. But even now the pacifists and those who speak against the regime are in jail, and the action was done by a bloody revolution which means that those who got power did it by the taking of human life. Therefore, the principles which they represent are principles which include the taking of human life, and it doesn't make them much different from others who are willing to take human life. Whether regimes that are based on this and are willing to do this again are capable of improving the lot of the people is still to be seen. But even if it could be done, a Christian who believes in Christ's way of dealing would not be a part of it.

A second answer to this is very much like the answer above on technology. With modern technology, a state like Brazil or Chile with modern weapons and with the help of the United States, can put down any bloody revolution, and therefore it is not even militarily or strategically a helpful move to encourage oppressed people to a bloody revolt. Rather, what can be done is to remove from the support of the oppressors the help of outside nations like the United States. Much can be done in helping oppressed nations by changing our own attitude toward them.

## Is Not Vatican II Inconsistent?

The answer to this question is, "Yes." To some extent Vatican II is inconsistent. (Continued on page 8)



Catherine E. Dolan

when it condemns the area destruction of locales and peoples in them and invites soldiers to refuse commands which order such actions, and then goes on to say that until international controls which will guarantee the peace are set up, a nation must have the right to self-defense, and that soldiers who take part in such self-defense should consider themselves as instruments of peace?"

## What Do You Do When The Invaders Are Coming In?

The question as asked leaves Christ and faith out of the matter entirely. It leaves Christ out of the question, and leaves no room for Him in the answer that is expected. The question should be re-phrased to ask, "What would Christ do, or what should a follower of Christ do, if the invaders decide to invade?" If the question is asked in this way, then at least it allows for a different response between a follower of Christ and an atheist.

The question can be answered in many ways. The follower of Christ might answer, "If the only alternative was to kill or die, then I would die." In this way he would be imitating Christ who died when His enemies attacked. Christ refused to use the sword to defend Himself, even when He could have. This requires that the person have faith. It requires that he really believe that following Jesus requires loving even one's enemy. It requires that he apply this faith to the invaders. It does not mean that he would accept injustice from the invaders after they come in. It does not mean that he would do nothing; in fact, with God's help he would resist the ideology of oppression and of denial of freedom which the invaders might try to impose. In the process of this, he might be imprisoned or die. Also in the process of this, with God's help, he might change the minds and hearts of some of the invading people, and even if he didn't, he would be able to believe that his death would bear a meaning for the future which might change things after his death.

This type of response of a Christian is based on the example of Christ Who taught love, Who taught that all men are brothers to each other, children of the one Father in heaven, and that the way to meet evil is to resist it by accepting pain, even death, in one's own body but not by the sword, not by killing. Christ taught that the human per-

he should not have anything more than he needs. Otherwise, he does not believe in his brother. If the Christian was doing this and if the society in which the Christians live was showing this pattern in its laws and customs, there would not be the interest of other countries in taking what we have.

But through the ages since the time of Constantine, when Christians began to be allied with Caesar, Christians have possessed many things and welcomed the help of the state to hold on to their possessions. Not only Christians as an organization, but individual Christians as well have done this. This is incom-

# CW House Sustains War Orphans

By BARBARA OLIVER

In order to nourish and sustain the community of seventy war orphans who are sheltered in the kitchen of their village pagoda located in Lam Dong province, South Vietnam, Mt. Carmel House, a Catholic Worker House of Hospitality in Schenectady, N.Y., has adopted the orphanage as its sister community.

Upon adopting the Nhat Chi Mai orphan village last Fall, Mt. Carmel House began sharing half of its financial resources with the Vietnam community. Due to sharply rising food costs and an increasing number of homeless in Schenectady, core members of Mt. Carmel House had to reduce their direct aid to 10 percent of their income. Funds totalling over \$3,500 have been channeled to the orphanage, one-third of the monies required to help them become self-supporting as a farm and handcraft community on the model of a traditional Vietnamese village.

An estimated one-half million Vietnamese children are orphans. Traditionally, in Vietnam, the extended family was the primary social unit. Thus, the notion of an orphanage is an alien one.

After the ceasefire in January of 1972, the Unified Buddhist Church of Vietnam started to focus its reconstruction efforts on the care of homeless children. The Buddhists presently shelter more than 40,000 war orphans, working to reconstruct all of their orphanages into traditional villages by inviting other homeless people of all ages to reside in these areas and become "parents" and "grandparents" to the children. The Nhat Chi Mai orphanage is one of the Buddhist proj-

ects. Sister Hanh Lien, a Buddhist, serves as its administrator. In September, 1973, the orphanage housed 46 children, but the number has grown to 70 in recent months because of the continuing war. As a result of the continuing war and because of typhoons and floods, the orphanage has been threatened with famine. Mt. Carmel's financial assistance has been used mainly to procure food and to purchase avocado and jackfruit trees which have been planted on land nearby. Once the threat of famine has been removed, the Nhat Chi Mai orphanage will begin concentrating on building shelters and a classroom for the orphans, and will begin securing the equipment necessary for the crafts and agricultural industries which will provide them with a livelihood.

The Schenectady Catholic Worker has given steady financial assistance to Vietnam's war victims. In the Fall of 1971, Mt. Carmel House joined with the Schenectady area chapter of Clergy and Laity Concerned (CALC) in raising funds to be channeled to the Vietnamese through the Fellowship of Reconciliation. These funds were used to support various Buddhist projects, a Quaker hospital in South Vietnam, and medical aid to Indochina.

Marilyn Wienk, of Mt. Carmel House, reflects on the project this way: "All along in the peace movement there were those of us who were drawn into it who were appalled by the tonnage of bombs. And gradually we were drawn by really seeing the faces of Vietnamese war victims. Although these victims had been on TV screens for years, eventually we

started to see these people as people. For those of us who felt that way, it became a necessary step to get ourselves involved with helping them."

Rather than continue to divide the donations among several projects, Mt. Carmel House decided to focus on one particular project. "Last Fall, we decided to take on a sister community in Vietnam," said Mrs. Wienk, "so that by educating our community about another in Vietnam, those people would become more real for us. Through the kind of cross-communication that is occurring between the two communities, we are becoming more real to one another." Mrs. Wienk mentioned that she has received letters from Sister Hanh Lien of the Nhat Chi Mai orphanage, telling of the progress that has been made through the funds supplied by the Catholic Worker House.

Mrs. Wienk noted that Mt. Carmel House will continue its sister community relationship with the orphanage until Nhat Chi Mai becomes self-supporting.

(Barbara Oliver is a staff writer for THE EVANGELIST, the diocesan paper of Albany. Eds. note.)

"You, my friends, were called to be free men; only do not turn your freedom into license for your lower nature, but be servants to one another in love. For the whole law can be summed up in a single commandment: 'Love your neighbor as yourself.' But if you go on fighting one another, tooth and nail, all you can expect is mutual destruction." Galatians 5: 13-15



# Book Reviews: Yoder, Merton and Mounier

**THE POLITICS OF JESUS.** By John H. Yoder. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1973. 250 pages, \$3.45. Reviewed by Robert Gilliam.

It is commonplace, both in Catholic and Protestant circles, to hold that the life and teaching of Jesus are not immediately relevant to social ethics. Such a view is fundamental to and implicit to the just war position, for example. In this excellent work, John Yoder—a leading Mennonite theologian and the director of Notre Dame's nonviolence program—challenges this commonplace. Yoder argues not only that the New Testament is occasionally relevant to social ethics, but that in the life and teaching of Jesus and in the apostolic community one can discern a coherent social and political vision, "... that Jesus is, according to the biblical witness, a model of radical political action..." (p. 12).

The focus is the Word of God and the single question is, "Is there here a social ethic?" (p. 22-23). The exegesis is neither individual nor eccentric. Yoder relies on a number of solid New Testament studies, which he brings convincingly together. His argument is lucid and powerful. Though by no means intimidatingly technical, it is a scholarly and substantial work. This is not a facile sermon for the convinced.

Yoder's rich argument cannot be easily or briefly summarized. Jesus is seen as a pacifist. But, further, that rejection of violence is seen as integral to a larger view of the State, the "Powers," social life, and the role of the believing community. The key to the social ethics of

the New Testament is Jesus' clear and repeated choice, the cross not the sword, suffering servanthood not the way of the Zealots.

A social style characterized by the creation of a new community and the rejection of violence of any kind is the theme of the New Testament proclamation from beginning to end, from right to left. The cross of Christ is the model of Christian social efficacy, the power of God for those who believe (p. 250).

Though the book does not offer the space for a thorough survey of the whole New Testament (Yoder calls it a "sound-ing" rather than a survey), he does explore his theme in Luke, Paul, the Catholic Epistles, and in the Apocalypse. Chapters are devoted to the witness of the Old Testament, the theme of the jubilee year, to Romans 13, and to the difficult Pauline passages on the subordination of wives to husbands and slaves to masters. Throughout, his argument is clear, tight, and persuasive.

This book seems to me to be extremely important for Christian pacifism and Christian social thought. As Yoder so clearly sees, the only possible, the only firm foundation for Christian pacifism is the Word of God. We may, at different times and in different circumstances, speak in a variety of accents, but as Christian believers the deepest and real-est understanding of our pacifism must be distinctively Christian. Yoder's pacifism is so. It is deep, unromantic and consistently Christian, from Jesus, from the New Testament.

The themes of Yoder's book come together powerfully in his final chapter, "The War of the Lamb," a reflection on the Book of the Apocalypse, on pacifism and history. He attacks that not uncommon account of pacifism, the major criterion of which is worldly success, and which sees nonviolence as some magic panacea. Modern man, Yoder says, has sought vainly for the "handle of history," a way to control events and make the future. Some have thought pacifism to be that "handle," though, obviously, Christian pacifism cannot be such, for the direction of history and the shape of the future lie not within the power of man, but in the hands of God. Our role is faithfulness, and the key to that faithfulness is the cross.

The key to the ultimate relevance and to the triumph of the good is not any calculation at all, paradoxical or otherwise, of efficacy, but rather simple obedience (p. 244-245).

That Christian pacifism which has a theological basis in the character of God and the work of Jesus Christ is one in which the calculating link between our obedience and ultimate efficacy has been broken, since the triumph of God comes through resurrection and not through effective sovereignty or assured survival (p. 246).

Yoder closes with a line from an early Christian hymn, "Our Lamb has conquered; him let us follow" (p. 250).

(N.B.: Other titles by John H. Yoder are **THE ORIGINAL REVOLUTION, KARL BARTH AND THE PROBLEM OF WAR, NEVERTHELESS—VARIETIES OF RELIGIOUS PACIFISM.**)

**THOMAS MERTON, MONK: A Monastic Tribute.** Edited by Brother Patrick Hart. New York: Sheed and Ward, 1974. 230 pages, \$3.95. Reviewed by Pat Jordan.

"He knew better than others how unlikely a monk he was. That knowledge was an element that determined the specific way and the intensity with which he experienced his vocation in fact, that is to say as a gratuitous gift of God, as sheer mercy; and his continuing perseverance as a continual, personal turning of God to him in gracious love" (p. 42).

These few words of Abbot John Eudes Bamberger form the unmistakable theme of this monastic tribute to perhaps the most widely known monk of our time, the late Thomas Merton. While

tributes to Merton are clearly not novel, the merit of this particular volume is that Merton is here addressed specifically by members of monastic communities. Who better, we could ask, might write of Merton, the monk? Moreover, Br. Patrick Hart in gathering these poems and essays has allowed the reader a fascinating look at Merton through many eyes, eyes which exhibit a variety of style, perception and depth.

Thomas Merton, Monk properly and recurrently draws attention to the evolving character of Merton's identity as a monk (as a human being). While each of the thirteen essays speaks ostensibly to a specific theme—i.e., Merton as ecumenist, mystic, political critic, etc.—each adds to our understanding of him as an "evolving monk." Writes Br. Patrick: "Never in my life have I known a man more dedicated to his own monastic vocation of Christian witness, and at the same time completely open to the Spirit in whatever way it might be manifested" (p. 217).

Dealt with repeatedly in these collected essays are the layer upon layer of Merton's dialectical temper, his ambivalences. A few hours before his death he spoke in Bangkok: "I am a monk. I shall remain a monk until death. Nothing can stop me from being one." Yet this vocation held its paradoxes. He wrote in *The Sign of Jonas*: "I feel that my own life is especially sealed with this great sign (of Jonas), which baptism and monastic profession and priestly ordination have burned into the roots of my being, because like Jonas himself I find myself traveling toward my destiny in the belly of a paradox." And this paradox expressed itself graphically in Merton's ceaseless thirst for solitude which led him to a growing concern for the world's welfare.

Beyond paradox, these essays show Merton for his remarkable exuberance and his genuine catholicity. As a writer he treated of everything from drama to Shaker furniture. Yet more importantly, he grew in the monastery from a personal contempt for the world to a deep compassion for it. He came to feel that the Good News should be spread less by converting individuals than by christianizing cultures. This he wished to help accomplish. "We must contain all divided worlds in ourselves and transcend them in Christ," he wrote.

Perhaps this is why Merton was so fascinated with the edges, the fringes, why he felt such an affinity with the abandoned. He told his fellow monks that the great problem of monasticism was not survival (they might do that easily enough), but prophecy. He reminded them that a monk is a person who "withdraws deliberately to the margin of society with a view of deepening fundamental human experience."

Yet for all the insights of this volume, I treasure it for the humanness with which it depicts Merton. This is most distinctly felt in the contribution of Abbot James Fox entitled "The Spiritual Son." This is personal writing at its best (Merton's key to style was his personal note, and I imagine Abbot Fox's essay is so unforgettable precisely because of this), and sheds much light on Merton in the every day.

Thomas Merton, Monk will not answer all the questions about Merton. In fact, it deals so well with his complexities that they remain intact. This is also true in describing Merton's quest for the Transcendent. Abbot Flavian Burns summed it up in his funeral homily for Merton: "The world knew him from his books, we (monks) knew him from his spoken word. Few, if any, knew him in his secret prayer" (p. 219). And so it shall remain.

Finally, the bibliography and curriculum vitae included in the volume are quite useful. (The mass of Merton's publications is staggering. A complete bibliography has recently been published by Scarecrow Press: **Thomas Merton: A Bibliography.**) However, missed is the

inclusion of the poet Ernesto Cardenal in the volume. Both a friend and student of Merton, his poem "Verses on the Death of Merton" captures many of the paradoxes dealt with by the volume. Let us conclude with these lines of Cardenal:

beloved is the time of pruning  
All the kisses will be given that you  
could not give  
the pomegranate trees are in bloom  
all love is a rehearsal for death.

**MOUNIER: A Personalist View of History.** By Eileen Cantin. New York: Paulist Press, 1973. 176 pages, \$4.95. Reviewed by Jacques Travers.

Emmanuel Mounier exposed his views on History in books and articles whose gist was not History, but which incidentally called for developments of Christian views on History in an exchange of insights with the pervasive marxist-nietzschean affirmations. In her book *Mounier: A Personalist View of History*, Eileen Cantin has the great merit of having gathered into one body Mounier's diverse expositions on History, found here and there throughout his works. The task deserves our praise, all the more because Mounier's torrential and prophetic thinking grows beyond the words which sometimes seem to be too narrow for his message. To put together—for the sake of the whole of the doctrine—apparently contradictory statements and to show that they are moments of a dialectical process only adds to the difficulty.

E. Cantin posits the personalist problem of God and men in their co-creation of a History taking place in a universe made of matter. Mounier makes a threefold claim, which in turn raises three questions. On one hand, he states that God and each man are free; in that case, how can there be History, if each man's destiny is entirely his own creation? On the other hand, he declares that History, made of events resulting from men's volition, has a direction and a significance "fed from the springs of God's design"; how then, can History be the co-creation of free men? Finally, if, in his assumption, man's historical task is to bring his nature to completion while transforming the whole of nature, a part of which man is, how is it possible to know the significance of History before the totality of men in History have completed the human nature? Let it be said that these questions are for Mounier more of a springboard to developing a vision of History in conformity with the Christian faith than of a questionnaire requiring clear-cut answers.

The key to the vision is the person. The person is seen as the recent emergence of a process—both natural and historical—extending over billions of years. This implies that History has a dynamic of its own and is identified with a "movement forward." The person is founded in the recognition of a transcendental Person or God. Participating in God's life, persons are free beings endowed with an ability to respond to the questions posed by the world and other persons. This ability proceeds from the vocation suggested to the individual by the supreme Person. The vocation is unique for each individual. The growing of an individual into a person depends on his/her accepting or not this call. Therefore, personal freedom is rooted in the vocation.

Under the impulse of the vocation, the person develops in renouncing the ego, while forming with his/her neighbors relations through giving and receiving, i. e. through loving. As an incarnate spirit, the person is confronted with the material universe and transforms it through his/her vocational creativity. Thus an "ensemble" of interpersonal relations of love as well as a creative interplay between persons and matter takes place. On account of his/her creativity and his/her genuine concern for his/her neighbors, the person originates "newness, absolute beginn-

## UFW Notes

By JAN ADAMS

This summer the United Farm Workers of America's boycott of table grapes, head lettuce and Gallo wines has gained substantial power. Public consciousness of the injustices inflicted on the workers who pick the crops takes time to build—but the word is getting out. Boycott staffs, enlarged by summer volunteers, have reached union meetings, churches and individual consumers at thousands of stores. In northern California, E. & J. Gallo Inc. is sponsoring an opinion survey to discover the roots of boycott sentiment. With sales down 9% since the boycott began, the wine company is desperate to counteract the spreading message. But since the boycott grows on the strength of thousands of informed, conscientious decisions by ordinary people, no tricky advertising campaign which they develop from their research is likely to succeed.

In the fields, organization of new crops has continued. The UFW has backed strikes against strawberry growers throughout California—and even come to the aid of aroused workers in that crop as far east as Michigan. UFW melon pickers walked out from Calexico on the Mexican border to Mendota in the north. In Stockton, California, tomato harvesters stopped work to demand UFW contracts.

Much of the energy of the UFW's organized workers in the grapes and lettuce has gone into backing state legislation which would guarantee them the right to vote for the union of their choice. Such a law would prevent fraudulent claims such as the Teamster's have raised and greatly strengthen the farmworker movement. Several times hundreds of workers have rallied in the state capital for a just law. A good bill passed the state assembly but was buried in a committee of the state senate. However, union staff predict that with the election of a new governor (in November), less hostile to farm workers than Mr. Reagan, this summer's efforts will make the passage of a good law much more likely.





Fritz Eichenberg

The sign Jesus promised to the generation that did not understand Him was the "sign of Jonas the prophet"—that is, the sign of His own resurrection. The life of every monk, every priest, every Christian is signed with the sign of Jonas, because we all live by the power of Christ's resurrection.

Thomas Merton

ings, hence progress or history," and gathers with fellow-men in communities which are "corporate persons," and which further "progress and History."

Communities seem "to be the stuff of recorded History, and what makes History's direction discernable." Failing attempts in forming communities may have been caused in the past (or may be caused nowadays) by their inadequacy to meet the whole of the person, i. e. his/her needs for freedom, creativity and love. Social structures and matter are indispensable to forming communities, but are not their main components. Communities are fundamentally made of love and freedom by which each person finds his/her vocation and, while responding to it, favors the community as a communal promoter of History. By the communities at different levels and

scopes (family, church, nation, work etc., provided that these bodies abstain from oppression and aim at the full development of their members' creative potentialities), History is the "community of destinies," and opens into "the universal community of the new man." "The creation of a universal community of the new man is not simply a historical task; it is the task of History. History is a creative process. When the creation has been completed, History will have been completed, too. Hence, the new man—the personalist community—must be "a transhistoric, eschatological creature," toward whom all moments of History converge and in whom they resolve. The task of History is to promote the Kingdom of God" sensed as "an infinity of superabundance." In this creation of the

(Continued on page 7)

## Tivoli: a Farm With a View

By DEANE MARY MOWRER

Tall, lavender and white, beautiful under late August sun or haze anticipating Fall, cosmos sway amid the bright and smaller flowers in Gordon's lovely garden before our front door. On the upper part of the lawn, children — Tommy Turner, Sally Corbin, Coretta, Melanie, Tanya, Joshua, Marty John, and Came — play "Kick Ball." On the lower part of the lawn, overlooking the Hudson River flowing in beauty almost beneath the little cliff which marks the boundary of our farm with a view, Dorothy Day and I sit, talking of passing boats, of visitors, "of cabbages and kings."

Huge barges and tankers lumber by, low in the water with heavy load, one so low—Dorothy says—it is awash amid ship. They bear cargoes of oil and cement. The bread of industry, Dorothy comments. But where is the bread of the poor, which today's *New York Times* states has once again gone up in price? How many poor are hungry today? Where is the Bread of Life to make all things right between Dives and Lazarus again?

### Peace and Beauty

Across the lawn from us stand several cars—some belonging to visitors, some to persons living with us, some non-functioning jalopies serving only as symbols of the darkening crisis threatening our over-technologized civilization. The technological world intrudes from river, sky and road. In and out of our two main dwelling houses—the one a dilapidated old mansion with romantic watch tower but without water or plumbing and dating from the early 1840's, the other a rambling structure reconstructed from the original De Peyster stables for the use of an orphanage during the 1920's—people, young and old, men, women, children, come and go, some about a daily task, some seeking a breath of fresh air, or a glimpse of beauty.

Cicadas, crickets, katydids rehearse a frenetic chorus for the approaching Labor Day weekend, and for September's harvest festival for the coming of Fall. Tanya brings a child's comic book for her great grandmother to read her a page or two. Dogs bark. A jay shrieks. A catbird scolds. Gordon McCarthy calls our attention to the visiting homing pigeon, which, recuperating here for further travels, is now preening and parading before the astounded eyes of little Katchina. On benches near the door, old men sit, staring down the corridors of time, through the haze of Now. Looking across toward the triad of evergreens not far away, Dorothy remarks that the little table is newly painted, sun-yellow, liturgically ready for the Mass Fr. Andy will celebrate on Sunday, and for the Eucharistic Bread of Life we will receive. *Deo Gratias.*

A scene of peace and beauty, and truly we have much of both, as some of our visitors sometimes tell us gratefully. We ourselves, however, are profoundly aware of underlying hostilities and conflicts which sometimes erupt among us with volcanic force. Whether or not we wish to be, we are all too often a microcosm of the larger social order and suffer from the same ills. Mental illness is, of course, one of the most disruptive afflictions of our time, and takes its toll among us, too. This summer several persons in our community suffered such crises of mental and emotional imbalance that they had to seek hospital help. St. Dymphna, pray for us, that we may learn to help each other in such crises.

The fact that the two-week Peacemaker conferences and Clare Daniels' ten days of "Intimate Community—The Adoptive Family" were held here this summer undoubtedly accounted for many of our large influx of visitors. Yet conferences or no, we always have many visitors. Many young people seem to go up and down the land stopping off at every kind of community where hospitality is available. Some young people who come to us have read *The Catholic*

Worker, and hope to learn from us how to start a Catholic Worker project of their own. So though we are not the agronomic university which Peter Maurin hoped to found, we do operate in a small way as a kind of school. Other visitors come simply because they are old friends, readers, and co-workers.

We all enjoyed the visit of Mary Humphrey and her son, John, who live in Minnesota, and hope they will visit us again. Mary is the widow of Don Humphrey, the maker of beautiful chalices, and has herself been active in Catholic apostolic work for many years. Marie Oresti, another old friend who teaches in Detroit and was one of the first Catholic Worker group in the Detroit area, also came to visit. On the Feast of the Assumption, when we were all enjoying the outdoor supper Alice Lawrence had prepared in honor of the day, Mary Reed Newland, the writer, came to visit Dorothy and charmed us all.

It has also been good to have Rita Corbin and her children with us for much of the summer. Marty and Rita are now living in Montreal where Marty teaches in a college. Marty was too busy with summer classes to come for a visit, but for the Corbin children the Tivoli farm is still home. As for Rita, since her printing press was still here, she has kept busy—with the help of Arthur Sullivan—printing the beautiful cards and peace calendars which many of our readers have bought from her in the past. When she and the children return to Montreal early in September, Stanley Vishniewski plans to accompany them and give some Catholic Worker slide shows to groups in the Montreal area.

### We Need Sheets and Towels

According to Arthur Sullivan who usually takes the community laundry to the laundromat and to Alice Lawrence who looks after our linen closet, one consequence of so many visitors—and we do have them the year round—is a critical depletion of our sheets and towels. Inevitably they wear out from hard usage. Once in a while some guest, apparently thinking sheets and towels are as free as room and board at the Catholic Worker, takes linens along when he departs. Although I hope this doesn't happen often, the fact is that our sheets do disappear, either into the rag bag or elsewhere. In this crisis Alice and Arthur thought that some of our readers might like to help. If any of our readers have a surplus of sheets and towels and would like to share with us, they might send them to Alice Lawrence, Catholic Worker Farm, Tivoli, New York 12583. May God bless all who help.

Feeding our large community and our many visitors is easier at this time of year because our garden is producing so many fine vegetables. Our farmers—John Filliger, Fr. Andy Chrusciel, Fr. Tony Equale, and their helpers—certainly ought to feel pleased with the result of their labors. Many have been the weeder and hoers—George, Larry, Miriam, Dede, Mary Jo, Kathy, Kathleen, Carol, Linda, Chard, Liz, Terry, Charlie, Jack, Susie, Jim, Erica, etc.

Tony has driven vanloads of vegetables to the First Street Catholic Worker House. Tony, Andy, Dede, and others have also done much canning, preserving, and freezing. Tony and Andy also harvested quantities of elderberries, and after many persons, including Dorothy Day, completed the tedious task of picking off the berries, Tony made some delicious jam. Nature also provided us with some most luscious blackberries from our woods. Many cooks have worked hard making good meals out of such fruits and vegetables. Often on hot days when I have wandered into the kitchen, I have encountered Walter Kerell and Carol Bingley working together as a team at cooking and baking, and later I have enjoyed the good meals they have produced.

In spite of many frustrations, Miriam Carroll continues to work for order, (Continued on page 8)



# Lanza del Vasto and the Works of Peace

(Continued from page 1)

in the public square under some conspicuous monument, with many leaflets in his hand at the hour of great traffic. A crowd gathers, the police come to investigate and find that there is not one young man but several and they are chained to the monument. Now the police must go and search for something to break the chains and take them all in and when they are all in:

"Well, which is the one who is supposed to report?"

"Well, we are all him!"

"Ah, then all to jail!"

"Yes! All to jail!"

And the whole group would stay in jail, sometimes for months, at the expense of the government until they discovered the identity of the man they wanted. Upon their release the whole group would go to another province where they were unknown and begin the entire process over again. After a year and a half of this game we had a statute for Conscientious Objectors.

We also went to the Vatican, the Council, to see that the bishops should say something about war and peace. I began by fasting for forty days in a convent in Rome. I then wrote to Pope John asking that four topics especially should be covered: the bomb, civil disobedience, peace, nonviolence. At the end of my fast Pope John published his famous encyclical *Pacem in Terris*. Three of my four topics are covered.

At this time in France we are defending the rights of certain shepherds in our neighboring province of La Sac. The government is trying to take the land away from the peasants in order to build a military base. Although we have always had cordial relations with peasants, it was a new experience for us to work directly with them. They do not read books. They do not attend conferences. But then they began to listen because I was defending their rights. I fasted and they came and fasted with me and they became united among themselves, and they also began to pray together. They wanted to know more about nonviolence and invited people to come and speak to them.

As yet we do not know who will win this struggle but we know if the government tries to touch the land of any pea-

sant there will be a scandal. We have the promise of press coverage. Thousands of people will write letters, and many thousands of young people will come to protest these expulsions. The only thing we must remember is that it must all be done with nonviolence. This is something the peasants understand very well. They have invented nonviolent actions of their own. I know that just recently they grazed 300 of their sheep on the lawns of the military school in Paris. They simply trucked their sheep into the



Rita Corbin

city during the night and put them on the lawns. You can imagine the shock of Parisians when they woke to this sight in the morning.

**Interviewers:** Supposedly, the Church is founded upon the Gospels and yet many times it aligns itself with the State, which is in direct opposition to Christ's message of Justice and Love. What are your feelings about the Church?

**del Vasto:** At this moment the Church is taking beautiful steps. In the past our

judgment of our Church could not help but be severe. We do not like to judge because she is our mother. But we cannot try to justify what has been done. It is not so much a question of saying: "they have done." Let us say: "we have done," and we are trying to make amends. After all, who is the Church? It is us! Oh yes, for some time I have seen great progress. Not all the reforms seem to me very justified. But in the areas of social justice, war, and peace there have been beautiful openings certainly.

**Interviewers:** What is the Community of the Arc?

**del Vasto:** It is a Community where we try to apply nonviolence to all the problems of life. What is economic nonviolence? What is nonviolent justice? What is nonviolent leadership? What is nonviolent education? etc., etc. There is no problem that has not its violent or its nonviolent solution or its solution in between which is no solution.

**Interviewers:** I understand it is a community which tries to deal with nonviolence on a personal level and then attempts to practice the lessons it has learned in the community-at-large?

**del Vasto:** Yes, we try it in our daily lives and that is the most important, to try and build a life on nonviolence, a common life. But I think even people who live in a different way can take certain lessons by seeing how it has worked out. Then, also, we leave our gardens and shops when we think it is necessary; when we think there are solutions to certain problems of oppression, of cruelty.

**Interviewers:** I notice that you are wearing what appears to be home-spun clothes. Is this in the tradition of Gandhi's concept of "cottage industry?"

**del Vasto:** It is Kadi (Kadi: Literally translated from Hindu means home-spun weaving. But with the followers of Gandhi it was a movement of great national significance. It was a form of meditation, a means of resistance to industrialization, and a statement of independence to the British Imperialists who forced Indians to buy cloth manufactured in England from Indian cotton). The women at the house weave it.

**Interviewers:** How many people live at the Community of the Arc?

**del Vasto:** We have about a hundred

in two communities, twenty-five in another, twelve here and there, and then the groups of friends—they number in the thousands.

**Interviewers:** How did you come to meet Mohandas Gandhi and what were your relations with him?

**del Vasto:** I went to India not for interest in India or Indian philosophy or spirituality. I went to resolve our problems, the problems of occidentals, especially the problems of war and violence. So I saw nobody who had the key to the problems except him, with his nonviolence. I found in him what I wanted and much, much more because this India which I hadn't sought after, I found it also. I took a great lesson there and it was extremely useful for my future, the work for peace, the peace of the soul.

What I admired most about Gandhi was the consistency. He was a man who thinks, feels, and acts all in the same sense, all in the same direction. This is of course in contrast to most of us who think one thing, feel another, believe another, and act in yet an altogether different manner. What I am trying to bring forth is this unity of life that I found in Gandhi.

**Interviewers:** Do you see Gandhi's life and his nonviolent struggle for peace and justice as an extension of the Gospel?

**del Vasto:** I see it as a development that had not been thought of for centuries. "If they smite you on one cheek, then you should turn the other." "If they smite your father and brother on the cheek, then you should turn yours." My brother cannot come and defend himself but I can take his place. And the unjust man will be that much more shocked when an innocent third party is victimized. Gandhi's philosophy is a development of this kind of thought.

**Interviewers:** Does nonviolence demand the ultimate sacrifice of our lives as with Gandhi and Christ?

**del Vasto:** Yes, nonviolence demands the extreme. You must be ready for that. If it is not demanded of you, you needn't push yourself. But it may be demanded if we are deemed dignified enough to suffer. We hope when we get to this point we can accept it. It is very easy to accept in words, of course. Strong words are cheap.

## + + + LETTERS + + +

### Australia March

Whole Earth Farm  
Lot 24 Glen Rd.  
Ourimbah, N. S. W. 2258  
Australia

Dear Eileen,

You may be interested to hear of a 7000 mile protest drive I was on recently, as the representative of Pax Christi (Australia). It was called the "Long March" and was peopled by 200 protesters from all sections of the peace movement. I was sponsored by Pax Christi to go to the U. S. Communications Base at North West Cape to perform an exorcism of it, as well as to represent the Christian Peace movement, in the general demo. I got a lot of coverage beforehand, and I took the opportunity to explain that I did not hate all Americans or think that they were all possessed by devils, nor did I intend to exorcise the base with the ritual prayers and formulas of the Roman Catholic Church. I had a service of prayers, songs, readings and symbolic actions prepared, based on a similar rite devised and used by Monsignor Bruce Kent at a missile base in Scotland last year. We were to pray that the hearts of all would be purified of their false trust in the armaments of war, esp. nuclear war.

The base at Exmouth is situated in the centre of our west coast, where it juts

out into the Indian ocean. It controls the huge fleet of U. S. submarines with their nuclear warheads, and is said to be the most important communications link in the nuclear umbrella outside the U. S. itself. The only payment our government has ever asked is one "Peppercorn" — which was handed over solemnly when the base was built, and which we returned solemnly when we arrived to request (demand) that the base be dismantled.

The days of travelling together on the bus were very radicalising for me, a timid R. C. priest. Our life together during the sixteen-day journey was unforgettable, cooking our meals by the roadside and sleeping in tents each night. The demo at the base was very successful, with all the media there to give it publicity. The vigil of exorcism was held at midnight, a three-mile hike each way in silence, accompanied by a busload of policemen and six squad cars. We had a Buddhist with us, who led us in some peace mantras. We also had with us on the bus three Australian blacks, who were the heart of our group, with their human warmth and easy sharing. They came to demand that Australia be given back to the real Australians. The black movement in Australia has only got going since you were here on your visit with Dorothy. Perhaps it was your visit that helped inspire it. Their methods are

naturally non-violent, and therefore to my mind, the most effective in the present circumstances. Please God they will be an example to the rest of the world in speedy change (real change) through the power of non-violence.

Love and Peace from Australia,  
Fr. Tony Newman

### San Jose House

201 N. 5th St.  
San Jose, Calif. 95112

Dear Pat,

San Jose House of Hospitality now has a house, located at 201 N. 5th Street in San Jose. The house is an old, single-level house with four bedrooms, which allows us to have a Christ room for those in need. It also has a full basement, and hopefully in the next few weeks we will be able to outfit it to serve the meal line at the house. Until then we will continue to serve food underneath the Market Street overpass. Dinner is served at 5:15 p. m. and all are welcome to join us.

The we I have been talking about is actually quite thin at the moment. My brother Steven, Bob Kettman and I are presently the only ones living at the house. Janet Kelley and Tom Evertsen help with the meal. Up until now we have not solicited funds, though many people have generously given. In order

to move forward, it was necessary to find a location in the downtown area to serve people. The area we were looking in is under redevelopment, and none of the property owners wanted to rent a store for a Hospitality Kitchen. It was also very difficult to find a house which could serve as a kitchen as well. However, we were very fortunate to find our house and our landlady is very interested in what we're doing and wishes us well. The house costs \$275 a month, however, and this is more than we can personally afford.

I have been on the receiving end of many requests for donations, but never have I had to do the requesting. I can only say that I am giving all I can and feel that things are progressing well and that this is a necessary growth step. There are not very many people to whom I am sending this letter, so I hope that each will seriously consider a donation. While donations will not be recognized by the IRS, they will be deposited on the books of life.

Peace,  
Peter Conk

You do not enter into paradise tomorrow or the day after or in ten years; you enter it today when you are poor and crucified.

Leon Bloy



# 36 East First

(Continued from page 2)

visitors to the Capitol that the U.S. finances a considerable share of the unending violence in Vietnam. He fasted and sat, chained inside a tiger cage. Finally, in New York City on August 6, Hiroshima Day, some of us joined at the Riverside Research Institute, a think tank in N.Y. which develops highly specialized military weapons, to protest the continued madness of such undertakings. Fittingly, August 6 is also the feast of the Transfiguration, the Church showing us our august possibilities as opposed to the terror of modern war. We are reminded by Jesus Himself: "When you see the evil, do not turn away disheartened" (Matt. 24:12).

Here on First St. we continue to learn how to break the spiral of violence by the good example of one another. I shall not forget Milton taking great care in cutting the toe nails of someone who had come to us down and out, or Marcel, his

## Mounier

(Continued from page 5)

Kingdom of God by God's and persons' freedoms, History acquires its significance and is rid of its initial contradictions.

Does not recorded History relegate Mounier's vision to the evanescence of a sheer utopia? Mounier acknowledges that History may dissolve into a total destruction. History is a dialogue between God and men. God is involved in this dialogue and as a member of it, must "somehow be dependent upon men," hence "a risk of God with regard to the unfolding and the end of the adventure." Yet hope, which is the stuff of the personalist view of History, touches ground. Willy-nilly mankind is today more aware of its possible unity; evil is not absolute because of its dependence on persons (evil is only "in the company of persons"); faith feeds the assurance that: "a transcendent Goodness" is immanent in the events of History while transcending them. Events, seen as the expression of the dialogue between God and men, guide the latter toward a common, though obscure destiny.

Rooted in the dialogue between God and men, History, whose progress is "never entirely definable," is essentially ineffable, since, in the Christian perspective, the person "is constituted by way of a singular divine intention prolonged in an inexpressible dialogue of advances and responses made between a free will and the unfathomable course of Providence."

Eileen Cantin faithfully epitomizes Mounier's vision of History when she writes: "The meaning that God seems to want History to have is that free persons give their meaning to History. And since free persons can only maintain their freedom and their personhood by becoming creatively united with others, it seems that History, realizing both God's intentions and the intentions of men who act as persons, will be a progressive and unifying movement which will bring together all of reality from the universes of space and of time."

Daily life with its opaque doldrums, most public events, modern moods of thought asserting the dearth of any communion between men and man's estrangement in the material universe, ideologies confining men to nations, classes, races, obfuscate the transcendental significance of the person's life at both levels—personal and communal—and therefore obscure the transhistoric aspect of History. By recalling the ineffability of History as a dialogue between God and men, Eileen Cantin also recalls that our life's stuff is not stagnation, repetition, despair, singularity, but movement, newness, hope and communion. Thank you, Eileen Cantin.

own leg flailing, fetching a cripple to the door. This gesture must have had some significance, for not long afterwards he was hospitalized himself with thrombophlebitis. He is home now, struggling to abide by doctor's orders to keep his leg elevated. (A very active and dedicated person, he says of his work: "Nobody in his right mind is the same as the next person. I have to work my own way. I don't ask much of life—just to have some work and be able to buy my own cigarettes." St. Therese told her sister, "You know well that our Lord does not look so much at the greatness of our actions, nor even at their difficulty, as at the love with which we do them.")

As for hospitals, this has been a summer of them. Mary Roberts, Julia, Henry, Jean Claude, Arthur Lacey as well as Marcel have been hospitalized. A day book here might resemble a hospital log, with people rushing to visit the sick, fetch others home, give blood, or take releasees to after-care clinics. Arthur Lacey was for a week in Bellevue, bitten by a brown recluse spider that had made its hermitage in his room on the fifth floor. The lesson seems to be that contemplatives are disturbed here only with a vengeance. Arthur has returned home and has proposed a cleaning of his room.

Summer is also a time of visitors and departures. Mother Teresa of Calcutta came one day to see us and the Third St. House. (Maryhouse is proceeding very slowly amidst City and architectural red tape. It is dumbfounding when one sees the need for the place, an indictment of our societal structures and values.) Perhaps her blessing will speed up matters! Fr. Bruno Hicks, who has written of the Philippines for the CW, came for a brief visit, as did Msgr. Bruce Kent of Pax Christi-England. Nancy Hope and Steve Nowling hitched up from Kentucky for a week. Srs. Mary Litell, Elizabeth O'Hara and Catherine Darcy have been of great assistance as has been Mary Catherine Greene. Lee LeCuyer is off to help harvest in Wisconsin, but will return to run the stencil machine in the fall. Mark Simko has left for electronic work and school. Lastly, Micki Timmins and Mike De Gregory have departed First St. after several years of integral work. We shall miss their presence, their prodding, and yet again, their ease. Readers will recall Mike's recent contributions to the paper. Those who have partaken of table will not forget Micki's vegetarian meals which have put more sense into our diet. Last year while Dorothy was jailed in California with the Farmworkers, Mike and Micki were being arrested at the White House to protest the continued bombing of Cambodia. Such examples, on either coast and for matters of peace and justice, have sustained a continued witness. Now Mike in his teaching and Micki in nursing school will carry on that spirit which they have helped to enrich while here.

### Birth and Death

I must close with sad and happy news, of death and life, life newborn and eternal. Joan and Chris Montesano of Martin De Porres House in San Francisco welcomed a bouncing daughter into the world on August 12. This youngest Catholic Worker is named Marie Clare. Here in New York both Louis Roberge and Joseph Galea were taken from us by death this summer, one suddenly, after much suffering and in middle age, the other after a long life and a gradual decline. We pray now they may know the fullness of all they sought here on earth. A man once came to our house here on First St. and said (his name is Joseph), "I couldn't believe it... I stood outside and read 'St. Joseph's House,' and I said to myself, 'I'm home!'" May Louie and Maltese Joe know such a welcome in the eternal homeland.

# Notes in Brief

## U.F.W. NEEDS VOLUNTEERS HERE

The United Farm Workers Union is recruiting volunteer organizers for the New York-New Jersey boycott of grapes, lettuce, and Gallo wines. A six-month training program for volunteers is being developed by veteran organizer-teacher Fred Ross, who trained Cesar Chavez and worked with him for ten years in the Chicano barrios of California and Arizona. Mr. Ross, closely associated with migrant laborers since 1938, and director of organization for the UFW since 1966, will be teaching the nonviolent techniques developed by himself and Chavez under Saul Alinsky, as well as the program basics taught at the Alinsky Institute. The training program, to begin in late September or early October, will include workshops in the history and philosophy of the UFW, step-by-step organizing approaches, and field work with an experienced organizer. Volunteer trainees will receive room, board, and \$5 a week.

To be effective, the boycott, the major thrust of the UFW, needs at least 100 additional, full-time volunteer organizers for the strategic New York-New Jersey area. For more information on the opportunity to work with Fred Ross and the United Farm Workers, contact John Budenholzer, 331 W. 84 St., New York City, 10024, 212-799-5800.

## COAL COMPANY ADMITS RESPONSIBILITY;

### MINERS SHUTDOWN FOR SAFETY

625 survivors of the 1972 Buffalo Creek Disaster in which 125 persons perished when a slag dam operated by the Pittston Coal Company burst in heavy rains, have been awarded \$13.5 million for property and psychological damages. The settlement, made on the eve of a court case brought against Pittston, is a public admission by the company of its reckless and negligent conduct.

However, many such slag dams continue to mar the coal regions of the U.S., posing a continued threat to life and the environment. Beginning August 19, the United Mine Workers Union conducted a one-week nation-wide shutdown of all bituminous coal mines to call attention to the neglect of safety standards within and without the mines. The UMW JOURNAL for the week listed the nearly 800 miners who have been killed in mines since the passage of the Federal Coal Mine Health and Safety Act in 1969. Said the JOURNAL: "Each of these men was killed because our nation places a higher value on corporate profit than on human life. Each of these men should—and could—still be with us today."

## SOSTRE RETURNED TO SOLITARY

On August 13 a federal panel of three judges denied Martin Sostre's appeal to remain in federal custody while Sostre, a prisoner in New York State, is involved in litigation against the State. After the twenty-minute hearing, Sostre, who has been jailed since 1967 on the witness of an informer who later recanted his testimony, was told his appeal had been rejected. Sostre has now been transferred from Manhattan's Federal House of Detention to Clinton Prison and solitary confinement. His friends ask that letters be sent to Sen. Ralph J. Marino (844 Legislative Office Bldg., Albany, N.Y. 12224) calling for fair treatment for Sostre and his release from solitary. Funds are also needed for further legal appeals: Martin Sostre Defense Committee, 240 A East 4th St., New York, N.Y. 10009.

## FILIPINO INFORMATION SERVICES

A number of U.S. groups have been formed to respond to the repressive actions of the Marcos government in the Philippines, and to sound warnings of involvement by the U.S. in the Marcos affair. Two of them are Friends of the Filipino People (235 E. 49th St., N.Y.,

N.Y. 10017) — formed to mobilize U.S. public opinion in behalf of the Filipino people — and Movement for a Free Philippines (P.O. Box 568, Madison Square Station, N.Y., N.Y. 10010). For some of the background of the Philippine situation, see Bruno Hicks' article in the Feb. C.W., and Bradford Lyttle's article in WIN, March 7, 1974.

## THE ETHICS OF TAPING

"Recording tape is a wonderful invention, and like other inventions it must be handled with restraint and integrity. You can do anything with it, reverse the words in a man's mouth, distort his meaning, mangle the context, change the voice to a caricature. The only safe rule for handling anything so dangerous is absolute honesty."

Francis Watson in the Introduction to "Talking of Gandhiji", four radio programs first produced by the BBC, a most interesting collection of interviews with statesmen of India and Great Britain on Gandhi, broadcast and printed not long after his death. It can be obtained through Arthur Harvey, South Acworth, N.H. 03607.

## SEEKING HELP

Wanted: Resident Pediatrician in a New York City Municipal or State Hospital, to observe a nurse's expert detoxicating techniques proved effective in the treatment of various degenerative diseases, hydrocephalus, mental retardation, diseases of severe and long duration in children, especially epilepsy. Phone Clara Walter: (212) 228-4278.

## PUBLICATION NOTES

Simultaneous with his visit to the U.S. this Fall, four of Lanza del Vasto's books will be published in English. They are **WARRIORS OF PEACE, MAKE STRAIGHT THE WAY OF THE LORD** (both published by Knopf), and **FROM GANDHI TO VINOBA AND PRINCIPLES AND PRECEPTS OF THE RETURN TO THE OBVIOUS** (both published by Schocken).

Viking Press has recently published the paperback version of Robert Coles and Jon Erikson's **A SPECTACLE UNTO THE WORLD: The Catholic Worker Movement**. It is available for \$3.95 from the publishers, 625 Madison Ave., New York, N.Y. 10022.

The Hoa Binh Press of the Fellowship of Reconciliation has published a 17 by 11 inch folio of Vietnamese woodcuts by Vo-Dinh entitled **THE WOODCUTS OF VO-DINH**. The folio includes 12 woodcuts, and can be ordered from the Fellowship of Reconciliation for \$4, Box 271, Nyack, N.Y. 10960.

WIN magazine, which continues to publish timely articles on nonviolence and preserves a sense of humor, has made a call for new subscribers. The only American weekly of the Peace Movement, subscription rates are \$7 a year from WIN, Box 547, Rifton, N.Y. 12471.

You can help nonviolent social change in Latin America by subscribing to **PAZ Y JUSTICA: Accion No-Violenta Latino-Americana**, the monthly publication of the Service for Nonviolent Liberation. The yearly subscription is \$6, and is available from Adolfo Perez Esquivel, Paz y Justicia, Espana 890, San Isidro Prov., Buenos Aires, Argentina.

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# On Pilgrimage

(Continued from page 2)

about at that time.

Recently Bob Swann told me of a visit he paid in England with the economists of Barclay's Bank who were deeply troubled by inflation and the world crisis. In the "new economics" there is much talk of "constants." In China the constant is rice. Among the Arabs it is oil. Yet one cannot eat gold or silver or oil. In the present inflation no 10% increase in wages will help the workers. Food, rent and interest on mortgages and loans will go up even higher. The Arabs can accumulate their billions and buy jewels and gold (and armaments), but cannot eat them. Gold and silver or jewels or stocks and bonds cannot be "constants." But rice is a "constant."

We cannot talk of ecology and famine without talking of economics. Bob is director of the International Independence Institute, Ashby, Mass. He is also trying to get Ralph Borsodi's latest book published. Talking with Bob has begun to help me see light on economics. Schumacher's book *Small Is Beautiful*, recently published in paperback (Harper Torch books), continues to do so.

I am writing this, thinking of all the young people who come as volunteers for a summer or for a few years to work with us, taking a year or more off from their universities to live with the desti-

tute and feed souplines and live in dormitories. Many of them are taking courses in sociology. They need, I think, to major in the New Economics of a Ralph Borsodi, a Schumacher and Bob Swann. (For more information about Bob Swann, send for Life Style Interviews, a magazine of Alternatives, P.O. Box 1, Unionville, Ohio, 44088, No. 5, Summer, 1973.) We need a new economics with a strong emphasis on institutions on the land, decentralization, more study as well as more laboring at meaningful work. Small industries and hospices on the land mean more employment. There is no unemployment on the land, Peter used to say.

Old and young, around the country, are beginning to glimpse some astounding truths: 1) If all the population in the world were packed into the United States, it would not be as crowded as England. 2) "If it were not for government restrictions and controls, we could raise enough food in the Midwest to feed the world." This I have heard in my travels thru the Dakotas, Iowa, Minnesota, etc. 3) Large families are an asset, not a liability. All this is food for thought and study. Why waste time on Watergate, outerspace, and rumors of war? We need to study and practice the Little Way.

## Abiding Joy

This morning I was feeling the need of words of joy in the face of the world situation, and the political situation in this country. (I must give up reading newspapers in order to avoid any bitter-

ness when I witness the destitution in our cities, the lack of housing, the humiliation of the poverty stricken, and on the other hand, the arrogance of some men of wealth. "Woe to ye rich!" And the talk is of pensioning ex-President Nixon, who with a life of crime behind him has the affrontery to name his successor, who in turn names his Vice President, a Rockefeller, who came back from



Catherine E. Dolan

a visit to Brazil to advise more subsidizing of that country to fight subversion. But "God is not mocked." Attica is not forgotten.

Martin Sostre is back in Clinton Prison, our jails are filled with Blacks, Indians, and Puerto Ricans. Puerto Rico itself is being taken over by oil inter-

ests. Its harbors are deepened for giant oil tankers, and its interior farm lands are being taken over for refineries. Thank the dear Lord that the opposition to all these injustices goes on.)

In cleaning my room this morning I found an old diary in which I had written down bits from things I was reading at the time. Here are the lines I had copied from a book by Father Van Zeller, a Benedictine monk who wrote a series of small volumes on the prophets, and this was Daniel, Man of Desires. The sentence ran, "To say sad things cheerfully, was so absolutely necessary to the age in which he lived. . . His message, unlike Jeremias, Job, or Hosea, was clothed in words of joy."

St. Thomas said once he learned more by prayer than he did by study, and it is only prayer that will give us a full life of joy, a word which Bernanos and C. S. Lewis alike took as meaning more than happiness.

A deep, abiding joy can only be ours if we emphasize the "primacy of the spiritual," a phrase which Peter Maurin loved. We must grow in faith, in our spiritual capacity to "do all things in Him who strengthens us," even change the social order so that wars will cease and it will be easier to be good, to keep our sanity, be whole men, holy men, and truly love one another. If men can walk on the moon, why not?

If we were followers of Jesus, we too could multiply loaves and fishes and save the world. "It all goes together," Eric Gill wrote years ago.

## Questions

(Continued from page 3)

tent inasmuch as it points out a new way to peace and rolls down the curtain on the just war theory. It does this when it condemns the use of nuclear weapons and appeals to the conscience of soldiers to refuse commands. But then it goes on to speak of the nation's right to self-defense. The only way this can be seen to be not contradictory is to take a strict interpretation of the limitations that are put in there. The Council says, "... Governments cannot be denied the right to legitimate defense once every peaceful means of settlement has been exhausted." But in an age of nuclear weapons, a great power always risks nuclear war, and area destruction by nuclear weapons is condemned by the Council. That leaves up in the air the question of whether, in the nuclear age, any war can be legitimate. It is inconsistent to speak of legitimate self defense and condemn area destruction.

It is also inconsistent to speak of the military as "agents of security and freedom as long as they fulfil this role properly," and to condemn the arms race and area destruction of people.

There is a wavering note, to say the least, in Vatican II's new perspective on peace. But considering the history of the Council, how many Fathers of the Council fought to have the just war recognized (and this was not done, not even in the footnotes), how the use of nuclear weapons was condemned, and the possession of the nuclear weapons and the nuclear deterrent was called a trap for humanity, some advance was made. There is inconsistency in talking about self-defense, if that means the simultaneous trusting, loving, and killing of the same individuals.

I think that it needs to be said clearly, that any killing is contrary to the imitation of Christ.

I would appreciate your comment on this, John. We can talk about it when we meet. After 1600 years of Christians going along in practice with any war that came along, it's going to take a good deal of reflection and prayer and discussion before we can understand the gospel of peace that the Christians of the first three centuries knew and practiced so well.

Yours for Peace through Peaceful Means.

## Tivoli: a Farm With a View

(Continued from page 5)

cleanliness, and beauty among us. There are, of course, some who help. Certainly George, Mark, Alan, Shawn, and others who do much to keep dishes and pots and pans clean in the kitchen deserve much credit. Jack and Jim often clean livingroom and diningroom. Sometimes when I pass through the diningroom, I hear Dominic loudly proclaiming that he has no time for diversion because he has too many bathrooms to clean. Others have told me, too, that Dominic and Mark did a really first-rate job of cleaning up the shambles in the old mansion this summer.

So many people have told me about Charlie Goodding's versatility and ability in work, that I cannot help being impressed. Charlie was twenty in March, is very tall, good-natured, pleasant, goodlooking. He has been the chief helper of Tony and Andy in preparing the corral and water system for the goats, and in hauling the lumber for the goat barn which will be needed this winter. He has also made himself generally useful in the field and in many other areas. When his brother Joe returns from Providence, Rhode Island, Charlie and Joe plan to bicycle back to Kansas City where they live. We shall miss them both and hope they will return.

### Summer Joys

For the children, summer's joys have included playing with all the visiting children, going swimming in Twin Lake, watching Larry the Clown's performance and the movie *Pathetique* which is about Larry and his life as a clown. For me summer joys include swimming in Twin Lake, talking with friends, listening to Miriam read, and going for walks in the woods with Clare. There are steep, narrow, winding paths in the woods that lead past the biggest and most luscious blackberries, where Clare and I always paused for refreshment. These paths lead, too, into hemlock groves which make a kind of natural temple for meditating or for reading poetry aloud. They are so dense at the top that an ordinary summer shower hardly penetrates. Take another turning on the path and you come to the woody home of the goats. Here, too, Clare and I

visited, and once encountered Tommy Hughes and Mary Jo repairing the fence and preparing for the evening milking time.

September came in on a Sunday morning, with a beautiful Mass said by Fr. Andy under the trees on our front lawn. Later, Clare, Dorothy, and I partook of Sunday dinner under those same trees and fed on beauty as well as the good food cooked by Alice Lawrence. Then in the afternoon—alleluia—Joe and Audrey Monroe, our old friends who had not been to see us for so long and have recently returned from Mexico, arrived for a visit. This meant much good talk and laughter, and a wonderful walk through the woods with Joe, Audrey, and Joan for a visit to Joan's cabin and Clare's new trailer-hermitage.

### Affectivity and Authenticity

Now summer merges into memory—memory of warmth and beauty, of heat and crisis, of good fellowship and conflict, of singing birds and insects, of playing children, of bountiful gardens, and Nature opulently leaved and aflower. For many, however, the memories which will remain longest are those of the conferences conducted here during the month of July by Clare Danielsson. The most exciting ideas of these conferences were set forth, I think, in the talks of Fr. Thomas Berry, Professor of Asian Studies at Fordham University, who has spent many years in the Orient. Drawing on Confucius and Mencius and other sources of Eastern religion and philosophy, Fr. Berry stressed *affectivity*, that primal human love which is surely the work of the Indwelling God, and *authenticity*, that true self which can be found only with the help of love. Fr. Berry spoke much of Mencius' concept of the wounded, and applied it to all people, all creatures, the earth itself, and the Universe. The Christian idea of the Fall surely connotes the same. The whole conference was really centered around ways for the wounded to help one another, through the "intimate community" and the "adoptive family." Special attention was given to epileptics, the retarded, teen-agers, children, and the aging. The movie about the famous Geel community and St. Dymphna made

a most dramatic presentation of such work. Fr. Paul Engle's "Downside" plan of a life-long family commitment to teen-agers needing homes, Mrs. Blum's wonderful talk on children and the family, the Wilkes' discussion of Tanzania and the struggles of a people so very poor by our standards but working together in a spirit of true humanity for truly human needs—these ideas offer ways to combat the sterile death-trap of an over-technologized, computerized society. Those who attended these conferences seemed earnest and enthusiastic, eager to try to live these ideas.

Amid ripening grapes and the cidery fragrance of apples, we move toward the autumnal equinox, toward October and the great Feast of St. Francis of Assisi. In St. Francis' little garden Kathleen saw two hummingbirds feeding on morning glories. St. Francis, pray for us that we may learn to heal each other's wounds, those of our fellow-creatures, and of our Sister Earth. Deo Gratias.

### Friday Night Meetings

In accordance with Peter Maurin's desire for clarification of thought, the Catholic Worker holds meetings every Friday night at 8:30 p.m. at St. Joseph's House, 36 E. 1st St., between First and Second Avenues. After the discussions, we continue to talk over hot sassafras tea. Everyone is welcome.

September 20 — Fr. Jim Nieckarz: The Nonviolence of Kung-Fu.

THE FOUNDATIONS OF CATHOLIC WORKER PERSONALISM—

A SERIES OF SIX LECTURES:

September 27 — Roger Lederer, Jane Sammon, Eileen Egan, Anne Fraser: Peter Maurin.

October 4 — Helene Iswolsky: Berdyaev and Dostoevsky.

October 11 — Jacques Travers: Mounier.

October 18 — Carmen Mathews and Jacques Travers: Peguy.

October 25 — Robert Gilliam: Eric Gill.

November 1 — Pat Jordan: Martin Buber.