CHRYSTIE STREET

By CLARE BER

A very happy and blessed New Year to all our friends. This wish is coupled with a sincere "Thankyou" for all you have done to help the family, and the friends of Joseph's House during the old year. Borrowing the Poor Clare Nun's alternative to "Thankyou" we say "God reward you."

Christmas in Chrystie Street was a happy time. Preparations began with hanging the Advent wreath, the candles were lighted each day at the evening meal. Gifts suitable for the guests of the soup line and the children of the House were bought and placed in the window. We had the usual family bustle and bustle on Christmas Eve, wrapping the gifts and decorating the Christmas tree and house. Chris was given some long green garlands at the Market and these with last year's have been used to deck up the windows. Unpublished paper on the second floor tables, gave a festive touch to the building.

Barney McCaffrey came with his accordion to lead the choir at the party which we all thought we would have Dorothy Day with us this year. Dorothy's presence on the occasions has to be divided between T.lli and Chrystie Street. Carol singing was interspersed with unloading the Christmas tree. After cookies and coffee were served a group from the Worker joined other peace organizations in singing carols to the women at the House of Detention. On Christmas Day, ham, sweet potatoes, cabbage, pie and coffee took care of this meal and the packet of cigarettes and some potatoes, cabbage, pie and coffee. We were able to give each man a basket of cigarettes and some other gifts. The evening of Christmas Eve was spent singing carols to the women at the House of Detention.

Welcome

One of the many beautiful cards which we have been given and have received from the entire world, in behalf of human need. Patriarch Maximos, and his needs, describes the making of lasting peace as a prime consideration clear, unequivocal, precise (Continued on page 2)

History and Peace at the Council

By N. NAGE

"History has for two thousand years seen in the Bishop the defender of the earthly city. More than ever before, the world needs today unselfish and courageous defenders. Let us show that we are those defenders. Let us not betray the world which is looking to us."

In these words Patriarch Maximos of Antioch and Jerusalem urged the Fathers of Vatican Council II to retain and strengthen the anti-war stand proposed in Schema XIII on the "Church in the Modern World."

This Schema, which will be acted upon in the next session of the Vatican Council, was formally introduced before the closing of the session in November, 1964. Schema XIII, dealing with man and his needs, describes the making of lasting peace as a primary human need. Patriarch Maximos, whose patriarchate includes the two states in the world most significant to Christians (the place where the Church was founded and the place where the followers of Christ first received the name of Christian), spoke in a prophetic voice of the menace of modern war.

"A threat of destruction hovers over humanity; nuclear weaponry," he pointed out, "The intervention of two thousand Bishops, gathered from the entire world, in behalf of peace might change the course of history and protect the fate of humanity."

"There is talk of just war," said the Patriarch, "but what ruling could be sufficient to justify, in sane morality, a destruction which constitutes a true world catastrophe. Can one annihilate a civilization and whole peoples under the pretext of defending them?"

"Venerable Fathers, all humanity is looking to us with bated breath, with haggard expressions, to see what we are going to do. We cannot remain silent for any considerations whatsoever. Faithful guardians of the soul of our people, we have in addition, duties regarding their earthly life. We must speak, speak boldly, speak courageously, as John the Baptist before Herod, as Ambrose before Theodosius, to condemn the use of those infernal machines of death."

"Our Holy Father John XXIII of blessed memory," the Patriarch continued, "has done so in his Encyclical Peace in Terrors. The Schema which we are studying, "On the Church in the Modern World," does so also in a clear manner, though somewhat platonic. But that is not enough. There is need on our part, the part of this Council, for a declaration, to the City and to the World, a declaration clear, unequivocal, precise (Continued on page 4)
other dire happenings. Worker families all over the nation. When you go to visit them, too, you may learn to realize how much suffering there is among the poor, and that there is no lack of courage among these people. We are not going to suffer. The poor are fighting on, and they are not going to be beaten. They are going to win. The worker families of America are going to win.

The City

Meanwhile, I had a week in December, and in January, I went to try to work in the streets of New York, New York. I find that the city is very cold and the streets are very crowded. I find that the people are very poor and that they are working very hard. I find that there is a danger of poverty and hunger in the city, and I find that the people are very much in need of help. I find that the city is very much in need of a better society.

The City

It is hard to get used to the social order. I find that there are a great many workers in the city who are living in poverty and who are working very hard. I find that the city is very much in need of a better society.

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Project Loaves and Fishes Plan

1. NON-PROFIT RESTAURANTS to be operated by Social Services. The plan will prepare meals for those on welfare or at commercial restaurants.

1.1 RESTAURANTS TO BE LOCATED AT COST. Cost to include all restaurant operating expenses.

2. RESTAURANTS TO BE LOCATED IN neighborhoods where there is a group of pensioners or on a walking distance. There should be at least 200 to 500 members, to keep the restaurant from breaking even. The restaurant should be one that rents for a comparatively low figure, not in a high-rental traffic location.

2.1 The idea is that the RESTAURANT OPERATION should be in the hands of the members on a democratic basis. Management may have to be experienced in restaurant operation, preferably from the ranks of the pensioners themselves. High-salaried, high-pressure executives will not be necessary.

3. THE INITIAL OPERATION IN EACH CITY should be a pilot project. The monthly operating expenses of the restaurants should be covered by an established non-sectarian community organization, possibly by the Domincan Peace Pords.

3.1 RESTAURANTS SHOULD be recruited wherever possible from the ranks of the pensioners and from vocational training classes.

3.2 MEMBERSHIP CARDS should be provided in the form of a membership in a nonprofit organization, purchased weekly or monthly. This would eliminate collection of money and bookkeeping. The cards would be imprinted with punch numbers for meals for one week or one month, to be canceled in numerical order so that the member would not suffer loss when meals are missed. Cards should bear the name and Social Security number of the holder.

4. RESTAURANTS SHOULD BE ON A SEVEN-DAY BASIS. Two meals a day is a sufficient service, with provision for take-out food (tunch as sandwiches, etc.) The plan will be carried out by Social Services and the New York office of Social Security.

5. THE MENU should be table d'hoce, rather than a la carte, which is far more expensive.

5.1 RESTAURANT FOOD should be available for the restaurant. Needy pensioners are entitled to it under the government program and many of them are unable to use it in their present circumstances.

6. THE SOCIAL ASPECT of the co-op restaurant will be important. Needy pensioners, who will meet and welcome meeting place for many who would otherwise be spending their time in drain, lonely rooms.

I want to consider further. Government, American Friends Service Committee, Inc., 44 Brattle St., Cambridge, Mass. 1 (617) 428 Beaver, Royal Oak, Mich."

I am interested in this plan, and it would like further information on how to establish one of these co-op restaurants. When you please send me any plans or details you may have on how to get started (John L. Daly, 428 Beaver, Royal Oak, Mich.)

Baltimore

I hope for the sake of those on Social Security that some plan will develop from your idea, as many on Social Security cannot afford meals. I wrote the article the Philadelphia Daily News, which I believe is the only voice on Social Security, with William L. Curran, 904 N. Calveri, Baltimore, Md. 21201.

Philadelphia had a "feast of wheels" service, sponsored by the women of the Episcopal Church. In October 1962, I organized a belief founded by Jewish Charities, which aided on Social Security, with William L. Curran, 904 N. Calveri, Baltimore, Md. 21201.

What other people in the system who are not taken advantage of, the asceticism of the Hindus for one's own line of conduct." This is the seventh time.

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What other people in the system who are not taken advantage of, the asceticism of the Hindus for one's own line of conduct." This is the seventh time.
on December 9, 1964, the New York Times published the following editorial, under the title "New United States each year—a law legal authorization for importing scale importation availability of low-wage foreign lobbyists for the big corporate made to reopen the door for large­department of Labor, which takes a fow of foreign farm laborers This was Congress's purpose in letting tions in the fields approach some administration 's "war on poverty" that the West Oakland Farm Work­workers can hardly be overstate_d. improved since World War II, the worker is discriminated against by law, in a host of ways, such as ex­tection under State Fair Employ­force of foreign workers has been citizens in favor of their captive t i ve have been turned away time war on the Poor The Department says it wishes to begin his trial before Judge Hoffman reduced one draft Severe Sentence December 14, 1964 (Temporarily In Jail in New York City) Dear Friends at the Catholic Worker Theatre and thereby "imperiling the carolling this year! Unless they are employed select actors, more devoted to the work of the S.C.W., and happy to be there. I'm Federal. Julian will be probably be set free. I hope I will be back with you soon. I don't doubt that the alarm of the Spanish Anarchists will understand me. I'm going to try to get back to the Chicago work. I also ask you to publish The Catholic Worker in your country. I am now married and an ex­school religion classes. I hope she will see my thanks to all those who have sent cards and reli­ants. This was a wonderful day, because I prepared him and Jesse, his French friends. It started quite small, an extensive attemp ·ts to communi­to you! May you carry on your good work through the coming year.

January, 1965
CHRISTIAN-MARXIST DIALOGUE

The Christian-Marxist dialogue is a complex issue, involving the struggle and values of a life devoted to its pursuit. We can recognize that the values at stake for us are a matter of great concern and that they must be set apart from all others. The dialogue is therefore not only a question of the development of understanding but also of the deepest respect that we can give to one another. We can recall that the dialogue with the modern atheist is not merely a discussion of values, but it involves the meeting of two different concepts of society and the world in which they live.

We must strive for a deeper evaluation of atheism and its consequences, in particular the fact that many atheists take for granted certain aspects of society, for a mutual growth must be achieved in order to transform society.

To the present - in her history the Church is engaged in these struggles and what precisely is true-and an honest and serious effort to penetrate the mysteries of life. Our daily contact with various forms of atheism must bring us to take it into account seriously. Our own response to the modern atheist's denial must be a matter of deep humility before our own image and likeness, for the Christian-Marxist dialogue is important and cannot be reduced to a simple condemnation of the other's way of thinking.

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Waiting for God

“The authority of the Church and of the State is based on the ground of danger of being denied or abused, and each Christian soldier may take to the field, obeying the teachings of the Spirit of truth and peace within him, feeling that what he may do he should do. There is working for individual priests, and for individual laymen, and so soon as it is discovered let it be done. The responsibility of the one upon the other; the indifference of others is no excuse. Said Father Isaac Hecker one day to a friend: ‘There was no such thing as letting the action of others. The laymanuz drawn for the priest, the priest for the congregation, while the Holy Ghost sends the Word to every one of me – prizing each one, and no one moves for him.’”

Archbishop John Ireland

On Pilgrimage

(Continued from page 4)

We are looking forward to seeing five members of the Christy Streer family on television. Missouri, Bay, Loch, Mike, Harold, and Leland, will appear on David Susskind’s “Open End” program on Tuesday, 7 January, 1965. For those who cannot make the time, your local newspapers will carry the date of appearances in your area.

December 2nd Lee Crone included in the list of people on the impressive story of the feeding of the poor in the West. We, at the Worker, were particularly pleased with the exactness of the narration which accompanied the film story.

Friday Night Meetings

Joe John, of Comrnondore, gave a talk on the lay consensus in the work of the East Harlem Protestant Parish. Younger wind has been speaking weekly to this community and told plans for the coming months. The Catholic and non-Catholic workers would work together in the coming plans unit. Father Rogers, B.J. of Fermuri University commented on “Our da Chirillo’s “Future of Man.”

Participation

The protest against the Manhattan Expressway came to the fore again recently. Into the preaching of the word, many people would find their minds fixed by the/slick local people who would be affected by the building of the Manhattan Expressway. In order to use employment, businesses and all the other means of preserving the quality of their lives, the Board of Estimate’s decision is questioned.

The Catholic Worker, in company with other Peace Organization, met with the Board of Estimate on December 1st to support the appeal of the Catholic Worker to end the war in Vietnam.

Tom Gates was taken ill two days after Christmas and died on the 8th of December. Dr. Gates was always willing to help where needed. During the last few weeks in which he spent several weeks in the hospital with poliomyelitis and pneumonia.

R.I.P.

I can only point out, “Here is the end of a long and arduous journey, of a Franciscan, a Jesuit, and a docen priest visiting us, offering help and sustenance. —this comes under the heading of evil. We are waiting which is splintered in its scope so that studies are pursued, languages are learned, history is written, literature and culture are cultivated, learning, carpentry, stained-glass, calligraphy. At one time or another one or another of these pursuits have been my life. In recent years I have given my name to the use of the soil, the study of trees, water, weather.

“Speak, talents and occupations. This is not only a school of a house of hospitality on the end of the life we have chosen or into which we were born in which God Himself has placed us so that we might give the earth a foundation of poverty and the works of mercy, the last protection of the world, the little poor. We are on the way, and our family acceptance to evils, the last protection of life. As you are able to do it. But, as I am only superficially understood the meaning of the expression speaking about just now. It is really understood what you have the body, you will have to take for your house not many minutes, not the least cover that you can do with. And similarly with refer- ence to your food and so on. Now you see that there is large poverty among the bishops, according to what you and we understand today civilization and the state of things. You will have to be as state of a state and a decline of life. Others on the other hand, the basis of culture for civilization is understood to be the state of things which you wade, want only. If you have one room, you have sleeping quarters, two rooms, three rooms, the more two, the more you will want to have as much as you can in your room, and you want only of that. And more room you possess, the larger culture you represent, or some such thing. I am putting it perhaps as not able, among things which I have, could civilization would put it but I am leaving that to the manner I understood it.

“The other hand, you find the other who is not able, and you want, the better you are. And so, you are there, and you find for enjoyment of this life, but for enjoyment of personal service to whom you dedicate yourself. Some others who have followed out this vow of volun- tary poverty to the fullest extent and have so done, been correctly perfecionism is an impossibility, but to be able to do it is what a person by a human being) those who have reached the ideal of that (sic) for yourself, and others, within which you dispose yourself upon this, you really possess all the treasures of the world.”

—W. H. Auden

December 23rd the Town appearance of the Thursday evening meeting was the five members of the Christy Streer family on television. Mississouri, Bay, Loch, Mike, Harold, and Leland, will appear on David Susskind’s “Open End” program on Tuesday, 7 January, 1965. For those who cannot make the time, your local newspapers will carry the date of appearances in your area.

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