Behold, He Comes to Lift Up the Poor

Therese

By CHRIS MONTESANO

After ten months of joyous anticipation for the birth of our child, Joan and I were not only confronted with the mystery of life but with the mystery of death as well. Our daughter Therese was born with a severe congenital brain defect, and at the moment of birth, the doctor said she was dead. Joan requested a priest to baptize her. Therese's birth was part of the mystery of God, and that we could accept.

When I left Joan to go home, I couldn't leave the hospital without first checking on Therese. I feared that because of her severe deformity she might be shoved in some corner to die. I asked to see the pediatrician, and he assured me that as long as Therese was alive she would be properly cared for.

All the Love We Could

The next day Therese was still alive. Joan and I decided to visit her and to hold and feed her. It seemed so natural that if her life was to be so short and there was nothing that could be done for her medically that we should give her all the love we could. This created a difficulty at the hospital. First, they were not accustomed to caring for malformed children (they sent them to another hospital usually); and secondly, they were not accustomed to patients who seemed to see and love such a child. Often such children are shunned by their parents and perhaps signed over to a research hospital to be studied. We felt the unspoken pressures to do the immoral to relinquish our rights and desires as parents. I am sure that there are other parents who have been in our situation who have been intimidated by the hospital (perhaps not intentionally), and who were discouraged from following their natural inclinations.

When it became apparent that Therese would live for a longer time than they had estimated, we had to transfer her to another hospital. We started to transfer her to the University Hospital. There we were free to visit her when we could and to help take care of her. Since they were more accustomed to severely ill children, they were much more capable of dealing with the situation. After a week and a half when Joan was much better, we began to talk of taking Therese home. The staff was reluctant. We felt that since she did not require much more care than other patients, there was no reason why we should not take her home. As we talked it became clear that the reason why the hospital kept her was to spare us the pain of having to deal with a child like Therese. We explained that our lives are about the mystery of Faith and Love, that pain is a part of that mystery, and that we were willing to risk that pain to carry out our natural inclinations.

Inflation

BY JAN ADAMS

Two years ago (Dec. '71), The Catholic Worker reprinted a speech by Julius Nyerere, the President of Tanzania, to this magazine's title "Church's Role: World in Revolution." President Nyerere began: "Poverty is not a disease but a condition of mankind in rich and poor. We can divide it not at two levels. Within the nation states there are a few individuals who have great wealth and whose wealth gives great power; but the vast majority of people suffer from a growing degree of poverty and deprivation... There are a few wealthy nations which dominate the whole world economically; and therefore politically; and a man of smaller and poor countries whose influence is limited to the home of those who are poor... And even more important, is that our social and economic systems are not only fundamentally wrong but also perverted moral principles of the Church..."

Inflation, "energy crisis," "Watergate." Compared with Nyerere's plain words, these phenomena do seem bewildering. This article presents these puzzlements, the economic and political squabbles which have put on all of us, in the context of Nyerere's plain words.

Raid on the Unspeakable

Thomas Merton

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36 East
By PAT JORDAN

This column begins as a slow-falling rain descends on First Street. Since it is almost December, but not yet Advent, this is not an odd experience. The gentle rain is the long hope of early Advent, a hope that Jesus has a new dwelling place in the heart of a sleeping child, a hope which will grow with the days of this month into the verdant month of February, and from there, out of the kitchen door and onto the streets, will come the rest of the year, and how eventually she and her son had been evicted. Another author picked up on Ammon's story and related it in the book The Bowery Man. Catherine never forgave Ammon, but she used the last of her money to pay the rent so the Bowery Man could help this "worthy pair" locate a new apartment.

When the Worker moved to Spring St., Catherine and her son had to find a new place to live. They found a rooming house for a rent-free apartment for life. She would fight and win, but it was all in vain because it was the hope that I experience in this grey time. From above, and let the skies rain down on First Street. Since it is almost December, but not yet Advent, this is not an odd experience. The gentle rain is the long hope of early Advent, a hope that Jesus has a new dwelling place in the heart of a sleeping child, a hope which will grow with the days of this month into the verdant month of February, and from there, out of the kitchen door and onto the streets, will come the rest of the year, and how eventually she and her son had been evicted. Another author picked up on Ammon's story and related it in the book The Bowery Man. Catherine never forgave Ammon, but she used the last of her money to pay the rent so the Bowery Man could help this "worthy pair" locate a new apartment.

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Inflation: Putting the Squeeze on Us All

(Continued from page 1)

The simplest answer is that at the end of the Second World War, the United States (itself with a lower wage structure and a more equal share of production) reduced its monopoly on technological skill and on huge economies of scale in industrial production, so that the costs of living fell faster in the United States than in the rest of the world. These facts, and especially the latter, means that the labor of one American worker can produce much more than the labor of a foreign worker (higher productivity), enabling the owners of independent private enterprises much more than their foreign counterparts, without suffering the loss of competitive advantage.

But the advantage could not last, especially after 1973, when American firms, were quick to hedge their bets by seeking wealth in poorer countries. They exported technology and capital. All the Japanese electronic equipment we see in America is ample proof that the technological gap has been bridged. Now, when a European auto company, or an American firm, or an American firm, has worked on improving its business, the ordinary American worker finds himself squeezed in the face of foreign competition.

The clients of corporate business, the rich, struggling to maintain and increase profits, demanded new policies, new directions, lie behind the economic dislocation we all feel. After twenty-five years of basking in the cleverly planned and protected privileged position of rich American business, the tenant is increasingly joining his poor brothers in the rest of the world in feeling the squeeze that is coming from him.

A World Safe for Business

The rich do not give up their privileged position when threatened economically, but rather seek to hold onto and increase their wealth, thereby increasing the division of labor.

If businesses feel their competitive position threatened by the need to pay high wages, they can try to get more work out of the same worker without raising pay (a speed-up). Auto companies have taken this tack and have been faced with wildcat strikes. Or the companies can shift their operations to an area where the wages are lower and productivity higher. England textile workers have for decades learned the lesson that companies can produce, as plants moved South to take advantage of cheap labor. But such developments are the ones that, because they are not readily reversible, can produce a situation where the rich landlords control all of the productive process.

Fr. Gerlock Arrested in Philippines

By Michael Kirwan

Recalling scenes of tenant farmers in The Grapes of Wrath and the plight of the Farm Workers Union, we have just learned of the arrest of opportunistic Father Edward Gerlock in the Philippines. The Federation of Free Farmers, for which Father Gerlock has been the chaplain since 1971, is alleged to have engaged in subversive infiltrations with the intent of overthrowing the Marcos government.

Father Gerlock was arrested in Tagum, a town in Mindanao, and has been held as a missionary for the last ten years. The area is marked by land concentration, and the various landowners, according to those who are aware of the situation, are tenant-landlords. Tenant-landlord abuses are legendary, with tenants obliged to submit a large land rent and to submit to harsh treatment.

In his book Mayukmok (Rex Book Store, Manila, 1971), Father Gerlock comments on the community in which he worked and which initiated the Federation of Free Farmers, the credit union and the Samaka. After his many years of personal involvement, and by utilizing interviews, recordings, and questionnaires, Fr. Gerlock describes the personality and culture of the town. Recognizing the need to understand the last system, he undertook a study to uncover the causes and formulate a plan to alleviate those things that remained.

Father Gerlock also comments on the need to understand the foreigner's encounters in a different place. The Philippines is a land rich in contrasts and diversity. A big advantage he had in attempting to arrive at insights into the last system can be the last example of a sociological study, rich in rich insights that may be exploited.

Father Gerlock admits the difficulties a foreigner encounters in this different place. He has learned that the foreigner may have an advantage he had in attempting to arrive at insights into the last system. He has learned to respect the last people and the last culture. The importance of the situation of Free Farmers brought a great crisis to the town. There was opposition to it from within and outside the community. Traditionally, the tenants were gentle, accepting people. Gratitude for what little one had, blind loyalty to oppressive landlords, security at having a job no matter how bad, general acceptance of the landlord-tenant situation with the rights of the landlord to use his property, and the tenant to respect the ownership rights of the landlord in the land.

When I last saw Ed, in January of 73, he was a very candent, opposing transfer of land, groups, and tenants, forcing the government to reduce the price of milk. On March 12, 1971, the Secretary of Agriculture announced that government milk purchases would not be increased (keeping the price the same). Soon after, dairymen gave $10,000 and then $15,000 to the Peace Party. On March 25, 1971, the Secretary announced a sudden change of mind, raising the price of milk to the farmers.

The government has tried to blame large private sales of wheat to Russia for its increased prices. It claims that an unexpected shortage of wheat for feed for American animals led to a rise in feed prices, and hence in meat prices. But it has now emerged that the government knew of the Beatle's sales well in advance and could have stimulated more wheat planting to ensure a supply simply by paying less to farmers not

(Continued on page 5)

ABIE NATHAN'S PEACE SHIP ADVANCE

After broadcasting peace messages to both sides during the recent Middle East conflict, Abie Nathan was forced by lack of funds to halt broadcasts from the Peace Ship early in November, 1973. Its last broadcast ended with a promise, "That's all folks. Now we wish Salamau and Shalom and peace, and rest assured we will return."

The Ship is docked for repairs while Nathan attempts to gain further funding, especially in Holland, whose citizens purchased the Peace Ship, for $250,000. In addition, he is grateful for help donated by readers of the Catholic Worker.

The Shalom Foundation e/o Robert Miller

San Francisco

Rita Cortin

Rita Cortin

Ed. Note: Eddie Gerlock was Smokey Joe's favorite seminarian, who paid us frequent visits bearing gifts from the Maryknoll Seminary in Oxnard, especially apples. Help us beat our readers' prayers for him. D.D.
No Peace for Farm Workers

By JAN ADAMS

On November 7, Teamsters Union of­­cials announced they had reached an agreement with the California lettuce growers to end a near year long strike by the United Farm Workers of America. The contract calls for the elimination of all field hand work, a wage increase for those who remain in the field, an end to the so-called "tote" system of payment, and a commitment to a continuing program of union organizing and contract enforcement. It is a victory for the UFW, a new beginning for farm workers in California, and an important step forward in the struggle for farm workers' rights throughout the United States.

The lettuce growers' union, the California Teamsters, is one of the largest in the state and has been a strong ally of the UFW. In 1965, the Teamsters, along with the UFW, formed the California Agricultural Labor Federation (CALFED), an umbrella organization which includes several farm workers' unions and represents about 50,000 workers in the state. The CALFED is a major player in the California farm labor movement, and its support has been crucial in recent years.

The Teamsters have been involved in the lettuce strike since 1967, when they began to negotiate with the growers. The strike began in early 1968, and has been ongoing ever since. The main issue has been the elimination of the "tote" system, which pays workers on a per-box basis rather than by the hour. The tote system is a form of "piece rate" work, which means that workers are paid based on the amount of work they produce, rather than the amount of time they work. This can lead to extremely low wages, as workers are often forced to work long hours just to make a decent living.

The Teamsters have been a vocal advocate for the UFW in this strike, and have been instrumental in bringing pressure to bear on the growers. They have also been active in the organizing efforts of the UFW, providing financial support and helping to train union organizers.

The new contract is a significant victory for the UFW, and it is hoped that it will serve as a model for future agreements between farm workers' unions and growers. The Teamsters, too, can take pride in this achievement, as it is a reflection of their commitment to the cause of farm workers' rights.

Daniel Berrigan: Poem

Reprinted from "Prison Poems" by Daniel Berrigan. By permission of P.O. Box 339, Greensboro, N.C. 27402; 134 pages, $5.95.

Daniel Berrigan: Poem

PRISON: A PLACE WHERE DEATH DIDN'T QUITE MAKE IT

So much death, a place in official souls!

Then joyful talents, evocation of young minds,

Everywhere in the air draw together
dying in that fervor, the prevalent yawn of death.

So much life! we sprawled on the parsley graces
around a guitar, plaintive. A captive hand
release strings.

So much life! we have the place of death a burial ground

in the place of death.

Death drawn, quartered
cut down, limed, a beast's bone
tossed to the wolves of time.

They howl sometimes, but are quiet now.

And we stand, men on men's shoulders
and see. And death
like a carcass
low

Original text by Daniel Berrigan.

Arthur Banks

Arthur Banks, like Sothea a black pris­­nier, is a prhttps://www.greensboro.org/poems/134_pages_5.95. oner who has refused to come to an agreement with the United Farm Workers of America. Despite the fact that he has been charged with assault and battery, he continues to refuse to agree to a settlement, and to continue his strike, which has been ongoing for over a year.

Banks, who is now imprisoned in the California State Prison at San Quentin, has been a vocal advocate for the UFW and its cause. He has been arrested several times, and has been sentenced to prison for his activities. However, he has continued to fight for the rights of farm workers, even while in prison.

Banks has also been active in the struggle for civil rights, and has been involved in the anti-war movement. He has spoken out against the Vietnam War, and has been a strong supporter of the Black Panthers.

The case of Arthur Banks is one of many that highlight the struggle for workers' rights and civil liberties. His story is a testament to the enduring spirit of the labor movement, and a reminder of the importance of fighting for justice, even in the face of adversity.
Freedom & Personalism

By Jacques Travers

Personalism originated in the early nineteen-twenties. Its foremost exponent was Emmanuel Mounier, the French philosopher, who, in his New Epistemology, called for a new system of philosophy. This system is called personalism, in this light as an exposition of the Christian doctrine for a given unique exponent, and only for a given time.

Personalism affirms the inalienability of the person. It stands against any system—either political, economic, biological or philosophical—that claims to determine the destiny of the man. It heralds the freedom of each human being against any doctrine that considers man as a thing, as a non-entity. It claims to take roots in faith in Jesus Christ. It considers the whole of man, which, at first glance, presents itself as a tantalizing question. It strives to cast clarity upon this question in reference to the Supreme Person, who by revealing Himself, reveals man to himself. The question is: “What is a person? What is it to be a person?”

Aspects of Personhood

Man is an isolated existence. He is “wholly body and wholly spirit.” This union of body and spirit is indissoluble. This indissolubility is fundamental to Christian teaching. “Man’s incarnation is not a fall.” By his body, man is a natural being; by his spirit, a cosmic being; he lives on the earth which is material; he is made to be hereditary; he is capable of enduring nature; he has physical needs which have to be fulfilled for him to grow into a mature individual. (Marxism fails on this point when it contemplates that the elimination of material difference is the first measure to be taken for the development of humanity.)

Subjected to matter as he is, man has only the power for his transmutation. He alone knows the universe that encompasses him; he alone transforms it; he alone is capable of love, i.e., endowed with an ability to cooperate with God in virtue of his creativeness. His very relation to the universe is to master its determinisms, to get rid of the deficiencies for the improvement of the human condition.

But personalism also stresses the dangers facing man in being a part of the material universe. For if man lets matter take the upper hand, he risks losing his personality: matter is repetitive, fraught with automatisms, laden with generalizations. Both destitution and wealth breed man’s subversion to things.

The universe of man is not only of matter, it is also of people. In a Christian view, man alone owns men for his accession to personality. By communicating with his or her fellow-persons, the person makes for the decentralization of his or her self, broadens the scope of his or her life and escapes the deadly pit of narcissism. Personal communication is based upon the acknowledgment of self. If the one who is liberated is the only one able to liberate the world and others”, understanding (this approach for the singularity of every being), taking upon oneself and sharing the desolations of the individual (generosity annuls the solitude of the subjective faithfulness). Each of these means of communication reflects one aspect of the same reality, i.e., love.

But major difficulties arise against the task of loving communication. Persons are elusive to one another because of a fundamental “ill-will” to reciprocate; every existence bears the burden of an opacity of self; the person may give up himself or herself to any group—family, nation, religious community— and in so doing, slip into collectivism.

The communication between persons finds its involvement in community. The community may emerge from work, from a common bond or a common religious, national— a variety of kinds which, indeed, favors the versatility of communication. Personalism affirms the unity of mankind both in space and time.

If Personalism acknowledges the necessary motion of man toward his fellow-men, it also recognizes the necessary motion of the person toward himself or herself. The retreat to oneself is cathartic, but really only a pinprick, to the current effort to impeach the President. But there is a different combat already going on: with Dom Helder Camara as of these unquiet systems can be brought about merely by a politically aware minority that tries to take power and impose its own views of the new society.

Latin American Plea

By Hildegard Goss-Mayr

Oppressive governments backed up by U.S. and European economic and military forces are establishing more firmly than ever before in Latin America. In many countries all opposition groups have been eliminated. Imprisonment, torture, mass executions, once so often passive acceptance of the existing inhuman conditions.

Because of this situation the awareness has come that no fast and radical change of the same old exploitative path, but a different route value on the cooperation of free persons.

(Continued from page 3)

To plant it. It also could have brought feed prices down by selling off some of the grain it has bought up in the past. Instead, grain and meat prices were allowed to soar, elating farmers and ensuring strong farm state support for the Nixon Administration.

Learning to Cooperate

The dismal facts compiled above are not likely to be new to any reader; they are the stuff of every newspaper. Much as they might tempt us to cynical resignation, they can also call forth a positive response. (One such response is the current effort to impeach the President.) But really only a pinprick, and a misguided pinprick at that, against such a massive system of exploitation of the division between rich and poor.

If the current economic discrimination can begin to give more Americans more insight into the world-wide division of income, it seems to be the case that to such Third World observers as Nyerere, it may ultimately lead to gains for them. Confronted by institutionalized power seeking and greed, we can turn toward cooperation and sharing toward valuing not the dollar, but the person.

There are models available about the direction such a cooperative society might take. They often appear in this paper. Our task is to build a new version of the same old exploitative path, but a different route value on the cooperation of free persons.

(Continued on page 6)

False “Energy Crisis”

(Continued from page 3)

Energy crisis

(Continued from page 3)

The JPF statement outlines three areas of conflict: those between the Israeli and Palestinian people; between Israel and the present Arab countries; and between Israel and the U.S. and the U.S.S.R. It says of the first area: “We assert in love that the Palestinian leadership cannot publicly recognize the right of the Israeli people to self-determination, and we assert in love that the Israeli government ought public­ly to recognize the right of the Palest­inian people to self-determination. Neither of these declarations ought in good conscience to be contingent on the other; both are, and must be, joint and simultaneous.”

“Beyond this we cannot usefully go. To spell out boundaries, imagine trade agreements, . . . is not our function. But we can and do say that the public poli­cies of both the Israeli government and the Palestinian leadership are not direct­ed toward the moral standard we have suggested; and they are designed to raise that moral standard wherever we can.”

The JPF statement makes brief sug­gestions for the other two areas of con­flict as well.

The Jewish Peace Fellowship exists in part to develop those elements of the Jewish tradition which look toward the creation of a new society—those elements that that future can be brought into being only by creating it in the present. For more information, write the Jewish Peace Fellowship, 339 Lafayette St., New York, N.Y. 10012.

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**The Catholic Worker**

### December, 1973

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### 36 East First

(Continued from page 2)

burst open. There it was: in life so in death. When I was, as Arthur Lacey said at the hospital, as much a part of the CW as any piece of equipment, I loved her freedom and hated bureaucracy. She had a stubbornness of unrelenting will. She was not the sort of person one privately despairs of. She was, as Fr. Lyle said at her memorial Mass, she thirsted for freedom. And yet she could be generous. She would argue with you for a long time. And then, she would find you didn’t have a thing. She loved post cards sent from traveling workers, and she loved friends like her, the Boss and the O’Neills. When I was being sentenced in California, she wrote the Judge, ‘She will not only be a fine woman, but a fine citizen.’ I used to sip on blackberry brandy on occasion, and would share it with Madeleine or other sympathetic ears.

Catherine had a sense of audience. When Daniel Berrigan spoke to a crowded group at a Friday night meeting, he told them all back with one question, ‘What is truth?’ At another meeting she interrupted the speaker and took the microphone. She was a tough listener. Her presence left a lasting image. To us it seemed so natural to love Therese, to touch her, to hold her a little child means to change ourselves so that we become a source of drawing love. Experience proves that, in attaining to face the mystery of birth and in such a short time birth was mixed with death. Joan and I decided that we would take care of the burial services. A friend allowed us to have Therese buried in a family plot of hers at Holy Cross Cemetery. All that was required was to obtain a permit from the Department of Health. After receiving her body, we brought her home. We dressed her and placed her in a coffin that Ken, my brother-in-law, and I had made.

### Our First Saint

Since Therese was the first child to be born into the Martin De Porres community, she was long swaddled with joy and with little or no discussion. All shared in our pain of not being able to welcome Therese but finally, the community had prepared a short and beautiful service to be said on the next evening our family. All shared in our pain of not being able to be with her. Therese was long awaited with joy and泪水. Since she was now prepared to bring Therese home, she was long awaited with joy and泪水. Since she was now prepared to bring Therese home, she was long awaited with joy and泪水. Since she was now prepared to bring Therese home, she was long awaited with joy and泪水.

### Freedom & Personalism

(Continued from page 5)

Freedom is utterly fragile and vivacious. It is a term, an instrument of modifying reality and enriching the world:

(A) Making, or evolving, which man acts upon external matters. It is the domain of economists and industrialists who must work under the governance of ethics, in order that their relations with their co-workers be marked by “the same registry of laws governing matter.”

(B) Winning, or ethics, by which the making is enhanced with spirit. Behaving raises the problem of means and ends. Personalism is the attempt to view, with the precedences of the means over the end. Bergdoy writes in the Destiny of Man: “... in a sense the means, which a man with the waters of Baptism, we were faced with once more. Just when we were prepared to bring Therese home, she died. At each point where we thought one thing, another was required. There is a liberation that occurs when we free ourselves from our expectations and fears so that it is possible to fully live the present. "Do not worry about tomorrow... Set your heart on his Kingdom...

### 36 East First

(Continued from page 1)

love of one another after much discussion the doctors agreed.

Early in the morning of the day we were to bring Therese home, the doctors called and told us that Therese had gotten worse and that she would probably die in the afternoon. Joan and I rushed to the hospital and spent the rest of the afternoon at the bedside of the small child who a few hours after that afternoon had been placed in a coffin that Ken, my brother-in-law, and I had made.

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By CLARE DANIELSSON

Even in a crisis, Geel is ahead of its time. For centuries, families in this Belgian town have adopted a way of life that is contrary to the industrialized, urban, modem technocratic way of life. The king then proposed to her.

The king then proposed to her.

When a moment. Imagine him, standing there, with his eyes closed, feeling knowing that he was responsible for her death, by his own unwillingness to let go of his love for his beautiful wife, but the restaurant in St. Augustine’s Confessions, less dramatic, of Augustine’s confrontation with the death of his first wife, shows how the beginning of new life form the father. The life of Dymphna flowed into another woman who looked just like her mother, as could be the case, as opposed to the married state as a basis to the heart. Dymphna was beheaded by her father himself.

Twente other hospital-sponsored pro-

grams, based on the Geel model, already have been incorporated in the American health care system. Financial support and offers of companionship are incentives, the mental health of patients is improved. And in an industrialized, profes-
sionalized society, the problem remains with us. The fact is that we have come as dealing with love and caring as are most important in the world.

A few developing programs do involve community participation. One in the province of Saskatchewan, Canada, in-

volves citizens in regional boards of management. Two smaller projects in Missouri, begun in 1968 as part of a Foster Community Project, built their community support, by approaching the town leaders, ministers and businesses, involving them in the program. In West-

ern Nigeria, a national native Nigerian health care is part of the therapeutic pro-
cess of a village hospital system developed by Dr. T. A. Lamon, a Nigerian psychiatrist trained in England. Patients live in four villages surrounding the hos-

tial. During the last ten years, preliminary results have shown more success than in the system as a whole.

What we need to do within the Church is to look for native healers and healings, to make a new commitment to hospitality within families.

The Spiritual Dilemmas of Geel

An anthropologist who visited the con-
temporary crisis in that is under pressure of the hectic pace of industrial-
ization, and the next gen-
eration is counting itself out. It is a way to live with, to confront the world that wants to learn from Geel is dying at the source. Geel has shown that difficult people need good caretakers. However, Geel is the only hospital that is working to spread the tradition of family-care, while the townspeople and its religious are seemingly so trapped by the problems of modern in-

stitutional psychiatry and professionalism to be able to do very much.

1. There is a need to use all the contributions of psychological knowledge. This means, first of all, in-

stigating the spiritual life back into the body, again not denying the body’s exist-

ence. Then, integrating spiritual life back into the broken lives, however broken and twisted they may be, enhancing the family’s importance.

Geel has a special place in the Bible as a body with many different parts. Once the various parts are accepted and can “be,” the problem of the relationships between them remains. But it is in making these relationships that the building of the Kingdom of Heaven on earth is furthered.

AVAILALE RESOURCES ON GEEL

A Canadian Tradition” (830!), and finally produced for Swedish television, is avail-

able for rent from the University of Cal-

fornia Extension Media Center, Berke-

ley, Calif. 94720; fee: $28.

Write to A.A.G.P.P., 39 E. 80th St., N.Y., 10028.

For information on the availability of the book, call the Catholic Worker building in New York at 212-741-1500.

In the past the Church focused on the care of the physical body, and only in the Geel community that family life was focused on the care of the psychological body. The story of St. Dymphna and Dymphna, again refusing to marry, was beheaded by her father himself. Legend has it that at that moment he was restored.

It is the spirit of personal initiative which had been involved in working its own farm or family business, has given way to smaller industries and living in Geel’s nearby factories. Whereas previously in Geel there was always one member of the family who had the responsibility to look after the patients, now who works outside the home, this is no longer true.

But another, more subtle issue is at stake: What is the human value of the retarded or the incurably mad person? Industrial life does not value the non-productive person, and it contributes nothing.

Before the 20th century, the people of Geel brought their relatives with them to the church. In the 18th century, what people did not like to look at the patients, now who works outside the home, this is no longer true.

2. There will be workshops open to the general public on Geel and therapen-

cy: 1. The 1973 annual symposium of the one of the American Association of Psychody-


toma and Group Psychotherapy, held in New York April 30-31-32. Write to A.A.G.P.P., 39 E. 80th St., N.Y., 10028; member registration fee: $4.50; non-members: $5.

Clare Schuster has interviewed and written material available on Geel and other communi-

ties. Order from: The Catholic Worker Farm, Box 33, Tivoli, N.Y. 12583.

4. Spring issues of the Catholic Worker will announce a summer program on “Relationships in Community.”

Friday Night Meetings

In accordance with Peter Maurin’s desire for clarification of thought, the Catholic Worker will hold meetings every Friday night at 8:30 p.m. at St. Se-

poleon, 119 E. 2nd St., between First and Second Avenues. After the discussion, we continue to talk over both the hot and the cold before we come.

December 14 — Dr. David Stein-

bauer: Remember the People.

December 21 — Denise Lefevre: For Friends.

December 28 — Jacques Traviers: Gaucher, Maurice’s Plan Against Slab Society.

January 4 — NAMIC Slide Show: The Struggle for the Poor.


January 18 — James Deneau: Dymphna: The Vision-Quest of the American Irel-

land.

January 25 — Film: “Nanook of the North.”
The Catholic Worker

December, 1973

On Pilgrimage

(Related from page 2)

served. Men who worked took a sandwich off the job. It was orderly and friendly, and as informal as the CW in N.Y.

Those first few days of my stay in London were hectic—every hour seemed to be crammed with interviews, meetings with the B. B. C., the Guardian (formerly the Manchester Guardian), Catholic Herald, The Universe, and last and best with Viv Broughton, Student Christian Movement, The Student Christian, Ltd., M Bloomsbury St., London, has recently published Seeds of Liberation—Spiritual Dimensions to Political Struggle, edited by Allatari Kee. The Preface is by Viv Broughton, written from a new, very fancy hotel, on the edge of one of the many forest remnants of the Simon Community Trust (not the ritual Dimensions to Political Struggle, Lyly the . Manchester Guardian), Catholic hearing. I enjoyed trying to set up in the States). I enjoyed this most needed movement (a move­ment, "and

This three-day conference, was my reason for being at a new, very fancy hotel, on the night I arrived from London. There was quite a commotion among the guests and I found I was being driven out of the "clarification of thought," Peter Mastrin's favorite phrase —

And it has been like an Alice in Wonderland encounter, and has done much for me in the "clarification of thought," Peter Mastrin's favorite phrase —

The articles in this pamphlet—excel­lent ones by Fr. Dan Berrigan who was quoted as commenting on the first few days of my stay in London. I felt that I should check my sources in the conference, because it was, at one time, the police station of the town, and it is a labyrinth of rooms.

Liverpool

Fourth years or more ago, Peter Mastrin wrote about hospitality, about how the obligation to practice it was recognized by the bishops and soldiers, and how Bishop of Liverpool was going to open up a hospice for the homeless when he co-workers. In other words, they consider themselves autonomous, and yet con­nected with the Simon trust with its international network of friends.

But certainly it is the youth and enthusi­asm of the young people that keep this movement alive. I have seen the ".doctor's grains of sand" working in this spirit, and spreading in what is called the United Kingdom, in spite of conflict in the diocese of Liverpool, I have been told by some of my friends there that Simon, or Cyrenian, or Petrus (whatever they call themselves), is direct action, non-violence, by a group of very serious­ous people, students and teachers.

In famous Rochdale, in another Petrus house, seven boys aged four to nine were very happy, very friendly, but I'm afraid I did not help them much, to beg to keep their working. Then I had a tour of the city for an hour.

To Conclude

Tomorrow I go to Belfast to visit two hos­pie in Liverpool, sleeping in a dormitory for poor children. When Jesus

built his new Cathedral. But now the Cathedral had been built, and the former Bishop had died, and forty years or more have passed, but no hospice have been built.

Now I am in Liverpool for this tenth anniversary of the Simon communities (lay people, mostly non-Catholic). The first thing the Simon people greeted me with was, "You must see the shelter there in the crypt of the Cathed­ral." A hospice in the crypt of the immense Cathedral had been opened a month before. I visited it last night and thought, "Peter should celebrate this in Heaven.

I was staying at a Simon House in Liverpool, sleeping in a dormitory for women with four very comfortable beds, with plenty of covers, and an electric radiator. Houses here are strictly forced to house patients and staff, and residents, which say little about heating, so the house itself is not heated, but only a room or two. But it is a large, beautifully furnished, spacious, well run by young people and attract many patients in all institutions sit on wooden benches. But at White Haven they got a few rocking chairs in one room. When are the Catholic Workers and priests and nuns going to become in­terested in severely brain-damaged people who can't strike?

Yours truly,

Mrs. Gena Custard

Catholic Hospitals

3200 South College
Springfield, Ill.

Dear Sister Lorraine,

I am happy to send you my letter to the Catholic Worker, that I felt that I should check my sources and feel that they are serving Christ in His poor, with love and enthusiasm and a joyous, youthful spirit.

"P. S. They seem, in Rochdale, to know nothing of the Co-op movement, which poor people have in Sweden (and which has spread all over the world.)"

As usual, I can only give glimpses of what I have been doing as "Damaged Children". So much more could be written.

LETTERS

45 N. 10th St.
Stroudsburg, Pa. 18360

Dear Catholic Workers,

I like your magazine very much, and I am glad to know that someone is trying to do something for the Catholic Faith, and when Christ came into my life He brought His cross. As usual, I have two very beautiful, severely brain-damaged ones. When Jesus Christ came into my life, He presented me with two very beautiful, severely brain-damaged children, that is Cath­olics. They are interested in the mildly retarded ones, but not the severely brain-damaged actions. When Jesus Christ came into my life, He presented me with two very beautiful, severely brain-damaged boys, who cannot talk or chew food or care for themselves. While in Penshurst, Pete and Lucy both worked and supported themselves. As usual, I have two very beautiful, severely brain-damaged children, that is Cath­olics.

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