Economies & Human Dignity

By EILEEN EGAN

Our religious language fits easily into the world of the Machiavellians of this world," stated the Chief Executive Officer of a company employing 1,600 people. "But have we a religious language that fits this work called life?" In a talk entitled "The Christian Vocation of a Business Leader," the speaker lamented the lack of clear guidance from the pulpit or other sources for the Catholic like himself who has spent thirty years in a struggle to meet his Catholic faith with the day-to-day decisions demanded by a growing business.

In one sense, the work of a Mother Teresa or a Dorothy Day often emphasizes the duty of charity, of direct service to those in need. The language used about their work might not seem to be directly applicable to the man in business. On the deeper level, the religious language would match. I refer to the language describing the infinite importance of the person and the inviolable dignity of every human being. Mother Teresa, in giving human care to persons suffering and dying in the gutter and lanes of a second-rate country, and Jesus, as Jesus in a distressing disguise," Dorothy Day pointed out that we are not born too late to serve Jesus just as He was served by His companions during His human life. "He made heaven hinges," she said, "on how we act toward Him in His disguise of commonplace, frail, ordinary humanity."

The Dignity of the Person

It is such an exalted sense of the dignity of each human person that illuminates the pages of the pastoral of the United States bishops, "Economic Justice for All: Catholic Social Teaching and the U.S. Economy."

"Every economic decision and institution must be judged in light of whether it protects or undermines the dignity of the human person," assert the bishops. The pastoral helps supply a language for those in business, like the company chairman quoted above, who struggle in the here and now to put Christian values into practice in their enterprises.

"The challenge of this pastoral letter," say the bishops, "is not merely to think differently but also to act differently."

The bishops have addressed their analysis to business, to our society and to our government as well as to the Catholic community. There is considerable doubt regarding the fiscal system dominated by the stock market will begin to function differently as a result of the publication of the pastoral. There is similar doubt regarding the pastoral's efficacy in turning around the attitudes of government. There is hope that seeds have been planted that will make for change when and if actions on the part of the Catholic community.

Such changes are not easily achieved. Catholics know the economic air as those in the world of finance. Does the human equation enter into the transactions that take place at the core of the United States investment community, Wall Street? The answer might be gleaned from a recent announcement by

(Continued on page 4)
A Pledge of Resistance to U.S. Aggression in Central America

By TIM LAMBERT

Two years ago, a Pledge of Resistance to United States military intervention in Central America was initiated. Since that time, it has grown into a nationwide movement of resistance against further U.S. intervention in the region.

Signers commit themselves to participate either in public protest or in acts of civil disobedience in the event that the United States sends military units to Central America. The growing network of resistance against further U.S. intervention includes the contras. As a result of local organizations and individuals, a national hotline, which provides information on the contras; or a U.S. "rescue" of contras trapped by the Sandanista army.

A number of military escalations are also now possible. The most immediate and obvious is an air strike against select targets; a naval blockade; additional U.S. military exercises that prevent state governments from witholding their Guard units from service in Central America. A military presence is currently prepared for a full-scale invasion. The bases and roads have been built; the invading units have already been deployed; and military officials seem convinced that it would be an easy matter, "like falling off a log; in the words of one U.S. intelligence officer."

It must also be remembered that the U.S. military is currently prepared for a full-scale invasion. The bases and roads have been built; the invading units have already been deployed; and military officials seem convinced that it would be an easy matter, "like falling off a log; in the words of one U.S. intelligence officer."

Regional Contacts

To obtain a copy of the Pledge of Resistance, to find what local groups of signers are doing, and what help is needed to support and strengthen this important work of resistance to stop further U.S. intervention in Central America, region coordinators of the Pledge of Resistance may contact: 

E. New England: Kate Hoffman, 67 Pleasant Street, Cambridge, MA 02139; Mid-Atlantic States: Susan Dooloff, c/o Riverside Disarmament, 490 Riverside Drive, New York, NY 10027; Southeast States: Gall Phares, 112 Madison Place, Mount Kisco, NY 10549; Central Midwest: Kate Carter, Mico, 4835 Michigan Avenue, Detroit, MI 48210; Northern Midwest: Betty Wolc; 3221 South Lake Drive, Milwaukee, WI 53207; South Central States: Janice Helms, AFSC, 9923 West Street, Huntington Beach, CA 92649; Rocky Mountain States: Steve Graham, AFSC, 1600 Lafayette Street, Denver, CO 80218; Northern California & Northwest States: Stephanie Troyan, 1101 Farrell Street, San Francisco, CA 94109; Southern California: Pat Reif, 1350 Commonwealth Avenue, North #5, Los Angeles, CA 90004.

The Pledge of Resistance also maintains a national hotline, which provides updated information on the contras and current actions: (202) 328-4042.

Notes of a Wayfarer

By DEANE MARY MOWRER

Like the century, like the year — it is the first week of Advent, 1986 — I am windsurfing in the Gulf of California, an octogon of turquoise waters radiating out from a lagoon of white sand and mangrove forest. An old octogon has become the new norm. The waters are turquoise, the sand is white, the mangrove forest is wall of green and the lagoon is a sanctuary to all who seek quietude.

As I sit on the jetty, watching the water, a bird flies past and is answered by another. The sound of their wings and the sound of their call is heard through the lagoon. The lagoon is a sanctuary to all who seek quietude.

The lagoon is a sanctuary to all who seek quietude.

DEO GRATIAS
The Personalist Philosophy of Emmanuel Mounier

By BILL GRIFFIN

Jean-Marie Domenach, who succeeded Emmanuel Mounier as editor of Esprit, wrote after Mounier’s death, “Today it seems quite clear that Mounier was a great reformer . . . the alliance of the spiritual and the re­actionary [and] for the reconciliation of the Church with the authentic values of the modern era.” True fidelity to Mounier, for me, does not consist in following him theoretically, but practically, by continuing what he undertook.” He affirmed that to do so meant speaking openly to others, disobeying any commandments that conflict with truth and justice, in short, in living a life of risk. But, for Jean-Marie Domenach there is no mounierian catechism.

If there is no detailed blueprint for a personalist paradise, there is, on the other hand, the inspiring legacy of Emmanuel Mounier’s dynamic conception of the grandeur of the human person. Several unique points become evident from a reading of his philosophy. First, personal­ism stands for action. Second, it is not an elitist philosophy. Third, the values and dignity are placed on human existence and the person is profound. Mounier claimed that his “defense of the Person” is a philosophy that has existed in the hearts of people for centuries. Like Peter Maurin, he believed that “sacred principles are not new, they are very old; they are as old as eternity.”

Mounier never defined precisely what he meant by “the Person.” In fact, he made a point of refusing to do so. He was in revolt against all the narrow political and ideological systems of life which he was surrounded in the 1920’s and 1930’s. He repudiated them all. He wrote, “No expression of what the Person is in his complexity is a definition of the Person . . . Nothing that conditions the Person can define the Person.” Mounier was in revolt against the pre­sumptions of any ideological system that claimed to capture the total meaning of what a human being is. The Person is not a static object to be dissected and studied under a microscope. Rather, the Person is a movement, a tension between forces that reveals itself in the “plan” (the leap) that constantly car­ries us beyond itself into the world of ac­tion.

An Active Presence

There is a strong existentialist empha­sism on personalism. There are tentative and reverent comments on the Person that Mounier allowed himself to make: “the Person is the source of all freedom.” But, always, a sense of mystery is an ac­companying theme. “The Person is an incarnated spirit.”

Mounier developed a philosophical psychology of the Person based on four fundamental movements. First movement is “towards the center,” a movement he named “interiorization.” He believed that an individual begins his or her growth through a retreat from the world and effect a “reflective disengage­ment” from the world. “Interioriza­tion” led to radical conclusions. It im­plied a complete break with the bour­geois obsessions and an attempt to recover a sense of “modesty,” which, inherited from Karl Marx. For Mounier, “the Person is an incarnated spirit.” In opposition to a false other-worldliness, it was an abstraction without any foun­dation in reality. To separate the body and the spirit. Furthermore, “Our task is not to bring the spiritual into the temporal order. It is already there. Our role is to uncover it, nurture it there, and well and truly to enter into communion with it. The whole temporal order is God’s sacrament.”

The material world is where we create ourselves, as Persons, through our “en­gagements,” our commitments and our actions to transform matter. The Person, for Mounier, is always a “me-here-now” confronting a “material situation” and its ever-increasing responsibilities and cease­lessly going beyond given circum­stances. Ultimately Mounier proclaims, “There is no life of the soul cut off from the life of the body, no moral reform without a new arrangement of technology and, in a time of crisis, there [can be] no spiritual revolution without a material revolution.”

The third “outward movement” toward the Person is, the key event in Mounier’s philosophy. Balancing the previous “reflective disengagement” and the Person’s commitment and action, the Person is grasped by receiving the Communion, the fruit of the hard, loyally work of “inte­riorization,” allows the Person to over­come the sense of isolation and embrace the work of building community.

Mounier was unswerving in his critique of the individualistic philosophy of cap­i­talism that maintained the “established disorder.” He wrote that an “abstract, ju­dicial, geopolitical and petulant individu­alism can only offer us a caricature of the Person.” And, “I must sacrifice all my indi­viduality for the other, whether he or she is a stranger or an enemy. My indi­viduality is what isolates me and it is what I give over to the state and object or claim as my right. I must sacrifice my individuality in order to give the full at­tention to the Person to the Person to give homage to the truth, the justice and the humanity he or she carries within.”

Mounier’s personalism seeks to change radically the relationship with others. The fully developed Person is capable of putting an end to capitalist anarchy and tyranny by creating natural communities in which the private and public lives of the individual could flourish, and the decentralization explicit in the formation of these communities would protect the Person from both the return of capitalist anarchy and the oppression of an overly-centralized economic apparatus.

- Emmanuel Mounier

The new regime would put an end to capitalist anarchy and tyranny by creating natural communities in which the private and public lives of the individual could flourish, and the decentralization explicit in the formation of these communities would protect the Person from both the return of capitalist anarchy and the oppression of an overly-centralized economic apparatus.

self-detachment, self-dispossession, and is able to break with self-centeredness, and become "available for the other." Mounier is uncompromising: "I exist to the extent that I exist for the other Per­son," he writes, and, "to be is to love the other." "Communitarian engagements" are founded on respect based on what we have come to respect in ourselves through a renewal of our modesty. The Person is sinned against each time he or she is a stranger or an enemy. My indi­viduality can only offer us a caricature of the Person. The fourth movement is "up­ward and Who baffles us." He wrote that an "abstract, ju­dicial, geopolitical and petulant individu­alism can only offer us a caricature of the Person." And, "I must sacrifice all my indi­viduality for the other, whether he or she is a stranger or an enemy. My indi­viduality is what isolates me and it is what I give over to the state and object or claim as my right. I must sacrifice my individuality in order to give the full at­tention to the Person to the Person to give homage to the truth, the justice and the humanity he or she carries within." Mounier’s personalism seeks to change radically the relationship with others. The fully developed Person is capable of putting an end to capitalist anarchy and tyranny by creating natural communities in which the private and public lives of the individual could flourish, and the decentralization explicit in the formation of these communities would protect the Person from both the return of capitalist anarchy and the oppression of an overly-centralized economic apparatus.

- Emmanuel Mounier

were called to search for "the signs of this [Supreme Person] Who loves us and Who calls us," and that they were to try and "pierce all the disguises of this [Divine Person] TRINITY, who draws us upward and Who baffles us." Oriented Toward Action

Action is the essential quality of per­sonalism and is the key of each of these four movements. It has been said that, "if, today, in Christian circles, there is an accumulation of moral orientation and dynamism toward ac­tion, it is due to Mounier. For him, our incarnation in the material world calls us to action and his philosophy does not lie just in our hearts but in our hands as well.

What are his criteria for authentic per­sonalist action? There are four, according to Mounier. First, personal­ist action must manifest reality; second, it must form and educate us as we carry it out; third, it must draw us into communion with others; fourth, our vision must en­rich the universe with value.

One of the clearest and most immedi­ate existentialist actions that comes to mind is the work of the Catholic Worker soup kitchen. Placing that bowl of hot food in the hands of the Person on these cold mornings changes the world, teaches us about the needs of others, leads to new friendships, and brings us together with others. The per­sonal universe is enriched with value and meaning. For this reason Dorothy Day and Peter Maurin always considered the Catholic Worker part of the personalist and communitarian revolution. For them, as for Emmanuel Mounier, "the Person is not afforded outside the world or separately from other people, but necessarily from within. The Person is to be found in irresponsibility, evasion, laziness, amusements, ideologies and chatter. The Person amounts to the isolation, the presence, of effort, of abundance. A philo­sophy of the Person neither encourages [men and women] to isolation nor to pointless intellectual rumination but [di­ rects them] to the vital struggles of ac­tive service."

Tikkun

"A student of philosophy who turns from the material to the spiritual, to the natural to the supernatural, to the physical to the metaphysical to the orientations of the propha­ets may feel as if he were going from the realm of the infinite to the trivialis­ties. Instead of dealing with the timeless issues of being and becoming, of matter and form, of definitions and demonstra­tions, he is thrown into orations about widows and orphans, about the corruption of justice and the affairs of the market place. Instead of showing us a way through the elegant mansions of the mind, the Prophets take us to the slums. Their ethical and political and which injusti­ce may strike us as hysteria . . . But, if such deep sensitivity to evil is to be called hysterical, then we would be given to the abysmal indifference to evil which the Prophets bewail."

With these words, Rabbi Abraham Heschel, the second issue of a new peri­odical begins. It is Tikkun: A Quarterly Jewish Critique of Politics, Culture, and Society, whose title is taken from the He­brew word meaning to heal, to repair and to reconcile. Tikkun is the magazine the editors believe has been neglected in the 1980’s. The first two issues are excell­ent, including writers such as Arthur Waskow, Michael Lerner, James Howard Flan­kow, Chaim Grade, and covering the spectrum from Biblical studies to politi­cal commentary to postmodernism. Their next enterprise a long and fruitful life. Subscription orders and inquiries should be addressed to Tikkun Subscription Department, 407 State St., Santa Bar­bara, CA 93101.
Usury & Truth

(continued from page 1)

Edo, de Mexico Mexico
Dear Peggy,

An excellent clarification, your article "The War in Nicaragua" in the Dec. 86 issue and your "Teaching and the U.S. Economy" in this issue. I write in response to your request for the Church's position on usury.

The Church has condemned usury in all its forms, particularly those involving the poor, and encourages the poor to use their own resources, even if that means changing for the better.

It is clear that the Church's teaching on usury is based on the principle that the Church is not allowed to profit from the suffering of others.

As you mention, the Church is involved in Nicaragua and the whole third world is at stake. It is a big order, Lord, but we cannot give up. The future of Nicaragua, and the whole third world, is at stake. It is a big order, Lord, but we cannot give up.

Economy is at stake. The future of Nicaragua, and the whole third world, is at stake. It is a big order, Lord, but we cannot give up.

As she quotes Ruskin, "Usury is exacted from the poor and lowly (Lk. 1:51-53). The first law of the Church is to love the poor and to assist the poor, and this is a law of God.

The pattern of Christian life as presented in the Gospel of Luke has special relevance today. In her Magnificat, Mary rejoices in a God Who scatters the proud, lifts the lowly, and raises up the mighty and raises up the poor and lowly.

The Church is called to be the voice of the poor, to be an instrument in as many ways as possible in the world. The Church is called to be the voice of the poor, to be an instrument in as many ways as possible in the world.

The bishops are careful not to point to others who are not being helpful, but to assit to people to experience the liberation of God in their own lives, so that they may be an instrument in as many ways as possible in the world.

This is the Church's call to be the voice of the poor, to be an instrument in as many ways as possible in the world. The Church is called to be the voice of the poor, to be an instrument in as many ways as possible in the world.
The moral undergirding of all economy is the essential message of the pastoral. "Economic life, in a sense, is one of the chief areas where we live out our faith, love our neighbor..." and achieve our human community.

At a time when economics has been largely unmourned from the Gospel, and many Catholics seem unaware or uninterested by the situation, the bishops issue a call for a turning-around. "The Gospel," states the pastoral, "concerns everyone. In Christ we are all brothers and sisters, neighbors in ways that bear fruit in the life of society. That vocation consists above all in the exercise of charity expressed in praise of God and in concrete deeds of justice and service. The tradition of social consciousness of Christ... seems to go with and it always accompanied by a conversion of the heart."

Whether or not the pastoral has an impact on the financial world or on government, there is hope that the Catholic community will be the soil from which rich fruit will appear.
Maryhouse

By PAUL WELLS

Normally, this column is used to let you know what's happening around Maryhouse. Well, I hope you'll forgive me for using it as a means of reflection. I've been at Maryhouse a little over fourteen months and they've been the most precious months I've ever spent. I don't want to give you the idea that Maryhouse is a perfect place. It's not. Often, it seems like it is always dirty, noisy and confusing. But, it's home. The people here have become very much my family, in the real sense of that word. I'm writing this, I'm in the final stage of leaving these people that I've become so close to.

In remembering these past months, it seems like it all happened just yesterday. It's difficult to imagine that it's been over a year since I first arrived.

I had arrived in New York City during the evening rush hour. There I was, having never come to New York City, trying to fit myself and my bags into the crowded subway, and if you know me you know that was no easy task. So, finally I get in and begin the trip from Penn Station to Second Avenue. I now know what a sardine feels like. I had heard all the usual horror stories about New York, so I was scared to death worrying about my billfold and my life, but I made it. I arrived at the door of St. Joseph House, and was greeted by Peggy, who had no idea who I was or what I was doing there (even though I had written, and someone had told me to come). So, she did the next best thing, and fed me, while she went to try and find who I was and where I was supposed to bed down. After a while, it was discovered that I was in the wrong house, I was supposed to be at Maryhouse. So, Ernesto brought me over and I discovered the best way to break the ice was to accept another dinner into my first memory of New York. And the Catholic Worker.

A Few Memories

As I write this, I'm having trouble sift ing through my memories. I'll tell you only a few as so not to bore you.

My most important memories are the ones that are hardest to write about. They are the things I've learned from the people here. The lessons they have taught me have been by their actions and not by their words. I've learned that, no matter how poor you are, there is always someone worse off. When you have nothing to your name except two cigarettes, and then you give them to someone who has none, or when someone knows that you're saving up for a trip, and they give you all the pennies and nickels that they have just panhandled, this is love. Or, when one of the women goes out to the store and buys you a diet Pepsi just because she knows you can't survive without it, this is love. When someone stays up all night with you to help you take a woman to the hospital who has just gone into labor, and, afterwards, you're cleaning and helping all around. It's a job that seems to never end. We want to welcome both to the Maryhouse.

It is with great sadness that I mention, in conclusion, the deaths of Alice Ervin and Johanna. We heard about 2 a.m. on Sunday, the 23rd of November. Johanna died the same morning, apparently of a heart attack. We feel a great loss in our lives. We trust that both of them are now interceding for us. May they rest in peace.

Now comes the hardest part of this column—the goodbyes. By the time you read this I will be settling into my new home in the Netherlands. And I will be missing everyone very much and I'm sure that you will even be a little homesick. So, if you have the time, please read the paper I hope to meet you sometime.

Well, goodbye Bernice, Eliseen, Harold, Joan, Nora, Anna, Gloria, Janet, Paul ette, Marie, Karen, Evie, Mel, Katie, Kassie, Dotie, Margaret, Chris, Tim, Bob, Alan, Dennis, Annie, Lisa, Mary, Ellisore, Anna, Pauline, Blanche, Lena, Delores, Marie, Cha-chaa, Barbara, Catherine, Eva, Frank, Jeanette, Ar- turo, Joan, Kassie and Margaret for fixing a truly great dinner.

JOHANNA

By KATHARINE TEMPLE

Johanna died suddenly on the Sunday before Advent. The meaning of her burial, I walked into the dining-room to hear, by tradition, today is the day we rush out to start Christmas shopping! The words and tone were jarring. Not fully taking it in as a radio advertisement, I thought to myself, "Really, what does this have to do with anything? And anyway, in Christian tradition, we're moving into Advent and not right to Christmas." I can't help but wonder whether, in Johanna's life and death, we haven't been given a quite different sign for the season of waiting and hope.

St. Augustine once said that hope is given only to the humble, and maybe this is what Johanna can teach us, for she was completely anonymous in the grand scheme of pomp and circumstance. She had known deep suffering throughout her life and had defined that brokenness by refusing to give in, despite all evidence to the contrary. She was, in her own way, in the status vivator, the state of being on the way to the Kingdom that has not yet fully come. And such a state, whether her hope was conscious or unconscious, supernatural or a tactic for survival, is the very stuff, the traditional definition of Christian hope.

True Poverty

Early on in Advent, while reading the passage from Isaiah 3 that starts, "On that day the Lord will take away the finery and goes on to list the "festal robes, the mantles, the cloaks and the handbags," I immediately thought of Johanna. The day she died there was nothing personal in her room, except for a half package of Top tobacco. She had been stripped of everything: her job, home.

(Continued on page 7)
JOHANNA

(Continued from page 8)

In recent times, she has mostly spent the house, frequently ascending or descending the three flights of stairs to and from her upper room, with its likeliness of being an observer (rather than a participant) from an above off the dining room, where the action was (with the help of anyone). She ate so very little, having difficulty accepting anything from others.

Dealing with Others

By ST. IGNATIUS LOYOLA

Instructions to the Jesuit Fathers at the Council of Trent, 1546.

1. As associating and dealing with mankind is a visible means of the spiritual progress of souls can be very profitable with God’s help, so, on the other hand, if we are not on our guard and helped by God’s grace, such association can be the occasion of great loss to ourselves and sometimes to all concerned. In keeping with our profession, we cannot withdraw from such association and, therefore, the more prepared we are to proceed with a common plan, the more likely we are to succeed in our Lord. In the following notes, which may be modified or amplified as circumstances require, we may be able to offer some assistance.

2. Be slow to speak. Be considerate and kindly, especially when it comes to discussing matters which are being discussed or likely to be discussed in the company.

3. Be slow to speak, and only after having first listened quietly, so that you may understand the meaning, language, and desires of those who speak. You will thus, know better when to speak and when to be silent.

4. When such matters are being discussed, I should rather consider the reasons on both sides without showing any attachment to my own opinion, and try to avoid causing dissatisfaction to anyone.

5. I should not cite anyone as supporting my opinion, especially if they are persons of importance, unless the matter has been well considered. And, I will deal on an equal basis with all, without taking sides with any.

If the matters discussed are of such a nature that you cannot or ought not to be forced to give your opinion with the greatest possible calmness and humility, and always end with the words, “savoir malheur, individu,” with due respect for a better opinion.

6. Finally, if some point of human or divine science is under discussion and I have something to say, it will be necessary for me to help to be unimpressed by my own leisure or lack of time — that is, my own convenience. I should accustom myself to the convenience of him with whom I am to deal, in order to influence him to God’s greater glory.

On Dealing with Others


This collection of writings provides numerous resources on world hunger. From the data we can glean valuable insights into the causes of hunger and its remedies.

We express our gratitude to the authors Frances Moore Lappé and Joseph Collins who are “sojourners of truth.”

IGAL RODENKO

(Continued from page 5)

horrors that have happened — I notice them too, but I also notice the even greater horrors we have still managed to avoid.

I also have a sense of history which tells me that some of the most exciting changes, both good and bad, come when no sensible person could anticipate them — like the civil rights movement in the Sixties. So don’t ignore the horrors, but don’t focus on them as if they were the main reality. The function of the revolutionary is not to make the revolution but, like a good farmer, put the soil into good shape. This means working on the social infra-structure. When the unpredictable, unprogrammable revolution comes, what we’ve done will make it easier for the people to make better choices rather than worse ones.

Another aspect is that I don’t like me when I’m in a bad mood, and the ultimate reality is that I’ve got to live with me until the day I die. I want good company. I don’t want to be alone. When I’m carrying too much on my shoulders, people don’t like me as much, and life becomes more miserable. But when I’m in an optimistic mood, people aren’t driven away, and the整体 becomes more social. And when I am in that state, I think it makes it easier for me to change things, because they’re more likely to do as I say.

One of the good things about having studied plant biology for four years is that it has given me a sense of the endless growth and development. Life — in contrast to ideologies — is not static.

(igal is now preparing a speaking trip through the Midwest and the Southwest, running from the end of January to mid-May. He speaks mainly in colleges and high schools and in other movement groups. Anyone in those areas interested in his visiting should contact him at the War Resisters League, 333 Lafayette Street, New York, NY 10012. Eds. note.)

The stability of the large world order which is ours will involve a revolution of values to accompany the scientific and freedom revolutions engulphing the earth. We must rapidly begin the shift from a “thing-oriented” society to a person-oriented society. When machines and computers, profit motives and property rights are considered more important than whether something is right or wrong, racism, materialism and militarism are incapable of being conquered. A civilization can flourish only when it is able to use its material and spiritual bankruptcy as it can through financial bankruptcy.

— Martin Luther King, Jr.

WE ARE NOT TAX EXEMPT

All gifts to the Catholic Worker go to a common fund which is used to meet the daily expenses of our work.

Gifts to our work are not tax-deductible. As a community, we have never sought tax-exempt status since we are convinced that justice and the works of mercy should be separate from the license which comes at a substantial annual IRS approval, regulation or reward. We believe it would be a misuse of our limited resources of time and personnel (as well as a violation of our understanding of the meaning of community) to create the organizational structure required, and to maintain the paperwork necessary for obtaining tax-deductible status. Also, since much of what we do might be considered “political,” in the sense that we strive to question, challenge and confront our present society and many of its structures, values, some would deem us technically ineligible for tax-deductible, charitable status.
HUMAN RIGHTS IN CHILE

"The threat of arrest, abduction, torture and even death is ever-present for thousands of Chileans. Yet, the movements of human rights activists and the urban poor to members of opposition organizations has escalated sharply since 1983. Faced with increasing popular protest, the military government, has increased its efforts to silence its opponents. Mass arrests are becoming ever more common. The police and security forces continue to detain and torture political prisoners, and the government. Clandestine forces have embarked on a campaign of abduction and intimidation. By September and October, 1987, they have been in force since the military coup of 1973. The powers of the state security police have been reinforced. The judiciary is largely unable or unwilling to investigate abuses and bring those responsible to justice. Up to mid-1986, not one member of the police or security forces had been convicted of the torture or death of a political prisoner.

This is the opening statement found in the recently published Amnesty International Chile Briefing, which documents the currently desperate political and social situation found in Chile. A wave of killings, disappearances and torture has been a source of concern and alarm for human rights activists, as oppression and repression and paranoia on a national level have increased - so has the response of impartial observers such as Amnesty International. At this time, Amnesty International is drawing attention to the shocking human rights abuses happening in Chile, and has asked for a letter-writing campaign to demonstrate both solidarity with the victims of torture and abduction, and to pressure the government to end the seeming silence surrounding the actions of the Chilean government against its own people. For information, contact: Amnesty International U.S.A., National Office, 322 Eighth Avenue, New York, NY 10001.

VETERANS FAST FOR LIFE BEGINS A SECOND WAVE

The "Second Wave" of the Veterans Fast for Life is now in progress to continue public fasting to bring an end to the U.S.-backed contras in Nicaragua. The fast that war veterans Charles Liteky, George Mizo, Duncan Murphy and Brian Robinson conducted in September and October, is being continued by small groups of peace activists who cannot commit themselves to the thirteen-day fast. Additional waves are hoped for, to continue the fast until the war in Nicaragua is ended.

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