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CATHOLIC WORKER



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IGAL RODENKO

Interviewed by
JIM FOREST

Igal Rodenko's beautifully-lined and bearded face with its deep, attentive, blue eyes under wild eyebrows always makes me think of the face of Martin Buber. As a nonviolent sojourner, making his way from place to place and country to country with an evangelical message about nonviolent living, you might also consider him an honorary Franciscan (and, as you'll discover, he has some interesting insights about St. Francis). Like Francis, Igal has chosen to live a disarmed life, spending part of World War II in prison as a draft resister. Also like Francis, Igal is a most disarming person, who often finds ways of making sympathetic contact with quite unsympathetic people. While professionally he is a printer, whose small shop was renowned for excellence (for several years Igal taught typography at the Pratt Institute in New York), his most passionate involvement has been with the peace movement. In 1963, he organized what turned out to be the first demonstration against U.S. military engagement in Vietnam. In the late Sixties and early Seventies, he was chairperson of the War Resisters League. Since his retirement, he has been a full-time volunteer on the WRL staff on New York City's Lower East Side, where he stuffs envelopes, runs errands to the bank, and welcomes visitors who drop in and have questions to ask. Recently - after recovering from major heart surgery - he was in India for the War Resisters International triennial conference and since then has been slowly making his way home with long stops in Italy, Spain, Portugal, Belgium and, most recently, Holland, where this interview was taped. He will go on to Britain before returning to the U.S.

JIM FOREST: Can you tell me something of your parents and where were you born?

IGAL RODENKO: I began life in Manhattan. My parents were from the Ukraine, near Kiev, but my father had come to America only as a second choice. He was a Zionist and, in 1912, left the Ukraine for Palestine - he wanted to join a kibbutz. But the Turks, who ruled Palestine at that time, wanted to draft him into the First World War, so he went on, via Beirut and Antwerp to New York. So you see, I'm a second-generation draft resister. When I was born, we lived at 243 East 13th Street, in a tenement apartment near Second Avenue. Later we moved to Brooklyn, and then to the Bronx. My father, a shopkeeper, worked hard to pull us out of the Lower East Side and I think it hurt him that, when I grew up, I went right back to the Lower East Side. I still live there.

JF: What sort of family was it?

IR: All the good values - humanist, anti-racist, anti-capitalist. The word socialist was a holy word to us.

JF: A religious family?

IR: Totally secular. My grandparents were Orthodox. On religious subjects, they left us alone and we left them alone, yet, somehow there was a real family cohesiveness despite the religious differ-

(Continued on page 5)



WHILE THEY WERE THERE, THE TIME CAME FOR HER TO HAVE HER CHILD, AND SHE GAVE

BIRTH TO A SON, HER FIRST-BORN. SHE WRAPPED HIM IN SWADDLING CLOTHES AND LAID HIM IN A MANGER BECAUSE THERE WAS NO ROOM FOR THEM AT THE INN. LUKE 2:6-8

Gary Donstelli

The Truth of the Matter

"What is truth?" was Pontius Pilate's cynical retort to Jesus. Pilate recognized only the power that knows no restraint, and accepts no counsel except that of expediency.

Today, the headlines speak of the exercise of the same kind of power: arms traded to Iran with Israeli and Saudi Arabian assistance, money transferred from Swiss bank accounts to contras in Nicaragua. Each day brings some new disclosures of wrongdoing by our government, all carried out in our name.

But these are, at most, a few trees in a large and expanding forest.

The millions in arms to Iran are but part of the billions in armaments the U.S. ships to governments around the world. And improprieties in the funneling of aid to the contras are but part of a larger effort, partly approved by our Congress, to overthrow the government of Nicaragua. We need to be reminded what this means for people in Nicaragua.

It means we continue to supply equipment, training and funds for the contras to burn crops, destroy co-ops, clinics and schools, and to murder, kidnap and rape in border regions. It means mining harbors and promoting the assassination of government officials. Five years of war have claimed more Nicaraguan lives, proportionally, than the U.S. suffered in all of World War II. For us, too, it means continuing to live under a "state of emergency," declared by our president last year and which restricts commerce between our two countries.

U.S. and international law, as well as regional accords, have all been broken by these works of war. Our deeds have been condemned by the World Court, a juridical arm of the United Nations. Still they go on.

"Love your enemies, pray for your persecutors. This will prove that you are sons [and daughters] of your heavenly Father." (St. Matthew 5:44-45) Our hope is that this Gospel continues to be read by our brothers and sisters in Christ in Nicaragua, and that they continue to pray for us, who are now their persecutors. From their prayers, perhaps, we can begin to find this great love, to which so many of us lay claim as part of Christ's Body, and bring to an end these violent deeds, which are so shameful.

Still we hope that this proof may be given, the proof that God searches for, that we have found each other to be children of the same Father in heaven.

-THE EDITORS

Economics & Human Dignity

By EILEEN EGAN

"Our religious language fits easily into the work of the Mother Teresas of this world," stated the Chief Executive Officer of a company employing 1,500 people. "But have we a religious language that fits the kind of work that I do?" 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 meld 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 gutters and lanes of a scourged city, said, "I see each one as 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 hinge," 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, their findings and their moral exhortations to our society and to our government as well as to the Catholic community. There is considerable doubt that the financial 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 changes in attitudes and actions on the part of the Catholic community.

Such changes are not easily achieved. Catholics breathe the same 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)

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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 network 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 combat troops, invades by proxy, bombs, or otherwise significantly escalates its intervention in Central America." All action is to be in accord with a set of nonviolent guidelines included in the Pledge. A national coordinating committee issues calls for action when needed, which local groups of signers respond to by planning actions in their area.

Currently, there are over 80,000 signers, active in over 400 different communities around the country. This past year, 60,000 were active in works of resistance, over 4,000 of whom were arrested for acts of nonviolent, civil disobedience.

The past years have seen several major efforts to block funding for the Nicaraguan contras, and an ongoing campaign to withdraw the U.S. National Guard units from Honduras. The Guard, which was set up as a state militia, is now estimated to constitute 90% of the U.S. military presence in Honduras, where they help make preparations for the use of the Rapid Deployment Force in an invasion, and transport war material which is left for the Honduran Army or finds its way to the contras. As a result of local organizing, several state governors have forbidden their National Guard units to take part in "training" in Central America. Other governors have withheld their units, but will examine future proposals for their use in the region on a case by case basis.

In addition to organizing resistance to increased intervention, the Pledge has tried to promote education and lobbying against the ongoing ("low-intensity" as it is euphemistically called) war in Central America. This includes the "Stop the Lies" campaign to expose and correct the many distortions, fabrications and manipulations of fact that the administration has used to buttress its policies.

Policy analysts foresee the possibility of several other escalations in the coming year, which would prompt a response from the Pledge, including a tightening of the current trade embargo to forbid shipments of food and medicine (aid

which has helped groups here to educate and organize around the issue); a ban on travel to Nicaragua, and a recalling of U.S. citizens from there; a break in diplomatic relations (Nicaraguan consulates have already been closed and its diplomats' travel restricted in this country); recognition of a "provisional" contra government by the U.S.; and federalization of the National Guard to prevent state governors from withholding their Guard units from service in Central America.

A number of military escalations are also now possible, including a U.S. air strike against select targets; a naval blockade; additional U.S. "logistical" support for the Honduran army or the contras; or a U.S. "rescue" of contras trapped by the Sandanista army.

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 there on maneuvers, 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 copies 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, regional coordinators of the Pledge of Resistance may be contacted: **New England:** Kate Hoffman, 67 Pleasant Street, Cambridge, MA 02129; **Mid-Atlantic States:** Susan Davidoff, c/o Riverside Disarmament, 490 Riverside Drive, New York, NY 10027; **Southeast States:** Gail Phares, 1105 Sapling Place, Raleigh, NC 27609; **Central Midwest:** Kate Carter, Micah, 4835 Michigan Avenue, Detroit, MI 48210; **Northern Midwest:** Betty Wolcott, 3221 South Lake Drive, Milwaukee, WI 53207; **South Central States:** Janice Heine, AFSC, 1022 West 6th Street, Austin, TX 78703; **Rocky Mountain States:** Steve Graham, AFSC, 1660 Lafayette Street, Denver, CO 80218; **Northern California & Northwest States:** Stephanie Troyan, 1101 O'Farrell Street, San Francisco, CA 94109; **Southern California:** Pat Reif, 136 Commonwealth Avenue, North #3, Los Angeles, CA 90004.

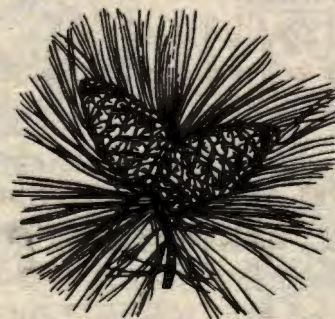
The Pledge of Resistance also maintains a national hotline, which provides updated information on the Pledge and current actions: (202) 328-4042.

Notes of a Wayfarer

By DEANE MARY MOWRER

Like the century, like the year—it is the first week of Advent, 1986—I am winding down. Now I, an octogenarian footnote wandering among the tangled annals of the Catholic Worker, an ancient *ibid.* strayed from the tattered appendix of time, proffer, instead of chronicles, these random notes of a wayfarer. Meanwhile the dew of Advent falls once more over New York City, that present-day Babylon, and over the Catholic Worker, where St. Joseph House, Maryhouse, and Peter Maurin Farm still welcome the poor. By the waters of Babylon, the ragged prophet cries—Let Earth bud forth a Savior. And I, ragged, but no prophet, cry, too—Oh let that Child be born, Who comes bearing a Cross and the gifts of Faith and Hope and Love. Dare we accept? CHRISTE ELEISON.

Early Saturday afternoon, November twenty-ninth, the eve of Advent, Ruth Collins and I set out in her car for Staten Island and Resurrection Cemetery, to make a pilgrimage to the grave of Dorothy Day, who died late Saturday afternoon, November twenty-ninth, the eve of Advent, 1980. During the ferry crossing, Ruth and I stood at the lower railing and listened to the wake of harbor waters and the cries of gulls, and, in imagination, turned the bracing chill of breeze and an



June Hildebrand

occasional spray of sea into a minuscule ocean voyage down the seas of time. I recalled other Staten Island Ferry journeys, made in other years—the late fifties or early sixties—with Dorothy Day. Sometimes, on these little journeys, Dorothy talked with her traveling companions. More often, it seems to me, she worked, either at her correspondence, or, if a deadline were near, on some article for the upcoming issue of *The Catholic Worker*. From time to time, however, she would make a remark which showed that, in spite of her attention to her work, her companions were by no means absent from her concern. Sometimes, she set us all laughing with a comical anecdote. Sometimes, her presence seemed almost an embodiment of prayer. So thinking and talking of Dorothy, Ruth and I proceeded on our pilgrimage.

As we drew near Dorothy's grave, Ruth looked out to sea and commented that, this afternoon, the ocean appeared a true aquamarine. Dorothy, I thought, with her great love for the beauty and sound of the sea, would surely have loved this view, and must have looked at it, or similar views, innumerable times during the many years she lived on Staten Island. Beside the austere stone, we knelt in prayer, asking Dorothy's prayers for our own needs and for the Catholic Worker in its time of need, its period of rift and misunderstanding. Then we placed on her grave a wreath of evergreen, pure and simple in design, fresh and aromatic as the woods of Tivoli where she also once loved to walk. The gravestone bore a familiar Catholic Worker drawing of loaves and fishes, the name Dorothy Day, the dates of her birth and death, and the inscription DEO GRATIAS.

Dorothy Day was one of those truly, deeply in love with God. Her gratitude for this love was so profound that it overflowed throughout long years of her life

His poor. This pervading sense of the primacy of God's love is well expressed in the title of James Forest's recent biography of Dorothy Day—*Love Is The Measure*. When this new book arrived at the office, Jeannette Noël had the good fortune to enjoy first reading. "Enjoyable," was her pronouncement. So when Tim Lambert suggested reading *Love Is The Measure* to me, I was delighted. Indeed, I felt a real need for something really cheerful to counteract the depressing effect of some of our bleaker problem-discussing meetings during what might be called the autumn of our discontent. Tim, hardworking managing editor of *The Catholic Worker*, and active participant in many phases of Catholic Worker life and work, was also, I think, not averse to reading something enjoyable, especially when that something happened to be a new book about Dorothy Day.

Although Jim Forest spent a relatively short period at the Catholic Worker, his lifelong commitment to the peace movement, both with the Catholic Peace Fellowship and the Fellowship of Reconciliation kept him in touch with the Catholic Worker and, until her death, with Dorothy. Jim has written this book about Dorothy with both affection and admiration, and has so paced the dramatic and often extraordinary details of her life that they stimulate and sustain the reader's interest. This book, which is published by the Paulist Press, also contains a number of interesting photographs. There are also some errors, which might have been avoided with more careful checking. Although it is not a definitive biography, or an in-depth study of Dorothy Day or the Catholic Worker, James Forest's *Love Is The Measure* is a book which, I suspect, a good many readers will continue through the years to read and enjoy.

Friday Night Meetings

Several of our regular Friday night meetings have aroused my interest, but probably the speaker whom I enjoyed the most is the one I have heard the most often—Tom Sullivan. Tom helped John Cogley start the first Catholic Worker house in Chicago. A few years later he worked with the New York Catholic Worker, at Mott Street and, later, the first Chrystie Street house. During these years, he also wrote for *The Catholic Worker* one of the most lively and colorful columns ever to appear in that paper. He has an Irish gift of wit, which he uses well both in his writing and speaking. He knew Dorothy and Peter well, and has spoken often about them. This fall, he spoke about Peter Maurin with a moving fervor and loyalty which one seldom hears among latter-day Catholic Workers. Enthusiasm is not easy in the eighties.

Sr. Anne Montgomery also moved me with her account of Plowshares actions and imprisonments. She herself has spent several years in jail for participating in Plowshares actions. Our good friend Kathleen Rumpf, who served eighteen months at Alderson for a Plowshares action, is now back in jail for another act of civil disobedience. Some Plowshares are serving terms of from eight to twelve years. May the years they spend in jail add a few years to the life of our planet. Is it possible to turn the monstrous nuclear, chemical, and biologic weapons with which we are so overstocked, into instruments of peace? Surely only God can help us.

Pray for us, Dorothy Day, that we may continue to work with and for the poor. Pray for us that we may work for peace, and "study war no more." Pray for us that we may learn to love our enemies. Pray for us that we may be grateful for the Christmas gift of His Son. 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 natural to have been against . . . the alliance of the spiritual and the reactionary [and] for the reconciliation of the Church with the authentic values of the modern world. . . . True fidelity to Mounier, for me, does not consist in following him theoretically, but practically, by continuing what he has undertaken." He affirmed that to do so meant speaking openly to others, disobeying any command that conflicts with truth and justice, in short, in living a life of risk. But, for Jean-Marie Domenach there is no mounierist 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 value and dignity it places 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 "sound 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 intellectual definitions of human life with which he was surrounded in the 1920's and 1930's. He repudiated them all. He wrote, "No expression of what the Person is exhausts the meaning of the Person. . . . Nothing that conditions the Person can define the Person." Mounier was in radical rebellion 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 dynamism, a movement, a tension between forces that reveals itself in the "élan" (the leap) that constantly carries it beyond itself into the world of action.

An Active Presence

There is a strong existentialist emphasis on personal liberty in all the 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 endless, active presence, by its very nature a kind of secret."

Mounier developed a philosophical psychology of the Person based on four fundamental movements. The first movement is "towards the center," a movement he named "interiorization." He believed that the Person must begin his or her growth through a retreat from the world and effect a "reflective disengagement" from his or her milieu. "Interiorization" led to radical conclusions. It implied a complete break with the bourgeois obsession with appearances and a recovery of a sense of "modesty," which,

for Mounier, was the authentic conviction of our inner value as persons. It led to a deeper awareness about the ultimate meaning of our lives, and, on the philosophical level, to a belief that *being* is more important than *having*. Paradoxically, the Person can only find himself or herself by giving up the gross, individualistic aspects of the self.

"Interiorization" is not an abstract spiritualism because it is conceived as being in dynamic tension with the second, "descending movement" of the Person to engage the material world. The phrase "descending movement" has a pejorative ring to it that is completely out of keeping with the veneration Mounier expressed for the created world of matter, a veneration he openly admitted he

Mounier was unsparing in his critique of the individualistic philosophy of capitalism that maintained the "established disorder." He wrote that an "abstract, juridical, egotistical 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 is what I possess through avarice and jealousy or claim as my right. I must sacrifice my individuality in order to give the full attention of my Person to the other and give homage to the truth, the justice and the humanity he or she carries within."

Mounier's personalism seeks to change radically our relationship with others. The fully developed Person is capable of

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 Who attracts us, Who draws us onward and Who baffles us."

Oriented Toward Action

Action is the essential quality of personalism and the goal of each of these four movements. It has been said that, "if, today, in Christian circles, there is an accepted vocabulary, a vehicle of moral orientation and dynamism toward action," it is due to Mounier. For him, our incarnation in the material world calls us to action because our destiny "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 modify reality; second, it must form and educate us as we carry it out; third, it must draw us into communion with others; fourth, our action must enrich the universe with value.

One of the clearest and most immediate examples of personalist action that comes to mind is the work of the Catholic Worker soup kitchen. Placing that bowl of hot soup in front of a homeless Person on these cold fall mornings changes the world, teaches us about the needs of others and our own need to change, 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 affirmed outside the world or separately from other people, but against the impersonal world of irresponsibility, evasion, laziness, amusements, ideologies and chatter. The Person asserts the world of responsibility, of presence, of effort, of abundance. A philosophy of the Person neither encourages [men and women] to isolation nor to pointless intellectual rumination but [directs them] to the vital struggles of active service."

TIKKUN

"A student of philosophy who turns from the discourses of the great metaphysicians to the orations of the prophets may feel as if he were going from the realm of the sublime to an area of trivialities. 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 judges and 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 breathless impatience with injustice may strike us as hysteria. . . . But, if such deep sensitivity to evil is to be called hysterical, what name should be given to the abysmal indifference to evil which the Prophet bewails?"

With this preface from 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 transform the world — a requirement the editors believe has been neglected in the 1980's. The first two issues are excellent, including writers such as Arthur Waskow, Michael Walzer, Judith Plaskow, Chaim Grade, and covering the spectrum from Biblical studies to political analysis to poetry. We wish their new enterprise a long and fruitful life. Subscription orders and inquiries should be addressed to Tikkun Subscription Department, 407 State St., Santa Barbara, CA 93101.



Rita Corbin

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 individual against both the return of capitalist anarchy and the oppression of an overly-centralized economic apparatus.

— Emmanuel Mounier

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 try and 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-evolving 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 another Person, is the key event in Mounier's philosophy. Balancing the previous "reflective disengagement," the authentic encounter with the other Person demands a "communitarian engagement" because "the striving toward truth and justice requires a collective effort." The renunciation of bourgeois individualism, the fruit of the hard, lonely work of "interiorization," allows the Person to overcome the sense of isolation and embrace the work of building community.

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 "reduced to the status of an object or an instrument" and each time primacy is given to an abstract principle over a living reality. For this philosophy of personalism, "the great struggle of the 20th century is, without doubt, how to avoid a technological dictatorship, whether of the Right or the Left, that will forget the Person and think only of the organization."

Movement Upwards

Mounier saw in his Christian faith the fourth, fulfilling, dynamic movement of the Person. The fourth movement is "upwards"; it is a transcendent drawing near to God, conceived of as the Supreme Person represented by the mysterious harmony of the Trinity. From Christ we receive the meaning of our existence and our vocation, and the insight that the only moral order is that of charity.

Mounier was very quick to claim, however, in regard to this last movement, that he believed there were many forms of personalism and that an agnostic personalism would be different from his, but equally valid in terms of its goals. Yet, he felt strongly that Christian personalists

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Dear Peggy,

An excellent clarification, your article "The War in Nicaragua" (May CW): U.S. aggression, our lying propaganda, our government's hypocritical motivation. At the same time, you write of "the seriousness of the injustices actually carried out by the Sandinistas... verified by reliable sources" and how "any restrictions on basic freedoms are wrong, regardless of what government imposes them and for whatever reasons, including war."

Most of what we read on Nicaragua is violently unbalanced, bitterly one-sided, even, sadly, some words from Rome. It is refreshing to read between the lines your strong *Option for the Poor* but also your strong *Option for Truth and Justice*. I want to take your article on our next visit to Nicaragua. We must help the Sandinistas see themselves as their real friends see them. Fr. Miguel D'Escoto, his brother priests, all Sandinista leaders must begin to welcome healthy criticism from outsiders and from their own poor.

Another item, among many, I must commend the CW on its frequent condemnation of usury in its original sense of all interest taking, but especially on loans to the poor. I have no problem about paying fees for bank services. But, when money produces more money without labor, sin takes over. Economists and communists are discussing the disastrous impact on the poor nations from the huge unpayable foreign debt of the third world to the already insultingly rich, first world. *But our theologians are dragging their feet.* Even mission societies and religious congregations are investing capital at high interest rates... apparently so we don't have to depend so completely on the generosity of Christians, nor on God!

"Building a Responsible Economy" by Juanita Nelson (in the same CW) has moral implications the Church is not addressing. Money earning money without working for it is *violence to the poor*. It further widens the distance between rich and poor, the opulent North and the destitute South, the Powerful and the Weak. It is *institutionalized violence* against God's little ones, who finally must pay. As she quotes Ruskin, "Usury is exacted by advantage of opportunity or by necessity, and not as a reward for labor. It feeds on the distress of others." As long as such injustice continues, the people who work hardest will remain the poorest. Forgive us, Lord, but only as we repent and make restitution. Your World Economy is at stake. The future of Nicaragua and the whole third world is at the same stake! It is a big order, Lord, but you can change us. Amen. Alleluia!

Donald Hessler, MM

(Continued from page 1)

one of the United States' largest companies that it was closing plants employing many thousands of workers. Immediately, the company's stock registered a rise, since the only standard was profitability. If profitability is the only criterion in stock transactions, then it would be hard to deny that at the heart of the investment world is an ethical void. What has been called "profit without production" has recently occurred on a massive scale when speculators, known as "arbitrators," take over companies on inside (often stolen) information, and reap quick millions.

At the Mercy of Speculators

In many respects, the world of industry, and therefore the world of work, is at the mercy of speculators for whom the welfare of the human person affected by their speculations is of no concern. Companies, for reasons of profit, and, as they insist, for reasons of lower prices for the consumer, export jobs to areas of cheap labor. The victim, whose rights, and whose very livelihood, are not considered, is the true producer, the worker. If the logic of the pastoral statement is followed through, then depersonalized trading might well present moral obstacles for a committed Catholic. Small investors are simply swept along by the decisions of the giants. A recent press account estimated that in a single day on "the street," \$130 billion in stocks, bonds and other securities are exchanged by means of telephone calls. In the fall of 1986, there was tumult when London sold deregulation over those who sell securities and over the fees hitherto

charged. Such deregulation had already taken place in New York. The result is that the world of finance capital is achieving integration before governments have arrived at coordinating policies or mechanisms. Powered by electronic communication, an almost unimaginable mobility of capital is assured, with billions of assets being transferred in a flash between New York, London, Tokyo, Paris, Frankfurt and Zurich.

Those who trust in market forces were among those who testified at the exten-



Rita Corbin

sive hearings held by the bishops in preparation for the pastoral. They point to private economic initiative as the source of U.S. prosperity and bristle at criticisms of the profit incentive. The bishops asserted, as part of their "preferential option for the poor," "We also carry out our moral responsibility to assist and empower the poor by working collectively through government to establish just and effective public policies." To this, market-oriented Catholics replied, in a critical statement, that the bishops were exhibiting a "preferential option for the

state"; and others cannot help but wonder whether the modern state is able to opt for the poor.

The bishops are careful not to point barbs at groups or political parties. When, however, they state that "the way a society responds to the needs of the poor through its public policies is the litmus test of its justice or injustice," conclusions can be drawn. Can a society that decides that it can afford \$300 billion for a "defense" based on indiscriminate weaponry, that places a debt burden on its people that calls for over \$200 billion in interest in a given year, and cuts back on such services as food stamps, pass this litmus test?

Among the extensive footnotes to the pastoral, there is reference to *Small is Beautiful: Economics as if People Mattered*, by E. F. Schumacher. Schumacher called for "right livelihood," and for workplaces small enough to be conducted responsibly, with workers involved in the direction of the enterprise. His proposal for "intermediate technology," like all of his proposals, rejected impersonal giantism, seemingly swallowing all before it. Human work is only one of the crucial values lost in the giantism of great companies and financial empires. The bishops quote Pope John Paul II in his assertion that "Human work is the key, probably the essential key, to the whole social question." These are familiar concepts in the Catholic Worker movement, which took its inspiration from "personalism," a recognition of the dignity of every human being as a child of God. Personalism, while rejecting the ethical void of investment propelled by the profit incen-

(Continued on page 5)

A Preferential Option for the Poor

(The following are excerpts from *Economic Justice for All: Catholic Social Teaching and the U.S. Economy*, a pastoral letter of the Roman Catholic bishops of the United States. Eds. note.)

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, brings down the mighty and raises up the poor and lowly (Lk. 1:51-53). The first public utterance of Jesus is, "The Spirit of the Lord is upon me, because He has anointed me to preach the good news to the poor" (Lk. 4:18; cf. Is. 61:1-2). Jesus adds to the blessing on the poor a warning: "Woe to you who are rich, for you have received your consolation" (Lk. 6:24). He warns his followers against greed and reliance on abundant possessions and underscores this by the parable of the man whose life is snatched away at the very moment he tries to secure his wealth (Lk. 12:13-21). In Luke alone Jesus tells the parable of the rich man who does not see the poor and suf-

fering Lazarus at his gate (Lk. 16:19-31). When the rich man finally "sees" Lazarus, it is from the place of torment and the opportunity for conversion has passed. Pope John Paul II has often recalled this parable to warn the prosperous not to be blind to the great poverty that exists beside great wealth.

Jesus, a Poor Man

Jesus, especially in Luke, lives as a poor man, like the prophets takes the side of the poor, and warns of the dangers of wealth. The terms used for the poor, while primarily describing lack of material goods, also suggest dependence and powerlessness. The poor are also an exiled and oppressed people whom God will rescue (Is. 51:21-23) as well as a faithful remnant who take refuge in God (Zep. 3:12-13). Throughout the Bible material poverty is a misfortune and a cause of sadness. A constant Biblical refrain is that the poor must be cared for and protected and that, when they are exploited, God hears their cries (Prv. 22:22-23). Conversely, even though the goods of the earth are to be enjoyed and people are to thank God for material blessings, wealth is a constant danger. The rich are wise in their own eyes (Prv. 28:11) and are prone to apostasy and idolatry (Am. 5:4-13; Is. 2:8-8), as well as to violence and oppression (Jas. 2:6-7). Since they are not blinded by wealth nor make it into an idol, the poor can be open to God's presence, and, throughout Israel's history and in early Christianity, the poor are agents of God's transforming power. (#48, 49)

Such perspective provides a basis for what today is called the "preferential option for the poor." Though, in the Gospels and in the New Testament as a whole, the offer of salvation is extended to all peoples, Jesus takes the side of those most in need, physically and spiritually. The example of Jesus poses a number of challenges to the contemporary church. It imposes a prophetic man-

date to speak for those who have no one to speak for them, to be a defender of the defenseless, who, in Biblical terms, are the poor. It also demands a compassionate vision that enables the church to see things from the side of the poor and powerless, and to assess life-style, policies and social institutions in terms of their impact on the poor. It summons the church, also, to be an instrument in assisting people to experience the liberating power of God in their own lives, so that they may respond to the Gospel in freedom and in dignity. Finally, and most radically, it calls for an emptying of self,



Rita Corbin

both individually and corporately, that allows the church to experience the power of God in the midst of poverty and powerlessness. (#52)

... The obligation to evaluate social and economic activity from the viewpoint of the poor and the powerless arises from the radical command to love one's neighbor as one's self. Those who are marginalized and whose rights are denied have privileged claims if society is to provide justice for all. This obligation is deeply rooted in Christian belief. As Paul VI stated: "In teaching us charity, the Gospel instructs us in the preferential respect due the poor and the special situation they have in society: The more fortunate should renounce some of their rights so as to place their goods more generously at the service of others." (#87)

FRIDAY NIGHT MEETINGS

In keeping with Peter Maurin's recognition of the need for ongoing clarification of thought, we invite you to join us for our weekly Friday night meetings. The meetings are held at either Maryhouse - 55 East Third St., (212) 777-9617, or St. Joseph House - 36 East First St., (212) 254-1640. As much as we can see ahead, those we will hold at First St. will be marked with an asterisk (*). Both houses are between First and Second Avenues (2nd Ave. stop on the F train).

January 2 - No meeting. Happy New Year!

January 9 - Joseph Cunneen: What if the Church Were Catholic?*

January 16 - Igal Rodenko: A Pacifist Revisits India and Western Europe.

January 23 - Basil Pennington, OCSO: A Matter of Love.

January 30 - Sr. Peter Claver, MSBT: No Burn-Out After Sixty Years of Service.

February 6 - Roundtable Discussion: Voluntary Poverty, Involuntary Poverty, and our Neighborhood.*

February 13 - Fr. Kevin Lynch, CSP: Catholic Publishing: Its Role in Today's Church.*

February 20 - Judith Malina: Dorothy Day, Pacifism and Anarchism.

February 27 - Taizé Brothers: An Evening of Song and Prayer.

MEETINGS BEGIN AT 7:30 P.M.

Economics

Igal Rodenko—The Glass Is Half Full

(Continued from page 4)

tive, also rejects the giantism of centralized statism which annihilates personal responsibility by imposing economic structures, even production norms from above.

Peter Maurin

Peter Maurin wrote and taught much about economics, and synthesized Church teachings and the ground-breaking works of such thinkers as R. H. Tawney. His aim was a communitarian, personalist revolution grounded in the Gospel of Jesus.

"Ownership," he said, "does not exist to acquire more wealth, since all wealth comes from God and therefore must be used for the welfare of God's children. The owner is God's trustee. God wants us to be our brother's keeper."

In many of his "Easy Essays," Peter Maurin developed the implications of this statement. If what we have over and above our needs belongs to the person who lacks necessities, and is directed to "the daily practice of the works of mercy," this creates a collision with the values of our society. Our society expects that what we possess in excess of our needs should be invested so that it should earn money and grow through interest. Maurin resurrected, and the Catholic Worker promulgated, an anciently accepted teaching that money should not breed money, and that usury (the old term for interest) was to be condemned.

"The Fathers of the Church and the Prophets of Israel forbade lending money at interest," Peter stated.

The complete rejection of interest, a witness of the Catholic Worker viewed as even more radical than its pacifism, may not be emulated by many. Such a witness may, however, awaken consciences to the dangers that towering interest rates present not only to debt-ridden Third World countries, but to the stability of our own society.

Person-Centered Enterprises

People may be moved to search out person-centered enterprises in which to place their funds if they are fortunate to have more than they need. These include production cooperatives and community land trusts that put home ownership in the power of poorer families. The pastoral mentions how the Church in the United States has taken a lead along these lines in the programs aided by the Campaign for Human Development. These include worker-owned and operated enterprises. Such enterprises put flesh on a valuable concept proposed in the pastoral, that of "contributive justice," namely, the duty of all who are able, to contribute to the material and spiritual needs of the community.

The moral undergirding of all economic life is the essential message of the pastoral. "Economic life," say the bishops, "is one of the chief areas where we live out our faith, love our neighbor... and achieve our holiness."

At a time when economics has been largely unmoored from the Gospel, and many Catholics seem unaware or undisturbed by the situation, the bishops issue a call for a turning-around. "The Gospel," states the pastoral, "confers on each Christian the vocation to love God and neighbor in ways that bear fruit in the life of society. That vocation consists above all in a change of heart; a conversion expressed in praise of God and in concrete deeds of justice and service. The transformation of social structures begins 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.

(Continued from page 1)

ences. Until I went off to college, I had never met anyone younger than my grandmother who believed in God! My whole world was full of sneering atheists. I went to Zionist Yiddish schools in which the Bible was read only as a book combining our Jewish history and folklore. It was only at college that I met some believers — Christians — who were also radicals and, at first, it was hard to relate to them. Because of these contacts I began to modify my aggressive secularism.

JF: What college? And what did you study at there?

IR: Cornell University in upstate New York, at the College of Agriculture. I was a Zionist preparing myself to meet what I thought would be an important need in Israel — the Israel that didn't exist yet.

The "party executive" within myself decided what I should do and the best thing I could do was to get that horticulture degree. Yet the remarkable thing was that I never had any real interest in growing things! I like flowers if I don't have to remember their names. And yet my ideology forced me to pursue this, taking courses I had no real interest in.

JF: How much of all that do you still remember?

IR: Oh, a few Latin names. Persimmon — the cultivated one — is *diospyros kaki!*

JF: To get back to your student days, did you notice what was going on in politics while you were a student? Were you politically engaged?

IR: Definitely. At Cornell I was involved in the anti-war movement. Hitler had come to power in 1933, the year before I entered Cornell, and we were very aware of him — not yet as a satanic character but another capitalist, a warmonger, a Jew hater. We became anti-Nazis early on. Later, we were officially described as "premature anti-Nazis." It was my anti-Nazism that first pushed me toward becoming a draft resister when the war actually broke out. Back in the mid-Thirties, it was no secret that England, France and America had a pro-Hitler policy — hoping that Hitler would become strong enough to wipe out Stalin.

JF: But I imagine that very few people that you knew became draft resisters. What led you to take that step?

IR: That was the hardest decision I've ever had to make. I had just gotten out of college and was working at an agricultural experiment in Georgia, giving horticulture a last chance to convert me. I didn't think of myself as a "spiritual" or "soulful" person. I was an absolute materialist, an absolute rationalist, trying to weigh everything in very concrete terms. I had thirty days to decide whether or not I was a conscientious objector. One day it would be clear to me that the only way to oppose the Nazis was to fight in the front-line trenches, and the next day it would be just as clear to me that the same values that made me an anti-Nazi made me a pacifist. What I was beginning to discover in those thirty days was that, beyond the heavy logic of politics, there was a much more certain wholeness inside myself. It became absolutely clear to me that under no circumstances could I point a gun at a fellow human being and kill him. It was my first big experience of conscience. I began to realize that conscience is not something that runs against good sense, but it's more than good sense.

JF: It must be harder for people today than it was then to imagine making the choice you made. World War II has become an almost mythical event. It's romanticized on television every day. It gets better and better with the passage of time. It seems nothing improves war so much as having a few decades between yourself and that war. . . .

IR: For that matter, nothing improves prison or army life more than the passage of years. You remember the good and forget the bad. This is another indication to me of the essential positiveness of the human being. It's one of the straws that supports a rather optimistic view of human nature.

JF: What made you take ideas of nonviolence and pacifism so seriously?

IR: In the mid-Thirties, my world was full of self-styled pacifists. It was a very facile pacifism. We pictured these munitions-sellers and bankers sitting around



St. Francis

Dan Mauk

at midnight in secret, little rooms on Wall Street. Our thinking was certainly over-simplified, but at least we were trying to take the economic aspect of war seriously. War isn't just sprung on us one morning with our corn flakes.

JF: What happened?

IR: It's just like today. Now it's Central America. In the Sixties it was Vietnam. In the Thirties it was the Spanish Civil War. People say now as they said then, "Yes, we are pacifists, but—"

JF: What do you think North Americans can do?

IR: I have immense respect for the Sanctuary movement and the Pledge of Resistance. Our job is to get the North American boot off the Central American back, and let them work out their own destiny. Our job is to set our own house in order rather than fall into the easy trap of advising everyone else in the world how to deal with their household problems. Notice the strange resemblance between American radicals and American bankers? Both are equally certain as to what everyone else in the world should be doing. It's clear to me that less U.S. pressure in other parts of the world means less violence happening in other parts of the world. Less violence and less dictatorship.

JF: You said earlier that there was a period in your life when you would never have used the word "spiritual" or seen yourself as a "religious" person or made room in your vocabulary for "God." Now you don't hesitate. What changed that?

IR: Meeting a lot of good people who didn't fit my stereotypes. The "religious per-

son" I had imagined was someone who didn't squirm in this world. There were just too many good religious people, people squirming just as much as I. Also, I find that there is more and more evidence — materialistic, philosophical, psychological — that there's more to life than meets the eye! Not that I have had mystical experiences. They haven't happened to me. I hope I'm open enough to accept one if it did happen to me, but it hasn't yet. What has happened is that my pragmatism has driven me toward idealism.

JF: What kind of ego do you recommend?

IR: Big! Mind you, you've got to have a pretty big ego even to think that you should suppress your ego. To think of giving up an ego, as many religious and revolutionary people seem to want, you have to have an even bigger ego, a huge ego. The funny thing is that, the bigger your struggle to get rid of your ego, the bigger your ego becomes! It's empowered by the struggle. What makes life meaningful and purposeful and even ecstatic is learning to encompass other egos into your own. You don't give up your ego, you open it up. The *physical* me ends with my skin — the *social* me does not.

JF: Have you any models of the socially open ego at its best?

IR: St. Francis of Assisi was the biggest ego-tripper of all time. His sense of self included not only every person on this earth but every bird and bug and butterfly. Can you get a bigger ego than that?

JF: Then a healthy ego is a loving ego?

IR: Sure. The word "love" has come to be used as a word describing concentrated intense affection of one person for another — you go through stages of liking until you love that person. It was a revelation to me reading Martin Luther King Jr.'s *Letter from Birmingham Jail* in which he says, "Scripture tells us to love everyone. I'm glad it doesn't tell us to *like* everyone, because there are a lot of people I don't like." I realized love has nothing to do with affection — that's an extra. It has to do with empathy — the ability to put yourself in another person's skin, to look at the world through that person's eyes, with all that person's weaknesses and strengths and greeds and fears and sloth. Love is to deal with that person as that person is and in terms of his own potential, and not manipulating him into what you think he should be.

JF: But aren't there those who have done such unforgivable things that love is simply not possible?

IR: There's something more to human relationships than keeping account. I've just seen this in Spain where, fifty years after the civil war, the papers are full of stories and interviews that seem to look at the Civil War as if it had been a thousand years ago. My first reaction in seeing that was disbelief. How could they be so dispassionate and historical about it? But, as I began to think about it, I felt differently. Without that softening by time, the war would go on forever. It's clear to me that, if life is to survive on this planet, we've got to wipe out these old accounts.

JF: You are obviously a very hopeful person. Yet you've lived through what is, in some ways, the cruelest of centuries. How do you manage to be so hopeful?

IR: It's easier to be hopeful when you don't speculate very much about what the future holds. Speculation is such a nice game, I know — sitting around drinking endless cups of coffee, but really it's just a way of not going out and doing what you have to do. But I have to say hope is also a matter of temperament. It's in my temperament. Others see the glass as half empty — I see it as half full. At least half full! Others notice all the

(Continued on page 7)

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 profitable 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. As 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. This was my first memory of New York. And the Catholic Worker.

A Few Memories

As I write this, I'm having trouble sifting through my memories and will tell you only a few so as 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, helps you do the shopping for the picnic that was planned for the next day, this is caring.

But not all my memories are happy ones. I remember, on my first night here, one of the women from the house fell down on Second Avenue and hurt herself, and the ambulance crew came and treated her like a sack of trash. Or there was Cecilia's having to go to a nursing home. And the deaths of Pauline Bowman and Johanna. These are painful memories, but I've learned from them also.

In spite of the painful memories, the good ones are still there. Like the time one of the women was so happy about being given a little spending money on a regular basis. She said that now she wouldn't have to go out and panhandle anymore. Or the woman who got her first

day-pass from the hospital and was able to come to the house, and was so happy to find that we cared enough to bake her a cake. These are wonderful memories and things that I will cherish for the rest of my life. I have met people here who have become such a part of me that it is very hard to leave. I have never been good with goodbyes, so I'll leave them for later.

Just so you know that there have been a few things that have happened during the past few months, I'll add we had a wonderful Halloween costume party on October 30th. We were visited by Our Lady of La Salette, a Hasidic Jew, a bishop, Harpo Marx, a nun, a Hare Krishna, a good fairy, a clown, Lizzie Borden (who, by the way, claims to be innocent), Harold the dove, Little Lord Fauntleroy, a green has-bean, a ghost, a floozy, and Aladdin without his lamp. The next day some of us went to Greenwich Village to watch New York's famous Halloween parade and had a wonderful time. We have just finished (sort of) Thanksgiving. Many old friends stopped by and a great time was had by all. Special thanks go to Eileen Lawter for baking the pies, and to Arturo, Joan, Kassie and Margaret for fixing a truly great dinner.

And we want to welcome to our family Mary Sullivan. She's been here for the past couple of months and already we don't know how we survived without her. She's making her presence felt in the mailing out of the newspaper. If, by the way, you manage to get this issue in December, it's due in part to Mary's work. Also new is Eva Schaaf, who is here from West Berlin. Eva is making her presence felt behind the scenes, busied with much cleaning and helping all around. It's a job that seems to never end. We want to welcome both of them to Maryhouse.

It is with great sadness that I mention, in conclusion, the deaths of Alice Erwin and Johanna. Alice died 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 I will even be a little homesick. So if you live in the Netherlands and read the paper I hope to meet you sometime.

Well, goodbye Bernie, Eileen, Harold, Joan, Nora, Anna, Gloria, Janet, Paulette, Marie, Karen, Mary, Helgi, Katie, Kassie, Dottie, Margaret, Chris, Tim, Bob, Alan, Deane, Annie, Lisa, Mary, Elinore, Anna, Pauline, Blanche, Lena, Delores, Marie, Cha-cha, Barbara, Catherine, Eva, Frank, Jeannette, Arturo, Jane and all the many others that I've met and let into my heart. God bless!

Patience is a precept for salvation given us by the Lord, our teacher: Whoever endures to the end will be saved. And again: If you persevere in my word, you will truly be my disciples; you will know the truth, and truth will set you free.

...We must endure and persevere if we are to attain the truth and freedom we have been allowed to hope for; faith and hope are the very meaning of our being Christians, but if faith and hope are to bear their fruit, patience is necessary.

Patient waiting is necessary if we are to be perfected in what we have begun to be, and if we are to receive from God what we hope for and believe.

- Saint Cyprian



The Tribulations of Job

Fritz Eichenberg

JOHANNA

By KATHARINE TEMPLE

Johanna died suddenly on the Sunday before Advent. The morning 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 defied that brokenness

by refusing to give in, despite all evidence to the contrary. She was, in her own way, in the *status viatoris*, 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 6)

friends, family, and, finally, her mind. As an outward sign, she stripped herself of all possessions, all superfluous conversation, the clothes she had worn so beautifully, and often food and drink. She moved, instead, to live more and more within herself, with a certain grace even, interspersed with outbursts of rage. In this way, she refused to succumb completely to the despair within or to the false conditions and therapeutic definitions without. She watched and she waited, she suffered and railed, she did not accept the crumbs of consolation offered. In this way, too, she reminded me of a contemporary Job.

Johanna's life was not the fullness of what God wants for His children. It is hard to fathom how she lived in any hope, seemingly so often without the hope that is "the shoot, the bud of the bloom of eternity itself." (Charles Péguy) As Arturo said to me after the funeral, "The hardest thing to bear is that Johanna did not live to see the Kingdom arrive." And yet, her life was not in vain either, for she had a holiness, the hidden face of God almost, that longs for the new Creation more than anything else. As we start a new Church year, not with the presence of God, but waiting for His hidden arrival as the Child, we should ponder these things in our hearts. At the graveside, we pleaded as much for ourselves as for Johanna, when we prayed that she might be fully restored when she sees God face to face.

By CANDY CLARKE

It somehow seems a betrayal, my writing words to describe Johanna's life with us, knowing that these will end up printed in our newspaper, for Johanna's way of expressing herself was with few spoken words. Instead, a bandage often over her mouth, a coat pulled up over her head, a gauze pad taped over one eye, her ever-erect posture, her entrance into the kitchen (when it was near empty of folks) to see what there was in the pantry or on the table so as to decide what little she'd partake of — all of these and more were a revelation to those of us who would take the time (of which there always seems to be so little) to see, and to accept, Johanna "as she was."

Not to say that she was averse to words — so often she would be seen with stubby pencil in hand, writing on match-covers or paper she would find in the office. Jane, one of our historians (longevity around here gets you this title), told me Johanna was known to use a spare typewriter over at St. Joseph House where she first came to stay.

A Real Connectedness

But we never saw this writing. Johanna lived a most austere life (most of the rest of us either collect clothes or books — Johanna did neither), disposing of all that she wrote. With her non-verbalness, it was an easy assumption to make that she lived in "another world." But with the help of the collective memories of others, I now know of, or can remember myself, a real connectedness Johanna had with the world around her. Her tucking Mary O'Connor into bed at night in the early days of Maryhouse; her joy and spiritedness when a Catholic Worker couple brought their infant to visit and let Johanna hold the child; and, one day, quite recently, when I warned her she might want to avoid the adjacent hallway for a while since someone else was doing one of her "volcanic eruptions," Johanna replied, "You don't suppose she lost her Actor's Equity [union] card?"

She had lived in Maryhouse as long as the latter has been open. We hope our memories of her will help keep alive our history of these past ten or eleven years.

In recent times, she most often stayed around the house, frequently ascending or descending the three flights of stairs to and from her room, perhaps liking being an observer (rather than a participant) from an alcove off the dining room, where the action usually is (if there is any). She ate so very little, having difficulty accepting anything from others.



Johanna M. Eileen Lawler

Going to local stores was hard on her — her "differentness" was not easily accepted by others. It was then that I could see her anger, something she rarely showed.

I remember, once, bringing up the thought of counseling or medication to her, to which she did not acquiesce. To this day, I do not know if we should've forced the issue. We chose instead to let Johanna decide.

Please, Lord, grant us forgiveness for what we did or did not do, have Johanna know of our concern, our love, and our gratitude for her lessons to us in how to listen. Thank you, Johanna, for sharing your life with us all, and teaching us how to be present to the God Who dwells within each of us.

On Dealing with Others

By ST. IGNATIUS LOYOLA

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

1. As associating and dealing with many other people for the salvation and 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 at need, we may be able to offer some assistance.

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

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 per-

sons of importance, unless the matter has been well considered. And, I will deal on an equal basis with all, without taking sides with any.

6. If the matters discussed are of such a nature that you cannot or ought not to be silent, give your opinion with the greatest possible calmness and humility, and always end with the words, "salvo meliori indivio — with due respect for a better opinion."

7. Finally, if some point of human or divine science is under discussion and I have something to say, it will be of great help to be unmindful of my own leisure or lack of time — that is, my own convenience. Rather I should accommodate myself to the convenience of him with whom I am to deal, in order to influence him to God's greater glory.

Resources Suggested

Among the resources offered on what we can do about world hunger are two directions: (1) *Third World Resource Directory: A Guide to Organizers and Publications*. Thomas P. Fenton and Mary Hefron, editors. Orbis Books, 1984. 284 pp., \$12.95. (2) *Who's Involved with Hunger: An Organization Guide*. Linda Worthington, editor. World Education Service, Third Edition, 1982. 54 pp., \$4.00.

Book Review

Myths About Hunger

WORLD HUNGER: TWELVE MYTHS. By Frances Moore Lappé and Joseph C. Collins. Grove Press, 920 Broadway, New York, NY 10010, 1986. Paperback \$7.95, clothbound, \$17.95. Reviewed by Jerilyn Cook.

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.

This search for the truth about world hunger leads us to realize the inequities in our society and governments — inequities which contribute to poverty and result in hunger. Of special importance are the tools for effective action which we also gain from this book.

It is stressed that we should acknowledge the right to life as the basis of our struggle to resolve the inequities which exist. The land, water and other natural resources are the ultimate sustainers of all life and are, therefore, primary to the right to life. Hunger increases as more and more land is taken away from people; natives, peasants of the third world and farmers in the U.S. become less and less able to feed themselves.

A very important focus of the book emphasizes clarification of many mistaken assumptions about world hunger. We are presented here with hard facts, but also solutions. It is essential for us to educate ourselves and others to pursue the improvement of the quality of life for all inhabitants on this earth.

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, came 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 moment of 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 doomsday in my head, 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 choices I make are more social. And when I am in that state, I think it makes it easier for me to change — and for other people to change. One of the good things about having studied plant biology for four years is that it has given me a stronger sense of life's endless growth and development. Life — in contrast to ideologies — is not static.

(Igal is now preparing a speaking trip through the deep south and the midwest, running from the end of January to mid-May. He speaks mainly in colleges and high schools, but also to movement groups. Anyone in those areas interested in his visiting should contact him at the War Resisters League, 339 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 engulfing 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 people, the giant triplets of racism, materialism and militarism are incapable of being conquered. A civilization can flounder as readily in the face of moral 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 acts of conscience which come at a personal sacrifice, without governmental 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 and values, some would deem us technically ineligible for tax-deductible, charitable status.



News and Notes from All Over



HUMAN RIGHTS IN CHILE

"The threat of arrest, abduction, torture and even death is ever-present for thousands of Chileans, from church workers, human rights activists and the urban poor to members of opposition organizations. The degree of repression 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 opponents of the government. Clandestine forces have embarked on a campaign of abduction and intimidation. Emergency laws have been in force since the military coup of 1973. The powers of the state security police have been reinforced. The judiciary has largely been 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. The latest series of actions of the Pinochet regime has been a source of concern and alarm for human rights activists, as oppression 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 now happening in Chile, and has asked for a letter-writing campaign to demonstrate both solidarity with the victims of torture and abduction/death, and to speak out against 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.-sponsored war in Nicaragua. The fast that war veterans Charles Liteky, George Mizo, Duncan Murphy and Brian Willson conducted in September and October, is being continued by small groups of veterans at different state capitols around the nation, beginning on Thanksgiving and continuing until Christmas.

They hope to be relieved by a third wave of peace activists fasting for thirty days. Additional waves are hoped for, to continue the fast until the war in Nicaragua comes to an end. Veterans and peace activists who cannot commit themselves to the thirty-day fast are encouraged to fast for smaller spans of time in solidarity.

Much help is needed to identify those interested in participating in the fast, and others who can assist in support and organization of the effort. Contact: Veterans Fast for Life Second Wave, 27 Village Street, Somerville, MA 02143.

STOP WAR TOYS

Christmas is not the only time toys are sold. Yet, it is perhaps the most poignant time if one thinks of the defenseless baby, the Prince of Peace, whose birth is commemorated by the giving to children of toys depicting violence and war.

The War Resisters League/New England is in its second year of organizing a campaign against the manufacture and

promotion of war toys. Beside the GI Joes, Rambo dolls and combat robots currently on the market (eleven out of the top twenty most popular toys on the U.S. market are war toys), twenty-nine cartoons promote war toys through violent messages in their story lines. The Coleco Company, makers of the Rambo



Robert McGovern

doll, brings an optional series of friends and enemies to the purchaser of Rambo. His "friends" are part of the "forces of freedom," while his "enemies" are a "terrorist group" by the name of SAVAGE. One doll which was successfully removed from the market, in large part due to the work of Arab American groups, was one classified as a terrorist born in the desert, whose name patch bore the Arabic word for "nomad."

The stark commentary of Dorothy Day in the December 1933 issue of this paper, when looking at a toy catalogue with "two full pages of the most blood-thirsty toys the callous heart of man could devise," comes to mind.

As she sat down with the children of the CW, she found it appalling to look at pictures of toys which depicted "everything in fact but the blood, the anguish, the tortured cries, the filth, the stench, the vermin."

For further information on the Stop War Toys Campaign, please send a self-addressed envelope to: War Resisters League/New England, P.O. Box 1093, Norwich, CT 06360.

THE SECRET IS OUT

With the help of some local volunteers, Nukewatch, a Madison, Wisconsin based peace group, is in the process of mapping all six Minutemen (and future MX) nuclear missile ranges in the United States. The 1,000 Minuteman missiles each contain one or more nuclear warheads with an explosive yield of 1.2 million tons of TNT — one hundred times more powerful than the bomb which destroyed Hiroshima. They form an essential part of the U.S. first strike arsenal.

Now, they are being identified and mapped. The purpose, the Missouri missile range map explains, is to "raise public awareness of the missiles. Missourians and other Americans are encouraged to find out and visit the missile silos and launch control centers, to hold vigils there, and, while doing so, to contemplate the danger they pose to humanity."

Four of the six maps are now available, for Missouri, North Dakota (Grand Forks), Montana, and the field covering parts of Wyoming, Nebraska, and Colorado. The rest are due in the Spring. They come in either attractive wall size versions, postcard, or T-shirts, in the case of the North Dakota map. For prices and information, contact: Nukewatch, 315 W. Gorham Street, Madison, WI 53703.

HELLO CANADA

The banks are everywhere. How do your donations get here? More often than not, through the banks, of course. Usually, this is a simple matter, except in the case of Canadian contributions. Recently, we discovered that there are not only fluctuating exchange rates (to be expected), but also double bank charges. Thus, a cheque for \$10 (Canadian), for instance, nets about \$3 (US). Now, it's not that we are ungrateful, so much as it seems an affront to your generosity to enrich the banks at the expense of your works of mercy. And so, we suggest the following possibilities:

- You could take the chance, as many do, and send your donations in cash through the mails.

- Better yet, you could contribute to CW or CW-like houses in Canada. All CW houses need help. The two we know are Angelus House, 2 Vancouver Ave., Toronto, Ontario M4L 2S8 and Benedict Labre House, 308 Young St., Montreal, PQ, H3C 2G2. There may be others that you know of that we don't.

We also want to thank you for all the material and spiritual support you have always given us and ask that you continue to remember us in your prayers.

U.S. MILITARY BASES IN AUSTRALIA

We were glad to hear recently from Australians who are engaged in an effort to close Pine Gap and other U.S. military installations in their country. Pine Gap is the most important U.S. military facility in Australia, one of the largest U.S. satellite ground stations in the world, and is used for a variety of spying and information-gathering operations, including the planning of potential missile target sites in the Soviet Union.

Local protest has sought the non-renewal of U.S. leases to the land it occupies, which expire in October 1987. Public

education, demonstration and nonviolent civil disobedience are now underway.

One action, on October 19th, involved twelve Christians entering the Cabarlah Army Base (near Toowoomba in Queensland) which helps to track and target Soviet submarines and ships in the Pacific and Indian Oceans. They made their way to one of the antennae carrying a wash-line, clothes, a house painted on a backdrop banner, seeds, plants, gardening tools and a television set (complete with a pasted-in news flash announcing the closure of all nuclear bases) in order "to create a home for the human family." Several stayed to claim tenancy for life. "We turned the antennas into washing lines as a prelude to our swords becoming plowshares," they stated.

Groups in Australia hope to form links with peace groups here, to promote acts which may help convince both governments to close the bases. Contact: Close Pine Gap, Alice Spring Peace Group Bases Campaign, P.O. Box 1637, Alice Springs, N.T. 5750, Australia.

BOOKS BY THE NEARINGS

A wide selection of books by Scott Nearing, Helen Nearing, and books co-authored by both of them, is available from Social Science Institute, Harborside, ME 04642. Seventeen titles in all, they cover the Nearings' experience in New England homesteading, gardening, simple living, and offer their reflections on the political and social happenings of the century.

FRITZ EICHENBERG PRINTS

By popular demand, we now have available a limited number of reproductions of two prints by Fritz Eichenberg: "The Last Supper," and "Christ of the Breadlines." Write to us, the Catholic Worker, 36 East First Street, New York, NY 10003 if you would like one or both. The cost for printing and mailing is about \$4 per print. We would gratefully accept help toward these costs.

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FRANK DONOVAN
Business Manager

ONE OF THE GREATEST EVILS OF THE DAY AMONG THOSE OUTSIDE OF PRISON IS THEIR SENSE OF FUTILITY. YOUNG PEOPLE SAY WHAT GOOD CAN ONE PERSON DO? WHAT IS THE SENSE OF OUR SMALL EFFORT? THEY CANNOT SEE THAT WE MUST LAY ONE BRICK AT A TIME, TAKE ONE STEP AT A TIME, WE CAN BE RESPONSIBLE ONLY FOR THE ONE ACTION OF THE PRESENT MOMENT. BUT WE CAN BEG FOR AN INCREASE OF LOVE IN OUR HEARTS THAT WILL VITALIZE AND TRANSFORM ALL OUR INDIVIDUAL ACTIONS, AND KNOW THAT GOD WILL TAKE THEM AND MULTIPLY THEM, AS JESUS MULTIPLIED THE LOAVES AND FISHES.

DOROTHY DAY