

# THE Round Table

Fall  
1992

"...a path from where we are to where we should be." -- Peter Maurin

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conscience  
doth  
make heroes  
of us  
all



# WHY THIS ISSUE?

In this issue we will explore the faculty of conscience and how it is exemplified in people's lives. We begin with Tom Nelson's thoughtful study on conscience. This theological reflection grounds and informs us in examining this gift of conscience which, if relied on continually, will lead each of us to a greater awareness of our dignity and a fuller experience of our freedom.

Following this foundational analysis are four interviews with people who have allowed their consciences to grow and shape their decisions and lives. Yolanda Huet-Vaughn, Eric Hayes, Doris Hadley, and Al Sprehe each gives us a feeling for how this voice of conscience has influenced their lives. We see such influence spoken in the loud dramatic voice of a major act of resistance and in the ordinary daily tone of an honest, human encounter.

In this century the Catholic Worker has made and continues to make significant contributions to conscience formation for many people — both Catholics and those holding other creeds and beliefs as well. Of the many descriptions of Dorothy Day, "a woman of conscience" certainly is one of the most appropriate. Her life is filled with acts of conscience: solidarity with the poor in word and deed, pacifism, tax resistance, and the decision to have her daughter baptized are just a few examples. To elaborate on one of these, we've excerpted from a soon-to-be published article by Pat Coy about the Catholic Worker and conscience formation during World War II.

Lastly, we close our reflections on conscience with the centerfold meditation on love, courage, and wisdom — three virtues that are the fruits of conscientious living.

The regular columns follow, starting with Mary Ann McGivern recounting her summer trip to Guatemala and El Salvador. Then Teka Childress, in her purview of the Karen House neighborhood, wonders about the values of our economic system and how they square with our Christian faith. And in her Round Table Talk, Virginia Druhe considers the solidarity of the people of faith who come together to pray for those who are murdered in our city. With the din of the elections at hand, perhaps some of us would benefit by a word from Dorothy Day: "In what time I have my impulse is to self-criticism and examination of conscience, and I am constantly humiliated at my own imperfections and at my halting progress."



-Bill Miller

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# CONSCIENCE: INVIOLEABLE GIFT OF TRANSFORMATION

by Tom Nelson, CM

*Deep within our conscience we discover a law which we have not laid on ourselves but which we must obey. Its voice, ever calling us to love and to do what is good and to avoid evil, tells us inwardly at the right moment: do this, shun that. For we have in our hearts a law inscribed by God. Our dignity lies in observing this law, and by it we will be judged. Our conscience is our most secret core, and our sanctuary. There we are alone with God whose voice echoes in our depths. By conscience, in a wonderful way, that law is made known which is fulfilled in the love of God and of one's neighbor. Through loyalty to conscience Christians are joined to others in the search for truth and for the right solution to so many moral problems which arise both in the life of individuals and from social relationships. Hence, the more a correct conscience prevails, the more do persons and groups, turn aside from blind choice and try to be guided by the objective standards of moral conduct. Yet it often happens that conscience goes astray through ignorance, which it is unable to avoid, without thereby losing its dignity. This cannot be said of the person who takes little trouble to find out what is true and good, or when conscience is by degrees almost blinded through the habit of committing sin.*

*The Pastoral Constitution On The Church In The Modern World (Gaudium et Spes) 7 December 1965, Part One, Chapter One: The Dignity Of The Human Person, Para. 16*

In The Pastoral Constitution On The Church In The Modern World, The Second Vatican Council develops the Church's teaching on the human person and the world in which we live and the Church's relationship to them. It is not insignificant that the opening statement of this Constitution, which considers the dignity of the human person and the world in which we live, focuses explicitly on the human dignity of the poor among us and teaches us that we cannot attain to our dignity as persons without being in solidarity with all others, especially those who are poor, in their struggles for human dignity:

The joy and the hope, the grief and the anguish of the people of our time, especially those who are poor or afflicted in any way, are the joy and the hope, the grief and the anguish of the followers of Christ as well.

*Preface, Paragraph 1*

The poor then are the primary prism through which the search for personal integrity and freedom, the fruits of moral conscience, must be pursued.

Let me offer three observations for consideration on how the Council speaks of moral conscience. Conscience as gift. Conscience as inviolable. Conscience as transforming.

Conscience as gift. It is my firm belief that the only thing God has with which to 'touch' our lives and the only thing with which we have to 'touch' God, is our human experience. We hear and respond to God's call within the particular circumstances of our individual lives. T. S. Eliot writes in The Four Quartets:

With the drawing of this Love  
and the voice of this Calling  
We shall never cease from exploration  
And the end of all our exploring  
Will be to arrive at where we started  
And know the place for the first time

We discover our human dignity through the persons, events and circumstances of our lives, as we recognize and respond to what and how we know it to be God speaking/calling us. We 'know' it to be God

Tom Nelson, C.M., writes haiku, takes photos, and cooks at Karen House.

speaking to us because of the way we believe God to be in relationship with us. In Jeremiah we read:

The days are coming, it is Yahweh who speaks. When I will make a new covenant with the House of Israel . . . Deep within them I will plant my Law, writing it on their hearts. Then I will be their God and they shall be my people. There will be no further need for neighbor to try to teach neighbor, or for one to say to another: 'Learn to know Yahweh!' No, they will all know me, the least no less than the greatest, it is Yahweh who speaks . . .

*Jeremiah 31:31ff*

The gift, given to all, is therefore constitutive of the human person.



MASK, Ivory Coast, Senufo Tribe

. . . Pagans who never heard of the Law but are led by reason (ie., guided by conscience) to do what the Law commands, may not actually 'possess' the Law, but they can be said to 'be' the Law. They can point to the substance of the Law engraved on their hearts they can call a witness, that is, their own conscience they have accusation and defense, that is, their own inner mental dialogue . . . on the day when, according to the Good News I preach, God, through Jesus Christ, judges the secrets of humankind.

*Romans 2:15-16*

The scriptural vision and language of conscience as a gift that is constitutive of the human person and integral to the dignity of the person is echoed in the Constitution's understanding of conscience.

The gift is: 'Deep within us we discover a law we have not laid on ourselves but which we must obey.' The gift is: 'a voice, ever calling us to love and to do what is good and to avoid evil, tells us at the right moment: do this, shun that.' The gift is: 'inscribed by God in our hearts.' The gift is the way we come to experience human dignity: 'Our dignity lies in observing this law, and by it we will be judged.'

God's gift, written in our hearts enables us to discover our dignity so that we can freely choose to love all others, especially those who are poor, enabling them to experience their dignity.

**Conscience as inviolable.** There is a tendency to separate ourselves, others, and the world into that which is sacred and that which is not. When human experience is the ground where we meet and are met by God, then the act of separation can be an act of exclusion. We begin to exclude God from particular areas of our experience. God can't possibly be present in this situation.

A momentary recollection of God's revelation reminds us that the gift of God's law in our hearts is with us everywhere: in every circumstance; in every relationship.

It is in the 'burning bush' of Moses; the 'still small voice' of Elijah; the 'burning hearts' within the two disciples on the road to Emmaus.

It is in the 'fears' of Mary and Joseph; the 'denials' of Peter; the 'frustrated hopes' of the two disciples on the road to Emmaus.

Every human experience can become sacred when we allow it to become a place of encountering the mystery of God by living at the level of: 'Our conscience (which) is our most secret core, and our sanctuary. There we are alone with God whose voice echoes in our hearts.'

Sometimes we recognize the inviolability of the encounter by fleeing from conscience's imperatives . . . and follow different demands (perhaps our own selfishness) . . . only to be led, like Jonah, to discover our dehumanization.

Sometimes we recognize the inviolability of the encounter by the experience of peace/freedom/wholeness that would not otherwise have been enabled except, like Jesus in the Garden, from following the imperatives of conscience.

We enter into a dialogue with the 'voice echoing in our hearts.' We explore. We discover the mean-



BUILDERS #1, 1972  
Jacob Lawrence, born 1917

ing held within our human experience. We are afraid of what we find. We question. We wonder. We accept what we can of what we come to understand. We trust the voice echoing in our hearts. We seek validation. Gradually, even imperceptibly, we come to surrender more and more freely to the voice.

On the journey of conscience, proper formation is the companion of inviolability. In this discussion, the presumption is that the person is following the prescribed process of conscience formation, the principles of which are:

1. To inform ones conscience, paying attention to all the factors influencing the decision but not giving the same authority to all the sources.
2. To form ones conscience through dialogue: with God in prayer; with a spiritual director to assist in keeping one honest and enabling one to discern the 'echoes' by helping the person to cultivate the 'silence' required to listen and accompanying them in prayer.
3. To accept and commit oneself to the on-going aspect of conscience formation. The willingness to accept the possibility of error is discovered only by continuous openness to the process of being informed and of being formed by dialogue through fidelity in prayer.

Even when a person is guided by the principles of proper formation of conscience, we are reminded that: 'It often happens that conscience goes astray through ignorance which it is unable to avoid, without thereby losing its dignity. This cannot be said

of the one who takes little trouble to find out what is true and good, or when conscience is by degrees almost blinded through the habit of committing sin.'

**Conscience as transforming.** Self-transcendence is a messy project.

The gifts we cherish most: faith, family, friendship, freedom are forged out of the ground of: contradiction, conflict, confusion, paradox, mystery.

The most insightful and articulate among us share the dilemma.

In describing the dynamics of self-transcendence, as not only cognitional (intellectual) conclusions but moral decisions (conscience), Bernard Lonergan observes the tenuous dialectical character (messiness) of human self-transcendence:

Self-transcendence in us is never more than a precarious achievement. It involves a tension between the self as transcending and the self as transcended. Therefore it is never some pure and serene possession. Authenticity is ever a withdrawal from unauthenticity, and every successful withdrawal only brings to light the need for still further withdrawals. Our advance in understanding is also the elimination of our oversights and misunderstandings. Our advance in truth is also the correction of our mistakes and errors. Our moral development is through repentance for our sins.

(Bernard Lonergan; *Religious Commitment*, Villanova Papers, 1970, p. 53)

True conversion/authentic self-transcendence is always an experience of the fruit of the proper exercise of conscience: freedom.

The Council puts flesh on what the experience of being created in God's image and likeness is like by identifying self-transcendence with freedom:

That which is truly freedom is an exceptional sign of the image of God in us. For God willed that we should 'be left in the hand of our own counsel' (Eccl 15:14) so that we might attain full and blessed perfection by cleaving to God. Our dignity therefore requires us to act out of conscious and free choice, as moved and drawn in a personal way from within, and not by blind impulses in ourselves, or by mere external constraint.

*Part One, Chapter One, Paragraph 17*

That the ground of self-transcendence is messy. That there is a call echoing in the depths of our heart. That there is a struggle to listen and respond. That there is love to accompany us. That there is the fruit of freedom. That God is with us on the journey. All of these find expression in the Homily given by Thomas Merton at the Abbey of Gethsemani on Easter, 1967.

Let us make these words our own as we continue to struggle to follow the vision the gospel places before us; so that, by faithfully struggling to listen to the 'voice echoing in our hearts,' we allow ourselves to be transformed by it into the likeness of the image in which God made us: the mind and the heart of Christ.

We have been called to share in the resurrection of Christ Not because we have kept all the laws of God and humans. Not because we are religious heroes.

But because we are suffering and struggling human beings. Sinners, fighting for our lives.

Prisoners, fighting for freedom.

Rebels, taking up spiritual weapons to fight against the powers that degrade and insult our human dignity.

If we had been able to win the battle for freedom without his help, Christ would not have come.

But he has come, to gather us together around him in the struggle for freedom.

The fact that we have been wounded in the fight or the fact that we may have spent most of the time so far running away from the battle, makes no difference now.

He is with us. He is risen.

*Thomas Merton: He Is Risen* ✦



"But we make a point, as Peter Maurin would say, and that is... the lay person should go ahead and quit being dependent... I think that is one of the points of the Catholic Workers: that you don't need permission to form your conscience... We must have courage to form our conscience and follow it regardless of the point of view of cardinal or bishop."

Dorothy Day  
London, 1963



*Dr. Yolanda Huet-Vaughn was a reserve captain in an Army Reserve medical unit at the time of Operation Desert Shield. When her unit was called up in December of 1990 to go to the Persian Gulf, she refused to accompany it. Instead she spoke out against the war, calling it immoral. She was court-martialed for desertion and served eight months in the military prison at Leavenworth, Kansas. She now faces the possible revocation of her medical license by the state of Kansas, on the grounds that she committed a dishonorable act by her desertion and was convicted of a serious crime. She presently practices medicine in Kansas City. The interview was conducted by Ellen Rehg.*



## IN THE INTEREST OF JUSTICE

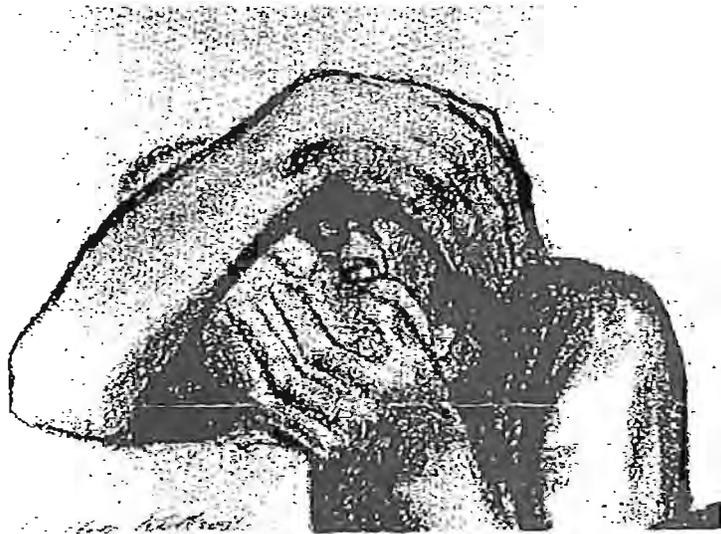
RT: How would you describe the process which took you from being a member of the Army Reserve to making a decision to refuse to participate in Desert Shield?

HV: First you need to understand the perspective that I was coming from even in the Reserves. I felt that as a physician, I was a non-combatant and would be called upon only to provide support in case of the defense of the country—what we're told we're supposed to be for. I was very active in the anti-war movement during the Vietnam war, and I learned a great deal from the people in the military who had taken the responsibility to actually do what they felt was serving their country by refusing to provide support for the war in Vietnam. It was my feeling as a person in the military that as long as I was asked to do what was in the interest of justice and what was legal under international law, that as a physician I could provide support within a military context.

What occurred with the Persian Gulf War was that I first had political misgivings about the whole

thing; I researched and learned a great deal about what actually was going on in the Persian Gulf. I realized that we were being lied to and propagandized in order to support a military resolution when it wasn't necessary in any way, when it was a choice that gambled people's lives unnecessarily. I also realized from information that was provided by different military officials that the way that we were planning on conducting this war would be to target the civilian infrastructure—to bomb downtown Baghdad, for instance—which is a violation of international law. Also, it was a public health disaster in the making and as a physician the best way to deal with public health problems like that is to prevent them if possible, and this was a very preventable scenario. As I became more aware of the contradictions between what I as a physician within the military was supposed to be upholding and what I was being asked to do, I realized that there was a very big discrepancy there.

I also, as a physician, realized that I had to tell the truth. The military personnel believed that their lives



Kollwitz

would be cared for by those of us in the medical corps. At the same time, I was finding out that we sent 60,000 body bags to the Gulf on the chance that we might have that many casualties. I knew that triage would be the order of the day. One of the things they had told us was that we would be transporting people over land instead of via helicopters, so that meant we would be very, very slow in getting the wounded to the medical areas. So here I was being asked to back up the military plans by saying we have a medical plan to take care of whatever casualties there are, and I knew that wasn't true.

RT: Why do you suppose that other physicians didn't come to the same conclusions? What was it that enabled you to see this and others did not?

HV: I'm not certain exactly. I think maybe it has to do with paradigms. I was coming from a paradigm that allowed me to question what was being said to me and that made me somewhat uneasy with the risk of human lives that I was being asked to participate in. I think other physicians were coming from the perspective that they trusted the government perhaps more than I did. They trusted what was being said, that this was necessary, that there was no alternative.

I think ultimately I was coming from a paradigm that saw this as an avoidable problem, saw the resolution of getting Saddam Hussein out of Kuwait as being winnable from another perspective, without losing all of the lives and having this public health disaster happen. So I questioned the whole scenario that the administration tried to present to the American public and to other military personnel.

There were some other people that I feel did not believe in what they were being asked to do but I don't think they had the data that I had taken the time to collect. I don't feel they had the support either. I think it was a question of my being true to what I believed in, but I also feel they I was not alone in taking the position that I took. My husband was very supportive, my family was supportive. Once I took the position of refusing to provide support there were people all over the country that were extremely supportive.

**"I learned from the people in the military who had taken the responsibility to actually do what they felt was serving their country by refusing to provide support for the war in Vietnam."**

RT: What gave you the strength to go through with your decision, even though I'm sure it was difficult?

**HV:** I think it was knowing that I could not do what I knew was wrong. I come out of a Catholic tradition. Although there are many disagreements that I have at this point with Catholic dogma, there were a number of things that I did learn that I feel very grateful for, especially to those who taught me when I was a child, that you need to be responsible not only for yourself but in what you do for other people as well. That you can hurt people not just by sins of commission, I guess, but by a sin of omission. If I know that something is definitely going to damage the people that I am responsible for, like the troops that I would care for, or on a larger scale, the children in Iraq or the people with no voice, and I know that what would be happening is avoidable, that there is an alternative, that this is a choice, then my responsibility is not just a right to refuse, but a responsibility to stand up and present the alternative and hope to put as much of my energy as possible into preventing the catastrophe from happening.

**RT:** Did you ever have times of doubting what you were doing?

**HV:** No. The resistance, no. I did have times of questioning why I was there to begin with.

**RT:** Do you think that certain groups of people, like women and minorities, would be more likely to take a stand in conscience against the war in particular?

**HV:** I think being a woman gave me a very different perspective from the men who planned this,

and I think being a third world woman and a Hispanic woman, helped me to understand the fact that what the government tells you isn't necessarily always the truth based on its history in other parts of the world. The day that I made the decision to leave I had made it pretty much convinced by George Bush. I was listening to his comments about how he didn't care about what the Congress said, that come the 15th he was going into Kuwait militarily if Saddam Hussein was still there. I recall thinking, this man has an agenda for war. He's really not trying to resolve this and I cannot support this total disregard for human life with the use of force. I don't know whether that's a male/female dichotomy—that we think more about that in advance than, say, those who are planning the military strategy.

I know the next day when I did leave I was looking at the picture of my children and thinking, there are women with kids like this in the Middle East, Jewish women, women in Kuwait and Saudi Arabia, who may be very frightened and who look at their children and are hoping that they will have a future. As a mother, I just hope that if I were in a situation where someone in another part of the world could do something to avert tragedy from coming to my family, I would hope that they would look at the fact that these are all our children and that the future of my children depends on their children. †



*Kisha Kellum*

*In addition to being a long time friend of the community, Doris Hadley, 40, is currently a guest at Karen House. Her youngest daughter, Ariel was born while Doris was staying at the house. The interview was conducted by Kris Dennis.*

## WHETHER TO GIVE UP OR START ALL OVER

RT: Each one of us has something within in us, our conscience, that guides our decisions. Can you think of any decisions in your life—in the past or present that were guided by your conscience?

Hadley: Well, here recently I was faced with the problem of housing and a better environment for my daughter. I was not in a position to care for her properly. Instead of leaving and just plain abandoning this child, I put her in the Crisis Nursery, for a few days. She did receive really good care, a relaxed environment with lots of kids, and good medical care.

About six years ago, I was in Florida and I lost everything I had—my house, my clothes, and my furniture. Along with my two oldest girls who were with me, I had to choose whether to give up or start all over somewhere else. So my father sent me a bus ticket to come back to St. Louis, in order to try again here.

When my youngest daughter was conceived, it wasn't under the best conditions—it was not an agreed upon decision. So I was faced with the decision whether to have an abortion, give her up for adoption, or accept responsibility and keep her. I couldn't bring myself to have an abortion. And I really couldn't bring myself to give away my baby. I wouldn't know where she would be, if she had been taken care of properly or if she was in the hands of an abusive couple. So, I decided to keep her.

RT: How do you feel about that?

Hadley: Now I have mixed emotions. Because from the time was eighteen years old until I got pregnant this last time, I had to take care of kids. I had a family and a husband and I've always had to take care of kids. I never had a chance to be out on my own, for myself, do what I wanted to do. I was all set to take a cruise and just enjoy the next 20 years of my life when I found out I was pregnant. From time to time, I'm a little resentful. I can't do what I want again. I've got to take another 20 years out of my life to raise this child. But it's not her fault. I don't blame her for it. I

don't strike out at her for something that I should not have let happen. Her father was not very responsible, and now, with him being dead, I'm faced with the total responsibility of having to raise this child. I'm slowly accepting it and going about what it takes to raise her up.

RT: Did you raise your other two girls? How old are they?

Hadley: I've got a 21 year-old and a 22 year-old. I was married for almost 15 years before my husband and I divorced. They were about ten and eleven, and we were on our own from that point forward.

RT: How do you feel about education for you children? What kinds of decisions have you made with regards to their education?

Hadley: It was more or less a joint decision. They feel like I do, that you've got to do something in this world, something other than sweep the floors or take out the trash. My oldest daughter is 34 hours from receiving her degree in Business Administration and International Studies. I hope my 21 year-old is closer to her goal; she wants to be actress. She's been in the theatre really since the third grade, and she's done a lot of things and won some awards. She's really quite good. Hopefully, she's on her way. I haven't seen her in two years.

RT: Is there anything that you would hope for yourself and your children?

Hadley: All I want is for my kids to do well and to enjoy themselves and just don't.. make the mistakes I made. Be better than I am. My mother wanted the same thing for me, and, as far as education and being a more well-rounded person are concerned, I've done better than my mother did. As far as the ability to hold the family together—it seems like my mother and daddy could do it better than I could. If my children are not happy, really, I'm not happy. I've worked 2-3 jobs at a time, so my kids could have this or that; usually we came through. ✦

*Eric Hayes was a member of a Marine Combat Reserve Unit during the Gulf War. He became a conscientious objector and spent six months in prison as a consequence. He is completing studies for a B.A. in psychology at Southern Illinois University at Edwardsville and works at Bellefontaine Rehabilitation Center. The interview was conducted by Virginia Druhe.*



Mike DeFillippo

## THAT THE GOOD NOT BE DIMINISHED

RT: Every now and then in our lives a dramatic act of conscience, such as your refusal to fight in the Gulf War, catches our attention. Where does that act of conscience come from in your life? What brought you to that?

Hayes: I started to read and become conscious of the world and world politics and ideologies, how they came about and why, and then I adopted my own philosophy. And I am motivated by love for people, I guess, and an assessment of where people need to go.

I maintain that if people continue to be hypocrites, to say one thing and do another, any kind of good in the world will quickly diminish; any kind of correctness, any kind of humanitarian effort will diminish.

I feel that love has been defined in an unrealistic or child's way. Love has to be as strong and hard as war. It has to conquer, just as war has to conquer. And it has to destroy negativity and oppression, realistically, completely, if it is to survive.

It took me a long time to get to that point, but really where I come from is the fear that one day people will not recognize the good — that there will be no difference between good and bad if this keeps up — lip service, bad politicians, hidden agendas, controlling

people just for the need to control. If that continues, one day there won't be a difference. People like to find scapegoats. We are, as Americans, really silly people when we come to complex ideas. We allow other people to give us their synopsis on why things happen. And truly, if we would just open our eyes we would know for ourselves. We can decide that for ourselves.

RT: It sounds to me like you are saying that you could see, in growing up, a difference between good and bad. And you saw that if people talked goodness, but didn't act it, good was actually lost. And that spurred you to hold yourself to acting on what you think, rather than just saying it.

Hayes: Exactly. Always. I take myself to task a lot. When I became a psych major they called it a part of self-actualization, but it's deeper than that to me. It seems to me that you do what you have to do because you see that society as a whole will lose something. If you stand for lofty things and then don't act, those lofty things are diminished.

I see it all the time. There is a study of black women that says the person they would least like to encounter at night would be a black male. Now, that is very destructive thinking, but in a sense it's programmed, too. Some of those men said a lot but did

"Love without courage and wisdom  
is sentimentality, as with the  
ordinary church member.

"Courage without love and wisdom  
is foolhardiness, as with the  
ordinary soldier.



"Wisdom without love and courage  
is cowardice, as with the  
ordinary intellectual.

"Therefore, one who has love,  
courage and wisdom is one in a  
million who moves the world,  
as with Jesus, Buddha and Gandhi."

-Ammon Hennacy



contrary to what they said. There are many reasons for that, but that's some of the reality that we live with. To correct that imbalance I do what I have to do, to be what my community needs me to be. A whole generation could be lost if they're looking in the wrong places for leadership on correctness and good and evil. I don't care if people call me square or whatever. As long as I'm consistent I think they will get something out of it that will cause them to grow.

**RT:** What are the forces that you think have worked against living from your conscience as the basic option for your life?

**Hayes:** It's so easy to deviate from it in communities that already don't really have values, or have been stripped of values and stripped of morality. Then it's easy to come in and say a whole lot and not really mean anything and just give lip service.

There are forces that reward lip service, but when you're really serious about changing the quality of people's lives then you really have to go to war with mainstream ideology and media. If you just want to go in and call people names and do a lot of different things that don't mean anything, you will be more readily accepted than if you came in wanting to actually physically change the quality of people's lives, to force people to grow as a being that can give off some kind of light to other people.

When you are very serious those mainstream forces constantly try to water you down as much as possible, try to get you off on quagmires of irrelevancies, constantly try to dilute you. "Well, you're a young man, you can't be serious about respecting young black women, you want to mess around..." that kind of thing, to get you away from your path that you want to take. The forces come from the outside in only when you say, "I want to do big things for these people." Then you are really in an uphill battle.

The Kerner Commission came out with a report a few years ago saying the ghetto is maintained by white supremacy and white racism. That's just a fact. So if you want to change the quality of life in that, have more entrepreneurship, more thinking above the poverty people live in, then it is a battle of ideologies and people will be bombarded with more of the same to keep them in that condition. That's unfortunately the war we have to pick up in our lives. That's the real war. The war of humanity.

**RT:** What criteria do you use when you are making a moral choice? When you were facing the choice about fighting in the Gulf War, when you are facing a choice in a relationship?

**Hayes:** It has to be something that I really believe in. The criteria is to really be honest with myself, make peace with myself, and know I'm doing the right thing.

I always run it over and over and over. The Gulf War was not something I hadn't thought about before. I knew what I would do long before. I didn't know how; I had no idea what conscientious objection was and I didn't know the process, but I knew I wasn't going to fight if it ever came to that.

**"It is so easy to deviate from your conscience in communities that already don't have values, or have been stripped of values..."**

**RT:** You have to know what you believe, you have to believe in yourself, and you have to believe in the importance of that.

**Hayes:** At a young age my mom always instilled in us that we were somebody, that we had a contribution to make to the world. It was always, "You got a niche someplace that is your place where you will shine." I never knew it was this. I just took it to be that when the time comes, I'll have myself together and be confident in myself to do what I have to do. But I never knew that this may be it.

I don't really know, but I'll tell you this: as people fail, I see my need going farther to take on leadership. I look critically at leaders, at what they do, what they say and what needs to be done. I have to look at it like that. I may be needed in the future.

**RT:** What role does the church play for you, or what role has it played?

**Hayes:** It has its pros and cons. My spirituality transcends denomination, church, mosque. Much of what I take heed to comes out of the Koran, as far as equality goes. We are superior to each other only in our dutifulness to serve God. To me, the church is one of the greatest opponents in this crazy world because Mr. Bush can go to church and Mr. Reagan can go to church and they are not made to repent or answer for what they have done. Now either the church has become a "whore" in the eyes of the world in order to have money, or they are ignorant to what goes on in the world. I think it's a forced ignorance because they like the court mentality. It's a haven for wicked and corrupt politicians. It has lost its morality to me, honestly.

Our churches fall in line. Instead of righteousness it's who's got the biggest church, the biggest mosque, who has the most influential parishioners. That whole system is what we're working against. Fundamentalists really stick out in my mind as the people who are going to change this because they really look at the root of what's going on. But even some of those are kind of tainted I think — Christian or Muslim fundamentalists. The church has really become a haven for all kinds of wickedness.

I think people have basically cut out in their minds the parameter of power that is given to them and they use that and exploit that without questioning it. I saw a program with a preacher going around shouting on the street. Religion has become a spectacle. The people that need are not ministered to. People need clothes, hope, life, a new diet, to be taken off of drugs. They're not interested. You cannot go shouting at the street for that, you know. Make it real, bring it home. Then you'll be working God's will. +



## Roundtabling

Roundtabling means  
no preferred seating,  
no first and last,  
no better, and no corners  
for the 'least of these.'

Roundtabling means  
no preferred seating  
no first and last  
no better, no corners  
for the 'least of these'

Roundtabling means  
being with,  
a part of,  
together, and one

It means  
room for the Spirit  
and gifts  
and disturbing profound peace for all.

An excerpt from  
In Search of A Roundtable  
by Chuck Lathrop





Tom Nelson

*Al Sprehe and his wife Maggie Costello are known in the St. Louis area for their long-term peace activism. Al has worked as a self-employed carpenter and maintenance-repair consultant for some sixteen years now. Maggie works as a nurse at Children's Hospital. They have two sons, Nathan who is fourteen and Jonah who is six. The interview was conducted by Mark Scheu.*

## A BELIEF IN STEWARDSHIP

RT: When someone asks you, "What are you?", or "What do you do for a living?", how do you respond?

Sprehe: I have done a lot of basic manual labor, painting, carpentry, tuckpointing, hands-on kind of things. But more and more I've come to realize, as I'm approaching fifty, that physically those kinds of things on a regular basis are pretty wearing. At the same time I've picked up a lot of experience in assessing the maintenance needs of a particular building. So more and more I'm trying to present myself as a "maintenance consultant" someone who can come in and assess your building's maintenance needs and put together a maintenance program for bringing the building back into good order again. I'll be able to then do some of the work myself, but I also have contact with a number of people who are good and reasonable in different areas. But I still do small carpentry or painting jobs, as long as I feel it's cost effective for the customer.

RT: Can you recollect how it is you chose to do this sort of work years ago?

Sprehe: Now, fundamentally, it comes out of a belief in stewardship as a Gospel principle that we need to be good stewards of what we have. I've become aware of what bad stewards we are with a lot of material resources: we keep using things and abusing them without taking care of them. Twenty years ago I was thinking that there is a lot of goodness to manual labor, to working with your hands, as it puts you in touch with at least some of the realities of ordinary people. And it was one way to support myself that was fairly just, and there was a real need for that kind of work to be done.

RT: So obviously it wasn't a matter of how can I make the most money doing the least amount of work!

Sprehe: (chuckle) Right.

RT: You're self-employed, right?

Sprehe: Correct.

RT: Was that a conscious choice you made, instead of trying to find some firm to work with?

Sprehe: It was. Originally it started out as a way of supplementing our income when I was a staff

person for Clergy and Laity Concerned. Even before then I did jobs for people but always by myself and on my own. It gave me the freedom to do lots of different things and the opportunity to decide what kind of work I would do. It has given me a lot of autonomy over my own sense of work, which I don't think you get if you work for somebody big. Unfortunately, when working for yourself, if you're not a very good businessman, and I'm probably not, there's not a lot of financial return for it. Whereas if you join a union, say the Carpenter's Union, there are tremendous benefits that come with being in that situation. But, there are lots of drawbacks too. For me the benefits of being self-employed have always outweighed the benefits of having more security and a more lucrative position.

RT: So there would be a loss of freedom?

Sprehe: I think so, and loss of ability to create the kind of work you want to be doing. For instance, I've made a conscious decision not to pursue a lot of home remodeling. There's a lot of kitchen and bathroom remodeling out there. Most of the time it seems to me it's a cosmetic kind of thing somebody gets tired of particular fixtures and floor, so they just want to change it. I'm not saying that is wrong all the time, but from a stewardship point of view, it's not a really good use of our resources. It's one thing to remodel your bathroom if your plumbing is shot, your tile is cracked, your floor doesn't function anymore as a good, solid floor that's the time to go ahead and remodel. So I try not to do those projects which are not more necessary in terms of resources though on occasion I do take on some of those projects as a way of earning some money, and partly I'm intrigued by them and they're kind of fun.

RT: One of the thoughts that occurred to me is that there aren't a lot of opportunities that this society offers to do the kind of work that has those intrinsic values that serves a good purpose and gives one a certain amount of freedom and allows for creativity.

Sprehe: I think our culture sees work as a way of earning money for other things, and not as a way of expressing your contribution to the creation. In general, I feel that people, when they work for a lot of companies, are somewhat stuck doing what somebody else thinks is important. Most of the time the importance is how much money it's going to bring in. So I think it doesn't encourage individual creativity. The other thing that I've sensed more and more is that I think our work ethic is about dead. It's a small percentage of people who really know what it is to work hard. From high up to down at the bottom, the notion is to get as much money as possible with as little effort put into it. It's one more facet of a discouraging decline in our culture.

RT: So you're saying that you have found great satisfaction in doing work that is hard, that is tiring, and when you finish you've done something of value.

Sprehe: I've found great satisfaction in it, I believe in it, but I've also found that if carried too far, it can be real demeaning, even for yourself. Some amount of physical labor is really good, and it's very satisfying, and true to being human. But in a culture where results are the primary thing, and results are usually equated with a certain dollar figure, it's really tough. Sometimes you're tempted to push yourself harder than you should, and I've done that and gotten really sick. But I do think just hard work in itself is good; it's an opportunity to express yourself and contribute to creation.

RT: You're familiar with people like Scott Nearing and others who have gone off and chosen to do subsistence living of some kind, in order to escape lots of the traps of the dominant culture. Do you see some analogy between the work you have chosen to do and subsistence living of a sort?

Sprehe: Basically it comes down to trying to develop some alternatives to the culture. I want to go



on record and be right up front in saying I have taken a lot of the culture on I thoroughly enjoy and feel addicted to elements of the culture that I wish I wasn't. On the other hand, I do think that the culture we're not in a good spot, and we're getting worse. So whenever anyone can try to put together some alternatives to what's going on in the mainstream, it is a good thing. I really admire people who literally, physically take themselves and try to reclaim the earth and develop a lifestyle that is much more harmonious to creation. I think that's wonderful I'm very attracted to doing that myself. I also think trying to create your own business that doesn't in turn become a replica of what the culture is about is a good thing that's what I've tried to do. Yet, very often I think, ahhh, I'm worse than the culture! When it comes to how hard you work, I'm not even taking enough time to be human sometimes. Again, though, it's an effort.

RT: Let me ask you about another aspect of your life, your children. I'm interested in the choices you've made in how to raise them and the conflicts you've had with our culture.

Sprehe: We have experienced conflict because of choices we've made in raising our kids, especially in the area of "traditional" boys' behavior. There are eight years between Nathan, who is fourteen, and Johah, who is six. We have tried to instill in each one of them a respect for others. We have also tried to encourage them to settle their conflicts in ways other than hitting.

RT: I see. You were trying to instill in them pacifist values.

Sprehe: Yes, we have always encouraged them to try to talk out the problem rather than just hitting the other person. This may not seem like such a big thing, but over and over we have been told that "boys will be boys" or "that's just how boys are." We have always disagreed with that notion but have clearly been in a small minority. With Nathan we probably expected too much of him in terms of nonviolence and as he got older and met other boys we had to put more emphasis on defending himself from what we think are cultural bullies. We know first hand that not all boys behave in the ways our culture has ascribed to them.

Since we learned from some of our mistakes, we have encouraged Jonah, as we do now more with Nathan, to not allow others to bully him but to stand up for himself and do what he needs to do to maintain his dignity. I remember Gandhi in a conversation with his son, where Gandhi said he would rather his son pick up a gun and fight in the military than to be afraid to fight. The interesting thing about how we have raised the kids is that they both are pretty gentle boys. So the bottom line is that both of them underwent a lot of different experiences, yet hopefully the basis of what we were trying to do got through.

RT: What other interesting experiences have you had in parenting?

Sprehe: One of the things I've started doing with Jonah is I offered to coach his team, because particularly in a Catholic school, or any Christian school, you would think all the children would be encouraged to play regardless of their abilities. If you're a kid and you're in grade school and you want to play ball, sure you can play. And you get a chance to play not just right field, but you get a chance to catch, a chance to pitch, a chance to play shortstop or whatever. But in Nathan's experience over the years, and I had many conversations with his coaches, that's just not the case. They're committed to winning, they're committed to letting the kids play a little bit, to fulfill their expectations. So if they get in maybe one or two innings, or they get one time at bat, that's that. I started coaching because I felt that one way of changing that is to present somewhat of an alternative model, so all the kids get to bat, all get to play and try different positions. How long parents will allow that to happen? Well, sometimes parents with kids really skilled want to see those kids getting the best positions, want to see them stay on track for the future. Right now it's not a big factor for the kids, whether we win or lose. What we've talked about when we're together is that whoever has fun, won today. The kids buy that right now, but a couple of years from now they are going to know who won the game. And how long will the kids who are more skilled tolerate the kids who are less skilled having as much play? That will be interesting to see. +



# CONSCIENCE AND CONSCRIPTION: THE CATHOLIC WORKER AND WORLD WAR II

by Pat Coy

*[This article is excerpted from a much longer article, "Conscience and Conscription: The Catholic Worker and World War II" which will appear in an anthology on Catholic pacifism, edited by Anne Kleimer and Nancy Roberts, to be published by Indiana University Press.]*

In late 1941, as the nation geared up for war, the Catholic Worker ran a four-part series on conscience, excerpted from Bede Jarrett's Meditations for Layfolk. Jarrett's reflections distinguished conscience from mere moral principles, the former being dynamic and changing, the latter static and unchanging. Conscience thus conceived is always more than a collection of principles to be predictably applied.

Jarrett compared conscience to a faculty, like "a musical faculty, which must first of all be inherent before it can be cultivated, but which assuredly requires cultivation." That conscience was in need of training, and nurturing in order to make informed applications of such moral principles as those contained in the just war theory, for example, was the central motif of the series. And judging by the sheer amount of material in the Catholic Worker during this time on the issues of conscription and a justified war, the paper apparently took the challenge to help inform the consciences of the U.S. Catholic laity quite seriously.

The significance of this attempt must not be understated. In the pre-Vatican II church, initiatives that empowered the laity to discern and act on their own behalf in social issues of grave moral import were relatively rare. Moreover, lay initiatives like the Worker's that sought to help the laity inform their conscience, and that honored the wisdom of lived experience as well as the wisdom of the moral manuals, were also not common. This was especially so when it came to issues like conscription and war, which touched at least peripherally on the sensitive and thorny question of church-state relations and the responsibilities of the individual to the state.

Throughout the history of the U.S. Catholic church, and despite the grave moral issue involved, the laity's willingness to participate in the nation's wars was encouraged in a largely uncritical fashion by most church officials. There were, of course, complex reasons for this uncritical posture. What is important here is that Dorothy Day chose to stake the future of her movement on a position that ran absolutely contrary to this historical pattern.

By publishing both Jarrett's and O'Toole's series on conscience when they did — early on in the controversy over conscription — Day and the other editors probably hoped to accomplish a number of things. One was most certainly an increased apprecia-

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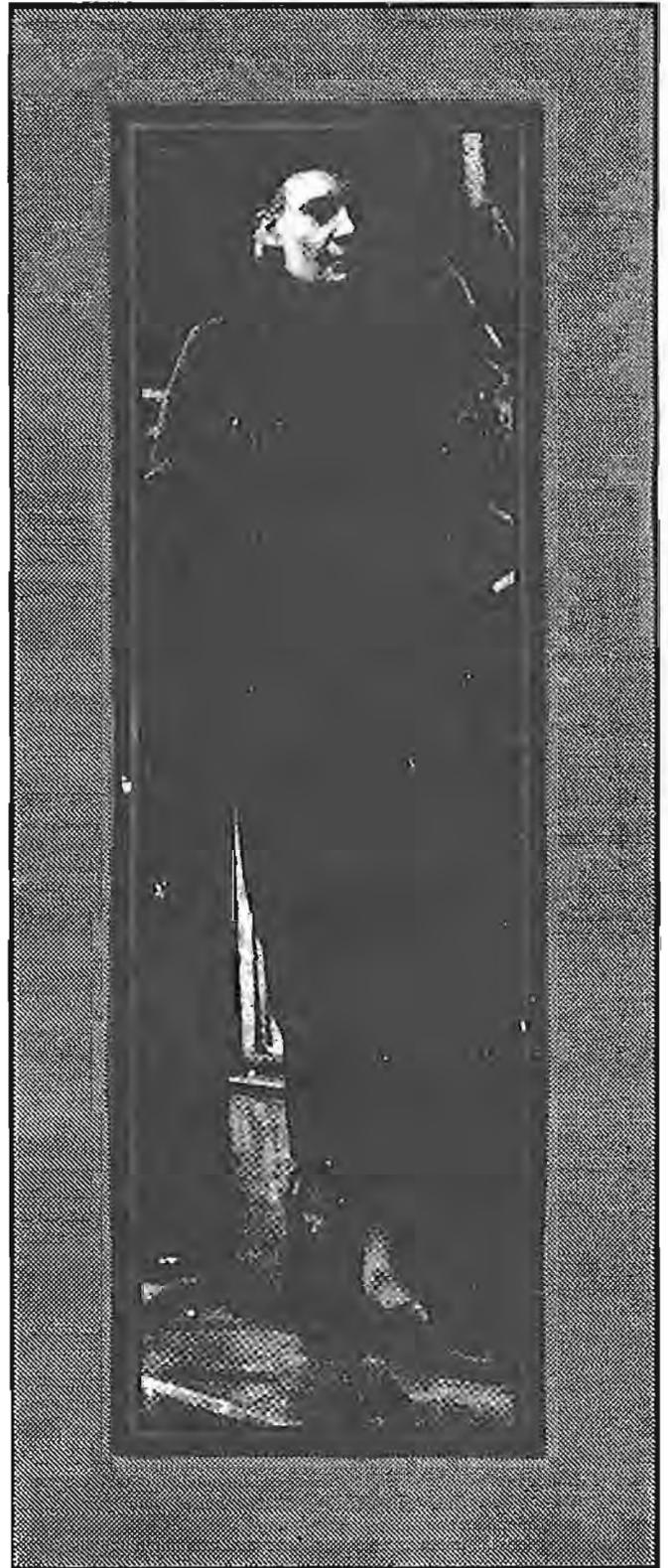
Pat Coy, a former Karen House community member, now lives in Syracuse, NY, where he is writing his dissertation on Peace Brigades International. His A Revolution of the Heart: Essays on the Catholic Worker, will be reprinted in paperback this fall from New Society Publishers.

tion for the duty of informed consciences among the laity. Moreover, they wanted to impart an understanding of the power of conscience to sit in judgment on claims of authority, but most especially on any such claims made by the state. Second, by once again making clear the connections between conscientious objection and the church's traditions of the spiritual life, the editors of the Catholic Worker were grounding in the rock of tradition a position that many apparently felt was open to the charge of mere irresponsible self-indulgence.

The important role the paper played in the formation of individual consciences is testified to by the many letters from Catholic young men and women who were struggling with conscription and just war questions....

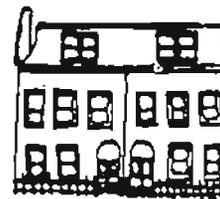
...All of this should evoke no great surprise because the Catholic Worker simply saw a need that no one else in the church was about to respond to, and filled it. Dorothy Day once said something to the effect that the Worker never asked anyone permission to do anything. A need would present itself, and Day said that as a lay movement, the Worker would go ahead and fill the need. It was a good thing, too, for if the Catholic Worker had not devoted itself to the conscience formation of the laity on the issue of conscription, during World War II, there would have been precious little information available to most Catholics. The hierarchy did not do it. It was certainly not done from the pulpit. And even the Catholic press, with the notable exception of the Catholic Worker, did not take up the challenge.

...The line of reasoning employed by the paper — where the sanctity and dignity of the human person is placed at the center of ethical discourse, becoming the ledger against which to measure proposals such as conscription — dovetailed nicely with the larger philosophy of the Catholic Worker movement. The critique that Dorothy Day and Peter Maurin offered of modern industrial society included a conviction that the spiritual and the human were subordinated to the material. They believed that the forces of industrial capitalism had violently and tragically restricted people's vocational choices, making it difficult, as Maurin so often said, "For people to be good." Unable to respond to the still, small voice of conscience within themselves, people could easily deny their own calling. Indeed, when it came to war and conscription, they could be forced to deny their very being....



# FROM LITTLE HOUSE

by Mary Ann McGivern, S.L.



I went to Antigua, Guatemala in July for a vacation—to improve my intermediate Spanish and to do something utterly different than the Catholic Worker and the economics of military spending. Antigua has been proclaimed a historical treasure by the United Nations. The early Spanish colonial church I went to was built in 1549. The streets are cobblestone. The wood beams of a garden where I sat several afternoons are 300 years-old. Three volcanos surround the town. Heavy rains come at night, not in the daytime. And everyone—clerks, children, taxi drivers—take responsibility for the town industry: teaching foreigners to talk like Guatemaltecos.

There were a lot of Anglos there, tourists, but I was there as a tourist too. I went with a great group of students to the Lake of Atitlan, which was formed in the cauldron of a volcano. But I went by myself to El Salvador to visit Ann Manganaro. I took the bus from Antigua and I was apprehensive about catching the right bus to San Salvador. I negotiated fine, managed the border crossing with no difficulty, changed a little money, and then the bus broke down at the edge of San Salvador. The driver was beset with angry passengers and he had luggage to unload. I couldn't see a telephone to call Ann, but as I had no notion where I wasn't sure calling her would help.

Then a bus came by and the conductor saw us all standing there like sheep without a shepherd and he said, "Al centro," and I figured I couldn't go wrong by going downtown, so I hopped on the bus, paid the fare, and rode it to the end of the line. During all this my Spanish, true U.S. intermediate, had collapsed inward on itself into infinitives and nouns. But I found a telephone company that put my call through Ann, got directions and a taxi, and arrived triumphant at the apartment she shares for meetings and R&R in San Salvador.

The next day we drove to Guarjila. It was hot, the main road was closed for repairs, and the traffic was horrendous. A bus pulled into the oncoming traffic lane to try to pass us all at an intersection, an unrepressed anarchist impulse that added thirty minutes to our trip as bus and truck drivers faced off in a

crowded market square where there was no room to turn around. In Chaletenango we picked up some university students on their way to tutor FMLN soldiers so they would pass the tests and be admitted into the new national army, side-by-side with the regulars they'd fought against for ten years.

Finally, we arrived in Guarjila. It is poor. The best buildings, the hospital and clinic, are made of concrete blocks. But everyone has a garden. Ann was just arriving herself from her visit to the U.S., and her garden had been taken over by zinnias, a mass of gold and violet and orange blooms. We were served beans and rice for lunch. Later, for dinner, we had beans and a hard strong cheese that reminded me of feta. Then, for breakfast, we had beans and cheese again. No wonder the night before, when I offered to take Ann to dinner in San Salvador, she said, "Would you mind terribly, the one night you are here in the city, if we went to Pizza Hut?"

I'm not terribly fond of bugs, outhouses and shaking my sheets of scorpions. I'm a city girl. But visiting with Ann in Guarjila moved something deep inside me, perhaps because it was so clear how satisfied Ann is there. We had a long afternoon discussion with the German doctor who had been substituting for her about the role of doctors in the Third World. I met the health promoters Ann has trained. I saw the 13 year-old boy they treated for cholera who had been carried in the day before. And, I saw him walk home.

A couple of people have said to me they think my desire to speak Spanish is an unconscious preparation to do something different with my life. That's possible; if it's unconscious, by definition I don't know it. But I don't think so. I was glad to get home to Sharon, Teri, Elijah, Susan, B.J., Tom, Angel, Sennora, Eric, Kenisha, and everyone else. And the clearest political-economic learning I had in Central America was the first-hand knowledge of the havoc our military policies have wreaked there. The best gift we can give to our southern neighbors is to stop sending them arms and military advisors. So I'm home and back to work. Y ahora hablo espanol mejor. +

Mary Ann McGivern, S.L., is being sent to Moscow by the U.N. to address a conference on economic conversion. Ask her about it.

# FROM KAREN HOUSE

by Teka Childress



Let me tell you about our neighborhood. Sometimes I feel like we live in a small town. As I look out the window of our community room I see numerous open fields. All that's missing is a little corn or some soy bean plants. As I go running in the mornings I'm greeted by our neighbors. Those same neighbors come to our door for a cup of coffee or even a cup of sugar.

However, this image of an idyllic community breaks down all too quickly. Many of the inhabitants of our locale sleep in abandoned buildings, with makeshift barriers to keep out the cold. Many of them live without decent plumbing. They push grocery carts through the streets, picking through garbage cans, hoping for some jewel among the trash. It's easy for me to romanticize this picture, to be impressed with the human spirit and peoples' willingness to go on. But, it doesn't feel glorious to someone when they're freezing at night, or without food to eat.

In order to survive, people left the land and came to the city, but now the wealthy of the city have fled and left this remnant, many of whom are poor (unemployed or underemployed), and who have little place in this economy. In fact, we read that many large employers are streamlining their businesses, cutting jobs to be more profitable. But profitable to whom? Not to the people in our neighborhood. Not to the people in South-Central Los Angeles. Not to the people in the third world. Yes, even if these companies were creating jobs, rather than destroying them, what's to say even this would be helpful to the poor of the world? It would depend upon what was being produced and how people were being employed and how the environment was being affected. The problem is that when profit becomes the bottom line, there is little place to consider anything else. There is little place to see Christ in our neighbor. Our neighbor instead is relegated to the role of producer or consumer. If they can't make it as either of these, they have little value.

Until we create economies that revolve around people rather than force people to revolve around an economy which doesn't acknowledge them, we will continue to have neighborhoods of forgotten and angry people, picking through the waste of an affluent society which has left them behind.



Teka Childress, Karen House community member, is ecstatic that the work crew from St. Joseph's in Manchester have put a new ceiling in the food pantry. Neither water nor plaster is falling on the food.

by Virginia Druhe

Several mornings a week at 9 AM a group of 25 to 50 people gather on a street corner in St. Louis. The corner changes every time, yet people find their way, greet each other quietly, and begin to pray. A small white cross lays on the ground with a name on it. Another person has been murdered in St. Louis and the Prayer Chain has gathered again to remember the loss, to pray for the victim and their loved ones, to pray for those who commit acts of violence, to pray for ourselves, our city, our church, to beg for faith and hope and imagination in ending the violence that tears at us all.

We are young and old, black and white, urban and suburban, Protestant, Quaker, Catholic, clergy and lay. Those who arrive first speak to anyone on the street or on porches to explain why we are there and to invite them to join us. Usually several people do. On many occasions we have prayed with family members or friends of the person murdered.

The Prayer Chain is almost one year old. In that time we have prayed at the site of at least 200 murders and been back to some locations twice. These gatherings have been an occasion of grace for those of us in the Prayer Chain. That much is obvious because we keep coming out. Hundreds of us get a phone call the day a murder is in the paper and the next morning we find our way to the intersection named.

A full year of this. We began at the invitation of Catholic priests in North St. Louis during a particularly alarming spree of murders. We began with the hope that something would be done as the whole city searched for a way to stop such craziness. A year later, very little has been done to address the crucial issues of jobs, education, recreation, respect and hope for the people of our inner cities. A year later we are still gathering on the street corners, glad to see each other, friends now, praying to hang on to our own hope, praying for our own healing as well.

I have many vivid memories of these mornings on street corners; of bitter cold and snow blowing around my face, of warm breezes and facing the morning sun, of standing on mud, or grass, or cement

or glass, of smiles and hugs and tears and handshakes shared. I am grateful for this group of such fine hearts and souls. I am grateful for these Christians who feel so at home praying on a street corner.

I remember many of the neighbors we've met. I remember a woman who prayed with us from her second story window. I remember a man who asked what was happening and then asked us to pray for his nephew who had been killed the week before. I remember a young woman crying for her sister, and a middle-aged woman crying for her parents. I remember a woman pointing to show us where a body had been found with the very same gesture used by a woman in Nicaragua to show me where her husband had been killed by the contra. I remember a man, very angry, saying violence was the only way to stop violence. One of us listened carefully as this man described being shot himself and his friend being killed by another friend who was on crack. Within ten minutes this same man was saying that neighborhood groups are the best way to take care of each other and could his grandmother join our group. There are often moments of real meeting and of conversion.

In the last issue of The Round Table, John Padberg, SJ, wrote about the response of the church throughout history in times of social collapse. One line from his article has stayed with me: "...to be a Gospel witness, sometimes only by silence and suffering, in the midst of the storm." There is plenty of silence and suffering in the streets we visit, in the faces and hearts of those we meet. Our commitment is to witness, to add only our presence and our prayer. It is interesting, this power of witness and memory. They accomplish nothing except to keep us human. We say that we see, we know, we will remember the senseless and avoidable pain of our neighbors. We say to them and to us that each person matters. The death, the pain, the silence, the fear, the grief of each of these people matters, at least to us and to God. That witness keeps me human and keeps those we meet human. For that I am very grateful. ✦

Virginia Druhe, Karen House community member, has noticed recently that all her Round Table articles in the last fifteen years sound the same. She promises to stop writing.

# ROUNDTABLE DISCUSSION

NOVEMBER 17, 7pm

KAREN HOUSE

Panel: Bud DeRaps, Maggie Fisher, Mack Stone

## AN EXPERIENCE OF THE TEXAS/MEXICO BORDER

- the current situation of Central American refugees
- a visit with the United Farm Workers in Texas

-Maquiladoras and the North American Free Trade Agreement: Implications for workers, especially women, in health, human rights and the environment.

The Open Door Community has recently published a book which we believe will be of joyful interest to you; CHRIST COMES IN THE STRANGER'S GUISE, A HISTORY OF THE OPEN DOOR COMMUNITY by Peter Gathje. \$10.00 donation requested. 910 Ponce De Leon Ave., N.E. Alanta GA 30306.

In keeping with the Catholic Worker tradition, Clare House of Hospitality is seeking funds to purchase land to establish a retreat center and small organic farm not far from their house of hospitality. Please send donations and/or inquiries to: Clare House of Hospitality, 703 E. Washington St., Bloomington, IL 61701

The Round Table is the quarterly journal of Catholic Worker life and thought in St. Louis. Subscriptions are free. Please write to The Round Table, 1840 Hogan, St. Louis, MO. 63106. Donations are gladly accepted to help us continue our work with the poor. People working on this issue include: Joe Angert, Margaret Boyer, Kris Dennis, Beth Druhe, Virginia Druhe, Sharon McMullen Orlet Bill Miller, Tom Nelson, Katrina Plato, Barb Prosser, Ellen Rehg, and Mark Scheu. Letters to the editor are encouraged; we'll print as many as space permits.

## The Round Table

Karen Catholic Worker House

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