
THE Round Table

Winter
1988

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



Why This Issue?



This is an exciting time to publish an issue on U.S.-Soviet reconciliation. When I was in the U.S.S.R. this summer, more than one Soviet described these days as "the most exciting period in Soviet history since the revolution." That's some pretty heady stuff. But with "glasnost" and "perestroika" moving forward under Mikhail Gorbachev, it is an exciting time indeed. As we prepare this issue of THE ROUND TABLE on the heels of the summit, it is also an exciting time in the United States and Europe. For the first time in the dark history of the nuclear world, an entire class of U.S. and Soviet nuclear weapons will be destroyed. Thanks to the faithful witness of the Greenham Common women, the Plowshares activists, the larger peace movement, and the spiraling economic and social costs of a dead-end arms race, Reagan and Gorbachev saw fit to take one small step for peace.

The mainline media's political portrayal of Gorbachev as a "tenacious" and "shrewd" politician aside, his visit here generated more U.S.-Soviet goodwill than we've seen in a long while. But the anti-Sovietism that has marked the U.S. socio-political scene for so long will not be uprooted quickly or easily. Its taproot of fear runs too deep in our social psyche. And, as we know from our own experiment in community here at the Catholic Worker, this business of reconciliation, of building up the beloved community of John's Gospel, is a demanding task. We've learned it is possible only with the gift of God's grace. We are reminded of Gorbachev's own words at the summit's airport arrival ceremony, "The visit has begun, so let us hope. May God help us."

Karin Tanquist opens with an introspective essay, probing the stereotypes she had unconsciously brought with her to the Soviet Union. The invitation to conversion she experienced is one we can all share. We've included segments of the many interviews I conducted in the Soviet Union, the text of a talk by a Russian Orthodox priest, and a photo essay by Mev Puleo and myself as well. We hope in this way to make the invisible visible, for as Longfellow said, "If we could read the secret history of our 'enemies,' we should find in each person's life, sorrow and suffering enough to disarm all hostility."

Jean Berg reflects on her visits to the Soviet Union and on the ways her faith informs her cultural exchange work, and is challenged in the process. We've also gone back to our roots, reprinting some of our co-founder Dorothy Day's writings on these topics.

Our house articles speak of community news and of the international Catholic Worker gathering which some of us recently attended at the Nevada Nuclear Test Site. Teka Childress closes in the "Round Table Talk" with a moving reflection on personalism and the state.

Many have pointed to the Sermon on the Mount as the manifesto of the Catholic Worker movement. It is there that Jesus most clearly states his teaching on relations with enemies and adversaries: "You have heard it said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you. . ." The reconciler from Nazareth counsels us to live our lives now according to the future we hope to see, to build the Reign of God little by little, day by day, on our own turf, within our own hearts. May this issue help in its own small way.

Cover photo by
Patrick Coy

† Patrick Coy

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Messages Of Reconciliation

by

Karen Tanquist

I spent three weeks in the Soviet Union this summer on the Volga River Peace Cruise sponsored by Promoting Enduring Peace and the Soviet Peace Committee. We cruised down the Volga River on the riverboat, Maxim Gorky, attending ceremonies and tours in river cities and participating in workshops and discussions between the Soviets and Americans aboard ship. We also had free days to roam through Moscow and Leningrad, meeting people on the streets, in shops, and in their homes.

As I recollect my visit to the Soviet Union and begin to receive letters from friends I made there, I am amazed at how the continual openness and overwhelming friendliness of the Soviet people have revolutionized my understanding of and attitude toward them.

Time and again I was stunned by my reactions. I was surprised by the clear blue skies and warm sun in Moscow. Somewhere I had acquired an image of the U.S.S.R. as cloudy, very cold, and usually rainy.

I was surprised by the fashions: jeans and running shoes were everywhere. Brightly colored clothes abounded and there were even punk-shaved heads and earrings on men in Volgograd. Somewhere I had acquired the image of fashionless people who dressed alike, wearing drab clothes and sensible shoes.

I was surprised because no one seemed to be following me, no one searched my rooms, and I could not find a "bug" anywhere. In fact, only the young people wanting to trade for my jean jacket seemed aware of my presence. Somewhere I had acquired the image of the U.S.S.R. as secretive and full of spies.

I was surprised in the industrial town of Tigliatti on the Volga River by three women with whom I spent an evening. We spoke in English of books we had read, movies we had seen, our apartments, jobs, and men. We talked in the same way I talk with my neighbors and friends at work. They were full of questions and showed a genuine interest in my life. I found they shared the same desires for their lives as I did for mine: a loving husband and family, their own home, meaningful work, peace in the world. I was surprised because somewhere I had acquired the notion that the Soviets were unfeeling, almost subhuman, without individual needs and dreams. I thought they would not or could not openly talk of their lives.



The author singing and marching with Soviet friend, Mikhail Sholokoy, during Hiroshima commemoration in Volgograd.

Karin Tanquist works as the assistant head nurse in an intensive care unit at Cardinal Glennon Children's Hospital. She's also coordinating the planning for the Soviet delegation's visit to St. Louis this summer during the Mississippi Peace Cruise. Call her to get involved.

I was surprised one Saturday evening by the number of worshipers of all ages and colors at a Baptist church service in Moscow. I worshipped with ease and relief because although the service was in Russian, the format was the same as the church services I grew up on. Members I spoke with talked of the freedom to openly attend their government-recognized church, with four or five packed services throughout the week, four on Sunday alone. While religious persecution is indeed a fact of Soviet life, I had acquired the image that almost no one worshipped freely; those who did were old and superstitious women, while the remainder of the Soviet people were adamant atheists. Actually, the cost of religious persecution in the Soviet church has resulted in a rich and vital faith often lacking in our churches.

I have traveled and lived for several years outside the U.S., and I grew up in an environment which provided contact with other cultures and respected all people as having the same needs and desires for love and comfort. This is precisely why I was startled. I did not realize I had this image of the Soviets as drab, uniform, furtive, and without individual thoughts and desires, until I was challenged by seeing and talking with them.

The monotonous images of Soviet life so pervasive in our media had unconsciously molded my attitudes. I had absorbed the stereotypes of the Soviet people that are ubiquitous in our children's cartoons, our books, movies, advertisements, and newspapers. I had unconsciously armed myself with these stereotypes, perhaps in order to stop questioning the need for Star Wars, the trade embargoes and a military budget over \$300 billion annually. It is, after all, easier to blame the atheist communists for the world's social ills than it is to examine and face the real causes. Such a confrontation might require changes in my lifestyle; changes I do not want to make. Not until I met Soviet people face to face on their land did I realize the false image I carried and, at times, consciously found solace in.

I, not knowing I came armed, was disarmed by their openness, friendliness, and humaneness. It was the personal contact with individuals that brought these stereotypes to a conscious level and dispelled them.

Vladimir Bunch Brevish, editor of the LITERARY GAZETTE, a weekly newspaper in

Moscow, pleaded with us saying:

Don't just believe what you read in your newspapers. Be objective. Compare what you read with what you have seen with your own eyes. I believe that would bring us closer and closer together. I think there are no differences between us worth fighting on the battlefield.

*I, not knowing I came armed,
was disarmed by their
openness, friendliness,
and humanness.*

While on the Volga River we stopped in five river cities. Nowhere in my travels have I experienced such overwhelming displays of friendship. We were welcomed to each city with elaborate ceremonies. Children performed folk dances in a dazzling array of costumes. We were handed flowers and small metal pins, and there were banners of welcome and peace. People had come to the rallies with pins, postcards, calendars, books and other gifts to present to the Americans.

We had been briefed before the trip to come prepared with reciprocal gifts -- I gave buttons, postcards of St. Louis, packets of seeds for the individual



Soviet youth in Volgograd.

gardens that practically every family tends, and kazoos just for fun. We had not been briefed on how to respond to being treated as honored guests by our "enemies."

Many Soviets fear a U.S. invasion in the same way that we fear a Soviet invasion. Yet, the Soviets extended arms of friendship to us, citizens of a nation which spends billions of tax dollars every year to build more and more weapons to righteously blow them into the Kingdom. Instead we found ourselves surrounded by the Kingdom of God — the blessed message of reconciliation — as we accepted their trust and they ours.

It was a very humbling experience for a U.S. citizen, and especially for a Christian who had been told from age one that communists are "godless atheists." As followers and believers in Christ, we are exhorted to "love our enemies" and to "do good to those who hate us." The Soviets showed us how to love our "enemies." It was the Reign of God in action from an unexpected source. I was reminded of the Scriptures where God is revealed in the most surprising and unlikely circumstances: Sarah laughs, the Samaritan ministers, God eats with prostitutes and tax collectors, and water turns into worldly wine.

During the rallies, we mingled and talked with the townspeople. Friendships developed and we frequently met later in their homes, receiving extended hospitality, warmth, and more gifts.

Inevitably, the sad announcement to board the ship for the next town was sounded. A band frequently played on shore and waving crowds gathered, throwing one last button or pin. We all were hoping to catch for one last time the eye of our new friend. Something very simple yet profound happened in each city: there was contact between two human beings and a growing sense of connectedness between two countries and cultures separated by fear for too long.

In Leningrad, one of our guides, Anna, gave an impromptu lecture on travel during a long bus ride back to the hotel. Anna said that today there are more important reasons to travel than just fun and curiosity. Travel exchanges by the U.S. and U.S.S.R. provide a people-to-people contact which not only changes the traveler, but leaves each country slightly changed. Perhaps more importantly, she went on to say, this contact becomes our

personal contribution to the lessening of tensions between East and West.

We experienced the truth of Anna's words by being changed. We invested part of ourselves in friendships and hopefully now will become more involved and aware of the politics and images that influence the relationship between our two great and beautiful countries. We on the Volga River Peace Cruise became messengers of reconciliation.

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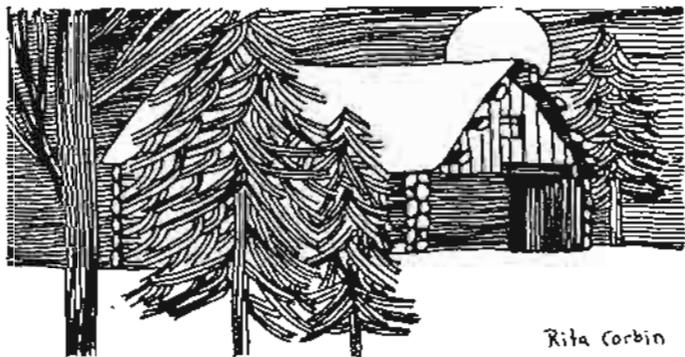


The View From The Other Side . . .

What follows are segments of interviews Patrick Coy conducted with Soviets during the 1987 Volga River Peace Cruise.

The West must make haste to catch up with the new thinking of the East. We are ready for so much new now. "Glasnost" and "perestroika" are sweeping over us and the West is evaluating us with the old categories and stereotypes. . . We invite you into this process, don't wait, for we must move together. . . If you wish us the best, the best life possible for its own sake, on this ground we meet and find the truth. But if you wish these changes out of a desire to create a mirror image of the West, or the United States, or to gain an advantage, then we will not go forward together in peace and truth.

Vladimir Chernov, journalist,
Volgograd



Rita Corbin

The reforms begin with developing new attitudes; new computers and technology can't do it. We are trying to change our way of thinking about our society's problems. We must all be active, be willing to take responsibility, to speak up and criticize to a degree we have not before. The defining aspect of "Perestroika" lies in our heart.

Tankred Golenpolsky, director of
book exhibitions and trade fairs,
Moscow

It is hard to explain to the rank and file Soviet that the American people are different from the government. Peasants and workers find it hard to separate Reagan from the people.

Vladimir Madeim, editor at IZVESTIA,
Moscow

There is not a single difference between our two countries that is worth going to the battlefield over.

Zalman Litvin, economist, Moscow

Every farmer wants their place to flourish, whether they "own" it or not. Every farmer has plenty of incentive by virtue of their labor. The government profit on this state farm is mine too, is part of mine. This is the psychology of the collective farm. This is my place too.

Ivan Hikolaevich Bavin, engineer on
a collective farm, Rostov-on-Don

One of the major mistakes Americans often make regarding the Soviet Union is that you conceive of the U.S.S.R. as a big rock put down by God one day, never changed or moved. But we have 280 million people spread out over fifteen republics, and we are developing and changing. . . Americans must know one main thing: no matter how big the mistakes are we've made, and we might make more, we want the world to be a better place to live. Most of what separates our two countries is small compared to what mutually threatens us.

Anatoli Golubev, novelist, Moscow



Mother Russia grieving over war dead at Mamayev Hill War Memorial in Volgograd.

I would drive my combine for three days with no salary and donate the money for peace because I know what it means not to have a father due to war.

Dimitri, farmer, Rostov-on-Don

We do not forget, no one in the U.S.S.R. has forgotten, that you were our friends and helpers in a very critical earlier period in our history — World War II.

Vladimir Nadeim, editor at IZVESTIA, Moscow

I'm in a very good position to criticize our government about Afghanistan because it happened during the Brezhnev era and it is popular now to criticize policies that began under earlier leadership. But I won't.

Igor Filin, Director of Soviet Peace Committee, Moscow

Five years ago we answered questions about refuseniks in only one way. We were then unable to give any evaluation of government activities. But now we can criticize, even though we have far to go.

Vladimir Nadeim, editor at IZVESTIA, Moscow

As for my children, I want them to live under peaceful, blue skies. As to their material profit, we have it now, we are prosperous enough as long as our children never have to experience the hardships we did in the Great Patriotic War (World War II).

Ivan Hikolaevich Bavin, engineer on a collective farm, Rostov-on-Don

I feel like a fan at a stadium watching a soccer match. It is Gorbachev versus the others. I am a participant, but then again not really. I can cheer and boo, but not really participate. And the way I understand the new thinking, Gorbachev is saying something like, "At least be active where you are, change things in your part of the stadium."

Andrey Selischev, metallurgist, Moscow

The U.S.-Soviet Peace March this summer from Leningrad to Moscow was, for me, overwhelming. I never thought it possible to have such an outpouring of emotions for peace on the part of the Russian people. It is one thing for me to learn of their desire for peace by polling and conducting surveys. It is another to learn of it so personally, by walking the road from Leningrad to Moscow with 250 Americans and 200 Soviets. There were thousands of Soviets lining the road, festooning us like Christmas trees with badges, buttons, candy bars, and ribbons. A common site was grandmothers rushing out with icons to bless both the Soviets and the Americans.

Vsevolod Marinov, research sociologist, Moscow

...The Soviets Speak

This is perhaps the most exciting period in our national history since the Revolution.

Dimitri Agrachev, interpreter,
Moscow

"Perestroika" is for those at the top, for the media and for the papers, but not for us. We do not need to be told about drugs, prostitution, poor work habits, etc. We know all of this already. If a person steals all of their life, and then I read in the newspaper that they have changed, am I to believe this? Besides, "Perestroika" is more than these surface changes; it has to do with the changing of minds and is therefore the work of many years and more than one generation.

Sasha, music teacher, Leningrad

We do not have as friendly relations with the U.S. as we could, and as I would like. I admit this, and I say this with sorrow.

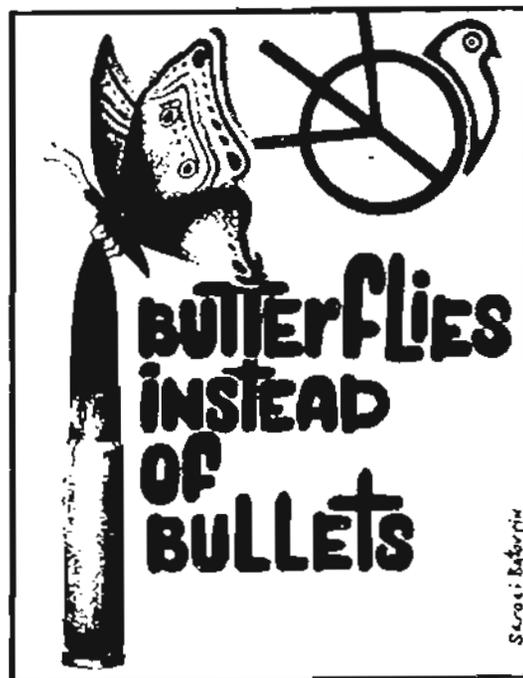
Mikhail Milstein, retired army
general, Moscow

We have gotten lazy here in the Soviet Union. We are collectivists and have gotten used to relying on others to do it. But that is not proper collectivism. We all must learn to take more responsibility. That is what the changes are about. These changes are internal, arising out of our own experiment with socialism; we are trying for some ideal. And we must have a right to make mistakes in this. I am a teacher of language, and I tell my students they have a right to make mistakes as part of the learning. We will make mistakes with these changes too.

Svetlana Khoklova, educator, Rostov-on-Don

We need a more free press, and we must invite criticism, urging the people to use their rights. In many countries, people must squeeze rights out of their government. But we are now in the queer situation where we must urge rights onto people who are not used to practicing them. For too long we were content with very little.

Vladimir Chernov, journalist,
Volgograd



Symbol of the independent peace group
of the Soviet Union

There must be new thinking in the West too. If you continue to view us as we have been and not as we are now, that is old thinking too!

Vladimir Chernov, journalist,
Volgograd

Of course I would go to Afghanistan if I was sent. It is my duty, and I trust the Soviet government stands for peace. I think there are few Soviet soldiers who would refuse.

Gennady Kazhan, 24 year old student, Rostov-on-Don

We have to teach the Soviet people how to be democratic. Ever since the Revolution, when ten people expressed ten different points of view, it was decided at the top which one was correct, and the other nine were wrong. So there was no need to even hear the other nine. All that was left to do was to rebuild the thinking of those nine people. Today we have to fight this legacy as people still want to know what one view is right, and everything else is wrong. Now we see that there is more than one truth. We need not so much to speak as to hear. And not just the leaders but those in the middle of society too. We must teach people to hear each other, and without thinking about what is wrong with the one I disagree with, but what is truth there.

Vladimir Nadeim, editor at IZVESTIA, Moscow

One myth we still want to root out is that we Soviets are affronted by being asked difficult questions about certain aspects of our society. Americans precede these questions with so many qualifications and smiles that in the end I am often not sure what they want to know. So let's be straight and direct; this is the best way.

Vladimir Nadeim, editor at IZVESTIA, Moscow

I think it is your turn to make a cult of one of our leaders. It is the West that is making Gorbachev a cult figure, not us.

Svetlana Starodomskaia, television commentator, Moscow

I saw reports on the television about the Peace Cruise when it was in Rostov-on-Don. I saw the Americans in the report, and I thought, "They look just like Russians!" . . . I don't think the American people want war any more than we do.

Yuri, welder on a collective farm, Rostov-on-Don



There is a new religious awakening amongst the young people in the Soviet Union. We are not afraid of this even though we are an atheist society because this may cause the young people to be more serious about their lives, about the choices they make, and about their pride in their work.

Victor, journalist, Togliatti

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The Dove and The Hawk

Fritz Eisenberg

A Message

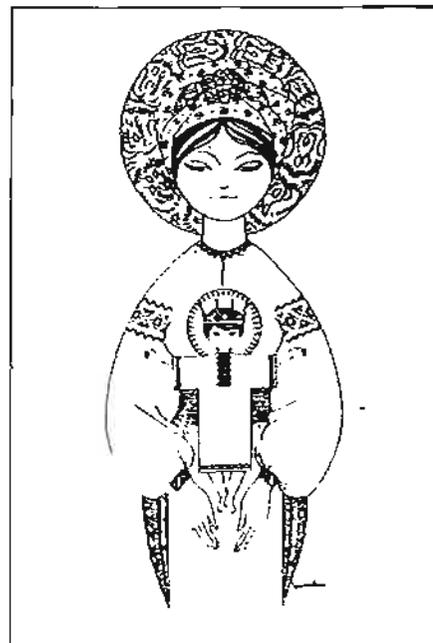
From The Russian Orthodox Church

This is an edited version of a talk I heard during the 1987 Volga River Peace Cruise. It was given by a Russian Orthodox priest, the prior of the Cathedral at Ulyyanovsk. Although attempts to get his name were unsuccessful by press time, we thought the talk too important not to use. It provides a revealing picture of the state of the Russian Orthodox Church. —Patrick Coy

An international scientific conference of church representatives met in Moscow in May of last year commemorating the forthcoming millennium of the Russian Orthodox Church. Foreign clergy came from all over the world. Participants emphasized the great impact that Christianity has had on every domain of the life of our country and noted that the contemporary emergence of systematic religious education, first in Kiev and now in Moscow, and the opening of four religious academies and modern seminaries have revived religious thought and research in this country. This conference also assessed the theological impact of ecumenism in the Russian Orthodox Church, as well as the theoretical and practical contribution of Russian theologians to the peace movement.

During the nineteenth century what we call the search for the historical Jesus dominated Russian theology. The economic and social upheavals of the twentieth century could not help but be reflected in theology as well. The early twentieth century theologians made the mistake of disregarding the economic foundations of the great social transformations that took place in this country. We know that any transformation of human society must be based in correct perception of socio-economic activity. Those theologians believed that love was the foundation of all human activity, which is in many ways true, but they made the mistake of not relating this to the economic situation in the country.

We believers, Christians, must look for our own ways of promoting new thinking. We believe that the human factor cannot be regarded separately from the productive work of human beings. Economic productivity is the basic premise and prerequisite of social creativity. Unlike other living beings, humans do not merely adapt them-



Ukrainian Madonna

selves to the world they live in, but become actively involved in the workings of that world and change it, transform it, in their own creative way.

Already it has become quite clear to everybody present at the conference that science and technology in and of themselves cannot transform society in the way that humanity wants it to be transformed. Science and technology can raise productivity and improve the productive potential of society, but as we have observed in the case of any industrialized Western countries and of Japan, science and technology can sometimes cause changes in an anti-humanitarian direction.

The new thinking that has been initiated in the Soviet Union by our party and government can very well be a start for an entirely new direction in the development of humankind as a whole. If our country,

the first socialist state in the world, finds within itself the necessary strength and ingenuity to get rid of all the inhuman and anti-human elements that have grown into it over seventy years of its history, if it is capable of creating a strong and efficient economy and promote creativity in a spirit of freedom and responsibility, then it will be a true beacon for the millions of people of the earth who are looking for a light amid darkness and despair.

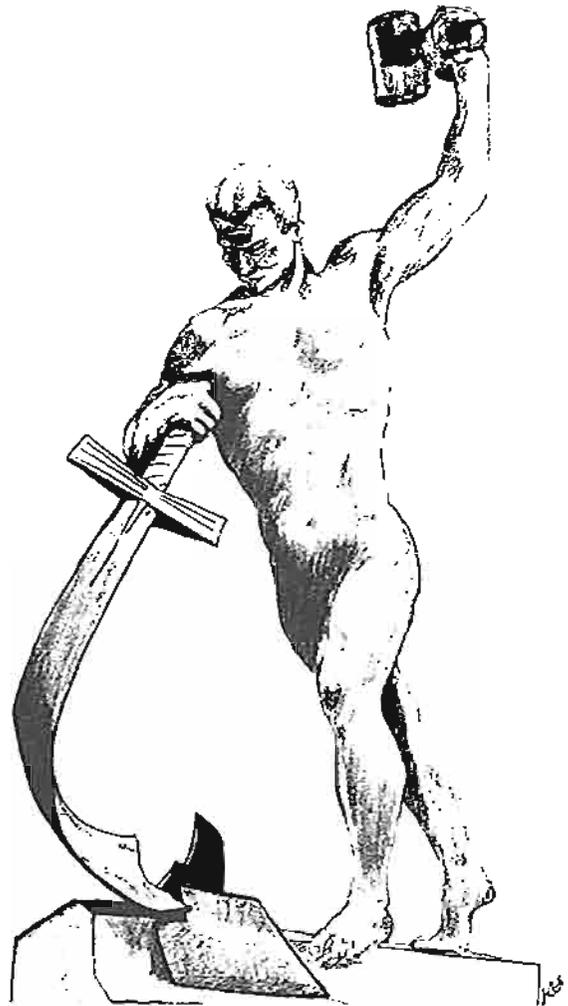
The Russian Orthodox Church today regards its Christian, civic and human duty not merely in light of the millennium of its existence but also within the context of the past seventy years and the accumulated experience of our state.

Never in its history has the Russian Orthodox Church stood apart from its people. Throughout the history of our country, or our state, it has always looked for love and understanding among people. It has always led our people, our parishioners, toward peace, peace in the world. The years that have passed since the Second World War have demonstrated the deep commitment to peace of the Russian Orthodox Church. Our church was the first to appeal to revise the concept of war as a means of solving difficult problems. That appeal was first voiced in 1971 at an international religious conference sponsored by the Russian Orthodox Church.

The recent conference that I told you about took place at a very significant time in the history of our society. It is a time when a process of rejuvenation is taking place in our country, the aim of which is to promote an all-around spiritual as well as technological and social development of this nation.

The Russian Orthodox Church supports and welcomes the process of change in the life of socialist society today, as it has always done. It strongly appeals to save this holy gift of life from the danger of nuclear annihilation.

On the eve, as it were, of this millennium of Russian Christianity, the Russian Orthodox Church has become, now as never before, a source of inspiration for the people of the Soviet Union and the whole of humankind. We call for great efforts, discipline, self-control and creative work for the benefit of our people and our motherland. We are doing this as Christians living in a new socialist society and also as precursors of God's kingdom to come.



We Shall Beat Our Swords Into Plowshares!

Yevgeni Vuchetich
Bronze 1957 United Nations
Drawing: Judi Friedman

Let me conclude by appealing to our American friends: please speak to your fellow Americans about what you have seen here in the Soviet Union. None of us Soviet people have ever wanted another war and we shall never be the ones to start a war.

Also I would like to talk to you the way we normally talk to our flock: let us all be brothers and sisters. In that way we shall follow Christ's behest; we shall live in love and peace. And, we shall save peace on this planet. †

U. S. - Soviet Mississippi Peace Cruise
Planning Meetings:
Second Monday of Month
Busch Center • 7:30 p.m.

Faces of the 9



Mev Pulco



Fat Coy

"We do not forget, no one in the U.S.S.R. has forgotten
in a very critical earlier period



Fat Coy



Mev Pulco

Soviet Union



Fat Coy

often, that you were our friends and helpers
our history – World War II."

-Vladimir Nadeim



Fat Coy

The Love That Casts Our Fear

by

Dorothy Day

Whenever I have dreamed of a trip to Russia before, it was with the idea of a long train journey on the way home perhaps, from Moscow to Vladivostok, with time to ruminate on my visits to what are shrines for me — Leningrad, Moscow, Zagorsk — the great churches which are now museums and the churches which are still functioning. But we are living in an age of plane travel, so I take off this afternoon from Kennedy Airport and tomorrow night I will be sleeping in Warsaw.

From my high school years, I have been fascinated by Russia, and it was the books of Tolstoi, Dostoyevsky, Turgenev and Chekhov which did much to bring about my conversion. I was haunted by Levin's struggle for faith in ANNA KARENINA, by the reminiscences of Fr. Zossima in the BROTHERS KARAMOZOV, Rashkolnikov's in CRIME AND PUNISHMENT, turning to the Gospels in Siberia, Turgenev's story of the crippled yet radiant peasant girl in one of his SPORTSMAN'S SKETCHES, etc. There is a fascinating book, THE HUMILIATED CHRIST IN RUSSIAN THOUGHT, by Gorodetzky, printed by the Society for the Promotion of Christian Knowledge, I think, which brings out what I mean. (I am writing in haste with no books to check my spelling, so please excuse.) The very struggle for nonviolence, and growth in love of brother and sister, love of enemy, which goes on within us all, the very struggle to put off the old and put on the new, was made easier by those words of Fr. Zossima which I have so often quoted, "Love in practice is a harsh and dreadful thing compared to love in dreams."

ON PILGRIMAGE

First of all, let it be remembered that I speak as an ex-Communist and one who has not testified before congressional committees, nor written works on the Communist conspiracy. I can say with warmth that I loved the people I worked with and learned much from them. They helped me to find God in God's poor, in the abandoned ones, as I

had not found God in Christian churches.

I firmly believe that our salvation depends on the poor with whom Christ identified Himself. "Inasmuch as you have not fed the hungry, clothed the naked, sheltered the homeless, visited the prisoner, protested against injustice, comforted the afflicted . . . you have not done it to Me." The Church throughout the ages in all its charities, in the person of all its saints, had done these things. But for centuries these works were confined to priests, brothers, and nuns. Pius XI called on everyone to perform these works when he called for Catholic Action.

. . . We do believe in "from each according to one's ability, to each according to one's need." We believe in the "withering away of the State." We believe in the communal aspect of property, as stressed by the early Christians and since then by religious orders. We believe in the constructive activity of the people, "the masses," and the mutual aid which existed during medieval times, worked out from below. We believe in loving our brothers and sisters, regardless of race, color, or creed and we believe in showing this love by working, immediately, for better conditions, and ultimately, for the ownership by the workers of the means of production. We believe in an economy based on human needs, rather than on the profit motive.

Certainly we disagree with the Communist Party, but so do we disagree with the other political parties, dedicated to maintaining the status quo. We don't think the present system is worth maintaining. We and the Communists have a common idea that something else is necessary, some other vision of society must be held up and worked toward. Certainly we disagree over and over again with the means chosen to reach their ends, because, as we have repeated many a time, the means become the end.

CATHOLIC WORKER, November 1949



William Carter

There are all kinds of fear, and I certainly pray to be delivered from the fear of my brother or sister, I pray to grow in the love that casts our fear. To grow in love of God and humans, and to live by this charity, that is the problem. We must love our enemy, not because we fear war but because God loves them.

Mike Wallace asked me that question: Does God love murderers, does He love a Hitler, a Stalin? I could only say, "God loves all people, and all people are brothers and sisters."

There is so little time on a broadcast, in an interview, so little time to answer or think. I could have said, "Christ loved those who crucified Him. St. Stephen loved those who stoned him to death. St. Paul was a murderer. We are all murderers."

CATHOLIC WORKER, February 1960

Maybe they are terrified, these Princes of the Church, as we are often terrified at the sight of violence, which is present every now and then in our Houses of Hospitality, and which is always a threat in the streets of the slums. I have often thought it is a brave thing to do, these Christmas visits of Cardinal Spellman to the American troops all over the world,

Europe, Korea, Vietnam. But oh, God, what are all these Americans, so-called Christians, doing all over the world so far from our own shores?

But what words are those he spoke — going against even the Pope, calling for victory, total victory? Words are as strong and powerful as bombs, as napalm. How much the government counts on those words, pays for those words to exalt our own way of life, to build up fear of the enemy. Deliver us, Lord, from the fear of the enemy. That is one of the lines in the Psalms, and we are not asking God to deliver us from enemies but from the fear of them. Love casts our fear, but we have to get over the fear in order to get close enough to love them.

CATHOLIC WORKER, January 1967

The course of history progresses more and more toward a recognition of humankind's freedom, our dignity as daughters and sons of God, as made in the image and likeness of God, whether a Communist or imperialist, Russian or American, North or South Vietnamese. All people are brothers and sisters, God wills that all be saved, and we pray daily, "Thy will be done, on earth as it is in heaven." †

Actually, I thought I'd done a pretty good job. It was after dinner and my speech on reversing the nuclear arms race hadn't put anybody to sleep; in fact, the comments and questions were affirming. Until, that is, one man stood up and suggested the best antidote for my apparent naivete about the Soviet Union would be for me to go and see for myself. I had come to speak truth (and I had). But I heard truth from one whose name I do not know, and within weeks the opportunity to travel and meet with Soviet citizens in the mutual cause of peace came through Peace Links. That was in 1984. Since then

always seeking to better understand a people so much like ourselves and a culture so very different.

Truth, I believe, must be the goal of those of us who are intentional travellers in the cause of peace. To this end, Jesus' teaching, "Seek the truth and the truth will make you free," comes alive. In my calling as a maker of peace I am compelled to seek and speak truth.

It is very difficult for me to hear newscasters and read statements in the print media I know to be at variance with truth as I have experienced it. Recently, for example, Secretary Schultz was unable

Journey Toward Peace

by
Jean Berg

I have returned in 1985 and again this summer of 1987. And I will depart in April, 1988, to celebrate Orthodox Easter, during the 1000th anniversary of the Russian Orthodox Church.

There are times in our lives when we make decisions and take actions without clear comprehension of our own motives. However, there are also journeys we begin as a very intentional response to what matters most to us; it is in the latter spirit I began my journeys to the Union of Soviet Socialist Republics.

I understand Christian faith to be an invitation to what I call "participatory discipleship": the active engagement in living the Good News of the Gospel. To be a maker of peace is central to that call. There are countless ways we express our hopes for peace, and each of us may choose a different path. Yet for me it is most rewarding to undertake the journey for peace when I encounter those viewed by some as the "enemy." The means of reconciliation is simply to observe, to study, to question and to listen. This travel has taken me to small churches and dramatic cathedrals; to a modest family dwelling carved into ancient rocks; to seminaries, convents, and cafes too numerous to count,

to fly into Moscow from Helsinki, Finland, due to low fog. It was reported he was forced to ride the train "through bleak country passing dreary little Russian houses" for twelve hours. I've taken that same train trip and discovered charming cottages with gardens, children playing, women and men walking to work. . . . dreary it was not.

When we journey in the search of truth and in the cause of peace I believe we must continually question and challenge generalizations and assumptions from whatever source. Incalculable disservice is done by passive acceptance of myth and rumor. In this spirit I offer these observations about the Soviet Union.

THE VITALITY OF WORSHIP HAS BEEN APPARENT TO ME THROUGHOUT EVERY VISIT TO CHURCH, CHAPEL AND BAPTIST HOUSE. During my first visit to Leningrad I attended the large Baptist house far distant from the downtown area. It was crowded for Tuesday night prayer service. Three of us who had gone by taxi were graciously greeted and invited to send a message to the congregation (via translator). We returned to our hotel late in the evening by public bus, deeply moved by our experience. The following Sunday we joined worshipers in

Jean Berg, active in Peace Links and Church Women United, is one of those faithful activists who have kept the peace flame burning for years, and who receives far too little recognition.



Max Pulse

Moscow where 5000 Baptists belong to one congregation! Amid the gathered believers we sang familiar hymns, heard readings from the Gospel, listened to sermons, and joined in fervent prayer. In this one Baptist House there are three such services each Sunday — people even arriving an hour early to be assured a place to sit!

I DISCOVERED HOW DEEPLY FAMILY TIES ARE BOUND WITH RIBBONS OF TRADITION. Fathers and mothers take young children to kindergartens where they are cared for in colorful, caring communities. I was told, "It is not true we are a 'classless' society; the privileged class in Soviet society are the children." Adoring Babushkas (grandmothers) provide extended family care as it is not uncommon for young children to receive more discipline and day-to-day attention from Babushka, who may be in the home while parents are employed outside. Until recently it was Babushka who filled the role of religious instructor for Christian believers and brought young children to worship — especially for baptism. This is no longer the prevalent pattern; now young parents bring their children for the Sacrament of Baptism accompanied by Babushka — the

influence of parents seems to be increasing.

REPEATEDLY I OBSERVED AND EXPERIENCED THE SOVIET'S PASSIONATE YEARNING FOR PEACE. This generation of U.S. citizens has never known war on our own soil. Our borders are only two and they are friendly; our coasts provide protection no military force could replace. The Soviet people have known the suffering of war and will not allow time to diminish memory. Over twenty million men were killed during the Great Patriotic War (WW2). The ever-present war monuments and memorials do not glorify war — they are a reminder of a history never to be repeated. Do our children know that during those dark years the U.S. and U.S.S.R. were military allies? Do we remember that we, too, were born as a nation out of revolution? In the Soviet Union posters, colorful wall art, and highway signs similar to billboards broadcast the word "peace." In fact, the word "mir" (peace) is the same as the word for world; what a hopeful vocabulary we could develop if peace and world were truly the same.

I HAVE COME TO BELIEVE THAT "SCIENTIFIC ATHRISM" — THE OFFICIAL DOCTRINE OF SOVIET SOCIETY — IS A FAILURE. As the Russian Orthodox Church prepares to celebrate 1000 years of Christianity the churches in the Soviet Union are more crowded, seminaries are enrolled to



June Hildebrand

capacity, formerly closed churches are reopening and believers are declaring their faith with increasing boldness. One evening I was eating supper with a Russian woman who spoke with me about her atheism. Then she said, "My mother was an atheist before me. Recently she died. And before she died, she began asking what you would call 'questions of faith'. Before I die, I suppose I will ask those same questions."

What is so difficult for Soviet Christians to understand is how we in the U.S., who have such freedom to practice our religious faith, are so careless about our worship attendance. Many here I have spoken with believe churches in the Soviet Union are void of any young people and are generally empty. Such generalizations are half-truths at best and misleading.

DOUBTLESS THE GREATEST AND MOST FUNDAMENTAL TRUTH I HAVE COME TO KNOW IS THAT THE WILL OF GOD IS FOR PEACE — SHALOM — AMONG PEOPLE NO MATTER THEIR DIFFERING BELIEFS. There are so many reasons why

faith and hope are stronger than fear and despair. I know the God who calls us to choose life requires us to seek peaceful ways to resolve differences between systems that are not compatible in many ways. But can there be any justification, especially for people of faith, to support systems of violence and destruction against persons whose eco-political practices differ from our own? For myself, I will not give credence nor dignity to the concept of "enemy" in reference to the people of the Soviet Union. The enemy mentality is small and mean and self-destructive; it is in loving that we are changed to discover the new possibilities for Shalom. God grant us vision to match vocabulary: peace to the world!

+



The rapidly-changing season outdoors seems to reflect the many changes within the House these last several months. The changes within the lives of those here are many and seem to be upon us before we have time to stop and catch our breath. As the guests move in and out of our lives we become a part of their struggles in seeking housing and confronting painful realities about raising children alone, unemployment, and sometimes the need for psychiatric help. This is often an anguishing and emotionally demanding aspect of sharing a home with those in need.

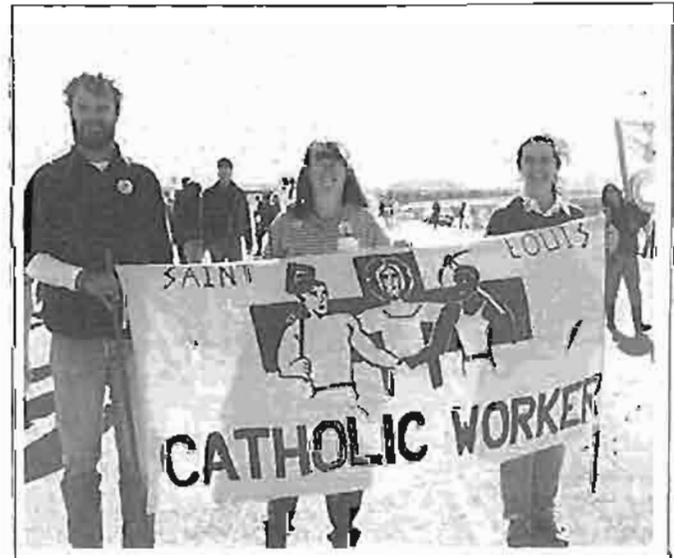
The travels of community members these days seem to be as frequent as the comings and goings of guests. Katrina, Angie, Mary Ann and I had a challenging but uplifting weekend at the Worker gathering in Nevada in early November, a commemoration of Dorothy Day's birthday. Mary Ann describes it in the Little House column. Virginia spent the month of November in Nicaragua training long-term Witness for Peace volunteers and seeing old friends. We received a postcard from Mary Dutcher saying she spent some time in Canada as part of her work with the Christic Institute. She is doing well. Pat attended a Pax Christi training session on nonviolent response to personal assault in Memphis in early November and anticipates the role of training others in similar workshops. Ann continues to prepare for her departure for El Salvador in January. She will be working as a doctor at the Jesuit refugee service in San Salvador for the foreseeable future. The community will greatly miss her loving presence and ability to radiate calm in otherwise stressful situations. After finishing a two-year stint as a Mennonite Volunteer, Katrina Campbell has moved into the house for a trial stay.

There's also much ado at home. Joe and Clare are expecting their first child in the Spring. Next time you greet them, note

the sparkle in their eyes. Ellen and Myrrah have begun a ceramics class Saturday mornings at CASA taught by none other than Katrina. As usual Lee has spent many hours baking her special cookies and breads for the holiday season. She is busy sharing them with guests at the house and with friends in the neighborhood. A number of our guests went on a chilly mid-October hayride at the Orlet farm, complete with toasted marshmallows and hot dogs. At the apple-bobbing contest Ira, a young friend of the house, made a champion effort, soaking his entire head and chest. Adults and children alike took great pleasure in having a chance to gaze at the stars and get away from the hubbub of the city.

During this season when we commemorate God's greatest gift we are again reminded of the gift of your support, which allows the vision of the Catholic Worker to remain alive here in St. Louis. This year we are especially indebted to Jack and Andy from Python Plumbing who volunteered three days of work and a hundred feet of copper piping to restore hot water to our household. Blessings to all of our supporters throughout the new year!

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Jim Plato, a member of the community, has been quite faithful in showing movies and in organizing activities for our guests. This has earned him the title of "Recreational Director" for the house. How about a ski trip, Jim?



by Mary Ann McGivern

Katrina, Angie, Jim, and I went to Nevada the weekend of November 8th with 500 other Catholic Workers to celebrate Dorothy Day's 90th birthday. It was a weekend of discussion, workshops, dancing, and prayer which culminated in an act of civil disobedience. We drove and actually met up on the highway with two cars from the Denver contingent. One of the most moving parts of the weekend was that repeated sense of so many of us, coming from all directions — soup line cooks and farmers and scholars and good anarchists — yet all committed to nonviolence, to voluntary poverty, to resistance of what runs counter to the Gospel. It delighted me, filled me with laughter, to see what a very Roman Catholic group we are.

The liturgy was concelebrated by Dom Helder Camara, a representative of the Bishop of Las Vegas, and seven or so other local priests. It was a lot of men and the caucus on women's issues in the Worker bridled at the plans. Mary Luke Tobin was at the caucus and urged us to develop our own forms of worship separately; once we have something, she said, it will become part of the mainstream of church worship. And she quoted Rosemary Reuther saying, "Stay in the Church." It is our home. Indeed, we all went to the concelebrated Mass and when the celebrant, longtime Worker Dick McSorley, invited us to the sanctuary for the canon, a hundred or more left our pews and came forward. Then, when the priests began to say the words of consecration together, we spontaneously joined them, the entire church pronouncing, "This is my body . . . This is the cup of my blood. . ." As I say, we are a very Roman Catholic group.

There were many moments when I had a sense of belonging to a movement deeper and broader than the tip of the iceberg gathered out in the Nevada desert: everybody out on the dance floor Saturday night at Dorothy's birthday party hopping and wiggling our hearts out; singing "Happy Birthday" Sunday at the test site when the arrests began; dancing the Sufi dance Luke taught us at the women's prayer service and dancing it again while we waited to be booked; and, simplest of all, people's common, casual, grateful, repeated reference to donations — the source of our clothes, the source of our land, the source of our food. We were a gathered group of beggars, surviving on generous gifts.

The quality of the discussions and talks was uneven. The most insightful exchange for me was about money during the workshop on farming and cottage industry. The question was raised whether we needed money, relied on it too much. Pat from the Michigan farm said it had been a hard lesson for her to learn that her good land could supply all her food but it couldn't provide her with the money for a telephone and car to stay in touch with her friends, or with the money to buy shoes and books and get her newsletter printed and mailed. The bitter truth was named that the city houses don't need food from our gardens and farms because the cities have so much excess. But many reminded us that the work — farming, gardening, making candles, carpentry, clearing land — is good in itself. At the prayer service, we burned a dollar bill as an expression of sorrow and reconciliation. It was a shocking symbol,

Mary Ann McGivern is too well known to our readers to merit a biography. Yet rumor has it she has recently helped to revitalize the St. Louis Economic Conversion Project.

reminding us not only of the nuances of that discussion but also of the poor who need that dollar. It was an appropriate action in Las Vegas.

Judy B., a recovering alcoholic who stayed at Karen House for several years, was there. She is thriving at the Michigan farm and her sixteen year old daughter has joined her. She wanted to hear everything about everyone in St. Louis and I wanted to hear everything about her.

Dom Helder and Shelley Douglas and Cesar Chavez all spoke, there were workshops on the Gospel of Mark and the Worker tradition, walking the daily path of resistance, the history of actions at the test site beginning with Ammon Hennacy, and nonviolence training for anyone who had had none but wanted to participate in the action. The organizers accepted all past training experiences, all certificates of learning to disobey peaceably.

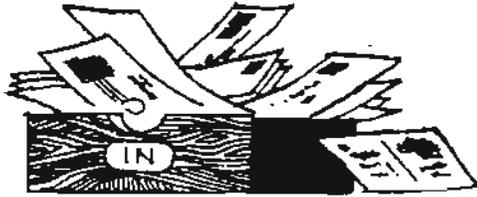
Most everyone got to a casino to buy a cheap meal and make a dollar's contribution to the slots. We gave \$2500 to Dom Helder to take home for those in need. The simplest and most uneventful portion of the whole gathering was the civil disobedience action itself. Most of us just stepped across the cattle guard, were informed of the consequences of our action

in a very friendly fashion, were handcuffed loosely and escorted to buses. Our St. Louis four were warned we'd probably lose the banner, but Jim said he'd been meaning to make a new one anyway, so we let it go. About forty blocked the road and six crossed a fence some distance from the road. The trespassers were given citations to appear December 21st and fines were set at \$315, but public policy since last April has been to drop the charges, and so they were. We were released in bus-load groups of thirty, hugged our new and old friends, and headed home.

Angie was struck as I was with a sense of belonging to this great gathering which was only a small part of the whole (only four from St. Louis, two from Kansas City). Jim says the whole tone was set for him at the talent show the first night when Francisco sang the song he wrote about Brian Willson, the Vietnam Vet who lost his legs on the tracks a few months ago when a train with ammunitions destined for Central America didn't stop. Katrina was moved by all the couples, all the children. She found hope and joy in the presence of so many families, all committed to building a new society in the shell of the old. †



From Our Mailbag



Dear Friends,

We appreciate all the work the CW does in St. Louis and we at Viva House, Baltimore Catholic Worker sure appreciate receiving THE ROUND TABLE. You do a fine paper. It puts us to shame that we can't seem to get a newsletter out these days. We are blessed with a fine CW community here and a "thriving" soup kitchen and food pantry. We pray for Cass House and for some writers at Viva House.

Would you keep us on the mailing list and add to your list our daughter? Kate has lived here at the CW all her life and misses the CW papers now that she begins college.

We hope to see you in Las Vegas -- we'll be there.

Viva!

Willa Bickham and Brendan Walsh
Viva Catholic Worker House,
Baltimore, MD

Dear Friends,

Peace be with us! I just read the incredulous articles on the war trains in THE ROUND TABLE. Ellen was right in her foreword: I cried. I cried when I got to the end of the newsletter, reading about the simple, human stories of life in the CW houses. The bigness of nuclear war -- its threat, its preparations, its need for protection -- loomed beside the smallness of your guests. That image still brings the sting of tears to my eyes. Thank you for letting my heart be touched again.

My students -- the learning and physically disabled community college "scholars" -- with whom I am honored to work, often ask me for more of "those St. Louis articles that remind us we're not so bad off." I've re-written a number of ROUND TABLE articles over the years. Sometimes I tone down the vocabulary (especially in Mark's writings), and I add some thought-provoking/value-clarifying questions throughout. My teaching is known for its justice content, even as I teach reading or spelling. I think I am called to this by a God who is wise.

In my great joy for recent healings in my own life I have decided to send this gift of \$50 to the St. Louis Catholic Worker, through whom healing and comfort often flows. May it warm some aching bones or feed some broken-down dreams. May it be a sign of my heart full of thanks.

Shalom,
Joyce Nauert,
Santa Maria, CA

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by Teka Childress

Unlike many who have come to the Catholic Worker because they read the paper and were drawn to its philosophy, I was initially unfamiliar with the Worker. I stumbled onto it. I came to visit Karen House because of my friendship with Virginia Druhe. I came to stay because of my friendships in the house with the guests and with the community. I came to embrace the philosophy of the Worker in the same manner. So as I learned to love the guests who stay with us I found myself understanding so many of the values that are central to the Catholic Worker movement. Most recently I have seen clearly the unequivocal need for personalism.

The other day I accompanied a woman (whom I shall call Elizabeth) to a very painful event in her life. She appeared at a juvenile court hearing at which it was to be determined whether or not she would have her parental rights terminated. To best describe how it felt to go through the procedure I would have to say the state, the court, the whole system, was waiting for her with "big guns." Piercing shots were fired in rapid succession. Her psychiatric history was laid out and hospital records were produced. Not one, but two psychologists gave their evaluation of her mental health and their prognosis as to whether she would ever function well. In their judgements they seemed to condemn her to a meaningless life. Social workers testified. Once again there was not one, but two. One of them read "verbatim" of private conversations that I'm certain Elizabeth never imagined were being recorded. The other gave testimony as to how Elizabeth did not visit her daughter often enough, not taking into account that the child was thirty miles away in Hillsboro, that there is no public transportation there, that

the agency does not offer assistance in transportation, and that Elizabeth actually hitch-hiked the distance once or twice.

The judge in the case did not make things easier as she asked questions of the witnesses which were aimed at building the state's case against Elizabeth.

For one of the first times in my life I found myself identifying not with the professionals, but with the dispossessed — the literally dispossessed in this case. There sat the state's witnesses, logically and clinically dissecting my friend, passing judgement all too glibly.

I did not object to their testimony as to the child's welfare. Indeed, I believed it was probably best for the child not to be with Elizabeth. Yet, I found the manner of the proceedings to be reprehensible, totally opposed to a personalist approach. The proceedings did not leave room for Elizabeth to retain her dignity. They did not treat her as a person precious and unique, holding God's very life within her. But those of us who know her well would readily swear that for all her struggles, she is brimming over with God's presence.

Elizabeth is not alone in being de-personalized by our system. I have seen some of the hoops through which the poor must jump in order to receive assistance. At times they must reveal intimate details of their lives.

Thus it is not unintentional that we refer to those who stay with us as guests. This is how we wish to welcome them, as they are no more clients to us than we are clients to Christ.

"We must continue to remind ourselves that in a free society, all are involved in what some are doing. Some may be guilty, but all are responsible."

—Rabbi Abraham Heschel

Teka Childress, a member of Karen House, divides her life between organizing various peace and justice groups in St. Louis and assisting our guests in their search for housing at Karen House. Far too much for one person to do, we have long suspected that she secretly has an identical twin.



Round Table Discussion

Friday • February 19, 7:30 p.m. • Karen House

"The Soviet Union Today"

Karin Tanquist and Pat Coy will present a slide show of their experiences on the Volga River Peace Cruise and lead a discussion on U.S. - Soviet reconciliation. Snacks and beverages will be served.

Mississippi Peace Cruise Meetings

The U.S.-Soviet Mississippi River Cruise will depart St. Louis on August 5 aboard the Delta Queen for a ten day trip to New Orleans. The fifty-member Soviet delegation will be in St. Louis for nearly two days prior to departure. We are now planning activities, and need your help. Join the steering committee, which meets the second Monday of the month till July, at 7:30 p.m., at SLU's Busch Center, Rm 309. Or call Karin Tanquist at 863-2808. Next meeting: Monday, January 11.

Peace Cruise Video

"Joined by a River" is a fifty-minute award winning video of the 1986 Mississippi Peace Cruise. It is a moving, uplifting account, filmed by Infinity Productions, of a significant effort in "grass roots diplomacy." To borrow, call Pat Coy at Karen House, 621-4052.

THE ROUND TABLE is the quarterly journal of Catholic Worker life and thought in St. Louis. Although subscriptions are free, donations are gladly accepted to help us in our work. Write to THE ROUND TABLE, 1840 Hogan, St. Louis, MO, 63106. People working on this issue include Joe Angert, Margaret Boyer, Pat Coy, Angie Davidson, Virginia Druhe, Jim Plato, Barb Prosser, Mev Puleo, Ellen Rehg, and Mark Scheu. Letters to the editor are encouraged.

THE ROUND TABLE

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