

The Round Table

WINTER

1980

**DOROTHY
DAY**

1897-1980



The vision is this. We are working for a "new heaven and a new earth, wherein justice dwelleth." We are trying to say with action, "Thy will be done on earth as it is in heaven." We are working for a Christian social order.

Dorothy Day, Catholic Worker, February, 1940



ON PILGRIMAGE

Dorothy Day's pilgrimage ended in New York in the late afternoon of Saturday, November 29. She died in her own room at Maryhouse. We rejoice with her, for (as she wrote of Peter Maurin's death), "we are sure that he welcomed Sister Death with joy, and that underneath him he felt the Everlasting Arms." She lives now in the fullness of life that Christ promises us.

Dorothy was laid out at Maryhouse in a simple grey dress, her casket a pine box. The funeral Mass for family and people of the Catholic Worker was at Nativity Church on the following Tuesday morning. A public memorial Mass was held at a later date. Sue Lauritsen, Phyllis Gilbert and her four children attended the funeral to represent the St. Louis Catholic Worker.

Here in St. Louis, as in many places around the world, there was a memorial Mass to celebrate the life and death of Dorothy Day. Over 100 of our friends and guests joined us. Archbishop May presided. John Kavanaugh, S.J., was the homilist. Kevin Burke, S.J., Cathy Nolan, Celine Zidar, C.S.J. and Mary Elizabeth Herdliska, C.S.J. led us in singing.

We read Dorothy's description of Peter's death, heard the first Suffering Servant song from Isaiah and the Beatitudes from Matthew's Gospel. In prayer and reflection we rejoiced in the vividness these readings take on in the light of Dorothy's life and faith. Because of Dorothy, the Gospel is no longer a metaphor for many of us. She has shown us a way to make the Good News our daily life. Because of her we dare to believe in the reign of God on earth, to take Christ's words seriously, to believe in the power of voluntary poverty and political witness on behalf of the Gospel. Through her voluntary poverty and political witness, hundreds of thousands have been fed, sheltered, known love and have come to believe in and work toward a Christian social order.

So we rejoice, and we know Dorothy is still very near us.

"She will not break a bruised reed, or snuff out a smouldering wick; she will make justice shine on every race, never faltering, never breaking down, she will plant justice on earth, while coasts and islands wait for her teaching." (Is. 42:3-4)



Tax Resistance

"Let us take the risks of peace upon ourselves, not impose the risks of war upon the world."

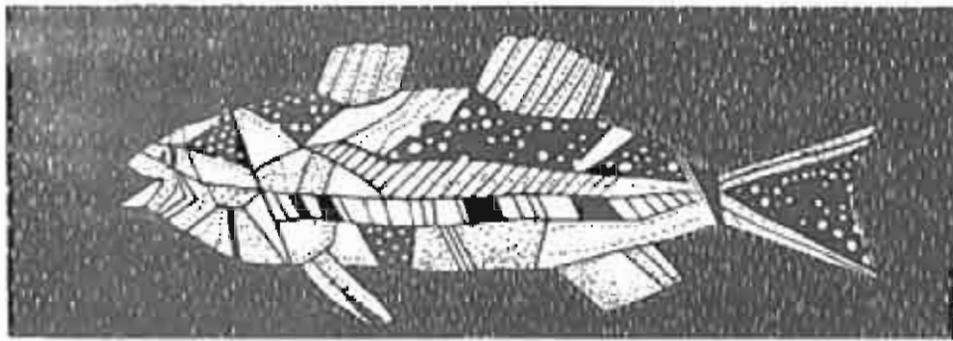
-Quaker Poster

Christ, the Prince of Peace, is born. We who claim to love the Gospels and to try to live them--we who claim to value peace as the Gospels teach us--must ask ourselves what does it mean to take the risks of peace upon ourselves in these times. Our government asks us to pay an ever increasing amount of money to prepare for a war of phenomenal destructiveness. The destructiveness involved in the preparation itself is phenomenal.

Is this a request a Christian can comply with? Clearly not. Let us not be fooled into thinking we have no choice. Would it not be beautiful--would it not warm the very heart of God--if Christians took the money we now give to the government to pay for war and used it instead to establish the reign of God on earth? Thousands have found ways, some of which are discussed in the following articles.

Let us pray for each other as we examine ourselves. "Not everyone who calls me 'Lord, Lord' will enter the kingdom of heaven, but only those who do the will of my heavenly Father." Mt. 7:21.

IF A THOUSAND PEOPLE WERE NOT TO PAY
THEIR TAX BILL THIS YEAR, THAT WOULD NOT
BE A VIOLENT AND BLOODY MEASURE AS IT
WOULD BE TO PAY THEM AND ENABLE THE
STATE TO COMMIT VIOLENCE AND SHED
INNOCENT BLOOD. -- H. D. THOREAU



Saying "No" To Evil A NON-PACIFIST VIEW

by Bob Corley

I have lived most of my life as a reasonably good citizen, respecting the traditional American values, obeying the law, paying my taxes, living very much like any other middle class American. But I have changed. I am a tax resister. When I filed my Federal Income Tax return I did not enclose my check. It was not so much a refusal to pay as an inability to pay; not because I did not have the money to pay, but rather because payment of the tax had become for me a symbol of complicity with evil. I had reached the limit of my tolerance of evil.

A few days before the Massachusetts primary election, Cardinal Humberto Medeiros of Boston published a letter that was widely regarded as an appeal to Catholic voters to defeat two candidates who had taken a position on abortion that was offensive to the Pro Life movement. The fact that

both candidates won is irrelevant, and I have no interest in discussing the merits of single issue politics. What I find significant in Cardinal Medeiros' letter is his clear recognition of the fact that in a participatory society, each of us, regardless of religious affiliation, or lack thereof, is morally responsible for the acts of our elected officials. It is a basic principle of all law that while authority may be delegated, responsibility may not.

If, as I believe, my government has committed acts that I believe to be immoral, then, to whatever extent I have supported these acts, or have failed to protest them, I have participated in them. And I believe that our participation as a nation, in the nuclear arms race is immoral.

I believe that our possession of these weapons, and our clear willingness to use them, are

morally indefensible. And I must choose whether to be a part of this evil or to resist it. There is no way to avoid this choice: refusal to choose is, in itself, a choice.

I am not a pacifist. Although I admire the ideals of those who refuse to participate in any violence, even in self-defense, I find myself in the "mainstream" Christian tradition that affirms the right of self-defense both to individuals and to nations. This position was affirmed by the Church in Vatican II, and is the stated view of the Catholic Bishops in the United States. So it is from the perspective of the "just war" tradition that these views are expressed.

There is no need for me to dwell long on the facts of the nuclear arms race. The United States and the Soviet Union each have huge arsenals of nuclear weapons, and are producing more each day. New and more efficient delivery systems- the Trident submarine, for example, are being developed. A nuclear exchange between us would certainly destroy the entire northern hemisphere, and the consequential damage to the entire world is incalculable. It is quite possible that the entire human race would be destroyed.

(I will not document these statements. The facts are clearly available to anyone who cares enough to see them.)

I submit that by our possession of these weapons, and by our

willingness to use them, we are violating the most basic of all natural laws: the law of survival of the species. As Christians, we have the obligation to love our neighbors. Christ told us that the greatest love one can have is to be willing to die for another. But by our consent to nuclear weapons we do exactly the opposite: we are willing that others should die for what we consider our "national interest".

Every gun that is made,
every warship launched,
every rocket fired signifies,
in the final sense,
a theft
from those who hunger and
are not fed,
those who are cold and are
not clothed.

This world in arms is not
spending money alone.
It is spending
the sweat of its laborers,
the genius of its scientists,
the hopes of its children...

This is not a way of life at all,
in any true sense.

Under the cloud of threaten-
ing war,
it is humanity hanging from
a cross of iron.

Dwight Eisenhower
16 April 1953

No right is without limits. My right of free speech does not allow me to shout "Fire" in a crowded theatre. And I cannot accept the idea that my right of self defense allows me to throw a hand grenade into a crowd of people in order to destroy one would-be assassin. There must come a time when one is willing to die, if necessary, rather than defend one's self by the taking of innocent lives. There must be, at some point, an acceptance of reality and a rejection on insanity. What we are doing is not only wrong, it is incredibly stupid. If I am wrong in this opinion, and if the nuclear warriors are right, then I am insane. But if sanity demands acceptance of these horrors, I am content to be insane.

This is not a radical position. The United States Catholic Conference, some 350 United States Bishops, is very close to this position. In his testimony before the Senate Foreign Relations Committee supporting the ratification of the SALT II treaty, Cardinal John Krol of Philadelphia presented the views of the United States Bishops and showed how dramatically the position of the Bishops had changed in one decade. The Pastoral Letter, "Human Life in Our Day", published in 1968, reflected the view taken at Vatican II which condemned the use of nuclear weapons as a deterrence. By 1976 possession



for deterrence was under attack. The Pastoral Letter "To Live in Christ Jesus" had this to say:

With respect to nuclear weapons, at least those with massive destructive capability, the first imperative is to prevent their use. As possessors of a vast nuclear arsenal we must also be aware that not only is it wrong to attack civilian populations but it is also wrong to threaten to attack them as part of a strategy of deterrence. . .

Cardinal Krol quoted these words in his testimony, and then stated:

. . .It is of the utmost

importance that negotiations proceed to meaningful and continuing reductions in nuclear stockpiles, and eventually, to the phasing out altogether of nuclear deterrence and the threat of mutual assured destruction.

As long as there is hope of this occurring, Catholic moral teaching is willing, while negotiations proceed, to tolerate the possession of nuclear weapons for deterrence as the lesser of two evils. If that hope were to disappear, the moral attitude of the Catholic Church would almost certainly have to shift to one of uncompromising condemnation of both use and possession of such weapons.

(Emphasis by Cardinal Krol.)

These words take on greater significance when we realize that it was not necessary for Cardinal Krol to say them to express his support for SALT II. I cannot believe that they were said without full realization of their meaning or full intent to act on them if necessary. And as if to emphasize them, and to show that they were not spoken lightly or without meaning, six days later Cardinal Krol, in an address to an interfaith conference in Washington D.C., made it clear that the emerging "Counterforce" doctrine was not an acceptable alternative to

deterrence. We could be in the advent of a frightful confrontation, and must be aware of it and prepared for it. I have no

way of knowing when the position of the Bishops will shift from toleration of evil to uncompromising condemnation. And I cannot judge those who, following the present position of the Bishops, are still willing to tolerate the arms race. But I feel a need, now, to become intolerant of it. Perhaps one's ability to tolerate evil, like one's ability to tolerate pain, has its threshold beyond which one cannot go. William Penn once asked George Fox how long he (Penn) should continue to wear his sword. Fox replied, "As long as thee can." I have reached that time.

I realize that the government will not be cheated of its taxes. The Internal Revenue Service will levy on my property and take it. Resistance must be, for the time being at least, only symbolic. But symbols are important. James Douglass has said that to see reality in our time is to witness the world as crucifixion. If I must witness the crucifixion, I do not have to join it. If I must supply the hammer and the nails, I do not have to willingly give them. They will have to take them. ■

Bob Corley is the president of a small insurance company and an active supporter of the St. Louis Catholic Worker.

Billions And Billions

by Tim Guthridge

Every year, billions upon billions of dollars are paid to the U.S. Government in taxes. Also every year, a huge portion of that money is spent on war articles, nuclear technology, and other areas that are destructive and are against the common good of all. Many people strongly object to such a gross abuse of their earnings, but they are under the impression that there is very little they can do about it. People feel that they are morally bound to obey the law and pay their taxes even though they think that their money is being spent on immoral and unjust causes.

The truth of the matter is that they are not bound. Contrary to popular belief, there is a law that is higher than the law of the government. This law is the one that lies in the conscience and heart of everyone. This law is not written by legislators, but by God. The Sec-

ond Vatican Council describes it well:

In the depths of their conscience, people detect a law which they do not impose on themselves, but which holds them to obedience. Always summoning them to love good and avoid evil, the voice of the conscience can, when necessary, speak to their hearts more specifically: do this, shun that. For people have in their hearts a law written by God. To obey it is they very dignity of the person; according to it they will be judged.

(The Church Today G.S. 16)



Gandhi

Fritz Eichenberg

People are morally obligated to do what is right in their hearts. If they feel that their earnings are being spent against their will on immoral causes, they have the right to protest. This article will describe a few ways to protest the ill-use of people's tax money.

The easiest way to protest the abuse of one's tax dollars is to let the government know how one feels. A person can write a letter of protest and mail it with his or her tax return. One should include their objections to how their money is being spent and state how they would like it used instead.

The most effective way of protesting tax abuse is simply by not paying taxes. This can be done in a variety of manners. The simplest is to live a life of voluntary poverty. If a person does not earn much money, they do not have to pay very much tax. If one earns less than \$3200 a year, one does not have to pay any income tax or even fill out a tax return. (Also, one receives the joys of living a simple lifestyle.)

Another way is by refusing to pay part or all of one's income tax. This way is obviously a little more complicated than the previous ways and can lead to some rather severe consequences. Some people choose to fill out their 1040 form but refuse to pay a token amount as an act of protest. This amount can be as little



as five or ten dollars. Others will deduct from their taxes a percentage amount of money that they feel is being misused. For example, those who protest military spending may refuse to pay the proportional amount of taxes spent on the military. They will do this by either taking out a military credit on the 1040 form or by taking a military deduction for miscellaneous. Other people refuse to pay any income tax by either filling out the 1040 form and not paying the tax, or by sending in a blank 1040 form with a letter of explanation, or by simply not sending in a tax form at all.

Many employees are required by their employers to fill out W-4 forms and have their taxes withheld from their paycheck. In spite of this, there is still a way to resist paying income tax. If one claims an additional amount of dependents on their W-4 form, less money will be withheld. Also, if one does not earn enough to pay in-

come tax, they are exempt from withholding. It is important to note that refusing to pay one's income tax can lead to a penalty of as much as one year in prison and a \$10,000 fine.

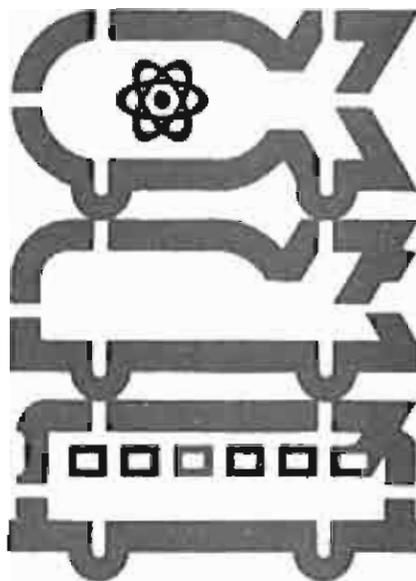
Another way of protesting the misuse of tax money is to not pay the tax on one's telephone bill. This tax is used to pay the debts of the Indo-China War. To protest this, simply subtract the tax amount from the balance due and pay only the remaining amount. F.C.C. regulations make it illegal to cut off phone service for not paying the tax. No one has yet faced criminal penalties for refusing to pay the tax.

Frequently, when one does refuse to pay income tax, some kind of action is taken. The first thing that the I.R.S. will do, when they find someone owes them money, is send a tax notice informing the person of the debt owed. The balance due on the notice is to be paid within ten days. If after ten days, the balance is still not paid, a statutory lien will be automatically attached to the debtors property. This law also provides for some penalty and interest toward the debtor. Once the lien is filed at the courthouse, it becomes a matter of public record, and possibly affects one's credit rating and credibility for further business transactions. Usually the lien is not filed publicly until after a second

notice of deficiency and a personal contact from the I.R.S.

After the lien is filed, a levy may be taken. A levy is the taking of property to satisfy tax liability. With levys on salaries and wages, a notice will be issued at least ten days before the levy is served. The I.R.S. usually first levies property such as wages, salaries and bank accounts. No court authorization is needed for a levy, only that taxes are owed and tax notices have been issued.

When one receives a tax notice from the I.R.S., they will also receive a notice that they can appeal this case in a tax court. A person has ninety days to decide and file the case. People in the past have chosen to appeal, and some have won. ■



thankfulness...

At a meeting of the Cass and Karen House communities before Thanksgiving, we shared the things we are grateful for:

-sharing life with such varied people

-seeing people continue to share life in the midst of oppression

-the people who empty me so I can be filled by God

-the lovely moments of grace, goodness, generosity

-seeing our guests reach out to each other

-the people - marvelous, difficult, amazing, exasperating, wonderful - whom I could never have known without the Worker

-the impetus over and over again to take the Gospel seriously, to let it claim our lives

-the chance to see the "dead ends" of my life, the pitiful pitfalls I often fall into - and can grow from

-the liturgies

-growing to be able to love in ways I'd never have suspected I was capable of

-the good people I live with

-the volunteers - their enthusiasm in serving

-sharing a vision for a changing society

-community

-freedom - the sense of not having to wait, but being able to do God's will in the present moment

-the sharing in others' lives, even though painful at times

-the faith which has grown as I see the work of the Lord every day

-the mystery of how in giving of self there is always the hundred-fold in return

-getting more in touch with my own neediness

-our willingness to struggle through

-the harsh and dreadful love that sheds its cocoon in

moments of tenderness

-the caring that brings each one of us here

-the recognition of my uniqueness within the community and the support to create this rather than to stifle it

-the struggles

-the people who share a gospel vision, an oasis for me

-the challenge to live and grow communally

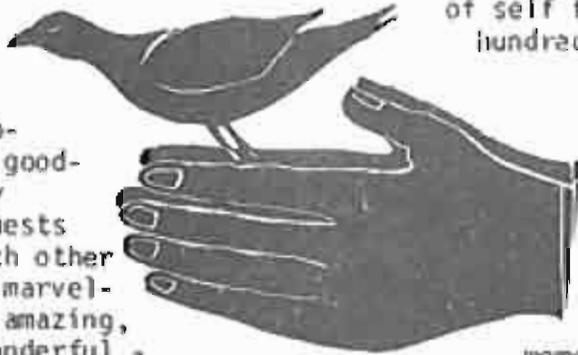
-the poor and needy who teach me to be grateful and humbled

-God's arithmetic - the idea that what we share is increased

-to get a glimpse of people whose lives reflect in many ways how they have been "touched by God"

-It means a great deal to me to be able, in a small way, to help someone who is in need

-our neighborhood



From Cass House

by Susan Lauritsen

Ahhhh, the relief from the summer heat. The fall was absolutely gorgeous. Now we pray for a mild winter so the poor and elderly won't fall victim to the utility companies' need for profit. This will also be the first winter we here at Cass Catholic Worker will have to pay our utility bills. Last year the Vincentian Fathers and Brothers paid all the utility bills up to the time they moved out in June. Once again we would like to extend our public thanks to the Vincentians for their generosity.

Soupline, or we should say supperline (we hardly ever have soup) was every bit as crowded as it had been, sometimes reaching as many friends as 130. Members of the support community continue to help run the soup-line, and as always we realize the vital part they play in keeping the meal going.

We are still able to take 15 men for overnight each night. The waiting list gets longer and longer. It is discouraging to have to keep saying, "I'm sorry, there are no more beds." The discouragement changes to pain as winter moves in; the awful cold is such a difficult

obstacle to battle. Do any of you have any extra room in your home for either a man or a single woman? If so, please call Sue at 621-3085.

During the course of the summer we also were blessed with the arrival of three new people to live in at the house. Tim Guthridge, Zack Davidson and Sr. Peggy Saunders are our three new bursts of vim, vigor and vitality. We are also expecting Barb Prosser to arrive the end of November.



Cass House

Barb is from Minnesota and was a student worker at Karen House in January of 1978 as part of the intersemester of St. Benedict's College. Sr. Peggy is a member of the Clinton Franciscans from Clinton, Iowa. Zack was a seminarian at Kenrick and he was also a volunteer at Cass House last January. Tim was at Perryville, Mo. at the Vincentian seminary until he moved in with us in June.

In August we also had a call from the St. Louis University Security Department. They wanted to know if we could house a young man from Saudi Arabia. Bahauddin Hamed Sharooro arrived soon afterwards; it was truly a pleasure having him share our home with us.

By the time this newsletter reaches you Bahauddin will be going to school in California.

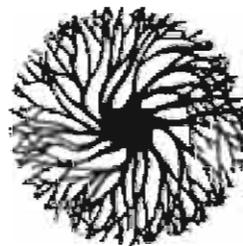
We also had a Cubano staying with us named Clemente. Clemente's stay was very short - only three days. He was resettled in an area of St. Louis where there are a group of other Cubans. Our prayers and support go with Clemente.

In September we also received a call from Fr. John Lightle asking us to take a Cuban family which consisted of Momma, her daughter and son and her daughter's two small children. With them was a single man, Eduardo. The family spoke no English at all, and as fate would have it, none of us spoke Spanish. We did the best we could, but I'm sure that for the family it was another experience of confusion and instability. I believe it takes a great deal of courage to pack up and uproot a whole family to a country so vast and foreign to them and the needs they have. I wonder how many of us have felt even one fraction of the oppression of these peoples' lives. We ask you to keep all those coming to our country in your prayers. They have a rough road ahead. They have also helped some of us to realize how important language is. Some of us now have incentive to learn Spanish.

With any luck at all, by the time you read this article our home will echo with the sounds of single women and women with children. We are putting our second floor together to house

women and children with the help of many faithful friends. Please don't let the fact that second floor may be done by the end of November discourage you from giving us a call. We can always use help and lots of warm, smiling faces in our house to carry out the many tasks that need to be done daily. We are always looking for volunteers in various areas.

We were privileged at the Catholic Worker houses here in St. Louis to have been visited by Eileen Egan from the New York Catholic Worker. Eileen has been involved with Dorothy Day and Peter Maurin since about 1940.



Although Eileen doesn't live at a Catholic Worker house, she is a vital part of the Catholic Worker movement and close companion of Dorothy's. She is probably missing Dorothy sorely. It was good to receive some of Eileen's thoughts concerning C.W. philosophy and the practical implementation of the philosophy.

It was so easy being with Eileen, and I hope that she will return to our home soon.



From Karen House

by Virginia Druhe



Karen House

It has been a while since we've had a column that tells you much about day to day goings on here. Now seems a good time to write one.

We are now a community of ten decision-makers, who, at least in our own opinion, are a healthy and happy community.

Some of us have just recently arrived and deserve introduction. Clare Bussjaeger is the newest member, arrived in July from Memphis. She has spent time with us off and on for a couple of years and many of you may have met her already. Joe Angert, who moved in the end of June, had been working here as a volunteer for almost a year. The other love of Joe's life which claims a fair part of his time is photography.

Herein begins a pattern. Almost all of us have a major commitment outside our work at the house. In some ways that makes us a healthier community, in some ways it makes life difficult. It always makes for tension in balancing the schizophrenic need to do two things at once. Our greatest hope is that in this we might be a sign that living with the poor is not a separate vocation,

but an essential part of Christian life that blends happily with many other kinds of work.

There are people in our community, like Mary Ann McGivern, Mary McClellan and Bill Miller, who give regular parts for their week to the economic conversion, disarmament and anti-draft movements. Ann Manganaro, Mary Ann Gleason and Pete Rick study full time in medical fields and show us that even in demanding academic programs one can make room in one's life to know and love and serve the poor.

Harriette Baggett is a Seminex student. She brings the wealth of the Catholic Worker experience to ministry and a deeper theological perspective to the Worker.

I combine my life and work here at Karen House with a commitment to prayer in solitude two or three days a week, and find each infinitely enriched by the other. None of us finds our other work complete without daily contact with the poor, hopeless or forgotten people of our society.

Certainly these forgotten people are the ones who most deserve mention in this space. Our

guests at this time number about twenty-five. Some have been with us for close to two years now and many of you know them as well as you know us. Eleanor, Aggie, Barbara, Hazel - each seems to have claimed us for their home, and while it wasn't quite what we expected at the beginning, we are delighted. In fact, we seem to have a hard time having a short-term guest. Either people are capable of turning their lives around and we want to give them the time and space to do it, or they aren't, and we want to stand by them in their pain. The depth of relationship many of them are willing to trust us with is a privilege I wish all of you could share.



Another significant part of our community are the friends who have at some time or another lived with us and come back regularly to visit and help us. Many of you know Helen, who single-handedly manages the clothes room for us. (Anyone at a Worker knows what a very special gift that is!) Alice comes in often and frees us from the phone for a couple of hours at a time. Many others come for a meal and a visit.

Thus, we are more a real home than we ever have been, and less an institution. We need blanket rules less and less. People can be responded to individually. Meals are a pleasure that we linger over. The quality of our sharing in the lives of the poor seems richer. We continue to struggle with numbers - numbers of guests, numbers of us, numbers of dollars. We do not think we have arrived at anything static, nor do we expect that, but we are happy in many of these changes.

I think many of you would be stunned, as I am, at how many of you we rely on to sustain us: to be here with us, to cook, take house, repair broken everythings. How many people we rely on to support us financially - and how many people do! There are many people who send us a donation every month. Your constancy is such a reminder to us of God's ways. The priests of the diocese overwhelmed us with their response to a special appeal for funds, as do many more whose generosity is hidden. And there are all the people we rely on to hold us in God's presence in their prayer. We do not find enough ways to return gratitude for the goodness you show us.

I will not go on. I hope I have conveyed to you a sense of our lives here, why we love it, thank you for giving it to us. A blessed Advent season and a joyful Christmas to each of you!



KARL NEWMAN
3110 KENTWOOD
ST. LOUIS, MO. 63118

The Round Table
Cass Catholic Worker
1849 Cass Avenue
Karen Catholic Worker
1840 Hogan Street
St. Louis, MO 63104

BULK RATE
U.S. POSTAGE
PAID
ST. LOUIS, MO
PERMIT NO. 3087

ANNOUNCING

<p>A meeting of people who feel called to seriously consider tax resistance in their own lives:</p> <p>Monday January 12, 1980 7:30 PM Karen Catholic Worker 1840 Hogan</p>	<p>an ecumenical WORLD DAY OF PRAYER FOR PEACE</p> <p>Jan. 4, 1981 3-6 P.M. Pilgrim Congregational United Church of Christ 826 Union Blvd.</p> <p>Bring bread more info: or vegetables Peace Insti: for soup 773-8884</p>	<p>For more information on TAX RESISTANCE:</p> <p>War Resisters' League 339 Lafayette St. New York, N. Y. 10012</p> <p>Center on Law and Pacifism 235 E. Fountain Blvd. Colorado Springs, Co.</p>
---	---	---