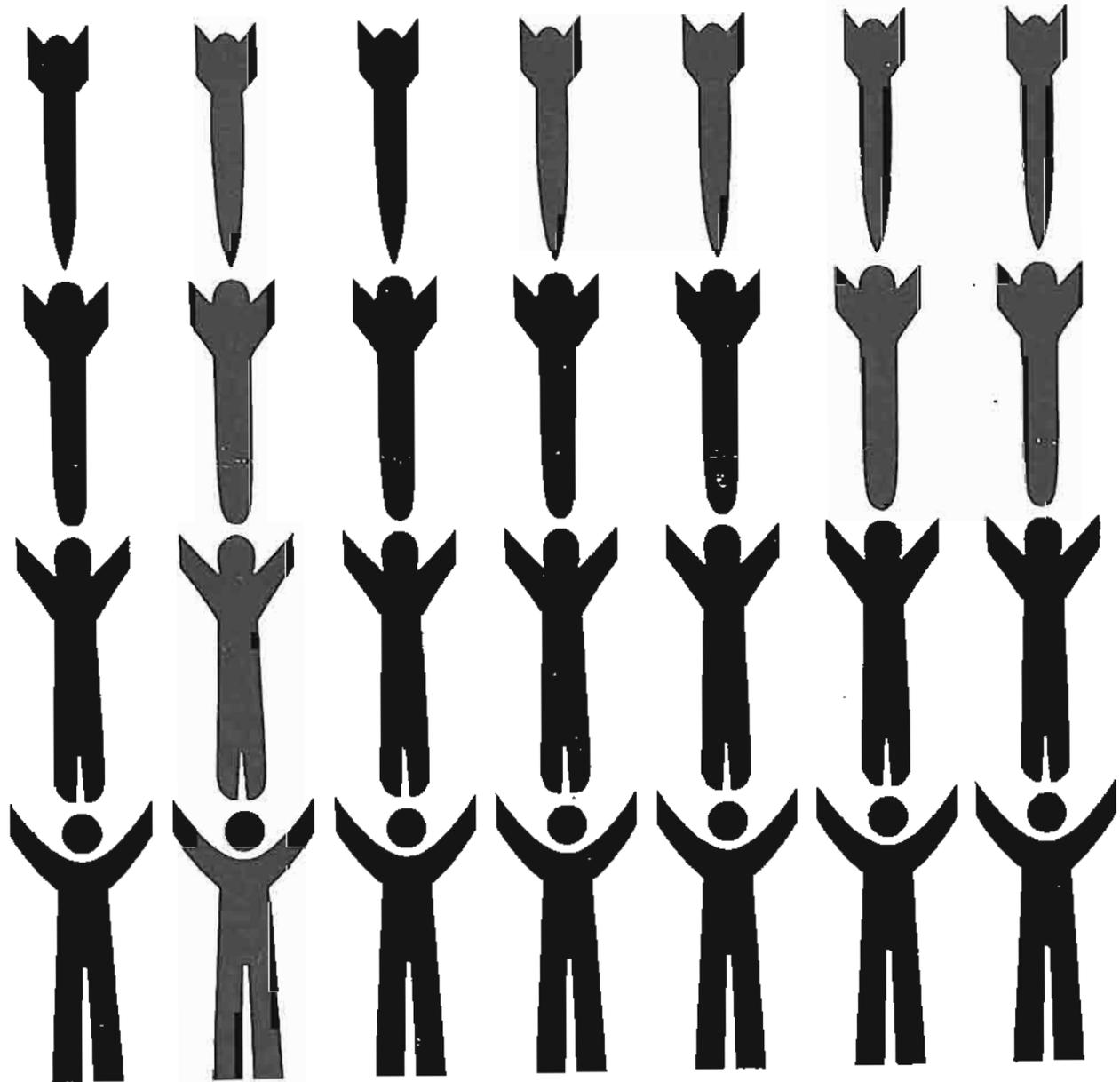




SPRING/SUMMER  
1982

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



# SHOUTING OUT AND DIGGING IN

# WHY THIS ISSUE ?



Increasingly, those of us in the Catholic Worker community working on the local Nuclear Weapons Freeze campaign have found ourselves haunted by a set of questions. What is the relationship between this task of education/community organizing and our prophetic stance against the arms race? As we petition outside Busch Stadium, do we allow our understanding of the fundamental roots of the violence of the arms race to slide past others?

In the wake of Archbishop Hunthausen's decision not to pay his war taxes and the growth of the St. Louis Covenant Community of War Tax Resisters, how can one not mention tax refusal at a local Freeze house meeting? Are we betraying the Gospel call to be among the poor by working for a Freeze while the neighborhood around us deteriorates and the streets fill with evermore desperate people? These questions have prodded us to set aside some of the business of the Freeze campaign, and publish a late and expanded--but we hope, timely--Spring/Summer issue of The Round Table.

We explore the deeper unity we sense underlying our works to end the arms race. Prophetic action, moments of resistance, and personal witness create political and moral "space" into which many people may step with their first, tentative movements. To lament that people are only taking first steps is to limit the power of God to work through our prophetic acts. Rather, we believe that God calls us to welcome every change of heart and every act of good will, however small, as the first fruits of a new Spirit.

Also at stake in the set of questions prompting this issue is our understanding of what radical change means. Change at the roots, we believe, calls for some "digging in" as well as "shouting out." Activity is radical as long as it invites people to profound conversions of heart and human history; and conversion, as we all know, is not a one-step process. Our fears of mixing with those who can only take first steps speaks more of our insecurity than our integrity.

Understanding that sometimes one must go to the people most entangled by thorny questions in order to unravel some wisdom, we interviewed Randy Kehler, National Coordinator of the Freeze Campaign, who spent two years in prison for draft refusal and who cooks at Karen House on Thursday nights. Mary Ann McGivern, S.L., with her years of experience with the economics of militarism, looks at the economic roots of the arms race and identifies the problem as the primacy of ownership, otherwise known as greed.

Bill Ramsey's letter to his children explains why he refuses to file his federal income tax forms until there is a Freeze. Then, Bill Miller, whose music and persistent smile have fueled Clergy and Laity Concerned's witness at General Dynamics for years, reflects and concludes "not the one or the other." He offers a prose poem on the 1982 annual meeting of General Dynamics. The book, The Fate of the Earth, and the film, The Last Epidemic, are reviewed by a mother and a daughter Childress, respectively. Virginia Druke, who doesn't "get out" as much as most of us, culled some selected quotes from the taped remarks of Phil Berrigan, Dorothee Soelle and Molly Rush, who have visited St. Louis in recent months, and offers her reflections on daily resistance to violence.

There is, of course, news from our three houses. And, just in case we forget the faces that compel all this action and reflection, there is a photo essay of Cass House by Zack Davisson.

A look at the Gospels demonstrates that Jesus himself took people as he found them and not as he wished they would be. The crucial question seems to be, whether we are doing hospitality, Freeze organizing or civil disobedience, are we inviting conversions of heart and history in ourselves and others? **2**



## An Interview

with

**Randy Kehler**

Q. Randy, why are you, as a former draft resister who has spent time in prison, working on the Freeze?

A. I'm working on the Freeze because I want to do what I can to prevent the world from blowing up and turning into one big smoldering Hiroshima or Nagasaki. Also, I'm convinced that we're not going to make any progress unless we mobilize a much greater group of people than have traditionally been involved in peace activities.

I think peace activists and pacifists have to realize that we are a distinct minority in this country. We have not been succeeding over the years--perhaps even for centuries--in persuading large numbers of people to be pacifists. So does that mean we don't talk to those other people? Does it mean we don't take their point of view into account, that we don't try to work with them, that we don't try to come up with approaches which can somehow bridge the gap?

For me, the Freeze is a very down-to-earth, practical proposal for taking the first step away from nuclear obliteration, and I think it's been successful because it hasn't tried to lay out a whole scenario. I'm working on the Freeze because I see it as an extremely successful and encouraging vehicle for awakening and mobilizing large numbers of people in this country in the direction of nuclear disarmament.

Q. Are you implying then that pacifists of more traditional persuasion are utopian and unrealistic or that they should become more pragmatic in their approach?

A. Not necessarily. My own views are very close to the pacifist philosophy, although I've never called myself a pacifist, per se. What I'm saying is that, for me, personally, it feels right to be working in such a way that we can involve large numbers of people who haven't previously been involved. But I don't think other forms of organizing a protest or resistance are inappropriate. For example, I think the Plowshares 8 action was terrific, and I support it wholeheartedly.

We're all groping along trying to figure out what's the best thing to do, and, ultimately, we have to do what feels comfortable. I've been involved in civil disobedience actions, and on numerous occasions I've been arrested and spent quite a lot of time in jail. I don't regret any of that for a moment and will most likely be involved in more of that during the rest of my lifetime. But, at the same time, I think that approaches like the Freeze also have their place, and, at this particular time in history, can make a tremendous contribution along with all the other approaches.

What I most oppose is the judging that seems to go on a great deal among people within the so-called movement. . . the more-radical-than-thou attitude. I mean, I think that people have to be conscious when a particular approach is a betrayal of their own values. In those cases, one can't help but make judgments.

Randy Kehler, his wife, Betsy Corner, and their daughter, Lillian, are on loan to St. Louis for about 18 months from the Traprock Peace Center and the Valley Community Land Trust in Western Massachusetts. Randy is National Coordinator of the Nuclear Weapons Freeze Campaign. In following some of his own advice given in the interview, he and Betsy and Lillian come and cook dinner at Karen House on Thursdays.

But I think so often, it's not a question of our deepest values; it's more just a question of style, of personal preference. What we really need to be doing is being as supportive and cooperative--even though we're taking different approaches--as we possibly can.



Q. What about the objection that the Freeze addresses itself only to a symptom of societal disorder and doesn't really address the causes?

A. I think to some extent that is correct; the Freeze is not addressing the fundamental root causes of human violence. On the other hand, I have always discovered in the years of local organizing work I've done, that you need handles--you don't go knocking on somebody's door and say, "I'd like to talk to you about the root causes of human violence."

I think there is a danger, though, when you work on symptoms, which is that you fail to make the connections. You fail to help people understand the relationship, for example, between nuclear weapons and the way we relate to our neighbors, be they down the street or in other countries.

At the same time, I really do believe the nuclear weapons issue is not just any other issue that we could be using to make connections with larger problems. If we don't solve the nuclear problem, that is to say, if we don't prevent nuclear war, there will be no other problems to work on. So in that sense, I don't think anyone need be apologetic about working for the sole purpose of preventing nuclear war.

Q. When you say that the Nuclear Freeze is an issue worth working on, do you mean educating or do you mean prophetic action? Or do you see that there are cycles within working on an issue, or how do you put that together in your mind?

A. It's tempting to say that there is a certain time when people need to be out there, doing prophetic action, committing acts of civil disobedience, performing acts

of conscience and personal witness, and other times when we clearly need to be working to involve larger numbers of people, working along more educational lines . . . doing more organizing. But I hesitate to say that because I think that is only partly true.

I really think it has to be a blend between one's own personal calling at any given time, no matter what the historical situation, and, in addition to that, one's best judgment about what the situation calls for.

To a lot of my friends who are very much a part of the civil disobedience tradition, I find myself often wanting to say, "Consider whether what you're doing is simply a knee-jerk reaction, like putting on an old shoe, or whether there are other, perhaps more effective and equally conscientious ways to go about achieving the objective." On the other hand, I find myself wanting to say to those people who fancy themselves analysts of history or social movements, "Stop trying to figure out what's THE correct form of action at this particular historical time and do what you feel called to do; I mean, do something that comes out of your gut and out of your conscience."

Of course, the two friends are both inside of me, and I find that I am reminding myself sometimes of the one thing and sometimes of the other.



Q. Some people view human history as cyclic and others as linear (or tending toward a goal). I'm wondering, as you do your work on this issue involving the survival or extinction of the human race, whether you think there is such a thing as progress in human history or not?

A. I think I find it hard to say that the human race is definitely making progress in an historical sense. I look at shorter pieces, and pieces that are much closer to my own life, for my sustenance and my sources of hope. I know I have seen progress in myself, in people close to me. I have seen progress even in terms of communities in which I've lived.

It's these much more immediate, more human experiences that convince me that progress is possible, which isn't to say that I'm a believer in human perfectibility. I accept completely the proposi-

tion of human weakness. Paul Goodman, the famous writer, anarchist, pacifist, educator, was once asked, "Paul, how can you say you are an anarchist? It means that you consider human beings so good, so inherently good, that they don't need government to control their behavior."

Goodman said, "No, you have it all wrong. I'm an anarchist because I'm convinced that people aren't very good, and that's why I need to believe in a philosophy that puts the least amount of power in any one person's hands. I know we're going to mistreat each other. That's inevitable. The question is how to design a system so that the injury and the violence are minimized."

And that's the way I feel, basically. I know people can have the potential for evil, but also for good. It seems to me the kind of environment we create determines whether or not one potential or the other is emphasized and gets developed.



Randy

Kehler

Q. That reminds me of Peter Maurin's idea that the Catholic Worker is an attempt to create a society in which it's "easier for people to be good," which raises the natural question of what kind of relationship you see between the Worker movement and the Freeze?

A. While we're trading quotes, your Peter Maurin quote reminds me of a quote by Julius Lester, one of the more prominent leaders of the Black Power movement and before that, the Civil Rights movement of the 60's. Julius said in a book he wrote several years ago, "The only purpose of revolution is to make loving more possible."

As to what I think about the connection between the Catholic Worker and the Freeze, I must state first the great deal of respect I have for the Worker movement. In fact, of all the groups I

know who do that kind of thing, the Catholic Workers have always been the closest to my heart. The C.W. house in San Francisco was started by a good friend of mine, a fellow draft resister.

I am also very moved by the Sojourner community in Washington because they have found a way as a community to combine a number of things. They put out that wonderful magazine, Sojourners; they have organized daycare centers and tenant associations all over the area where they live; and they have this miraculous, in my view--or should I say, marvelous?--peace ministry that supplied the initial impetus, for me, anyway, to do Freeze work.

Yet, within that community, no one person does all three or even two types of work because each person has limitations. . .and yet, the community as a whole brings it all together, and they all cherish and value each other's work. I would love to find a way to do that or to be a part of that kind of community in my own life--the community that combines in the community's life what perhaps is too hard to combine in one individual's life.

I do wish, however, that people would take time to make connections between types of work--both in terms of appreciating another's work, but also in terms of taking time, however little, to work on these other issues. I think of the analogy of majors and minors in college. Working on a "minor" issue both deepens one's own understanding and benefits the issue itself.

It's the job of organizers to create opportunities so that people can actually put in small amounts of time on other issues. I am convinced, for instance, that the nuclear arms race will not be halted without that kind of involvement by millions of people who have other primary concerns. ■



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# The Primacy of Ownership: Resistance To

By Mary Ann McGivern, S.L.

There is a significant difference between the all-out military defenses of the past and today's superpower defense. The difference is found in what E.F. Schumacher calls "economies of scale." Though France went all out to build the Maginot Line and arm Napoleon, Russia went all out to fight Napoleon and Germany (twice) and fight a revolution, Spain went all out to build the Armada, and the U.S. went all out to fight World War II and build the atom bomb--- these mobilizations are not in any way comparable in scale to the current arms race between the U.S. and the U.S.S.R.; neither in money (\$100 billion each in 1980; for the U.S. alone \$1 trillion over the next five years); nor in resulting decline in standard of living; nor in cost to human health from radiation contamination; and especially not in stockpiled over-kill. (I lost count at destruction of the world 400 times over.)

The military structure of the two superpowers has become an essential element of global economics and has obliterated some of the chief distinctions between U.S. capitalism and Soviet communism because BOTH ECONOMIC SYSTEMS HAVE DESIGNED AND DEVELOPED THEIR MILITARY TO PROTECT MONOPOLY OWNERSHIP

The present arms race is the fruit of consummate economic greed: the desire to own it all, coupled with an existing technology that makes such a nightmare possible. In order to resist the arms race, we must resist giving primacy to ownership, either by individuals or by the state.

## The Use of Power

The movement towards monopoly is reflected in the behavior of the nonaligned or third world nations. They saw coming the shift from hegemony to out-and-out monopoly and devised strategies as best they could to protect themselves. OPEC has been the most successful, being itself a limited monopoly of oil-producing nations; but OPEC is still vulnerable to economic sanctions like our withdrawal of technological assistance from Iran.

The strategies of Afghanistan and Chile have been among the least successful. The Soviets used military and the U.S. used economic force to overthrow their respective governments.

The superpowers are so afraid of Tanzania and Nicaragua, not because they have enviable resources but because they represent an alternative to monopoly. The military action the Soviets took in Afghanistan and that Alexander Haig has said we are willing to take in El Salvador is a reminder that not only have both superpowers developed a new scale of military power but also that -- like military empires of old -- they are willing to use their weaponry to gain monopoly.

This desire for monopoly is not only or even primarily ideological. The U.S. and the U.S.S.R. want to own everything, quite literally. They are accumulating weapons in order to win things, not hearts and minds. The Soviets may feel their hearts are pure since it is the State that gains, not individuals; I don't know how their management decisions are made. I do know, however, something about how monopoly capitalism works here in the United States in the Pentagon and in corporations. The portion of the arms race we must resist first is our own half, and we need to pay attention to the springs from which it wells.

## The Economic Scale of Things

In his Farewell Address in January of 1961, Dwight D. Eisenhower warned the U.S. people about a phenomenon he termed "military-industrial complex." The phrase is apt. The chart on the next page lists the current top military and Fortune 500 industrial corporations and their rank as economic entities among the nations of the world.

The chart is simply a useful way to get into our heads the size of multinational corporations and of weapons production. A comparison between gross national product (GNP) and corporate sales is like a comparison of apples and oranges to the extent it doesn't take into account natural resources, corporate assets, population density, standard of living, or real corporate profit, among other things.

Mary Ann McGivern, SL, of the Little House, has worked for years on issues of economic conversion and corporate responsibility. She is a free lance writer.

NATIONS BY '77 GNP/FIRMS BY '82 GENERAL SALES**			NATIONS BY '77 GNP/FIRMS BY '81 SALES TO D.O.D.		
('78 per capita GNP)		GNP/SALES \$000	('78 per capita GNP)		GNP/DOD SALES \$000
10. Brazil (\$1,570)	154,192,000		109. Haiti (\$260)	1,165,000	
11. Spain (\$3,520)	116,281,000		#14. Exxon	1,152,237	
12. Poland (\$3,350)	114,280,000		110. Cyprus (\$2110)	1,145,000	
#1. Exxon	108,107,688	EXXON			
13. Netherlands (\$8,390)	106,810,000				
20. Mexico (\$1,290)	71,865,000		133. Botswana (\$620)	405,000	
#2. MOBIL	64,488,000	MOBIL	#46. MOBIL	355,616	
21. Czechoslovakia	63,640,000		134. Lesotho (\$280)	319,000	
22. Switzerland (\$12,100)	63,427,000	GENERAL MOTORS	#23. Sierra Leone (\$210)	637,000	
#3. GENERAL MOTORS			#27. GENERAL MOTORS	621,618	
23. Romania (\$1,750)	60,200,000		124. Haiti (\$4372)	613,000	
#4. TEXACO	57,628,000	TEXACO	133. Botswana (\$620)	406,000	
24. Saudi Arabia (\$8,040)	55,934,000		#50. TEXACO	379,683	
			134. Lesotho (\$280)	319,000	
28. Yugoslavia (\$2390)	45,928,000	STANDARD OIL OF CA.	111. Guinea (\$210)	978,000	
#5. STANDARD OIL OF CA.	44,224,000		#19. STANDARD OIL OF CA.	971,790	
29. Nigeria (\$560)	39,865		112. Niger (\$220)	867,000	
			126. Burundi (\$140)	544,000	
#6. FORD	38,247,100	FORD	#33. FORD	543,644	
30. South Africa (\$1480)	37,943,000		127. Chad (\$140)	521,000	
			136. Swaziland (\$590)	271,000	
36. Hungary (\$3450)	32,940,000	STANDARD OIL OF IN.	#60. STANDARD OIL OF IN.	243,107	
#7. STANDARD OIL OF IN.	29,947,000		137. Gambia (\$230)	112,000	
			113. Malawi (\$180)	827,000	
#8. IBM	29,070,000	IBM	#23. IBM	804,578	
37. Finland (\$8543)	29,595,000		114. Rwanda (\$180)	763,000	
			136. Swaziland (\$590)	271,000	
#9. GULF OIL	28,253,000	GULF OIL	#93. GULF OIL	134,100	
			137. Gambia (\$230)	112,000	
#10. ATLANTIC RICHFIELD	27,797,426	ATLANTIC RICHFIELD	125. Yemen (\$220)	609,000	
			#32. ATLANTIC RICHFIELD	547,383	
			126. Burundi (\$140)	544,000	
#11. GENERAL ELECTRIC	27,240,000	GENERAL ELECTRIC	#4. Cameroon (\$460)	3,078,000	
38. Greece (\$3270)	26,889,000		#4. GENERAL ELECTRIC	3,016,024	
52. New Zealand (\$4790)	13,790,000		85. Costa Rica (\$540)	2,999,000	
#20. UNITED TECHNOLOGIES	12,667,758	UNITED TECHNOLOGIES	76. Uganda (\$270)	4,044,300	
53. Chile (\$1,410)	13,162,000		#2. UNITED TECHNOLOGIES	3,725,591	
			77. Sri Lanka (\$200)	3,720,000	
58. United Arab Emirates (\$14,230)	11,100,000		104. Honduras (\$520)	1,449,000	
#26. CHRYSLER	10,821,600	CHRYSLER	#10. CHRYSLER	1,414,367	
59. Ireland (\$8320)	9,423,000		105. Nepal (\$120)	1,395,000	
#31. BOEING	9,768,000	BOEING	88. El Salvador (\$600)	2,815,000	
		LOCKHEED	#5. BOEING	2,682,732	
		HUGHES AIRCRAFT	#6. LOCKHEED	2,656,574	
60. Vietnam (\$170)	Not available*		#7. HUGHES AIRCRAFT	2,552,412	
	8,350,000		89. Qatar (\$12,740)	2,483,000	
#45. McDONNELL DOUGLAS	7,384,900	MCDONNELL DOUGLAS	#7. Zaire (\$210)	4,223,000	
61. Cuba (\$810)	7,216,000		#1. McDONNELL DOUGLAS	4,409,474	
63. Singapore (\$6,515-'80)	6,448,000		72. Dominican Rep. (\$10)	4,343,000	
#57. LOCKHEED	6,237,700	LOCKHEED	88. El Salvador (\$600)	2,815,000	
64. Bangladesh (\$90)	6,221,000		#6. LOCKHEED	2,656,574	
			89. Qatar (\$12,740)	2,483,000	
68. Ivory Coast (1253-'79)	5,821,000		98. Senegal (\$360)	1,852,000	
#62. RAYTHEON	5,636,184	RAYTHEON	#8. RAYTHEON	1,825,945	
69. Guatemala (\$910)	5,516,000		99. Angola (\$300)	1,797,000	
			77. Sri Lanka (\$200)	3,720,000	
#76. GENERAL DYNAMICS	5,063,400	GENERAL DYNAMICS	#3. GENERAL DYNAMICS	3,402,481	
70. Tunisia (\$950)	4,939,000		78. Luxembourg(10,410)	3,372,000	
			100. Madagascar (\$250)	1,742,000	
95. Panama (\$1290)	2,091,000		#9. GRUPMAN	1,710,366	
#203. GRUPMAN	1,915,000	GRUPMAN	101. Albania (\$740)	1,672,000	
56. Jordan (\$1050)	1,942,000				

\*Not available because not publicly traded  
\*\*Source: May, 1982 Fortune 500

The chart uses '81 sales and '77 GNP, which is the most recent available for all the countries. I took the GNP data from World Military and Social Expenditures, 1980, by Ruth Leger Sivard. The third set of figures, those in parentheses by the nations, is 1978 per capita cost of living as computed by The Statesman's Yearbook, 1981-82, edited by John Paxton. The sales figures, of course, come from the companies' own records and are compiled by Fortune magazine and--in column 2--from the Department of Defense, DOD. Only DOD sales figures are used, not Dept. of Energy nuclear weapons figures.

Because of the differences in the economy in the last four years, the top six corporations would drop a good bit in the chart, especially in relation to the countries with a high per capita GNP where the firms are located; and the poor nations would sink lower. But it would remain true

that most of the Fortune 500 industrials and most of the top sales totals to the DOD are larger than many nations in the world. According to this data, every top 100 DOD sales total is larger than Gambia and Equatorial Guinea, and one can buy about two shares of stock in most of the listed firms for \$90 per capita GNP of Bangladesh.

Imagine the difficulty of a commerce or defense or agricultural minister from one of these third world countries resisting the sales pressure of the arms merchants, infant formula ad men, or United Fruit purchasing agents. The existence of our weapons, coupled with the magnitude of corporate power/wealth, effectively deters resistance from the third world.

We get a glimmer of insight, too, why the second world finds it reasonable to monopolize by building iron and bamboo curtains and walls: they have the same willingness to use violence to protect their property as we do.

The chart shows the monolithic nature of the military industrial complex. Within the monolith, the parts may war for dominance, but to outsiders they present a united front. The military goods produced here in the U.S. at a profit by these corporations are used to protect their assets, markets, and access to resources abroad. It is not freedom and democracy but Rockefeller's oil we'd fight for in the Middle East. Looking at the issue this way, it is easier to understand the Catholic Church's reluctance to endorse any economic or governmental system.

## What is Monopoly Capitalism?

There's a story of a party one of the auto companies gave, inviting bankers, stock brokers, the press and Walter Reuther to the unveiling of a car made entirely by robots. Reuther's comment was, "And how many automobiles do you expect these robots to buy?"

The old concept of competitive capitalism was that one built to meet the demands of the marketplace, price being determined in that marketplace. Now, however, in our monopoly capitalist system, instead of a great many workers building a lot of cars at a price they can afford, the robots build fewer and more expensive cars for the few who can afford them--and the market be damned! If the materials increase in cost or the remaining workers want higher wages or, (most common today), the stockholders want larger dividends, management merely raises the price of the car. The car companies would never get caught in a price war today because it is too harmful to profits.

The only accountability corporations have today is to their shareholders; and that accountability is interpreted as a duty to make money, period. The Chrysler brothers took old Henry Ford to court in the early 1900s, and the Supreme Court ruled that Ford's responsibility was to make money for the stockholders, not to give the workers higher wages or better working conditions--or, by inference, to give the consumers a better car.

From this principle that Just Stewardship (Luke 19:12-27) means making as much money as possible and only that, comes the logical development of monopoly capitalism.

## Accountability of Weapons Makers

This limited view of accountability has shaped our arms production. The set of consumers who use the weapons in the military don't have much voice if the weapons are faulty. The F-111 built by General Dynamics, has a history of chronic engine fall-out. An unnamed pilot said he liked the F-18 better than the F-16 because the Pratt and Whitney engine they both use tends to stall, but the F-18 has two engines so the odds are better.

The users who are hurt by faulty weapons are a subset within the category of consumers who are taxpayers. That's all of us. We pay, too, for huge cost overruns like Lockheed's C-5A, General Dynamic's Trident submarine, and McDonnell Douglas' F-18. There's no way to hold accountable the corporate officers, Pentagon chiefs and small cadre of congressmen who make the decisions.

Gordon Adams of the Council on Economic Priorities calls it The Iron Triangle in his book of the same name. The book demonstrates that the military decision-making process is closed. The rest of us don't even have access easily to the names of these decision makers--much less their data, process, or the decisions they make, until years later. Roosevelt authorized development of the original atom bomb, keeping it secret even from Truman. But corporate officials at Monsanto, Mallinckrodt, Bendix, Dow, G.E., G.M., and Union Carbide, (to name a few), all knew and were active members in the Manhattan Project.

In this monopoly capital system, we the people cannot voice our opinion about chemical, biological or laser warfare of the future because we have no notion what the critical decision-making points are or when they occur. We cannot raise questions of safety, cost or morality because the system doesn't even admit we have the right to ask these questions.



Henry Ford lost the argument that a corporation has a responsibility to the workers, but in the weapons industry we see a powerful example of the manufacturers having their cake and eating it, too. They build in an automation paradise because there's no competition and their capital costs aren't questioned--but they

providing jobs. Machinist jobs at McDonnell Douglas in St. Louis are about a third of what they were 15 years ago. But the company still uses the jobs as a powerful lobbying argument, claiming more concern for laid-off workers than the facts bear out.

### Logical Systems

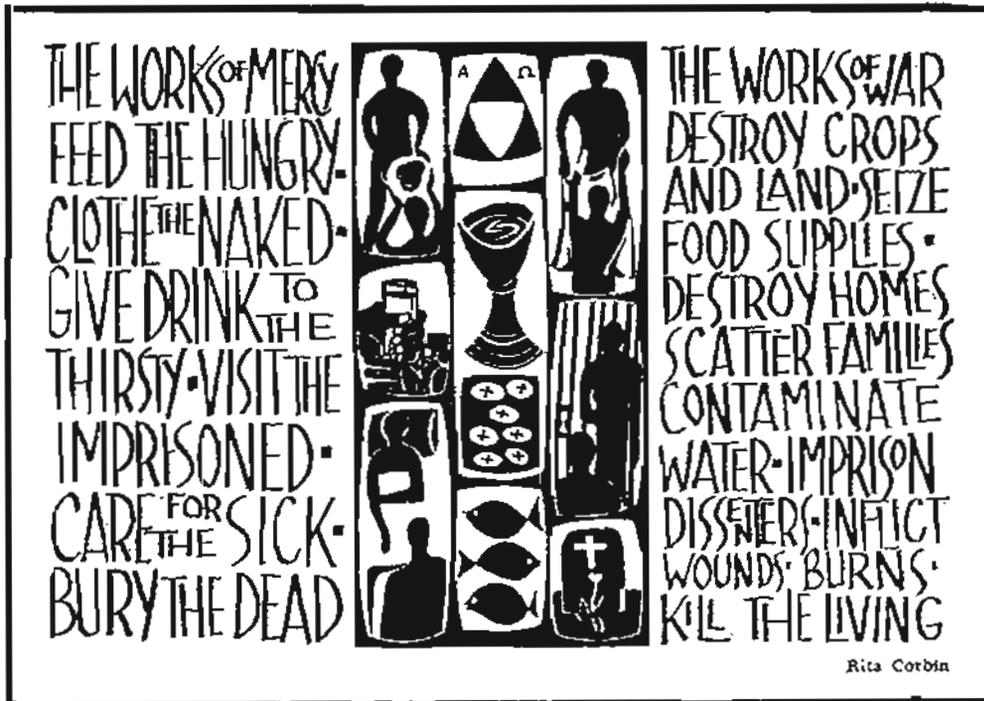
Often, when I attend corporate annual meetings representing the divergent views of Church shareholders, (divergent to management, that is), I feel a wave of dismay that comes close to despair. I'm there to present what I consider reasonable proposals, such as economic conversion planning at McDonnell Douglas and Emerson Electric, or an extraordinary meeting of the directors at Monsanto and Bendix to discuss the morality of nuclear weapons production, or disclosure of the hazardous materials used by production workers at General Dynamics.

These proposals are consistently rejected by the boards of directors, except at Ralston Purina, which disclosed the impact of its land use policies on food production in Latin America. The problem, I realize, is that we are reasoning within different logical systems.

The monopoly capitalists have fallen into their own logical trap, where to upset one tenet would be to topple the entire system. They must hold that THEIR ONLY OBLIGATION IS TO MAKE A PROFIT. If they don't themselves reject that system, it will require of them that they use their weapons, even against us.

And, on our side, we must resist the logic of the monopoly capital system and follow the logic of the Gospel: "Lay up your treasure in heaven." "Turn the other cheek." "Walk the extra mile." "Sell what you have and give it to the poor." The condemnation of monopoly is clear, but Jesus doesn't give us a new course of action except to love one another. Our task, in our time, is to seek a new, more just logic whose fruit is not weapons but love.

The philosophy of the monopoly capital system, "All the market will bear," sets the stage for economic injustice in both military and civilian production--and that stage setting is part of what has made the economic scale of the arms race possible. That is why we must resist the whole of our economic system, not just the weapons procurement.



# "Ni l'un, ni l'autre, mais les deux!"

By Bill Miller

I have been reflecting a bit recently on two approaches to turning the arms race around. One of them, around for a longer time, is the moral outrage toward military and nuclear violence, categorically expressed by symbolic actions of protest and civil disobedience. The other, a more recent development, is the booming grass-roots political movement for a Nuclear Weapons Freeze between the United States and the Soviet Union. This approach calls for a halt in the use, deployment and development of nuclear weapons because "enough is enough" and nuclear multi-overkill is already common knowledge.

I believe that the Nuclear Freeze Campaign would never have got off the ground were it not for the thousands of protesters who awakened people to the extent of our military appetite and to the immorality of the technological violence which has trapped the USA and the USSR and has starved the peoples of the world. It is clear, though, that despite this necessary and crucial moral outrage by groups of prophets around the country, they have done little to actually change the growth and pervasiveness of our nuclear arsenals.

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## What Can I Do?

Plenty. For example, you can...

- 1) Collect signatures on petitions.
- 2) Organize a house meeting.
- 3) Distribute literature in your town.
- 4) Attend a disarmament training session.
- 5) Volunteer in a local peace group office.
- 6) Contribute money to a group supporting the freeze.



Woodcut by Paula Goodman

These two approaches certainly are not exclusive of one another, but activists around the country must personally and corporately choose where to put their time and energy in working to turn the arms race around in order to promote peace and mutual trust, and to fund human needs which are multiplying by leaps and bounds.

It is here that I see the importance of the Nuclear Freeze Campaign. We have to see that moral outrage, though necessary, isn't enough. Change has to happen; the arsenals have to decrease and diminish. Politicians cannot make this change. Historically, they have voted for more weapons, almost without fail. The time has come when people are rising and demanding that the law change, regardless of congressional whims or capital gains. The people, in working together, can stop this arms race and turn things around.

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Bill Miller, of Karen House and Clergy & Laity Concerned, is presently with his hospitalized parents. We miss him and thank God for the gift he has been to us.

Does the importance and efficacy of the Nuclear Freeze Campaign mean that the time for moral outrage, protest and civil disobedience is over? By no means!

The American people (especially) and people around the world (generally) need to hear over and over from good and holy people that nuclear arms are immoral, dangerous, destructive to the poor, and unnecessary to solve human conflict. In addition to the grass-roots organizing of the Freeze Campaign, the American people need to be confronted with prophets, poets and protesters who challenge them to keep the momentum of the Freeze going and to move with the Freeze coordinators from a Nuclear Freeze movement to a Nuclear Abolition movement. Once the Freeze is adopted, the American people may turn their backs to the momentum: "We've given you what you wanted; and besides, we should keep a few weapons just to have a little security." All along, the American people need to be confronted with the insanity and immorality of the arms race, as well as the destructiveness and misery that even one hydrogen bomb could cause.

Moreover, the churches, despite their "terrible moral tardiness" on this issue, have been coming around as of late, are siding with the Nuclear Freeze Campaign, and are beginning to speak out about the immorality of the arms race. Church people, however, especially need to have more coals heaped on their rising momentum, for many of them are invested heavily in the security of nuclear arsenals and the profits of nuclear technology and investments. Prophets, poets and protesters need to

confront them again and again with Jesus' words, "Resist not evil with injury," (Matt. 5:39), point them to the Cross for their security, and help them see that they have to choose between the Cross and the sword. Religious people, in greater numbers, should be leading the moral outrage of the arms race. But, clearly, the conversion has to happen at home.

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Does the Freeze Campaign mean that the time for moral outrage, protest and civil disobedience is over? By no means!

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Therefore, I see the Nuclear Freeze Campaign and the symbolic protest actions has being very much in need of one another. People need to be confronted with the truth, which is so aptly conveyed by the prophets, poets and protesters. But actual, physical change has to happen; and that's where the grass-roots organizing of the Freeze Campaign is so necessary. One's the spark; the other is the engine. People have to hop on the train wherever they can fit in. As the French say, "Ni l'un, ni l'autre, mais les deux!" (Neither one nor the other, but both of them!) +



# Some

## Cass House Folks

Mev Paleo, photographer and dedicated volunteer, is with Crystal and Elizabeth, children of our live-in volunteers. Dorothy is a long-time resident. Zack, a Catholic Worker, is with Elizabeth, official house greeter. Audrey is a Worker and mother of Crystal, Nodric and Jeffrey. The children keep our house hopping all the time.



Crystal, Mev, Elizabeth



Dorothy



Elizabeth and Zack—"A Pretty Penny"



Audrey and a Carload



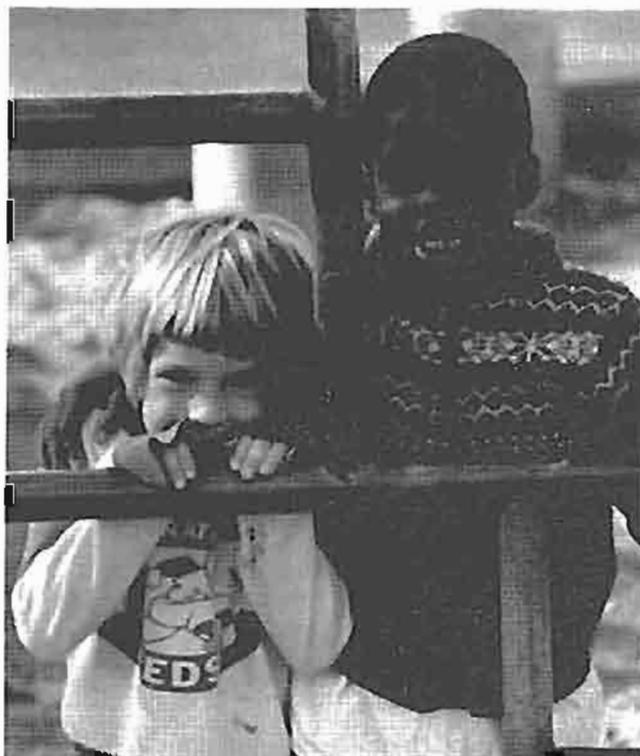
Elizabeth, Shannon, Catherine



Nodric



Cartis



Charlie and Oliver



# Daily Resistance

By Virginia Druhe

The gospel of Jesus and our Church issue a clear call to us today to resist the nuclear arms race in all its forms. We are each of us faced, then, with a very difficult question: In our own particular lives, how are we to resist nuclear arms? Most simply, I believe our response is to resist in every way possible. We need to resist with every part of ourselves--with our hearts, with our hands, with our voices. We must resist politically, socially, economically. We resist by protesting against what is and by creating what needs to be. It is a question that we will never finish answering either for ourselves or with others. But finally, we resist best by continually keeping before ourselves as individuals and as communities the question: How are we to resist the nuclear arms race?



I believe that we who want to resist need to realize that nuclear arms have not come out of a vacuum. They are simply the most extreme example of a prevailing mentality in our culture. We can resist the arms race any time we resist any expression of this mentality that makes armaments possible. But I believe we may as well realize that in resisting nuclear arms we are resisting the bulk of the culture, and there are times when we will feel the full weight of that separation.

I find it helpful to try to list for myself the attitudes of our western industrial society that make nuclear war thinkable. Some of the assumptions--there are certainly more-- are:

(1) Coercion is an acceptable source of power. It is OK sometimes to physically force people to do something they do not agree with. (2) The earth and nature are here to be used for our convenience. They are not sacred expressions of the nature of God. (3) Some people are not quite really people. Underdeveloped people, the poor and the uneducated do not really need the same considerations as white westerners. An African woman whose baby is starving does not really feel that the way I would. (4) The individual is powerless. (5) There is no hope of change. (6) There is reason for fear--fear of the Russians, fear of communists at home, fear of the poor, fear of any stranger. (7) "Enemies" are not to be forgiven; do not ask forgiveness of others. (8) Only #1 is good. If you are not first, you are nothing. (9) I notice, too, that in our society war-making and violence are essentially male activities. Part of resistance, then, is to restore the feminine aspect of creation to a rightful balance. It seems unlikely to me that we would find that balance while praying to an exclusively male God.

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We may as well realize that in resisting nuclear arms we are resisting the bulk of the culture...

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I believe that every time we do not let these principles rule our lives we have in a very real and immediate way made nuclear weapons less possible and less necessary. Thus, we resist by forgiving another the injury they have caused us and by admitting our own need of forgiveness. We resist nuclear arms each time we resist the temptation to present ourselves as "best" and others as something less than best. We resist every time we encourage others that they need only be good, not best. As parents, teachers, and members of communities, we have many opportunities to live this particular way of disarming our world.

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Virginia Druhe, one of the original 4 Workers to move into Karen House in 1977, has been living as an urban hermit since February of 1981. An almost identical version of this article appeared in the May, 1982 issue of Sisters Today.

We resist nuclear violence when we refuse to let our lives be ruled by fear. Fear nurtures violence in ourselves and evokes it from others. When we choose to act fearlessly--not foolhardy--in our relationships with friends and strangers, we free ourselves from the need to respond to the unknown with violence or with a threat of violence. I have seen many potentially violent situations diffused by the fearless willingness to address an injustice on the part of one of the people involved or by a mutually respected mediator. On a few occasions when someone in conflict had faced me with fear, I found that that lack of trust of me on their part roused in me a deep anger and a capacity for violence. If we know that we will be treated justly --or at least that we will do our best to achieve justice--and if we have not been dehumanized by another's fear, I have found that violence becomes unnecessary.



We also resist arms by refusing the mentality that some people are not as valuable as others and by insisting that every person is more valuable than property. We must seek actively to live

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We resist by living simply, by

meeting only our needs, and by

consciously reducing our needs...

by living our gospel call to poverty.

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that choice.. That means that our right to possess ends in the face of another person's need. In our present world economic order, this is a choice that cuts deeply. We resist by living simply, by meeting only our needs, and by consciously reducing our needs. Ultimately, though, we must examine every aspect of our relationship to an economic system which values profit over people. We must examine our jobs, our institutions and our investments to see if we are in fact supporting our way of life at the expense of another individual or group of individuals. We must systematically reform those relationships. We say clearly that people are the primary value by living with and serving the poor by seeking out the hopeless, the marginalized, the lonely and loving them. Thus we resist arms by living our gospel call to poverty.

We resist nuclear war when we refuse to participate in power systems that are coercive and when we create instead ways of





living together that are models of interdependence, community, and consensus. As the saying goes, we must show, not that our goal is peace, but that peace is the only way to proceed. Thus we can offer to our too sad world a real and vital hope that there is another way.

We resist by wondering, by wasting time, by praying, by seeking God. Once we know the inner source of life, we are no longer powerless. When we know that our life is apart from the world--that we are in and for the world but not of it--when we know that we are a people of God, a Church, and live that as fully as possible, then we have a basis for resistance to violence and to nuclear arms.

Resistance to nuclear arms calls us to faith, to forgiveness, to community, to poverty, to hope. It calls us to all of the central values of the gospel. It is my experience that resistance to the militarism of our society happens in the same place in me as prayer and living with the poor do. Each purifies us in the same way and leaves us radically open to and dependent on God.

We may do all of these things, and yet it seems to me that at this time in history it will not be enough. It seems clear to me that there must also be direct, public, ongoing resistance if the arms race is to be stopped and reversed. It is uncomfortable for most of us to circulate petitions, make phone calls, write letters, distribute leaflets, par-

ticipate in picketing and in acts of civil disobedience. It is difficult for us to consider that it is our tax money that makes this evil possible. Yet these direct protests of nuclear weapons must be made. Resistance must be planned, organized, consistent. I believe it would be impossible for any of us to hear how we are called to participate in this public resistance if we have not begun to resist in the other areas of our life. After that, it is only difficult. But again, I believe it is a process of discernment that we must face if we are serious in our desire to resist the arms race.

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Resistance...calls us to faith, to forgiveness, to community, to poverty, to hope...the central values of the gospel.

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And still our response remains always incomplete, for we will resist best only by continually asking ourselves the question: How are we to resist the nuclear arms race? +



# Whoever Pays the Piper, Names the Tune



I must ask, even without the confidence I seek,

"Just what tune are you playing?"

You may not have known that you are playing a tune. (It happens like a quiet, soothing sonata at a large supermarket, lullabying shoppers into a world that says they can buy whatever they need.... As if what they need can always be bought).

Today, within a short space of time and place, there were three tunes playing, all at once.

The stage was beautiful Shaw Park in Clayton, Missouri where General Dynamics Corporation was holding its Annual Shareholder's Meeting at the "Community" Center there.

(Far from being a "Community" Center today though: Private Showing only. Ticket: Stock in General Dynamics. Others could not only enter, but couldn't even walk on the grass surrounding the building, for that too was rented by General Dynamics. If you haven't already gotten the message, "Community" is used very exclusively here).

The tune inside went mostly like this: Military contracts up. Weapon's production booming. Non-military business a bit hard-pressed because of sagging economy. Shifting all but 20% of corporate production into the military sector. Gross income greater than GNP of some 3rd World Countries.

"Whoever pays the piper, names the tune."

The tune outside was a bit different: Two handfuls of peacemakers. Long history of resistance. Years of vigil and protest. Posters sang out:

"Our prayer: Bread not Bombs, Repent the Trident," "General Dynamics -- Making Weapons of War is Making War, Make Peace!" and so on....

Skeletal specters greeted the classy customers, as if to remind them of the impending doom of their warmaking and the already realized doom of their handiwork.

Beginning in prayer, ending in prayer, beckoning...faith over despair, courage over timidity, hope through the darkness....

"Whoever pays the piper, names the tune."

The tune above was a touch different: melodies of trust and wonder filled the air from the surrounding trees...as if the birds were orchestrated to point the way for all who had ears to hear....

"Whoever pays the piper, names the tune."

# Why I Won't Pay

Dear Coe and Ammon,

Today is Holy Saturday, the day before Easter. It's probably the most anxious, and at the same time, the most hope-filled day on our Christian calendar. And that is just how I feel today as I think about what to do about my taxes that are due next Thursday. I feel anxious because I know that given the new nuclear weapons our government is building and the new plans for the use of nuclear weapons first, each day we have together is a gift.

I feel hopeful, because each day I become more convinced that the people of our country really don't want to build more nuclear bombs. The Nuclear Weapons Freeze Campaign is like uncovering new life. You know how the new grass and the small sprouts of ferns and trees were pushing up through the dead leaves today on our walk in the woods. It was as if a whole new forest was being created under the lifeless and dry leaves of the old forest. Well, the Freeze Campaign is a lot like nudging the leaves away with your hand. Underneath the old fears and ideas you find all these new sprouts. We are uncovering the real thoughts of the American people about nuclear war, and they are new thoughts. And the more we uncover, the more they say, "No!" It's a very special time to be alive, boys. . . .

So I have made a . . . decision this year. I am not filing my tax form. Instead, I am putting all my taxes in an alternative fund that will be used to feed, house, educate, and provide hospitals for people. I am filling out the form, but I am not signing it or turning it in to the IRS until the day that the American people and the Soviet people have convinced their governments to stop building nuclear weapons. . . until the day the Freeze, for which so many people are working so hard, happens.

I am refusing to file, because as I read the stories about Jesus and the way he calls us to live, it is clear that we are called to love our enemies--not to threaten them with mass destruction, simply to love them.

I am refusing to file because I don't believe the American people have made

Bill Ramsey lives at Karen House and is convenor of the St. Louis Committee for a Nuclear Weapons Freeze. He has refused to pay the war portion of his federal income taxes for 10 years. Each year the IRS has eventually taken the money from him. He explains in this edited letter to his sons why he has chosen to do an escalated form of tax resistance.

their decision about building more and new nuclear weapons. The Freeze Campaign has just begun. Everytime one of the newspapers or magazines asks people around the country how they would vote if they had a chance to vote for or against the Freeze, most of the people say they would vote for it. And yet, the Pentagon continues to build more and plan more nuclear weapons. They want each of us to pay for all this building and planning, even though the people have not said, "Yes, you may build more." Our country was founded on the principle that people have the right to make decisions before their government starts to do them. It was England's attempt to make North Americans pay for decisions they had not made that began the revolution in 1776. They called it "taxation without representation."

And finally, boys, I am refusing to file my 1981 tax form because the possibility of nuclear war is so near. . . . I am convinced that life is good and I want to give you both the opportunity to know all the joys, hard times, and wisdom that living with other people brings. These nuclear weapons stand in the way of that gift. They represent the growing possibility that this good earth that God gives us, that this human history which God chose to enter, and even the new things that God has promised to do among us, may be taken away from us.

The possibility of nuclear war is near, but the opportunity for us to act is just as near. I have faith that the American people will not allow these new nuclear weapons to stand between us and all this we hold so dear. We will remove them. There are hundreds of things to do to stop the nuclear arms race. Whatever feels right and effective should be done. I have simply chosen to do two things: to organize for the Freeze in St. Louis and to not file my federal income taxes until there is a Freeze. I do both in hope for your future and in gratitude for the gifts you are to my life.

Your dad,  
Bill



# Worth Repeating

Phil Berrigan (1/26/82)

. . . I have observed people under their first arrest situation at the Pentagon and I have seen them emerge from the experience as though they had shucked some horrid albatross from their necks. I have been forced to wonder if this was not a very high type of prayer. . . I've often thought when resistance communities break up, it's because of having ignored prayer, having ignored the contemplative side of resistance. It's very, very mysterious. I don't know how many elements of contemplation are in the act of resistance itself. All I can say is that there has to be, humanly speaking, a rhythm between the two for human fulfillment and for deeper meaning, if that makes any sense.



In the Bible, hope has to do with faith and justice. There is a note of realism in the Bible about what the essence of hope is. . . It's something real. It has to do with our behavior, with the expenditure of our lives for other people. . . We can create hope and offer it to one another.

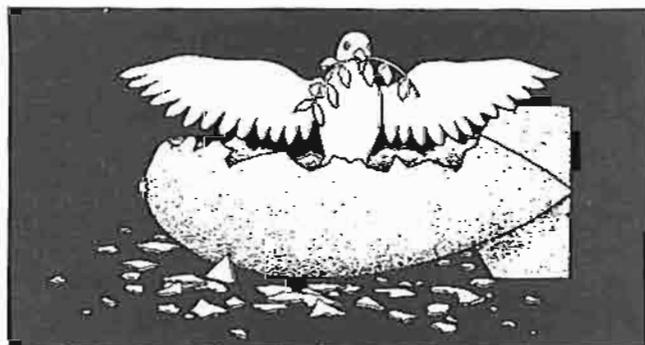
I don't view physical destruction as the central threat. That's anti-climax. What precedes that and what undergirds the physical destruction is what happens within the spirits of all of us. What happened to the Nazi doctors? What happened to the German church? What has happened to this country. . . ? As Sid Lens said at Johns Hopkins one time, "If you know about this, and you do nothing, you're dead."

Dorothee Soelle (2/28/82)

Christ broke through this cycle of weakness, fear, the need for protection, attending to one's own security, and violence, in which we still live. To humanity he said, "It is not true that you are weak. You can, if you believe, feel strong, feel beautiful. You need build no forts to go hide yourself in. You can live without armaments. Because you are strong, you can let go of your neurotic need for security. . . You can share your life, out of love for the poor." . . . God is in you. You do not need to protect yourself.

It has not been left to us as matter of preference whether to establish or to neglect the relation of Christ to the present situation. To neglect it is to deny Jesus. We must draw Jesus into the flesh, as Martin Luther put it, into historical flesh, into what is happening to people today. . . the peasant tortured to death in El Salvador. . . I think Jesus, in any case, had to do something with political realities. He gave his life out of love for the poor. . .

. . . This love led, like every serious love, to suffering. It led him into the center of power. It led him out of the provinces into the capitol, out of the circle of the poor into the circle of the rich. It led him out of obscurity into the public. To love means not to hoard your faith. . .



I do believe that God disarmed him or herself in Christ, unilaterally. God did not wait for us to agree and disarm.

I really believe that the status in which we are is war. We are living already in a terrible war. As the peace movement says in this country, "The bombs are falling now."

They are falling on the other 2/3 of the human family, on the poor in the Third World. They are falling on the poor in this country. And they are falling, I think, into minds and souls of people as well and destroying any human feeling, any human intelligence and any of the things. . . that are created in the image of God.

Peace needs women. We won't have peace if women stay in this relationship to those who prepare the nuclear holocaust and obey their rules.

Molly Rush (4/15/82)

Per person monthly in 1981, the actual military budget comes to \$64 per month-- or \$256 per a family of 4. In '82 that increased to \$77--or \$308 for a family of four. And it continues to progress. By next year it will be \$92 per person or \$368 a month for a family of four. And according to the projections it will go up to \$138 by 1987, per person monthly. Or for a family of four, \$552.

I think that puts it in a little more real terms in terms of our own responsibility. The total for an individual of these seven years comes to \$8615.

Q. Do you see the need or possibility for another Gandhi or King or is the way the peace movement has gone in America with small grassroots groups?

A. My hope is that we'll all become Gandhis and Kings, everyone in this room. . . I think that's maybe the only way. And we'll find way of acting on our nonviolence and acting on that truth-force within, the power of love that is within us. . . That one thing you're afraid to do--that's where you begin. And that empowers you to go further.

A question put to Dan Berrigan. . . "Well, what will happen to my children if I go to jail?"

And Dan's response was, "What will happen to your children if you don't?"

When you're in the context of a nuclear arms race that. . . gives your children very little hope. . . this makes you balance the risks in a very different way.



# Reviews

## The Fate of the Earth

by Johnathan Schell  
(Knopf, 244 pp., \$11.95)

Reviewed by M.M. Childress

Jonathan Schell's book, which first appeared in three installments in the New Yorker in February, has attracted a wide audience and, with it, both acclaim and detraction. The first section, subtitled a "World of Insects and Grass," brilliantly and painfully depicts the likelihood of the destruction of all life on our planet as a result of nuclear holocaust. Schell also effectively shows the unlikelihood of any "limited" nuclear conflict and the inanity of any attempted civil defense program such as shelters or evacuation of cities. It is an impassioned presentation (and has been criticized by several reviewers as "too emotional") for the author wants not only to inform us but to move us. And, in my opinion, he succeeds: we are made to "think the unthinkable" and to respond by action.

The next section, "The Second Death", considers the destruction of the possibility

Marianne Childress is Head of the Philosophy Dept. at St. Louis University.

## The Last Epidemic

Reviewed by Teka Childress

The Last Epidemic, which runs 36 minutes, describes just what the title promises, a look at what would be and may be the last epidemic--all that would result from a nuclear attack. If I had to pick out one line that summarized the film, it would be Dr. Jack Geiger's statement that there is no survival of a nuclear war in any meaningful sense of the term.

I cannot imagine that one could watch The Last Epidemic and be anything but convinced that Geiger is correct. In the film, he describes the impact of a relatively small blast over a metropolitan area, including in his description a projection of how many would die instantly and what those who might survive could expect. What those who would live could expect is made graphic with film clippage of Hiroshima and Nagasaki after the bombs

of future generations of human beings. Although he is apparently unaware of the wide discussion in philosophical circles of what debt we owe our future descendants, Schell's analysis shows great philosophic insight into this difficult and agonizing question.

The third and final section, "The Choice", has received much negative criticism. Schell has written that we live in a Newtonian world politically and an Einsteinian world scientifically, has stressed that we must move beyond out-dated systems such as national sovereignty, and thus has just about convinced the reader that war is no longer ethically and realistically acceptable. How this is to be accomplished he does not tell us, but leaves it to others; and the reader feels abandoned. In speeches and printed articles, Retired Admiral Noel Gaylor has presented a practical and immediately applicable plan for the beginning of nuclear disarmament, and his approach should be a necessary supplement to Schell's book.

The Fate of the Earth is a book that must be read to be appreciated and must be read so that we cannot remain indifferent to our fate, for Schell has shown us that our indifference will lead to our destruction.

were dropped on them. All the while one is seeing these, one may be aware that what was dropped on the two Japanese cities is nothing compared with what would be dropped on our cities today. One Trident submarine would carry the equivalent of 1040 times what was dropped on Hiroshima.

The film, then, can have quite an impact. It did on me. Let this not frighten you away from seeing it, however. Seeing it, for me, was difficult and somewhat painful, but wholly necessary. You cannot say "NO!" to something you cannot face.

It is important, then, to face the evil of nuclear weapons; and the film helps us to do just that. Then, in saying "No!" to that evil, we can truly say "Yes!" to life and to hope.

In St. Louis, The Last Epidemic can be borrowed from either the Peace Institute (533-4445) or the Human Rights Office of the Archdiocese (367-6950).

# From Karen House

By Harriette Baggett

After four and a half years of continuous operation as a house of hospitality Karen House took a breather beginning April 1, 1982. It was no sick April Fool's Day joke when we had to say on the phone, "Sorry, we're closed."

There comes a time in the active apostolate when you just have to step away, reflect, refurbish, reconnoiter. When that time hits the whole community at once, there's nothing to do but temporarily cease the activity so the apostolate can survive. Sometimes we can get so stretched and so strained that love is hard for us to support. Then we have to take a break. We have to accept our break -- admit that we are broken, stop acting whole. Close the house. Let God put us back together again as we refurbish the empty house, reflect on our ways of doing things, reconnoiter the whole field of our endeavor. We can't support love so love must support us.

We must change our focus to give love a chance. And love is God.



God has provided for us marvelously, prompting many grace (love) filled people to support us with their time and money. Into our community God has sent people of deep spirit and practical talents, such as Mark Neuman and Mary Ann Gleason. Mark took a sabbatical from medical school to be with us at the house, and now is busily completing requirements toward his medical degree. Mary Ann, having completed her physician assistant's training, finds herself a recipient of medical ministrations in Denver, where her leg is in a cast from an accident there.

The heavy load of hospitality is shared by all but some have a special gift for seeing us through. Clare, Mary Jane, DeJores, Joe come to mind. Bill

Miller, now tending his hospitalized parents full time, was literally all things to the whole house for two and a half years. Ann, through four years of medical school, has managed to keep before us the Catholic Worker ideal and the clothing room neat to boot. Pete, another student, is outstanding in the kitchen and often gives special help to some of our needier guests. Martha came to us from Boston with great trust and that trust always comes through in the pinches. I think of meals, liturgies and political actions that Martha's trust has facilitated. Teka is a vital cog in the thick of all the house doings. She has joined Bill Ramsey and Mary in their concentrated work for peace. All three remain mainstays at the house. Like Virginia over a year ago, I have felt called to more solitude and prayer than Karen House affords. But you couldn't call me a hermit. I work at Visitation Parish a block from my apartment, and am still part of Karen House.

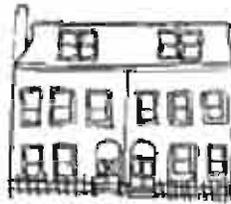
Altogether we seek to share life with some of God's favorites -- those on the economic fringes of our world. We seek to serve Christ in all. We feel we must strive to combat the injustices of a society that casts anybody out. Whatever strains, frictions and pain Catholic Worker life inflicts, if love can hold us together, our very lives are an effective witness against those injustices.

But a pause to refresh is sometimes called for, to help us refocus on love -- the crucified, risen Christ. What better time of year for a break than the Paschal season? How good God is to us! God's providence, God's faithfulness is evident not only in our decision to retreat, but in the divine parental care of all of our guests. Before we closed places were found for all, many of which are more life-fulfilling for them than was Karen House.

We are looking forward to opening our doors and our arms to a new group of God's favorite people, with full knowledge that Karen House is not the only or the best possible answer for them on their way to God. We will be thankful for those God sends and pray for guidance in our presence to them. We ask for your prayers too.

# From Little House

by Mary Ann McGivern



from the Miracle of Being Awake, a Manual on Meditation for Activists  
by Thich Nhat Hanh, Fellowship Books, 1975

I saw a bumper sticker that said, "Support America: Ignore Bad News." --a remarkable commentary on our times. I myself have followed a related principle for years: don't read about anything you haven't time to act on. As a result, I've avoided learning much about China, the Soviet threat, food stamps, pesticides, or Afghanistan. However, I recognize that the loss is mine. Barbara Riverwoman, a dear friend who is a Chinese scholar, often points that out to me. And now that I have tomatoes growing in my yard, I haven't a clue how to keep them healthy. If only I'd prepared myself by staying abreast of environmental issues, no matter how bad their news.

But getting back to the bumper sticker, consider its assumption, that bad news somehow, in its very existence, undermines our native land. There is a way in which that analysis is absolutely correct. Accounts of crime, unemployment, inflation, plant closings, use of sale of weapons either made or initially designed in the U.S. or by our economic allies, U.N. votes against U.S. positions, and the day's pollution count all speak of the failure of the capitalistic system to establish and maintain a decent way of life. The U.S. was built on a dream of economic and political democracy that's all but forgotten--but the dream does get some nourishment from all those bad news accounts. We might one day get mad enough to overthrow the system.

Still, I considered the bumper sticker at root a bit whimsy. After all, I thought, earthquakes and storms at sea and war in the Falklands occur whether or not they are reported and whether or not I read and reflect on them has no bearing on my patriotism.

Then, with my mind on the Falklands war dead and searching for a prayer to bring to our small Clergy and Laity Concerned resistance discussion group, I found this: SUFFERING CAUSED BY LACK OF WISDOM IN THE CASE OF SOCIETY

Take the situation of a country suffering war or any other situation of injustice. Try to see that every person involved in the conflict is a victim. See that no person, including all those in warring parties or what appear to be opposing sides, desire the suffering to continue. See that it is not only one or a few persons who are to blame for the situation. See that situation is possible because of the clinging to ideologies and to an unjust world economic system which is upheld by every person through ignorance or through lack of resolve to change it. See that two sides in a conflict are not really opposing, but two aspects of the same reality. See that the most essential thing is life and that killing or oppressing one another will not solve anything. Remember the Sutra's words:

"In the time of war

Raise in yourself the Mind of Compassion

Helping living beings

Abandon the will to fight.

Wherever there is furious battle

Use all your might

To keep both sides strength equal

And then step into the conflict to reconcile"

Vimalakirti Nirdeśa

Meditate until every reproach and hatred disappears, and compassion and love rise like a well of fresh water within you. Vow to work for awareness and reconciliation by the most silent and unpretentious means possible.

Thich Nhat Hanh, p.22

Oh, woe unto us Americans. We are so rich in money and power and so poor in love and compassion that we call on one another to be blind and deaf to a part of the truth in an attempt to support our

# From Cass House

By Zack Davisson



Many things have been happening here at Cass House since last winter's report. In February we had about forty of you, our supporters, brave the "elements" to join us for liturgy and fellowship. March winds came and through it all we had some special treats. The World Peace Marchers gifted us with their presence for two days. The students from St. Norbert's made their fifth trip down from Wisconsin to help us with repairs and to treat themselves to still another "alley party". Thanks to their efforts, the Tankins' quarters have a new look.

April too has not been without its surprises. Tim Guthridge has come back to help us for a while. Welcome home, Tim! Donna, a staff member, and Jim, a live-in volunteer, have become the Holbrockees and will have had their marriage blessed in the presence of many of you.

As of this writing Sue, a founding member of our community, is hospitalized. Please keep her and all of our sick friends in your prayers. We hope that soon she too will have a springtime resurrection.

Speaking of resurrection, Easter was, for me, an especially meaningful feast. Seventeen of us - guests, volunteers and staff - were able to worship together at a nearby parish church. This experience truly added to my Easter joy.

Now that we are filled with the new life of Easter personally, we find that we are in need of some new (or used) household items. If anyone has extra mattresses, dressers, wardrobes, plastic glasses, large soup bowls, forks or teaspoons, we could make use of them. Also we can use many extra hands in the summertime as we lose many helpers with the close of school.

Please know that we appreciate your generosity to us and we hope to see many of you in the upcoming summer months.

The Round Table is the quarterly journal of Catholic life and thought in St. Louis. We welcome responses from our readers, especially if they would like to discontinue receiving this publication. The people working on this issue are: Joe Angert, Clare Bussjaeger, Rosemary Dee, Virginia Druhe, Zack Davisson, Bill Miller, Mary McClellan, Barb Prosser and Bill Ramsey.

## THE ROUND TABLE

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