

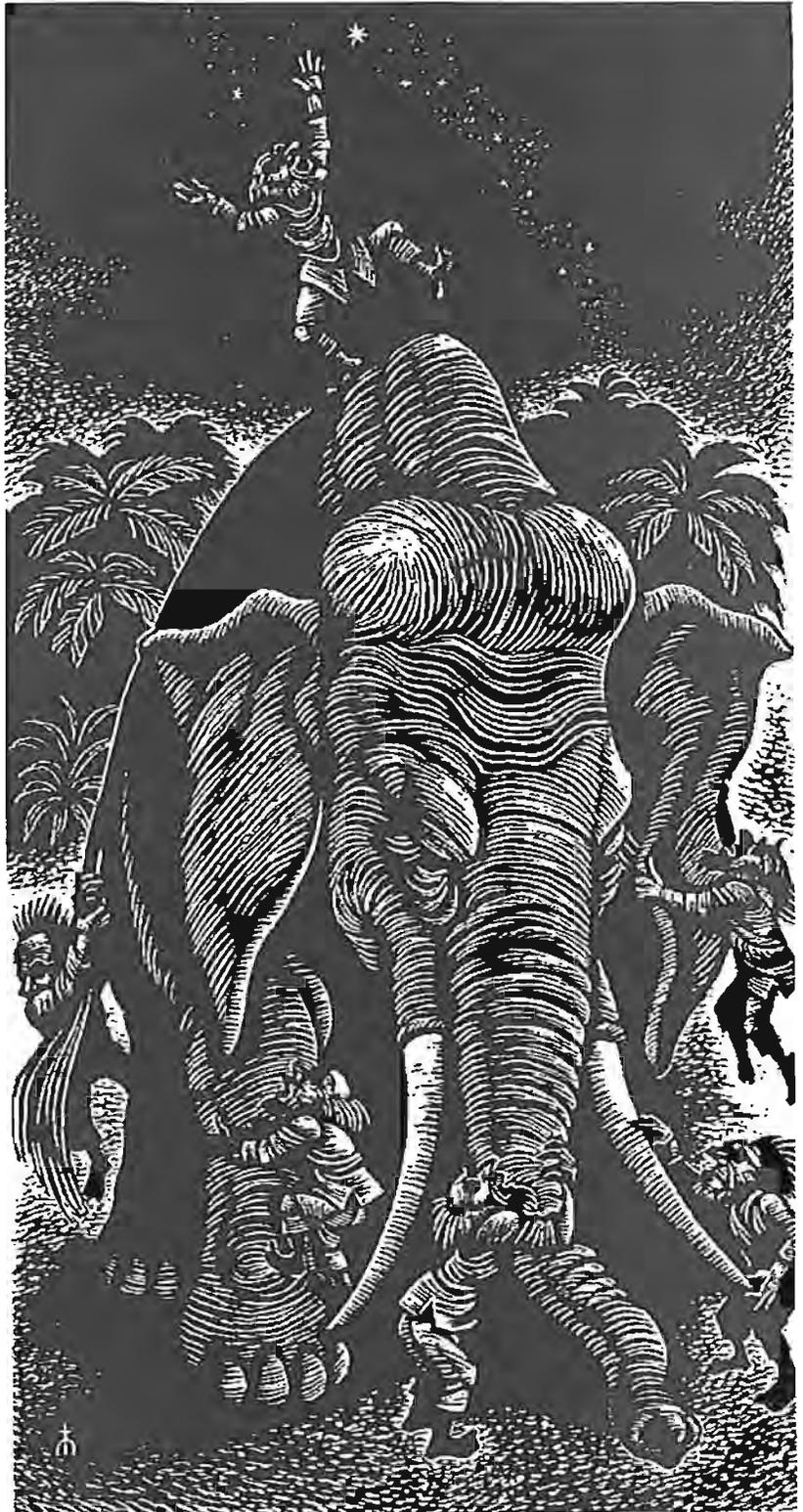
THE Round Table

Spring
1990

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

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WHY THIS ISSUE?

There is precious little new construction in our "depressed" neighborhood, an area depressed in more ways than economic. But there is one new building going up. It is impressive not only in juxtaposition but in its own, sprawling right.

The building is one of three new police "superstations" slated to replace the local precinct stations as the city moves to centralize the police force. In doing so, local government is opting to isolate the police force, removing it more and more from a neighborly relationship with the people it is intended to serve. Such is the pattern with an increasing number of state functions in this country; it is not a pattern that bodes well for lovers of human freedom and responsibility.

It does not have to be like that. Jesus has shown us a different way in relation to the state, a way that maximizes human freedom and self respect, that builds up community rather than tears it down (even among traditionally opposing groups). It is also a way that patiently yet prophetically challenges the ultimate authority of the state by consistently asserting God's dominion over the created order.

Dorothy Day's comment on Christ's injunction to render unto Caesar that which is Caesar's, and unto God that which is God's, typifies the profound challenge Jesus issues to civil authority. Dorothy argued that by the time we finish giving to God that which is God's, there should be very little left to give the state!

That the nation state is destructive of human freedom and community is best evinced by its reliance on violence as the final arbiter. So argues Mark Scheu in a lead article that synthesizes a wide range of material while offering an indictment of the state's moral corruption. By examining Romans 12-13 and the Sermon on the Mount, Bill Wylie Kellerman illumines a scriptural view of the state as servant of God under the judgement of God, while reminding us that it is the responsibility of the Christian to call the state to this role.

Mary Ann McGivern's house article takes us graphically inside the lives of a number of refugees who have sought succor at the Catholic Worker. They are victims of the current nation state system, as their seldom-told stories reveal so well.

Just as we centralize police and other community services, so do we with health care. Steve Wineman examines the health care field with uncommon precision, revealing an authoritarian system in financial and moral collapse. He proposes a radical alternative model based on community health centers that are participatory, democratic, education-oriented, and which rely on personal initiative and mutual aid. Here is not simply another critique, but one wedded to a creative yet viable alternative model.

It is the experiment with alternative models that we hope you will join us in. According to the Lentz Peace Research Lab, under the present nation state system there were 42 wars in the 1980's, leaving over 5 million human dead in their wake. Sixty two percent of the dead were civilians. We don't have to repeat such a debacle...



-Patrick Coy

Front cover drawing
by Fritz Eichenberg

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THE STATE AND THE FOLLOWER OF CHRIST

by Mark Scheu

Most people lack a sense of history and fail to realize that the present social and political arrangement is not permanent but evolved over time. Most people falter in imagination and fail to realize that things need not be as they are; there are alternatives and paths that lead to them.

It rarely occurs to people of the first world that the modern nation-state is not the only way to order their relations to each other and to other peoples. It is assumed, indeed instilled from youth, that the modern state is the most just and benevolent way to order our civic affairs. This is an essential component of our unspoken ideology, to which any real alternative is dismissed as spurious, if not ludicrous. Hence any principled rejection of state authority is popularly held as a violent and nihilistic philosophy offering nothing but chaos in return for the destruction of the present order.

A objective overview of the last century alone, stripped of the prevailing norms of the ideological system (see Noam Chomsky, On Power and Ideology), demonstrates that nothing could be further from the truth. The twentieth century presents a horrific panoply of organized murder and mayhem, such as the exploitation of colonial peoples, the First World War, the Second World War, the Holocaust, the Cold War, the war in Southeast Asia (an extended colonial war), and the nuclear arms race. These are but the "highlights." All of this legalized murder has been conducted in the name of the sovereign state. Randolph Bourne wrote aptly, "War is the health of the state."

The question ineluctably arises: does the state exist for the sake of the people, or in time do people exist to serve the state? Clearly the state takes on a life of its own, but that life is sustained only through death and domination. In Vietnam, even when it became

clear to all that further combat would serve no purpose, the United States continued to offer up the lives of servicemen in order to salvage our "national honor" — those killed could not be allowed to die "in vain." Or as a further example, how would a nuclear war serve and protect the citizens of our nation? Yet this nation is prepared to incinerate the world in a struggle for world domination between vying nations. Should not these common and undeniable contradictions cause one to question the utility, if not the very moral basis, of the state?

There is nothing more destructive in human affairs than war, and war is entrenched in the state system. War is organized violence by military forces fought by and on behalf of states in a system of competing states (see Brian Martin, Uprooting War). War will only cease when people abandon their allegiance to this invisible entity which we unquestionably allow to play so dominant a role in our lives.

The state owes its very existence to violence. No state could survive without resort to the power of death over people. If it cannot kill its enemies, it cannot exist. Order is maintained in the state by law; the law secures obedience by the application of force — when need be even death. The threat to punish by death is the ultimate means by which the state maintains the dominant order. Thus the state's decidedly immoral basis is unmasked. As Gandhi stated:

The state represents violence in a concentrated and organized form. The individual has a soul, but the state is a soulless machine; it can never be weaned from violence, to which it owes its very existence.

Mark Scheu can be located by following the traces of his pipe smoke through the woods.



Gandhi's position should not surprise us. His ultimate goal was not simply to free India from British rule, but to establish for the people true self-rule with the abolishment of the state.

Violence, from which we must indeed liberate ourselves, is the very basis of all state government. The only way is to remove ourselves from all solidarity with the state itself, now.

Violence being the state's guarantor, a nonviolent stance is a subversive threat to all states, for such faith throws into question its reason for existence. As the Roman-Jewish state executed Jesus under the pretext that he was an insurrectionist, so the modern state must condemn nonviolent activists as violent terrorists, to obscure the real threat which underlies this false charge. Anyone who seeks to live a life of nonviolence must sooner or later come to grips with this irrevocable antagonism, as stated by Simone Weil:

Whether the mask is labeled Fascism, Democracy, or Dictatorship of the Proletariat, our great adversary remains the Apparatus — the bureaucracy, the police, the military — [the state].

Even conceding the above, some will argue that one can hardly manage without the state, in view of all the good it also performs. What of the welfare system and social security? What of all the benevolent purposes to which some of our federal taxes go? Although one must applaud any undertaking of the

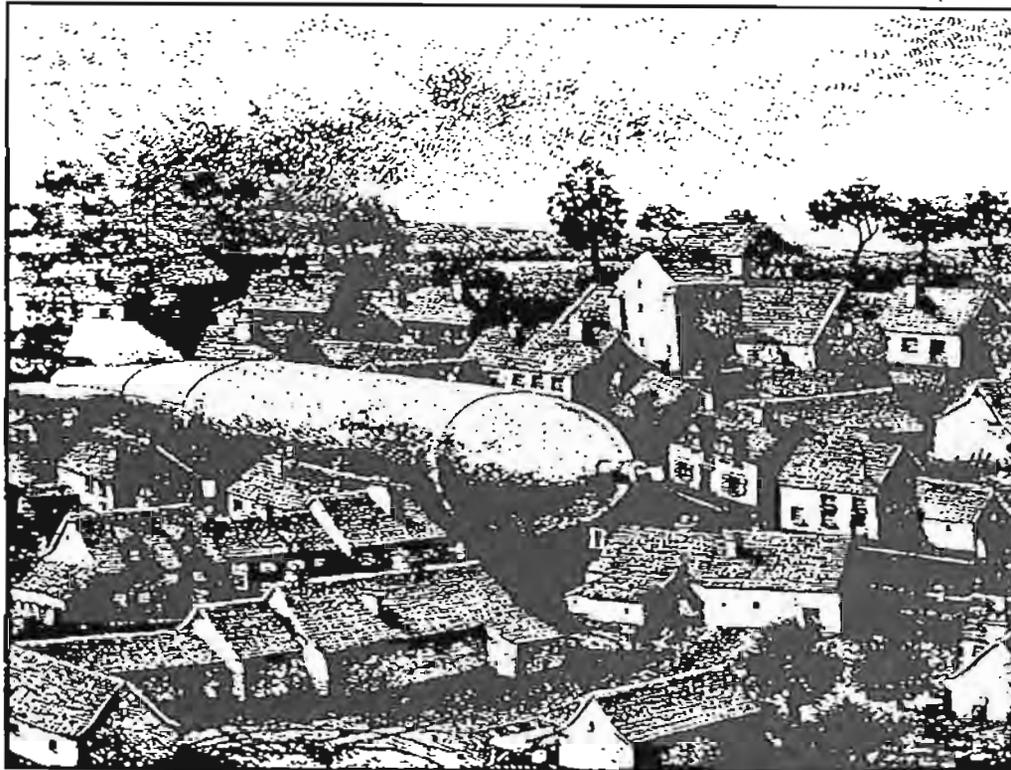
state which genuinely enhances the lives of its citizens, the benefits are far outweighed by the costs which the state extracts in the form of allegiance to a system of competing states given to organized violence.

More to the point, these same services can be provided more effectively and wholesomely outside the aegis of the state (see accompanying article by Steve Wineman). People and communities surrender power over their lives in hope that there will be a compensatory return at the national level. We pay taxes and set up bureaucratic structures to dole out the means of existence to those who qualify. In so doing we are deprived of any direct role in service to our neighbor. Those in need, however, are judged and ruled over by a bureaucratic class which invariably develops more interest in self-perpetuation than service. To relinquish control and responsibility for the care of our neighbor to absentee professionals, bureaucracies, and politicians is to betray our own moral calling. Previously people did not have social security or insurance, as they relied on family and community to provide in times of need. Now social support systems of the extended family and the local community are displaced by the centralized and impersonal provision of services by the state. Yet relying on the state for the solution of social problems is counterproductive, as this expansion of state power only reduces local control and allows for manipulation by elites, thereby reinforcing the structural basis which gave rise to the problem (see Brian Martin, Uprooting War). Those faced with loss of employment due to the closing of local factories controlled by distant managers, such as at the Chrysler plant in Fenton Missouri, and as portrayed in the film *Roger & Me*, are experiencing this in a most bitter way.

Given that war is the health of the state; that the state's existence is based on violence; and that state alleviation of social problems is counterproductive, what alternative is there?

The only proposal which meets these contradictions is social anarchy. Anarchy is more than the rejection of coercive authority. Freedom cannot exist without equality, which will only result with an end to economic monopoly and the coercive institutions of political power which enshrine hierarchy, patriarchy, and domination. The guiding principle of social relations must instead be mutual aid, voluntary association, consensus decision-making and direct democracy. Local communities organize their own activities through cooperation, not competition or coercion. The collective, the neighborhood, the affinity group, the community, these are the building blocks for social anarchy. There is no place for hierarchy or class rule: "Anarchy is order, government is civil war." At most, in place of the present state organization, a federation of free communities could form, arranging their affairs by mutual agreement and free contract.

The path to this more humane order is simple, yet demanding: reject the state's authority by refusing



to cooperate with it; form new social organizations and patterns of behavior by experiments of communal living. As Peter Maurin said, build a new society in the shell of the old. Any intentional Catholic Worker community, any base community in Latin America is an experiment in social anarchy. The revolution is the organized actions of the people. Such a mode of existence does not depend on laws and the violence of the state to compel people to act justly. Rather, as Ammon Hennacy said, having faith in the innate goodness of everyone, it seeks to establish the Golden Rule by working from within the conscience of the individual — “a revolution of the heart.” Thus the ultimate political act is the creation of nonviolent community.

It becomes apparent that unlike capitalism, which is intrinsically godless, anarchy has a given moral basis. Remarkably, this basis has much in common with a social order based on the example and teachings of Jesus. It is no accident that both Dorothy Day and Peter Maurin were avowed anarchists. Le Chartier went so far as to say “The true founder of anarchy was Jesus Christ and the first anarchist society was that of the apostles.”

The basic political entity is community, which exists in the world but is not of it (see William Durland,

God or Nations). Such a community models love — its very purpose is to guarantee true freedom through mutual aid. Nonviolence is at the heart of such community, and as such contests the state’s reign of death in history. The state can put to death, but death does not have the final word. There is to be no hierarchy in community — all participate equally in service and responsibility. Accordingly, Jesus taught against the exercise of authority: “It shall not be so among you; whoever would be great among you must be your servant, and whoever will be first must be slave of all.” As the Sermon on the Mount suggests, an anarchist society is organized on the basis of morality, not legality. Nothing so characterizes Jesus’ life in the political sphere as does anarchy.

Christian communities are to be built on love and service. State institutions are built on violence. They are born of fear and distrust and pander to our worst instincts, to that which is fallen. In the desert at the third temptation Jesus rejected such political power as demonic. So must we. The follower of Christ is called to withdraw from the enthrallment of the state and build community under the inspiration of the Spirit. Thus shall the kingdoms of this world pass away and the Reign of God come. ✝

HEALTH CARE WITH A HUMAN FACE

by Steve Wneman

News Item #1: 37 million people in the United States have no health care coverage, and an additional 60 million have inadequate coverage. The large majority of those in both groups are the working poor.

News Item #2: In Massachusetts, the state where I live, Medicaid accounts for 20% of the state budget — \$2.1 billion in fiscal 1990, \$700 million more than Medicaid cost four years ago. At the same time, the state budget is almost a billion dollars out of balance, and a series of cuts in state spending has sliced human services (such as welfare, mental health, and education) across the board.

News Item #3: Private insurance companies recently announced that the cost of health insurance, which has been skyrocketing over the last few years, will go up another 10 to 20%.

Spiraling costs and inadequate access to services are the elements of the health care system that are deemed newsworthy. The news displays a system in shambles. Things have gotten so bad that solutions which were once unthinkable are now seriously entertained. Massachusetts has passed "universal health care" legislation — though the state does not have the money to pay for it. Perhaps even more telling, there is increasing public willingness to consider the Canadian system, which is a version of the previously taboo socialized medicine. The selling points of the Canadian system are that it costs less and covers everyone, which are exactly the points on which the U.S. system is in crisis.

Unfortunately, high costs and lack of access are only the most blatant drawbacks to our health care system, though most of the other problems receive hardly any public attention or debate. Our medical es-

tablishment is probably second only to the military in the tenacity with which it clings to authoritarian and hierarchical values and methods of operation. The unquestioned principal is that doctors are in charge.

Within the professional structure of the health field, this creates rigid stratifications in which doctors (still mostly men) dominate nurses (still mostly women) and other subordinates. In turn, patients are expected to be passive consumers who should unquestioningly follow the doctors' orders. The medical field teaches people they do not have independent knowledge of any importance about their own health, and they should not have any significant role as decision-makers about their medical treatment — teachings that are backed up by Medical Practice Acts which give licensed doctors a monopoly over health care and literally outlaw most forms of medical self-care and mutual aid by anyone not licensed to practice medicine. This ethos of medical domination is further compounded by various degradations in the treatment provided to poor people, women, people of color, and old people.

Centralization, domination, and the maximization of profits are the driving forces behind the medical industry. The welfare state, via Medicaid and Medicare, serves as a buffer against the most blatant inequities of the private health care system; but, as in so many other areas, the welfare state falls woefully short of meeting the need and at the same time creates its own set of problems. While better centralized systems of "socialized" or "universal" health care are certainly possible — Canada is one example — they do little to restructure and humanize the quality of health care.

What would a humane, participatory, decentralized and empowering health care system look like?

Steve Wineman teaches adult literacy in Boston and is the author of The Politics of Human Services: Radical Alternatives to the Welfare State, South End Press., 1984.

HEALTH CARE ON A HUMAN SCALE

Imagine networks of non-profit neighborhood health centers (or, in rural areas, town health centers) organized around the principles of empowerment, participation, self-responsibility, and mutual aid. Logistically, the health centers function in the manner of branch libraries in a public library system: they are easily accessible, with membership cards available to anyone who lives in a given geographic area and open free of charge to anyone with a membership card. They are also like libraries in the sense that one of their primary purposes is to give the public access to information and tools related to health care. Each clinic circulates not only written and audio-visual materials, but also basic medical equipment such as stethoscopes, blood-pressure machines, and devices to monitor blood sugar levels. In addition, members of the center have access to larger or more expensive pieces of equipment which could not easily circulate.

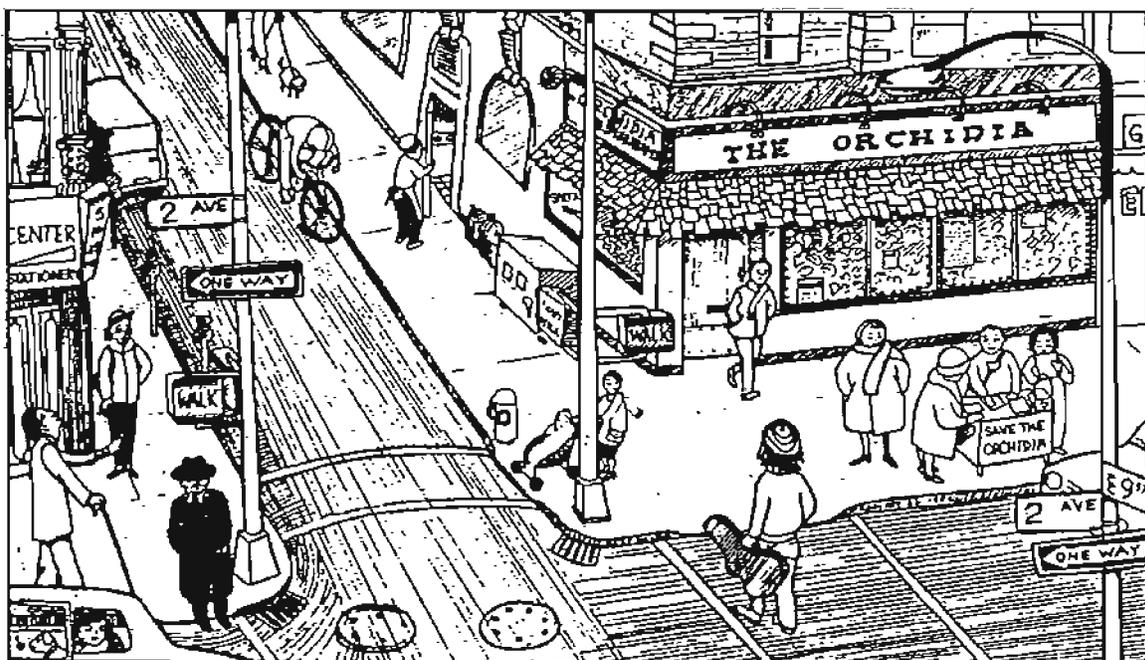
A related function of each center is to provide education and training which enables people to take care of themselves, to care for family members and friends, to use medical equipment competently, and to make informed decisions about their well being and their medical treatment — in short, to assume increasing levels of responsibility in areas previously monopolized by doctors. Education of this sort happens in a number of ways.

Routine office visits are used as opportunities to provide people with detailed information about their physical conditions, preventive strategies, treatment options, known or possible side-effects of medications, and so on. There is also instruction in all areas of medical knowledge and in practical skills for diag-

nosing and treating common illnesses, with members of the center participating in decisions about the content of all classes. Workshops enable people to learn by doing with competent guidance, including practical training in the use of medical equipment. Naturally, different people use these educational opportunities to different degrees; but everyone has access to them.

Going hand in hand with these efforts to share knowledge, skills and power with the members of the center, there is also a radical restructuring of the power relations among health care professionals. Here too, the emphasis is on recognizing the actual capabilities of all staff members, maximizing each worker's access to relevant knowledge and skills, sharing power, and valuing each person's contributions. Distinctions between the roles of doctor, nurse, physician's assistant, and lab technician begin to break down and are replaced by new divisions of labor, mutually negotiated and based on staff members' demonstrated abilities and interests, along with some rotation of unpleasant tasks. Differences in competence still exist and are acknowledged, but the on-going efforts to share knowledge and skills serve to minimize gaps in ability as much as possible, while still leaving room for some degree of specialization which allows each individual worker to cultivate particular areas of interest and ability. In turn, the sharing of knowledge, skills and power among the staff enables every health care worker to function as an educator and trainer for the members of the center, and helps to create a participatory culture in which power is also shared with members.

Finally, the health center is in many respects a community center. It becomes a meeting spot where particularly through participation in classes and workshops, people from a neighborhood or town can get to



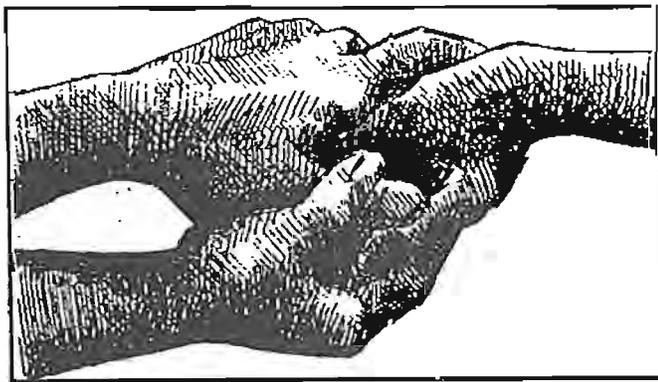
Mary Mullins

know each other; it is also a place where friends and neighbors who have developed health-related skills and confidence can provide each other mutual aid. Politically, each center is governed through a system of community control. The specifics of the system are left to each community to devise, but can include such elements as an elected community council, town meetings, working committees, and (as I will discuss later) a bottom-up process for collaboration and joint decision making with other health centers.

THE HEALTH CENTER IN PRACTICE: HOW IT COULD WORK

Here are some brief scenarios which will give some flavor of how neighborhood health centers might function on a day-to-day basis.

Routine Care: Five Strep Throats. Five people have sore throats, all of which turn out to be strep throats. One takes her own throat culture, performs her own lab test, and prescribes her own antibiotic. A second has a friend who takes the culture, does the lab work and prescribes medication. A third has a friend take the culture, but asks the center staff to do the lab work and make the prescription. The fourth has the center staff do the culture, lab work and prescribing, but in the process receives instructions about how to



do this for himself in the future. The fifth person has the center staff perform the culture, lab work and prescribing, and also turns down the staff's offers to show her how to do this for herself. All five approaches are perfectly acceptable.

Chronic Care: A Case of Crohn's Disease. A woman in her late fifties has Crohn's Disease, which is the chronic inflammation of the small intestine. This condition, while it is controllable and in some cases goes into remission, is believed to be incurable and affects the body's ability to absorb nutrients. Health Center staff members explain this woman's condition to her in detail. They also offer her a variety of written

information, encourage her to take a class on intestinal problems and/or to do her own research in the Center's library, and offer to introduce her to other Center members who have Crohn's Disease.

The conventional treatments are for the person to take steroids, sometimes for a year or more, to reduce inflammation; to take sulfa for the rest of one's life; and, in very severe cases, surgery. All of these options are presented to the woman (including detailed information about dangers and side effects) along with information about alternative approaches, including diet, acupuncture, exercise, and stress reduction. Staff members discuss different possible treatment strategies with the woman, and they look to her as the primary decision maker; as part of the strategy, they agree that they will periodically review and possibly revise decisions. Finally, the woman is offered training in various self-monitoring techniques, including taking her own blood levels or having a friend do it.

Acute Care: A Tale of Two Heart Attacks. In one case, a person has suffered a massive heart attack and is unconscious. Highly skilled Center staff members attend to this person and, of necessity, make a series of immediate treatment decisions in order to try to save the person's life. In a second case, a man has suffered a serious heart attack but is conscious and fully alert. The staff members who are attending to him ask if he wants to participate in decisions about his immediate treatment. The man asks what kind of decisions they are talking about and whether the time needed to involve him in the decision-making would jeopardize his life. The staff members assure the man that his life is in no immediate danger; they explain his condition, show him the result of an EKG and what it means, and then lay out for him different possible courses of treatment. The man is respected to make decisions about his treatment to whatever extent he is able and willing.

But What About...? This vision of an alternative, decentralized health care system raises all sorts of practical and political questions which, unfortunately, I cannot address in any detail due to spatial constraints. But I do want to mention three particularly important questions and at least sketch out some thoughts about them.

Choice. What about each person's freedom to choose their own doctor? What about being able to choose between health care facilities? What if one particular health center is just plain badly run — are the people in that neighborhood or town stuck with it? Briefly, access to health centers could work just the way access to public libraries works: in a city, one membership card gives you access to all branch centers along with a central "main" center; in rural areas, a similar arrangement could be worked out among a number of towns. Most people would be likely to use the center closest to them, but anyone dissatisfied with it could choose from a number of other centers. Within each center, a number of possible arrangements could be

devised to give each individual some degree of choice about a team of primary health care workers.

Allocation of resources. What about highly specialized, high tech, enormously expensive procedures, such as organ transplants (what Ivan Illich calls "heroic medicine")? What about centralizing expensive resources and procedures in order to reduce or contain costs? These are questions about how scarce resources should

as income and capital gains taxes. The centralized taxes would be distributed based on per capita income in each local area; they would equalize local financial resources with a minimum of money controlled centrally. I should add that, regarding health care specifically, there is every reason to believe that non-profit, community based, participatory health care would drastically reduce per capita health care costs.



be allocated, and, in my view, the most important thing is that decisions of this sort be made democratically, so that people who are directly affected have a direct say in the outcomes. Here too, various bottom-up decision-making systems are possible, ranging from city-wide referenda to representative systems in which each representative must regularly report to and receive direction from local groups.

Money. But how would local health centers be funded? Is there really a workable alternative to centralized tax systems which also takes into account the huge discrepancies in wealth between different local areas? This is actually part of a much larger — and crucial — question about how to achieve distributive justice without establishing massively centralized economic mechanisms.

One intriguing possibility would be to primarily fund local services, including health centers, through local (neighborhood or town) tax systems which would be supplemented by progressive centralized taxes, such

GETTING FROM HERE TO THERE: A VISION IN SEARCH OF A STRATEGY

Envisioning radical alternatives to current conditions is important, because too often people who react against an established order have only vague or ill-conceived notions of what to replace it with. But by the same token, we ought to devote at least as much attention to developing strategies for realizing the vision. This article really should be accompanied by a companion piece which proposes an effective strategy for bringing about decentralized, participatory health care (along with a host of other related changes).

I have to confess that, at this point, I would not be able to write that second article. Those of us who share the values which underlie this vision are on the very fringes of U.S. politics; and the organizing efforts of the last two or three decades, as far as I can tell, have not brought us any closer to the kind of widespread structural and personal changes that would be necessary to make the decentralist participatory vision

a reality. I think that this is a time when some new strategic thinking is badly needed.

While I do not have any strategic answers to offer, I do have some questions which I think need to be addressed:

Structural change. The vision I have laid out would require a whole fabric of inter-related structural changes — in the professional, economic, legal, and educational areas at the very least. One strategic approach to this kind of structural change is to develop new model structures and institutions which prefigure the development of a new society. Yet alternative institutions often fail to take hold in the absence of the very structural changes they seek to promote. How to establish successful alternatives in advance of widespread structural change?

Personal change. No less than structural changes, this vision requires massive changes in personal consciousness in areas including dependence on professionals, self-responsibility, mutual aid, democratic decision making, and overcoming dominant and subordinate roles. The dilemma is the same: new con-

sciousness is needed for the model to work, but successful models are needed for many people to believe that new ways are realistic or desirable. How to influence personal change in the face of the enormous cultural/psychological inertia of the status quo?

Spontaneous mass politics. It seems at least plausible, maybe even likely, that at some point in the next twenty or so years there will be another outpouring of massive unrest more or less along the lines of the 1930s and 1960s. What can be done in advance and during a period of unrest so that it results in structural and personal changes in the direction of radical decentralization?

The strategic impasse which we currently face does not negate the importance of efforts to bring about radical change. But it does underscore the importance of developing new approaches to our political efforts which hold some promise of being more effective. I hope that this article will be taken as an invitation to engage in new strategic thinking and in renewed practical efforts to bring radical, decentralized, participatory alternatives into being. +

PETER MAURIN

STATE CAPITALISM

Finance capitalism
has not been able
to employ
the unemployed.
The State
has now assumed the task
of employing the unemployed.
Economic activities
are now supervised
by State Bureaucrats.
State bureaucrats
can give the people
State supervision.
State supervision
is not a substitute
for personal vision.
And without personal vision
people perish.
Personalist vision
leads to personalist action.
Personalist action
means personal responsibility.
Personal responsibility
means dynamic democracy.
-Peter Maurin



ON THE STATE

INSTITUTIONS AND CORPORATIONS

Jean Jacques Rousseau says:
"People are naturally good,
but institutions make them bad,
so let us
overthrow institutions."
I say: People are partly good
and partly bad,
but corporations,
not institutions,
make them worse.
"An institution," says Emerson,
"is the extension
of the soul of a person."
Institutions are founded
to foster the welfare
of the masses.
Corporations are organized
to promote wealth
for the few.
So let us found
smaller and better
institutions
and not promote
bigger and better
corporations.

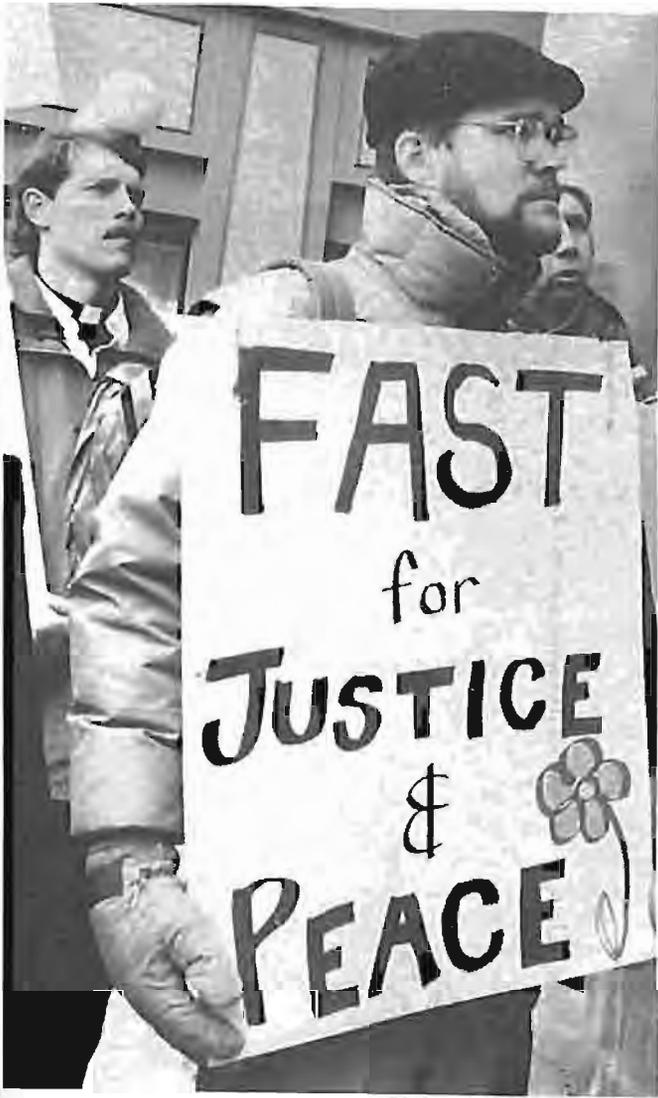
-Peter Maurin



People may find it more comfortable to listen to us if we equivocate, but in the long run only words that discomfort them are going to change our situation.

Barbara Deming





Photos by Mev Puleo



"LET EVERY PERSON BE SUBJECT:"

A BIBLICAL THEOLOGY OF THE STATE

by Bill Wylie Kellerman

As a federal tax resister now nearly twenty years, I have been confronted, mostly in church circles, with selected verses from the above text: Do you not understand the Christian's relation to the state spelled out plainly here, once and for all? And with many friends, I have been lectured theologically by such secular authorities as judges remonstrating freely in their pre-sentencing remarks on our God-given obligation (conscience notwithstanding) to "obey," as they have it, the powers that be.

Romans 13 remains a difficult and even disturbing chapter in the Bible, one that is abused by illegitimate and dictatorial regimes to sanction their authority and secure the acquiescence of Christians to status quo arrangements. In South Africa, the grass roots theologians of The Kairos Document have been compelled to name "state theology", elaborated ideologically in large part from Romans 13, as an idolatry, a heretical theology serving the anti-christ in apartheid. The statement is loaded, but discerning and true.

A biblical theology of the state cannot avoid Romans 13, but neither should it begin there. It ought certainly include Yahweh's grave reservations and warnings concerning an established kingship in Israel: idolatry, taxes, and the draft (1 Samuel 8). And it would linger thoughtfully over the apocalyptic parable of Rome as the beast from the sea (Revelations 13). But its point of departure, its beginning and in a certain sense its end, would be the cross of Christ. Nothing illuminates things more directly than the execution of Jesus of Nazareth by the occupied Temple-state of Jerusalem in the first century.



In his own pre-sentencing remarks, following Pilate's threat of capital punishment, Jesus is reported to answer, "You would have no power over me unless it had been given you from above" (John 19:11). That's not a bad summary of Romans 13, though here the elements of pluck and irony predominate. Pilate's court is precisely the place to consider the meaning of Paul's exhortation. Jesus, by walking into Jerusalem, by variously confronting and exposing the powers, by not fleeing town when the hour of consequence descends, by witnessing to truth in the streets and in the courtroom, indeed by facing torture and execution in self-possessed freedom, "subjects himself to the governing authorities." There is room for meditation here.

It is by way of the cross that we come to the thirteenth chapter of Romans. If paradoxical, it may be

Bill Wylie Kellerman is a Methodist pastor, on the faculty of the Whitaker School of Theology, and a member of the wider Catholic Worker community in Detroit.

Romans 12:14-13:8

Bless those who persecute you; bless and do not persecute them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; never be conceited. Repay no one evil for evil, but take thought for what is noble in the sight of all. If possible, so far as it depends upon you, live peaceably with all. Beloved, never avenge yourselves, but leave it to the wrath of God; for it is written, "Vengeance is mine, I will repay says the Lord." No, "If your enemy is hungry, feed him; if he is thirsty, give him drink; for by doing so you will heap burning coals upon his head." Do not overcome by evil, but overcome evil with good. Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore the one who resists the authorities resists what God has appointed, and those who resist will incur judgement. For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrongdoer. Therefore one must be subject, not only to avoid God's wrath but also for the sake of conscience. For the same reason you also pay taxes, for the authorities are ministers of God, attending to this very thing. Pay all of them their due, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due. Owe no one anything, except to love one another; for the one who loves his neighbor has fulfilled the law.

no surprise that Paul's restraining political advice comes in a section which Karl Barth calls "the great disturbance." It begins: "I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind..." (12:1-2).

The thirteenth chapter must not be separated from the twelfth. (Indeed chapter divisions are an artificial structure overlaid on scripture, often imposing a break in thought where none is truly implied.) Notice that the verses immediately prior to "Let everyone be subject..." speak of radical nonviolence. Fully four verses at the end of chapter 12 (14, 17a, 18, 19a) echo not only the words of Jesus as recorded in the Sermon on the Mount (Matt. 5:9, 38-44).

Paul, of course, was steeped in the tradition of Jesus' sayings, and his letters are estimated to echo the words of Jesus at over a thousand points. However, it is also possible that he specifically has in mind or even before him an early version of the 'sermon' as it was recited in the church. This is possible because scholars regard what we receive as a 'sermon' to have been the earliest form a collection of the Lord's sayings employed as a church catechism in Christian practice. It would not be remarkable should Paul weave that material into his section on political ethics. If it is going to read Romans 13 from within Pilate's room, it is the more so to read it from the heart of the Sermon on the Mount.

This admits of a further possibility. Walter Dill Scott has recently undertaken a wonderful and up-to-date study of the Sermon in *Violence and Nonviolence in Africa* (New Society, 1987). In a comment on the same verses in Matthew (5:38-41), he notes:

When the court translators working in the hire of King James chose to translate *antisthenai* as "Resist not evil," they were doing something more than rendering Greek into English. They were translating nonviolent resistance into docility. Jesus did not tell his hearers not to resist evil. That would have been absurd. His entire ministry is utterly at odds with such a preposterous idea. The Greek word is made up of two parts: *anti*, a word still used in English for "against," and *histemi*, a verb which in noun form (*stasis*) means violent rebellion, armed revolt, sharp dissension... The term generally refers to a potentially lethal disturbance or armed revolution. A proper translation of Jesus' teaching would be, "Do not strike back at evil (or one who has done you evil) in kind. Do not give blow for blow. Do not retaliate against violence with violence." (p. 13)



Nonretaliation, of course, is the very topic of the concluding verses in chapter 12. And the same Greek word appears in chapter 13 for "resist" as in "the one who resists the authorities." Perhaps nonviolence and not docility or passivity continues to be the concern of the moment. Need I venture to add, that nonviolent civil resistance may be the truest form of civil responsibility and subjection in certain circumstances, especially in those where the state violates or betrays its ordained vocation.

This latter bears further mention. Romans 13 is utterly clear that the state possesses a vocation as the servant of God. I am a reluctant convert to the view. By it my anarchism in any legalistic sense suffers a blow. In a certain respect, that may have been Paul's precise intention. Scholars suggest that the Roman community included Christians swept along in a fervor of the end times. They have been called 'antinomians' or 'enthusiasts' who felt themselves exempted from subjection to any state (or law or morality) by virtue of the triumphal Lordship of Christ. They may be thought of eschatological anarchists. Christ's Lordship does mitigate and condition any political obligation, but it does not destroy it.

Never the less, the view of Romans 13 remains fundamentally subversive, one rooted in ancient Israel's experience of the surrounding feudal nations. After the liberation from Egypt, when the Hebrews gathered in Canaan, they were confronted (as again and again in their history) with the reality of political

authority and its religious expression. Hence was posed a perennial question: If Yahweh is sovereign, then what in heaven's name are the gods of the nations? (And how do they do so well?)

In the end they reasoned that the gods of the nations are subordinates and servants to Yahweh, members of the heavenly council. Not to be missed is the element of wry political humor, seeing them grouped in obeisance round about the throne of advisors, messengers, choir members, subordinate gofers and lackeys. Sing, ye gods.

This is the same theological strategy or political discernment which the New Testament reflects with respect to the Powers, including the State. They are servants of God. In demonic fallenness this gets perverted into the 'divine right of kings' or 'state theology' or 'the one and only nation under God.' That perversion, distortion, inflation, refusal of vocation to serve God and human life and the life of creation, is what Christians always confront in the state. It is a Christian vocation in radical nonviolence to confront the state with its true identity and to remind it that it stands under the judgement ('wrath' as Paul puts it) of God. It may be the servant of that judgement (13:4), but it also suffers the truth of God's judgement (12:19). In that sovereignty of God our tax resistance or our civil disobedience or other forms of witness originate: they call the state to repentance, to the recovery of its calling and vocation before God. †



It is a high crime to break the laws of
Jesus Christ in order to yield obedience to
earthly rulers.
—Pope Leo XIII

One of the doubts that came to me recently
was that of Kropotkin's solution, which is
the grouping of society into many social
units which would take over the function of
the State and governments today. To think
of going to countless committee meetings in
your ward and city is enough to overwhelm
a person. Why, then, not allow the State to
run the big problems of society, and then we
individuals could take care of our local prob-
lems? Then we would be free. The catch is
the State will never allow you to be free.

—Ammon Hennacy

BOOK REVIEW

War At Home: Covert Action Against U.S. Activists and What We Can Do About It, by Brian Glick, South End Press, 1989, 92 pages, \$5.00 (paper).

reviewed by Patrick Coy

For those concerned about just how far the arm of the state has reached into their lives, this little book will prove instructive, and disturbing. Though it contains a litany of carefully documented horror stories, the real horror lies in the fact that they are a mere sampler of the broad repression visited on progressive movements in this country.

Glick, a lawyer long involved in civil liberties work, shows how the covert domestic intelligence of the F.B.I. became a permanent feature of U.S. political life, not after the bureau's COINTELPRO operations of the 1960's were exposed, but much earlier, in the 1940's and early 50's. While Watergate and the uncovering of COINTELPRO through the Freedom of Information Act brought some highly publicized "reform", it was superficial at best. In fact, what was once illegal



domestic surveillance was made legal in the Reagan years through executive order. The Iran-Contra debacle revealed that our constitutional rights to information and dissent are under attack, and eroding steadily.

In pulling together apparently loose strands of repression from those opposed to the U.S. wars in Central America in the 1980's, Glick concludes that "full-scale covert operations are already underway to neutralize today's opposition movements before they can reach the massive levels of the 1960's".

But this is more than a scare book; it is also a "how to" book. Glick closes with a series of valuable concrete suggestions on how to protect our constitutional liberties and to neutralize the government's own attempt to neutralize our dissent. Don't ignore this book.

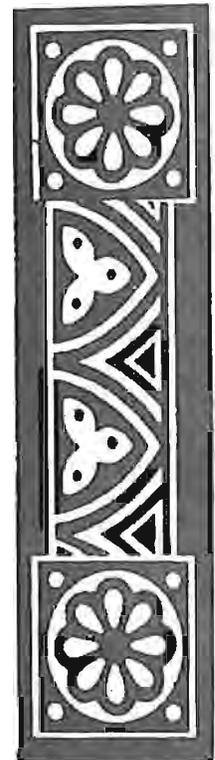


The welfare state is here to feed us with bread and circuses into complete senility.

—Ammon Hennacy

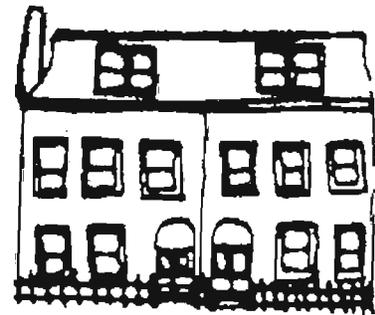
I consider the function of the state as essentially exploitative and immoral with its denial of the Sermon on the Mount in the return of evil for evil in courts, prisons and war.

—Ammon Hennacy



FROM LITTLE HOUSE

by
Mary Ann McGivern, SL



The homeless of the globe are refugees. Sometimes we who live in the United States think of this nation as a refuge. But it is not easy for refugees to find a home here either. In 1985 Roma Bokrezion, Medhin Isaac, and Philip and Virginia Bosek became refugees when they left Ethiopia and South Africa.

Roma and Medhin are Eritreans, with brothers and Roma's husband fighting as guerrillas, Medhin's parents are dead. Roma's father is a retired civil servant. Her sister used to work at the U.S. naval base and brought home Big Macs from the on-base McDonald's. When Roma was newly married and six weeks pregnant, she was arrested. She was held only for two days, beaten a little, she says, not much really, not raped. She went from jail to a doctor and got an abortion, went home and gathered a few family pictures, some spices for cooking, and a few clothes she could carry in a sack over her shoulder and set off that night to walk out of Ethiopia. Roma was 19.

On the road, Roma met Medhin whose parents were missing and whose two brothers were dead, killed in the fighting. Medhin left her grandmother and set out on foot. She was older than Roma, 25, a little poorer, less well educated, less impulsive. She brought nothing, no pictures or cooking spices. But she carried a jug of water.

They walked through the desert at night, they rested and hid in the daytime. Roma bled from the abortion and ran fevers, but she was young and strong and she had Medhin to help her. They arrived in a refugee camp in the Sudan in the spring of 1985.

Philip Bosek lived in Johannesburg. After his father died in prison, Philip joined COSAS, the Congress of South African Students, which led a school boycott to try to force English lessons into the black school curriculum. COSAS sent Philip to Botswana for three years to learn English. When he returned he married Virginia. They had two children. In 1985, Philip and Virginia were arrested. Their children, left with a visiting aunt, were seven and five years old. Philip said, "We were taken to Joan Foster Square [which is the largest and most notorious prison in Johannesburg]. We were asked so many questions.

They were asking us about guns and about bombs, and we could not answer them because we were not involved with any of that.

"They separated us. She was taken to a private cell. I was taken to a different cell. They began torturing me. I never knew what was happening with Virginia. They began beating me with what they called a chamba, a whip. They whipped me. Even now I have scars from it. This went on for weeks. When I still could not tell them what they wanted to hear, they took me to an electric chair. They promised me that if I didn't tell them something about bombs, they would kill me. I told them that I was not violent. I told them that I worked with COSAS organizing boycotts and that if they wanted to kill me for something, they should kill me for that. But I am not in the ANC. I am not part of a violent revolution. I couldn't tell them anything about guns. So they plugged something in and took an electrically charged prod and stuck it into my back, burning me that way.

"By this time, five months had passed. I didn't know it but Virginia had had it by then. She told them lies. They had beaten her in the head and she had terrible wounds. They knocked her teeth out. And when, after five months, they saw that she was out of her mind, they released her. Fortunately a friend saw her wandering through the streets and took her home.

"I had one month more. Finally, they stripped me and tied ropes around my wrists and ankles and hung me horizontally in a cell. They took a piece of tire and lit it on fire. They held the burning strip of tire over my back and let the melted rubber drip onto my back. I felt such terrible pain. Then one of them came and cut off the tip of my right ear. He held it in front of my face. He wanted me to eat that piece of my ear but I would not.

"When they finally untied me and let my body drop to the floor, I had to force myself to live. I just prayed to God to save me and to save Virginia. When I did not die, they thought I must be hiding something. They decided to send me to another prison. They wanted to put me into a truck to take me away and suddenly I had the chance to slip under the door of the truck.

Mary Ann McGivern, SL, after years of good intentions, is studying Spanish and having a great time doing it.

"Somehow I made it home and found Virginia. But I knew it was not safe for us. It was not safe for our children to be with us. Virginia was still very sick and I was in very much pain. But I said, 'Let us go anyway.' We thought we could seek asylum in Botswana, but we had to get there on our own, that is, we had to walk.

"So Virginia and I walked for about three weeks. The only place where the border is not guarded is a game reserve. We had to walk through that reserve. It was so dangerous and we could not do it in one day. We had no food, nothing, for three days. And Virginia was still out of her head and I was still so sick. I just prayed to God, 'Save us, help us.'

"We did get to Botswana, to the refugee camp, and finally, after a year, to the United States."

She still was carrying an infection from her abortion in Eritrea. The Catholic Worker couldn't find a doctor to take care of her because she didn't come through pro-life counseling. The child was born sickly and underweight and Roma and Tekla were having difficulties in their marriage with big medical bills and no family support in a strange land. They and Medhin also faced racism and discrimination for the first time, because they are people of color.

Philip and Virginia came to the Catholic Worker in Washington, D.C. in 1988. Their children would follow them soon to Botswana. Philip got medical treatment and Virginia got new teeth and English language lessons. Then they learned that their children were caught and killed during the escape attempt. Virginia stopped talking at all. Philip felt she blamed



Rachel Burger, cpf

IN THE UNITED STATES

Roma and Medhin were brought by immigration to the St. Louis Catholic Worker. They got green cards, social security numbers, \$300 apiece in settlement money. Medhin, who spoke almost no English, and Roma, who spoke some and was willing to try anything, went to language school but they were both eager to get jobs. The jobs they got were in a sewing sweatshop. Roma was delighted to be able to buy Big Macs herself and couldn't understand why people at the Catholic Worker turned up their noses at them. "But they are very good, no?" she asked. Roma's parents left Ethiopia, but she told them to stay in the Sudan because life in the United States was too hard. Then her husband, Tekla, got out of the country and came here. She got pregnant immediately and Tekla went to work in the sewing shop. But they had no insurance and their children were born with complications.

him for the children's deaths because of his political work. The Washington, D.C. Multicultural Services Division decided that the Torture Center in Minneapolis would be better able to care for them and bought them bus tickets — but made no arrangements with the Torture Center. Virginia and Philip arrived at the door of the Catholic Worker in Minneapolis the first of May, 1989, with nothing.

What will become of them, these four refugees? Roma's baby is four now. Medhin lives alone and still works in the sewing sweatshop. Virginia still does not speak. Philip is overwhelmed with guilt.

They are only four ordinary people who wanted to live and love and raise their children. Where is their "happily ever after"?



FROM KAREN HOUSE

by
Virginia Druhe



Change in the lives of our guests becomes a constant in the life of our community. The changes in who we are living with, their talents, their needs, their ways, their comings and goings are so regular as to be sometimes almost unnoticed. Even the "crises" are somewhat rhythmic, and shared pain and failure become part of the bonds that support us.

So it is this stability provided by our guests that supports us through a time of changes in the more formal community. Ellen and Myrrah have moved to a neighborhood that is closer to their respective schools and full of playmates for Myrrah. They are nearby, and we will see each other often. And yet it will be different.

We are delighted that Karin has formally joined our community, even while she and Pat continue to explore directions for the future, including Pat's possible enrollment in an interdisciplinary Ph.D program in the Social Sciences at Syracuse University. They have given up the idea of commuting to upstate New York though we hold out hope.

These departures, even though one is merely partial and the other only imminent, are painful. They are balanced, thanks be to God, by new arrivals. Mary Dutcher was with us during January. She is now spending time with her family and plans to be back in April. Katrina is now wearing maternity clothes. With her and Jim we look forward to the arrival of their child into our community.

We also had the joy in January of celebrating Zack and Debbie Davisson's marriage. For some of us the wedding was a great Cass House reunion. Barb Prosser and I conspired to bring Stanley Hackney to the wedding in his wheel chair. Janet Grey-McKennis and Mike McIntyre came down from Chicago with their sweet baby, Kate. Telma and Eliseo were there with their four beautiful children. Carol Donohue is in St. Louis for several months between stints in Bolivia. Jeanne Dowd and her husband Tom joined us for the wedding and lunch. Tim Pekarek came down from Chicago with Mike and Janet.

Tim is another of the bright spots in our future. He continues to assure us that he will join our community in June and work full-time at the house. We know his gentleness and humor will be a good measure of consolation in these times of change.

In January I also made a change and moved into a flat owned by the parish in order to have some hours of

solitude and prayer each day, and to be closer to the house and community.

Of course, all of these changes imply a lot of discernment, soul-searching, sharing, questioning, mourning. We hope in your prayers as we try to complete the process.

I also want to use this opportunity to briefly give our supporters an accounting of our financial ins and outs — as one non-bookkeeper to another!

Our income from cash donations in 1989 was just about \$40,000. We received half of that income between mid-October, when we sent out an appeal, and Christmas. That is a usual pattern. We will live off Christmas donations well into the summer. Even at that, in a typical month we may receive \$2,000 in donations. It is a miracle that we are constantly given so much with so little effort to seek it on our part. These financial contributions are greatly augmented by donations of food, clothes, household items and time from hundreds of people.

Our major expenditure this year has been \$6,000 for a new boiler — which prompted the October appeal. It is a thing of beauty. In a joint venture with the parish our old windows have been repaired and storm windows and screens installed. We will contribute about \$3,000 to that major improvement.

In a typical month our expenses are over \$3,000. More than half of that is for rent, utilities and maintenance of the building. Our December heating bill was not quite \$1,000 — a great improvement over last year. Electric is near \$200 in the winter, more in the summer with fans running. We spend \$80 each week to supplement donated food, \$40 per week on other supplies. Stipends to the guests range from \$50 to \$90 per week. The house pays for repairs on the two house cars. This expense can range from nothing some months, to a truly awful month when it reached \$500. The community pays for gas and insurance on the cars. The Round Table, which is published four times each year, costs about \$1000 each issue to print and about \$350 to mail.

If you have questions or want further information please don't hesitate to ask. We are glad to be accountable, as non-accountants, for the use of what is so generously given us.



Virginia Druhe has a new home that is literally a stone's throw from Karen House.

FROM CENTRAL AMERICA

by
Mary Dutcher



"...The blood-dimmed tide is loosed, and everywhere The ceremony of innocence is drowned...."
from "The Second Coming" William Butler Yeats

The recent killings of six Jesuits in El Salvador and two religious sisters in Nicaragua are symbolic to me of the tens of thousands of innocent, simple people who have lost their lives in Central America because of the "blood-dimmed tide" loosed by our country's policy in that area. In both cases, tragically, the forces who did the killings were those supported by the United States government in pursuit of retaining hegemony over its "backyard" (in interesting contrast with how the USSR is letting go of its former dominance in Eastern Europe).

Our nation does have a legitimate interest in Latin America. In his introduction to Gustavo Gutierrez' excellent book on liberation spirituality, *We Drink from our own Wells*, Henri Nouwen speaks of his conviction "that the spiritual destiny of the people of North America is intimately connected with the spiritual destiny of the people in Latin America." He goes on to say,

"I am increasingly struck by the thought that what is happening in the Christian communities of Latin America is part of God's way of calling us in the North to conversion. I even feel that knowing God in North America can no longer be separated from the way God is making himself [sic] known in Latin America."

The good news, which has been Good News for me, is that I have witnessed many instances of the needed conversion in my years in Nicaragua. The conversion is at the base, to be sure—not at the level of government policymakers—but then God seems to

prefer to act from the bottom up, so to speak, in God's dealing with human history. In the face of the blood-dimmed tide, I have been privileged to witness thousands of encounters of North Americans of good will with Nicaraguans in which "the ceremony of innocence" has been re-enacted in hope-inspiring fashion.

I have a vivid image of the eight Brauner, McGinnis and Herring kids meeting with six draftees from the military school in Mulukuku, and exchanging at the end of the encounter mementos that had great significance for all present. Or the baseball game that took place on January 1, 1990, with the three families from St. Louis and the people of Mulukuku, beginning with the distribution of sports equipment that the St. Louis Cardinals had donated...mixed teams so that it would be fun and not competitive. Significant because it was on the same day that the ambush of the sisters was taking place in the adjoining parish. Significant because it was the first day of a new decade and pointed to healthy and positive ways people from the two cultures could interact. ("Baseball is one of the few good legacies left by the Marine invasion earlier in the century", say the Nicaraguans.)

Or, even closer to my heart, the commitment made by the St. Louis women on that trip to "twin" with the women of Mulukuku as they struggle to realize a Women's Center to better the health and education of themselves and their children.

It is in such concrete, "little" ways, I am convinced, that God places thousands of tiny thumbs to staunch the blood-dimmed tide. Human hands joined together form a dike of solidarity that resurrects—even for North American hearts tempted to cynicism or despair—ceremonies of innocence. +

Mary Dutcher left Nicaragua in January. She is spending time with her family and will return to St. Louis in May.

FROM OUR MAILBAG



Dear Friends,

Thanks for Pat Coy's article about Bolen Carter. He was present (as I was) with that small circle of Catholic Worker people who first met at St. Louis University in July, 1935. Gradually, we opened up the Store Front at 3526 Franklin (Grand and Franklin) in October 1936, I believe. It was a few doors from the Communist Book Store run by Caroline Drew! (She, a hardened Communist!)

As you may know, I was "scratched off the list" by the Catholic Worker after 1936 by Dorothy Day because I could not agree with the direction of the Rural Community Program, which I helped start at Easton, PA in the spring of 1936. Time and experience have, I think, shown me to have been "more right than wrong" as to the direction of the Catholic Worker Farm effort. It was not established on a solid, realistic program of thought and leadership, but too romantic to stand the test of time.

A more realistic approach to rural life sustenance, human health, prosperity even, for survival of a solid middle-class of farmers and producers is the Acres U.S.A. paper and movement, existing since 1971 in Kansas City, MO. I work with them a good deal.

I'm now on the staff of the Salvation Army, and work eight and, in emergencies, sometimes sixteen hours a week.

Yours in the Lord,
Cyril Echele
St. Charles, MO

P.S. I'll begin garden-planting before the March 11th full moon on about March 8-10: Potatoes, lettuce, spinach, etc. Nature and life-cycles are intimately rel

Dear Friends,

Seeing Virginia Druhe at the Ash Wednesday liturgy yesterday reminded me that I have been meaning to write to you to tell you how much I liked her article "From Central America" in the last issue. I was struck by the line that "in a crucial way, it is our response that makes the suffering of Central Americans redemptive—or not. If we let it touch us and change us and move us to action, we give meaning to their suffering, make it a source of new life, participate in the creation of life from death."

I also loved her reflections on her conversation with Father Cortina about the contrast between the poor of Central America and our own poor here in the U.S.

One of our sisters has returned to the States after four years in Nicaragua and she is having a very hard re-entry time. I am going to send her a copy of the article because I think it will really lighten her spirits.

I love The Round Table and look forward to each issue.

Love and hope,
Clare Pratt, RSCJ
St. Louis, MO

by Tom Nelson, CM

I am an enemy of the state whose structures and institutions legislate the right to life for some persons . . . and not for all persons.

I am an enemy of the state whose system of justice takes a human life . . . who is the likely victim of injustice.

I am an enemy of the state whose legislative institutions de-institutionalize the mentally ill . . . putting them at risk on the streets of the state.

I am an enemy of the state whose health care programs systematically exclude from its care those who are the most vulnerable and least able to find alternatives.

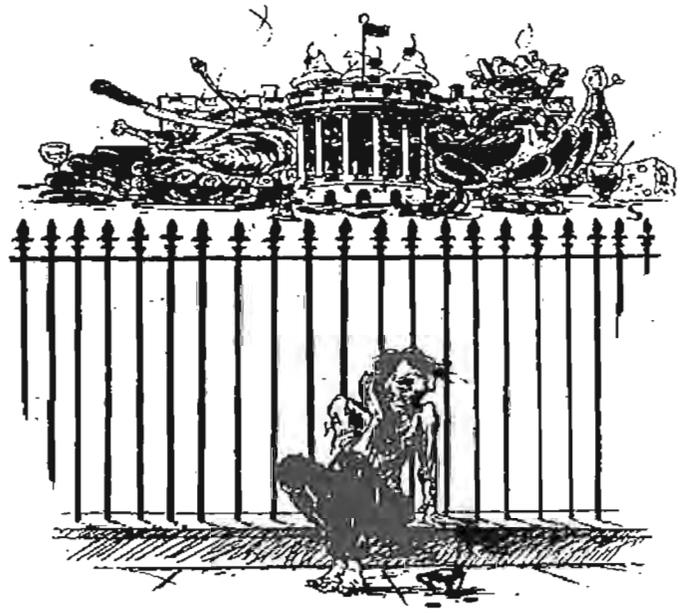
I am an enemy of the state whose economic system creates a climate in which a person who works full-time does not earn the minimum defined by the state as the poverty level.

I am an enemy of the state which chooses to use its resources to deplete the environment . . . rather than make choices that will enable us to live more gently on the land and in harmony with the air.

I am an enemy of the state which builds shelters for its missiles and neglects the unsheltered poor on its streets.

I am an enemy of the state which asks me to be one of a thousand points of light . . . to pick up the victims of violence of the structures and institutions and legislation of the state.

I am an enemy of the state which does not make choices that reflect what is symbolized by the Statue of Liberty in New York harbor . . . that our country is a light/beacon for all people.



In the encyclical letter, On the Progress of Peoples, Paul VI wrote:

"...if you want peace, work for justice..."

and in the NCCB's Pastoral Letter, "The Challenge of Peace," the bishops of the United States wrote:

"...To teach the ways of peace is not 'to weaken the nation's will' but to be concerned for the nation's soul."

The works of mercy . . . and those who are in need of them . . . are the harvest of injustice. The presence of the unattended poor in the midst of the community in the Old Testament was the sign of the infidelity of the community to the covenant . . . not a sign of the infidelity of the poor.

Peace, as Isaiah reminds us in Chapter 32, is the harvest of justice.

I love my country . . . and I am opposed to the injustices of the state that administers it. Those of us who sit at the round table/altar are summoned by the gospel to work nonviolently for the promised harvest of peace which justice for all ensures.



Tom Nelson, CM is a teacher, spiritual director and faithful participant in our work.

A ROUND TABLE DISCUSSION

Christian Nonviolence in U.S. History
with Angie O'Gorman

Angie O'Gorman will present highlights from her recent book, The Universe Bends Toward Justice: A Reader on Christian Nonviolence in the U.S., New Society Publishers.

Friday, May 11 7:30pm Karen House



LIVE-IN VOLUNTEER NEEDED

St. Jude Catholic Worker in Urbana, Ill., a house of hospitality with women, families, and a noon soup kitchen, needs a live-in to assist other live-in volunteers near University of Illinois campus. Excellent opportunity to help with volunteer and community formation. Minimum of three months commitment; prefer six months or longer. Some experience at a Catholic Worker House helpful. Write Gail at 1508 West University Ave., Urbana, Ill. 61801, or call Sharon at 217-344-3016.

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

THE ROUND TABLE

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