

Religious News Service Photo

HOLY YEAR FOR PRISONERS

by Tom Cornell

As Dave McReynolds put it so succinctly, the Pope has kicked a hole through a brick wall. The movement for amnesty for Vietnam War resisters has stalled, temporarily we hope, but most definitely in the wake of Watergate and the national monomania focused upon it. The bull recently issued by the Pope to announce the Holy Year of 1975 was less than an eagerly awaited document. Pope Paul's press has been very bad since "Humanae Vitae" and all the "best" people bad-mouthed him as a matter of pride. The surprise that rocked the peace movement here was that the sole political aim of the Holy Year, as announced in the papal bull, is amnesty for political prisoners around the world. The Vatican sources let it be known that the Pope was appealing primarily to the "Catholic countries" like Spain, Portugal, Brazil and Chile, but the impact ought certainly to extend much farther than that, and facilitate two of our most important goals within the CPF and FOR, amnesty for war resisters and release of the political prisoners of the Thieu regime.

Those of us old enough to remember the last Holy Year were prepared to greet this next one with a tolerant ho-hum and nothing more. Visits to designated cathedrals to attain more plenary indulgences, *toties quoties*, for the poor souls, television spectacles of Pope Paul in full regalia breaking o-

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PEACE EDUCATION

The Catholic Peace Fellowship exists primarily to initiate educational and action programs in the context of Christian nonviolence. There has been much written on peace education in the last several years, but we feel that a great deal of this falls short of an exploration of and involvement in the world today, and especially of personal nonviolence and alternate life-styles.

People must begin to deal with the violence and causes of war in their own daily lives. The subtle violence of a standard of living that consumes far more than the world can provide if even the majority of its citizens were to share such a lifestyle. And the not so subtle violence of racism and the injustices done to the poor, and the blatant disregard of human values prevalent in militarism. As we examine this, men and women can begin to work together to change some of the structures that foster injustice. We must realize the expressed and implied teachings of Christ and act according to them.

In its usual, limited sense education connotes schools and specific kinds of learning taking place in them. Although we are presenting a packet of printed materials, it is more than a list of resources to be used by a teacher in a classroom. We have chosen the SHALOM CURRICULUM as one of our main resources, for we feel that it also expresses how we feel about the educational experience.

Shalom is whole community, liberation and justice, harmony and peace, fullness of life. In a sense it is a vision - the reign of God. In Jesus, the Shalom of God is present among us as a gift, for which we are called to respond and act. In this case, the word curriculum refers to the course to be run, the route of the journey, or the direction of our travels. It implies numerous and diverse planned efforts throughout the total life of a community that are consistent with the goal of shalom.

The Catholic Peace Fellowship packet contains articles on peace, justice, nonviolence and lifestyle. There are suggestions for the practical application of nonviolence. There is an action section which consists of brochures explaining existing programs giving individuals and groups suggestions on ways to respond to the needs of our suffering brothers and sisters.

SIGNS OF SHALOM by Edward Powers, available along with the packet, is the basic guidebook to implementing the Shalom Curriculum. It contains insights and practical suggestions which should be examined by those involved in peace ed.

ECONOMICS AND THE GOSPEL by Richard Taylor, a primer on shalom as economic justice, is also available with the packet.

By the fall we hope to have more resources in the packet, including curriculum guides. We do not presume that our resources are complete, but this is a beginning. We hope to present peace education as an experience, a chance to explore one's own life, as well as society.

The suggested price of the packet with the books is \$5. Single copies of SIGNS are \$2.95, ECONOMICS are \$2.25, and the packet alone is \$2. Please send money along with your orders, including 10% for postage and handling.

ON TOUR FOR C.P.F.

by Joanne Sheehan and Rick Gaumer

On March fourth we loaded up our Toyota with all the literature it would hold and started out on a 9 week tour for CPF. We had originally hoped to do the rout last fall and go cross-country, but plans had to be changed. We postponed the trip in order to have more time to compile a "peace education" packet. Then we decided to concentrate our travels between western Pennsylvania and Kansas City so that we could spend more time in several of the cities we visited. We planned to make this more than a speaking tour. We wanted to visit and listen and learn as well.

In nine weeks we traveled over 6,000 miles to 23 cities, and probably spoke to over 1,000 people. So if we don't mention you in this article and we visited with you, please don't be offended. Our itinerary included speaking at Newman Centers, college classes, Catholic high school classes and at peace and justice centers, as well as to groups of people called together because of our visit. We also met with several individuals involved in peace education and social action programs.

Many of the people we talked with, particularly in high schools and colleges, had no knowledge of the Catholic Peace Fellowship of the Catholic Worker. We spoke to them about the Worker and the importance of the works of mercy and the works of peace. We explained what the CPF has been over the past 10 years and what our present concerns are. We constantly had to remind people that the Vietnam War is not over, a fact sadly misunderstood by many.

To most of the high school students we spoke with, the war is ancient history. They understand little about it, and less about the resistance to it. Yet many are open. They want to know what they can do to make peace more of a reality. We found college students less open. They have decided on a career, they are not threatened by the draft, and want to forget about the war. They do not want to be disturbed by people who talk of alternatives. Of course we do not mean all college students, but it did seem to be the prevailing feeling.

Other college students feel alienated, but are not joined together with those who feel as they do. Few of the 18 colleges we visited had a peace and justice center or group of any kind. What is needed is a way for these people to find one another. Oftentimes, even on small campuses, people who came to meet with us were meeting each other for the first time. They need to know that others are there, and join with them in "building a new society within the shell of the old." Newman Center should be peace and justice centers, among other things. They should be centers of education and action.

Where we saw the most growth is with the Sisters. They are taking active roles in social action ministries. Peace and justice centers started by Sisters are spreading throughout the country. And they are reexamining their lifestyles; they are beginning to take more seriously their vow of poverty, trying to make it more real.

We visited with only 2 CPF community fellowships, since most are in the Northeast where we did not travel. In Ann Arbor people from the Word of God Community (Charismatics) have rejuvenated the CPF. Twenty-five people came to a supper and meeting held at the home of one of the members. We spoke of prayer and action and encouraged them in following through on the idea of a House of Hospitality and Prayer.

In Cincinnati Deneice Sprinkle, the local coordinator of CPF, was mainly working with a group of high school women. We spoke at their school where many students showed an interest

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THE NEW ENGLAND C.P.F. CONFERENCE

The fourth annual New England Catholic Peace Fellowship Conference was held March 23rd at Mt. Marie, the Motherhouse of the Sisters of St. Joseph, in Holyoke, Mass. It provided the opportunity for 300 folks to get together for a day of talks and workshops on various peace related issues and to discuss the future directions they would like to take.

The major address was given by Bishop Thomas Gumbleton of Detroit. He spoke about the nature of the Catholic "peace movement" and the direction it should take in the coming years. Warning that a concern for peace must include a commitment to work for justice and equitable economic systems, he noted several prime areas of concern. In addition to working to stop the continuing war in Indochina by withdrawal of U.S. money and war materials, he saw the eradication of poverty both in America and in the underdeveloped countries as a major goal.

He criticized the widening gap between the poor and the wealthy in the U.S. as well as other nations. "We are in a critical situation in a world that is failing to look at the distribution of wealth," he stated. If development of nations doesn't come about in a peaceful, progressive way, he fears "there will be an irrational use of force as nations hoard for themselves." Justice demands that the exploitation of the poor by the rich nations must stop if peace is ever to prevail and a great tragic struggle averted.

Bishop Gumbleton also emphasized the injustice of the grossly unequal food distribution that exists in the world today, particularly severe in the case of central Africa where a long term drought has caused a famine that threatens millions of lives.

The role of C.P.F., he believes, is to achieve these goals through a dedication to nonviolence, a profoundly Christian vocation. This nonviolence should be based on a deeply forgiving and reconciling spirit and an intense personal regard for individuals. "I would have to say that sometimes I do not find that among Catholics," Bishop Gumbleton remarked. "I don't think that we Catholics have ever loved the way Jesus taught us." Bishop Gumbleton then explained how he was impressed with the attitude of many on his trip to Vietnam a year ago. He met people just released from tiger cages who were "not filled with hatred or anger but with the love of Jesus that asks for forgiveness."

Workshops were held on the farmworkers, political prisoners, amnesty, divesting corporate investments in war industries, war tax resistance, the Philippines. A series of discussions were also led by members of various communities such as the Catholic Worker, Community for Creative Nonviolence, and Jonah House, as well as workshops on special urban ministries for women religious and diocesan peace and justice centers.

A liturgy concluded the afternoon sessions. Dolores Huerta, vice president of the United Farm Workers, spoke at the homily about the harsh conditions of farm labor today. She challenged everyone to respond as Christians must when an injustice is perceived, especially one to which they contribute. "You have to say, 'I am with you in your struggle.' You can't stand on the sidelines and cheer us on. As a human, as a Christian, as a person who is fed everyday by the farmworkers, you have to be with us."

A growing awareness of most participants was that a simplified lifestyle and reduced consumption is a major first step in building a peaceful world.

HOLY YEAR (continued from page one)

pen the great doors with a golden hammer . . . every twenty-five years is maybe too often. But the meaning of the Holy Year is not. It is much more, and it is rooted in ancient Hebrew tradition and the thirst for peace and justice. It is the year of the jubilee, when all debts are forgiven, when prisoners are released, when quarrels are put aside and a new start is made. The Holy Year, and especially Pope Paul's announced intention for it, gives us a patent to go to our bishops, pastors, school administrators etc. and to ask that the Holy Year be really that, by initiating programs to educate and work for amnesty for all those who have suffered for their opposition to war and for the release of political prisoners throughout the world, but especially, since we are Americans, for freedom for those imprisoned because of our Asian policy.

EX-PRISONERS OF CON SON TIGER CAGES



Amnesty is not a matter of "forgiving," and in fact, justice in this situation is a chimera, never to be come by. It is better to take the advice of the late Cardinal Cushing, who urged that it is now time to put behind us the scars of the past, open the prisons, welcome home the exiles and close the books. Right and wrong, subjective morality and objective guilt are so intertwined in the matter of the war and resistance to it, that retributive justice can not be had. And amnesty is a pressing need for tens of thousands of Americans whose lives are difficult enough, made more difficult still by the onus of felony convictions carried with them throughout their lives, less than honorable discharges prejudicing them out of jobs they are qualified for. The rich, privileged young men, graduates of prestigious colleges and universities, can afford to demand amnesty as a prize for their superior moral wisdom and as a condemnation of three presidents. But the young men and women who pay the real price for war resistance do not command the cameras of three television networks and need jobs just to support themselves and to start raising families, just like the rest of us. They do not seek amnesty from a position of moral superiority,

but as a matter of necessity, and they ought to get it out of common decency.

It should be known that Pope Paul has for a long time been active in behalf of political prisoners and that CPF people have contributed very significantly to his awareness of the problem. One of our sponsors, Professor Ralph della Cava of Queens College, did much of the work documenting torture in Brazil which gave the Pope the basis upon which to issue his condemnation of Brazilian police methods. The political impact put the greatest strain ever upon Church-state relations in the largest Catholic country in the world. (Dom Helder Camera, who is also a CPF sponsor, has been severely limited in his freedom of movement by the government, within and outside the country. His work, however, is being carried on and multiplied by others.) When President Thieu visited the Vatican, Pope Paul made the issue of political prisoners the major item on the agenda during their meeting and the major item released to the world press.

In the matter of the political prisoners of Saigon, there are some encouraging signs, and some bad. The campaign we have been waging for several years now in behalf of the Vietnamese pacifists and especially the imprisoned Third Force elements is based upon our conviction that the best chances for anything decent coming out of the horror of the war lie with those religious radicals, Buddhist and Christian, the pacifists, the democratic socialists and liberals who have been the objects of attack from the major belligerents. During the past year most of the rest of the American anti-war movement has moved in our direction at least programmatically on this issue. This summer a tiger cage vigil and fast at the Capitol in Washington will call attention to U.S. financial responsibility for Saigon prisons. This fall an International Week of Concern for Political Prisoners of South Vietnam will be observed. A high level team of religious leaders is preparing to go to Vietnam to inspect the situation, (and we are helping with that.). On the other hand, the promise of release made by the wardens of Chi Hoa to the fasting monks this spring proved to be a lie. The monks were not released. They were instead forced to exchange their religious habits for regular prison garb and were dispersed throughout the military prison system, making it much harder for them to plan or execute any concerted action in protest of their imprisonment, and making it still harder for anyone to find them, to ascertain their exact number and status.

Oppressed with this knowledge we ought to feel all the more grateful that the immense moral authority of the papacy has been turned to amnesty for all political prisoners as the sole stated aim of the Holy Year. For the Holy Father's influence to mean anything real, however, it is up to us to respond, to push to inaugurate programs at every level to generate the political will for amnesty and the release of *our* prisoners in Vietnam.

The Catholic Peace Fellowship's primary purpose is to initiate educational and action programs in the context of Christian nonviolence. We are a membership organization affiliated with the Fellowship of Reconciliation. We are supported by contributions from members and friends. The CPF BULLETIN comes out irregularly, although we try to get out 5 BULLETINS or SUPPLEMENTS a year. This issue was edited, typeset and printed by the staff - Joanne Sheehan, Rick Gaumer and Bill Offenloch, with help from Mary McCarthy on editing. Articles and comments may be sent to us at 339 Lafayette St., N.Y., N.Y. 10012. Our phone number is (212) 673-8990.

CPF AMNESTY STATEMENT

We are publishing a tentative amnesty statement below. In order for it to be properly representative of the Catholic Peace Fellowship we should have some input and consensus from our members. Therefore if you would have anything to add to it or major revisions for it please let us know.

The purpose of this statement on amnesty is primarily to go on record as supporting universal, unconditional amnesty, explaining the basis for this view from our Christian pacifist perspective. It may also serve as an educational tool to cause others to begin to think about amnesty and possibly act to help achieve one.

We believe that the granting of a just amnesty will depend on a large scale educational effort that will raise public support for one. To date legislators are not getting mail about amnesty and so don't consider it an important issue. It is imperative and particularly appropriate, now that Pope Paul has proclaimed 1975 a Holy Year for renewal and reconciliation (especially in the release of political prisoners), for Christians in this country to support a universal, unconditional amnesty.

Well over a year since the signing of the peace accords and with the induction authority of Selective Service at least temporarily suspended, the consideration of amnesty becomes a pressing moral issue. In addition to ending U.S. funding of the continuing war in Indochina and (in violation of those agreements) support of the prison system holding 200,000 Vietnamese who sought peace, an amnesty will undo some of the injustices rampant in the wake of this war. We of the Catholic Peace Fellowship support an unconditional, universal amnesty for all those who have suffered as a result of opposition to and resistance against war. Unfortunately, countless millions have or will suffer as a result of the devastation war has wrought upon the peoples of this earth, but what is most sadening is that so many can never be helped by an amnesty; their lives are lost, their bodies or minds are maimed, their families are ravaged, their villages and a good part of their society are destroyed.

However, amnesty may be a factor in helping many others build better lives and a healthier society in the years to come. This can be an opportunity for the government and the people of the United States to take a positive step forward towards peace and a changed society, in the spirit of the Holy Year proclaimed for 1975 by Pope Paul. His call for renewal and reconciliation with particular emphasis on the release of political prisoners suggests a solid basis for our response.

In response to an inquiry by the NATIONAL CATHOLIC REPORTER concerning an article in the Oct. 1973 BULLETIN, the National Catholic Educational Association reported that there were no Catholic High Schools with Junior R.O.T.C. (N.C.R. Dec. 7, 1973). We have reason to differ. There are quite a few (27) apparently Catholic high schools listed in the Army's and Navy's own regulations as having Jr. R.O.T.C. But this is a bit dated. If you know of any Jr. R.O.T.C. schools in your area, please let us know. If you hear of any such programs coming into your schools we may be able to help you stop this spread of militarism in education.

We see four basic groups that should benefit from an amnesty. First and most urgent are those people who are in prison now as a result of their refusal to submit to the draft or to carry out the military objectives once in it. Many are also incarcerated as a result of other anti-war activities aimed at the institutions of warmaking.

The second group consists of those resisters who rather than enter the military or give any more years of their lives in its pursuits chose to leave this country for exile and now face trial or prison if they return.

The third group is made up of all those, civilian and military, who are presently awaiting prosecution of indictment for anti-draft, anti-military, or other anti-war activities. This includes the hundreds of thousands who are living underground in order not to cooperate with registration for the draft.

All discharge certificates (DD214) since 1955 have included separation program number (SPN) and reenlistment (RE) code characterizations. Based on the commander's subjective, often only personal opinion, these codes were supposed to be secret for the military's use only. But in practice employment agencies and large corporations had lists of these codes and used them in placement and hiring. Thus many vets were not hired and never knew why. Under pressure from veterans groups and Congress the DoD has agreed that these codes won't appear on future discharges. However, to remove them from previous discharge papers one must apply for a new copy. It will not be sent automatically. For more information contact the CPF office.

A fourth category are those who have already been convicted and served a sentence or are now on probation who are prevented from having full rights because of a criminal record. This should cover those who were given less than honorable discharges for their refusal to "be good soldiers."

Amnesty for these four groups should mean a restoration of all civil rights beginning with the freedom to travel and including the right to vote, hold licenses, or work at a job they choose. These basic freedoms are now denied them either physically by prison bars, by exile, or by reason of their criminal record or discharge characterization. We support an amnesty that would restore these people to a place in this country, but do not feel that they need to be "pardoned" in the mistaken sense that amnesty is frequently viewed. They have done nothing for which they ought to feel penitence. In fact, their opposition to war as a matter of following the higher call of conscience is an example for which we should thank them, not seek their punishment. Especially admirable are those who chose nonviolent resistance as their way of saying no to war and violence and yes to life by their whole beings.

Further, we do not want to urge anyone to greater cooperation with the military now that the United States is no longer engaged in combat. If the Vietnam experience taught us anything it should be that the roots of war lie deep in the political and economic structure of nations. And even with the draft presently not inducting young men to kill or maim their brothers and sisters it continues to be an institution we can not reconcile with our Christian principles. For conscription remains one of those intolerable seeds of war we believe must be eliminated for Christ's peace to reign.

RECRUITING AND THE APGA

by Bill Ofenloch

We've got over 300 good steady jobs! Let the Army join you.

Fly your own plane! Fly Navy!

Come alive! Find yourself as a woman officer in the U. S. Air Force.

Head your own company at 23!

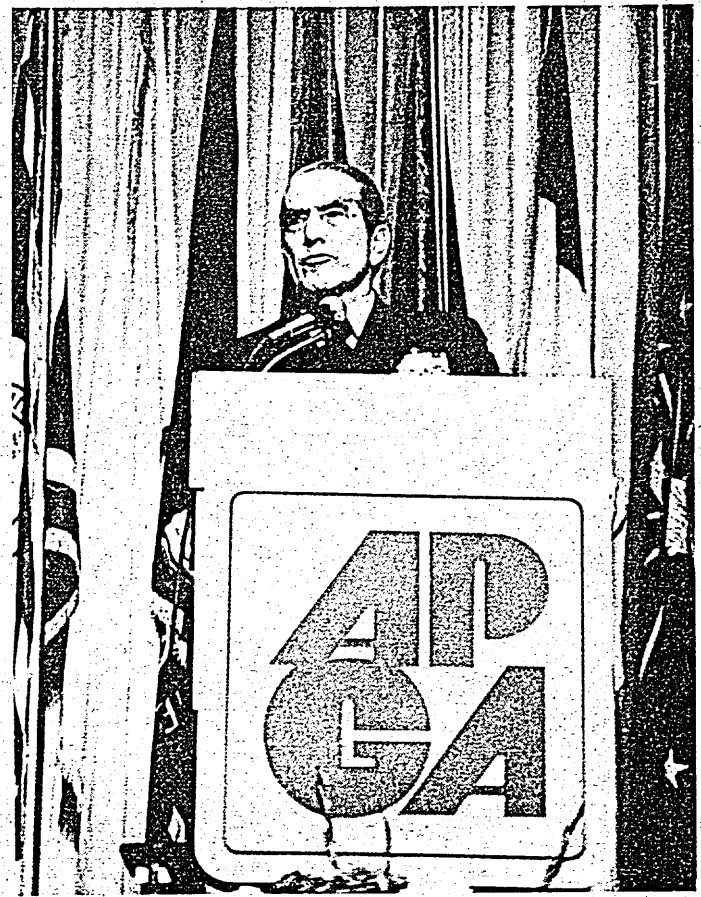
What are you doing after high school? See the world with the adventure Army.

Undoubtedly you have seen more than a tolerable share of these billboards and ads lately. Unfortunately they constitute merely the tip of the iceberg, only the most glaring dimension of the military's concerted drive for recruits. Such advertising consumes a great bulk of the annual budget of several hundred million dollars (276.7 m in FY'72, raised from our taxes) which the Armed Forces spends on recruiting each year. More ominous, however, are the behind-the-scenes maneuvers going on in many educational institutions to rebuild the military's fallen image among youth.

Events at the American Personnel and Guidance Association's (APGA) April convention in New Orleans demonstrated a more insidious aspect of present day recruiting. The APGA, the professional organization of the high school guidance counselors, represents those who do job placement and career recommendation. APGA executives (businessmen, not teachers), in planning for this convention many months earlier, had discovered that they could hold a lavish convention at minimal expense, since the military was willing to foot a substantial part of the cost in order to rent enough space for their extensive exhibits. The announced purpose of of the military involvement at the conference was to convince the counselors that the Armed Forces present great opportunities for careers - by their own designation, they are "the nation's largest combined employer." (They are also the country's largest advertiser - a fact on which they are noticeably less vocal.)

Intense efforts were made to portray the military as the career bonanza of the future, an attractive proposition for high school students hardpressed for decent jobs in a tight economy. Prior to the opening of the convention, New Orleanians were offered mammoth displays of military equipment and free rides on a Coast Guard Cutter. The exhibits were then consolidated for the actual convention where the military was supposed to be more subdued and professionally career-conscious. Despite this, the entire concourse was filled with such displays as a Revolutionary War scene complete with cannon, cannon balls and 2 Marines in period costume; a lifesize model of John Paul Jones whose face was a television screen portraying today's Navy; and big scale models of the B-1 bomber and Air Force fighter.

To counteract this intensive campaign, a group of activists from the Interfaith Committee on Draft and Military Information (FCDMI) joined with APGA's Peace Commission and New Orleanians for Peace to try to present the other side of the recruitment story. While the military's extravaganza was resented by some as a heavy-handed invasion of the convention, the peace groups with their information booths were received quite favorably. Literature was distributed giving facts on Navy careers, the enlistment agreement, job training promises, and the impracticality of military training



Admiral Zumwalt, retiring chief of Naval Operations, gave the keynote address at the American Personnel and Guidance Association Convention. He was supposed to speak about military career awareness but harranged the assembly on the arms race with the Russians.

for civilian occupations. APGA members stood in line for leaflets and thanked the leafletters for taking the trouble to challenge the military's tactics and assertions. More amazingly, many recruiters came over and admitted that the objections contained a great deal of truth.

At this conference, 20 dedicated people armed with information managed to expose for the counselors and teachers present the deceptive advertising claims involved in the costly publicity effort of the recruiters. But the recruiters have plans to attend each state convention following the national one - accompanied by a budget large enough to enable them to put on a good show. And the appeal of their campaign to jobless young men and women cannot be underestimated.

At this point it might be fruitful to go into some background on the issue of recruitment. Obviously a volunteer army must advertise and recruit in order to succeed. Presently men and women are lured by promises of adventure and useful job-training - opportunities which actually exist only for a few (usually white and middle class). For the majority (at least 3 out of 4), training will prove useless in the civilian job market. Before their enlistment is up, they will be given a pitch to remain in the service and make their training work for them.

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COMMUNITY FELLOWSHIPS

SUFFOLK COUNTY, N.Y. C.P.F. . .

. . . has this past year had its members working on various projects individually. In order to give the group some cohesion, a contact person or persons are needed. Volunteers for this role should contact CPF at 339 Lafayette St. NYC 10012, (212)673-8990. From those who have a commitment to CPF must come a solution, if CPF is to exist in Suffolk County. If you are not on their mailing list and would like to be, please let us know.

NASSAU COUNTY, N.Y. C.P.F. . .

. . . has a new address. Marion Storjohann, who has been doing such a fine job as CPF coordinator, is moving to Vermont. Ed Trunk, 2424 Hudson St., East Meadow, N.Y. 11554 (516)SU5-5622, is now coordinating.

Jean-Pierre Debris will be speaking at Peacesmith House, 90 Pennsylvania Ave., Massapequa, N.Y. on Tuesday evening July 16th at 8:30 p.m. Jean-Pierre was a French school teacher in Vietnam in 1970. He and a fellow teacher, Andre Menras, were arrested and imprisoned in Saigon for a year and a half for passing out leaflets asking for peace.

CINCINNATI C.P.F. . .

. . . also has a new address. Deneice Sprinkle has moved to 11641 Chester Road, Cinn., Ohio 45246. She can be reached in the evenings at (513)771-1297. If you are not on the mailing list and would like to be, let her know.

LITERATURE

The Spring issue of the **THIRDLY**, the publication of Pax Christi, USA, is entitled "Liberation in Latin America." The issue includes prayers, letters and excerpts of documents by Latin Americans as well as articles on the Strategy Conference on Nonviolent Liberation of Latin America held in Medellin, Columbia this past February. Copies may be obtained from Pax Christi, USA, 1335 N St., NW, Washington, D.C. 20005 for \$1 each. You may also wish to receive information on membership in Pax Christi, which includes receiving the **THIRDLY**.

NOTES

ANNIVERSARY ISSUE

The Fall issue of the **BULLETIN** will be our 10th Anniversary Issue. We would like to have articles from people concerning CPF - past, present and future. If you would like to contribute to this issue, please send letters and articles in by Sept. 10th. The Catholic Peace Fellowship is much more than the staff, and we would really like to hear from you to help make this issue a good one.

The April issue of **FELLOWSHIP** magazine centered on the "simplicity of life." It includes articles such as "Simple Living and Radical Politics", "Clean Plates and Starving Children: A Community that Makes Connections", and letters from several people who are attempting to live more simply. Single copies may be obtained from F.O.R., Box 271, Nyack, N.Y. N.Y. 10960 for 50 cents, reduced prices for bulk orders.

The most recent issue of **THE HOLY CROSS QUARTERLY** is entitled "The Irish Issue." In its many pages it contains articles on various aspects of the conflict in Northern Ireland. The situation is complex and misunderstood by many in this country, and we feel that this issue may help clear up some questions. Copies of "The Irish Issue" may be obtained from CPF. Please enclose \$2.95 for each issue, plus 25 cents for postage and handling.

SPEAKING TOURS

FR. RYAN ON THE MIDDLE EAST

Rev. Joseph Ryan, SJ of St. Joseph's University, Beirut, is planning a lecture tour throughout the U.S. in October and November, 1974. A long-time resident of the Middle East, Fr. Ryan is a highly qualified commentator on the conflict there. He is looking for sponsors for his tour. Fr. Ryan will talk at colleges, universities, schools, churches, clubs, Newman centers, etc. His topics include "American Responsibility in the Middle East", "The Middle East and Jewish-Christian Relations", and "What Future for the Palestinians?". If you can sponsor Fr. Ryan, or for more information, write to: Dr. John T. Cummings, P.O. Box 25, Tufts University Station, Medford, Ma. 02153.

REV. PAUL MAYER

Paul recently spent several weeks touring the Middle East and meeting with those in the peace community, leaders of the Palestinian resistance, government officials in Israel and the Arab countries. He is available for speaking engagements. Write to: CONAME, 339 Lafayette St., N.Y., N.Y., 10012. They will get you in touch with him.

FROM THE STAFF

HELP!

Joanne and Rick work full time at C.P.F., Bill comes in 2 to 3 days a week, and Georg is now coming in on Monday mornings. We need more volunteers. We would like to put out the **BULLETIN** more frequently, improve on our peace education materials, run more training sessions in nonviolence, provide more resources to community fellowships, members and friends, etc. But a few people cannot do all this, and keep up with the regular office work. PLEASE, even if you only have a few hours a week free to spend with us, we would appreciate it. We are friendly folk and the office has a cheerful atmosphere. If you would like to get involved in a particular project, or help with the office work, call us at (212)673-8990. Thanks.

CHANGE OF ADDRESS

If you are moving, please let us know. By putting "Address Correction Requested" on our mailings, the Post Office returns the mail with new addresses. Each piece of mail costs us 12cents when returned, then we have to put a stamp on it and mail it to your new address. Please save us time and money by letting us know when you move.

THANK YOU

We want to thank those of you who responded to Tom Cornell's appeal for donations to the CPF, and remind those who haven't sent anything in, and can, to please do. We realize "a dollar ain't a dollar anymore", but with less money coming in, and expenses going up, it is very difficult to pay the rent and the post office, etc. Please help if you can.

We would also like to apologize to those of you who sent in donations, but have not yet received personal thank you's. As our pleas for volunteers mentioned, it is very hard to keep up with the office work. We truly do appreciate all of you who have helped us.

SUMMER CONFERENCES

FELLOWSHIP OF RECONCILIATION

From August 10th to the 14th, members and friends of the Fellowship of Reconciliation are invited to gather at the Green Lake Assembly grounds in Green Lake, Wisconsin, for a national conference to celebrate the Sixtieth Anniversary of the FOR. We will be meeting together to consider the message and implications of religious pacifism in the 1970's and to explore some of the ways love and truth can resolve human conflicts and build a peaceful world community. It will be a time of consciousness-raising and renewal. The conference will begin Saturday afternoon, with registration starting in the late morning, and will end the following Wednesday morning.

Major speakers invited for the conference are: Alfred Hassler, Ada Deer, Daniel Berrigan, Andrew Young and Cesar Chavez.

Workshops will include subjects of both general and specialized interest: the new militarism; the American Indian struggle; the United Farm Workers; the Middle East; Dai Dong; prisons; theology and pacifism; revolution and nonviolence; the post-war war in Indochina; women's liberation.

There will be time for CPF members and friends to get together and share ideas with the staff. This is the first such opportunity we at CPF have had to meet with members and friends from across the country.

The Green Lake Assembly provides a lakeside setting for both conference work and recreation. There is fishing, boating, water-skiing, swimming, tennis, golf, etc. Supervised recreation for children is available at a minimal cost. Bring musical instruments. Please contact us for further information.

APGA (continued from page 5)

Another ruse is to sign someone up for an attractive-sounding program without making it clear that in order to advance to the advertised position it is necessary to pass particular qualifying tests or security clearance requirements. Thus many enlistees wind up at a miserable, boring job. Women are led to expect a challenging career, but 70% find themselves relegated to secretarial and clerical drudgery.

On the other hand, the military has been allotted immense sums of money to raise salaries, and so encourage enlistment. In the face of this, our responsibilities become clear. First, we must continuously emphasize the true purpose of the Armed Forces. They exist primarily to defend the United States' interests in the world - interests which are mainly those of economics, the maintenance of foreign investments and the influence of big business. Their method of conflict resolution is that of violence, a means which can only lead to evil. We must publicize the fact that armed defense is not the only possibility in today's world. Second, high schoolers and other prospective volunteers for the service should be made aware of the truth behind the glamorous promises. Volunteers are signing away their freedom for several years, and the Supreme Court has just ruled that Constitutional rights and privileges do not apply to the Armed forces. Finally, it is imperative that those of us working against the volunteer army find or create economically viable alternative employment for those in the job market.

This effort by the military should point out to us even more clearly the need to educate people in the areas of peace and justice. It is especially important to reach those in high

WAR RESISTERS LEAGUE

From Friday afternoon, August 31st through lunch on Monday September 2nd, the War Resisters League will meet in National Conference at Geneva Point Center on Lake Winnepesaukee, New Hampshire. This is a working conference, with rap-groups and workshops dealing with issues ranging from militarism in our society to racism in our communities; from the place of sex roles in a changing society to discussion on the radical movement in the post-Watergate era; from the problems of the Middle East to the problems of Indochina. Tennis, volleyball, swimming, hiking and canoeing facilities are on the grounds of the center. This conference annually brings together League members from dozens of states, and friends and non-members are always welcome. For more information, write to WRL, 339 Lafayette St., N.Y. N.Y. 10012.

PAX CHRISTI, U.S.A.

The Second Annual Pax Christi Assembly will take place on Labor Day Weekend, August 30th to September 1st in Washington, D.C. The topic will be the "Biblical Basis of Pacifism and Nonviolence." Workshops will be held on Latin America, peace education, and women and the Church among other topics. Speakers will include William Stringfellow, Dorothy Day, Bishops Dozier and Gumbleton, Gordon Zahn, Eileen Egan and Ed Guinan. Tapes of the speakers will be available after the assembly. For further information on the assembly and housing, contact Pax Christi, 1335 N St. NW, Washington, D.C. 20005.

school who are being sought by the recruiters. Leaflets on "Promise Them Anything: A Look at Enlisting" are available from AFSC, 319 East. 25th St., Baltimore, Md. 21218. An article on peace education materials available from CPF is in this BULLETIN.

We would like to hear from any of you who know of projects working on finding or creating alternative employment.

TOUR (continued from page 2)

in the farmworkers and in reducing their patterns of consumption as a nonviolent response to the world situation of poverty.

One of the highlights of the trip was staying at the Catholic Worker House in Kansas City, Mo. which Angie O'Gorman Calvert had recently opened. Angie and Bob Calvert, old friends of ours, were national coordinators of War Tax Resistance, and live in the house next to the Worker. While we were there we helped them turn their front lawn into a garden to help feed the poor who come to the Worker.

There is so much more about our trip that we would like to share with you all, but there is not enough space here. What will be more fruitful is for us to put into practice the many things we learned; revising the peace education packet, helping people form community fellowships and improving the BULLETIN, among other things, are projects we will be working on.

We would like to caution people on one point, though. There is much to be done, and we must continue and grow. Our hope is that those who are gathering together, whether that be in starting peace and justice centers or small local groups, do not become so structured that they lose the personalism which is so important in our movement.

We are sorry that we did not get to meet more of you on this trip. In the fall we will be available for speaking throughout the New England and New York area.

NEWS FROM THE UFW

Cesar Chavez, president of the United Farm Workers Union (the only real union of farmworkers in California), noted in his recent visit to New York that the Federal government seems to be cooperating with the grower - Teamster effort to kill the UFW. He reports that boarder guards have stopped all practices that in the past were used to cut down the number of people entering California to work; now the labor camps are full of illegal aliens who provide a cheap and defenseless scab force to break the UFW's strike against California growers.

Chavez says that there is no question of disliking the men and women who have come across the border and who are working as scabs - - they are brothers and sisters of the Chicanos who are conducting the strike and boycott against lettuce, grape and wine producers; most of them are completely unaware of the organizing efforts of the UFW when they are rounded up by the labor contractors and are brought across the border. The blame for the current influx of the poor must be placed squarely at the feet of the growers, the Teamsters and the Nixon administration who are trying to pit one group of the poor against another.

You can help break this conspiracy and bring justice to the people who put food on our tables. Don't buy non - UFW grapes, iceberg head lettuce, or Gallo wines (anything that comes from Modesto, Ca. is Gallo); come out on the picket lines and stand up for the people in the fields who are bowed beneath the weight of decades of injustice. Contact the United Farm Workers, La Paz, Keene, Ca. 93531 for further information and for the address of your local organizing office.

THE CATHOLIC PEACE FELLOWSHIP
339 LAFAYETTE STREET
NEW YORK, N.Y. 10012

ADDRESS CORRECTION REQUESTED

NO LETTUCE, THANK YOU

I love lettuce, but I know that it has to be picked by a human being, and until the working conditions of that human being are improved, I am giving up lettuce.

I support Cesar Chavez and the United Farm Workers. Their lettuce package bears this union label—



If yours does, too, please
bring me an extra large
serving.

WON'T YOU GIVE THIS TO YOUR CHEF OR MANAGER?

The card reproduced above is distributed by the Institute of Social Relations, Office of Social Development of the Archdiocese of Newark. It is an effective tool for spreading the word of the boycott to restaurant owners. It is just as important to boycott non-UFW lettuce, grapes and wine when eating out as well as when buying for your own home.

Since business cards of this type are fairly inexpensive, large numbers can be distributed without excessive cost. Perhaps you could encourage your diocese or parish to print up cards similar to this, and help the United Farm Workers spread the word about their struggle for justice.

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Of Holy Poverty

In keeping with our understanding that peace education involves the totality of one's life, and that therefore efforts of peacemaking and nonviolence should apply to as many facets of one's life as possible, we devote this second Peace Education Supplement to a discussion of voluntary poverty. In becoming peacemakers we must examine our lifestyles and make a conscious decision as to how we are going to live. We at the Catholic Peace Fellowship see voluntary poverty as one of the truly Christian responses to this question.

There are many aspects to voluntary poverty, and many reasons why people choose it as a lifestyle. It is also very misunderstood by many. In the following article Mike DeGregory speaks of voluntary poverty in a Christian context. He reminds us that Christ came as a poor man to the poor. He also speaks of voluntary poverty in the context of the present situation of the world. "To understand voluntary poverty as a way of life, it is necessary to first look at our world in which humanity is tragically divided into a rich minority and a poor majority."

Mike's article "Of Holy Poverty" is reprinted from the May 1974 issue of "The Catholic Worker." The Catholic Worker Movement, since its inception, has embraced voluntary poverty as a way of life. We encourage all of you who do not now read "The Catholic Worker" to subscribe to it now. It is a penny a copy, a quarter for a year's subscription by mail. Their address is 36 East First Street, New York, N.Y. 10003.

Following Mike's article is a collection of Easy Essays by Peter Maurin who, along with Dorothy Day, was co-founder of the Catholic Worker.

OF HOLY POVERTY

by Michael De Gregory

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." In the Gospel according to Matthew these words begin Christ's first sermon to the world. This teaching is central to a Christian life, and marks Christianity as the religion of poverty. Aware of this, the Catholic Worker, since its inception, has embraced voluntary poverty as a way of life. Yet more than any other aspect of the Catholic Worker, voluntary poverty is probably the least understood. In our age, especially, voluntary poverty needs to be not only understood, but experienced in our daily lives.

To understand voluntary poverty as a way of life, it is necessary to first look at our world in which humanity is tragically divided into a rich minority and a poor majority. In the United States, the richest nation in the world, there are areas devastated by poverty and hunger. In urban ghettos and on skid rows, among rural sharecroppers and migrant farm workers, material poverty is a fact of life. And among the other nations of the world, the economic division between the developed West and the developing Third World is more distinct. In the starkest statistical terms, the privileged 20% of the world's population control 80% of the world's resources. The United States alone, containing only 5% of the world's population, consumes 50% of the world's disposable resources and possesses 40% of the world's income. Such statistics on world poverty and hunger abound but their significance is easily lost in their magnitude. The cold statistic that two-thirds of all deaths recorded each year in the world are due to hunger or problems arising from hunger is perhaps more comprehensible in all its human tragedy. This distribution of the world's goods does not abate, for whether it is within nations or between nations, the clearest economic trend in the world today is this: the rich get richer, and the poor get poorer.

A WAY OF LIFE

To speak of voluntary poverty in this setting, to call poverty "holy" as St. Hilary does, is to invite confusion and misunderstanding. Yet as Dorothy Day wrote in the forties, "We can only talk about voluntary poverty because we believe Christians must be fools for Christ. We can only embrace voluntary poverty in the light of faith." For it is a paradox, like the Folly of the Cross, that it is only as we voluntarily embrace poverty that we can overcome poverty.

However, the poverty that the Catholic Worker embraces is not the poverty that the world knows. The poverty that Jesus Christ calls "blessed" is not the destitution experienced by the mass of humanity. Voluntary poverty is not material destitution, a want for the necessary food, clothing, and shelter so essential to make a human life worthy of the name. Rather it is a realization of what is actually needed, accompanied by a desire to amass no more. Voluntary poverty is an understanding of the truth that the less we take ourselves, the more others can have. It is to listen to the counsel of St. Paul to "Let our abundance supply their want."

Voluntary poverty is simply a means. We must avoid the danger of making poverty a Christian ideal in itself. Man, made in the image of God, was not made to starve. Destitution is not the poverty we seek. St. Thomas Aquinas wrote that voluntary poverty "is good only because it is useful to remove the obstacles which stand in the way of spirit-

ual perfection." Even though it is unattainable, we are all called to be perfect, so we are called to poverty. For voluntary poverty is not primarily a religious vow for the few, but a responsibility of all Christians. Dorothy further writes: "Once we begin not to worry about what kind of house we are living in, what kind of clothes we are wearing, once we give up the stupid recreation of the world; we have time--which is priceless, to remember that we are our brothers keepers and that we must not only care for his needs as far as we are immediately able, but we must try to build a better world."

At its deepest level voluntary poverty is a way of seeing the world and the things of the world. This vision is a liberation from the concerns of the world in order to serve, with charity and justice, both God and our neighbor in the world. Essentially then voluntary poverty is an attitude, an interior disposition. It is spiritual, a state of the soul. The "poor in spirit" are those who are totally open to the will of God, whose only sustenance is the word of God.

A spiritual understanding of voluntary poverty may touch to its depths, but it does not necessarily clear its ambiguity. It is necessary that the spirit of poverty become concrete, be given flesh. To understand voluntary poverty as a state of the soul is not to deny its relationship to wealth and material possessions.

In the Beatitudes according to Luke, the "poor in spirit" are given flesh, are made real human persons. Luke writes very simply: "Blessed are you poor, for yours is the Kingdom of God. Blessed are you that hunger now for you shall be satisfied." But to the wealthy he warns: "Woe to you that are rich for you have received your consolation. Woe to you that are full now for you shall hunger."

Luke is not writing here to canonize or condemn any social class. He simply expresses a truth of Christianity: it is no accident that Christ came a poor man among poor men. He comes to the poor, to those who have nothing and to those who seek nothing because it is the poor who are open to him and yearn for the Word made flesh.



Although it is possible for a rich man to be detached from his goods, and a poor man greedy, voluntary poverty is surely not a comfort to the wealthy and powerful. The Gospels are quite clear: the rich man is told to sell all he has and give to the poor, for it is easier for a camel to pass through the eye of a needle than for a rich man to enter heaven. And we are clearly instructed that "you can not serve God and Mammon." Voluntary poverty is similar to the relationship of faith and good works in the epistle of St. James. For its essence to be truly spiritual, voluntary poverty must be manifested in a visible way of life.

Some of the ambiguities about voluntary poverty are rooted in man's uniqueness. Voluntary poverty cannot be regimented; in this it is clearly of the spirit. An individual's needs vary with culture and personality, often extending beyond basic food, clothing and shelter. It is the degree of concern about essentials that distinguishes the poor man in the biblical sense. (Surely the man who suffers hunger as a way of life is understandably concerned about his next meal.) However, Christians who are called to poverty and who are well fed and clothed should not worry about these needs. Gibran writes, "Is not the dread of thirst when the well is full the thirst which is unquenchable?" The poverty we seek to embrace is an absence of such "dread." We must believe that we are of more value than the "birds of the air" and the "lilies of the field." And we must be assured that as God cares for them He will care for us.

The poor man is the person who prays simply in faith, "Our Father . . . give us this day our daily bread," and who trusts that he will receive all that is required. He takes to heart the words of Christ, "Do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on . . . Your heavenly Father knows that you need them all. But seek first His Kingdom and His righteousness, and all these things shall be yours as well."

It is in seeking this kingdom that voluntary poverty is so important. For the vision of voluntary poverty is a vision of a new world, a world of justice and peace. The psalmist announces this coming kingdom in which "Kindness and truth shall meet; justice and peace shall kiss." Voluntary poverty provides not only the vision but also the way of life to "build a better world."

POVERTY AND JUSTICE

The poor man is the man of justice. Eric Gill understood this and wrote clearly, "... the poor man, in the Gospel sense, in the sense of Jesus, is not he who has been robbed but he who has not robbed others." The Old Testament prophets shared this understanding, and the early Church Fathers taught it. The prophets vigorously condemned the causes of material poverty as exploitation and injustice. And the Mosaic Law offered legal safeguards for the welfare of the needy - in the year of the Jubilee, for example. This spirit of justice expresses a simple truth: What we have beyond what we need is stolen from the poor. We try to ignore this fact, to modify it; yet seldom do we face it and try to live it. But it remains the truth. The Church Fathers understood it and were faithful to its teaching. St. John Chrysostom wrote unequivocally, "No one is able to become rich without injustice." And Pope Paul remembered this truth in his encyclical ON THE DEVELOPMENT OF PEOPLES in quoting St. Ambrose: "You are not making a gift of your possessions to the poor man. You are handing over to him what is his. For what has been given in common for the use of all, you have arrogated to yourself.

The world is given to all, and not only to the rich." On this point the encyclical adds, "No one is justified in keeping for his exclusive use what he does not need, when others lack necessities."

To give necessities to the needy is an act of justice, not an act of mercy. Voluntary poverty provides a powerful means of preserving justice without which love is impossible. And as Gustavo Gutierrez writes in A THEOLOGY OF LIBERATION, "If the ultimate cause of man's exploitation and alienation is selfishness, the deepest reason for voluntary poverty is love of neighbor." In this spirit the early Christian church at Jerusalem held everything in common, not for any ideal of poverty, but for a true love of the poor, so that "there was not a needy person among them" (Acts 4:34).

THE WORKS OF MERCY

The love for God and neighbor / was the characteristic of the first Christians. / This love was expressed through the daily practice / of the Works of Mercy. To feed the hungry, / to clothe the naked, / to shelter the homeless, / to instruct the ignorant / at a personal sacrifice / was considered / by the first Christians as the right thing to do. / Surplus goods / were considered to be superfluous / and therefore / to be used to help the needy members / of the Mystical Body.

POVERTY AND PEACE

The poor man is the man of peace. To seek nonviolence as a way of life is to embrace voluntary poverty as a way of living. They are two sides of the same coin. The more we have, the more we become attached to material things - to jobs, to status, to security - the more we will fear their loss, the more tenaciously we will fight to hold on to them. In 1968 Lyndon Johnson said tellingly to American troops in Korea: "Don't forget. There are two hundred million of us in a world of three billion. They want what we've got, and we're not going to give it to them."

War is indeed the health of the State. With modern economics so deeply involved in the military-industrial complex, voluntary poverty is no longer a choice, but an imperative for the man of peace. Nonviolence includes non-cooperation with the works of war. Voluntary poverty is a call to the works of mercy, which are the works of peace. So we must embrace voluntary poverty and refuse to participate in the workings of war, the defense industries, stocks and bonds, corporate power. We cannot accept the comforts of a society which are manufactured by the exploitation and even the blood of others. And as our taxes pay for war and the weapons of war, we can only lead simple lives in poverty and refuse to pay these war taxes. The 18th century Quaker John Woolman urged his fellow Christians to "Try whether the seeds of war have nourishment in our possessions." In the search for peace, we must embrace poverty as a way.

POVERTY AND VISION

The poor man is the man of vision. This was most certainly true of Peter Maurin. Like St. Francis, Peter embraced "Lady Poverty." Chesterton writes that Francis was Tumbler for Our Lady, and would often see the world standing on his head. He concludes that this perspective was the most accurate worldview. As Francis would think, were it not for the grace of God the grandest buildings, the largest institutions, the greatest designs of men would only fall into the sky. Francis thus realized his utter

dependence on God for his very sustenance. Renouncing all, he expected nothing, and was happy with everything.

Peter Maurin also realized the passing nature of the wealth of the world. To the modern world his vision seems as topsy-turvy as the vision of St. Francis. The wisdom of his slogan "work, not wages" still escapes most unionists and clock punchers. On riches Peter understood that it was not that "you can't take it with you," but rather, "when we die we carry in our clutched hand only what we have given away." Peter taught that it was the poor, the "ambassadors of God," who provided a service to the rich by giving them the "opportunity to do good" by freeing them from "the shackles of wealth." He was not overlooking the misery of the poor, but simply understood that true revolution liberates the oppressor as well as the oppressed.

In embracing voluntary poverty, Peter was truly a free man. He was free to think, to work, to serve, to envision a new society. In such a society, voluntary poverty would be as natural as the law of gravity. Peter offered a wisdom which very few modern economists could dare imagine: "Everybody would be rich if nobody tried to become richer. And nobody would be poor if everybody tried to be poorest."

Peter's vision of a new society was essentially spiritual. His ideas are similar to another 20th century man of vision, Mohandas Gandhi who once wrote: "Civilization, in the real sense of the term consists not in the multiplication, but in the deliberate and voluntary reduction of wants. This alone promotes real happiness and contentment and increases the capacity for service." Gandhi believed that true progress was found in the renunciation, not the accumulation of wealth. This notion, shared by Peter Maurin, is the opposite of the materialist worldviews, both capitalist and communist. Gandhi preached a higher standard of spiritual well-being and insisted that a lower standard of material living was an essential prerequisite. He once remarked that for the poor of the world, God can only come in the form of bread. God can only come to us as we empty ourselves. Only in stripping away our possessions can we meet Christ in the service of others. We must become nothing so to be filled with God who is everything.

A NEW SOCIETY

In a sense we have come full circle. We began with an understanding that voluntary poverty is essentially spiritual, a way of seeing the world. We also discussed it as a way of life, something essential to a man of peace and justice. And in a vision of a better world we saw voluntary poverty as not only a way to that world but also as a measure of "progress." And properly understood, progress, like voluntary poverty, is "of the spirit."

As we embrace voluntary poverty, we begin to "create a new society within the shell of the old." Voluntary poverty is a witness to this world and a vision of a new world. It is a call to share with the poor, to share both their suffering and the earth's fullness. It is a call to share in justice and to protest the injustice which divides humanity into rich and poor. As we live to love both God and neighbor, we might recall the words of John, the beloved disciple, "if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Let us not love in word or speech but in deed and in truth" (1 John 3: 17-18).

Additional copies of the Peace Education Supplement may be obtained from: The Catholic Peace Fellowship, 339 Lafayette Street, N.Y., N.Y. 10012, (212)673-89 90.

Peter Maurin:

Easy Essays

I WANT A RADICAL CHANGE

Modern society has made the / bank account the standard of values. / When the bank account / becomes the standard of values / the banker has the power. When the banker has the power / the technician has to supervise / the making of profits. When the banker has the power / the politician has to assure law and order / in the profit-making system. When the banker has the power / the educator trains students / in the technique of profit making. When the banker has the power / the clergyman is expected to bless the profit-making system / or to join the unemployed. When the banker has the power / the Sermon on the Mount is declared impractical. / When the banker has the power we have an acquisitive / not a functional society. I want a change, / and a radical change. / I want a change from an acquisitive society / to a functional society, from a society of go-getters / to a society of go-givers.

THE PERSONALIST COMMUNITARIAN

A personalist / is a go-giver, / not a go-getter. He tries to give / what he has, / and does not try to get / what the other fellow has. He tries to be good / by doing good / to the other fellow. He is altro-centered, / not self-centered. He has a social doctrine / of the common good. He spreads the social doctrine / of the common good through words and deeds. / He speaks through deeds as well as words, / for he knows that deeds speak louder than words. / Through words and deeds he brings into existence / a common unity, the common unity / of a community.

WHAT MAKES MAN HUMAN

To give and not to take, / that is what makes man human. To serve and not to rule, / that is what makes man human. To help and not to crush, / that is what makes man human. To nourish and not to devour, / that is what makes man human. And if need be / to die and not to live, that is what makes man human. / Ideals and not deals, that is what makes man human. / Creed and not greed, that is what makes man human.

WHAT THE CATHOLIC WORKER BELIEVES

The Catholic Worker believes / in the gentle personalism of traditional Catholicism. / The Catholic Worker believes in the personal obligation / of looking after / the needs of our brother. / The Catholic Worker believes in the daily practice / of the Works of Mercy. The Catholic Worker believes / in Houses of Hospitality for the immediate relief / of those who are in need. The Catholic Worker believes / in the establishment of Farming Communes / where each one works / according to his ability / and gets according to his need. The Catholic Worker believes / in creating a new society within the shell of the old / with the philosophy of the new, a philosophy so old / that it looks like new.

THE WILL TO CO-OPERATE

When someone / has something / considered by the common man / to be beneficial / to the common good, he is admired / by the common man. / The admiration of unselfish men / who are not afraid / to take the initiative, creates the desire / among the admirers / to climb on the bandwagon / of men of initiative. / They want to be part of an unselfish movement. / They are willing / to make sacrifices for the common cause. / So the will to co-operate is the result / of the daring / of unselfish men.