Grapple Strikers in Coachella: They Must Have Help

By JAN ADAMS

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By DOLORES DAY

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We cannot accept that the murderous rule of history is final and that the human spirit that believes in itself and in God is truly the great force in the world. The experience of recent generations convinces me that only the unbending human spirit taking its stand on the front line against the violence that threatens it, can replace itself and to die proclaiming: Not one step further—only this inflexibility of the spirit can be the real defender of personal peace, universal peace and all humanity.

Alexander Solzhenitsyn

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POD PILGRIMAGE

(Continued from page 1)

A Hard Job

To talk economics to the rich and deep for anarchists gathered in convention these two days (and have to write this column) is a job. Besides, I did not "talk Jesus" to the anarchists. There was no time to answer the one great disagreement which was in their minds. Can you reconcile your Faith in the monolithic, authoritarian Church which seems so far from Jesus who "had no place to lay his head," and who said "sell what you have and give to the poor,"—with your anarchism? Because I have been behind bars in police stations, houses of detention, jails and prisons, I know, eleven times, and have refused to pay Federal income taxes, and have never voted, they accept me as an anarchist. And I in turn, can see Christ in them even though they deny Him, because they are giving themselves to the living God and the work of redemption.

"God the Father had two sons," Jesus told His disciples this story. "The one said 'I will' and did not follow his command, and the other refused his command and yet went out and did what the Father commanded. Which one do you think the Father cherished?" Jesus concluded. "They know not what they do." Stephen, not long after, said the same.

But Jesus also said "Judge not." And as He hung in torture from a Cross, "Father, forgive them; they know not what they do." For us, the 36 East First column told of four readers was warm and generous, and our idea of hospitality means that we have so much of the substance—books, radio, heat and hot water, food and clothing? I could complain of crowding, of too much of the substance of this world all around me in shopping bags, clothes, suitcases, under the bed, over the beet, sometimes with a dormitory in my own room which is office, library and guest room, too, when I am away.

"I can talk about people living on the interest accruing from stocks and bonds, living on the interest, "never touch the principle," not knowing in anarchism? But the term has a special meaning in Russian literature and is used to describe the Father cherished?" Jesus concluded. "They know not what they do." Stephen, not long after, said the same.

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...
Fasting: A Fiery and Mysterious Weapon

By EILEEN EGAN

(Fr. Edward Guinan, Paulist, the priest alluded to in this article, ended his 25-day fast on April 9. He was preceded by John D. Gooding, a young priest in Washington, D.C., who fasted 25 days in February. Both priests fasted as an act of protest against the purchase of a $255,000 mansion for a dwelling of the Archbishop as well as the deaths for the diocese. Fr. Guinan used this occasion for demanding from Archbishop William W. Baum the handling of the poor.—Peter Muraire always said we should make appeals, not threats. And, when the Archbishop announced that the building which had been acquired was to be abandoned, Fr. Guinan wrote an interview with the "Washington Star.""

"That was a great thing the Archbish-op did! I thought it was one of the great moments of grace. It was a great act and it shows that he is a humble man, a magnanimous man of God."

The implications of the top man in the archdiocese turning around before the entire Catholic community is that we have not seen or heard for a long time in this country, Archbishop Baum's decision has set an example of redeeming grace for all of us."

I would like personally to add two comments here: First, fasting is a much harder thing than to fast with a group, with a threat of imprisonment, to be given any credit for it. Also, I think we must remember too the fasts of one man, who fasted alone, and who did not like to be part of a group, as I did, and I do not like to make any comments to this story."

Christian community that, "The fasting of the faithful is the banquet of the poor." The fast in the capital had an additional aspect.

The Bible, beginning with the Old Testament, relates many stories of fasting. David's fast, united with prayers to the Lord to save the son born to him and his wife, was a revealing fast. Fasting the children of Israel was joined to supplication to the Creator to grant a good harvest, to protect them from a threat of invasion."

The Bible also fasted in the presence of the Lord to look more closely into the meaning of fasts voluntarily undertaken."

The fasts of Peter Maurin, Dorothy Day, and Marcel Strugger are an example of fasting in the new Testament, relates many stories of fasting."

On the afternoon of Laetare Sunday, March 25, Fr. Edward Guinan, Paulist, the priest alluded to in this article, ended his 25-day fast in Washington, D.C., announced that he had embarked on a fast on behalf of the poor. Lenten fasts are not different from Lent in the Fifth Century."

Emergence

It is Easteride, Under a waning moon, a broken tomb sends light through all the darkness, Good Friday's Cross is crecent with light, blossoming lilacs. On Easter morning did not the Lamb laugh when Tanya, Josh, David, Camo, and Kachina frolicked with the Easter bunny, rejoicing in his bright colored eggs and gifts, as children have done since memory began? For was He Gif and Giver? And does He not hear in children's joy the true notes of Alleluia? While we who would sing Alleluia if we could not hear the children's song?

The announcement of the fast was made in the Washington Post. Holy Week was held in the Home of the Archdiocese in Washington, D.C., and the fast was observed during Holy Week. During Holy Week he saw two blue birds and a mouse. Then, during Holy Week I heard the lovely plaintive song of a white-throated sparrow.

By DEANE MARY MOWER

Intimations of May are rare this April, for winds, wild as March, torchade snows, snow, sleet, cold rain, and grey days make a cruel mantle for Spring. Yet—as Miriam Casper walked on a windy chilly Easter Monday—lilacs are breathing, perhaps broken by new leaves give promise of the fragrant plumes of May. Small gold blossoms jumble the moss and daffodils. The lantana bowers forsythia. Life lives in dried tubers, making jazzy bloom in Garden streets, or the church."

Dennis Block, who came to live with his wife and children, had arranged a family gathering for the Lenten fast. Dennis's good friend and godmother, Sr. Kerell organized a lecture series on the theme of social aims and the cessation of evil-doing by the community or society. George and Miriam are planning to set out some of the hardier plants. Florent loans, Jennifer and the compost looks not promising. But a Sunday, the Archbishops of Brooklyn College and of the Brooklyn Diocese, together with the Holy See, have set out the garden. The planters have a spring garden and have already planted."

The fast was to be in truth a magnificent man of God."

...Isaiah and Zachariah brought a refined sense of social justice. The fast was a fast of the whole Church, an act of penitence to satisfy the needs of the poor."

Many of the contemporaries of Jesus who were called by society's definitions their "followers" and while the followers of John fasted, Jesus answered this by saying that the fast for him, and his followers, would be one for the fasts of the poor.

On the Fourth Sunday of May, which will be dedicated to the memory of Our Lady's."

Fr. Edward Guinan, Paulist, the priest alluded to in this article, ended his 25-day fast in Washington, D.C., announced that he had embarked on a fast on behalf of the poor. Lenten fasts are not different from Lent in the Fifth Century."

Perhaps a louder voice is to be heard among the pastors and the people themselves. When the disciples asked Jesus why they could not cast out evil spirits as he did, the reply came, "This kind can go out by nothing but by prayer and fasting." Perhaps this attestation is the single strongest indication anywhere in the New Testament that the power that can be unleashed by fasting."

In afflicting oneself for the sake of justice, if the person is in any way "helping," the spirit and power of the Creator upon man and his world.

In our day, obligatory church rules of fasting, as well as abstinence from meat, have been abandoned. An additional connection between fasting and personal sanctification is not stressed as it was earlier. The fast, however, is hardly forgotten in anyone's vocabulary. The association between fasting and social concerns is one of the attendant of social aims and the cessation of evil-doing by the community or society.

The fast was to be in truth a magnificent man of God."

"Isaiah and Zachariah brought a refined sense of social justice. The fast was a fast of the whole Church, an act of penitence to satisfy the needs of the poor."
vision dismiss Solzhenitsyn with a wave of his hand. “What do I care for such people whoquote比分?” he said. And by quoted, he had before the question of his trials during the McCarthy era, “All the accusations on which I was brought to trial were true, except that I was a member of the Communist Party. That I was not. All I can say now is that in the Soviet Union every one has a job, has work to do, has education for that work, and health care.” (These may not be his exact words. I should have sent for a transcript of the interview.) “They had work.” Man had work to do. There were no men living on the sweat of some one else’s brow and being considered gentleman. Work was all important.

“To make the kind of society where it is easier to be good,” as Peter always said so simply, is our own task. These are the things Bridges cared about, though perhaps he has never read Kropotkin or Marx, or Ferrer on education, or Malatesta, or any other of the theoreticians of anarchism. Peter used to quote Lenin as saying, “There can be no revolution without a theory of revolution.” The most important thing to Peter was first of all, clarification of thought, and he would have been a great talker at that Anarchist conference yesterday, had he been alive, finding many a concordance with them there. But Bridges, though he disappointed me by not sharing my literary enthusiasm, is certainly in my mind one of the great labor leaders of this country, one of the greatest in its history. I had an entire evening’s talk with him once in the home of John Brophy who was one of the vice-presidents of the newly formed CIO, a miner and a great labor leader himself who had the courage to go to the Soviet Union back in the thirties and suffered persecution in his day from most of the other labor leaders in this country, just as Bridges did.

I sympathized with Bridges as I listened on the Mayer hour because he recognized the importance of work and workers and saw to it that they had hiring halls instead of shape-up as they still have on many of our waterfronts today. In other words, he had respect for work and workers, for the poor and unemployed, and his union became one of the great ones of the country. Let him rail never’-fleglect May, 1974 together an unemployed crowd of men in one of the workless villages of Sicily and took them out on a reverse work strike. Without pay, without any one’s orders, without food in their stomachs except perhaps some good Italian bread and wine (how significant an idea this is), the crowd of them went to a washed-out but necessary road and began to repair it. They were promptly (all of them) arrested for their pains. They wanted work. They wanted a chance to earn their daily bread. And by this gesture initiated by Danilo Dolci, they dramatized it to the world. Since then a movement has begun. Volunteers, many of them skilled, came from different parts of Europe and began to help too. By now there is quite an accomplishment in the way of dams built to irrigate the barren soil and grow more vineyards and other crops which provide more work for man. Property is proper for man, as Eric Gill said, and he meant the ownership of one’s tools and one’s home; and St. Gertrude said on the other hand that “property, the more common it becomes, the more holy it becomes.” Perhaps she was thinking of the land, the good earth, from which we all come and to which we all return.

There was a man, not too well in mind and body who lived with us a while, who each year on the feast of the Incarnation, went out and knelt down and kissed the earth because Christ had taken on our humanity. We Catholics celebrate March 25th as a feast day for this reason. Our food, our drink, our furniture, the houses we inhabit, the coffin which we are buried in (once a tree), all come from the good earth, made holy by Christ putting on our human flesh. Likewise, thinking of Dolci’s dams, Sigrid Undset, the Nobel prize winner for her great historical novels, stated that since Christ was baptized in the Jordan, all water sources had become holy. And now Dolci is trying to raise funds to build a school for the children of Sicily and he made his recent speaking trip to this country hoping to find investors in this school which so needs to be built. So I mention Danilo Dolci as a foreign investment to be made by any of our readers who wish to make a beginning of walking in this way of “the folly of the cross.” (Aud for Dolci’s work can be sent to the Friends of Danilo Dolci, c/o Robert Fontana, 9255 Shore Road, Brooklyn, N.Y. 11209.)

More Travels, More Talk

When schools stop asking me to come, I will stay home. But meanwhile this next month, beginning two days before we go to press, I will go to South Dakota, a state where there are 38 Hutterite communities, and I do not know how many Indian reservations, and on to Kansas where I will speak to and learn from a Mennonite group at their Bethel College.

“Travel sometimes is vacation, a period of solitude and silence for long, often prayerful hours, meeting new friends, learning much from them. Last month an attack of flu, which we all had in turn around our New York house, made me cancel three engagements. Several of us lost our voices completely. Frank Donovan could not even answer the phone. I am sorry I had to miss my friends, the Berrigan family in Syracuse, and Fr. McVey who is on a magnificent work there which I certainly want to write about. I also want to write more about the two Berrigan brothers who are certainly holy fools in the sense I spoke of before. Martin Sostre who has suffered long years of solitary confinement, and has been in the West St. Federal Prison testifying in behalf of a fellow prisoner, recently called me. He and all prisoners think of the Berrigans with respect, and love for their very act of going to prison, and will never forget it. Also I consider them victim souls whom God is using for his purpose to bring about changes in his Church which has been far worse, far more corrupt in the past.)

I missed also an engagement at New York University Catholic Center, and another in Cleveland with the Farm Workers. There is fatigue always in speaking, but there is at sitting at the typewriter doing this column, already too long. But there is also so much work around St. Joseph’s House of Hospitality on First Street and getting ready for another new House for women, that I’ll enjoy my travelling and rest in it, and know that many vacationers among the students will come to scrub and clean, cook and serve food and help keep the houses going.

On Pilgrimage

(continued from page 2)
25th Anniversary of Peter Maurin’s Death

Historian and Teacher

By WILLIAM D. MILLER

I write on Peter Maurin, the historian and teacher, from a contemporary academic perspective. I was one who, like some in the Worker movement today, has had a personal association with him. I have studied his life and work through his biography of him; and just recently I was able to read a very good PhD dissertation on Maurin, a work written by an Oxford student in 1954. Besides, I have read many of the books that Maurin used to talk about and, naturally, I have read his “Easy Essays.”

But for a long time there was for me something elusive about Maurin. I had the testimony of Dorothy Day and others that he was a genius and a saint, and his “Easy Essays” contained ideas that added to my knowledge and spiritual growth. Yet there was in my mind an aura about him—a quality of quaintness and simplicity that seemed to dominate and blur the meaning and impact of what he was saying. It was too easy, too simple. I could reflect on his almost comic innocence and the vagaries of his reasoning and still not be sure that what he was saying was true. But, at the same time, I reflected warmly at the distance on his “saintly” quality.

The Unconventional Scholar

Perhaps to take such an attitude toward Maurin was an escape. After all, who was he, who could consider the prestigious accomplishments of America’s institutionalized scholars? He had no important publications; he had received no grants from any of the prestigious institutions that supported the creative efforts of America’s national learning; he ignored the canon of accepted scholarly writing (he did not use footnotes); he was a man who believed in finessed, finely combed empirical verification for his generalizations was practically nonexistent.

For anyone initiated into the sacred rites of contemporary scholarship, Peter Maurin, the historian, merited only a footnote. Yet it is against what today can be seen as the mounting aimlessness of higher education, Maurin’s work became increasingly more significant and penetrating. His work, I believe, is not just lost; it becomes a hostile perspective against what today is the dominant form of contemporary scholarship.

Peter Maurin believed that people should be able to think for themselves and master situations as they arose. He did not want to tie the Catholic Worker, as a Movement, to some pre-arranged scheme which would inhibit it from dealing with the unknown problems of the future. He sought to unite rather than for that which would divide. He would tell the person with whom he was discussing, “Give me a piece of your mind, and I will give you a piece of my mind, and that way we will both have more.”

He was more used to the personal responsibility that Peter taught. They turned it into a perversion of commitment. They said they could do as they pleased and that no one could tell them what to do. On the other hand, his teaching of “tiring the boss” and “personal responsibility,” confused and superficially rejected by those who had drifted onto the road. They were happy only when being bossed and were confused and frightened by those who questioned the Catholic Worker. It was in response to this discouragement, and in an effort to clarify and present the Catholic Worker, that Peter wrote his Easy Essays on The Farming Commune.

To be old is a glorious thing when one has not unlearned what it means “to begin.”

Martin Buber

On the Farming Commune

By STANLEY VISHNEWSKY

The following Easy Essay by Peter Maurin has never before been published. It was written during a controversy between the Catholic Worker and the workers on the Farming Commune at Eaton, Pa. The Farming Commune had sent the essay and posted it on the bulletin board. I came across it recently in my personal files. The Farming Commune was a work experiment that came to be taken from my unpublished manuscript on the Catholic Worker, The Workers.

1. A Catholic Worker

The Farming Commune is a farm, where Catholic Workers work. To work on the Farming Commune is to cooperate with God in the production of food for the feeding of men.

2. To work on a Farming Commune

You must be willing to do the work required for the upkeep of the community, a four and a half hour day. The work is done in small groups, and small groups are formed to do the work. The whole community is involved in the work required to feed the children and invalids.

3. Catholic Workers are not teachers

They are workers. It is not their job to teach the children and invalids.

4. Catholic Workers have to work more than their share

The distribution of work is done according to the needs of the community. It is not fair to work more than your share.

5. Gentlemen farmers and lady farmers are not workers

They are not workers on the farm.

6. Time is a gift of God

And must be used to serve God by serving men.

7. Gentlemen farmers and lady farmers don’t live on the sweat of their own brow.

Gentlemen farmers and lady farmers are neither gentlemen nor farmers. They are not very useful on a farming commune.

8. In summer and winter

It is a piece of work. They are not idle in the winter. To farm is to work in community.

9. What is the value of work?

It is only work that can be. To farm is to work in community.

10. The Way is the Measure

This was the way in which Peter Maurin viewed history and its uses. It was a history that made man the final measure of his action. It was a history that detached itself from the Enlightenment dogmas that history was to reveal “progress.” It was a history that was whole, not linear, and time-serving.

Peter Maurin, of course, who in the twentieth century have reacted against the final sterility of the game of facts and figures. The following example, but one thinks mostly of Henry Adams, who in writing his histories scrupulously observed the requirements of an advanced nineteenth century scholarship.

(Continued on page 9)
Of Holy Work

By PAT JORDAN

A poster hangs on the office door of Jim Molitor, who has just graduated from St. John's Seminary in Boston. The poster reads: "The Catholic Worker Movement is in the business of changing the world."

Molitor was a part of the group who founded the Catholic Worker Movement in the 1930s. The movement was started by Jane Addams and her friend, Emma Goldman, as a way to address the issues of poverty and inequality in American society.

The Catholic Worker Movement was a radical social movement that sought to bring about social change through nonviolent direct action. The movement was founded by Henry Stackhouse and his wife, Mary, and was later led by the Belgian socialist Peter Maurin.

The Catholic Worker believed that the solution to poverty and inequality lay in the creation of a new economic system based on cooperation and solidarity rather than on competition and individualism.

The movement's activities included publishing a newspaper, sponsoring workshops and seminars, and engaging in nonviolent direct action to address the issues of poverty and inequality. The Catholic Worker Movement was influential in the development of the modern civil rights movement and the anti-war movement.

The Catholic Worker Movement was also known for its commitment to the principles of nonviolence and pacifism. The movement's members were committed to using peaceful means to achieve social change, and they were known for their pacifism and their commitment to nonviolence.

The Catholic Worker Movement was a significant force in the development of the modern civil rights movement and the anti-war movement, and it continues to be an influential movement today.
PETER MAURIN, PACIFIST

BY ROBERT GILLIAM

Though it is clear that Peter Maurin was a pacifist, it was not he who articulated and developed the theme of the Catholic Worker. He was strangely silent on the subject. "Maurin was completely a man of action," writes the historian of the Catholic Worker, "wholly given to the point of making his pacifism a pro-
nouncement. He refused to engage in abstract discussions of war and peace, he brooded over the question of war. Most of what is known of Peter’s position and experience comes from Arthur Sheehan’s biography.

Peter Maurin, then a Christian Brother, was conscripted into the French army in November of 1898. He served about ten months, after which time he returned to religious life and teaching. He was a member of the same religious community, recalls that.

Above all, after his year of military service, Aristide Peter Maurin reflected deeply. From this time, he became interested in politics and held very advanced ideas on social organization and on pacifism, ideas common in Europe at that time seemingly subversive of the established order.

It was at this time that Peter became involved with the Sillon movement. Though the Sillon was not primarily a pacifist society, it was deeply interested in the question of war. Peter Maurin returned again and again to a program for peace, religious peace, social peace, international peace. He was in sympathy with the Toltoyan kind of pacifist opposition to the rising spirit of nationalism and militarism. In 1907 Peter was again convinced and spent about a month in the army. Having no positive reason to remain in the French army, and said his war experiences strengthened his position of peace. He returned to France in 1909 to homestead in the Peter’s home Gleaners and listeners of St. Francis of Assisi, Gandhi, etc. The essay continues with an historical discussion of invaders and invaders, and who civilized whom. He concludes with the lessons of history and the issue of war and peace, as well as social reconstruction, on the crucial question of means.

From his Sillon days, he had demonstrated his opposition to militarism, yet that was actually a negative approach. In an essay which he had thought out in his plans for the Green Revolution/ Green Revolution was the use of pure means. Christianity corresponds to Christ’s terms: "Do good to those who hate you." "Love your enemy." "Send you as sheep in the midst of wolves," he wrote. "Love your enemy." But for a time the War for Democracy did not bring Democracy, it brought Bolshevism. So...Nazism. So... Pacifism. In another essay, "War and Peace," he wrote:

We call barbarians people living on the other side of the border. / We call civil nonviolence the way to the border. / We civilize, / living on this side of the border, not ashamed of our way. / To protect ourselves / against the barbarians / living on the other side. / And when the barbarians are born on the other side of the border / invade us, / we do not hesitate / to kill them / before we have tried / to civilize them. / So we classify barbarians with war and barbarians without civilization with / And we persist / in calling ourselves civilized.

In his Easy Essay, "In the Light of History," Peter Maurin spoke of these causes and results of the First World War.

So since 1914 / the market for markets / engaged man’s activities. / And since / the flag, / industrial nations / The fight for markets / between the / and Germany, / the main cause of the World War. / As President Wilson said, "The World War was a commercial war. / But a commercial war had / be idealized, / so it was called / War for Democracy. / But (War for / Democracy / did not bring Democracy, / it brought Bolshevism / and Nazism."

Voluntary Poverty: Vision and Path

(Continued from page 7)

CATHOLIC WORKER FARM

SUMMER PROGRAM JULY 11-22, "THE INTIMATE COMMUNITY"

Resources persons: Claire Danelson and Fr. Thomas Berry.

This summer workshop is for people interested in exploring the adoption extended family—the intimate community of a small group of people who live together, work together, and share their lives. The program will include talks and orientation sessions on various aspects of the themes above, as well as opportunities for discussion, planning, and practice. It will be of interest to anyone who is thinking about living in a community and who wishes to learn from personal and communal experience.

Workshops will provide an opportunity for the participants to explore and learn from personal and communal experience. The time will be spent in small groups, devotions, and discussion, with time for solitude and sharing how to maintain solitude in the midst of intimate community.

By advance registration only. Preference will be given to those staying the entire week. You may plan to stay for the entire period (July 11-22), a weekend week or a week at a time. CLAIRE DANIELSON, BOX 33, TIVOLI, NEW YORK, 12583.
Fasting: A Fiery and Mysterious Weapon

(Continued from page 5)

methodology, which he called the "facts" of history at Harvard and then wondered what it had all added up to. In his Education, Adams, Adams, Adams recapitulates fruitlessly for meaning in the practice of history. The historian and, finally, as he must, he coins his own meaning. Only the Middle Ages have the time-progressive synthesis that has been a problem, he far from fulfilling the requirements of cultural creativity, of community, of hope for man, he thought. This was his personal synthesis in the science and objectivization of the twentieth century, his only fragmentation and finally amalga-

Maurin admired Henry Adams as a thinker. It is too bad, though, that Adams could not have known Maurin, for he achieved the same thing in a different way. Adams never reached, Adams made his synthesis out of the line, time-progres-

The Middle Ages, so lovely to behold, he thought, beguiled him with its force, but ultimately he professed to be chained to the dogmas of his own time. Science was the only way to reality and that reality, when he got there, was an illusion. So ends Henry Adams; so ends history.

Maurin might have taught him differ-
ently, for he rejected the linear processes of events and their comparison as the final basis on which the rich levels of meaning from history were achieved. It was in the realm of the spirit that there could be found a polarization for all of the forces, a genuine unity as against the fragmenting impact of the cult of facticity and linearity. In the unity of spirit, there is the problem of community—the problem which is inexplicable to Dostoievsky in a Catholic Worker article?—is inexplicable to Dostoievsky in a Catholic Worker article?—is inexplicable to Dostoievsky in a Catholic Worker article?—is inexplicable to Dostoievsky in a Catholic Worker article?—is inexplicable to Dostoievsky in a Catholic Worker article?—is inexplicable to Dostoievsky in a Catholic Worker article?

The "We" of Community

Looking at the linear-time progression of twentieth century history: the in-
crease of fragmentation and the decay of community, time and again, every ancient form had added the sub-
ject, the ego, and beauty. The conclusion seems logical that Henry Adams, in one way or another, was the first historian of this century to have been those of massive, bloody, and certainly inhuman attempts to destroy and fragment the inevitable process of cultural and personal community. The synthesis of penance recalling the ineffable purity of their movement. "His" was a fast of resistance to Britain's plan only deflected the British from their path but awakened the consciousness of India.

Gandhi and Fasting

Gandhi termed fasting "a fiery weapon" for his reform, not for extorting Britain's Prime Minister. The fast not only deflected the British from their path but awakened the consciousness of India. It began in time; it began now—not according to time-serving formulas, but to establish community in the face of institutional form to lay over it all, even though an absolute tyranny were creat-

The Goodness of Creation

Perché, we know that the goodness of history is finally, what one chooses to believe about himself and his fellow man. Maurin believed in the possibility of the human spirit, in the goodness of all of creation, and he vitalized the concept of community. As a historian, then, his ultimate synthesis had to deal with the problem of time, a problem which could only be resolved by an affirmation of the primacy of the spirit. Yet he was a Catholic, profoundly so in the most important sense of its meaning for contemporary scholarship. The Catholic spirit, he said, could not be satisfied by the life of the spirit from the objective world. Community formation had to begin anew, according to time-serving formulas, but immediately with the other person ac-

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Letters

Kansas City
Holy Family House
808 E. 31st Street
Kansas City, Mo. 64105

Dear Brother...

I have much news to share with you. Since my last letter in October, asking you to help us to buy a house here in Kansas City, $11,500 has come in and we have just closed the sale. We are now a little nearer to our goal. We see ourselves living in the midst of miracles, and each day our wonderment of God and people and our deep gratitude grows more and more.

In the next few weeks we will put out our first newsletter and introduce the neighborhood here to the house and its reasons for existence. I am sure it will grow to be a part of each other and realize our family bonds as brothers and sisters.

It looks like the first thing Holy Family House will be used for is a place of hospitality for the relatives and friends of some of the prisoners at Leavenworth.

There are 8,000 prisoners at Leavenworth. (See the Newsletter of the Leavenworth Exchange Committee, P.O. Box 5818, Kansas City, Mo. 64111.) Letters to the Warden and prisoners to God are being sent. Our children’s drop in center will get going soon. Much clothing has been donated to us and while we feel like God through his people, truly does provide.

Karl Meyer sent us what is perhaps our greatest treasure—a plaque of the Holy Family House. Here is the goal—humble, simple, filled with the Spirit of Love.

Ammon Hennacy House
908 E. 31st Street
Kansas City, Mo. 64105

Dear Pat,

I have much news to share with you. In the past I am currently involved in a program in San Jose which feeds street people anywhere in need at St. James Park. Things are going really well for us. We feed approximately 40 people per meal—although, which number is only 3.

When I started it was difficult to get us to trust us that the food would be provided, but the people at the local produce markets have just been great and they have really come out when food is running out we get more than we need. The nighters will get together I would like to start having Friday night get-togethers. We can be more familiar with people, like Peter Maurin and some of the other ideas of the Worker. We are all in N.Y. and that the Spirit of Love is keeping all going well.

Viva la Causa.
Peter J. Cook

San Jose
1706 Homestead Rd.
Santa Clara, Calif. 95050

Dear Pat,

Thank you for your communications in the past. I am presently involved in a program in San Jose which feeds street people anywhere in need at St. James Park. Things are going really well for us. We feed approximately 40 people per meal—although, which number is only 3. When I started it was difficult to get us to trust us that the food would be provided, but the people at the local produce markets have just been great and they have really come out when food is running out we get more than we need. The nighters will get together I would like to start having Friday night get-togethers. We can be more familiar with people, like Peter Maurin and some of the other ideas of the Worker. We are all in N.Y. and that the Spirit of Love is keeping all going well.

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Los Angeles
Ammon Hennacy House
147 E. 23rd Street
Los Angeles, Calif. 90031

Dear Friends,

Easter is a very special celebration for us because it marks the beginning of our fifth year. The last four years have been very fruitful, and tumultuous years. The weeds that have over run our backyard garden will be cut down, and the garden planted again with squash and corn, tomatoes and lettuce to feed yourself and the men who come to our kitchen, almost 600 a day.

The lenten season found our bank account short almost $600. The loss was the result of skillful forgeries. Added to this is the fact that the prices of all basic commodities, around the corner at the local store are up. A lot of people are having a hard time making ends meet, and we are closer to needing the money than we need.

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We are happy to send our little journal to all of you as visitors.

Dennis Wiekz

San Jose

Dear Friends:

We are at last in our little journal “The Mount Carmel Light” to anyone who asks, and we hope the Lord will have to all of you as visitors.

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Dennis Wiekz
Notes & Commentary

Fasting for the World's Bishops

One of the most deeply Christian and most dramatically religious events in recent history was that of eighteen women during the last session of the Second Vatican Council, and the tone of some of the interventions had been ominous. Two American bishops had begun the argumentation against any condemnation of the bomb as an instrument of war, and two American bishops could be morally justified (against ballistic missiles in the outer atmosphere) in condemning the bomb as a weapon, but one that will hurt no one.

Fasting is a form of prayer. It is a way to express our wollenness to reduce the suffering of others. It is a way to show our compassion for the suffering of others. Fasting is a way to show our solidarity with the suffering of others.

Innocent Suffering—Jesus and Gandhi

Gandhi saw fasting in the context of the struggle for freedom. The struggle for freedom is a form of suffering, but it is not a voluntary suffering. It is a suffering that is imposed on the people.

The Washington fast action, extreme in its immediacy, was the successful effort of raising some basic questions about fasting. We could all ask ourselves how we can use our own lives, in the face of so many evils, of which poverty is the most pressing. Because we cannot change the world on our own, there is the heart-stopping mass death by starvation. Twelve years after the end of the long-term agony of hunger in India and the world, and the promise of hunger-free homes has not come.

The CLUW recognizes the importance of food and nutrition as a basic need for all people. The CLUW believes that food and nutrition are basic human rights and that all people should have access to adequate food and nutrition. The CLUW supports the right of all people to food and nutrition and opposes any form of hunger or malnutrition.

For more information on the CLUW, please visit our website or contact our office.

American dollars continue to pay for 85% of the maintenance of the South Vietnamese Prison System. Write your Congressman or Congresswoman and urge them to stop funding this system. Write a letter to the editor of your local paper expressing your view. Use the template provided on our website. Visit our website for more information.

Lee Cuyer

SOSTRE APPEAL DENIED

Federal Judge John T. Curfitn has refused (after an 9-month delay) to over- turn his 1968 conviction of Martin Sostre, and denied Sostre a new trial. In a 23-page decision given on March 15, Judge Curfitn rejected the recolected testimony of Arlo Williams, chief prosecution witness in Sostre's 1968 trial, who in 1971 signed a statement admitting he had lied during Sostre's first trial. In Sostre's appeal, the court found that the prosecution would contain support for the witness's testimony. In this way, they could know more about available evidence, and then work to give the poor a just and appropriate redress. In this case, an announcement came during the course of his fast that the Archbishop was going to appeal Sostre's case to the Court of Appeals of the United States. The cost was $525,000. If the fast accomplished nothing more than to give the Archbishop qualms about the rightness of such a purchase, it would have reached a positive resolution.

For more information on Sostre's appeal, please visit our website or contact our office.

Pat Jordan

LABOR UNION WOMEN

On March 22-26, 3300 women attended a convention in Chicago to form the first national coalition of women. The CLUW represents the interests of women workers. The CLUW recognizes the need for workers to have a voice in their own organization. The CLUW supports the right of all women to be free from discrimination and to be able to organize and bargain collectively for better wages and work conditions.

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Anne Marie Fraser

May, 1974 · THE CATHOLIC WORKER

Page Eleven

THE CATHOLIC WORKER

Beatitude, Patriarch Maximos of Jerusalem, and the tone of some of these at once.

Not only Christ's, but all innocent suffering, is redemptive. In fact, innocent suffering is a form of prayer. It is a way to express our wollenness to reduce the suffering of others. It is a way to show our compassion for the suffering of others. Fasting is a way to show our solidarity with the suffering of others.

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Anne Marie Fraser
that the spiritual realm is related to the social is suggested by the words of Fr. Zosima in The Brothers Karamazov:

"The future will be different if the ordinary man, the man of the people, does not rise to the heights of great responsibility! (Cf.: Beauty Looks After Usury, Expediency or Manufacture, but the Future will be different if the ordinary man, the man of the people, does not rise to the heights of great responsibility!"

This relationship is reflected in the work of Peter Maurin, who believed that work is a "vocation in and for the whole Church." He said, "The social is complex because it contains all the components of all the individual dimensions of human existence, each of which is something like a character of geometric multiplicity, or perhaps atomic fission. As certain philosophers point out, a vocation is the commissary of the whole Church." Maurin also emphasized the importance of work in the context of human development, saying, "There is no substitute for work except other serious work." He believed that work is a "vocation of man," and that the most formidable effort of work remains to be exerted on the third realm of the human endeavor, the social realm.

In accordance with Maurin's view, work is seen as a "community of work," which is the result of the shared tasks which are undertaken. Maurin's view is that "the social is complex because it contains all the components of all the individual dimensions of human existence, each of which is something like a character of geometric multiplicity, or perhaps atomic fission. As certain philosophers point out, a vocation is the commissary of the whole Church." Maurin also emphasized the importance of work in the context of human development, saying, "There is no substitute for work except other serious work." He believed that work is a "vocation of man," and that the most formidable effort of work remains to be exerted on the third realm of the human endeavor, the social realm.

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