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The Catholic Worker Movement

The Catholic Worker movement was founded in 1933 during the Great Depression by Dorothy Day (a convert to Catholicism) at the urging of Peter Maurin (a French scholar and illegal immigrant). It is best known for houses of hospitality located in cities, as well as farming ventures and peace work. Over 150 Catholic Worker communities exist in the United States and beyond, performing the Works of Mercy (such as providing food, clothing, shelter and welcome) and working for social justice.

Beyond hospitality, Catholic Worker communities are known for activity in support of human rights, cooperatives, and the development of a nonviolent culture. Those active in the Catholic Worker are often people seeking a lifestyle of nonviolence and just living.

From the Aims and Means of the Catholic Worker:

We advocate:

--**Personalism**, a philosophy which regards the freedom and dignity of each person as the basis, focus and goal of all metaphysics and morals. In following such wisdom, we move away from a self-centered individualism toward the good of the other. This is to be done by taking personal responsibility for changing conditions, rather than looking to the state or other institutions to provide impersonal "charity."

--**A decentralized society**, in contrast to the present bigness of government, industry, education, health care and agriculture. We encourage efforts such as family farms, rural and urban land trusts, worker ownership and management of small factories, homesteading projects, food, housing and other cooperatives--any effort in which money can once more become merely a medium of exchange, and human beings are no longer commodities.

--**A "green revolution,"** so that it is possible to rediscover the proper meaning of our labor and/or true bonds with the land; a distributist communitarianism, self-sufficient through farming, crafting and appropriate technology; a radically new society where people will rely on the fruits of their own toil and labor; associations of mutuality, and a sense of fairness to resolve conflicts.

We strive for practices of:

--**Nonviolence.** "Blessed are the peacemakers, for they shall be called children of God." (Matt. 5:9) Only through nonviolent action can a personalist revolution come about, one in which one evil will not be replaced simply by another. Thus, we oppose the deliberate taking of human life for any reason, and see every oppression as blasphemy. Refusal to pay taxes for war, to register for conscription, to comply with any unjust legislation; participation in nonviolent strikes and boycotts, protests or vigils; withdrawal of support for dominant systems, corporate funding or usurious practices are all excellent means to establish peace.

--**The works of mercy** (as found in Matt. 25:31-46) are at the heart of the Gospel and they are clear mandates for our response to "the least of our brothers and sisters." Houses of hospitality are centers for learning to do the acts of love, so that the poor can receive what is, in justice, theirs, the second coat in our closet, the spare room in our home, a place at our table. Anything beyond what we immediately need belongs to those who go without.

--**Manual labor**, in a society that rejects it as undignified and inferior. "Besides inducing cooperation, besides overcoming barriers and establishing the spirit of sister and brotherhood (besides just getting things done), manual labor enables us to use our bodies as well as our hands, our minds." (Dorothy Day)

--**Voluntary poverty.** "The mystery of poverty is that by sharing in it, making ourselves poor in giving to others, we increase our knowledge and belief in love." (Dorothy Day) By embracing voluntary poverty, that is, by casting our lot freely with those whose impoverishment is not a choice, we would ask for the grace to abandon ourselves to the love of God.

Easy Essays by Peter Maurin

What the Catholic Worker Believes

1. The Catholic Worker believes in the gentle personalism of traditional Catholicism.
2. The Catholic Worker believes in the personal obligation of looking after the needs of our sister and brother.
3. The Catholic Worker believes in the daily practice of the Works of Mercy.
4. The Catholic Worker believes in Houses of Hospitality for the immediate relief of those who are in need.
5. The Catholic Worker believes in the establishment of Farming Communes where each one works according to his or her ability and gets according to his or her need.
6. The Catholic Worker believes in creating a new society within the shell of the old with the philosophy of the new, which is not a new philosophy but a very old philosophy, a philosophy so old that it looks like new.

Feeding the Poor at a Sacrifice

1. In the first centuries of Christianity the hungry were fed at a personal sacrifice, the naked were clothed at a personal sacrifice, the homeless were sheltered at personal sacrifice.
2. And because the poor were fed, clothed and sheltered at a personal sacrifice, the pagans used to say about the Christians "See how they love each other."
3. In our own day the poor are no longer fed, clothed, sheltered at a personal sacrifice, but at the expense of the taxpayers.
4. And because the poor are no longer fed, clothed and sheltered the pagans say about the Christians "See how they pass the buck."

Houses Of Hospitality

1. We need Houses of Hospitality to give to the rich the opportunity to serve the poor.
2. We need Houses of Hospitality to bring the scholars to the workers or the workers to the scholars.
3. We need Houses of Hospitality to bring back to institutions the technique to institutions.
4. We need Houses of Hospitality to show what idealism looks like when it is practised.

Giving Up Lives of Comfort for a Chance to Serve
NY Times, December 14, 2004
By DAVID GONZALEZ

Almost a dozen women, silent and bundled against the cold, line up every day on the stairs of an old music school on East Third Street, waiting to enter a brightly lighted cafeteria. Their faces, some tired, others tough, betray their hunger - for food, friendship or just a break. Those who serve them could be somewhere else. They come from money or comfort or have college degrees or a trade. Yet they, too, have an equally compelling need to be here, inside one of two houses of hospitality run by the Catholic Worker movement. Through their lives and labors, they continue the example of Dorothy Day and Peter Maurin, who started it 71 years ago in this city.

They feed the hungry, comfort the grieving and denounce violence, not out of a sense of noblesse oblige but a stripped-down commitment to living alongside the poor. "I had a choice, but I believe we all came here because we had to," said Amanda Daloisio, who has lived with her husband at the Third Street residence known as Maryhouse for two years. "Some need a place to sleep or food to eat. I needed to be here in order to live a life that I thought was meaningful and to discover how life can be lived rooted in the gospel."

Yet doing those essential works of mercy is not easy in a city where acquiring things you do not need or cannot afford is portrayed as a seasonal if not civic virtue. "It is very hard," Ms. Daloisio said. "It is so in your face. You walk out the door and there are enormous billboards telling you to buy stuff and do stuff. It wears me down. I suppose being in this house is how I find some sanity and some hope, versus the endless consumption in New York City which could leave me utterly hopeless."

Maryhouse, in the East Village, has a worn yet comfy feeling. Posters urging an end to the war in Iraq are taped to the wall, as are images of latter-day icons like Cesar Chavez or the Rev. Dr. Martin Luther King Jr. The quiet is broken by the tinkling of a piano, a knock on the door or the frequent ringing of a pay phone.

A big room on the first floor is dominated by thousands of newspapers rolled and tucked into mailing bins. This handmade operation is the heart of the place's mission of publishing *The Catholic Worker*. While it is published only seven times a year now, the price is still a penny.

Printing and mailing the paper is perhaps the biggest single cost the group incurs. Earlier this year, when a series of unexpected bills put the group in a bind, a former volunteer placed a small notice in the Catholic magazine *Commonweal* seeking donations. Several volunteers noted that benefactors were kind enough to come forward. And that's all the money they need at the moment, thank you.

With a steadfast reliance on Providence, they insisted that it would be wrong to seek more right now. Their group operates on the principle of doing the most you can with what you have. In the past, when they have had the good fortune to have excess funds, they have donated it to some or all of the more than 100 other Catholic Worker communities around the country.

It is just as much a hallmark that donations to the group are not tax-deductible. They never sought tax-exempt status from the Internal Revenue Service, a government agency that they feel has financed unjust wars. Besides, how can one say he or she has truly shared when the donation comes off taxes?

"Someone once told me charity is donating what you do not need," said Matt Daloisio, Amanda's husband, who gave up on joining his family's construction business when he discovered the writings of Dorothy Day in college during the 1990's. "The Catholic Worker deals in justice, returning to people what society stole from them."

That also means doing it with a touch of personal commitment, which the workers hope will show ordinary New Yorkers how to help the less fortunate. "We believe in personal responsibility rather than delegating any of these things to organizations or governments," Mr. Daloisio said. "We want to take responsibility for the things around ourselves."

Work at Maryhouse is a lot easier in many ways since no one gets a salary. Some of the volunteers live elsewhere, opening up space for those who are less fortunate. Matthew Tessitore, a retired florist who has been coming around here for at least 14 years, said it was easy for him to serve food, mop floors or just listen to the women who came seeking help. He has grown old with them. He has watched some of these people struggle with addiction or mental illness, gently trying to get them into programs with varying success.

He keeps trying. "Doing the works of mercy is a real test of Christianity," he said. "Loving people. Forgiving people, no matter how many times you have to do it."

The same could be said of the workers' protest marches along the familiar route from the Isaiah Wall opposite the United Nations to the military recruiting station in Times Square. On Dec. 6, they did one such silent procession to mark the second anniversary of the death of Philip Berrigan, the former priest and activist who spent years in jail.

About a hundred people marched along 42nd Street, including Philip's brother Daniel, a Jesuit priest who lives in New York. They carried signs against the war, signs that denounced the treatment of Iraqi prisoners and banners that called for an end to violence.

"The interesting thing about doing silent marches in New York City is it leaves things open to reaction," Mr. Daloisio said. "When you march and yell, people make up their minds fast. When you have a long line of people walking silently it gives people an opportunity to look and think.

Some passers-by took their fliers and offered encouragement. Others took one skeptical look and kept walking. By Times Square, the rear of the line stopped to let a bedraggled man with filthy, matted hair stagger by. As they resumed their procession, two beefy men stood outside the ESPN Zone sports bar and restaurant and heckled them for being "sympathizers for the Iraqis."

Within minutes, the group stood on the triangle by the recruiting station, where 29 of them were arrested for disorderly conduct. Father Berrigan and the Daloisios were among those arrested. For a change, Felton Davis was not. Mr. Davis, who has been with the movement for 17 years, estimates he has spent about four years of his life in jail for various acts of civil disobedience. He grew up in suburban comfort but was drawn here when he decided it was time to look at how he lived and not just how he protested.

As for many others here, protest is no more important than doing the less glamorous but very necessary household chores.

"Food needs to be cooked and served, there are people to be taken care of and demonstrations to mount," Mr. Davis said. "And ultimately there is prayer. Most of us couldn't do this and we certainly couldn't go to jail without prayer, without the belief God cares for the world."

The day after the protest, the routines continued at Maryhouse. The phone kept ringing and people kept knocking on the door. Nothing and no one was more important than anything or anyone else. Meals were served. Prayers were offered. Everyone was welcomed.

The Level Playing Field *Adapted from Paul Kivel*

This exercise seeks to raise awareness of our privilege in terms of race, class, sexual orientation, physical ability and gender.

It's not aimed at instilling guilt, rather at questioning the assumption that everyone has equal opportunity, and that all achievement occurs on a level playing field. While individuals don't cause systems of discrimination, they are responsible for how they respond to it and their own privilege. *How many "yes" answers do you have? Any surprises?*

Answer "yes," or "true" if:

1. If your ancestors came here by choice, rather than being forced to come to this country, or relocated from where they were living.
2. Your grandfather had more educational opportunities than your grandmother. Same with your parents?
3. If you've studied the historical contributions of history and culture of your ethnic ancestors in school.
4. If your parents only needed to work one job each (or less) in order to provide for your basic needs (enough food, adequate clothes, stable shelter, safety) growing up.
5. If you had access to art galleries, museums, plays, summer camps, or extra-curricular activities growing up.
6. When you watch TV, go to the movies, or read a magazine, you can easily find your race and culture reflected.
7. If your high school is free of guns, and offers college preparatory classes.
8. If you or your parents have *never* needed to utilize public transportation to run errands, attend school, or get to work.
9. If you don't have to think about sexism, racism, classism, heterosexism, and ableism every day. You can decide when and where you deal with it.
10. If you've witnessed a violent crime.
11. When you start a career, you will *not* have to worry about balancing your paying job with your responsibilities of housecleaning, cooking, childcare, washing or other caretaking.
12. If you don't really need to worry about whether there are steep stairs, ramps, wide enough doorways, or handrails when you want to go to the movies, the mall, or a restaurant.
13. You generally feel safe hiking alone in the woods, or when holding hands with someone you are dating.
14. When you get sick, your parents could leave work to get you without being worried about getting fired.
15. If it is expected that you would go to college.
16. If you grew up in a two-parent, rather than single-parent household.
17. If you develop a health problem, you can have it diagnosed and treated without worrying about paying your other bills.
18. If you've never experienced skipping a meal or going away from a meal hungry because your family didn't have the money to buy enough food.
19. If at your school, boys are encouraged in math and science, called on more in class, or given more funding for athletic programs than girls.

Personal Experiences

"If poor people behaved rationally," says Lawrence Mead, a professor at NYU, "they would seldom be poor for long in the first place." Many social scientists today appeal to hold this point of view and argue that the largest portion of the suffering poor people undergo has to be blamed upon their own "behaviors," a word they tend to pluralize.

Alice Washington was born in 1944 in New York City. She grew up in Harlem and the Bronx and went to segregated public schools, not something of their choosing, nor that of her mother and her father. She finished high school, studied bookkeeping at a secretarial college, and went to work, beginning at 19. When she married, at the age of 25, she had to choose her husband from that segregated "marriage pool" to which our social scientists sometimes quite icily refer, of frequently unemployable black men, some of whom have been involved in drugs or spent some time in prison. From her husband, after many years of what she thought to be a monogamous matrimony, she contracted the AIDS virus.

She left her husband after he began to beat her. Cancer of her fallopian tubes was detected at this time, then cancer of the uterus. she had three operations. Too frail to keep on with the second of two jobs that she had held, in all, for nearly 20 years, she was forced to turn for mercy to the City of New York.

In 1983, at the age of 39, she landed with her children in a homeless shelter two blocks from Times Square, in an old hotel in which the plumbing did not work and from which she and her 2 children had to carry buckets to a bar across the street in order to get water. After spending close to 4 years in 3 shelters in Manhattan, she was moved by the city to the neighborhood where she now lives in the South Bronx. It was at this time that she learned that she carried the AIDS virus. Since the time that I met Mrs. Washington, I have spend hundreds of hours talking with her in her kitchen. I have yet to figure out what she has done that was irrational.

Jonathon Kozol, Amazing Grace, p 20

I will never forget the time a number of years ago when I sat at Karen House confronted by the question from an indignant young woman, "Why don't they just get a job?". In my experience these questions often come from high school students from the more privileged and elite schools.

How could I possibly convey to her what some people are up against? She had everything. She was one of the best and the brightest. She needed to make sense of what I was saying and from her experience could not imagine how someone could not simply go out and get work, and have plenty of money to get what they needed and wanted.

I said to her, "Look at you, you are beautifully dressed. You speak with confidence and poise, and have one of the finest educations available. Who wouldn't hire you?" I decided to tell her about my experience the previous day.

"Yesterday I took a young woman your age to go looking for her first job. She is no longer in school, having left before graduating high school. She went to a school in the economically poorest part of the St. Louis area. Her high school was closed for losing its accreditation. When I took her to look for work she was wearing rather worn clothing. Her father had never been in her life, much less been there to give her a sense of what she is capable of. Her mother was addicted to drugs for years. Therefore she had lived with relatives, and in DFS custody for much of her childhood.

I took her to a fast food shop, offering her a minimum wage opportunity. If she got the job, the money she would make would not be used for extra spending cash, but would be bringing in the biggest income for her family of five (her mother and three siblings.) She would have to take two buses to get there, a big chunk of that minimum wage pay. She would have no health insurance. The job would likely be part-time. And with all that, she still wanted it, but worst of all, she didn't get it because when asking about the job she looked down at her feet and mumbled, 'You got a job?'"

Teka Childress, Winter 2005 Roundtable

The U.S. in the Global Community

If the world were a global village of 100...

- ⇒ 82 would be non-white
- ⇒ 7 people would have access to the Internet
- ⇒ 1 would have a college education
- ⇒ 5 would control 32% of the entire world's wealth, all 5 would be U.S. citizens

familycare.org

On average, **ONE AMERICAN CONSUMES** as much energy as:

- 2.1 Germans
- 12.1 Columbians
- 28.9 Indians
- 127 Haitians
- 395 Ethiopians

(populationconnection.org)

2/3 of the people in the world live on \$2 a day

Every day, more than 16,000 children die from hunger-related causes--one child every five seconds (bread.org)

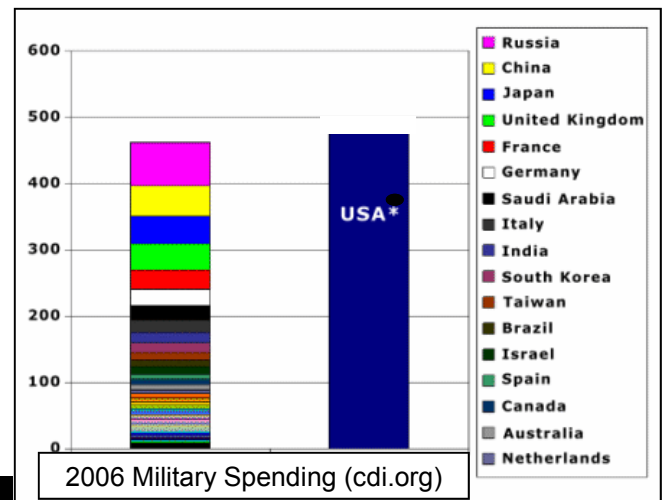
"If you are neutral in situations of injustice, you have chosen the side of the oppressor. If an elephant has its foot on the tail of a mouse and you say that you are neutral, the mouse will not appreciate your neutrality."
Archbishop Desmond Tutu

U.S. children are **9 TIMES** more likely to die in a **FIREARM ACCIDENT**, and **16 TIMES** more likely to be **MURDERED WITH A GUN** than children in 25 other industrialized countries **COMBINED**.
 (Centers for Disease Control and Prevention)

U.S. citizens comprise 5% of the world's population, consume 26% of the world's OIL, (thirdworldtraveler.org) and produce 25% of global carbon dioxide POLLUTION (eia.doe.gov).

Among industrialized nations, the U.S. ranks:

- 1st in military technology and exports
- 1st in Gross Domestic Product
- 1st in the number of millionaires and billionaires
- 18th in the percent of children in poverty
- 23rd in infant mortality
- 13th in the gap between rich and poor children
 (Children's Defense Fund Action Council)



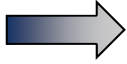
"We must rapidly begin the shift from a thing-oriented society to a person-oriented society. When... profit motives and property rights are considered more important than people, the giant triplets of racism, extreme materialism, and militarism are incapable of being conquered... **A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death.** America, the richest and most powerful nation in the world, can well lead the way in this revolution of values."

Dr. Martin Luther King, Jr. "When Silence is Betrayal" April 4, 1967

U.S. Factsheet: Causes of Homelessness

Why are people homeless? Some systemic issues to consider:

Minimum Wage
Despite recent increases, the federal minimum wage has not kept up with inflation and costs of living. Full-time, minimum wage workers often live paycheck to paycheck, and are at a high risk of becoming homeless.



The current federal minimum wage is \$6.55/hour. A living wage (no health benefits) in St. Louis is \$14/ hour.
In Washington DC, a minimum wage worker would have to work 92 hours a week to afford a 1-bedroom apartment (one week = 168 hours)

endhomelessness.org

Affordable housing
There are fewer and fewer houses and apartments available for people making middle or low incomes.



In 1995, the number of low-income renters exceeded the number of units by 4.4 million, an all-time high. The trend has continued since then.

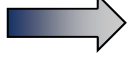
The Racial Divide
After over 200 years of legal slavery, and 40 years since they received rights of full citizenship, African-Americans today face more subtle forms of racism, manifesting itself in a variety of ways. White privilege continues to benefit whites over all people of color in pay scales, career opportunities, and education.



In 2005, a college educated man earned \$66,000 if he was white and \$45,000 if he was African American.
Caucasian and African Americans speed, steal, deal and use drugs in proportionally equal numbers. African American men are **five times** as likely to be arrested for a drug offense.

childrensdefense.org

Education
Public schools are often the only option for non-privileged children. Schools are commonly overcrowded, under-funded, and sometimes even unsafe. Public education is not the ticket out of poverty many claim it to be, especially when contrasted to private and/or suburban schools.



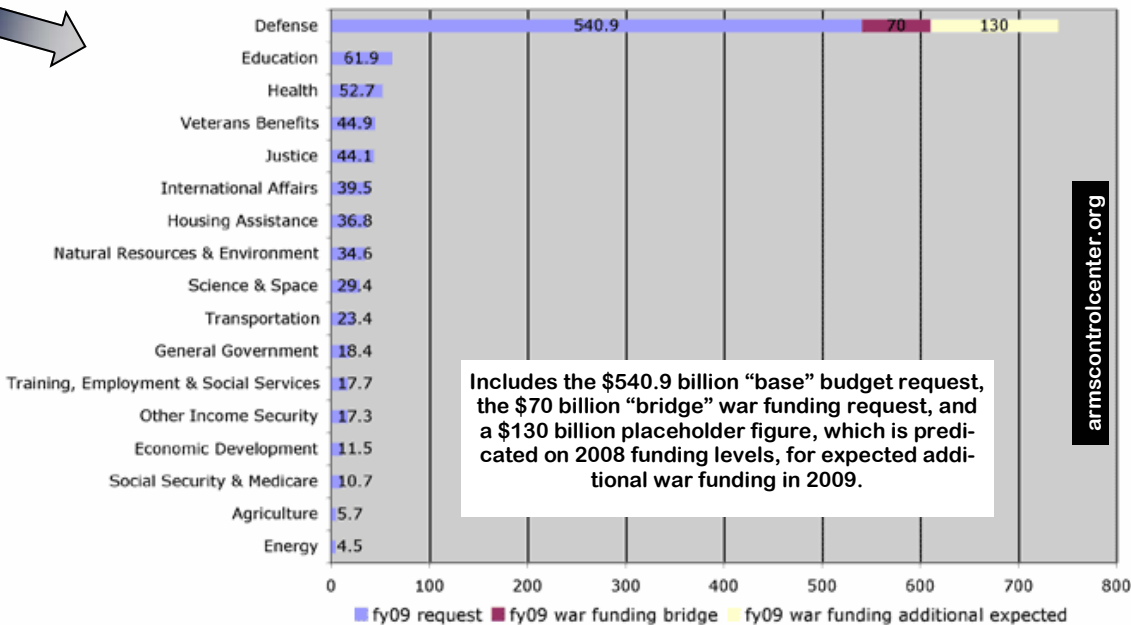
In 1998, inner-city schools spent about \$8,000 per student, suburban schools about \$12,000, and wealthier suburban schools about \$18,000 in New York City. This is a typical trend in the U.S.
Suburban public school teachers typically receive 20% higher salary than urban teachers.

Savage Inequalities by Jonathan Kozol

U.S. Spending
A budget is a quantitative representation of priorities and values.
Spending increases in education, health, housing, transportation, (just to name a few) would help alleviate many of the causes of homelessness.



DISCRETIONARY BUDGET REQUEST FOR FY 2009 (in billions)



armscontrolcenter.org

Theological Reflection: Selected Quotations

We will go before God to be judged, and God will ask us, "Where are your wounds?" And we will say, "We have no wounds." And God will ask, "Was there nothing worth fighting for?" *Rev. Allan Boesak*

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In order to appreciate this good news, we have to accept the bad news first: the world is a terribly cruel place. In order to share the hope of the poor, it is necessary to share (to hear and assume) their pain. To have real hope, we need the victims to break our hearts, sweep us out of control and place us before the suffering Christ in the world today. We cannot appreciate the resurrection that is taking place everywhere unless we can appreciate the crucifixions that are taking place everywhere. In this concrete historical paschal mystery, in the daily dying and rising of people, we encounter God, we experience the crucified and rising God, the secret of history and of life.

Dean Brackley, SJ

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It is only for your love alone that the poor will forgive you the bread you give to them.

St. Vincent de Paul

+

Compassion is a word meaning to suffer with. If we all carry a little of the burden, it will be lightened. If we share in the suffering of the world, then some will not have to endure so heavy an affliction. It evens out. What you do here in New York, [St. Louis,] helps those in China, [Iraq] as well as in the oasis where you are. You may think you are alone. But we are members of one another. We are children of God together.

Dorothy Day

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God does not look so much at the grandeur of our works as to the love with which they are done. *St. Teresa of Avila*

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Do not avoid contact with suffering or close your eyes before suffering. Do not lose awareness of the existence of suffering in the life of the world. Find ways to be with those who are suffering, include personal contacts, visits, images, and sounds. By such means, awaken yourself and others to the reality of suffering in the world.

Thich Nhat Hanh

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We confess to being fools and wish that we were more so... What we would like to do is change the world- make it a little simpler for people to feed, clothe, and shelter themselves as God intended them to do. And to a certain extent, by fighting for the rights of the workers, of the worthy and unworthy poor, we can to extent change the world. We can work for the oasis, the little cell of joy and peace in a harried world. We can throw our pebble in the pond and be confident that its ever-widening circle will reach around the world. We repeat, there is nothing we can do but love, and dear God, please enlarge our hearts to love each other, to love our neighbor, to love our enemy as well as our friend. *Dorothy Day*

RESOURCES

BUDGET & POLICY ANALYSIS

Globalissues.org FABULOUS EDUCATIONAL SITE on everything from genetic engineering to women's rights
Institute For Policy Studies progressive think-tank focusing on peace, global justice, democracy ips-dc.org
Friends Committee on National Legislation resources on budget priorities, human rights, energy use fcn1.org
Third World Traveler articles on media, foreign policy, militarism, transnational corporations thirdworldtraveler.org
Center on Budget and Policy Priorities research on budget priorities' impact on low-income people cbpp.org
National Coalition for the Homeless- fact sheets, legislation, personal stories on homelessness nationalhomeless.org
Children's Defense Fund- gun safety, health & education info, state data on kids childrensdefense.org

MEDIA

Democracy Now with host Amy Goodman, listen to 88.1 FM 6pm weekdays, or watch online at democracynow.org
Common Dreams daily news & commentaries and links to progressive newswire commondreams.org
ZNet huge site with wide variety of material including Noam Chomsky archive zmag.org
One World daily news focusing on human rights oneworld.net
The Independent UK British daily independent.co.uk
Fairness & Accuracy in Reporting research-based group including info on corporate ownership of media fair.org

CATHOLICS AND SOCIAL JUSTICE

Catholic Social Teaching search engine, list, descriptions, & themes from CST documents. osjspm.org/cst
The Center of Concern resources on food security, anti-sweatshop and human rights, corporate accountability coc.org
NETWORK Catholic Social Justice Lobby, focus on domestic issues of welfare, immigration, etc. networklobby.org
Campaign for Human Development Poverty Focus poverty facts, quizzes, maps usccb.org/cchd/povertyusa
Catholic Action Network for Social Justice local progressive Catholic group catholicactionnetwork.org
Catholic Peace Fellowship info on Church teaching related to war and conscience catholicpeacefellowship.org
Call To Action extensive links page, general site for Catholic Church reform and global social justice cta-usa.org
Women's Ordination Conference campaign advocating for Catholic women's ordination womensordination.org
Pax Christi major Catholic international peacemaking group paxchristiusa.org

TRADE & LABOR

Hartford Coffee Co. The only local coffeehouse brewing ALL FAIR TRADE! hartfordcoffeecompany.org
Global Exchange reality trips, resources on trade issues, human rights, fair trade store globalexchange.org
National InterFaith Committee for Worker Justice ethical shopping guide, living wage campaigns nicwj.org
Jubilee USA Network debt eradication for 3rd world countries jubileusa.org
St. Louis Jobs With Justice local campaigns and info on workers rights stl-jwj.org
No Sweat producing sweatshop-free, union made clothes and other products nosweatapparel.com

THE MIDDLE EAST

Middle East Research and Information Project in-depth research and publications merip.org
Voices in the Wilderness nonviolent campaign to end economic & military violence against Iraqi people vitw.org
Electronic Iraq alternative news source on Iraq electroniciraq.net
International Solidarity Movement internationals nonviolently supporting the Palestinian people palsolidarity.org
The Palestinian Human Rights Monitoring Group statistics on human rights abuses in Palestine phrmg.org

PEACE & WAR

United for Peace and Justice broad national coalition that organizes against the Iraq war unitedforpeace.org
St. Louis Instead of War Coalition local affiliate of UFPJ, current campaigns and education insteadofwar.org
Veterans for Peace veterans working for abolishment of war veteransforpeace.org
Fellowship of Reconciliation interfaith peace group, campaigns, peace quotes & books forusa.org
Nonviolence.org updated articles, resources on nonviolent resistance nonviolence.org
Witness for Peace sponsors trips, interfaith resources, focus on Latin America witnessforpeace.org
SOA Watch yearly demonstration to close School of the Americas, resources on U.S. policy in Latin America soaw.org
War Resisters League info on federal income taxes, youth, militarism warresisters.org

AND EVERYTHING ELSE

The Catholic Worker "Unofficial" site, searchable database of Peter Maurin & Dorothy Day's writings, list of CW communities catholicworker.org also see catholicworker.com
Alternatives for Simple Living Christmas buying alternatives, daily suggestions for simpler living simpleliving.org
Coop America green pages, boycott updates, investing responsibly, supporting fair trade coopamerica.org
Intentional Communities searchable database of communities, resources for community living ic.org
Institute for Peace and Justice resources for families, churches educators on applying nonviolence ipj-ppj.org
Soulforce Applies King and Gandhian nonviolence in seeking gay rights soulforce.org