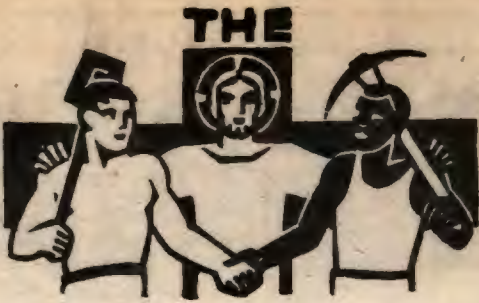


# CATHOLIC WORKER



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## A Moral About-Face

By EILEEN EGAN

"Peace, Gift of God, Entrusted to Us," the theme chosen by Pope John Paul II for the World Day of Peace, January 1, 1982, was accompanied by a practical initiative on the part of His Holiness. In December, 1981, he sent teams of scientists to discuss with world leaders—in the U.S., the Soviet Union, Great Britain, France, and the President of the U.N. General Assembly—the "terrifying prospects" of the use of nuclear arms. Bringing the results of a study by the Pontifical Academy of Sciences on the effects of nuclear war, four members of the Academy met with President Ronald Reagan on December 14. Included in the team were a noted American physicist, Victor F. Weisskopf, and a professor of genetics, Marshall W. Nirenberg.

In the statement, accompanied by a personal letter from the Pope, it was emphasized that conditions following a nuclear attack would be so severe that the only hope for humanity is prevention of any form of nuclear war. It asserted that an objective examination of the medical situation that would follow a nuclear war leads to one conclusion: prevention is the only recourse.

On his visit to Hiroshima early in 1981, the Pope stated, "Our future on this planet, exposed as it is to nuclear annihilation, depends upon one single factor: humanity must make a moral about-face."

By coincidence, the same December 15, 1981 issue of *The New York Times* carrying the news of the meeting of the Pope's delegation with President Reagan reported on its front page the letter to Catholic military chaplains by Terence Cardinal Cooke, Archbishop of New York. The headline stated that the Cardinal "Sees Atomic Weapons as 'Tolerable' for a Deterrent."

"As long as our nation," the Cardinal's letter asserted, "is sincerely trying to work with other nations to find a better way, the Church considers the strategy of nuclear deterrence morally tolerable; not satisfactory, but tolerable."

This 1981 Christmas letter, an annual communication from the Cardinal as Military Vicar to 1,000 Chaplains of the Army, Navy, Air Force and Veterans Administration, evoked an immediate response from diocesan priests, members of religious orders, and lay people. In one sense, its publication was a welcome event in that it opened the door to further dialogue and what Peter Maurin called "clarification of thought." It prompted this writer, who has spent the greater part of a lifetime staunching the wounds of war (through Catholic overseas aid programs particularly among refugees), to make the following reflections.

Cardinal Cooke's letter represented the views of the Military Vicariate, not of the Church. It echoes the views of a book specifically recommended in the letter, *In Defense of Life*, by Bishop John J. O'Connor of the Military Vicariate. The book's assertion of the sincerity of our nation in trying to "find a better way" is without documentation.

The Cardinal's letter addressed itself to a major question, namely Church teaching on military service. It quotes selectively from the Vatican II docu-

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Christ of the Homeless

Fritz Eichenberg

Is not this what I require of you as a fast: to loose the fetters of injustice, to untie the knots of the yoke, to snap every yoke and set free those who have been crushed? Is it not sharing your food with the hungry, taking the homeless poor into your house, clothing the naked when you meet them and never evading a duty to your kinfolk?

Then shall your light break forth like the dawn and soon you will grow healthy like a wound newly healed.

Isaiah 58,6-8

## El Salvador — Stop the Repression!

"In the name of God, and in the name of the suffering people, whose laments reach up to the heavens every day with greater intensity, I BEG YOU, I BESEECH YOU, I COMMAND YOU, in the name of God, STOP THE REPRESSION." Archbishop Oscar A. Romero, final Sunday homily, March 23, 1980, San Salvador.

It is troubling to realize that two years have passed since Archbishop Romero was brutally assassinated on March 24, 1980. His words haunt us today as we watch the perilous course our government continues to take in El Salvador.

The Catholic Worker joins its voice with the martyred Archbishop's and with all those who plead for an end to the violence. Toward this end, we call for an immediate halt to United States military involvement in El Salvador: the suspension of financial aid, the withdrawal of U.S. military advisors from El Salvador, and the end to the training of Salvadorean soldiers in the U.S. Further, we call for an end to so-called economic aid to those in power in El Salvador, as those monies are being used for political purposes to support the violence being inflicted on the people.

High U.S. officials are trying to escalate our military role in El Salvador, in support of the government of El Salvador—which is presented as civilian, but was chosen, installed and is kept in power by the military. To justify this escalation, U.S. officials claim that the human rights situation has improved there; that the El Salvadorean government is achieving substantial control over the armed forces; has demonstrated good faith efforts to begin discussions with all major factions in El Salvador; is making progress in implementing economic and political reforms, and has proceeded in its investigation of six U.S. citizens murdered in El Salvador.

Many reliable sources show that these claims are greatly exaggerated. Among

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## Rejection of Idolatry

By RAYMOND G. HUNTHAUSEN

(On January 26, Archbishop Hunthausen, of Seattle, Washington, announced his decision to refuse to pay 50% of his income tax, to protest the nuclear arms race. Below, we print his pastoral letter explaining his decision.

On January 29, the Archbishop gave a long and thoughtful talk on the nuclear arms race, and tax refusal, at Notre Dame University. Space does not allow us to print the whole text, but we preface his letter with some of his reflections from the Notre Dame talk. Eds. Note.)

"... Render to Caesar without question, and without question we will get nuclear war.

"As Christians, we once had a commitment of refusing incense to Caesar. The Church resisted that idolatry, at the cost of martyrdom. What has happened to the Christian belief in the Cross and rejection of idolatry?

"Now, on a more blasphemous scale than any homage paid to a first-century Caesar, we engage in nuclear idolatry. It is not God in Whom we place our trust, but nuclear weapons..."

"I believe deeply that God's love is infinitely more powerful than any nuclear weapon, and that, in seeking to rediscover the Cross, we are on the edge of a discovery more momentous to the world than that of nuclear energy. Non-violence, Jesus' divine way of the Cross, is, in its own way, the most explosive force of history. Its kind of force, however, is a force of life—a divine force of compassion which can raise the people of this earth from death to life. I invite you to join me in finding our way back to that nonviolent force of life and love at the heart of the Gospels, which offers a way out of our nuclear tomb."

Dear People of God,

As you all know, I have spoken out against the participation of our country in the nuclear arms race because I believe that such participation leads to incalculable harm. Not only does it take us along the path toward nuclear destruction, but it also diverts immense resources from helping the needy. As Vatican II put it, "The arms race is one of the greatest curses on the human race and the harm it inflicts on the poor is more than can be endured" (The Church in the Modern World, n.81).

I believe that, as Christians imbued with the spirit of peacemaking expressed by the Lord in the Sermon on the Mount, we must find ways to make known our objections to the present concentration on further nuclear arms buildup. Accordingly, after much prayer, thought, and personal struggle, I have decided to withhold 50 per cent of my income taxes as a means of protesting our nation's continuing involvement in the race for nuclear arms supremacy.

I am aware that this action will provoke a variety of responses. Many will agree with me and support me as they have done in the past. Other conscientious people will be puzzled, uncomprehending, resentful and even angry. For the sake of all, I shall clarify what I am attempting and not attempting to do by my tax-withholding action. I do so in the

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Editorial communications, new subscriptions and change of address:

36 East First Street, New York, N. Y. 10003

Telephone (212) 254-1640

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## Rejection of Idolatry

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prayerful hope that all continue to discuss this nuclear arms issue in a spirit of mutual openness and charity. How ironic if we as Christians were to discuss the issue of disarmament for peace in a warlike fashion!

I am not attempting to say that there is but one way of dealing with the problems of the arms race and the nuclear holocaust toward which it leads. I recognize the need for a number of different strategies for the promotion of arms reduction. Accordingly, I welcome the diverse efforts of many individuals and groups, including the efforts of some of my fellow bishops, to call attention to the seriousness of this matter and to suggest practical ways of acting with regard to it.

I am not attempting to divide the Christian community. I pray that because of our openness and respect for one another, we can grow together by our concentration on the goal of world peace and the eventual elimination of nuclear arms despite our disagreements over the best way to achieve such goals.

I am not suggesting that all who agree with my peace and disarmament views should imitate my action of income tax withholding. I recognize that some who agree with me in their hearts find it practically impossible to run the risk of withholding taxes because of their obligations to those personally dependent upon them. Moreover, I see little value in imitating what I am doing simply because I am doing it. I prefer that each individual come to his or her own decision on what should be done to meet the nuclear arms challenge.

I am not pointing a finger of accusation at those who disagree with what I plan to do. I would hope, however, that such persons will respect those whose views differ from theirs. No one has answers that are absolutely certain in such complex matters. I am suggesting that we must maintain a continuing and open dialogue.

I am not attacking my country. I love my country. As I said in a previous pastoral letter on this subject (July 2, 1981):

*It is true that as a general rule the laws of the state must be obeyed. However, we may peacefully disobey certain laws under serious conditions. There may even be times when disobedience may be an obligation of conscience. Most adults have lived through times and situations where this would apply.*

*Thus, Christians of the first three centuries disobeyed the laws of the Roman Empire and often went to their death be-*

*cause of their stands. They were within their rights. Similarly, in order to call attention to certain injustices, persons like Martin Luther King engaged in demonstrations that broke the laws of the state.*

*The point is that civil law is not an absolute. It is not a good that must be obeyed under any and all conditions. In certain cases, where issues of great moral import are at stake, disobedience to a law in a peaceful manner and accompanied by certain safeguards that help preserve respect for the institution of law is not only allowed but may be, as I have said, an obligation of conscience.*

I believe that the present issue is as serious as any the world has faced. The very existence of humanity is at stake.

I am not encouraging those who wish to avoid paying taxes to use my action as a justification for their own personal gain. I plan to deposit what I withhold in a fund to be used for charitable peaceful purposes. There comes to mind the needs of those workers who will require assistance should they decide to leave their nuclear war-related jobs, the bona fide peace movements, the Academy of Peace and Conflict Resolution programs, or programs for the aid of pregnant women who have chosen not to terminate their pregnancies by abortion.

I am saying by my action that in conscience I cannot support or acquiesce in a nuclear arms buildup which I consider a grave moral evil.

I am saying that I see no possible justification for the willingness to employ nuclear weapons capable of destroying humanity as we know it.

I am saying that everyone should think profoundly and pray deeply over the issue of nuclear armaments. My words and my action of tax-withholding are meant to awaken those who have come to accept without thinking the continuation of the arms race, to stir even those who disagree with me to find a better path than the one we now follow, to encourage all to put in first place not the production of arms but the production of peace.

I urge all of you to pray and to fast, to study and to discuss, and then to decide what you shall do to combat the evil of the nuclear arms race. **I cannot make your decision for you. I can and do challenge you to make a decision.**

May God be with you. His joy. His peace. His love.

Sincerely in Christ,  
Raymond G. Hunthausen

## 36 EAST FIRST

By DAN MAUK

At a glance I'd say that the February doldrums have had quite a grasp on us as a community. But one can never be too sure—a varied group are we, and one person's boredom is another's interest and fascination. As far as winter weather goes, we've been very fortunate, especially when compared to other regions in the country suffering from sub-zero temperatures and blizzards. During a recent phone conversation, my grandmother, who lives in the Midwest, told me of her house being surrounded by snow drifts six to eight feet high, and how the temperature had "warmed up a bit" to two below zero.

But even with relatively mild winter weather, New York still has its harsh side, and now that harsh side continues on into other seasons as well. Once a city that welcomed immigrants, with room for rich and poor and all those in between, New York becomes more and more a city of wealth with little tolerance or room for the poor. I would think that those of the middle class would find it difficult enough to manage in times such as these, but for the poor, it's now near impossible. Five years ago, while looking for a tenement apartment, I felt one hundred dollars a month was rather steep. Now, a two-room apartment on First Street goes for \$500. per month. Signs hanging on renovated buildings advertising co-ops for sale signal what the future holds—comfort and security for those who can come up with \$100,000. to \$200,000. for a living space in Manhattan. Besides the physical changes in our neighborhood, we've seen some changes in the routines of our house—clear signals of the changes in the times. More and more people come to our door looking for a place to stay, more faces appear on the soup line (and many more younger faces). We used to think several dozen men at the clothing room on Tuesday afternoon was a crowd, now it often reaches close to 100. Mary mentioned the other day that she used to take \$200. for the weekly house shopping, and now that bill comes to over \$300.

Despite these increased tugs and pulls, we have much to be grateful for. Though these are hard times for many, we have continually been supported by many faithful benefactors and friends. The soup pot is a little bigger now, and we have been able to share extra money with others in need. Postage costs have soared and it now takes nearly \$100,000. a year to put out our paper, yet we haven't missed an issue. We had a wonderful response to Jennifer's appeal for winter clothes which appeared in our paper several months ago. Jennifer has tried to thank everyone personally, but I'm sure a few were missed along the way. Please accept our thanks now, and know how good it was to have a hefty supply of warm clothing on cold days, along with new towels and linens for the house.

### Local Debate

Something of a debate over the problem of homelessness has been going on recently in the city, mostly between church people and the municipal government. Faced with incredible numbers of people living on the streets, along with public and legal pressure, Mayor Koch suggested that the churches and synagogues of New York City each shelter ten people a night, thus taking care of the 36,000 people some estimate to be homeless. In some church corners indignation arose when people felt the Mayor was so simplistically placing the burden on them. I detected tones of a guilty conscience on both sides. Certainly hospitality is a duty of churches and synagogues—and certainly it is the duty of the city to examine the structural causes of homelessness. The Mayor can justly ask why churches and synagogues aren't performing their duty if he is also addressing questions as to why low-income housing is such a low prior-

ity in this city (almost non-existent at this point), or why former patients from State mental hospitals are being abandoned on the streets to fend for themselves with only a bottle of thiorazine or some other psychiatric drug.

The situation of homeless people is complicated, one that isn't solved by pointing a blaming finger while doing nothing. And overnight shelter is only the beginning if one wishes to delve deeply into the predicament of vast numbers of people who deserve more than "shelter" and are victims of an unjust social order.

We get exasperated, and easily over-judgmental with calls from social workers with "undomiciled clients," or from a priest at a Brooklyn or Queens church, who gets outraged that we're not doing "our job" with the \$10. a year he sends us because we have no room for the homeless person knocking at his door. Often, the saddest situation is when someone arrives, having been told by Catholic Charities, the Salvation Army, or any of a number of agencies, that they could find a place to stay at our house. Because the house is small (at least in comparison to the need) we usually don't have room. And often the person has had to walk many blocks for lack of care, when a simple phone call could have spared an already frustrated person one more bit of frustration.

### Small Beginnings

In light of what often appears to be a very bleak situation, it's encouraging to see some churches and religious groups beginning to offer overnight shelter to homeless folks in small and quiet ways. I tend to think this comes more out of a sense of their own duty as Christians rather than from the prodding of the Mayor. But who's to tell how the Spirit works; inspiration happens in a wide variety of ways.

TV news coverage of homeless people seems to have become the most recent "hot item," partly due to the tragic freezing to death of a woman living on the streets near the Port Authority Bus Terminal. In one week alone, I saw probably a half-dozen newsreels of the park at the corner of our block where, during cold weather, a fire burns constantly to keep a small group of people warm. One night I saw some of the fellows around this fire drive a crew of camera-carrying newsmen to their car, while a few empty bottles crashed around their feet. One of the fellows shouted that the newsmen might share some of their money with them.

Who's to tell, maybe a few more people did get off the streets because of such TV coverage. For whatever reason, there does appear to be a more healthy sense of concern in the air.

We recently once again said farewell to Gary Donatelli, who is beginning another pilgrimage—this one, he hopes, will take him around the world. When his departure day finally arrived, I think a number of people were a little exhausted, especially Gary, from several weeks worth of send-offs and farewell gatherings. (I've often said that at the Catholic Worker we usually give poor welcomes and great send-offs.) But it all signals that deep desire in us to enjoy, as much as possible, the presence of those who are dear to us before they are gone. Gary certainly is in that category—a friend, one who could humbly serve others, a valuable and much-appreciated member of the community. His unique knowledge of religious subjects, such as church history, hagiography, schisms and heresies was the cause of some interesting discussions around dining room (or bar room) tables. But Gary is also the type that gets the urge to wander, which can only be satiated by doing so. We wish you peace and safety and adventure on your journey, Gary, and look forward to your

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# The Common Good

By GEOFFREY GNEUHS

The one doctrine which most succinctly summarizes the thought and vision of Peter Maurin, co-founder of the Catholic Worker, is the Thomistic doctrine of the Common Good. Peter understood the common good as the context in which each person could most perfectly engage in living out the Gospel demands as expressed in the spiritual and corporal works of mercy. In this spirit, one's own good does not come first; rather, the good of the other, the common good, is primary. In this way one realizes one's own good and reaches perfection.

In his 1934 message to the American Bishops Peter wrote:

According to St. Thomas Aquinas man is more than an individual with individual rights; he is a person with personal duties toward God, himself, and his fellow man. As a person man cannot serve God without serving the Common Good.

In a 1974 article in the *Thomist*, "Aquinas and the Social Teaching of the Church," Janko Zagar, a moral theologian, points out that the contribution of Aquinas was not a blueprint for social progress, but his grasping and formulating some basic and timeless insights into what it means to be a person in relationship to other persons. Paradoxically, as population has increased and technology has bridged the gaps in communication, and, at the same time, as economic interdependence of nations has grown due to the vastness of industry and commerce, the net result has been greater fragmentation, disunity, and antagonism among nations. This break-up of society was one of the major concerns of Peter Maurin more than forty years ago. Today the world is still ruled by competition, rather than the cooperation that Peter's personalism envisioned.

As Zagar observed in his article, "In the area of politics and government, the power of the state, and the danger of nuclear war are still very much with us. Governments, when they are not dictatorships, are based on positivistic, contractual and utilitarian conceptions of man. In spite of the great principles of the American and French revolutions, and contrary to Marx's expectation of the withering away of the state into a classless society, the bureaucratic, militaristic, and financial machinery of the state has increased throughout the world. Individual freedom can be challenged at any time on the grounds of the 'party line' or 'national interest.' Yet there is a profound confusion about what such interests are. There is a crisis of the common good in contemporary society at almost all levels."

Janko Zagar points out that Aquinas' idea is that the person is "naturally social," and therefore the "common good" is the forum in which the person can be most human. Consequently, all human activity is rightly directed to the good: that is, the common good of all.

Pope Leo XIII stated in his encyclical *Rerum Novarum* (1891), "without any doubt the common good, whose acquisition should have the effect of perfecting men, is principally a moral good." This principle was reiterated in "The Church in the Modern World" during Vatican II (#25): Our "social nature makes it evident that the progress of the human person and the advance of society itself hinge on each other. For the beginning, the subject and goal of all social institutions is and must be the human person, which for its part and by its very nature stands completely in need of social life. This social life is not something added on to man. Hence through his dealings with others, through reciprocal duties,

and through fraternal dialogue, he develops all his gifts and is able to rise to his destiny."

Ultimately, the destiny of the person is perfection. The notion of Christian perfection was a dynamic element in Peter's thought and in his own life. He wrote in his Essay "Christianity and Democracy":

What a fine place this world would be if Dualist Humanists tried to be human to men.



Meg Crocker-Birmingham

What a fine place this world would be if Personalist Theists tried to be their brother's keeper as God wants them to be. What a fine place this world would be if Fundamentalist Protestants tried to exemplify the Sermon on the Mount. What a fine place this world would be if Roman Catholics tried to keep up with St. Francis of Assisi.

It is a perfection based upon the life of Christ and articulated in the Gospel. In St. Thomas' words, in his *Of Royal Kingship*, "it is necessary that the end of human multitude be the same as of individual man. The ultimate end of an assembled multitude is not to live virtuously, but by virtuously living achieve divine fruition." In other words, to live according to the common good is at the same time to live and to acknowledge that Christ has already come, and His kingdom has begun.

The common good, then, is not just temporal possession in size and degree of goods; rather, it is the possession of God, the synthesis of the present with

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# The Road to Jericho

By KATHY CLARKSON

Some years ago, I indulged my passion for Mexican food and drove across the border with two other women to have lunch at a "real" Mexican restaurant. The restaurant we settled on was reasonably expensive and I noticed the only Mexicans in the place seemed to be the waiters. Returning to the car after lunch and shopping, we were approached by a little girl, who was about four years old. It was the first time I had seen a child begging on the streets and I hastily found some money to give her while my companions urged me to

by a court order to provide shelter to any homeless man seeking it, city officials selected an island as the site for the next Men's Shelter; the Keener Building on Ward's Island was licensed for 180, but it soon held almost 600 men. Now, the city plans to build additional facilities on this island, expanding its sheltering capacity by another 400 beds, constructing a veritable ghetto for homeless men.

We have all heard the parable of the Good Samaritan. Actually, we have heard it so many times, we may fail to recognize ourselves traveling down the same road from Jerusalem to Jericho. It's there we catch sight of a man, lying on the side of the road, left for dead. He doesn't cry out, he's "half dead," beaten to a pulp, robbed of all he had. It's a well-traveled road. "Now a priest happened to be traveling down the same road, but when he saw the man, he passed by on the other side. In the same way a Levite who came to the place saw him, and passed by on the other side." (Lk 10:31-2) There is something unbearable about a face disfigured by suffering. Averting our eyes, we cross to the other side of the street and quicken our pace.

In one of the most moving passages from the Prophet Isaiah, the suffering servant of Yahweh is described as: "Without beauty, without majesty (we saw him), no looks to attract our eyes; a thing despised and rejected by men, a man of sorrows and familiar with suffering, a man to make people screen their faces, he was despised and we took no account of him." (Is 53:2-4)

I had the opportunity to hear Abbe Pierre speak not long ago. He is the founder of the Emmaus Movement which has houses in 32 countries, where the homeless and poor live in community, work together and serve people who are even poorer. He said, and this is a rough paraphrase, whenever he sees a crucifix, he thinks of Jesus as love's captive.

When I contemplate the crucified Jesus, what strikes me is His tremendous humility, "taking the form of a slave, being born in the likeness of men" (Ph 2:7), and His mysterious incarnation in the poor man, in the poor woman (Mt 25:31-46). I was visiting a friend, who had lived on the streets for a number of years before her hospitalization in a state mental institution, and she started telling me about one of the women on the ward who said she was Jesus. My friend said, "Now I don't know if she is or not, maybe she can cure people, but I have often seen Jesus lying in the streets."

As I was walking up Second Avenue the other day, I saw a homeless man, asking a well-dressed woman a few steps in front of me, for a quarter. She stopped and told the man "she needed the quarter as much as he did." This exchange stunned me. I have seen women, who beg for their daily bread, give what little they have. This set me to wondering about how the woman on Second Avenue could feel so very impoverished that she saw her need to be as great as the homeless man's, and I thought, sadly, she does not know the "gift of God," she feels she has to fend for herself. There's a paradox here which lies at the heart of our faith. We experience the magnitude of God's generosity, the God Who "empties Himself," Who gives His life for us, this very generosity of God is revealed to us in the poor man, in the poor woman, who give the little they have.

To get back to the parable of the Good Samaritan: when the Samaritan sees the man lying by the side of the road, Luke tells us, he is "moved with compassion." The word means to suffer with, to share the passion. The Samaritan goes up to the man, touches him, bandages his wounds, "pouring oil and

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ward the car. One chided me for giving the child money; these children, she said, were professional beggars organized to exploit the sympathies of American tourists. I remember feeling at the time that I simply could not wait to get back across the border, away from the sight of that little girl, away from being an American tourist.

A friend of mine who worked in Haiti told me that before the tourist season began there, all the beggars in the city were rounded up and taken to the countryside so the tourists would not have to see them. Before the Democratic Convention held in New York City, the homeless men and women who live around Madison Square Garden were similarly driven from view. After the convention was over, the concrete ledges in front of Penn Station sprouted huge potted shrubs, making it no longer possible for a homeless person to stretch out and sleep on a hot summer's night.

We are ingenious at hiding those we do not wish to see. The Washington, D.C. Metro was designed so the homeless cannot ride it to stay out of the elements. At the end of each line, everyone must get out and pay another fare to go back. In New York, you can ride the trains forever, but the subways do not reach to affluent suburbs, shutting out poor people who cannot afford commuter fares. When this city was forced

# The Common Good

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the future. It is the future being realized in the present.

This common good has two aspects: the distributive and the aggregative. The former would include a fair and just distribution of goods and property. The aggregative recognizes, on the other hand, that there is a common goal, and a common responsibility for the goal—which, to paraphrase Peter Maurin, is a society where it is easier for people to be good. Consequently, a person's primary responsibility is to the common good, not to the political community. Aquinas is quite explicit on this matter.

On this basis, Peter Maurin critiqued both capitalism and socialism precisely because both systems rely upon materialism—a selfish greed. In his essay "Go-Getters vs. Go-Givers," he criticized capitalism for an individualism leading to oppression of the weak, and socialism for a collectivism leading to totalitarianism. Neither economic system has a principle of the common good respecting the dignity of the person. Both are examples of the "acquisitive" approach to society.

As an alternative, Peter called for a "functional" society in which, as Thomas Aquinas envisioned, "The common good is the end of each individual member of a community, just as the good of the whole is the life of each part." The common good is a synthesis, an organic whole, that lets the person breathe, live, create, develop. The "acquisitive" approach to society and economics is such that it suppresses, it controls, and it enslaves (whether openly or subtly); it smothers the good of the person and the common good of all.

The doctrine of the common good is key to the philosophy of personalism. Janko Zagar, from his understanding of Aquinas, points out that "It is our understanding of the common good that determines the extent of our relationships and, consciously or unconsciously, who is 'my neighbor.' It is the understanding of the common good that determines on what level we meet another person: be it the level of friends and family, profession, race, nation, religion, or whatever, and it is the same understanding also that determines the extent of our justice."

The term "social justice," first used in the 1930's, was a new term in moral theology which traditionally spoke of commutative, legal and distributive justice. The encyclical *Quadragesimo Anno* (Fotry Years After, 1931) emphasized, "To that end all institutions of public and social life must be imbued with the spirit of justice, which must be truly operative, must build up a juridical and social order pervading the whole economic regime."

Obviously, this ideal is not always realized, or perhaps even considered. Individuals and societies opt for the self-centered pursuit of happiness, rather than other-centered understanding of social theology. The one is temporary and limited, the other is eternal, open-ended and expansive.

Peter Maurin did not deny the fact

that the common good is not always realized because of the reality of sin and evil. On the other hand, one of his contributions to this aspect of social theology is to point out that history has shown that various other ideologies have been learned, and have been taught. Consequently, selfishness is not always or solely a matter of sin, but is, rather, a conscious, concerted effort in many instances.

Peter contended that, this being the case, another way—that of personalism—could also be taught and offered as an alternative. For him it would be



Fritz Elchenberg

too simplistic to resign oneself to say, "Oh well, we're sinful, we can't do anything." To the contrary, his analysis shows that materialism, consumerism, selfishness, can be unlearned, and, in their place, he offered the concept of the common good.

As long as business, economic systems, and societies accept the principle of separation of ethics and politics, whether implicitly or explicitly, the status quo will continue. Today, so-called "progress" moves on without direction, purpose, or goal. For what are we evolving? What are we becoming—as persons and societies? Long ago, Aquinas reminded us that our "final destiny is reached with God Himself, not within the universe."

This is hardly a static view, since the world is the arena in which this process begins, and the common good is the form which it takes. Unlike so many ideologies or economic systems, the doctrine of the common good offers an ethical principle, a purpose toward which human activity can be directed.

As Peter Maurin observed, "Christians have failed to translate the spiritual into the material." For him, cult, culture and cultivation—his three planks for the Catholic Worker "program"—were not competitive, but complementary, aspects of the human person working for the common good.

(This article was excerpted from **PETER MAURIN: THE LIFE AND THOUGHT OF THE FOUNDER OF THE CATHOLIC WORKER MOVEMENT**, an unpublished manuscript by Geoffrey Gneuchs. Eds. Note.)

# EASY ESSAYS

By PETER MAURIN (1877-1949)

## GO-GETTERS VS. GO-GIVERS Two Bourgeois

The bourgeois capitalist believes in rugged individualism. The Bolshevik Socialist believes in rugged collectivism. There is no difference between the rugged individualism of bourgeois capitalism and the rugged collectivism of Bolshevik Socialism. The bourgeois capitalist tries to keep

are go-getters, not 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.

### Community Spirit

Communitarianism is the rediscovery and the exemplification of what the Kiwanis and Rotarians used to talk about, namely, the community spirit. The community spirit is no more common than common sense is common. Everybody knows that common sense is not common, but nobody believes that common sense should not be common. The community spirit should be common, as well as common sense should be common. If common sense was common, Bolshevik Socialists would not be rugged collectivists; they would be Communitarian personalists.

### THE AGE OF ORDER

If we make the right decisions in the age of chaos the effect of those decisions will be a better order. The new order brought about by right decisions will be functional, not acquisitive; personalist, not socialist; communitarian, not collectivist; organic, not mechanistic. The thing to do right now is to create 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.

### CHRISTIANITY UNTRIED

Chesterton says: "The Christian ideal has not been tried and found wanting. It has been found difficult and left untried." Christianity has not been tried because people thought it was impractical. And people have tried everything except Christianity. And everything that people have tried has failed.

what he has, and tries to get what the other fellow has. The Bolshevik Socialist tries to get what the bourgeois capitalist has. The Bolshevik Socialist is the son of the bourgeois capitalist, and the son is too much like his father. All the sins of the father are found in the son.

### Bourgeois Capitalist

The bourgeois capitalist calls himself conservative but has failed to conserve our cultural tradition. He thinks that culture is related to leisure. He does not think that culture is related to cult and to cultivation. He believes in power and that money is the way to power. He believes that money can buy everything, whether it be labor or brains. But as the poet Emerson says, "People have only the power we give them." When people will cease selling their labor power or their brain power to the bourgeois capitalist, the bourgeois capitalist, will cease being a gentleman of leisure and begin being a cultured gentleman.

### Bolshevik Socialist

The Bolshevik Socialist is the spiritual son of the bourgeois capitalist; he credits bourgeois capitalism with an historic mission and fails to condemn it on general principles. The bourgeois Socialist does not believe in the profit system, but he does believe in the wage system. The bourgeois capitalist and his spiritual son, the Bolshevik Socialist, believe in getting all they can get and not in giving all they can give. The bourgeois capitalist and his spiritual son, the Bolshevik Socialist,

## FRIDAY NIGHT MEETINGS

In accordance with Peter Maurin's desire for the clarification of thought, the Catholic Worker invites you to join us for our weekly Friday night meetings. They are held at Maryhouse, 55 East 3rd St., between 1st and 2nd Avenues (2nd Avenue stop on the F train). Meetings begin at 8:00 p.m., and tea is served afterwards. All are welcome.

March 12—Michael True: The War Requiem of Wilfred Owen and Benjamin Britten.

March 19—Anne Marie Stokes: Simone Weil.

March 26—John Hellman: Emmanuel Mounier and Personalist Philosophy.

April 2—Ed Turner: African Religion in Africa, Europe, and the United States.

April 9—Good Friday—No Meeting.

April 16—Barbara Grizzuti Harrison: How Catholic Writers Are Viewed Today.

April 23—Rosemary Haughton and Nancy Schwoyer: The Emerging Church in a Time of Peril.

April 30—Marty Corbin: My Political Confusion.

May 7—Fr. Joseph McVeigh: Living Under British Control in Northern Ireland—A Personal Account.

# Campbell-Libby Boycott

By PEGGY SCHERER

Since my article on the boycott of Campbell and Libby products ("Farm-workers Seek Support," June-July, 1981), a number of letters have come with further questions. Many of our readers wrote the Campbell and Libby companies and received letters from them denying any responsibility for the complaints of the Farm Labor Organizing Committee (FLOC), in Ohio, which is organizing the strike and boycott.

While the facts of this situation certainly need to be clarified, there are several things I want to address first. For the Campbell-Libby boycott goes beyond legalities and into the area of social justice. We need a perspective which helps us reflect on the cold facts.

Many questions come to mind when I think of this and other boycotts. Should we expect companies to concern themselves with justice, not just profits? Are we willing and able to make the sacrifices which support of a boycott may entail? Especially in these tight times, it can be a hardship to pass up reliable and reasonably priced brands. Do we have the trust necessary to believe the workers' organizations will be more just than the companies? What is the human situation from which a boycott is developed? What effect do boycotts have? Does our faith suggest a particular perspective on workers and their struggles? What do Church teachings have to say?

I firmly believe that justice takes precedence over profit. If any company or government or individual is acting unjustly, we must say no to their actions, even if an alternative is not clear. We must hope that we will have the strength to do so, to make sacrifices when they are called for. There is a large body of Church teachings which affirm the right of all workers to justice.

In cases where workers are attempting to organize, it is important to offer them support when possible. Though the years have shown that many labor unions have been as open to corruption or straying from their original directions as any other organization, workers' organizations can be effective in providing the voice and leverage necessary to seek redress against management. Especially in this day and age, when many companies are part of huge conglomerates with great power, small groups of workers have great difficulty when they try to assert their needs.

And when injustices persist, especially when organizing is not allowed, boycotts can be of great assistance to workers. They show companies that workers have a broader support group, that consumers are concerned about justice, not just low prices. Some boycotts in recent years have been successful—the United Farm Workers union exists today because of the grape and lettuce boycotts which backed their organizing efforts; J.P. Stevens conceded the right of its workers to organize only after several years of pressure through boycotting. Boycotts can also be an important means of educating people about working conditions, and offer an opportunity to participate in small but significant ways in struggles for justice.

## The Human Situation

I became more personally involved in the Campbell-Libby boycott when I went last October to Toledo to visit with the FLOC organizers for a few days. My arrival on a Friday afternoon, a few weeks after their strike activity had ended, limited what I was able to see. The migrant workers had already moved on to search for work in other places. Yet my visit was thought-provoking: FLOC was no longer just another "group" or "cause," but individuals who told me their stories. And their stories were not so different from those of farm workers all over the country.

I sat in on a weekly staff meeting, where a dozen of the people who work on the strike and boycott discussed the week's business. Their commitment and

dedication was obvious to me. Mostly Mexican-Americans, they work with an understanding of the plight of farm workers because of their own and their families' experiences in the fields. Some of them have managed to get college educations, yet feel that working to help organize farm workers is more important than well-paying jobs. Recognizing that those who work in the fields have little time for organizing, they have accepted for themselves the voluntary poverty and hard work this entails.

What touched me most was an outing the next day. Felix Miranda and Clare Cherkasky drove me some 40 miles to Leipsic, Ohio, the center of much of the strike activity. We passed fields where huge piles of unharvested tomatoes lay rotting. We drove on to the home of Felix's parents, Enrique and Guadalupe Miranda. They welcomed me

graciously, and we were soon joined by Fernando and Julia Roa, Felipe and Guadalupe Guerra, Elena Hernandez, and others. I introduced myself, spoke a little of the Catholic Worker, and then—for several hours—they poured out stories of their lives. They spoke of the hard labor of migrant workers. While none are currently working in the fields, having been able, after much effort, to find other jobs and some stability, they were very mindful of how little conditions have changed since they were younger. Poor housing, low pay, the uncertainty of work, the dangers of chemical sprays, child-labor, still exist.

Their stories were too many to relate here. But what impressed (or depressed) me most was the sense they imparted of the indignities they and their children and others have suffered. Many of their problems stem from prejudice against them as Mexican-Americans, regardless of the fact that they, like many farm workers, were born in the United States. Yet they were quick to speak of the kindness and respect shown them by

some through the years, and their appreciation of neighbors who had welcomed them. Their greatest concern now is for their children, and those Mexican-Americans less fortunate than themselves. They spoke painfully of injustices children suffer in schools; and of the reaction of some, children and adults, tired of being treated as second-class citizens, who try to deny their roots.

They spoke quite firmly of their growing sense of self-worth and dignity which has come these last years because of the efforts of FLOC. The process of working together, for others, for justice, has developed a sense of community. They were grateful for having been pulled away from their individual struggles for survival and reminded of values more important than their own comfort, though it has not been easy. They have lost friends because of their involvement with FLOC. Yet they realize much of the antagonism shown toward those trying to organize stems from realistic fear of reprisals by company owners or the

(Continued on page 6)



Mary Mullins

# Stop the Repression

(Continued from page 1)

them, the Archdiocese of San Salvador's Legal Aid Office reports that over 90% of the more than 13,000 people who lost their lives in 1981 were killed by government forces and their paramilitary allies. The January, 1982 report by Amnesty International on conditions in El Salvador in 1981 states that a "systematic and brutal policy of government-sponsored intimidation and repression occurred." On January 27, 1982 (the day before President Reagan's certification of an "improved situation") *The New York Times* and the *Washington Post* carried reports of a massacre in December, 1981, of more than 1,000 Salvadorean peasants.

While members of our Congress quibble over how many thousands have died in El Salvador, the blood of innocent men, women and children flows. Leaders of our country allege that the cause of the violence is foreign-backed, "communist" subversion. In fact, the civil war in El Salvador is the result of long years of exploitation of the many by a powerful few. The resultant unjust systems and brutal repression have created the opposition to the current regime. The most powerful foreign influence which is serving to subvert justice in El Salvador is that of the United States—and it is this intervention which must be stopped.

We join with those calling for a negotiated settlement to the conflict in El Salvador. The very opposition which has been repeatedly (and wrongly) dismissed simply as "terrorist" has called for such negotiations over and over—while the junta led by President Duarte, and U.S. officials, have, to this date, refused such negotiations. Mediated talks held outside of El Salvador hold the greatest possibility for ending the violence. Though, in principle, elections are the best means for a people to choose their leaders, conditions for free and open elections—specifically like those to be held at the end of March—do not exist in El Salvador. The intensely violent and fear-filled atmosphere, and the systematic assassination of all who are opposed to the current reign of terror preclude the possibility of honest elections. We must also keep in mind that hundreds of thousands of refugees have fled the country in fear for their lives.

In memory of Archbishop Romero and the thousands of El Salvadoreans who have been brutally murdered, we beg our readers to join us and many others in taking immediate action to stop U.S. military involvement in El Salvador. We can look to the spiritual weapons of prayer and fasting, of non-cooperation with evil. Letters, demonstrations, educational efforts, and nonviolent direct action are all means for saying "no" to injustice. We must speak out, for if we are silent in the face of this grave situation, we share in the responsibility for the violence.

As we begin the Lenten season, let us hearken to the words of Isaiah: "Is not this what I require of you as a fast: to loose the fetters of injustice, to untie the knots of the yoke, to snap every yoke and set free those who have been crushed?" (Is. 58:6) Let us pray for the courage to concretely heed the prophet's words, and take upon ourselves the responsibility for "those who have been crushed."

The Editors

# Road to Jericho

(Continued from page 3)

wine on them." (Lk 10:33-4)

Living where we do, it is not out of the ordinary to find a man or woman injured in the streets. Often they are homeless and not considered a priority ambulance call. I remember waiting for an ambulance on a wintry night. The injured man was homeless, bleeding, and the police had arrived on the scene. I had gone back home to get a couple of blankets, and was trying to make him comfortable while we waited. One police officer told me to move away from the man, that I would catch lice if I touched him. In point of fact, the man did not have lice (even if he did, there's a simple cure), and I was amazed at the policeman's fear. Last week, Trudy was sitting in the emergency room of a nearby hospital and saw a man lying on a stretcher dead drunk. Suddenly, the man rolled off the stretcher, falling face forward onto the floor with such force, she thought his nose was broken. Trudy said the emergency room staff

just stood around the man: no one wanted to pick him up until finally, one of the doctors ordered a nurse to put him back on the stretcher.

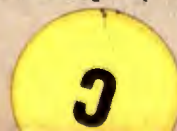
"The (Samaritan) then lifted him on to his own mount, carried him to the inn and looked after him. Next day, he took out two denarii and handed them to the innkeeper. 'Look after him,' he said, 'and on my way back I will make good any extra expense you have.'"

Maybe, the reason we choose not to see the poor man, much less touch him, is that we instinctively realize such contact will change the direction of our lives, turn them around, cost us something, immerse us in the passion. Yet, there is no escape from suffering: suffering is as ineluctable as death. Jesus did not escape it—"the crowds were appalled on seeing Him—so disfigured did He look . . ." (Is 52:4)

Our flight from suffering does build barriers, feed fears, but the walls we erect will never shield us. Our phobias about the poor, have dulled our senses

to such an extent we no longer react as we should, with alarm and justifiable fear at Caspar Weinberger's statement that this country might detonate an atomic weapon (he didn't say where) to show the Russians we mean business. Sunday's *New York Times* reports that President Reagan has called for an end to a 13-year-old moratorium on the manufacture of lethal nerve gas. Thus far, there has been no public outcry at this monstrous proposal. Yet, when a State Commissioner proposed that the large New York City's Men Shelter be decentralized and small shelters opened throughout the city, our mayor called her a "crazy lady" and small shelters, a "cancer in every neighborhood." It seems we are so blinded by our sinfulness that we fear our poor neighbors more than death at our own hands.

Dorothy Day wrote in 1964: "The mystery of the poor is this, that they are Jesus, and what you do for them you do for Him. It is the only way we have of knowing and believing in our love. The mystery of poverty is that by sharing in it, making ourselves poor by giving to others, we increase our knowledge of and belief in love."



# Campbell-Libby Boycott

(Continued from page 5)  
larger community.

## Basic Facts

Briefly, what the Farm Labor Organizing Committee is seeking through its strike and boycott is three-way negotiations with the large companies, the growers (mostly small family-farmers), and the farm workers. From these negotiations they want fair wages, and safe living and working conditions, neither of which are present for many farm workers. (Seasonal, migrant workers must rely on housing provided by employers.)

Perhaps the most confusing aspect of the Campbell-Libby boycott is the role these companies play, and why negotiations must include them though they are indirect employers. When FLOC began in 1968, the then small group won contracts with 33 individual growers through strikes. It quickly became clear that such efforts were limited in value. For the growers are usually owners of medium-sized family farms who contract forty or fifty acres each year to grow tomatoes for large processing companies. These large companies which include the Campbell Co., Libby-McNeill-Libby (Nestle is its parent company) Heinz, Stokely Van Camp, and Hunts, control the crop through pre-season contracts with the growers. These contracts dictate what, how, and how much to plant, how to cultivate and harvest the crops (human or machine labor), and the price growers will be paid for their produce. This gives the growers, who bear the brunt of the work and the risk, little room for paying workers better even if they wanted to. Though the growers are, as direct employers, responsible for their own actions and must be held accountable for them, the large companies wield a disproportionate amount of the power, and receive a disproportionate amount of the profits. Experience has shown that no just resolution of the farm workers' problems can occur without including the companies in negotiations.

Libby's response to inquirers was to state that it sold its processing company in Leipsic, Ohio to the Scheiber-Richards company, and was therefore no longer involved. It did not note that it continues to market the products for the new owner; nor (naturally) that its connection

to the Nestle company leaves it still subject to boycott because of that parent company's questionable marketing practices of infant formulas in third world countries.

The Campbell Co. has a larger role in this situation. In its letters to those inquiring about the situation, Campbell's tried to dismiss its responsibility with these words: "... the argument that Campbell's should negotiate with farm workers is moot: our company does not employ a single migrant farm worker." While it is true that Campbell's does not directly employ migrant farm workers, its power over the lives of those employed by its contractors is real. Though in their letter Campbell's goes on to say "... the independent growers contracted



Meg Crocker-Birmingham

to produce tomatoes use machines—not migrant workers — to harvest their crops," the reality is not so simple. Some farm workers will continue to be needed (and were used this season) for hand work when machines could not be used, and for such jobs as sorting tomatoes. (Of interest is the fact that scab laborers were paid the wage FLOC is asking for.) Yet Campbell's stipulation that growers use machines, not workers, deprives workers of the possibility of jobs, and forces growers to use very expensive harvesters which were designed for dryer, California weather conditions. With heavy rains in northern Ohio for the second year in a row, large amounts of tomatoes were left to rot. This represents an unfortunate and seemingly unnecessary waste of food and loss of in-

come for growers and workers.

FLOC recognizes that some mechanization is inevitable, and asks that farm workers have a fair opportunity for machine jobs and training for them. If this happened and farm workers received decent wages for such work, the need for children and elderly family members to work would be eliminated. As it is, when work is available, low wages and the insecurity of such work make it necessary for whole families to labor long and hard in order to live at a subsistence level. For children this often means missing school, and thus the opportunity for a better life in the future.

## Worker's Rights

Catholic social teaching offers some specific reflections on the role of indirect employers, which seem applicable to this situation. In his encyclical in 1981, "On Human Work," Pope John Paul II stated: "The responsibility of the indirect employer differs from that of the direct employer—the term itself indicates that the responsibility is less direct—but it remains a true responsibility. The indirect employer substantially determines one or another facet of the labor relationship, thus conditioning the conduct of the direct employer when the latter determines in concrete form the actual work contract and labor relations." After speaking of the number of ways in which several parties combine to affect the situation of workers, between and within nations, the Pope stated, "It is easy to see that this framework of forms of dependence linked with the concept of the indirect employer is enormously extensive and complicated. It is determined, in a sense, by all the elements that are decisive for economic life within a given society and state... The attainment of the workers' rights cannot, however, be doomed to be merely a result of economic systems which on a larger or smaller scale are guided chiefly by the criterion of maximum profit. On the contrary, it is respect for the objective right of the worker—every kind of worker, manual or intellectual, industrial or agricultural, etc.—that must constitute the adequate and fundamental criterion for shaping the whole economy..."

Campbell's states in its letters that it is not averse to unions, noting that the company "has contracts with more than two dozen labor organizations." In light of this, it seems reasonable to ask them

to join in negotiations with the growers and the farm workers. Campbell's has also expressed concern for the welfare of migrant workers in indirect ways, by offering money to the Ohio Council for migrant programs. FLOC opposed that offer, as did others, questioning why the company, if it is sincere in its concern, doesn't deal directly with those who are working in its fields. The farm workers don't want hand-outs: they want just wages for honest labor they are more than willing to perform.

A long and growing list of supporters have endorsed FLOC's efforts, including many church and labor groups which have looked into the situation. In addition to supporting the boycott, many schools have stopped participating in the Campbell's Label for Education project—which is an attempt to better company image and increase its overall sales by offering educational equipment in exchange for labels. That Campbell's recognizes the growth of the boycott among religious circles is perhaps indicated by its including in its packets copies of an article by a Catholic sister, which attempts to discredit FLOC and suggest the group has aims other than justice. Several studies are available which come to very different conclusions.

One recent study provides an example. The Ohio state senate commissioned a study of farm workers' conditions in the state, which was carried out over a 10-month period. In April, 1981 their report concluded that there were many failures to enforce existing protective laws for housing and working conditions, and that a state collective-bargaining law for agricultural workers was needed. State Senator Neal Zimmer introduced legislation toward this end. (Farm workers are excluded from the National Labor Relations Act.) While it is always unfortunate that laws are needed to ensure justice, responsible people have deemed it advisable in this case. However, it is unclear when and if this legislation will offer the farm workers the protection they need.

FLOC has much literature and a regular newspaper, which can be obtained by writing them: FLOC, 714 1/2 S. Saint Clair, Toledo OH 43609. You can let the Campbell Co. know of your support for the boycott by contacting Rodger Dean Duncan, Campbell Soup Co., Camden, NJ 08101. Please support the Campbell-Libby boycott.

Greek Orthodox Archdiocese  
of North and South America  
10 East 79th St.  
New York, NY 10021

Dear People,

Greek Orthodox Christians all over the world are grievously and fully aware of the systematic persecution and intimidation that is being perpetrated against Orthodox Christians in Albania by that nation's cruel communistic regime.

Four hundred thousand Greek Orthodox Christians bearing in their hearts and souls an ancient Christian and cultural tradition are forced to live without their inherent human right to worship God according to the tenets of their Orthodox faith.

An independent Orthodox Church of Albania once flourished in that country. Today, there is not even a single Bishop present to serve the spiritual needs of the faithful. All of the priests have been driven from the ranks of the clergy. Church edifices have been converted into museums or recreational centers. For a number of years, the Orthodox believers have been deprived of their sacramental life and the joy of celebrating Christmas and Pascha. Those who

dare to reveal or express their religious sentiments are in one way or another ostracized or imprisoned. A horrible persecution is being waged in Albania today, the likes of which is unheard of in any other country governed by a totalitarian regime.

For these reasons, the hierarchy of the Church of Greece lodged a formal protest in the hope of rousing public opinion all over the world to condemn the persecution of Greek Orthodox Christians in Albania.

We now appeal to you for your support of this action in an expression of solidarity and public outcry against the violation of human rights in Albania.

In particular, we urge you to take whatever action necessary to inform the public about what is happening in Albania, either by direct contact with your people or through the press, radio, television and other means of communication.

It is our fervent belief that not a single man or woman with a conscience and a sense of compassion can remain indifferent or unconcerned while these inalienable rights continue to be violated, especially now, when human and civil rights are in the forefront as burning issues all over the world.

We also ask that you offer prayers to God for the end of violence, brute force and repression in Albania, and for the salvation and safety of our suffering brethren in that country.

It is recommended that a day of prayer

## Readers Seek Help

and memorial services be set aside for those who paid the supreme sacrifice in Albania at the hands of ruthless tyrants. You may be sure that we will be joining you in spirit on that day.

May God, Who willed to become incarnate for our salvation, deliver those who are suffering in Albania and elsewhere from every form of injustice, persecution and bodily harm.

With love in Christ  
our Lord and Savior,  
✠ IAKOVOS  
Archbishop of North  
and South America

Romero House  
P.O. Box 942  
Morgantown, WV 26505

Dear Friends,

For the past few years, I have helped out on occasion at Clare House in Bloomington, IL, and the Catholic Worker in Davenport, IA. Having recently moved to Morgantown, West Virginia, I find I am called to serve in a much greater way.

There is a tremendous need here in the heart of Appalachian coal country for a hospitality house. The one we are starting will provide food to those in need, shelter for men, and work for justice and peace. The house is named after Archbishop Oscar Romero, of El Salvador, who was assassinated two years ago for speaking out against injustice in that country.

Our search for a building has led us

to a house which is for sale, in a good location for what we plan to do. We have put down a \$500. security deposit, and have the promise of ongoing support from local churches and community. But our most pressing need is for \$3,500. for our down-payment, 10% of the purchase price. So we are appealing to anyone who can contribute even a few dollars. We are also looking for people who might want to join us. If you think you might be interested, please drop us a line.

Peace,  
Mike Dennis

Trinitarian Motherhouse  
3501 Solly Avenue  
Philadelphia, PA 19136

Dear Marj & Peggy,

At the present time we are constructing a Hospitality House for ex-prisoners. Our "house" will be on the third floor of Our Mother of Sorrows Rectory. We hope to house five men. At the present time we are in need of a Director for our house. Anyone interested can contact me.

We hope to lighten the burden of our imprisoned. We believe that the plight of our men and women, who are searching for a new beginning, is the challenge of today. We hope to "lift the chains of bondage, and set our people free." Pray for us, and pray with us, as we listen with the inner ear of love and understanding.

Thank you,  
Sr. Peter Claver

(Dorothy Day often told us the story of Sr. Peter Claver's contributing the first dollar to the Catholic Worker, in 1933. Eds. note.)

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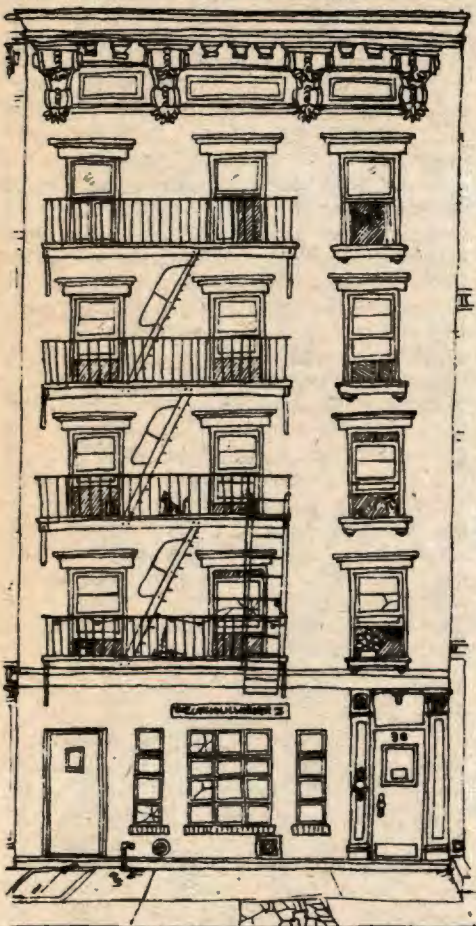
(Continued from Page 2)

return, whenever that may be.

There were other wanderings recently, when Mary, Kathy, Bill, Sharon and Gary journeyed to the Davenport, Iowa Catholic Worker for the wedding of Brian Terrell and Betsy Keenan. Before going to the Davenport Worker, Brian spent a number of years with us at First Street, and Betsy was at the Worker farm at Tivoli for some time. We wish Brian and Betsy a long and happy life together.

We've had a number of visitors these past few months—Francesca from Japan, Bill from the Davenport Catholic Worker, Brian from St. John's in Minnesota. New faces help to break the monotony and lighten the work load. We appreciated them all, as we do the numerous people who come to volunteer their help one morning or one day a week.

One splendid break from February doldrums was on February 19th, when a group of us put on a dramatic reading of the Kaufman and Hart play, "You Can't Take It With You." Like a real theatre, the auditorium was buzzing with activity before the play began, as final touches were put on costumes and props. And the evening ended happily with favorable reviews from our audi-



St. Joseph House

Gary Donastelli

ence, who had many a good laugh. Several people mentioned the similarity between the Sycamore family, whom the play is about, and the Catholic Worker family.

On a final note, Peggy gave us a quiet night at home recently with a slide show—a mixture of pictures from early years of the Catholic Worker Movement, along with those of more contemporary nature. Many of us, like myself, who would be considered on the younger side of the scale (around the 30-year mark), and still believe we're immune to the aging process, were a bit surprised at pictures of ourselves from the past. The accumulation of gray hair and waistline inches was quite apparent.

Find out how much God has given you, and from it take what you need; the remainder which you do not require is needed by others. The superfluities of the rich are the necessities of the poor. Those who retain what is superfluous possess the goods of others.

St. Augustine

# The Wayfarer

## Chronicle from the Farm

By DEANE MARY MOWRER

Dreaming of spring, I search through winter's tedious decline for signs and tokens to sustain my dream. Surely the donkey brays more melodically, and the younger steer takes time out from devouring hay to romp more frequently. Starlings and sparrows chatter and cheep, but now and again I detect more tuneful notes anticipatory of spring's bird chorus. Linda tells me she has heard the high, flutelike notes of a chickadee's lovely spring song. Meanwhile crows and jays have at each other with raucous ribaldry.

On a sunny morning, with delightfully moderating temperature, Linda and I crunch through the underlying crust of ice left by the freezing of an earlier thaw, rejoicing that the fluffy meringue of snow above gave slippery signs of yielding to another thaw. The persistent crowing of roosters as we walk, reminds us that Farmer John's hens—his girls, he sometimes calls them—are laying better now, though the roosters—true male chauvinists—seem to be taking all the credit. The little stream (Old Man's Kill, Bruno says it is called) that meanders through our land, flows free of ice toward Marlboro and the juncture with the Hudson River to join the mighty seaward spill of waters into the great Atlantic. You, who wait like me for spring, take hope. A chickadee tells me the weeping willows bordering our pond are about to appear in brighter hue.

At Peter Maurin Farm, one of the best assurances of the reality of spring is the arrival in the mail of seeds, seeds that were selected and ordered during the arctic depths of winter. Our seeds, produced and tested for organic gardening, have all arrived. There are many varieties of vegetables, herbs, and flowers. Among the herbs and flowers are numerous companion plants, or as Kassie, who paid us a brief but stimulating visit recently, prefers to say—partner plants. Whether companion or partner, certain varieties of herbs and flowers do encourage health, fruitfulness, and vigor in plants for which they have an affinity. For a moment I contemplate the marvel of seeds. But contemplation alone will hardly make a garden. Some fingers (I think particularly of Tom's) itch for soil, for planting. Regretfully, I remember the unfinished greenhouse. But with foundation and substructure complete, and weather moderating, our eager construction crew—Tom, Kate, Linda, Mike, Jack, Alan, Carol—will surely have our solar greenhouse ready for use in ample time for spring planting.

The young people, who keep things going at this present Catholic Worker Farm, would surely have delighted Peter Maurin in whose honor this farm was named. Ardent organic gardeners, they also participate in all work essential to a farming community. Farmer John, who has been principal farmer at the Catholic Worker since the mid-thirties, is an invaluable mentor to the young people, and amazes them all by the amount of work he can still do. In cooking, housekeeping, budgeting, Alice, another older member of the community, not only gives good advice but sets a good example in all that she does. A devout pacifist who preferred to go to prison in the Second World War rather than kill or help to kill any of his fellow human beings, George is not only a good garden worker but is ever ready to help with any household or farm chore, and continues to be one of the most faithful to that life of prayer, the primacy of the spirit, on which the true work of the Catholic Worker really depends. For the most part, on this farm the young and the old seem to work together well, in a true spirit of Christian amity.

Possessed of much energy and dedication, the young people of Peter Maurin

Farm seek, in the surrounding neighborhoods of our part of the Hudson River Valley, for opportunities to work for peace, justice, and the poor. They cooperate with local peace groups, work with those opposing draft registration, U.S. intervention in El Salvador, and other manifestations of U.S. militarism. They also work with groups trying to help the poor, who are always the first to suffer when a nation starts cutting social services in order to expand and multiply the grandiose schemes of the Pentagon. At present, several of our young people are working with a group in Newburgh, who are preparing to open a soup kitchen to serve the unemployed and needy of that much-depressed area. Jack volunteers his help in teaching adult illiterates to read and write. Michael has been teaching an adult class in re-cycling Catholicism at St. Mary's Church in Marlboro. All in all, the work of these young people seems to me to embody a kind of covenant, a promise of hope for the future of that Catholic Worker movement established so many years ago by Dorothy Day and Peter Maurin.

Thinking of Dorothy, and of the inspiration and help she gave so many, I remember gratefully the vital role she played in my own life. Recently I re-

ceived, on loan from the Xavier Society for the Blind, a recording on cassette tapes of Dorothy Day's fine book about the Catholic Worker—*Loaves and Fishes*. I had of course read this book—which covers the story of the Catholic Worker through my own early years of association with the work—many years ago. Listening to the tapes, however, I began to recall vividly many almost-forgotten episodes and persons. For me, one of the most interesting parts of the book is Dorothy's account of our jail experiences as a result of opposing the farcical, nuclear-war-mongering civil defense drills of the fifties. I remember almost nostalgically the hot summer of 1959, when Dorothy, Judith Malina, Joan Moses, and I served our thirty-day sentence in the stifling, cramped cells of the old Women's House of Detention. Ultimately, these prison experiences seemed to me—and I think to others of our group—a kind of retreat, in which it was possible to glimpse the horror and suffering which beset those whose life-conditions have been blighted and distorted from birth, often from many years before birth. Surely Christ is with them. Are we?

The weeks of March stretch before us, lean and Lenten. Will the lion roar, or the lamb gambol? But surely pussy willows will flower, and hardy crocuses blossom. Though in our unkind climate, daffodils may not "come before the swallow does, and take the winds of March," cardinals, song sparrows, and other early song birds will begin rehearsing their hallelujah chorus to celebrate the perennial renewal of spring and Easter. Alleluia.

## REVIEW

**AID AS OBSTACLE: "Twenty Questions About our Foreign Aid and the Hungry." By Frances Moore Lappe, Joseph Collins and David Kinley, Institute for Food and Development Policy, 2588 Mission St., San Francisco, CA 94110; 1981, \$4.95. Reviewed by Katharine Temple.**

When I lived in West Africa, there used to be standard jokes about foreign aid experts, or aid program designs for an Olympic-size pool in a town with no running water. More to the point, for as long as I can remember, foreign aid policies have been associated with political and even military considerations—the model being the Marshall Plan to save Europe from Communism after World War II. Later, when the image changed to stress the need for rich countries "to help poor countries become more like us," it was common knowledge that there was money in the aid business, that the contracts always sent the gravy to the donors etc. It is no surprise, therefore, to hear that American aid programs benefit Americans; as the saying goes, "Let's call a spade a spade, call it trade and not aid!" Especially, it is no surprise to anyone drawn to Peter Maurin to realize that, in a society that is "acquisitive" rather than "functional," our governments' practices do not fall into the category of justice and charity.

Still, many of us have lingering doubts that the problems of world hunger can be easily dismissed. There is a deep-rooted response of compassion and generosity to help those who are suffering and starving, a reaction not to be squelched through mockery. The largeness of the problems tends to defy personalism. And so we remain confused as to what is to be done, what works and what does not work.

With this confusion, the need for clarity is great and we are lucky to have a handy (and not overly expensive) reference manual in *Aid as Obstacle*. The authors divide their material by answering questions commonly put to those who oppose even most food aid schemes, questions such as "Doesn't U.S. aid have a moderating influence on repressive foreign governments?" "Wouldn't channeling more aid through multilateral in-

stitutions curb the use of aid for narrow foreign policy and corporate interests?" "Isn't food aid necessary in emergencies?" The sheer mass of their information in answering the questions, as well as their exposure of the aid establishment, is staggering. Not only do they argue that aid policies are entirely political and self-serving, but they also go further to show how these same policies actively work against the needs and aspirations of poor people and stifle productive change.

Not another anti-American diatribe? Well, yes, except in this case, it is not a diatribe. Apart from a few slips into jargon, the book well-documents exactly what is going on. The problem with American aid is not that it sometimes fails to live up to some standards set, so much as the fact that the idealistic rhetoric itself is only a smokescreen for dangerous and cruel political maneuvering. Only when the air is cleared of the smoke of illusion can we begin to think of alternatives and *Aid as Obstacle* places the discussion on a surer footing than usual. It is the practices and not the book that should be accused of cynicism.

In fairness, I should mention two questions that the authors do not address directly. What are other countries, most notably the U.S.S.R., doing and why aren't they criticized? I, for one, do not believe that other monolithic governments are any better; on the other hand, the failure of others is not much of a standard for our own responsibility for our own actions. Second, apart from generalizations, how does social change take place? Even when people are aware, they feel impotent to change governmental decisions. For instance, while writing this review, I heard a radio report of a survey showing that about half of those interviewed disapproved of the way the Reagan administration is responding to El Salvador, and yet 45% also believe the U.S. will become involved as she did in Vietnam. These say much about where the nation is.

It is not easy to analyze the hard questions. For Christians, feeding the hungry can never be ignored. For personalists, the dimensions can be overwhelming and people's hearts are not always swayed by facts and figures. It is, however, helpful to know the facts and, for this reason, *Aid as Obstacle* is welcome for its straightforward and succinct presentation.

# A Moral About-Face

(Continued from page 1)

ments, "The Church in the Modern World," on the gratitude due those in military service who carry out their duties properly. But it omits the Church support, enunciated in the same document, (chapter V, section I, "The Avoidance of War"), for conscientious objectors to military service and war. It also omits reference to the 1968 statement of the U.S. Catholic Bishops supporting selective conscientious objectors who refuse to serve "in branches of service (e.g. the strategic nuclear forces) which would subject them to the performance of actions contrary to deeply held moral convictions about indiscriminate killing." ("Human Life in Our Day," November 15, 1968.) Instead, without adverting to possible moral conflict, the letter maintains that Catholics assigned to handle weaponry that makes the strategy of nuclear deterrence possible can do so in good conscience. Does it not seem as if the letter were weighted in favor of military authority and the lulling of consciences, rather than their awakening?

## Clear Condemnation

In addressing a second major question, namely Church teaching on nuclear weapons, Cardinal Cooke's letter again refers to, and quotes from "The Church in the Modern World," but does not quote exactly the operative paragraph, which constitutes the one condemnation of the entire Vatican Council. That condemnation, of which every member of the armed forces should be aware, states simply and directly: "Any act of war aimed indiscriminately at the destruction of entire cities or extensive areas along with their population is a crime against God and man himself. It merits unequivocal and unhesitating condemnation." (The Church in the Modern World, 80.)

It was an American Cardinal, Joseph Ritter, who, in his 1965 intervention in the peace-war discussion at the Vatican Council, told the brother bishops that there should be "an absolute condemnation of the possession of arms which involve the intention or grave peril of total war." Since that time, many American bishops have spoken clearly of the moral dangers inherent in the possession of nuclear weapons by the nation of which Catholics are a part. They have spoken also of the moral dangers in paying for nuclear weapons through taxes,

in producing them, and in being part of the military forces which would deploy them.

It has become clear to many that, if the use of nuclear (as well as conventional) instruments of mass death is a crime, then the preparation for such a crime cannot be justified. The theology undergirding the Cardinal's letter is that of the just war, a theology developed in the fourth and fifth centuries after 300 years of Christian nonviolence: a theology inapplicable to an age when nuclear bombs can cremate millions of men, women and children in their homes, schools or work-places. Pope Paul VI called such weapons "nefarious and dishonorable."

Some people, in the military and out, escape "confusion of conscience" by holding to the belief that such weapons are intended to deter only, and would not actually be utilized. This is to forget their use over two cities in Japan, after the Second World War had ended in Europe. The mass cremation of Hiroshima was termed by Pope Paul VI an "infernal massacre." Even the threat to use such weapons without the intention to do so is morally unacceptable since

it involves a lie. The Church pronouncements against atomic warfare have been many since Pope John XXIII, in "Pacem in Terris," said that nuclear weapons should be banned (No. 112) and that, in the atomic age, war is irrational as a "means of vindicating violated human rights."

In their 1976 statement on moral values, the U.S. Bishop stated, "As the possessors of a vast nuclear arsenal, we must be aware that not only is it wrong to attack civilians but it is also wrong to threaten to attack them as part of a strategy of deterrence."

## Moral Principles

One section of the Cardinal's letter deals with the massive U.S. military budget, putting in question whether reductions in defense spending would actually relieve problems of poverty. It also states that meeting all the needs of citizens would have little point if they were then "defenseless if attacked." This seems like a backdoor support for increased outlays, for so-called "defense." How different in tone is this from the Vatican statement to the United Nations on the arms race, which it termed a crime, since "armaments kill the poor by causing them to starve."

It is the overall import of the letter that especially prompts reflection. It

seems to be a letter that finds accommodation to circumstances, rather than stressing moral principles. It has long been pointed out that the world does not need accommodations from religious leaders; the world is itself adept at making accommodations in every field of human life. Absent is the prophetic response of a faith whose centrality is love, to the greatest threat ever posed to the survival of humankind. Absent is Jesus' alternative to violence, namely love for "the enemy." It must be admitted that spiritual leaders dealing with members of military services are faced with an enormous dilemma. Yet moral distinctions, and distinctions within the various military tasks, can still be made. Those who are unwittingly trapped in morally dubious tasks can be counseled into opting for different placements. The armed forces of a democratic society have as their reason for being the defense of justice and human rights. Such human rights must first be assured to the members of those armed forces. Do not men and women in the military and in so-called "defense" production need clarification of thought in line with updated Church teaching so that, if they wish, they can distance themselves from morally perilous pursuits? These would include tasks related to indiscriminate weaponry.

In his homily in St. Peter's Basilica on January 1, 1980, World Day of Peace, Pope John Paul II said, "Brothers and Sisters, the old adage is often repeated, 'if you wish peace, prepare for war.' But we Christians, in obedience to the Gospel of Christ, King of Peace, wish for peace and prepare for it with weapons of peace."

All Christians are acquainted with the weapons of peace, for they are the weapons used by Jesus — the acceptance rather than the infliction of suffering. These weapons, urged and practiced in personal life, become practical for pacifist and non-pacifist alike on a national level when any resort to violence, even in a just cause, may result in mass cremation or poisonous radiation for all parties to the conflict. Those who maintain that the nuclear arsenal is only "defensive" must be aware that nuclear weaponry is offensive in that it breaches all borders to carry death into the hearts of cities. Even the old emphasis on "deterrence" has given way to an emphasis on "counterforce," involving a first strike capability and the possibility of "winning" a nuclear exchange. The latest generation of weapons in the nuclear family group are claimed to have almost pin-point accuracy, thus making more "thinkable" the "unthinkable" resort to nuclear warfare.

Certainly the followers of Jesus, whatever their occupation, should be the leaders in the "moral about-face" against all steps toward nuclear annihilation. Cardinal Cooke's letter contains a proposal for a "House of Prayer and Study for Peace." Many persons concerned with peacemaking should want to associate themselves with this proposal. One of the items urgently needing study is the present organization of the Military Chaplaincy. At present, priest-chaplains don the military uniform (a sign of military obedience and willingness to kill, on which the Cross of Christ is a bizarre contradiction); they accept military rank, and participate in the salary schedules of a bloated military budget. Would not a "moral about-face" in this matter put in question whether chaplains should be a part of the military system? The men and women and families of the military have the right to spiritual care. Though it would mean sacrifice on the part of the American Catholic community, to offer to support them, would it not be preferable for priests to go among our brothers and sisters in the military as spiritual guides rather than participants, so that their witness to the Gospel of the Prince of Peace would not be linked to the accoutrements of the war machine?

The House of Prayer and Study for Peace could be a means of opening doors to a deeper examination of the implications of peace, the gift of God which has been entrusted to us.

*"Deliver us, Lord, from the fear of the enemy." That is one of the lines in the Psalms, and we are not asking God to deliver us from enemies, but from the fear of them. Love casts out fear, but we have to get over the fear in order to get close enough to love them.*

*There is plenty to do, for each one of us, working in our own hearts, changing our own attitudes, in our own neighborhoods. If the Just man falls seven times daily, we each one of us fall more than that in thought, words, and deed. Prayer and fasting, taking up our own cross daily and following Him, doing penance, these are the hard words of the Gospel.*

*... Since there is no time with God, we are all one, all one body, Chinese, Russians, Vietnamese, and He has commanded us to love one another.*

*"A new commandment I give, that you love others As I have loved you," not to the defending of your life, but to the laying down of your life.*

*A hard saying.*

*"Love is indeed a harsh and dreadful thing" to ask of us, of each one of us, but it is the only answer.*

Dorothy Day  
"On Pilgrimage," January, 1967

## BOSTON

Ailanthus, a scripture-study, peace-witness group holds weekly vigils at Draper Laboratory, the Massachusetts Institute of Technology think-tank. Over 90% of Draper's research is devoted to perfecting initial guidance and research for various nuclear weapons systems. Many Ailanthus members work at Haley House, Pine Street Inn, and Sojourner house, which offer shelter and/or food to those in need, and are mindful of the links between working with the poor and addressing institutions such as the Draper Laboratory. Ailanthus members meet each Sunday at Haley House, 23 Dartmouth St., in the South End of Boston.

## RETREAT

The Needham Peace and Justice Group's annual retreat will be held May 14-16 at "Grottenwood," in Groton, MA. Dorothee Soelle, German theologian, teacher, author and peacemaker will lead the retreat. For information or reservations write or call: 6 Ferndale Rd., Needham, MA 02192, (617) 449-3890.

## SECOND UN SPECIAL SESSION ON DISARMAMENT

The campaign for the Second United Nations Special Session on Disarmament is getting off the ground. A wide variety of events will take place in New York City, around the UN, while the official meetings are being held. The dates which have been set so far are: June 8-11—International Religious Conference and Convocation.

Call (212) 625-7515.

June 12—Rally for Disarmament. Contact New York Campaign for the Special Session, 48 St. Mark's Place, New York, NY 10003, (212) 673-1808.

June 14—Nonviolent Civil Disobedience Demonstration.

Call John Miller, (212) 624-8337.

Task groups have also been formed in Boston—Tony Mullaney or Louise Bruyn, Boston Campaign for the Special Session, c/o AFSC, 2161 Mass. Ave., Cambridge, MA 02140, (212) 661-6130; and Washington, DC—Howard Morland, Disarmament Coordinator, Coalition for a New Foreign and Military Policy, 120 Maryland Ave. NE, Washington, DC 20007, (202) 546-8400.

## BETHLEHEM PEACE PILGRIMAGE

We will walk to Bethlehem to build connections with people who are working for peace in other parts of the world.

On April 1, 1982, we will set out from the Trident Nuclear Submarine Base, in Bangor, Washington. We will arrive on the East Coast in November, set out for Europe in March, 1983, and arrive in Bethlehem November 1, 1983.

In our walk we share the dream of Fr. George Zabelka, the chaplain to the airmen who dropped the atomic bomb on Hiroshima and Nagasaki. His dream is to call an ecumenical council for the specific purpose of clearly declaring that war is incompatible with Jesus' teaching. For more information contact: Bethlehem Peace Pilgrimage, R. Patten or J. Morr's, 621 17th Ave. East, Seattle, WA 98112.

# NOTES

## PEACE FUND

On February 13, Bishop Leroy Matthiesen of Amarillo, Texas, announced the establishment of a "Solidarity Peace Fund." This fund is for employees of the Pantex Plant in Amarillo (where the nation's nuclear weapons are assembled) who, in conscience, resign from the production, assembling, and stockpiling of nuclear weapons and seek work in peaceful pursuits. It is meant to assist these employees until they find new work. Ten thousand dollars has been set aside for this fund by Very Rev. Donald F. Bergen, OMI, Provincial of the Central Province of the Missionary Oblates of Mary Immaculate, with the approval of his Provincial Council, with headquarters in St. Paul, Minnesota. The Solidarity Peace Fund will be administered by the Diocese of Amarillo, Texas.

The Missionary Oblates were joined by Bishop Matthiesen in encouraging individuals and groups, especially other religious orders of men and woman across the U.S., to contribute to this fund; or to establish similar funds in other areas surrounding nuclear facilities where workers might be troubled in conscience by contributing to what Pope Paul VI termed "humankind's preparation for its own demise." Donations should be made out to "Solidarity Peace Fund," Diocesan Pastoral Center, P.O. Box 6544, Amarillo, TX 79107.