

CATHOLIC WORKER



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Aims and Purposes

By DOROTHY DAY

(Reprinted from the February, 1940
Catholic Worker)

For the sake of new readers, for the sake of men and women on our breadlines, for the sake of the employed and unemployed, the organized and unorganized workers, and also for the sake of ourselves, we must reiterate again and again what are our aims and purposes.

Together with the Works of Mercy, feeding, clothing and sheltering our brothers and sisters, we must indoctrinate. We must "give reason for the faith that is in us." Otherwise, we are scattered members of the Body of Christ, we are not "all members one of another." Otherwise, our religion is an opiate, for ourselves alone, for our comfort or for our individual safety or indifferent custom.

We cannot live alone. We cannot go to Heaven alone. Otherwise, as Peguy said, "God will say to us, 'Where are the others?'" (This is in one sense only as, of course, we believe that we must be what we would have the other fellow be. We must look to ourselves, our own lives first.)

The Vision

If we do not keep indoctrinating, we lose the vision. And if we lose the vision, we become merely philanthropists, doling out palliatives.

The vision is this. We are working for "a new heaven and a new earth, wherein justice dwelleth." We are trying to say with action, "Thy will be done on earth as it is in heaven." We are working for a Christian social order.

We believe we are all children under the Fatherhood of God. This teaching, the doctrine of the Mystical Body of Christ, involves today the issue of unions; it involves the racial question; it involves cooperatives, credit unions, crafts; it involves Houses of Hospitality and Farming Communes. It is with all these means that we can live as though we believed, indeed, that we are all members one of another, knowing that when "the health of one member suffers, the health of the whole body is lowered."

This work of ours toward a new heaven and a new earth shows a correlation between the material and the spiritual, and, of course, recognizes the primacy of the spiritual. Food for the body is not enough. There must be food for the soul. Hence the leaders of the work, and as many as we can induce to join us, must go daily to Mass, to receive food for the soul. And as our perceptions are quickened, and as we pray that our faith be increased, we will see Christ in each other, and we will not lose faith in those around us, no matter how stumbling their progress is. It is easier to have faith that God will support each House of Hospitality and Farming Commune and supply our needs in the way of food and money to pay bills, than it is to keep a strong, hearty, living faith in each individual around us—to see Christ in him or her. If we lose faith, if we stop the work of indoctrinating, we are, in a way, denying Christ again.

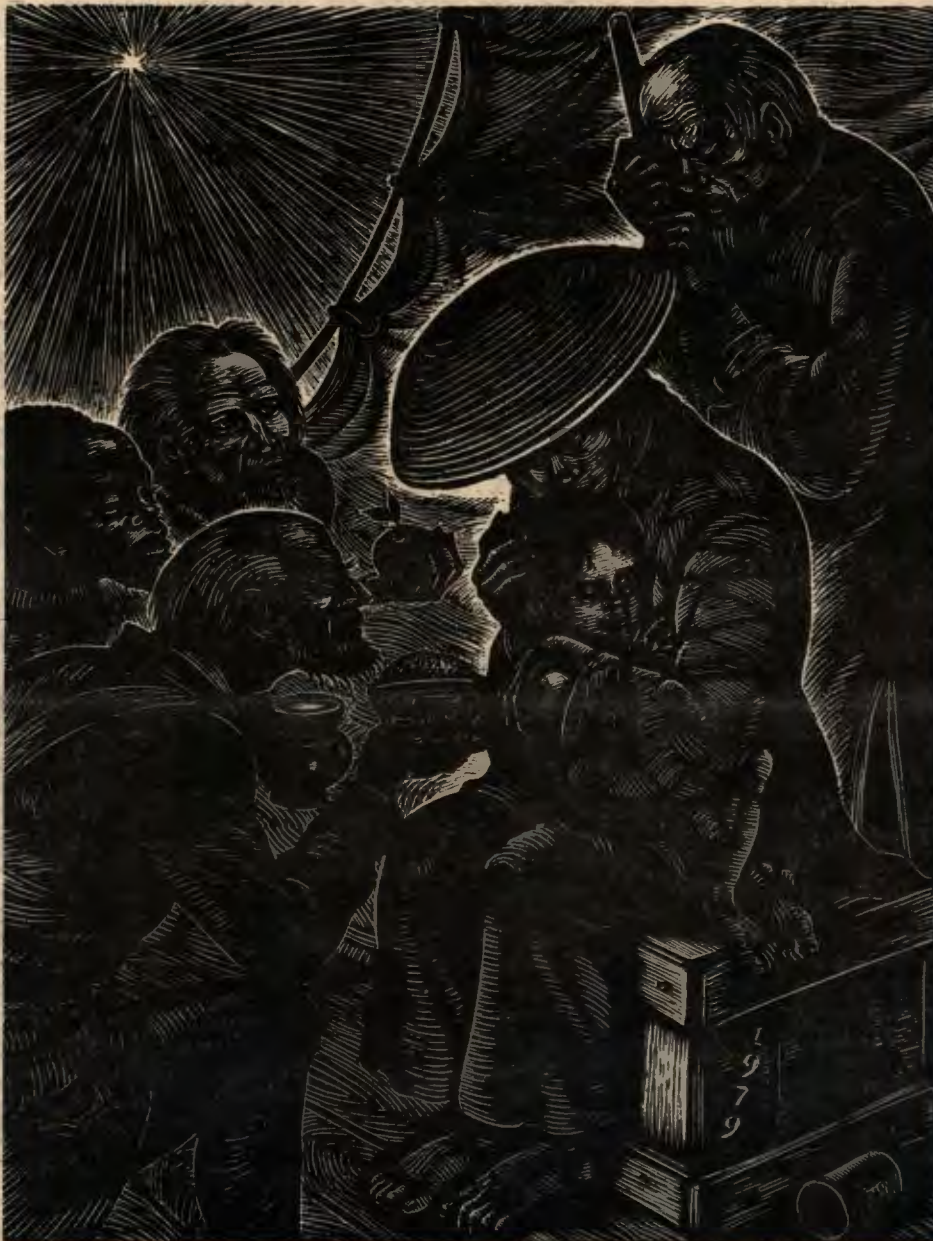
We must practise the presence of God.

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If We Sow The Wind

We Will Reap The Whirlwind

By JIM WALLIS



Fritz Eichenberg

Fifty United States citizens have been held hostage in the U.S. embassy in Teheran for more than ten weeks. The frustration of the American public is intensifying. Angry feelings of revenge and racism against the Iranians boil just beneath the surface, sometimes breaking out in ugly demonstrations. The political climate is increasingly self-righteous, demanding "toughness" from a president facing a difficult re-election campaign.

Most Americans seem genuinely astonished at the depth of the Iranian people's anger toward the United States. Confused and defensive, they appear quite unable to understand why their country has been singled out for attack and wonder aloud, "Who do these people think they are?" This may be the most significant thing to recognize in the present crisis, for it demonstrates that the American people have not come to terms with the role of their government in the world.

In August of 1953, the nationalist prime minister of Iran, Mohammed Mossadeq, was overthrown. The coup was organized by Kermit Roosevelt of the Central Intelligence Agency, a grandson of another Roosevelt who was also quite experienced in intervening in the affairs of other countries. Having been restored to power, a grateful Shah Reza Pahlavi told Mr. Roosevelt, "I owe my throne to God, my people, my army—and to you."

Principal Backer

From that day until he was forced to flee his country by a popular uprising last February, the shah's principal backer was the United States—politically, militarily, and economically. In exchange, the shah supported American political and military interests in the area while pursuing Western-style capitalist development. Every Iranian knows this.

The chief beneficiaries of the arrangement were the shah's family and the multinational corporations which did business in Iran. Corruption became a way of life in Iran as the royal family amassed a fortune estimated in the billions of dollars, while the majority of the people remained poor. Traditional cultural and religious values were trampled to make way for "modernization."

The shah's regime was brutal and dictatorial. It has been said that every family in Iran was touched by the shah's tyranny. Dissent from the policies of the government was not tolerated, and all opposition was crushed or exiled. Shah Reza Pahlavi personally ordered the torture and execution of many thousands of his own people. The evidence documenting his atrocities is incontrovertible.

A quarter century of this corruption and political abuse is the root cause of the crisis we now face.

To hold 50 American hostages responsible for the crimes others have committed is unfair and cruel. These unfortunate persons and their families

(Continued on page 4)

Do We Really Want Peace?

(The following are excerpts from Pope John Paul II's message celebrating the Day of Peace, January 1, 1980. Eds. Note.)

It is a fact, and no one doubts it, that truth serves the cause of peace; it is also beyond discussion that non-truth in all its forms and at all levels (lies, partial or slanted information, sectarian propaganda, manipulation of the communication media, and so on) goes hand in hand with the cause of war.

Violence flourishes in lies, and needs lies. It seeks to gain respectability in the eyes of the world by pretexts that have nothing to do with its reality and are often contradictory. What should one say of the practice of combatting or silencing those who do not share the same views by labelling them as enemies, attributing to them hostile intentions and using skillful and constant propaganda to brand them as aggressors?

Underlying all these forms of non-truth, and fostering and feeding upon them, is a mistaken ideal of man and of the driving forces within him. The first, the basic falsehood, is to refuse to believe in man, with all his capacity for greatness but at the same time with his need to be redeemed from the evil and sin within him.

Encouraged by differing and often contradictory ideologies, the idea is spreading that the individual and all humanity achieve progress principally through violent struggle. . . . Of course, this widespread tendency to have recourse to trials of strength in order to make justice is often held in check by tactical or strategic pauses. But as long as threats are permitted to remain, as long as selective support is given to certain forms of violence in line with interests or ideologies, as long as support is given to the claim that the advance of justice comes, in the final analysis, through violent struggle — as long as these things

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- LETTERS -

Doing Time

Box 427
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Epping, N.H. 03042

Dear Granny.

How are you? I hope you had a peaceful Christmas. We made small presents for the women with us here, that was Elizabeth's nice idea. The jail gave everyone cigarettes, but we three "protesters" don't smoke, so we received chocolates.

I've been very busy with knitting, spinning, drawing and Yoga. During the weekdays, two of us go out for work detail, which really is a relief from being kept indoors day after day. It's been very clear, cold and sunny late into the winter. And no snow as of yet.

For the holidays, we were allowed to hold our children, which isn't allowed the rest of the time. So Tamar, Roddy and Brishen came down for one evening, then stayed overnight in rented rooms and came back the next night to visit me. It made me feel so much better to have had a contact visit with Brishen. He is growing up very fast.

Some friends send in art and calligraphy materials—also lots of books. I find myself doing more handiwork than reading. It gives me satisfaction to be producing things.

We read a book, *They Chose Honor*, about draft resisters who went to federal prison for one to four years in Southern California. It was written by a doctor and he talked about the psychological effects of incarceration. It was frightening; made me think of the men we know who went through that. This place is a motel resort in comparison. So we are doing fine here, learning lots. Also, we get the other women enthusiastic about exercising during the day.

Marge Hughes wrote a very nice note to me. Thanks so much for the book, *Bread and Wine*.

Take care—much love,

Martha Hennessy

Martha Hennessy is one of Dorothy Day's grandchildren who is now serving a nine-month sentence for taking part in a peaceful demonstration against nuclear power.

New Paper

Dear Friends,

The San Jose Catholic Worker publishes a newspaper *The Catholic Radical*. We are trying to establish the paper as an organ for dialogue within the Catholic Worker movement and are therefore trying to reach as many people as possible who are interested in the Worker. We would like to inform your

readers of this and invite them to subscribe to the paper. We ask for \$1 for each year (free for prisoners and others upon request), published six times a year. Send subscription requests to *The Catholic Radical*, 336 N. 2nd Street, San Jose, CA 95112.

Peter J. Conk

Loans

H.O.M.E. INC.
Box 408
Orland, ME 04472

Dear Peggy,

I am writing to ask you to print an appeal in *The Catholic Worker* for our family farms project. As the economic situation tightens, the need for access to land for the low income community increases for both food production and fuel. We here at H.O.M.E. are finding it increasingly difficult to obtain financing



Sr. Kay Francis

for land acquisition. We need donations, and interest free loans to buy land and for individual mortgages for families to help them build their own small farms. Large corporate interests are buying Maine land at an alarming rate. The purchase of woodlots for community use is a major objective as is the development of small, self-sufficient family farms. We sorely need money to buy land.

We would like to appeal to individual churches to lend the money for the land and materials for one family farm interest free and come help that family build their home.

Firewood is delivered free by volunteers to elderly and low income persons who need it. We need access to woodlots to insure a supply of wood now and to intensely manage them to insure wood in the years to come.

God bless you.

Love,
Lucy Poulin

36 EAST FIRST

By DAN MAUK

For those who think that there is no hope for the future, no recognition of their plight—this little paper is addressed . . . It is printed to call their attention to the fact that the Catholic Church has a social program. . . In an attempt to popularize and make known the encyclicals of the Popes in regard to social justice and the program put forth by the Church for the "reconstruction of the social order," this news sheet, *THE CATHOLIC WORKER*, is started.

It is not as yet known whether it will be a monthly, a fortnightly or a weekly. It all depends on the funds collected for the printing and distribution. Those who can subscribe, and those who can donate, are asked to do so. . .

The money for the printing of the first issue was raised by begging small contributions from friends. A black priest in Newark sent us ten dollars and the prayers of his congregation. A black sister in New Jersey, garbed also in holy poverty, sent us a dollar. Another kindly and generous friend sent twenty-five. The rest of it the editors squeezed out of their own earnings, and at that they were using money necessary to pay milk bills, gas bills, electric light bills.

By accepting delay, the utilities did not know that they were furthering the cause of social justice. They were, for the time being, unwitting cooperators. Next month someone may donate us an office. Who knows? (*THE CATHOLIC WORKER*, Vol. I, No. 1, May 1933)

And so it was that Dorothy Day went to the Paulist Press and found that for 57 dollars, 2,500 copies of the first issue of *The Catholic Worker* could be printed in 1933. Not the most tenacious beginning for a newspaper, I thought, as I looked over this initial editorial printed in the *Worker*. But it did work. Another issue followed shortly, sporting the fact that friends and well-wishers contributed enough to rent an office on East 15th Street and put out another issue. A few changes were made. Peter Maurin asked to be taken off the editorial masthead and considered a contributor. "As an editor," he said, "it will be assumed that I sponsor or advocate any reform suggested in the pages of *The Catholic Worker*. I would rather definitely sign my own work, letting it be understood what I stand for." It was also mentioned that Peter's name had been misspelled in the first issue.

And on it went, a paper for the working person that would set forth personalist ideas. Considering the adventure that made up the printing of this first issue, and that it continues to be printed for close to 47 years now, I've decided to devote this month's house column to talking a bit about our newspaper.

Growth

After it first became available, the paper soon became popular and well-read by some, and a controversial thorn to others—and its history is a colorful and intriguing one. Circulation increased rapidly and by November of 1933, 20,000 copies were being printed and readers were warned that there was a shortage of copies each month and it was best to order early "to avoid disappointment." The March, 1935 issue announced circulation at 65,000, and in the May, 1935 issue the logo designed by Ade Bethune and still used today was first printed. Above it ran a large banner proudly reporting the printing of 110,000 copies.

Over the years, stories in the paper ranged widely, covering issues such as sweat shops and child labor, anti-Semitism and the Scottsboro case. In one article titled *What You Can Do For Social Justice*, the laity were reminded: "At whatever place you lunch ask the waitress whether she receives pay or has to subsist on tips. Food workers at the

Hotel Commodore in New York City are also on strike. We don't know anybody who has enough money to dine at a hotel, but we just place ourself on record announcing the strike." Priests and nuns who were considering the full page advertisements placed in the official Catholic Directory by the American Woolen Company, offering saving advantages to institutions on a wholesale basis, were warned that "if you save money by dealing with them, you are saving money at the expense of women and children who are working these same mills for wages as low as \$2.50 per week."

Since the paper was begun during the Depression years, the lack of funds (ours and others) was a constant factor. In the October, 1933 issue notice was given that a tea for the benefit of *The Catholic Worker* would be held with an admission of 25 cents, and that "cups and spoons will be gratefully accepted in lieu of the admission fee." In another issue a neighboring store-keeper, Mrs. Gottlieb, advertised for a job for her son, who had been unemployed for two years and was "willing to do anything which would bring him a living wage."



In the February, 1939 issue a front-page article concerning a circulation drive begun at the Worker house on Mott Street stated that "controversies constantly cut into our circulation so that at times we seem to be at a standstill." And that became true for the months and years ahead as *The Catholic Worker* printed what I'm sure many considered the wrong words at the wrong time: March, 1939 — "Can There Be a Just War in Our Time?" September, 1939 — "Fight Conscription." January, 1942 — "We Continue Our Christian Pacifist Stand." July, 1953 — "Let us have no part with the vindictive state and let us pray for Ethel and Julius Rosenberg." July, 1974 — "No Money For Warfare." And on it went.

Today

Just like the first issue, putting out the paper is still not a very tenacious venture for us. But we do try with thought, reflection, and much hard work to print our own brand of propaganda concerned with working toward a new social order based on the teachings of Christ. Though rather irregularly, we do have editorial meetings to discuss manuscripts that have been submitted for publication, or ideas about issues we would like to cover. From there, articles are sent to our printers to be set into type, and proofs are returned for editing and corrections. Arthur runs the copy back and forth between the office and the printer, often reminding us that he's the "gopher" of the *Catholic Worker* — "I go for this, and I go for that." For several days, and usually late into the night before we go to press, paste-ups are made of each page and appropriate graphics are picked, which we hope make the paper easy and enjoyable to read. Though most of this work is done in the days closer to going to press, other aspects of the paper keep a good number of people busy almost every day of the month.

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A Light of Hope at Rocky Flats

By P. J. MANION

In a voice tinged with emotion, Peter Weber of the Detroit Catholic Worker, explained in his opening statement to US District Judge Carrigan and the jury that he and his six companions believed they had committed no crime by their presence at Rocky Flats Nuclear Weapons Plant on September 26. Since they felt their action was a gift to people, not a crime, they were not cooperating with the judicial process.

When Judge Carrigan entered the court on December 3, Peter Weber, Ladon Sheats, Peter Sprunger-Froese, Jack Gibson, Kathy Jennings, Al Zook, and J. Dudgeon had remained seated. They did not challenge any of the jury appointments. They chose not to have an attorney. "The ones who commit crimes are those producing components of nuclear bombs," Peter said. "As long as the court closes its eyes to the morality and legality of nuclear weapons, we do not wish to cooperate with the court."

Vigil

The seven were being tried in the US District Court of Colorado, charged with one felony and two misdemeanors. They and a group of some thirty supporters had gone to Rocky Flats, sixteen miles from Denver, for a pre-dawn, candlelight vigil on September 26. That morning the seven proceeded from the group, cut through the barbed wire fence surrounding the weapons factory and carried light into the darkness of Rocky Flats.

As the trial proceeded, the jury and the group of over thirty spectators sat through hours of ponderous detail supplied by the prosecution, details of time and location, as each security person called to the stand repeated what had been said by the previous witness. Key to the prosecution's evidence were two wire-cutters that had been found fifteen feet from the seven when they were apprehended by the security police about a quarter of a mile inside the security area around the plant. An expert on matching wire cuts with cutting instruments had been flown in from Washington to substantiate that the cuts on the wire matched the nicks on the wire-cutters.

Conviction

When the government rested its case, the defendants were given the opportunity to address the jury. For the first time since Peter Weber's opening statement, the jury and the judge heard some of the personal motivation that had prompted the vigil of light. Speaking first, J. Dudgeon from Baltimore told the court that "if one has a conviction but does not act on it, he has nothing." Peter Weber added, "Even if no one listens, we must scream out the danger we see."

Ladon Sheats, from Jonah House in Baltimore, made a distinction between truth and fact. "You have heard the facts but not the truth," he told the jury. He likened the action of trespass and entry at Rocky Flats to entering a neighbor's house to save his children from fire. "I doubt that if you broke down his door to save his children that he would take you to court for trespass and damages."

Al Zook offered the only challenge to the prosecution's evidence that the damage to the barbed wire exceeded \$100. "I've repaired many fences," he said, "and I had to laugh when I heard the cost of \$195.70. If you've looked at a Sears catalogue recently, you know the cost of a half mile of barbed wire."

The court adjourned at noon on December 4. At 3 p.m. the jury returned a verdict of guilty on all three counts: willful damage to federal property in excess of \$100, a felony; knowingly entering a gated area and trespassing on federal land, both misdemeanors. The felony carried a maximum sentence of 10 years and a \$10,000 fine. Sentencing was set for December 17. For the second



Robert McGovern

time, Judge Carrigan offered the seven release from jail on an unsecured bond of \$500. Peter Weber decided to sign the bond in order to return to Detroit before sentencing; the rest chose to return to Denver County Jail where they had all been since September.

Verdict

Unexpectedly, on December 11 the judge announced he was moving sentencing to December 13. At the sentencing, in a prepared statement, Judge Carrigan set aside the jury's decision on the felony. "There was no evidence that any portion of cut fence had been removed by any defendant. Nor was there any evidence that any strand had been damaged by them in a manner which would have precluded repairing the fence by simply applying a wire stretcher and splicing together the cut ends." He noted that the Rocky Flats security personnel had removed pieces from four to eight feet to send to the FBI labs in Washington, doing more damage to the fence than had the defendants. "The mere fact that the government spent a certain number of dollars in repairing its fences does not prove beyond a reasonable doubt that the fences were diminished in value by the defendants." He added, "There is no basis in the evidence upon which the jury could have found that the actions of the defendants damaged the fence in an amount exceeding \$100."

In sentencing each person on the two counts of trespass and illegal entry of a gated area, Judge Carrigan took into consideration previous convictions. For J. Dudgeon, Ladon Sheats, and Kathy

Jennings, who had previous convictions, each count brought a sentence of six months to run concurrently, with credit for time served. For Jack Gibson, Al Zook, and Peter Sprunger-Froese, each count brought a three month sentence also to run concurrently, with credit for time already served.

Peter Weber returned to Denver on December 17, the lone defendant still to be sentenced. In sentencing Peter, Judge Carrigan commented that he found his actions consistent with his way of life. He acknowledged that it had been a financial burden for him to have returned to Denver. In light of that he reduced Peter's sentence of three months to 75 days, making it possible for him to return to Denver County Jail and to be released the following Friday with Jack, Al and Peter Sprunger-Froese. On December 21 those four were released. The same day Ladon Sheats was moved to Allenwood in Pennsylvania to serve the rest of his sentence. Kathy Jennings and J. Dudgeon will be notified by January 7 where they are to report to serve the remaining three months.

The candlelight which penetrated the darkness at Rocky Flats on September 26, 1979, was in many ways a mere spark. But the fact that it seemed somehow to have touched even one federal judge's heart is, in itself, a sign of hope.

What difference does it make to the dead, the orphans and the homeless, whether the mad destruction is wrought under the name of totalitarianism or the holy name of liberty or democracy?

Gandhi

By J. DUDGEON

(J. Dudgeon is presently serving time at the Allenwood Federal Prison Camp, P.O. Box 1000, Montgomery, PA 17752. The following is his statement to the U.S. District Court. Eds. Note.)

I've spent quite a bit of time lately thinking of what I'd like to say to the court today. Early on, I decided that for such an occasion it ought to be something quite eloquent and profound — something sure to change the hearts and minds of those present. I then realized that I might best leave any eloquence and profundity to the novelists and poets because what I felt I needed to say was neither eloquent nor poetic. It was simply to say that we — as a people, as a nation, as a world — are dying.

Letters of Support

I recently received a letter of support from a black brother in Baltimore who lives in a city mission and eats at a neighborhood soup kitchen. I'm sure that he doesn't understand the subtleties of deterrence and detente, the philosophy behind first-strike, the Trident submarine, the Cruise and MX missiles — but he does understand that a part of America, the ghettos, are rotting away and taking the people along with them. He also understands that a 120 billion dollar defense budget (that's more than \$120,000.00 a day since the death of Christ) could make all of America — including the ghetto he lives in — a very human place to live. He understands that people are dying because it's happening all around him. He understands but has to wonder what it would be like to get 120 billion dollars worth of education, housing and food. I wonder, too.

I also received a letter of support from a professor of theology at North Park Seminary in Chicago. I'd guess that he, too, might not understand all of the subtleties of foreign policy and world politics — but he does seem to understand the Gospels and can't see much relation, other than an adverse one, between Christ the peacemaker and we who are bomb-makers. The question here would be one of morality and the spiritual well being of a people. What is at the base of one's spirit when 120 billion dollars a year are invested in the instruments and weapons that can, and perhaps will, destroy God's creation?

An Absurd Idea

I think that we deceive ourselves if we believe such destruction not to be an option. I think that we deceive ourselves if we believe that our weapons stockpile will always remain unused and serve only as a deterrent. I, too, do not understand all of the subtleties of world politics and policy — but it doesn't take much understanding to see the trend of the past 34 years. I ask those present today to consider whether or not the past 34 years of stockpiling hasn't, in fact, led us closer to a nuclear war and possible annihilation? If so, wouldn't our best option be to begin disarming and dismantling our weapons and lead the world to a non-nuclear peace in the same way that we took the lead in ushering in the nuclear age? Most people would consider this an absurd idea, but what could possibly be more absurd than nuclear war?

On September 26th, I went to Rocky Flats with hopes of inducing people to at least consider for themselves the future that we are preparing for ourselves. I committed civil disobedience because my past letters and pleas to the people who decide the future of this nation and world were all answered with xeroxed thank-you notes and 8 x 10 glossy photos of smiling, public servants.

I left behind in Baltimore many people whom I love and believe to be the finest folks I could ever hope to know. I left behind my work as a carpenter — an honest trade, I believe — with hopes of building a better future for all of us. Not an idealistic future, but simply one in which children might have the as-

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The Disappeared

By BILL GRIFFIN

"I have a sorrow," so said Gabriela Bravo, one of a group of Chilean women who, two years ago, were fasting in front of the United Nations. Her husband was one of the "disappeared." Together with the group "Los Familiares de Los Desaparecidos," which means "The Families of the Disappeared," Gabriela Bravo was attempting to bring to the world's people the tragedy of those Chilean families who have had members of their families abducted. Since the Chilean coup and the death of Salvador Allende in 1973, there have been many abductions of civilians by police and military authorities. Many abductions have been documented by eye-witnesses, yet government officials have been denying any knowledge of these arrests with these words: "The National Security branches do not have any information relating to this citizen and have not taken any measures for his arrest. The place in which this person can actually be found is unknown."

These are the words that confront such people as Gabriela Bravo when they try to find the missing members of their families. "Los Familiares de Los Desaparecidos" is supported in Chile by the Church Vicariate of Solidarity, which has kept scrupulous records of all the cases, which number in the hundreds. There is a continuous and growing movement demanding clarification of the whole situation. The means by which this demand is being voiced are non-violent in nature. By hunger strikes, chained sit-ins and by their unceasing search for their loved ones through all the frustrating labyrinths of the Military Junta's bureaucracy, these common people have served notice that they will not be denied forever.

Today the statement of the authorities that "the place in which this person can actually be found is unknown" is no longer true. In November of 1978, a mass grave containing fifteen bodies was discovered in the city of Lonquén. In October of 1979, another mass grave of 21 bodies was discovered in the city of Concepción. In spite of government denials, in spite of its deviousness, characterized by the appointment and then quick dismissal of special investigators who could reveal too much government complicity in the abductions, the truth is slowly coming to light.

The testimony of Fr. Thomas Quigley of the U.S. Catholic Conference before the House Committee on Foreign Affairs on September 20, 1979, makes this graphically clear. "On September 11, 1979, a hunger strike in support of the families of the disappeared ended . . . After a number of people had been briefly arrested (among them three priests and a nun) and after one hundred thirty priests and religious (had) joined the fast, the Chilean authorities seemingly granted the one specific demand of the fasters and the strike was called off. The demand was the return of the bodies of fifteen persons discovered last year in Lonquén. . . . A judge then conducted interrogations of the police involved in the arrest of the fifteen. . . . At this point, the Supreme Court stepped in, enjoining the judge from making any public statements about the case. . . . The case was turned over to the Military Tribunal. . . . This military tribunal ordered the bodies returned to their families. . . . (but) another army judge ordered the remains buried immediately in a common grave with witnesses barred. More than one thousand persons. . . had gathered last Friday (September 14, 1979) in a church for the funeral Mass, when they learned of the secret burial. The church hierarchy of Chile is quoted as calling this latest affront 'inconceivable and cruel,' and asking 'what right is there to bury anyone without the authority of the family.'"

But if the brutal hostility and fear of the Chilean authorities increases, so proportionately does the courage and en-

durance of the members of Los Familiares de Los Desaparecidos. In a human rights award ceremony held in Washington, D.C., this nonviolent group stated clearly their objective now. They want "the right to weep at the tombs of our dead relatives."

Dorothy Day wrote in an early *On Pilgrimage* column that "the feeling that nothing can be done must be resisted with hearty prayer," and the words of Jeremiah often used in the religious services of Los Familiares de Los Desa-



Robert McGovern

parecidos in Chile give courage too:

Yahweh says this:
Stop your weeping
Dry your eyes,
Your hardship will be redressed
They shall come back from the
enemy country.

And Fr. Quigley ended his testimony on September 20th with these words, "All the disappeared, those that may yet physically come back from the enemy country and those whose bodies have been killed, are immortalized with the words of Pablo Neruda on the plaque over the mass grave at Lonquén:

Though footsteps may touch this spot
For a thousand years they will not
erase
The blood of those who have fallen.
And the hour that you fell
Will not be extinguished
Though thousands of years cross this
silence.

Anyone desiring more information about the current situation in Chile should contact the National Chile Center, 7 E. 15th St., Suite 408, New York, N.Y. 10003.

If We Sow The Wind

(Continued from page 1)

have become the victims and pawns of much larger emotional and political forces. Their safety and release must remain a central priority.

But to isolate the taking of hostages as the only real issue involved insults the Iranian people and puts the hostages in greater jeopardy.

The Carter administration has repeatedly said that now is not the time to discuss the demerits of the shah's regime.

Yet now is precisely the time to talk

redeem the situation than a genuine acceptance of our responsibility in the great suffering caused by the shah and a commitment to make restitution to the people of Iran.

What if we asked the Iranian people to forgive us for installing and maintaining the shah, for interfering in their country, for profiting from their poverty, for corrupting their traditional values, for equipping and training the police that tortured and killed them?

The United States pressed for an international legal process at Nuremberg to try Nazi leaders for their crimes. Will the U.S. now support an international tribunal in which the Iranian government could make its case to the world against the acts of the shah and the role of his U.S. supporters?

Public indications from Iranian officials suggest that convening such a forum might begin to break the impasse and even hold out hope for the release of the hostages.

Apparently, Americans still don't want to face the fact that our government has become a consistent supporter of dictatorship around the world. We still don't want to recognize what it means for the United States' best friends to be men like the shah, or Somoza of Nicaragua, Park of South Korea, Marcos of the Philippines, Pinochet of Chile, and a host of others.

We should be learning from the Iranian crisis that to support dictators who oppress their people is to insure that our nation becomes a target of these people's hatred. That hate may take decades to develop into social revolutions, but ultimately revolutions will come. To ignore that historical inevitability or to point only to the excesses of the revolution is both a moral and political failure.

U.S. support for dictatorships around the world is sowing the seeds of violence that will grow to turn back on us. In the Iranian crisis, we can see our future. Already, the United States has become feared and hated in the poorer countries of the world because of our support for tyranny. It is no longer possible to say that anti-American feelings are motivated by communism. For example, the Iranian Moslems are fiercely anti-communist. Their anger is motivated by the role the United States has played in their country.

The Bible says if we sow the wind, we will reap the whirlwind. If we don't change our course, the Iranian crisis will be repeated in different forms and circumstances around the world. If we could face the truth now being so painfully revealed in Iran, it could be a turning point in U.S. foreign relations.

However, the U.S. political climate is not very congenial to the spirit of reflection and repentance. Instead, the cry is to get tough and show the world that we can't be pushed around. The volatile responses of an insecure superpower sensing its loss of control in the world hold great potential for violence.

If our national pride and arrogance prevail over our reason and compassion, we will indeed reap the whirlwind.

(Reprinted from *Sojourners Magazine*, 1309 L St. NW, Washington, DC 20005. Eds. note.)

PETER MAURIN FARM

Looking ahead to the spring, there are several things we will need to help us start farming Peter Maurin Farm. We would like to have a rototiller, and an old (but running!) pickup truck would be very useful. In the spring we want to get fruit trees and strawberry plants to start an orchard.

If you live anywhere near us, and would like to donate any of these things, please contact me at Peter Maurin Farm, RD 1—Lattintown Rd., Marlboro, N.Y. 12542.

Peggy Scherer

about the shah's crimes against the people of Iran and American complicity in them. Only such an honest recognition of the truth of the past could be the basis for beginning real negotiations with the Iranians.

Yet the administration has been silent about the shah's regime and about the United States' role in Iran. It has simply reiterated the demand that the hostages be released, while retaliating against the Iranians economically, diplomatically, and with military threats.

Admitting the shah to this country for medical treatment and then granting him protective haven on an Air Force base in Texas is to the Iranians what a U.S. decision to harbor Nazi war criminals would have been to the Jews.

The Iranians have no reason to interpret this behavior as anything other than continued U.S. support for the shah and his regime.

The biblical virtues of confession and repentance have an obvious political relevance in this crisis. Nothing could more potentially ease the conflict and

Mining Coal—The Cost in Human Lives

By RACHELLE LINNER

In September, 1979, a diverse group of 13 individuals and communities, including the Sisters of Loretto, the Sisters, Servants of the Immaculate Heart of Mary (IHM), the Council of Southern Mountains, and the Jesuit Appalachian Ministry of Griffithsville, West Virginia, joined together to sue the Blue Diamond Coal Company. The suit, stemming from a modest shareholder proposal, charges that the company refused to recognize their rights as legitimate shareholders. Beyond the legal issues of the suit, though, is the hope expressed by the Sisters of Loretto, that "in undertaking this litigation... Blue Diamond will become more responsive to the welfare and quality of life in the communities in which it works and does business."

The Blue Diamond Coal Company has a long history of litigation against it. The widows of the men killed in the 1976 explosions have filed for damages. The Environmental Protection Agency has filed a complaint for alleged violations of the Clean Water Act. The Commonwealth of Kentucky has imposed fines for black water spills. Its most recent public notoriety has come in the wake of the company's vicious strike-breaking tactics in the three-year strike at Stearns, Kentucky, which ended in April, 1979. (See *The Catholic Worker*, Oct.-Nov., 1978, Jly.-Aug., 1979. Eds. note.) Scotia, Leatherwood, Stearns — while not household words, these names of Blue Diamond mines have come to symbolize the issues of the coal fields—safety, union rights, environmental damage, illegal stripmining.

Throughout the years, Blue Diamond has remained silent. "Our business is mining coal—not getting into debates" an official of the company once said, and that anonymity has remained consistent.

Changing Policies

People concerned with the effect coal companies have on the Appalachian region have a number of options open in attempting to change corporate policies. The suits mentioned above, and attempts to strike, can be undertaken by those directly affected by the actions of the company. Federal and state agencies that are empowered to enforce legislation dealing with mining can file complaints and impose heavy fines. Now, with the September suit filed by the plaintiffs, the tactics of the corporate responsibility movement have begun to be employed against Blue Diamond.

Blue Diamond is in a unique corporate position, for although it is a public corporation, it can more accurately be described as "quasi-public." The company retains tight control over the number of shares available on the market, and has limited the number of individual shareholders to under 500 (buying stock back from individuals when the number of shareholders approaches 500). That 500 figure is significant, for any corporation which has over 500

shareholders is subject to the regulations of the Securities and Exchange Commission (SEC), regulations which include those governing financial disclosure. A 1976 estimate placed Blue Diamond's assets at \$76 million, with no long term debts, but, as is so much about the company, financial facts are shrouded in secrecy. (Information filed with the SEC is public knowledge, which even non-shareholders have access to.)

Though there are 400,000 shares of Blue Diamond, they are tightly controlled. Gordon Bonnyman, the President of the company owns 8,000 shares, the Bonnyman family owns 65,568, and Blue Diamond officers own 16,000. Among other large single shareholders is the John Bulow Campbell foundation, a Presbyterian-oriented foundation which gives money to charities, churches and seminaries—they own 26,318 shares. Citibank of New York's Trust Funds also own a considerable bloc of 71,216 shares.

These facts—limited shareholders as a corporate policy and non-registration with the SEC—kept coming to the attention of groups and individuals concerned with Blue Diamond's effect on Central Appalachia. These people are not directly affected by Blue Diamond, in that they do not depend on the company for jobs, but they do feel a strong responsibility to explore means to confront, and, hopefully, change some of Blue Diamond's most damaging corporate practices.

Corporate Responsibility

The suit that evolved from their modest shareholder proposal has implications not only for people directly affected by Blue Diamond, but for the corporate responsibility movement generally. In recent years, many corporations have "gone private," which effectively counters any public pressure for accountability and corporate responsibility. Blue Diamond, for obvious reasons, has a strong desire to remain "quasi-public."

In the fall of 1978, a simple shareholder strategy was devised. The plaintiffs bought stock in Blue Diamond through a registered New York brokerage firm. Some bought single shares, but large blocks were purchased by the Sisters of Loretto (81 shares), and the IHM community (66 shares). These shareholders would not be pressured by Blue Diamond to sell back their shares, and it was hoped that the number of shareholders might become more than the 500. It was the intention of these new shareholders to attend the April, 1979, annual meeting, and to present a resolution urging SEC registration. Various strategies have been used in the corporate responsibility movement, but the first step is always the purchase of shares which allows presence at annual meetings, and the exercise of legitimate shareholder rights.

While the strategy was developing, a potentially significant corporate decision was announced. In November, 1978, Blue Diamond announced that they had

reached an "agreement in principle" with Standard Oil of Indiana, for the sale of substantially all of Blue Diamond's coal interests. This possible sale generated much interest for it came at a time of stand-still in the then 2½ year old Stearns strike.

Many observers and activists expressing concern about the effects of yet another multinational corporation in the coal fields of Central Appalachia. For those involved with Stearns, though, the proposed sale was a sign of hope,

and re-sale of stock for that purpose.) In their suit, the plaintiffs claim that the affidavits are "unwarranted"; "go beyond the requirements of the law"; and "are designed and intended to intimidate and harass the shareholders in the exercise of their rights."

Unaware of the affidavit and thinking themselves to be lawfully registered shareholders, the Sisters of Loretto, in February, 1979, wrote to Blue Diamond, requesting a list of shareholders. Their purpose in obtaining the list was to



Robert McGovern

for on the issues around which the strike was organized, health, safety, and union rights, Standard Oil has an excellent reputation. Furthermore, some felt that Standard Oil's management would be open to discussion about social issues in Appalachia — before, not after, their entrance into the region.

Strategy

For the plaintiffs, the proposed sale necessitated a partial change in strategy. The Sisters of Loretto already own stock in Standard Oil, and were able on several occasions to meet with a Standard Oil Vice-President to express their concerns on corporate policies in Appalachia. Equally as significant as Standard Oil's willingness to dialogue with shareholders, though, was the fact that for the sale to take place, Blue Diamond would have to prepare a full corporate statement, which would disclose more information than SEC registration. Finally, Blue Diamond would have to call a special shareholder's meeting to discuss the proposal, and win the approval of their shareholders.

Several of the plaintiffs made plans to attend Blue Diamond's scheduled April, 1979, annual meeting. In order to do this, in January, 1979, the brokerage firm was requested to transfer the purchased shares of stock from the records of the company to the names of the legitimate owners. Assuming this was done, a resolution proposing SEC regulation was prepared for the April meeting.

Blue Diamond, however, did not lawfully register the stock. Instead, they sent affidavits to the brokerage house, which required the plaintiffs to state that they were not "participating in a conspiracy against Blue Diamond by seeking information" which "their position as a stockholder would give them." Furthermore, the plaintiffs were required to attest that they were not part of a conspiracy to violate the 1934 Securities and Exchange Act (which deals mainly with price manipulation,

solicit support for the SEC resolution, prior to the April meeting.

On March 13, Blue Diamond informed the Sisters of Loretto that they were not record shareholders, and therefore would not be entitled to a copy of the list. (That they were not registered shareholders was obviously a situation of Blue Diamond's creation.) At the same time Blue Diamond announced that the Standard Oil agreement had been cancelled. Standard cited three reasons for their refusal to go ahead with the sale: too much litigation pending against the company; serious problems created for them by Blue Diamond's management; and questions as to the quantity of Blue Diamond's coal reserves, and its title to the Southeastern Kentucky Blackwood mine leases.

Refusal to Register

The plaintiffs' strategy, in light of the cancellation of the proposed sale, reverted back to its original plan. That plan, however, was impossible to carry out because of the affidavits and because of Blue Diamond's refusal to register their shares. They were not able to attend the April meeting, and in May, 1979, the decision was reached to compel Blue Diamond, through legal means, to register their shares. Several months prior to the filing of the suit, unsuccessful efforts were made to meet with Blue Diamond officials. Finally, on September 19, 1979, the suit, to "win recognition of our rights as shareholders" was filed. Blue Diamond, as of December, 1979, has not responded to the suit.

It has been the presence of the two communities of women religious that has attracted the most press attention to the suit. The secular press has made much of this David-and-Goliath like story, the "nuns vs the coal company" (and there is a certain truth to the imagery, particularly in light of Blue Diamond's intransigence). Religious communities, though, have been active from the beginning of the corporate

(Continued on page 8)

Friday Night Meetings

In accordance with Peter Maurin's desire for 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 Ave. stop on the F train). Meetings begin at 8 p.m., and tea is served afterwards. All are welcome.

- February 1—Michael True: John Henry Newman—Slides and Talk.
- February 8—Anne Fremantle: Did John Henry Newman Contribute to Vatican II?
- February 15—Peter Steinfelds: Neo-Conservatism and the Left.
- February 22—David McReynolds: The Arms Race and the Naked Emperor.
- February 29—Eileen Egan: Mother Teresa of Calcutta's Work and Contribution to Peace.
- March 7—Rev. Charles Curran: American Catholic Social Ethics.
- March 14—Jack Egan: Joy and Justice in the Puerto Rican Community.
- March 21—Helen Caldicott, M.D.: Towards Peace in the Nuclear Age.
- March 28—Danilo Dolci: Land Reform.

ALL ALL COME BEFORE YOU
 BIG WIGS AND SMALL
 THE DOWN & OUT
 THE UP & COMING
 THE BOISTEROUS THE PREPOSTEROUS
 LEFT FIELDS RIGHT WINGERS
 THE MOTLEY THE MARTYRED
 FLAG WEVERS FREE LOADERS
 WHAT A PROCESSION!

EVERY ONE CUT DOWN
 THE SCYTHE RANGING WIDE AND FAR
 (THOSE BONY IMPLACABLE ARMS
 THOSE HARVESTERS HANDS!)

Like the NEWBORN FAWN'S
 LEGS SHEARED OFF IN THE LONG GRASS
 BUNDLED IN
 GUTS AND SPRING WHEAT
 EYES
 HALF OPENED IN BIRTH
 HALF CLOSED
 IN DEATH

HARVEST AND PLANTING
 THE HUNTER
 STUFFS HIS SACK AND STRIDES ON
 HAVE MERCY ON US
 HAVE MERCY

PSALM 81

By Daniel Berrigan

Light at Rocky Flats

(Continued from page 3)

insurance of reaching maturity and the chance to build a better world than we have built for them. I left with the feeling that I wished to return soon and the knowledge that I might not be able to. The decision to come was not an easy one, but the decision not to come would have been a far harder one. You see, I believe strongly that if a person has convictions but chooses not to act on them and live them fully, then in reality that person has nothing.

Rocky Flats is the birth-place of our nation's nuclear stockpile. There, the hearts of the nuclear warheads are carved out of plutonium and metal. At Rocky Flats the initial preparations are made and at Rocky Flats will be found the origins of the nuclear cloud that obscures our future.

On September 26th, I went to Rocky Flats to say that people are dying for a 120 billion dollar defence budget. I went to say that we as a people are entering into a spiritual darkness because of our lust for security and disregard for human life. I went to say that we'd best wake up because we are dying and the point of no return is to be soon upon us. I went to Rocky Flats to say these

things with my life and my freedom because talk is cheap anymore and, in reality, all I have to offer this world is the gift of my life and my freedom.

I would like to close with the following statement by Albert Camus:

The world expects that Christians will speak out loud and clear, so that never a doubt, never the slightest doubt, could arise in the heart of the simplest man or woman as to their faith.

The world expects that Christians will get away from abstractions and confront the blood stained face which history has taken on today.

The grouping we need is a grouping of women and men resolved to speak out clearly and to pay up personally.

I cannot attest to how clearly I have spoken of my beliefs and motives, but I can attest to the fact that I am here today to pay up quite personally for my actions.

In going to Rocky Flats, I believe that I have fulfilled, in part, my obligation to this world and to a Creator Who has given us all of creation and told us to be mindful of it. It is now the court's duty to fulfill its obligation. I await verdict and sentencing.

PURPOSES

(Continued from page 1)

He said that when two or three are gathered together, there He is in the midst of them. He is with us in our kitchens, at our tables, on our bread-lines, with our visitors, on our farms. When we pray for our material needs, it brings us close to His humanity. He, too, needed food and shelter. He, too, warmed His hands at a fire and lay down in a boat to sleep.

When we have spiritual reading at meals, when we have the rosary at night, when we have study groups, forums, when we go out to distribute literature at meetings, or sell it on the street corners, Christ is there with us. What we do is very little. But it is like the little boy with a few loaves and fishes. Christ took that little and increased it. He will do the rest. What we do is so little we may seem to be constantly failing. But so did He fail. He met with apparent failure on the Cross. But unless the seed fall into the earth and die, there is no harvest.

And why must we see results? Our work is to sow. Another generation will be reaping the harvest.

When we write in these terms, we are writing not only for our fellow workers in thirty other Houses, to other groups of Catholic Workers who are meeting for discussion, but to every reader of the paper. We hold with the motto of the National Maritime Union, that every member is an organizer. We

are upholding the ideal of personal responsibility. You can work as you are roaming around the country on freights, if you are working in a factory or a field or a shipyard or a filling station. You do not depend on any organization which means only paper figures, which means only the labor of the few. We are not speaking of mass action, pressure groups (fearful potential for evil as well as good). We are addressing each individual reader of *The Catholic Worker*.



The work grows with each month, the circulation increases, letters come in from all over the world, articles are written about the movement in many countries.

Statesmen watch the work, scholars study it, workers feel its attraction, those who are in need flock to us and stay to participate. It is a new way of life. But though we grow in numbers and reach faroff corners of the earth, essentially the work depends on each one of us, on our way of life, the little works we do.

"Where are the others?" God will say. Let us not deny Him in those about us. Even here, right now, we can have that new earth, wherein justice dwelleth!

Do We Really Want Peace?

(Continued from page 1)

happen, then niceties, restraint and selectivity will periodically give way in the face of the simple and brutal logic of violence, a logic which can go as far as the suicidal exaltation of violence for its own sake.

... Do we really want peace? Then we must dig deep within ourselves and, going beyond the divisions we find within us and between us, we must find the areas in which we can strengthen our conviction that man's basic driving forces and the recognition of his real nature carry him towards openness to others, mutual respect, brotherhood and peace. The course of this laborious search for the objective and universal truth about man and the result of the search will develop men and women of peace and dialogue, people who draw both strength and humility from a truth that they realize they must serve, and not make use of for partisan interests.

The desire for peace does not cause the man of peace to shut his eyes to the tension, injustice and strife that are part of our world. He looks at them squarely. He calls them by their proper name, out of respect for truth. And since he is closely attuned to the things of peace, he is necessarily all the more sensitive to whatever is inconsistent with peace. This impels him to push courageously ahead and investigate the real causes of evil and injustice, in order to look for appropriate remedies.

There is no peace without readiness for sincere and continual dialogue. Truth, too, requires dialogue, and therefore reinforces this indispensable means for attaining peace. Truth has no fear, either, of honourable agreements, because truth brings with it the light that enables it to enter into such an agreement without sacrificing essential convictions and values. ...

In this context I cannot fail to say a word about the arms race. The situation in which humanity is living today seems to include a tragic contradiction between the many fervent declarations in favour of peace and the no less real vertiginous escalation in weaponry. The very existence of the arms race can even cast a suspicion of hypocrisy and falsehood on certain declarations of the desire for peaceful coexistence. What is worse, it can often even justify the impression that such declarations serve only as a cloak for opposite intentions.

We cannot sincerely condemn recourse to violence unless we engage in a corresponding effort to replace it by courageous political initiatives which aim at eliminating threats to peace by attacking the roots of injustice. The profound truth of politics is contradicted just as much when it settles into passivity as when it hardens and degenerates into violence. ...

Statesmen and international institutions therefore have an immense field for building a new and more just world order, based on the truth about man and established upon a just distribution not only of wealth but also of power and responsibility.

... I invite all Christians to bring to the common task the specific contribution of the Gospel which leads to the ultimate source of truth, to the Incarnate Word of God. ...

Yes, the Gospel of Christ is a Gospel of peace: "Blessed are the peacemakers; they shall be called children of God" (Mt 5:9). And the driving force of evangelical peace is truth. Jesus revealed to man the full truth about man; he restores man in the truth about himself by reconciling him with God, by reconciling him with himself and by reconciling him with others. ... Forgiveness and reconciliation are constitutive elements of the truth which strengthens peace and which builds up peace. To refuse forgiveness and reconciliation is for us to lie and to enter into the murderous logic of falsehood.

... I invite you all, all of you who wish to strengthen peace by putting back into it its content of truth which dispels all falsehoods: join in the effort of reflection and of action which I propose to you for this thirteenth World Day of Peace by examining your own readiness to forgive and be reconciled, and by making gestures of forgiveness and reconciliation in the domain of your own family, social and political responsibilities. You will be doing the truth and the truth will make you free.

EASY ESSAYS

By PETER MAURIN

NOT LIBERALS BUT RADICALS

The word liberal is used in Europe in a different way from the way it is used in America. In Europe a liberal is a person who believes in liberty without knowing what to do with it. Harold Laski accuses liberals of having used their intelligence without knowing what to do with it. Liberals are too liberal to be radicals. To be a radical is to go to the roots.



Liberals don't go to the roots; they only scratch the surface. The only way to go to the roots is to bring religion into education, into politics, into business. To bring religion into the profane is the best way to take profanity out of the profane. To take profanity out of the profane is to bring sanity into the profane. Because we aim to do just that we like to be called radicals.



NOT A CONSERVATIVE

If I am a radical, then I am not a conservative. Conservatives try to believe that things are good enough to be let alone. But things are not good enough to be let alone. Conservatives try to believe that the world is getting better every day in every way. But the world is not getting better every day in every way. The world is getting worse every day in every way and the world is getting worse every day in every way because the world is upside down. And conservatives do not know how to take the upside down and to put it right side up.

When conservatives and radicals will come to an understanding they will take the upside down and they will put it right side up.

LIFE OF SACRIFICE

The central act of devotional life in the Catholic Church is the Holy Sacrifice of the Mass. The Sacrifice of the Mass is the unbloody repetition of the Sacrifice of the Cross. On the Cross of Calvary Christ gave His life to redeem the world. The life of Christ was a life of sacrifice. The life of a Christian must be a life of sacrifice. We cannot imitate the sacrifice of Christ on Calvary by trying to get all we can. We can only imitate the sacrifice of Christ on Calvary by trying to give all we can.

Letter To My Friends

By DEANE MOWRER

I

And now—before it is too late—
Before the gunmen punctuate
Our story—shall we not recall
Our issuance on this bright ball?
Our why? Our when? Our heritage
Emerges from a blotted page
Where worms and scurvy rats of thought
Dictated how the deed was wrought
That wilderness, big-bellied prairies
Lie gutted waste land sapped by cities.

Stepchildren of a bastard time
We grew imperfectly to prime.
Our age was prone to value more
Those fabulous gadgets men live for
Than human beings; whereby we.
By-products of no factory,
Were somewhat lost. Our fathers' world,
Diminishing the more it whirled,
Beset by wars, by fraud contorted,
Found man's loud essays vain and
thwarted.

II

Lethe flows round all college walls
Girdling the dusty book-stacked halls
With random pleasure. By what star
Or obscure will we met, we are
Still fortunate. Our minds, drawn by
That antique flame that leapt so high
From Plato's brain, conjoined us in
A magic ring where we, more kin
Than keen geneticists detect,
Built our own myth of the Elect.

Time's spheres along their orbits spun.
We watched the constellations run;
But chose to exploit higher levels
And brought the muses to our revels.
Not caring where new wars might veer.
We downed our Eliot with beer
And lauded Auden. As one wakes
Whose sleep a sudden whirlwind shakes,
So were we roused and saw at last
Storm-fleeing strangers hurrying past.

III

Brood on, O enigmatic skies,
On us poor flounders in lies,
Who traversing with mathematics
Surmised your august metaphysics
And yet devised no formula
For our own chaos. Under a
Dark cloud's thunder, gathering doom,
Brief wayfarers between womb
And tomb, bondsmen in a sorry pact,
We dare no sacrificial act.

Where is the land the prophets spoke of?
They who foresaw the maiming yoke of
Toil destroyed, saying mankind should
feed

As brothers in a common need—
Who heeds them now? While we who
walk
Beside the hungry only talk
Of yet unplanted hope, afraid
To sift betrayers from betrayed,
We shall lie down in devastation
Self-absented from revelation.

(Continued from page 2)

For each reader who subscribes to *The Catholic Worker*, a small address stencil must be kept along with a filed index card. And each time a new subscription, cancellation or change of address arrives in the mail, stencils and cards must be made or changed. Most of this tedious work is heroically done these days by Jeannette, along with a few others at Maryhouse. But, as I've said, we have a history of being rather relaxed about this venture. In his introduction to the Greenwood Reprint Corporation's volumes of *The Catholic Worker*, Dwight MacDonald said that "a *Worker* subscriber is a metaphysical concept: there are 60,000 names (now 94,000) on the mailing list but nobody knows how many have expired since, at 25 cents a year, it is about as cheap to keep sending the paper as to try to collect back payments: hence the address stencils are rarely, if ever, "cleaned." Aside from "Moved, Left No Address" or going so

far as to die, the one sure way of getting off the *Worker's* sub list is for one's stencil to become so worn the post office can't read it."

A week before each issue comes off the press, address labels are printed at Maryhouse and then delivered to First Street. There, in the second-floor mailing room, the arduous task of cutting each of the thousands of labels by hand is begun until the day the paper arrives from the printer. Ninety-eight thousand papers are delivered, 500 copies to the bundle. Half the load is left at St. Joseph House, the other half at Maryhouse. It's an exciting day when the paper arrives, especially when there has been a gap of time between issues — our two houses seem rather bare without stacks of papers filling corners. Folding is usually begun immediately since each copy is folded by hand, and Joe and Hawke can often be seen shuttling shopping carts full of papers from house to house. "Gee, it's not exactly like *The New York Times*," Kathy commented the other day as Hawke passed by us heading for St. Joseph House struggling to keep a strong, January wind from lightening his load of papers.

With address labels cut and sorted properly, the mailing room crew then label each issue (again, by hand) stack them and apply post office "dots," tie bundles and then bag them according to countries, states, cities, and certain zip-code areas. In the corner, the mail bags wait until Allen brings the van down from Peter Maurin Farm and delivers them to the post office. Most of this effort is carried out and coordinated by Preston, along with much help from Dottie and Stan, and others from both of our houses.

Peter Maurin often said that "everybody's paper is nobody's paper," and that our task was not to report news but to create news. And so it goes on as we try to remain faithful to our purpose and to you, our readers, believing that as long as it seems worthwhile you will continue to support our work.

IV

But now—before it is too late—
Before the catalyst of hate
Releases all greed's armies—we,
Whose final anonymity
Has not yet coldly blanketed
Our curious dreams, may find some
thread
Of valor in pursuit of what
We thought life was, though seeming
not.

Whatever meaning of the maze
Lurks in our labyrinthine days,

All fables end. Meanwhile we stand
Uncertain of destruction, and
Remembering a vision where
We still would live—more free—more
fair—

Letting our lives grow as a tree
Tap-rooted in humanity;
As a tall tree whose branching green
Magnificently holds the scene;
Measuring in its large embrace
Relationship of earth and space.

POSTSCRIPT TO A POEM

The poem, *Letter To My Friends*, which is reprinted in this issue of *THE CATHOLIC WORKER*, was written in the fall of 1939 shortly after the outbreak of World War II in Europe, and first published in the spring issue of *FURIOSO*, 1940. By dint of some detective work, Michael Vincent excavated the bound volume of *FURIOSO* containing this poem from the basement of Yale University Library, with which he had become familiar as a student in Yale Divinity School. He checked out the volume and brought it to me, as a kind of curious memento out of the curious past. After I had recovered from the shock of confrontation with a segment of my life almost lost in the hazy maze of time, I showed the poem to various persons, including Dorothy Day, who suggested that it be reprinted in *THE CATHOLIC WORKER*, pointing out that many of the problems with which the poem is concerned are with us still. Others remarked that the fundamental ideas of the poem seemed very "Catholic Worker," though at the time I had not become really acquainted with the Catholic radicalism of Dorothy Day and Peter Maurin.

So now in lieu of my column, *CHRONICLE FROM THE MAZE*, I offer this poem taken from the maze of the past. The problems of which the poem speaks are not only with us still, but with us in a more overwhelming, even apocalyptic form. "Whatever meaning of the maze lurks in our labyrinthine days," surely it is clear that the only Theseus who can slay the minotaur of evil is Christ. His Cross is our Tree. So now, as we approach the labyrinthine future, let us go, holding that thread of Hope with which Christ leads us to His Promised Land.



Rita Corbin

ENCOUNTERS
WITH SILENCE

A SCRIPTURAL RETREAT

Six days of silence, meditation, prayer.
Lenten, summer, and fall retreats.
Conducted by Father John J. Hugo.

Write:

Sister Augustine, C.S.F.N.
MT. NAZARETH CENTER
285 BELLEVUE ROAD
PITTSBURGH, PA 15229
Laity, priests, religious, welcome.

The Cost in Human Lives

(Continued from page 5)

responsibility movement. The Sisters of Loretto, besides stock in Standard Oil and Blue Diamond, also have shares in Rockwell International and J. P. Stevens. (Rockwell International owns the Rocky Flats Nuclear Weapons Factory in Denver, where many Sisters of Loretto live and work, and they are planning to introduce a resolution at Rockwell's annual meeting urging conversion of the factory to non-nuclear, non-weapon production.) In a 1976 statement of Principle on their investment policy, the Loretto Community said:

"We will, therefore, deliberately use our investment power as a tool for realizing social justice, both through the correction of social injuries and the promotion of projects of positive social value. Where and when to invest will be determined by the potential of realizing these objectives as well as by the economic wisdom of the investment."

There have been a variety of strategies devised by the corporate responsibility movement, from dialogue in a formal way with corporate executives to publicity efforts, alternative investments, divestment of stock in certain corporations, participation in boycotts, and, though not used often, litigation, as in this present case.

Public Accountability

Concerned individuals and groups, acting as shareholders, have important contributions to make to help correct certain "social injuries." Examples from two recent coal strikes clearly demonstrate what public accountability can mean.

During the Stearns strike, the miners attempted to speak with the trustees of the Campbell Foundation, who were to intercede with Blue Diamond on the miners' behalf. In part, the Foundation was chosen because of its religious nature, and in part because they are such large shareholders. The resulting meeting was unsuccessful.

Similarly, there was a long, equally bitter strike in 1973-74 at Duke Power Company's Eastover Mine in Harlan, Kentucky, (a strike made famous by Barbara Kopple's documentary, *Harlan County, USA*.) That strike was won by the miners, and observers speculate that one of the reasons they did was public pressure on Duke Power Company and Duke University—a campaign that included miners leafleting on Wall Street, and full page ads in *The Wall Street Journal*, which frustrated the utility's efforts to raise capital. Such pressure was not possible during the Stearns strike, because there was no public information as to where Blue Diamond might be (if at all) vulnerable to adverse publicity.

The Sisters of Loretto, working mainly in western Kentucky, rather than in the eastern, coal-producing part of the state, have a long history of involvement in social justice issues. Their posture was stated simply by Sr. Mary Luke Tobin, who responded to criticism of the community's involvement in the suit, by saying, "It's really incredible that they (Blue Diamond officials) have no understanding of how people would take up for those less able to take up for themselves."

The involvement of the IHM community reflects another aspect of Blue Diamond: it's expansion "far beyond the Appalachian coal fields." Sister Amata Miller, representing her community at the press conference announcing the suit, noted that "the company has major investments in McClouth Steel Corporation, a large operation near our own Michigan based headquarters. We are concerned over the performance of the Blue Diamond Coal Company on mine safety, environmental protection and worker's rights. The refusal of the company to recognize us as stockholders ... is yet another abuse

of its corporate power ..."

An important aspect of the suit, is that most of the plaintiffs have worked closely with the Coal Company Monitoring Project, a loose group of grassroots organizations and concerned citizens, whose purpose is to carry out research and education in the impact of coal companies on the land and people in Southern Appalachia. (They have produced an excellent booklet on Blue Diamond, "In the Mines, In the Mines, In the Blue Diamond Mines" which can be purchased for fifty cents from the Project, P.O. Box 9464, Knoxville, Tennessee 37920.) This working relationship means that the suit is not the result of abstract thinking, but the result of direct contact with people who are most affected by Blue Diamond.

Both communities, the Loretto Sisters and the IHM Sisters, believe that working for social justice (and serving the poor and abandoned) is an essential part of preaching the Gospel. This is the religious conviction which led the Sisters to participate in this suit.

The Louisville *Courier-Journal*, in an editorial of September 22, 1979, expressed its possible political ramification:

"So coal continues to exact its price in blood despite strict federal and state safety laws, an innovative new state program and strong safety provisions in union contracts.

"It's enough to inspire a belief that a high death rate for coal miners is inevitable except that other nations have



proved it doesn't have to be done that way ... the United States has one of the world's highest mine accident records.

"Safety officials say they have been unable to find out why. Maybe it's not a sure thing, but it's just possible that the Sisters of Loretto will obtain some answers before they are finished."

National debate on energy continues and too little attention is paid this fact that coal's price is exacted in blood. No matter how plentiful coal is or how environmentally sound its processing becomes, that is too high a price to pay, and too many people have paid it already. This suit is one step in the many that will be needed so that some day people will read of coal's price "exacted in blood," and regard it with the historical interest and distant horror that we now accord to the reality of child labor and company towns of our not so distant past.

There is no real peace without truth and justice. Any other kind of "peace" is nothing but a lie, a form of hypocritical exploitation (or cowardly conniving). When Christ gave His peace, He stressed that it was not given as the world gives it.

Pedro Casaldaliga
Bishop of Sao Felix, Brazil



Rita Corbin

NOTES IN BRIEF

DISAPPEARED DECLARED DEAD

The military government in Argentina has proclaimed a new law (Law 22.068) under which they could have thousands of missing persons declared dead. This law provides a convenient means for the Armed Forces to avoid ever having to account for the 15,000 or more persons who have disappeared since they took power in 1976. The government is presenting the law as the "solution" to the problem of the "disappeared."

Observers fear that the Armed Forces have clandestinely executed thousands of prisoners kidnapped from their homes or work places and now want the judiciary to issue a massive death certificate. There are fears for the safety of those still alive, if they are legally declared dead. Under the law, missing persons may be declared dead against the wishes of parents or relatives, leaving them no further legal recourse in the search for their loved ones.

To protest Law 22.068 and support relatives' demands that the government account for those missing, write courteously worded letters to: General Jorge Videla, Presidente de la Republica Argentina, Casa Rosada, Buenos Aires, Argentina.

—IFOR Report
December 1979

INDIAN POINT

A minor earthquake, just north of Peekskill, New York, shook that city and the nearby Indian Point nuclear facility before dawn on January 17, 1980, according to a report by James Feron in *The New York Times*. Seismologists said it was the most severe earthquake in the vicinity of the atomic plant since it opened in 1962.

Neither of the two functional nuclear plants at Indian Point was operating at the time of the earthquake. The facility, operated by Con Edison, had been shut down earlier for an equipment check. A third and obsolete unit is now used to store spent nuclear fuel.

One of the arguments made by anti-nuclear advocates, who have long sought closure of the Indian Point plants, is that they are located directly over a branch of the Ramapo Fault, a major fracture in the earth's crust.

COURT GUIDE

A book, entitled *Conscience and the Law: A Court Guide for the Civilly Disobedient*, is being published by The Center on Law and Pacifism, under the authorship of Center attorneys Bill Durland and Donna Baker. It can be a frightening thing to come up against a seemingly foreboding institution such as the courts of law. Even when a decision is made to do so, the uncertainty of the consequences can continue to be intimidating. The guide is intended as a resource and support tool for those involved or considering civil disobedience for the sake of conscience. For information, write: The Center on Law and

Pacifism, 300 West Apsley Street, Philadelphia, PA 19144.

UNITED FARM WORKERS

Before you do your shopping, stop and think about the people who harvest the food you eat.

- One out of every four farm workers is a child under sixteen years of age.
- The average life span of a migrant farm worker in this country is forty-nine years.

- The average income for a farm worker in the U.S. is \$1,576. per-year.
- Only 2.4c out of a 69c head of lettuce goes to farm worker wages.
- Lettuce growers in California netted over \$71 million in profits last year.

"Red Coach" is the brand name of lettuce of the Bruce Church Company, the world's third largest lettuce grower. This company is leading the drive to destroy the United Farm Workers Union. You can help prevent this — Boycott "Red Coach" lettuce.

VIGIL AND MASS FOR PEACE

An outdoor prayer vigil for peace drew one hundred people to the United Nations area on New Years Eve. Father Peter Grace, organizer of the vigil, felt that a concrete response to the World Day of Peace was to show concern for each other and for all those suffering in the world, by communal prayer. Besides hymns, and special prayers for the hostages in Teheran, there were several short talks. Father Dan Berrigan closed the vigil with a poetic prayer of petition, reminding the vigilers that, in a nuclear age and an age of economic injustice, all are hostages unless they are determined to free themselves.

Following the vigil, a Mass for Peace was celebrated at a nearby Carmelite church.

—Eileen Egan

Jeff Dietrich and Kent Hoffman of the Los Angeles Catholic Worker community are presently serving a six-month sentence in the Orange County Jail for blocking the doors of the Military Electronics Expo '79, held in Anaheim, California. The Los Angeles Catholic Worker publishes a newspaper, *The Catholic Agitator*, 10 times a year. Subscriptions are \$1.00 a year. Write to Los Angeles Catholic Worker, 632 North Britannia Street, Los Angeles, California 90033.

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