If We Sow The Wind
We Will Reap The Whirlwind

By DOROTHY DAY
(Reprinted from the February, 1949 Catholic Worker)

For the sake of new readers, the Catholic Worker stands on some of the difficult terrain of the spiritual. Food for the body is not enough. There must be food for the soul. Hence the leaders of the work of feeding Christ again.

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 cooperation of 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 towards 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, that God will give us 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 preserve the presence of God.

(Continued on page 6)
LETTERS

Doing Time
Box 437
W.C. Box
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. They gave everyone cigarettes, but we three "protesters" don't smoke, so we received chocolate.

I've been very busy with knitting, spinning, drawing and Yoga. During the weekends, two of us go out for work detail, which really is a relief from being kept indoors day after day. It's very clear, cold and sunny late in 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, Tamara, Roddy and Brisen 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 Brisen. He is growing up very fast.

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

We read a book, They Choose Honor, about draft resistance. One draft resister is imprisoned 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 report in comparison. So we are doing fine here. Learning lots. Also, we get the other women enthusiastic about exercising during the day.

Marge Hughes sends a very nice note to me. Thanks so much for the book, Bread and Wine. Take care—much love.

Martha Hennessey

Martha Hennessey 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 start 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 subscription (free for prisoners and others upon request), published six times a year. Send subscription requests to The Catholic Radical, 388 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 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 instead of trying to raise it ourselves. We are writing to see if you can help us. If you can, please write to me.

Sr. Kay Francis

For Warfare.

March, 1939 - "A Royal Death." (Continued on page 7)
**A Light of Hope at Rocky Flats**

By F. 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 companions believed they had committed no crime by their presence at Rocky Flats Nuclear Weapons Plant on September 28. That evening the seven proceeded from the group, cut through the barbed wire 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 he had 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 those 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's 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 without his children from fire. "I doubt that if I 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 contention 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 wire fence." The court adjourned at noon on December 4 at the request of the defendants. The verdict of guilty on all three counts: willful damage to federal property in excess of $100, a felony carrying a maximum sentence of 10 years and a $10,000 fine. Sentencing was set for December 17.

**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 placing 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 $196." In sentencing each person on the two misdemeanor charges, 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 return to Denver County Jail and to be released the following Friday with Jack, Al and Peter Sprunger-Froese. On December 11 those four were released. The same day, Ladon Sheats was moved to Allentown in Pennsylvania to serve the rest of his sentence. Kathy Jennings and J. Dudgeon will be notified by January 3 where they are to report to serve the remaining three months.

The candlelight which penetrated the darkness at Rocky Flats on September 28, 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 orphan and the homeless, whether the mad destruction is wrought under the name of totalitarianism or the holy name of liberty or democracy?**

Gandhi

---

(Continued on page 4)
The Disappeared

By Bill Griffin

"I have a sorrow," so said Gabriela Bravo, Chilean woman who, two years ago, were fasting in front of the United Nations. Her husband was among the 900 who disappeared last year in Lonquen. "I am together with the group "Los Familiares de Los Desaparecidos," which means "The Families of those missed." Gabriela Bravo was attempting to bring to the world's people the tragedy of those Chileans who have disappeared 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 of these abductions have been documented by eye-witnesses, yet government officials have been determined not to acknowledge 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 as 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 reasons 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 labyrinthins 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 Lonquen. In October of 1979, another mass grave of 21 bodies was discovered in the city of Concepcion. In spite of government denials, in spite of its deviousness, characterized by the appointment and subsequent 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 29, 1979, makes this graphically clear. "On September 11, 1979, a hunger strike in support of the families of the disappeared ended. After fifteen 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 have served notice that they will not be denied forever.

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 Desaparecidos in Chile give courage too.

**If We Sow the Wind**

(Continued from page 1)

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 the mass grave at Lonquen:

**"Recemos"**

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. 18th St., Suite 406, New York, N.Y. 10003.

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 begin 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 File 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 redeem the situation than a genuine recognition of our national responsibility in the great suffering caused by the shah and a commitment to make restitution to the people.

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

The United States pressed for an investigation in Nuremberg to try Nazi leaders for their crimes. Will the U.S. now support an international inquiry into the Iranian government's role in the killing of those who, two years ago, were fasting in support of the shah's government, those whose bodies have been killed, those whose bodies are unknown, those who are unknown?

We should be learning from the International Congress, which was the first to support dictators who oppress their people to be sure that our nation becomes a target of the oppressed. That hate may in the future. We are armed, and 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 way of thinking, the Iranian crisis will be repeated in different forms and circumstances around the world. If we could only face the truth that our complicity has been a commitmen to make restitution to the people of Iran.
Mining Coal: The Cost in Human Lives

By RACHELLE LINNEN

In September, 1978, 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 Interfaith, joined together through, a hope expressed by the company refused to recognize and quality of life in the communities in which it worked.

The Blue Diamond Coal Company has a long history of litigation against it. The widows of the men killed in the communities—have a number of options open to them, despite the company's tight control over the corporation's records. Though there are 400,000 shares of Blue Diamond, about half held by those directly affected by Blue Diamond, the number of shareholders approaches 500. The plaintiff's strategy, in an attempt to change corporate practices,

Corporate Responsibility

The suit mentioned above, and attempts to strike, can be undertaken by those directly affected by Blue Diamond, even non-shareholders have come to symbolize the issues of the coal fields—safety, union rights, environmental damage, illegal stripmining.

Throughout the years, Blue Diamond has remained committed to "mining coal—not getting into debt," an official of the company once said, and that anonymity has remained consistent.

Changing Policies

People concerned with the effect coal mining has on the people of Central Appalachia have begun to realize their options have been used in the attempt to change corporate practices.

Blue Diamond is in a unique corporate position, for although it is a public corporation, it can file complaints and impose heavy fines. Many observers and activists express much of this David-and-Goliath like struggle.

Strategy

For the plaintiffs, the proposed sale represented a partial change in strategy. The Sisters of Loretto already own stock in Standard Oil, and were able to force a decision to meet with a Standard Oil Vice-President to express their concern about corporate practices in Appalachia. Equally as significant as Standard's willingness to dialogue with shareowners, though, was the fact that Standard's top officers have revealed more information to the SEC than they normally would have, if they were pressured by shareholders.

Finally, Blue Diamond would have to prepare a full corporate statement, which would disclose more information to the SEC registration. Blue Diamond's most damaging corporate practices.

For the plaintiffs, the proposed sale represented a partial change in strategy.

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. The meetings are held in the Catholic Worker House (2nd Ave. stop on the F train). Meetings begin at 8 p.m., and tea is served afterwards. All are welcome.

Light at Rocky Flats

(Continued from page 3)

Our hope is 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 rights.

The world expects that Christians will get away from abstractions and from 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 allow that I have fullfilled, 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 it's obligation. I await verdict and sentencing.

Do We Really Want Peace?

(Continued from page 1)

happen, then nitwits, restraint and selectivity will periodically give way in the face of the simple and brutal logic of violence, a logic which can go so 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, 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 product 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.

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 virulent 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 by the fact that, although not making use of for partisan interests, it enables it to enter into such an agreement without sacrificing essential convictions and values.

In so doing, and in so far as it is possible, we can satisfy the just demands of the many who feel that the whole of human life is to be led to the Incarnate Word of God...

Yes, the Gospel of Christ is a Gospel of peace: "Blessed are the peace-makers; 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 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 to God and to ourselves, to deny ourselves the fundamental logic of falsehood.

... I invite you all, of you who wish to strengthen peace by putting back into it its content of truth which dispels all falsehood: 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 genuine steps 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

When conservatives and radicals will come to an understanding that they will work 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 act of repeating the sacrifice of the Cross. Of Christ.

God 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.

Conservatives try to believe ·

That antique flame that leapt so high
Self-absorbed from revelation.

Of yet unplanted hope, afraid _,

Let life flows round all college walls
And brought the muses to our revels .

We watched the constellations run;
And brought the mint of the Elect.

Who traversing with mathematics

Upon poor flounders in lies ,

Brood on,

Than keen geneticists detect ,

Built our own myth of the Elect.

Our age was prone to value more
Diminishing the more it whirled ,

By-products of no factory ,

Emerges from a blotted page _

Whatever meaning of the maze

Our story—shall we not recall

Before the gunmen punctuate

And now—before it is too late—

Let us go, holding that thread of hope

With which the poem u · concerned are uith .

"with which the poem speaks are not only. with .

Curious past . After I had . recovered from

Shortly after the outbreak of World War II

"Letter To My Friends"

BY DEANE MOWKER

I

And now—before it is too late—

But now—before it is too late—

Liberals don’t go to the roots; they only

Liberals

...}...

We can only imitate the sacrifice of

Conservatives try to believe ·

Conservatives do not know how to take the upside down and to put it right side up.

36 East First

(Continued from page 2)

For each reader who subscribes to The Catholic Worker, a small address stencil must be kept along with a list of 10 names.

And every day in every way...

Conservatives try to believe ·

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.

Conservatives are too liberal to be radicals. To be a radical is to go to the roots.

To make profit, they only scrape 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 make profit out of the profane.

To take profitably out of the profane is to bring sanity into the profane.

Liberals don’t go to the roots; they only

Liberals

A SCRIPTURAL RETREAT

WITH SILENCE

ENCOUNTERS

WITH SILENCE

A SCRIPTURAL RETREAT

Six days of silence, meditation, prayer, Lectio, sermon, and earth work. Conducted by Father John J. Hugg.

Sister Augustine, C.S.F.N.

RTA CENTER

PITTSBURGH, PA 15229

Lalty, priests, religious, welcome.
The Cost in Human Lives

(Continued from page 9)

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, and in conjunction with many others, has been the target of a series of protests by the Loretto live and work, and they are concerned over the protection and worker's rights. The as stockholders . . . is yet another abuse of the community at the press conference announcing the suit, noted that "the company had major investments in McClouth Diamond: it's expansion "far beyond the community reflects another aspect of Blue Diamond: it's expansion "far beyond Amata Villar, representing her community, said: "It's enough to inspire a belief that a higher level of responsibility 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 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 exalted in blood. No matter how plentiful coal is or how environmental sound it processing becomes, it 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 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 capitulation). When Christ gave His peace, He stressed that it was not given as the world gives it.

Pedro Caalalaliga
Bishop of Sao Felix, Brazil

DISAPPEARED DECLARED DEAD

The military government in Argentina has spent nuclear war (Law 22,000) 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 death certificate. There are fears for the safety of those still alive, if they are legally declared dead. There is a further legal recourse in the search for their loved ones.

To protest Law 22,000 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 Palm Beach, New York, shook that city and the nearby Indian Point nuclear facility before dawn on January 17, 1980, scaring the town of Fort Salton, floor 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 publicity effort, alternative investment. One of the reasons they did was public awareness of the Ramapo Fault, a major fracture erodes 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 Year's 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, oral special prayers for the hos­tages in Tehran, there were several short talks. Father Dan Berrigan closed the vigil with a prayer of petition reminding the vigilants 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.

—Kleen 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 published a newspaper, The Catholic Agitator, 10 times a year. Subscriptions are $1.00 a year. Write to Los Angeles Catholic Worker, 635 North Britain Street, Los Angeles, California 90038.