

the catholic peace fellowship Bulletin

APRIL 1977

DETROIT:

by Kathleen Smith snjm

In the thousands of commentaries since October, Detroit has become everything from a leftist takeover of the Church to a mere parody of listening by the bishops. The reality is somewhere in between, exactly where we may not know for some time. Originally there was to have been one great gathering of the American church to respond to the nation's bicentennial, but disagreements led to two: the Eucharistic Congress in Philadelphia and the Call to Action in Detroit. Detroit was the culmination of the two year consultative process which John Cardinal Dearden inaugurated in February 1975 with this invitation:

In the bicentennial effort which we are beginning today, the bishops of the United States invite others to join in the widest possible sharing of assessments of how the American Catholic community can contribute to the quest of all people for liberty and justice. Today, as citizens of a democratic society and members of an interdependent human community, we must assume our full share of the responsibility for the economic, political, and cultural betterment of all persons.

The Catholic community responded well to this invitation to help the bishops formulate a five-year plan for liberty and justice. Over 800,000 parish respondents fed concerns from their discussion groups to the USCC computers. Hearings were held around the nation to enable bishops to hear testimony on eight topics: Church, Family, Neighborhood, Work, Race and Ethnicity, Personhood, Nationhood and Humankind. From the resulting data, committees of scholars drew up working papers and sent them to the 1340 delegates from 152 dioceses and 100 national Catholic organizations for their study prior to Detroit.

And then there was Detroit—three days of listening, speaking, praying and struggling together by an incredibly diverse group of people whom their bishops certified as delegates to represent the American Church. We began with a short ceremony and orientation—including a filmed address by Pope Paul—but soon went into committees to work on documents. The eight documents were further divided into recommendations—three or four in each—so each of us found himself or herself in a previously chosen working committee of 35-75 delegates plus observers. These groups usually further subdivided into paragraph committees for at least part of the process.

Since most pacifists, including Tom Cornell of CPF, were registered for the "Humankind" section on disarmament, and since I had been working mostly on criminal justice issues this year, I registered for the second section under Nationhood—Goals for Public

A CALL TO ACTION

Policy. As we formed small groups, I noticed one Lt. Colonel, one man from Catholics United for the Faith, and one or two others coming together to work on drafting the first goal: "A national commitment to a policy of peace and to programs of disarmament that will release resources now committed to preparation for war to meet the basic social needs of peoples." Beginning then, I found myself engaged in three days of debate on disarmament—through paragraph, resolution, and section committees and onto the floor of the plenary session.

DISARMAMENT

Nowhere in the documents is there a reference to unilateral disarmament—press commentary notwithstanding. (Press coverage of Detroit was distorted and out of context with few exceptions. The best way to get complete information is to order the documents from *Origins*—volumes 20 and 21—at 1312 Massachusetts Ave. N.W., Washington D.C. 20005.) Disarmament is treated in two documents: in "Nationhood" and in the third section of "Humankind." In both of these sections amendments to change the reading to "unilateral disarmament" were voted down in committee before the documents ever reached the floor in plenary session. At every level, military chaplains also tried to amend the documents to read "responsible arms policy," which is Pentagonese for business as usual. These amendments were also all defeated.

In the "Nationhood" section quoted above, the basic intent was to free up resources in order to make possible the funding of badly needed human services outlined in the other fourteen policy goals. Few people wanted to jeopardize the whole document by asking for unilateral disarmament, when arms spending cuts would be enough for the purpose. Debating later in section and plenary sessions, we were able to gain support for the disarmament plank on the basis of it being the economic keystone to the rest of the proposal, and an indication that our national security lay in the Lord and in the quality of our relationships with one another, rather than in our military strength. Bishops Raymond Hunthausen of Seattle and Walter Sullivan of Virginia were particularly supportive in keeping the disarmament plank intact during section debate. "Nationhood" also mentions disarmament in its section on Morality and Public Policy in the context of asking the church to scrutinize and criticize national policies that "effect respect for human life, especially issues such as abortion, peace and disarmament, world hunger, racial discrimination and the plight of the poor and the weak..." Again disarmament is seen in the context

of other issues.

The "Humankind" document, on the other hand, deals with disarmament much more directly. Its third recommendation has a long preamble including a reference to the Sermon on the Mount and quotations from Isaiah: "swords into plowshares," and *Pacem in Terris*: "that the arms race should cease; that the stockpiles which exist in various countries should be reduced equally and simultaneously by the parties concerned; that nuclear weapons should be banned." The preamble goes one significant step beyond the usual by including the Holy See's 1976 statement to the UN arguing against the existence, as well as the use, of weapons: "It is an act of aggression which amounts to a crime, for even when they are not used, by their cost alone armaments kill the poor by causing them to starve." From this preamble, the document makes eleven recommendations including amnesty, educational effort, a ban on overseas arms sales, support for conscientious objectors, disclosure of information on MIA's and POW's, alternate arrangements for a military chaplaincy, nonviolent support for liberation struggles, and linking right to life with disarmament. The first of these is most important to our discussion and deserves to be quoted in full:

That, in light of consistent church teaching on modern warfare, the U.S. Catholic community condemn, and be among those who lead in resisting the production, possession, proliferation and threatened use of nuclear weapons and all other weapons of indiscriminate effect, even in a policy of deterrence, and that we support adequate controls over the processing, handling and custody of all nuclear materials which can be converted to military or terrorist uses.

THE CALL TO GO THE SECOND MILE

What then, are the implications of Detroit for those of us who call ourselves Catholic pacifists? More study and reflection are needed, but I suggest that the church is asking us to go the second mile in a number of areas. Years of struggle led to the adoption of disarmament statements by the church gathered in Detroit. Detroit calls us to more years of struggle—the second mile in justice and nonviolence within the church, in educational effort, and in lifestyle.

Overwhelmingly clear in Detroit, and in its recommendations, is the cry of the oppressed in our midst. We who have long held a minority position in the American church are being asked—as is every member of the Church—to support justice for all oppressed minorities. Blacks, Chicanos and Native Americans struggling against our racism, with women who are second class citizens in the Church, with married priests, with gays, with the victims of our overconsumption. The church of Detroit demands from itself the same universal justice and charity it demands of governments. Credibility depends on it. We are called to live nonviolently enough to lay down our prejudices as well as our arms. To be a just church in a just world. The second mile.

Again and again in the documents are references to justice and peace centers, ignorance of global realities, and the "immense moral commitment and profound educational effort" required. Detroit was a mammoth step taken by our bishops—and with them the whole diocesan and parish structure—opening to

listen, opening to the consultative process. Now must continue the process of speaking and listening, especially with those whom we usually write off. There is a saying: "When you are up to your ass in alligators, it's hard to remember you were sent to drain the swamp." We as pacifists have three alligators of unmet pastoral responsibility that we will have to face if we are to drain the American church of its militarism: namely our dividedness from our brothers and sisters in the military, in the Right to Life movement, and those of Eastern European descent whose experience has made them militant against communism. We have beginnings in Detroit's concern for a church-paid rather than government-paid chaplaincy, in resolutions calling for action on behalf of human rights in Eastern Europe and in the refusal of the conference to endorse either socialism or capitalism. Detroit linked Right to Life with disarmament, a theme Pope Paul echoes in his January message, "If You Want Peace, Defend Life." But these are small beginnings to the mammoth task of education and reconciliation that lies ahead. Again the second mile.

Finally, lifestyle. Detroit said the church is "to lead in resisting" the insanity of the arms race. The conference praised intentional communities such as the Catholic Worker. It called us to responsible investments, solidarity with the oppressed, and simple living. All of this is a clear invitation to incarnate in Catholic resistance communities the reality of the vision we seek to share with the larger church. The call to holiness of life. The call to the second mile, to the Cross. The post-Detroit church will look far more for action than words, and our credibility as pacifists will rise or fall on our ability to live daily and completely the faith we profess.



We wish to thank all of those who contributed to our appeal in the fall. Thanks to your generosity we have been able to keep our heads above water (but barely). Nevertheless, the number of those who contributed is only a small percentage of our mailing list. If you have a few dollars to spare now please remember us.

The Catholic Peace Fellowship's primary purpose is to initiate educational and action programs in the context of Christian nonviolence. We are a membership organization affiliated with the Fellowship of Reconciliation. Although there are no set dues, we are supported by contributions by members and friends. The CPF *Bulletin* comes out irregularly, although we try to get out 5 *Bulletins* or *Supplements* a year. This issue was edited by the staff—Bill Ofenloch and Mary Lou Steele with the help of John Donaghy and Tom Cornell. Typeset by WIN. Articles and comments may be sent to us at: 339 Lafayette St., N.Y., N.Y. 10012. Our phone number is (212)673-8990.

from TC:

We wish to dedicate this issue of the Bulletin to the Anglican Archbishop Janani Luwam, of Uganda, murdered by that country's insane despot, Idi Amin Dada, and to the Catholic missionaries of Rhodesia. Fr. Martin Thomas, Fr. Christopher Shepherd-Smith, Bro. John Conway, Sr. Magdalena Christa Lavanbosky, Sr. Ceflaus Anna Steigler, Sr. Epiphany Bertha Scheider and Joseph Paulina who were killed in what appears to have been a guerrilla raid. As in ages past, let the blood of martyrs be the seed of Christians. And to Bishop Donal Lamont, sentenced to 10 years' imprisonment for refusing to expose guerrillas in Rhodesia.

Ken Curtin and I participated in the great peace march and rally at Drogheda, Valley of the Boyne, Eire, in early December. There were 107 of us on the one week tour of Ireland organized by Fr. Dave Bowman, S.J., of the National Council of Churches. As we walked through Drogheda, on the southern bank of the river, we passed a convent. An elderly sister came out and joined us; I approached her. "What is your order, Sister?" "Dominican," she answered. "Do you teach here?" "No," she said. "I just returned from twelve years in Cape Town, South Africa." I asked her assessment of the situation there. She answered that in her judgement only a violent upsurge of Blacks could alter the situation for the better. I passed up remarking on the irony of hearing this at a peace march. The woman was evidently of good will. She went on, at my prodding, and repeated her prediction. I asked if her convent there was in a protected area. "No, we'd go with the rest," she said. I had to ponder this. To conquer the fear of death is part of the Easter faith. She had done that. The Rhodesia missionaries gave their lives. I didn't argue the morality of armed struggle, but I did suggest that

from a military point of view, the Republic of South Africa would have to be changed in some other way. They have the greatest arsenal in Africa. Their allies are Israel and Iran. They can mobilize a million men in one month. They are restrained not the slightest by public opinion, either at home or abroad. And their backs are against the wall. They have no place to go. They will use their ultimate force to preserve their "way of life." There must be ways to accelerate change nonviolently in South Africa. The Christian Institute there is attempting to find and to implement such ways. Our FOR group in South Africa has disbanded, and most of its members have joined the Christian Institute. We will be watching carefully to let you know how you can help. At this time we are joining an *ad hoc* Committee to Oppose Bank Loans to South Africa. We are asking religious communities, especially, to withdraw their accounts from CITI-BANK, Chase Manhattan, Manufacturers Hanover and Morgan Guaranty in New York, from First National Bank of Chicago and Continental in Chicago, and from the Bank of America in California, to tell the bankers the reason why. All CPF members and friends are urged to remove whatever accounts they may have in these banks, no matter how small, and to tell the bankers the reason why. The Christian Institute said recently, "Governmental insistence of enforcing apartheid and its rejection of normal negotiations with freely chosen black leaders have produced a situation in which there are few ways of preventing

the escalation of violence and bloodshed into a major confrontation. One of the few remaining methods of working peacefully is through economic pressure, which could help to motivate the changes needed to bring justice and peace to South Africa."

It certainly is an exciting time to be a Christian and a Catholic. I have on my desk a letter just received from a bishop in Brazil who is defending the right of his people to stay on land they illegally occupied as long as 40 years ago. There have been several killings so far, but the struggle goes on. Here in the U.S. the Church faces a challenge too. Sr. Kathy Smith of the Spokane CPF office writes of the Detroit *Call to Action* in this *Bulletin*. I have written to Archbishop Bernardin pledging, on your behalf, all the resources of the CPF to implement the disarmament recommendation in an educational program. It would seem to me tragic if the bishops' conference in May does not act favorably on the recommendation calling for the condemnation of the production, possession and proliferation of nuclear and all other weapons of indiscriminate effect. If you agree, write your bishop and let him know. You might even organize a delegation to see your bishop, with some of the local *Call to Action* delegation. Absolutely nothing that came out of the Detroit conference, the summation of the bishops' two year nationwide consultation to mark the Bicentennial, is as important as this. The Church of the United States must catch up with the Church Universal in its teachings on war and peace and especially on the arms race. We can't fail. We simply can't.

ENDANGERED HUMAN SPECIES

Five hundred students at Archbishop Ryan High School in Chicago have signed the FOR Disarmament Petition. Nearly 1,200 signatures were gathered at the Eucharistic Congress. Thirty thousand signatures will be presented to President Carter and to the new Congress in the Spring as FOR gears for many tens of thousands more signatures. Please order petition forms for your school, convent, etc. from Box 271, Nyack, NY 10960.

The Japan Buddha Sangha and the Japan Council Against the A and H Bombs (Gensuikyo) are conducting a peace Walk from Tokyo to Hiroshima, and another to Nagasaki, July 1 - August 9. They request an American representation. You will remember that the Buddha Sangha was largely responsible for the success of our own Continental Walk for Disarmament and Social Justice. Monks and nuns participated in every major branch of our walk, and suffered repeated jailings in the South with the rest.

If 100 Americans pre-arrange a travel plan, the cost of air fare will be reduced to \$450 round. Regular fare is \$1,004. Food and lodging will be provided for all walkers. Contact Rev. Nippashi, Nipponzan Myohoji, 308 West Yanonali, Santa Barbara, Calif. 93101. Please notify CPF if you plan to go. We might want to delegate you to represent CPF at the 23rd World Conference Against A and H Bombs but we do not have the funds.

NORTHERN IRELAND Conflict Has Deep Roots

by Pat Wieland

For centuries, the people of Northern Ireland have lived in fear—suspicious of each other. These feelings, fostered by romantic attachments to different pasts, have created an all-pervasive sectarianism.

Seven years ago, in an atmosphere of religious, political and economic prejudice, the fabric of life in Northern Ireland was ripped by violence. Long-repressed anger and subtle hostilities surfaced and overt violence became an option for people of conscience. This recent outbreak of violent reaction can be seen as a logical consequence in a society where discrimination is legal, where the economic structure is unjust and where religious people condone by their silence the institutional violence of the status quo.

"If anyone gives you the solution to the Northern Irish situation, that person does not understand the problems."
—A proverb of the '70s.

Varieties of Discrimination

Economically, Northern Ireland is primarily an industrial country. Its farms and light industries have been replaced by modern technology. The traditional linen and tweed manufacturing has been replaced by, among other multinationals, Monsanto, making synthetic fiber. In Belfast, the official unemployment rate is above 20% and in the Bogside (the Catholic ghetto of Derry), the unemployment figure has reached a staggering 60%.

In Northern Ireland, families send their children to the schools of their choice. The schools are academically about the same but Protestants go to the state schools and Catholics go to the Catholic schools. Later, the young adults when applying for jobs only have to say where they went to school.

Church leaders are outraged by Ian Paisley who leads anti-ecumenical marches preaching a gospel of "fear and sectarianism." Some of them, on the other hand, are perhaps more insidious. They encourage the congregations to "pray together, sing together, march together" . . . but . . . "don't send your kids to school with their kids."

**"SECTARIANISM KILLS WORKERS.
WORKERS KILL SECTARIANISM."**

—Grafitti on a Belfast wall

In 1968-69 the injustice suffered by the Catholic minorities became intolerable. The people marched and spoke out for "Civil Rights!" The demands were met with violence, and the violence spread. British troops were sent in and Northern Ireland became unmistakably an occupied land. The troops did not put down the violence; it only increased. A generation of children has grown up knowing violence as a way of life. The presence of British soldiers on patrol is a normal sight, and every package is suspect.

A Sabbatical for Violence

In the past seven years more than 1600 Northern Irish people have died, victims of the British Army and sectarian paramilitary violence. As the lives of

the ordinary people became more precarious, they became more desperate.

The Peace People

In August 1976 there was a breakthrough! Betty Williams and Mairead Corrigan met to mourn the death of three children who had been caught in a cross-fire—three more victims. They felt the VIOLENCE MUST STOP somewhere. Angry and determined these two women collected thousands of signatures on their petitions to "Stop the Violence." They called for a peace march, and Protestant and Catholic women and men marched together in the streets of Belfast. Since August the Peace People, as they call themselves, have not only survived but grown. People from all over the North are joining the peace movement—it is so consciously non-sectarian that people can join, not to "take a side" but to bring peace. Every weekend for the past five months growing numbers of people have marched for peace. They have marched in Belfast, in Derry, in Dublin, and in London—where they were joined by international supporters.

A dramatic march and rally was held on Sunday, December 5. More than 15,000 Peace People—from the north and from the south—marched from opposite ends of the town of Droghada and embraced one another on the "Peace Bridge" that spans the Boyne River.

At this momentous rally, the speakers stated briefly: "We want an end to all armies, both legal and illegal," and "We want justice for all the people of Northern Ireland." Amid waving banners, the sea of marchers said, "We shall overcome."

With the closing verse of "Auld Lang Syne" the rally peacefully disbanded, the marchers to return home. Back to Europe, to the US, to Canada and to homes in the South, and to the difficult task facing those in the North . . . home to carry on the peace-making they have committed themselves to and been encouraged to do.

Since the march the Peace People are walking a narrower tightrope than ever. They have entered

DECLARATION OF THE PEACE PEOPLE

We have a simple message for the world from this movement for peace.

We want to live and love and build a just and peaceful society.

We want for our children, as we want for ourselves, our lives at home, at work and at play, to be lives of joy and peace.

We recognize that to build such a life demands of all of us, dedication, hard work and courage.

We recognize that there are many problems in our society which are a source of conflict and violence.

We recognize that every bullet fired and every exploding bomb makes that work more difficult.

We reject the use of the bomb and the bullet and all techniques of violence.

We dedicate ourselves to working with our neighbours, near and far, day in and day out, to build that peaceful society in which the tragedies we have known are a bad memory and a continuing warning.

CONSCIENTIOUS OBJECTORS IN SPAIN

In the morning of January 11, 1977, eighteen young Spaniards chained themselves at Plaza de Espana in Madrid to protest provisions in the new law which imposed religious limits on the right to conscientious objection to military service. On January 5, Spain's first legal recognition of conscientious objection was published but it provides only for those with a "traditional" religious basis for their objection.

Among those arrested were Ovidio Bustillo, Vicente Amurgos and Jose Diez Faixat, resisters who had served six-month terms in prison before being released in the August 1976 amnesty. (CPF has called attention to their imprisonment and also published an open letter from them upon the amnesty in past *Bulletins*.)

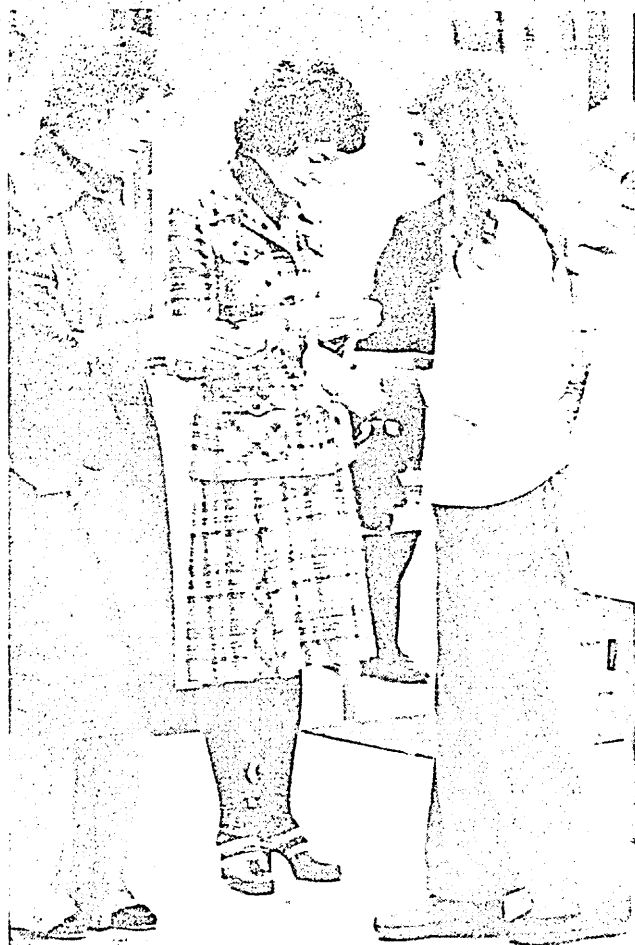
The CO's returned to their self-organized civilian service and continue to promote conscientious objection and nonviolence. Twelve more of the eighteen arrested have been working in these projects in several Spanish cities. They do child care, teach adults to read and write, serve in homes for the elderly and handicapped, and work with young people in the *barrios* of the big industrialized cities. As part of a larger movement in Spain, they are striving to transform social structure in a nonviolent campaign against all forms of repression and in favor of self-determination and self-management of people's economic, political and social lives. The CO's are also working toward disarmament as a long term goal.

The civilian service is done partly in collaboration with Spanish Caritas, a section of the international Catholic agency. However, the CO's are doing this service in defiance of the government, not in submission. It isn't known yet if the government will recognize these types of civilian service in light of the larger implications of the projects. Beyond this question, the law now requires a three year term of alternate service, longer than in almost all other countries. The eighteen arrested pacifists objected to this and also to the requirement that they obtain a certificate of "good conduct" at the end of each year or be transferred to military units.

Over eighteen months before the January decree, the Peace and Justice Commission of the Spanish bishops had proposed that the government recognize CO's and had urged that any law recognize broadly based grounds. The protest called on the government to follow this earlier suggestion.

As of January there were still CO's in prison despite the amnesty. They had been released but were ordered again to military units. Upon refusing they were put back in prison. This is a common practice in many countries. What will happen in Spain is not yet clear. There will surely be more protests of the law and restrictions on alternate service. The movement for conscientious objection and nonviolent social change is strong and growing in Spain.

Of note, Father Lluís Xirinacs continues his vigil at the Modelo Prison in Barcelona. He has been there almost every day for over a year. He has been arrested and beaten for his protest but continues to call for a total amnesty.



Victoria Snow Mountain presenting the WRL "Broken Rifle" pins to the Peace People who greeted the North American delegation.

photo by Pat Wieland

Phase II—they are *meeting* together and ideologies are not only surfacing but coming into conflict. The strength of the movement still lies in its ability to bring together community organizers, e.g. people who have been working for years to bring about a just peace; and people who, primarily out of fear, *seemed* to be apolitical, especially the working class women who had been afraid to offend friends in either of the paramilitaries. The movement is a viable vehicle for social change. If the violence can be eliminated, people will be able to sit down without distraction to plan together for radical social change.

For the people of Northern Ireland, this movement for peace, justice and reconciliation must succeed. It is the only alternative to more violence and despair. The violence in Northern Ireland is not easy for Americans to understand. Too simplistically, it is futile warfare. The peoples' demand for "Peace," far from being inadequate, is, in the words of a respected peacemaker, "the most radical demand the Northern Irish can make."

This is an introduction to the Irish peace movement. There are other issues: how the people relate personally to the soldiers while hating the military presence, the role of multinationals, and broad ramifications of Ireland as a Third World country. These issues will have to be considered in other articles, as will the further activities of the peace movement.

FOR SUMMER WORKCAMPS

This year the FOR is sponsoring two work projects. The first, June 11-26, will be held in Washington, DC with the Community for Creative Nonviolence. CCNV has been waging a nonviolent campaign to obtain an abandoned building from the city and renovate it as a Shelter for the Homeless for those evicted or whose homes became inhabitable. CCNV also operates a free soup kitchen, a hospitality house, a free medical clinic and a pre-trial house for those who have been arrested or await trial. The work will mainly involve renovation of the building which the city finally turned over to them to be set up as part of a land trust. No special expertise is required. There will also be a chance to participate in some of the other work of CCNV.

The second project, scheduled for July 5-18, will be in California with a self-help housing project called San Jerardo, developed by and for farmworkers of the Salinas Valley. In order to have a decent place to live, fifty-two families have taken over an abandoned military post (a fine example of conversion from military to peaceful uses) and are rebuilding it on a cooperative basis. The Resource Center for Non-Violence in Santa Cruz will co-sponsor this work project. In addition to work in rehabilitating existing buildings and a community garden, the participants will have time out for recreation, speakers and discussions on non-violence. Two nearby United Farm Workers field offices will provide interested volunteers with the opportunity to work with and learn more about the UFW movement.

All participants must be over 18 years of age and are expected to provide their own transportation, though some help might be available. Contact the Youth Action Office of the FOR, Box 271, Nyack, NY 10960 for more details and applications. Applications are requested by May 1. This is a good opportunity to help in two ongoing nonviolent campaigns and learn about how people are struggling to create substantial change. Don't delay, write the FOR today.

J.P. STEVENS BOYCOTT

J.P. Stevens & Co. began as a small family-owned textile manufacturer in Massachusetts in 1813. Following World War II it merged 10 companies and became the second largest corporate giant in the textile industry. In the last 30 years it has acquired dozens of smaller firms and liquidated all its unionized plants in the north. Stevens now has only 5 small plants outside the south. 63 of 85 plants are in North and South Carolina. It is a multi-national corporation operating in 7 foreign countries and the U.S. with sales in 1975 of \$1.1 billion and assets of \$756 million. Stevens employs 44,400 people. None of them are covered by a union contract.

J.P. Stevens has been found guilty of violating the National Labor Relations Act 15 times since 1963, more than any company in American history. The majority of the convictions involved multiple violations. It is a company that turns whites and blacks against each other to foment hatred to keep the workers divided. It has been found guilty of tax eva-

Amnesty?

One of the very first acts of President Carter was to announce a pardon for all violators of Selective Service law in the Vietnam war period. It was pointedly not an amnesty. Amnesty would be a forgetting of some legal offense, a wiping clean of the record and all penalties. Carter's pardon doesn't approach this, but rather attempts to forgive those who broke the law in resisting the draft.

However, this pardon of draft resisters is much more generous than what the government plans to do for those who deserted the military or suffered bad discharges. According to early information, there will be standardized discharge upgrading for certain categories of deserters and those who suffered general or undesirable discharges. This does little more than speed up the process of the regular discharge review board and promise results for these particular categories. At large deserters, it appears, must turn themselves in and upon getting an undesirable discharge, apply for upgrading.

The upgrading process doesn't even guarantee an honorable discharge, rather only a general for those with an undesirable. Such a discharge makes it difficult or impossible to get many jobs, even low paying ones where competition from the unemployed can be severe. Most of those who suffer from bad discharges are poor, lacking H.S. degrees or members of minorities who therefore find it doubly difficult to get decent employment. A far more equitable arrangement, supported by many veterans' groups, would be to have a single type discharge with no lasting punitive effects.

The movement for amnesty will find it very difficult to continue the struggle since most Americans will confuse this halfway step with true amnesty. But we must be clear in stating that it is not amnesty, that resisters to this most recent war (or to any war in fact) do not need to be forgiven and that we ought not sweep the memories of the past fifteen years into oblivion unmindful of their lessons.

sion, discriminatory employment practices, the firing and threatening of pro-union employees and the coercion of employees through interrogation. Working conditions in Stevens plants are almost unbelievable in this day and age. Thousands of workers in textile mills have been disabled by the dread brown lung disease caused by cotton dust levels almost three times as high as national minimum health standards allow... while wages in Stevens plants average 3% below the average national factory wage.

PLEASE DON'T BUY J.P. STEVENS PRODUCTS!
These are some of their brand names:

SHEETS & PILLOWCASES

Beauti-Blend
Beauticale
Fine Arts
Peanuts (comic strip figures)
Tastemaker
Utica
Utica & Mohawk
Designer Labels:
Yves St. Laurent
Angelo Donghia

TOWELS

Fine Arts
Tastemaker
Utica

BLANKETS

Forstmann
Utica

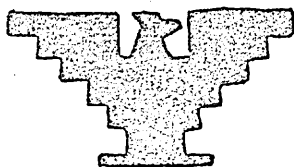
CARPETS

Contender
Gulistan
Merryweather
Tastemaker

TABLE LINEN

Simtex
HOSIERY
Big Mama
Finesse
Hip-Lets
Spirit





UPDATE ON THE FARMWORKERS

—On March 10 the UFW and the Teamsters signed an historic jurisdictional agreement. The Teamsters agreed to surrender any intentions of organizing farm workers, including machinery operators, tractor drivers and some truck drivers.

—The boycott of non-UFW lettuce and grapes, and of Gallo wines CONTINUES! (Rumor had it that the lettuce boycott was over.)

—Elections are continuing and are being won by the UFW. However there is an uphill struggle to get the growers to negotiate the contracts in good faith.

—The prime unfair grower at present is Connecticut Mutual Life Insurance. They control Coachella Growers, Inc. of Indio, CA, the largest citrus grower in the Coachella Valley. Coachella Growers is a dummy non-profit harvesting corporation set up by Desert Valley Citrus, a company in which Connecticut Mutual has controlling interest. Connecticut Mutual also owns 80% of the land on which Coachella citrus is harvested.

The UFW overwhelming won an ALRB sponsored election at Coachella Growers in September, 1975. Rather than bargain fairly with the UFW as mandated by the ALRA, Coachella Growers has harassed its workers through a 14% pay cut, a drastic cut in the work week, and the elimination of needed bus service. Workers' eyes, faces and hands are exposed to thick, deadly lemon thorns without protective equipment or first aid, and forklifts and ladders have been cited as unsafe by the California OSHA. Coachella wants to do away with the union hiring hall, medical plan, union security, grievance procedures and union's access to the fields before they will sign a contract.

Coachella is the first large California citrus grower the UFW has seriously bargained with and Coachella is being represented at the negotiations by Sunkist interests. The outcome of this contract could set the pace for contracts covering tens of thousands of Sunkist citrus workers so it is crucial that the workers win a decent contract.

What you can do: Connecticut Mutual has told UFW supporters that they are concerned, but during the last negotiations with Coachella Growers on March 14, it became apparent they weren't serious about anything except stalling. Write a letter today to Connecticut Mutual's home office and demand that they negotiate seriously. Write to: Edward Bates, President, Connecticut Mutual Life Insurance Co., 140 Garden St., Hartford, CT 06115. Connecticut residents can call him at 203-549-4111. There are Connecticut Mutual representatives in other cities whom you can telephone. Please let the UFW know of any response you may get to either letter or phone. (United Farmworkers, 331 W. 84 St., New York, NY 10024)

SEABROOK OCCUPATION

On April 30th the Clamshell Alliance will undertake the first mass citizens' occupation of a nuclear power plant in the U.S. at Seabrook, NH. The occupation will be an organized nonviolent statement by active opponents of nuclear power.

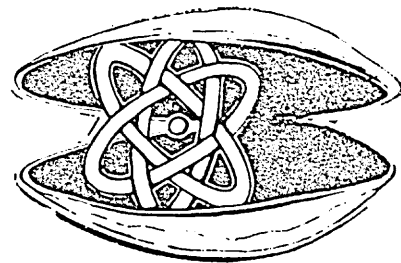
The Clamshell Alliance was formed in July 1976 to stop construction of the Seabrook, NH nuclear power project and to oppose construction of other nuclear plants in New England. It includes groups and individuals of all ages and backgrounds from New England and nearby areas, and has sponsored two smaller "citizen occupations" of the projected site in Seabrook.

The Clamshell believes that direct, nonviolent action is necessary at this point to halt the expansion of dangerous, expensive and unnecessary nuclear plants. The Clamshell also encourages widespread public education and the continuation of the many legal battles against nuclear power. Through their affiliated groups, they have helped organize teach-ins, collected signatures on petitions, held public meetings throughout New England and encouraged hundreds of people to take an active role in opposing nuclear power.

In the Clamshell's *Declaration of Nuclear Resistance* they include the fact that "There is a malignant relationship between nuclear power plants and nuclear weapons. The arms industry has used the power plants as a shield to legitimize their technology, and the reactor industry has spawned nuclear bombs to nations all over the world, as well, potentially, to terrorist groups and even organized crime." Those of us working for disarmament should recognize this relationship and work with anti-nuke groups for a society free of nuclear power and weapons.

Anyone planning to occupy Seabrook on April 30th must participate in nonviolent preparation and become part of an affinity group. New York City area people should contact Quaker Project on Community Conflict at 15 Rutherford Place, New York, NY 10003 (212-982-9288). Others should contact the Clamshell Alliance, 603-436-5414 (NH) or 617-661-6130 (Mass.) for information on preparation in your area.

For supporters who choose not to participate in the occupation but wish to support the action there will be a rally at Hampton Beach State Park (across from the Seabrook site) on May 1st.



NO

NUKES

Fellowship Magazine

Everyone who contributed \$5 or more to CPF in the last half of 1976 should be receiving *Fellowship*. If you weren't already on the mailing list, CPF is paying \$3 for an introductory year's subscription. We feel that this is the best way to keep you informed since we can not publish a newsletter so frequently.

If you have contributed, and haven't yet received *Fellowship* let us know. However, contributions after December have not been fully processed yet.

We also recommend *Sojourners*, published by a community of evangelical Christians in Washington, D.C. They have had excellent issues on the Catholic Worker and on disarmament. *Sojourners*, 1029 Vermont Ave. NW, Wash., D.C. 20005, at \$8 a year.

Jim and Laura Hassler-Forest, their children Benedict, Daniel and Wendy-Jo, and their springer spaniel Sojourner have removed to Holland, where Jim now serves as coordinator of the International FOR. Their address is IFOR, Hof van Sonoy, Veerstraat 1, Holland.

Lowell Rheinheimer of Vinoba Farm, Weare, N.H. 03281, has begun publication of an English version of the *News of the Ark*. This small monthly will feature translations of some of the writings of Lanza del Vasto otherwise unavailable in English together with news of activities of the Community of the Ark in France and allied communities in the U.S. and Canada. The subscription price is \$8.00 per annum.

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