



## ROCKY FLATS

A busload of 41 people and at least four carloads of people from St. Louis joined over 5,000 people who converged on the site of Rockwell International's Rocky Flats Atomic Weapons Production Plant on April 29, in a milestone event for the anti-nuclear movement. Participants, demanding nuclear disarmament and the plant's conversion to peacetime production, gathered from as far away as Europe and Asia, from all over North America, and from as close as the plutonium dusted city of Boulder, 9 miles to the north. Speakers at the rally included first and second generation victims of the Hiroshima bombing, Dr. Helen Caldicott, Sidney Lens, Daniel Ellsberg, Stokely Carmichael, Richard Barnett and many others. Telegrams of support were received from peace and no-nuke movements in Japan, Australia, West Germany, France, England and elsewhere.

At the conclusion of main rally, about 150 people specially trained in non-violent civil disobedience began an illegal blockade of the single rail route into the bomb factory. Among these were Daniel Ellsberg and St. Louisan Ted Lewis Jr. Despite cold and unusually heavy rains, spirits were high. Twenty-eight of the original number stayed until Friday, May 5, when they were finally arrested, an action Rockwell International had allegedly been trying to avoid.

Religious leaders share in nuclear arms protest. Archbishop James Casey released a pastoral letter before the demonstration. Quoting from Pope John xxiii "Pacem In Terris" Casey told Catholics in Colorado that "Justice, right reason and humanity urgently demand that the arms race should cease; that the stockpiles which exist in various countries should be reduced equally and simultaneously by the parties concerned and nuclear weapons should be abolished."

In a statement by Sister Rosalie Bertell, who has done extensive research into the relationship between exposure to low level radiation and cancer, she said, "The crisis we are facing is one of physical survival and moral rectitude both for ourselves and for the global community."

Bertell suggested that "at this moment, we are engaged in what I would call Radiation Warfare. This is a new kind of war. The war has not been legitimately declared, the soldiers are not identified as such, but the battlelines are clear."

Rocky Flats which has been in operation since 1952, has been the scene of more than 200 "in plant" fires, most involving highly combustible plutonium. The plant was the site of a \$20 million fire in 1969, a blaze which released the deadly plutonium particles into the atmosphere.

It is facts like these that make us aware that we must act as though our lives depend on what we do, because ultimately they do. Suse Lauritsen

## MOBILIZATION FOR SURVIVAL

Nationally, the Mobilization for Survival is a coalition of organizations around an action program. The organizations include anti-war, anti-nuclear, environmentalist, human needs and religious groups. The Mobilization's stated goals are fourfold: "Zero Nuclear Weapons, Ban Nuclear Power, Stop the Arms Race and Meet Human Needs." The organizations involved see the obvious relationship between the four goals while at the same time recognizing the need for joining together for strength. In some ways the Mobilization resembles the mobilizations of the Vietnam era which were designed to get massive numbers of people into the streets to stop the war. While designed to get massive numbers of people into the streets over its four goals, the Mobilization includes many new strategies in addition.

During the Fall of 1977 and Spring of 1978, the Mobilization held many hundreds of "Teach-Ins" at Colleges and universities throughout the country. In the Spring of 1978 the Mobilization sponsored a "Save Our Communities" week during which local communities made the connections between nuclear weapons/power and the deteriorating conditions of our cities. The mobilization also issued a "Pastoral Letter on Human Survival" to the religious communities of the country in an effort at calling forth a strong religious response to the Mobilization's goals. Major actions were co-sponsored at Barnwell, S.C. (a local reprocessing plant) and at Pocky Flats, Co. (where plutonium triggers are made for all U.S. nuclear weapons). The Bangor, MA. action in opposition to the Trident Submarine was also co-sponsored by the Mobilization. On May 27th the Mobilization gathered 15,000 people in New York City to demonstrate in support of disarmament at the time of the United Nations Special Session on Disarmament. On June 12th 400 persons were arrested for sitting-in at the U.S. Mission to the United Nations, after there had been no response from the Mission to the hundreds of thousands of petitions in support of disarmament given to them on May 27th. The Mobilization is also co-sponsoring the demonstration at the Seabrook, N.H. Nuclear Power Plant on June 24th. During the summer, the co-ordinating committee for the Mobilization will be meeting to flesh out further directions for the coming year.

Locally, people in St. Louis have been working together on the goals of the Mobilization. During the spring of this year Daniel Ellsberg spoke to several audiences here in St. Louis. At that time local people worked primarily on two projects. Some folks worked to have a Transfer Resolution passed by many different local groups including the St. Louis City board of Alderpersons. This resolution stressed the need for transferring funds from the defense budget to the human needs parts of the budget. They also formed delegations to Missouri Senators and Representatives asking for support of the Transfer Amendment in Congress. Another group, local folk distributed over 3,000 copies of the pastoral Letter on Human Survival to religious communities and sought endorsement and support for the goals of the Mobilization. In late spring local folk sent a busload of people to support the action at Rocky Flats, Colo. On May 22nd over 80 people joined in a demonstration in opposition to the Trident Submarine outside the International Headquarters of General Dynamics (contractor for the Trident), located in Clayton, Mo. Over 40 persons from St. Louis went to New York City for the May 27th demonstration at the United Nations. At least two people from St. Louis remained in New York for the June 12th Sit-in at the U.S. Mission to the United Nations. Several St. Louisans will be participating at the Seabrook demonstration on June 24th while many others participated in a support demonstration here locally on Friday, June 23rd from 12 noon until 1:00 p.m. in downtown St. Louis at 12th and Market. This summer local people will be meeting to set new directions for the coming year. Al Sprehe

#### On Housing

The following letter was signed by more than 30 people who are involved in the housing problem in our city, and was distributed to people in the religious communities who are making property decisions.

April 19, 78

To The St. Louis Community:

It is with great sadness and concern that we write this open letter to the larger St. Louis Community. We recently witnessed the destruction of a perfectly habitable building while people throughout the city continue to go homeless. At a time when our housing needs are so grave the loss of such a building is not just unfortunate: it is an act of violence against the city and its people.

The building stood on the corner of Grand and Cook. Until about six months ago, some Sisters of Norte Dame lived there. It was the convent of "Rock Church" (as many St. Louisans call St. Alphonsus Parish). The Redemptorist Fathers owned the building. They decided to demolish it despite efforts by the Metro-Housing Alliance, Salvation Army, St. Louis Project for Abused Women, Jeff Vander-Lou, and the Catholic Worker House to save the building for some kind of emergency housing.

Few of us realize how desperately our city needs emergency housing. More than one out of ten St. Louis residents live in overcrowded buildings, more than one-fourth of our dwellings are substandard. When people lose what housing they have, there are few resources to provide help. The Women's Self Help Center turn away between fifteen and twenty battered women a week because of the lack of emergency shelters. The Catholic Worker House turns away six calls from women a day (often women with several children).

So when a religious group decides to tear down a building like Rock convent, their decision affects us all. Similar church properties have been given or rented or sold to concerned groups as homes for the elderly, emergency shelters, houses of hospitality, refuges for abused women and day care centers. Our city's needs continue to be urgent. Poor people, people in crisis situations, continue to suffer from the lack of housing. So the loss of even one such resource is more than we can afford.

We can no longer afford to look at property as simply an investment of time and money. We must learn to act as if peoples lives depended on the choices we make about our property- because they do. We must challenge each other to accept the moral responsibility that owning property involves if our city is to survive.

#### FROM THE HOUSE

It is hard as I sit in the midst of all the hubbub of our house to find a way to tell you what happens here or how we feel about it. Much less would I try to explain--even to myself-- what it might mean.

There is much life here with many people at widely varied points in their lives. Some of us are trying to learn and some of us are trying to forget. There are children learning to read and an older woman who is losing the ability to read. There have been six babies born in our household and numerous birthdays celebrated. Santa brought presents to forty children here, and the Easter bunny hid eggs. People have arrived from far away places, and moved on to far away places. Together we weathered a winter of long days inside and together we are enjoying immensely the easiness that spring brings to to life.

One very real effect of living here at Karen House, I think, is that issues become very real and concrete. The inequalities in health care, welfare, the courts, housing, education and jobs in our city become every day realities whose effects are born by people we love. Thus, activity in social justice issues become part and parcel of the work of hospitality. Some of our guests have joined in this work. At various times we have leafletted for women's ordination in the Catholic Church, protested Nestle's infant formula practices, inhuman conditions at Marion Federal Prison and the danger of nuclear power and weapons. Several of us were at General Dynamics corporation in Clayton, who is the contractor for the Trident nuclear submarine. We have also been at Rocky Flats, Colo. the nuclear weapons plant and at the U.N. Special Session on Disarmament in New York. Various members of the staff are working for justice in education, corporate responsibility and conversion to a peace economy.

One other aspect of our lives that cannot be overlooked is the people who share in our work. There are many people who come, and as many different ways of helping. Some bring in prepared meals (always Immensely enjoyed), some bring supplies or work with the kids. Some give much time, some we don't get to see. ALL are essential to us. One of our guests said to me, "It restored my faith in humanity to see how good people are to you." I guess maybe that is a good part of what happens here. -----V. Druhe

### "IMPRESSIONS OF A NEW STAFF MEMBER"

I first stepped from the voluptuously aggressive currents of upper middle class America to an island- Karen House- 2 weeks ago; later to realize that this was one in the archipelago of Catholic Worker Houses across the U.S. Slung over my shoulder was the energetic idealism of a 20 yr. old collegiate Catholic seeking to develop her facilities for the betterment of the world's needy. I, thus far, so blessed in life wanted to give to those less fortunate than I (sound familiar?)

The minute I entered this house all previous imaginings of myself in a structured, helper role, deluging goodness to parched souls were left behind. I was introduced not as a member of the elitist staff(although the staff certainly is recognized as the host and policymaker of the household). I was given responsibilities just as everyone else in the house. I was to eat when and what everyone else did; I was to share the same bathroom, kitchen, dining room, TV room, and parlor as everyone else. Of a sudden I was frightened by the lack of barriers, structure. On the contrary, there was a casual affectionate flow between hosts and guests.

Within the ensuing days my brash self-confident, service conscious identity underwent a blushing retreat. Being robbed of my previously arranged roles I was left totally unprepared, off-guard, vulnerable. Not only was I to share these people's housing facilities, but I was expected to share in their lives. I became most apprehensive when I realized that I was asked to share of my life, of myself.

I saw more honest affection, more substantive human emotions, and simple, down-to-earth goings'-on between people than I was accustomed to. The people I live with have more of a sense of who God is and their relationship to God than the majority of those I have known at school. They have made me feel warm inside, they have inspired me; and somehow freed me in my outreachings towards others. A new staff member at Karen House- suddenly the title has no meaning. May I be allowed to return somewhat what I have been given.

Orla Dunstan

### SPECIAL NEEDS

FOOD-Especially perishable items  
(eggs, etc.)  
DIAPERS,  
PILLOWS,  
TOWELS,  
DRESSERS,  
PEOPLE TO WORK WITH US,  
CLERICAL ASSISTANCE-Filing,  
typing, compiling lists,  
MAKING OF DIRECTORY OF  
RESOURCES & TALENTS,  
ELECTRIC TYPEWRITER,  
NEED FOR A SPECIFIC COMMITTEE  
TO HUSTLE AND MEET NEEDS OF  
HOUSE,  
BUNKBEDS.

Any donation to offset the cost of  
this newsletter would be appreciated.

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