

the catholic peace fellowship Bulletin

APRIL 1973

REPORT ON THE SAIGON POLITICAL PRISONERS

by Georg Bryan

With the release of two French teachers from a Saigon jail come new reports and confirmations of the horror and torture being supported by the United States and the Thieu government in South Vietnam. John-Pierre Debris and Andre Menras were jailed in 1970 for passing out leaflets which denounced the "minority of traitors" in South Vietnam who were leading the country away from peace. They asked for a Vietnamese peace, an immediate withdrawal of all foreign troops, and a turn-over in the South Vietnamese government. In talking with the two teachers it was evident their action was motivated by a deep empathy and respect for the Vietnamese and their culture. They talked of witnessing the search and destroy missions, the refugee camps, displayed corpses, the Korean soldier atrocities, the Rome plows used to clear thousand of acres of vegetation, the body count competitions between troops, and the people who continued to resist the South Vietnamese government even when terrorized. John-Pierre and Andre were not part of a peace movement or resistance movement in South Vietnam or France. They acted independently. They were quickly jailed and were in Chi Hoa prison from July 25, 1970 until December 29, 1972.

From their experience in Chi Hoa prison and from the flow of prisoners through that prison John-Pierre and Andre brought back some of the most detailed information of the prisoners and conditions of the prisons to date.

So we saw, the whole jail saw, for the first time, these hundred prisoners from the tiger-cages, and in what condition! They had to crawl down, (to the jail yard) because they couldn't walk anymore; their knees had been broken. They dragged themselves along the ground with little wooden benches of their own make. In the sun they had to close their eyes completely because they'd been blinded from so many years of darkness. Their faces were haggard and lined, their bodies gaunt and emaciated. They were wearing tattered prison uniforms, the standard black pyjamas. No one made a sound when they arrived. Even the trustees who guarded them were astonished.

The variety and sophistication of torture related by the two teachers equals the horror of the Nazi prison camps. The prisons have a group of officers called the specialists who carry out these horrors. Andre Menras told of a student subjected to torture with needles.

Seated at a table, his hands were attached to the table, with his fingers spread so far apart that he could no longer move them. Slowly, by means of light taps on a piece of cardboard, needles were inserted under the finger-nails. Once in place, a sheet of tissue paper was attached to each needle, after which the ventilator just opposite, was on. The breeze from the ventilator set the tissue paper in motion and this, in turn, made the needles move under the nails. The student told us that he stood it for ten minutes before fainting....

(con't on page 3)

THE TRIAL OF THE CAMDEN 28 MINUS 11

by Joanne Sheehan

"We begin today -- to say again what we have always tried to say -- that we must be responsible for our brothers and sisters everywhere. To act against war, children in flames and the roar of the greatest bombing in the world's history -- a bombing that has yet to cease in Indochina... Look at a Camden which suffers the ravages of 'benign neglect' -- look at a Camden which is half boarded up -- and look at a Camden where every OEO program from legal services to day care is frozen, fighting for its life, or already being dismantled. And look at one B-52. And look at the money the government has spent to facilitate the conspiracy of the Camden 28 and now to prosecute us. And we begin to say is this where we are?..."

-The Camden 28, Feb. 27, 1973

The trial of the Camden 28 began Feb. 5th, a year and a half after the arrest on Aug. 22, 1971, for conspiracy and destruction of draft files in Camden. The arrests were precipitated by an FBI informer, Robert Hardy, who now intends to appear as a witness for the defendants. Hardy has submitted an affidavit that revealed that, although the arrest could have come before the files were actually destroyed, the FBI waited and watched it happen for three hours on orders from "someone in the Western White House."

On the opening day of the trial the prosecution moved to sever (separate, but keep indicted) eight of the 26 remaining defendants: (Martha Schemely had already been severed from the case and Anita Ricci previously entered a guilty plea to a lesser charge.) The 8 argued against severance, demanding immediate trial or immediate dismissal for all. Previous to this the prosecution had attempted to make several deals with the defendants in the attempt to prevent the embarrassment of a public trial. The defendants had said no to all deals. On Wed. Feb. 8th the eight - Jayma Abdoo, Milo Billman, Gene Dixon, Keith Forsyth, Mel Madden, Lianne Moccia, Frank Pommerheim and Sarah Tosi, plus Bill Anderson were severed.

(con't on page 2)

AS WE GO TO PRESS...

The situation at Wounded Knee hasn't been resolved to this moment, Mon. March 12. Our initial hopes for a peaceful solution are now dimming with the resumption of a blockade by the government.

Last Thursday the CPF office moved into high gear in the effort to avert the threatened showdown as the Justice Department deadline of 8pm EST approached. Congress people and the Justice Dept. in Washington were called. Key CPF contacts around the country were also called and urged to put pressure on their own congressional representatives. Local CPF people were contacted about a vigil at Times Square being arranged in cooperation with other NYC groups. At least 200 people showed up on short notice and after an hour marched to the U.N. to meet with Indian representatives.

We were encouraged to hear that the confrontation and possible violence were avoided that night but do not know where the situation is going from here. CPF supports the Indians in their demands and feels that justice must be done for an equitable consideration of these native Americans.

(CAMDEN, con't from page 1)

Defendants now on trial are Terry Buckalew, Paul Couming, Rev. Michael Doyle, Anne Dunham, Rev. Peter Ford, Mike Giocondo, Bob Goode, John Grady, Marge Inness, Rev. Ed McGowan, Barry Musi, Rev. Ned Murphy, Joan and RoRo Reilly, Cookie Ridolfi and John Swinglish.

Defendants' opening statements outlined what they will be presenting as a defense, the reasoning for the action, their motivation and beliefs. There were extensive descriptions of the history and spirit of civil disobedience in the U.S. from the Boston tea party, to the underground railroad, up to the present. The jury was advised of their right to jury nullification, the historic power of jurors to judge not only the facts of a case, but also to judge the act as representative voices of community conscience, and to pass on the validity of the laws involved. Defendants and lawyers also spoke of the government's "creative activity" (aiding and abetting) in the action, citing that the FBI had purchased tools, gas, food, etc. for the defendants.

In the first issue of a newsletter, to be put out weekly for the duration of the trial, the Camden 28 ask:

"Let us join together to talk and struggle with the issues of massive injustice. All of us are willing to meet with you in your homes, in your school or church -- to talk about the trial, the Camden action, the war in Indochina, the political and economic priorities of the U.S., the criminal justice system and grand juries -- to talk together about our lives, what we must learn and what we must do.

"Let us pursue the meaning of that war and learn from it, to insure that it will not continue unnoticed in Indochina and that we will never allow it to happen again elsewhere in the world. Let us pursue the direction our government has taken at home, and struggle on to reverse that, to correct and restore the spirit of our own nation.

"We need your help as always, with funds to house and feed that endeavor, to keep working, phoning, printing. But more than that we need each of you -- to be where you are, to help educate and communicate and organize -- to be with us here in Camden, in the courtroom and working with us outside."

Court is in session 5 days a week (usually) from 10:00am to 4:30 pm in the Camden Post Office building, at 4th and Market streets. Day care facilities are available, and help is needed on this as well. If you wish to receive the weekly newsletter on the trial, and for any correspondence, please contact: The Camden 28, 225 South 6th St. or 584 Benson St., Camden, N.J. 08103. Phone numbers are: (609) 541-4635, (609) 964-6585 and (215) WA3-6144.

JOANNE SHEEHAN is on the staff of the National CPF and is on the Camden Defense Committee.

the CPF bulletin is edited, typeset, printed by the staff and friends of the national office presently: Georg Bryan, Rick Gaumer, Charlie King, Mike Murphy, Bill Ofenloch, Bob Oliva, Jack Riley, Joanne Sheehan, Mary Sheehan, and Tom Cornell in an advisory role. We thank the folks at WIN magazine for the use of their equipment.

DRAFT HAS ENDED?

by Bill Ofenloch

It's finally happened; the draft has ended. As you must have heard by now, the Department of Defense has announced that there will be no men drafted throughout the first six months of 1973. The Volunteer Army (VOLAR) will be on its way sooner than expected.

Doesn't it sound almost too good to be true? In fact that's the very crux of the problem. It only looks and sounds so good thanks to the careful orchestration of a team of news manipulators and public relations professionals. In reality such a broad sweeping change in the American military structure just hasn't occurred. The draft is not finished despite what the Pentagon and the White House would like the people to think.

Actually, what has happened is that no one is being inducted before the present induction authority expires at the end of June, 1973. And at that time only the power to actually induct men into the Army lapses under the current law. All the other operations of Selective Service will continue. The registration of all 18 year olds will continue. And the processing of claims for deferment and subsequent classification will go on unabated for the liable portion of each year's priority group, according to a yearly lottery drawing. The present law mandates this. Women too will be subject to this processing when the equal rights amendment is enacted. There will even be reinduction physicals so that there is an examined pool of men on a standby basis, ready for induction should the government decide the need has arisen. Byrone Peitone, the present acting director, estimated that this standby pool would be in the vicinity of 100,000 persons. A good number of people will have lottery numbers high enough that they will never be processed out of the initial 1-H category. But in this way many young people will never really be confronted by the draft and have to make the decision whether they will give their time and talents and maybe even their lives to the warmakers. It is a question that Christians ought to face in today's America if they want to call themselves followers of Christ. But the planners of this country's government will use Selective Service to make it easy for young Americans to hide from this issue. Then the supposed work of government can proceed unimpeded and unopposed and America can have a strong, healthy Army, again ready to fulfill her military destiny as a great power. That will be the future unless people continue to strive for peace and become ever more wary of the beast. Because the military has already made careful plans for the world it would like to see.

The Selective Service Act which will remain in effect also requires that Reserve personnel be trained in order to be able to help the System resume full operation in case of a national mobilization. This rapid return will be facilitated by many changes that Selective Service has made in the past year. There has been a great deal of time and money expended by Selective Service to update and streamline its operating procedures, including a tightening up on the variety and stringency of deferments one can obtain. Draft boards are now using new forms that are prepared by Optical Character Recognition (OCR) typewriters and then transmitted to a national "Computer Service Center" located near Washington. Thus they have consolidated all their information and made it available at the touch of a keyboard.

This doesn't seem to make any sense if the draft is seen as a dying institution unless it is conceded to be the inept bureaucracy's death struggle as the mythical monster who refuses to expire without a final surge. However, it begins

(con't on page 4)



Reprinted from *HOSTAGES OF WAR* by Don Luce and Holmes Brown, p. 68; available from us

(POLITICAL PRISONERS, con't from page 1)

Other tortures are just as well planned and some even more painful. The specialists also use electric shock, burning sensitive parts of the body, beatings, and many forms of rape.

These tortures seem to be brought on oneself for various reasons. They range from possible conspiracy to not saluting the Saigon flag. The children and women are not immune. Andre explained that a specialist a child who's hands are big enough to pull the trigger of a gun should be treated as an adult.

As might be imagined in an atmosphere of torture and severe pressure, every act within prison is an act of resistance. Cutting one's hair, washing (even with your own urine), cleaning the defecation and urine off the floor, instructing yourself how to read or write — all are considered acts of resistance punishable by having quick lime thrown on you or worse.

Through all of these painful conditions and tortures there are still those who smile and carry on resistance to the Saigon regime in prison. At night John-Pierre and Andre said they could hear the yells of children telling others details of the harm done to them that day and reporting the whereabouts and transferrals of prisoners. Slogans are yelled out and people still refuse to salute the symbol of American and South Vietnamese destruction of human life.

The trip of John-Pierre and Andre to the United States is frightfully urgent. They assume they were released because of foreign pressure and because they would be witnesses to the reclassification of political prisoners to criminal prisoners and even mass exterminations. There is hope that better conditions and the release of political prisoners can be forced through support of the prisoners. The teachers

STATEMENT ON EXECUTION OF SUSPECTS

During late January or early February 1968, large groups of civilians from the countryside marched into Saigon Government controlled villages and cities to demonstrate against the war. The villagers were unarmed except for some who carried bamboo sticks.

The District Chief at Thang Binh, located 30 miles south of Da Nang, was a North Vietnam Catholic refugee and militantly anti-NLF. When the demonstrators approached Thang Binh, he commanded his soldiers to mow down unarmed people.

The District Chief, Major Dang, told me that 300 "VC" had been killed in this incident. The American District Advisor reported that only two of those dead had been areested.

In response to this massacre, the NLF came into Thang Binh several nights later attacking the District Headquarters and inflicting some casualties. They then proceeded to burn a nearby Catholic refugee camp and killed over 40 people.

The District Chief had to save face with the villagers since the NLF had successfully attacked, sustaining no casualties of their own. On February 7th, the District Chief sent his soldiers into the countryside to take captives. Ten men were captured and brought into the District prison. There was no evidence that these were the men who had attacked the refugee camp, or that they were even NLF guerrillas. The only evidence, according to the American District Advisor, was that some of the captives were wearing webbed belts (easily available in the black market in any large village and often worn instead of the more expensive leather belts) which could have been used to carry hand grenades. One old man amongst the captured group was pardoned by the District Chief; the other nine were executed by firing squad in front of the village that same day. This photo shows the nine men being tied up to be led off to execution.

I happened to be in this village the day of the executions assisting a group of high school volunteers clean and repair the burned Catholic refugee camp.

Doug Hostetter
Vietnam Christian Service
1966 - 1969

reported a decrease in torture and better conditions when the newspapers spoke of the conditions. Their release was partly because of public pressure. The thought of two to three hundred thousand people jailed for not supporting war, working against a corrupt government, and even for remaining neutral and the thought of them imprisoned in such conditions and with treatment which equals and surpasses the atrocities we have already heard of from the battlefields of Vietnam, makes this a call for continued and active concern. Andre concluded one of his speeches saying:

... tens of thousands... must show that they know what is happening and must exert constant pressure on Thieu's government until all these patriots who have been suffering for decades and who are fighting for the liberation of their country and for their independence have been released.

To personalize this struggle for life, contact the Emergency Committee For The Release Of The Saigon Political Prisoners 339 Lafayette St., N.Y.C., 10012. (212) 673-8990.

GEORGE M. BRYAN JR. is a bookkeeper and tutorer at Melrose Reformed Church After School Center, a staff member of the Jose Feliciano Defense Committee, and a student at New York Theological Seminary.

(DRAFT? *con't from page 2*)

to fit into place if the demise of the draft is only a temporary maneuver staged to knock the wind out of the opposition when the issue became too hot to handle. And it's a fine way to appear to have fulfilled campaign promises.

No one can be sure of just what the future holds and the secret planners of the government aren't talking. Perhaps this is a way of allowing VOLAR to flounder in full view of all to convince everyone of the need for a draft to maintain a credible but small army. Maybe VOLAR will work and the lavishly financed Madison Avenue propaganda campaign for recruitments will deceive enough poor, out of work, or bored young people to sign up for a life of adventure and leadership in "Today's Army" little realizing what they are getting into. But how will the army induce enough doctors and lawyers and other professionals to enlist? Just by the offer of a bundle of money?

Another real question is how the Reserves and National Guard will fare. Who will run to join up when there's no draft snapping at his heels? Maybe a few people who can use the extra money to get through college. But 1,000,000 men is the level set by law for the Reserve and Guard strength. It seems that there would thus be a very good chance of a Reserve draft considering that they were almost 50,000 men below minimum standards at the end of 1972 even with draft pressure. And the problem of uniform national service also rears its ugly head. Perhaps there will be a draft with the option of a year or two in national service or a few months active duty training in the Reserves with 5 or 6 years of commitment afterwards.

Though we don't know exactly what the future will bring the period ahead will only become more dangerous if people do not keep informed and concerned about what the government is planning. There must be a body of citizens ready to speak out if the government attempts to reinstate a worse program than the present one. The DOD has already proposed doing away with the Conscientious Objector discharges from the Armed Forces but haven't been able to implement it yet because of the cries of outrage from individuals and groups. But the struggle is going to continue and must be carried forward.

BILL OFENLOCH is a draft and military counselor at CPF, works with Fr. Lyle Young on Prison Visitation and is a plumber's assistant in East Harlem.

WHICH WAY THE DRAFT ?

MILITARY COUNSELING ,COUNTER-RECRUITMENT by Mike Murphy

On October 10 and 11, The Interfaith Committee on Draft Information, a national organization of draft and military counselors, held a conference at Dengigh, Pa., outside of Philadelphia to consider the future role of the draft and the military in U.S. society. Much of the smaller discussions centered on how the churches could support the activities of draft and military counseling. There was a general consensus that, since in the sixties churches were open to aiding draft counseling, church aid should now be expanded to the area of military counseling. As one participant in the conference, who has been a military counselor for three years, explained: "The military is a microcosm of the society with all of society's problems intensified." The role of the churches in providing assistance to the G.I. in the safe-guarding of his human rights and dignity is an essential duty of pastoral care.

Throughout the discussions a strong note was sounded

REPORT ON CPF QUESTIONNAIRE

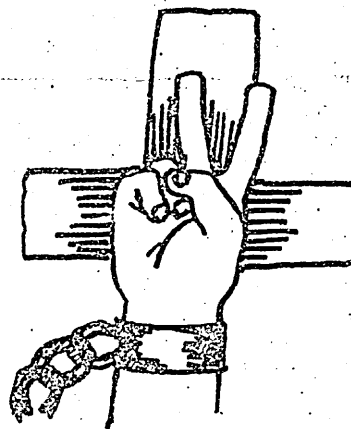
Questionnaires are beginning to be returned to the office at steadily increasing rate. As of March 9th, however, not a high enough proportion of the mailing list has responded to give us a clear picture of the interests and desires of our membership. All that can be said at this point is that CPF is many different things to different people. The responses we have received thus far have shown a wide range of interests among members. Some of the more popular categories are: peace education, Christian spirituality, research and study into areas which will deepen our personal and group awareness of Christian peacemaking, and prison reform. Also, a trend is developing which has made the Staff even more sensitive to an already sensitive situation: the lack of regular national mailings.

The importance of the questionnaire can not be overly stressed, it is the only way we have of accurately measuring what our members are doing and/or interested in and creating a more vital National Organization. Please, try to respond if you haven't as yet, if you have already responded, thank you, you've helped alleviate the greatest problem we face: communication.

In the March 15 issue of
WIN Magazine

PHIL BERRIGAN writes
about the Harrisburg trial.

JIM FOREST examines the
events leading up to the trial.



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against the militarism of America. After much talk the argument that reform of the military is one step in leading to the abolition of the military was adopted. An important area touched at the conference was the new recruitment campaign and the idea of counter-recruitment. Counter-recruitment was mentioned as one of the "reform" measures which draft and military counselors might engage in alongside the regular counseling to draft age men and G.I.'s. Such a project would involve itself in research of the practices of recruiters, the methods of advertising and alternatives to the military. Along with research, ongoing

(*con't on page 6*)

**TERMS OF TRUSTEESHIP AND NON-OWNERSHIP
FOR THE WORKERS' COMMUNITY
OF THE UNIVERSAL CITIZENS
AT ST. FRANCIS ACRES
GLEN GARDNER, NEW JERSEY, U.S.A.**

Editor's Note: The following article was originally published in COOPERATIVE LIVING in their Spring-Summer issue of 1957. The staff of Catholic Peace Fellowship has become very concerned with the role of personal life styles in peacemaking. As an initial exploration of such ideas we offer this reprint in the hope that it will stimulate further thought and action on this question.

1. God, the lord of the universe, is naturally sole owner of "St. Francis Acres," with all its appurtenances, resources, equipment and industrial means of production.
2. For communal use and operation, St. Francis Acres is in the trusteeship of a community of "Universal Citizens" whose nation is Humanity, the Earth their country, and God the only Sovereignty they recognize throughout their universal fatherland, to which they owe undivided loyalty.
3. All fully committed members of this community of universal Citizens at St. Francis Acres, who so desire, and whose ordinary health condition permits responsible and reliable participation in their common trusteeship, assume the function of trustee as equals, irrespective of their sex and the judicial terms of any legal marriage. All their decisions as trustees of St. Francis Acres can only be by unanimous consent.
4. From the initial premise it follows that the community members at St. Francis Acres are not its owners, individually or communally, but are entrusted with its use and operation only as a non-owning workers' community, whose members renounce all property - including whatever earnings, grants, bequests, and inheritances they may receive - so as to convert all such assets and resources into common trust for the communal use, productivity, growth, and development of a communitarian economy of propertyless workers.
5. The members understand that St. Francis Acres is in their trust to be communally used and operated directly by them through their own personal work and not by the wage labor of hired-fired employees working for them in a capital-labor class division, or by rent-payers on a landlord-tenant basis. Nor does their trusteeship allow for any bureaucracy, interested only in direction and management without sharing in the manual work. Both physical and intellectual work are to be engaged in by every member as human endeavors from which none alienate themselves or others without detriment to themselves and everyone else.
6. The communal use and operation of St. Francis Acres by the members provide a livelihood secured by them as daily workers only, never as legal owners - drawing rent, interest, and profit, to which they are conscientious objectors. Both as producers and consumers the members voluntarily adopt this propertyless economy of work to practice here and now the conscientious community principle "from each according to his ability; to each according to his need." Children economically depend on all community members alike, not on their own parents alone, though private home life is preserved.
7. As universal citizens of Humanity the members of this community conscientiously object to any recourse to force and vio-

lence as corrupt and corrupting means for the pursuit of truly human ends. They specifically renounce all judiciary and military enforcements which make possible the institution, protection and defense of property. They hold that non-violence and non-property are just as inseparable as property and violence. Their refusal of any resort to army and police force therefore upholds the non-ownership principle, by which they disclaim any participation in property, at any sectarian level - private, corporate, national, or imperial - proclaiming God's sole Sovereignty of the Earth and its fullness.

8. As trustees the members recognize themselves as entrusted with the responsibility of respecting God's sole ownership of St. Francis Acres, and of never transferring it, in total or in part, to any other ownership - private or corporate - through inheritance, donation, sale, or any form whatsoever of appropriation and title-holding.
 9. So long as two or three members are willing to live by the terms of this trusteeship, other members, however numerous, cannot lease, liquidate, or divide St. Francis Acres as their property. Any member's change of mind and withdrawal of commitment to the non-property principle nullifies his trusteeship as well as his union with the Universal Citizens. Should the community ever move or disperse, St. Francis Acres shall be entrusted to a community then existing and approximating most closely to the same principles. The choice of another community shall be made by a conference of the "Fellowship of Intentional Communities."
 10. The members acknowledge a responsibility as researchers and educators in the theory and practice of the sociology of cooperative and communal economy. This educational activity currently includes conducting and promoting the "Research Center for Community and Cooperation" with its bulletin *Cooperative Living*, and also the community's printing and publishing enterprise, the Libertarian Press.
 11. The members admit as inherent to the whole nature of their trusteeship that, regardless of race, creed, or class, full membership in the workers' community at St. Francis Acres is open to any adult person who, after a trial period of searching and living in community:
 - a) recognizes God as sole lord and Sovereign of the Earth and its contents for free, equal, and communal use by all His children so willing, as one family with common Father and universal fatherland,
 - b) and consequently, becomes a naturalized Universal Citizen by allegiance expressed in the actual living of that brotherhood life of communal use and non-ownership.
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- A HARSH AND DREADFUL LOVE: THE STORY OF THE CATHOLIC WORKER** by Dr. William Miller. Available from your local bookstore, or Liveright, New York.

GROWING BY SHARING

Some two dozen Friends and their friends have established a Sharing Meeting in the capitol area of New York state to explore their common concern about living more simply in the manner of early Friends in order to share personal resources with others engaged in nonviolent social change.

On December 2, 1971 the Sharing Meeting of Quaker Street Regional Meeting was approved and provided with an eight-member Oversight Committee. It has since held quarterly weekend gatherings at meetinghouses in and around Albany, New York.

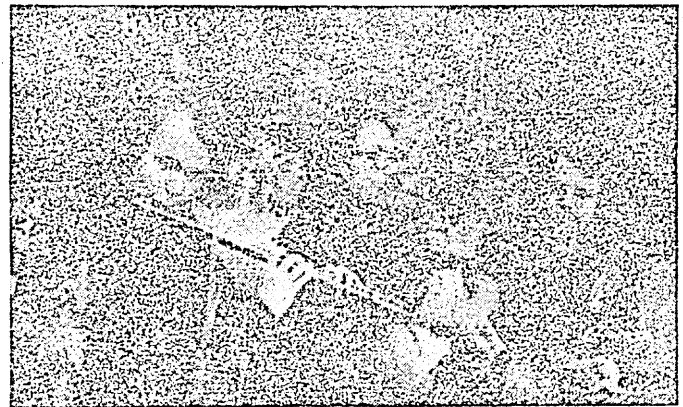
Sharing Meeting has three aims: first, to encourage friends to shift from charitable giving to resource-sharing and thus begin to take the lead in voluntarily reducing our excessive and wasteful standard of living; second, to provide isolated individuals and families with positive reinforcement of their commitment to simple living and to share insights gleaned from various experiments in reduced consumption, voluntary austerity and new lifestyles; finally, to produce a way for concerned Friends and their friends to pool their freed resources and make significant contributions to new programs for social change that often have difficulty obtaining funding for their endeavors.

Anyone who has attended at least two gatherings and demonstrated a willingness to move toward a real sharing of his or her resources has been accepted into the fellowship. New members are requested to share with the group an understanding of what baggage he or she brings in the way of savings, inheritance, investments, income, property, etc., and the commitments he or she feels concerning their use. We can thus better appreciate and be tender to each other's condition.

No single procedure has been imposed upon participants in the Meeting. Since the important thing is to engender a spirit of sharing by helping one another begin our voluntary "redevelopment" through systematic sharing, not one but several procedures for participating have been discussed. Among them are: a.) tithing; b.) turning over a percentage of unearned income proportionate to American usurpation of world resources; and c.) reducing consumption in one budget area or across the board to a level halfway between our present standard of living and that of an equivalent-sized poor family.

Most of our resource-sharing to date has been of unearned income, which has come to us by the grace of God and the sufferance of our fellow human beings from whom our society derives much of its wealth. It has seemed clear that the time to share such resources is when we receive them, not after our needs have been met.

There is a common recognition that we cannot hope to live in the light of economic responsibility without subjecting our patterns of consumption, daily expenditures and regular income to similar examination, seeking to bring these too into harmony with the spirit of sharing. In exploring these areas together it has become obvious that any positive commitment to simple living and sacrificial resource-sharing will require the full understanding and sympathetic cooperation of all those with whom we live. Accordingly, our weekend gatherings have taken on added importance as opportunities to explore with the interested children and older young people present the use of resources as they relate to their growth and happiness, and education. One idea which has been advanced as a way of raising our consciousness concerning our personal and family patterns



JIM FOREST, VO DINH, and JORMA ERONEN were three of the people who participated in the Oakridge II '72 summer program. CPF was one of the sponsors last year, and plans to sponsor a similar series of conferences this summer.

of consumption is that of monitoring our "throughput," that is asking each adult and child to record what they received and spent during the three months period between our gatherings. For those who find detailed record keeping excessively burdensome, it is suggested that monitoring even one budget area like food or recreation might be instructive.

Turning to the matter of grant/loan procedures, the Sharing Meeting has recognized the importance of establishing certain guidelines governing our disbursement of grants in order to avoid drifting back into the all too comfortable charitable pattern of simply funding those projects with which we are presently acquainted. In general we have felt it important to give priority to change-oriented as compared with service-oriented projects. Our rationale for this is that the correction of most fundamental socio-economic problems at home and abroad would seem to require the organization of political, economic, social power in order to motivate adequate and appropriate government action, and it seems clear that such empowerment efforts aimed at reconstructing society are not likely to be funded by governmental, business or philanthropic sources.

Over and beyond this general perspective, however, a number of specific functional guidelines have emerged from our Sharing Meeting deliberations over the proposals submitted to us thus far. Among the questions we have found it important to consider are: Is the program funded by our grant likely to continue after our grant expires? Will our grant help to illuminate a particular problem area sufficiently to gain the attention and support of some more established and/or dynamic group(s)? Are funds for this sort of project available elsewhere? What sort of sacrificial commitment to the project and its successful completion do those working with it demonstrate? Is there someone within our Sharing Meeting sufficiently excited by and/or in touch with the project to maintain contact with it and perhaps contribute some further practical assistance?

Interestingly enough, however, it has been the discussion of our own questions and tensions concerning the implications of simplicity and sharing for our lives and not the dispersal of our liberated resources which has commanded the greatest attention among participants in our Sharing Meeting. For it seems the more

(con't on page 9)

METHODS OF INCOME TAX RESISTANCE

from TAX TALK, Jan.-Feb. 1973

File a 1040 form showing tax due but refuse to pay all or part. This method is available when part of your tax has been withheld from your salary, but IRS is claiming more, or if you are self-employed and owe IRS money. Fill out a 1040 form all the way, following all the instructions. When you finish, sign the form. Send the form to IRS but refuse to pay all or part of the tax due. Include a letter explaining why you are not paying them the amount you "owe."

The IRS will eventually notify you that you owe them money. If you continue to refuse to pay, they will try to collect the money. The collection procedures are the same as if you owed phone taxes. There will be a six percent interest charge levied on all unpaid tax. In addition, the Internal Revenue Code authorizes a penalty for failure to pay, or 5% (if failure is due to negligence) and 50% (in the case of fraud.) IRC 6653.

There is a statute of limitations on owed tax money. Assessment by the IRS must be made within three years after the return was filed (six years when a person has failed to report 25% or more of his income- IRC 6015). There is no limitations on fraud (IRC 6501), and collection proceedings in court must begin within six years after assessment has been made (IRC 6502).

File a blank 1040 form. Submit a 1040 form without any information on it at all. Merely sign your name on the bottom and print your name and address on the top. Some war tax resisters feel that if you fill out a 1040 form and show an amount due, you are giving information which will speed up collection proceedings against you. If you refuse to give the IRS any information right from the start, they must start from nothing.

The penalties for filing a blank 1040 form would be the same as Section 2 above except that the IRS may try to arrest you for "failing to supply information." This can be met by taking the Fifth Amendment which states that one does not have to give information that might tend to incriminate them. It may be advisable to assert the Fifth Amendment claim on the blank 1040.

Do not file a return. The law requires everyone who earns a taxable income to file a return. Don't file. You can either ignore the IRS completely or send a letter explaining why you have not filed. Refusing to file is particularly suitable to those who have independent incomes, like some professional people. It is another powerful form of war tax resistance for it forces the IRS to take a great deal of trouble if they wish to collect anything.

The Internal Revenue Code authorizes a penalty for failure to file of 5% per month, to a maximum of 25% (IRC 6651.) Willful failure to file a return is punishable by a fine up to \$10,000 and/or up to a year in prison, together with the cost of prosecution (IRC 7203). Without help from the individual, the IRS may fix an arbitrary tax figure and proceed to collect, with interest and penalties. The "Burden of proof" is legally on the individual as to the amount of taxable income for the period in question. There is no statute of limitation, so proceedings can be begun at any time.

File a 1040 form and claim a war crimes deduction (Or credit. Fill out the 1040 form in the normal way. If you want to itemize your deductions then declare a "war crimes deduction" in the section of Schedule A for miscellaneous deductions in addition to your other deductions. The amount of the deduction should be computed so that the ultimate tax liability shown on the return will coincide with

the taxpayer's belief as to what it should be.

For example: if you owe taxes and want to nullify this you can do so by declaring a big enough war crimes deduction so that your "Total Itemized Deductions" on line 40 of Schedule A is an amount equal to the number on line 51 of the 1040 form. Both numbers would cancel each other out therefore showing no tax due.

Some people have used the above method successfully. However, because of the large deduction the IRS computer has in most cases rejected the form.

TAX TALK is the newspaper of the National War Tax Resistance, which comes out monthly.

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(GROWING BY SHARING, con't from page 8)

we share the more we seek to share, suggesting perhaps the chronic and contagious character of the spirit of sharing once it lays hold of our lives.

With this simple warning then -- that your life and your lifestyle may never again be the same -- we commend this idea and our experience of the Sharing Meeting to Friends everywhere!

Further assistance and information in establishing a Sharing Meeting can be obtained by writing:
Kathy Johnson, 50 Willow St., Guilderland, N.Y. 12084
Art Fink, 48 Inman St., Cambridge, Mass. 02139
Rich Evans, 133 W. 14th St., N.Y., N.Y. 10011
Ross Flanagan, 4819 Springfield Ave., Phil. Pa. 19143

NEW ENGLAND CATHOLIC PEACE FELLOWSHIP CONFERENCE

SATURDAY, MARCH 31, 1973

Waterbury Catholic High School, Waterbury, Connecticut

9:30 am Registration

10:00 am General Session: POLITICAL PRISONERS IN VIETNAM, SOUTH AMERICA, THE U.S. - Jim Forest
Report from the National Catholic Peace Fellowship - Tom Cornell and Joanne Sheehan

11:00 am - noon Workshops

12:00 pm - 1:30 Lunch: coffee will be provided. Please bring lunch or order sandwiches at registration.

During this time films will be shown and there will be leafletting of local military recruiters and draft boards,

1:30 pm - 3:00 pm Workshops

3:00 pm - 4:30 pm General Session

4:30 pm Closing liturgy

6:00 pm - 7:30 pm Common Meal - pot luck, please bring something to share

8:00 pm Evening Session - Panel discussion on WHERE DO WE GO IN THE '70's?

Workshops will be held on:

- THE CHURCH AND POLITICAL REPRESSION IN THE THIRD WORLD
- PEACE EDUCATION MATERIALS AND PROGRAMS - Paul Perrault, Worcester CCD Office, David O'Brien, Holy Cross College
- ALTERNATE LIFE STYLES - Sr. Marie Augusta Neal
- PEACE EDUCATION IN THE PARISHES - Kathy Knight, Mass. Catholic Peace Committee
- POLITICAL PRISONERS IN SOUTH VIETNAM - Don Luce & Jim Forest
- CIVIL RELIGION AND CORPORATE RESPONSIBILITY - Bob Cunnane and Joe O'Rourke
- TOWARD A THEOLOGY OF PEACE - Rev. Paul Mayer
- AMNESTY - Jack Smith from VVAW and the showing of the film AMNESTY OR EXILE
- PRISON REFORM - Lewis Washington and Sr. Margaret Donovan
- UNITED FARM WORKERS - George Sherican, UFW organizer
- COMMUNITY DEVELOPMENT PROGRAM - John Bach, Prisoners Strike for Peace

DIRECTIONS: Take Interstate 84 south of Hartford or east from New York State. Waterbury Catholic High School is just off exit 22.
Parking is one block beyond the school;

Registration and workshop requests for materials should be sent to : Sr. Mary Friel, Urban Sisters Center, 142 Grigg St., Waterbury, Ct. 06704

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