

THE FUTURE AND CPF

When the Catholic Peace Fellowship began in 1964, the Vietnam War had just begun its gruesome period of escalation. Now, nine years later, a cease-fire has been signed, the war still rumbles on, and the Catholic Peace Fellowship continues its work for peace. The nine years have seen much happen to CPF. What began so small has grown into a very large community of peacemakers. The size and strength of this community is a beautiful thing to see.

The task that is before this community, however, appears to be greater than ever before. A new wave of apathy and self-interest pervades the country. The plight of the poor, the people whom Jesus loved so much, is worsening as less and less is done to erase the conditions of the ghettos and Appalachias. Again and again, the political leaders of the country choose Trident submarines and B-1 bombers over people's needs. With government and corporate support, wars continue in Cambodia, the Philippines and Angola, thousands of political prisoners are held and tortured by the dictatorships of South Vietnam, Brazil and Greece. So much of this violence is paid for by American tax dollars. This violence perpetrated in our name disgusts us.

So our work must continue. The violence must be stopped. Opportunities for action are almost limitless but our resources are not. The national office has, in the past few months, attempted to develop a simple and direct program. Its focal point will be an educational program aimed at training people in the meaning and application of nonviolent direct action and in the need of a transformation of our personal life styles. The national office will also work with fellowship members to strengthen existing community fellowships, over fifteen in number, and to help create other local groups.

PEACE EDUCATION: A NEW EMPHASIS

The peace education program which CPF is now in the process of developing has primarily been a reaction against recent trends in the peace studies field. Since last October it has become evident that intellectualizing and professionalization is possibly causing irreparable damage to the cause of peace. To counteract these tendencies CPF felt it necessary to begin a program based upon the principles of direct action, personal transformation and making evident the violence inherent in our educational and social systems.

Part of CPF's main task in this endeavor is to provide both a critique of education, especially of peace education, and also to show how peace (non-violence) can become a practical way of life. This is especially true in the area of life-styles. CPF's most fundamental way of beginning the process of personal change is being about a realization of the political and social implications of one's life. Subsequently, CPF also makes available the resources which can help one through the long and painful path of change. It is important to note that by life style CPF does not mean only the externals of one's material existence but also one's basic relationships with others, both on a personal and worldwide scale, living in a way which keeps exploitation to a minimum by refusing to pay the war taxes which kill others, by withdrawing support from the American economic system as a whole are some of the ways we can stop the increasing human misery around the world. This is probably the major distinction between CPF's peace education program and those programs proliferating in academic institutions around the country. Peace must be lived, it must pervade and

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determine our thoughts and actions. We must embody the way of peace.

Last November as the CPF staff began to develop its peace education program we initiated contact with others interested in this same approach. A meeting was called in which a number of educational groups participated. Those in attendance were: The Christophers, the Student Forum (now the Peace Promotion Center), CPF, Fr. Alden Brown, a member of Bishop Mugavero's Commission on World Justice and Peace for the Diocese of Brooklyn and Sr. Mary Ramona of the Education Department which is also connected with the Brooklyn Diocese. What resulted from this initial meeting was the coalition of the above groups to form a multifaceted approach to peace education for the entire Diocese of Brooklyn in September '73. The range of facets covered would be from conflict resolution in elementary schools to non-violent training and philosophy among older students and teachers. This array of resources was and still is quite impressive. Hopefully the Diocese, if not individuals within it, will be profoundly changed by this effort.

Stemming from the above meeting was the establishment of a preliminary training session for New York City teachers in June of 1973. This was to be accomplished in conjunction with the Christophers who, guided by Bob Pugsley, run a series of seminars and workshops during the summer months. The results of this training session are to be used to further develop the program in the form of a peace education packet. This packet will contain a myraid of resources on non-violence, educational philosophy, teaching methods, political involvements, life styles and techniques in training for non-violent direct action. Our own experience in these areas will be the guiding factor in that which the packet contains. We have attempted to keep vicarious knowledge to a minimum. The packet will be distributed nationally in the fall. (See notice on tours.)

Augmenting the peace education packet will be the publication of a CPF bulletin in September of 1973. This bulletin which is already being prepared by the staff will be dedicated entirely to the issue of peace education. The reasoning behind this is to enable as many CPF and related people to voice opinions on what CPF's approach can be to education. This is done rather than publishing a "party line" which would undoubtedly be watered down to meet everyone's needs. The CPF Bulletin will exhibit a wide variety of approaches which can be chosen as to their appropriateness to ones' given situation.

The Catholic Peace Fellowship staff feels that elitism and professionalization have gone far enough. What we are attempting is to involve people, not experts, in the area of personal and social transformation. Sociologists, psychologists etc. are seen as being equal to those poor and uneducated whose courage, determination and sacrifice allowed King and Gandhi to be considered the greatest men of our time. Peace is not merely a concept, it is an essence which if allowed to live in ones life will transform that life. As in the words of Gandhi, one pure

**THIS BULLETIN SUPPLEMENT
IS BROUGHT TO YOU BY CPF
STAFF AND FRIENDS-GEORG
BRYAN, RICK GAUMER, BILL
OFENLOCH, BOB OLIVA, JACK
RILEY, JOANNE SHEEHAN,
AND MARY SHEEHAN.**

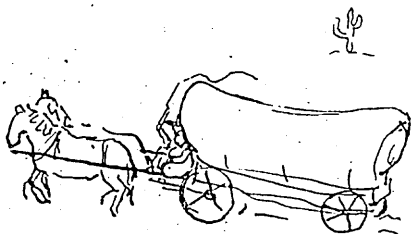


**VIVA LA HUELGA!
DON'T BUY NON-UNION
LETTUCE!**

satyagrahi, regardless of education, stature or health is worth more than a thousand who are impure. Scientists and professionals may tell us what we must do to survive but unless they have tasted the water of the Spirit and been reborn into that Spirit all they say will come to nought.

One step in this direction is contained in the staff's renewed interest in strengthening its relationships with the local CPF communities. In line with this interest it was proposed at a staff meeting early in the winter that a Long Island, Brooklyn-Queens Regional Conference be held during 1973. What we hope to gain from this conference is a feeling of consensus or at least involvement in the direction CPF members desire their organizations to move on many issues and in particular on peace education.

The complexity of presenting a program for peace education which can truly be termed educational is excruciatingly difficult. When one reaches the decision and awareness, as the CPF staff has, that peace is not merely an academic affair difficulty arises. Peace education in its completeness is the involvement of ones self in those political and social actions which will create communities which embody the fullness of Our Lord's Sermon on the Mount. We must come to realize that unless we go beyond the attempts of those who wish to make the search for peace a rich man's game peace will not be ours.



CPF/FOR FALL TOURS!

Around mid-September, in a car loaded up with CPF peace education packets and other CPF literature, Joanne Sheehan and Rick Gaumer will head out from San Francisco for a two month nationwide tour. Both

Joanne and Rick are on the staff of CPF at the National Office.

The purpose of their trip is to talk about CPF's peace education program, including the distribution of the CPF peace education packet, run training sessions on nonviolent direct action, and visit with folks already involved with or interested in becoming involved with community fellowships. They hope to speak in grade schools, high schools, colleges, and to church and community groups.

They will travel the highways and byways, no city, town or hamlet is too small for them to visit. The size of the group is not important. People's desire to learn more about peace, non-violence and alternate life-styles is important.

Joanne and Rick do not plan on raising money on their trip. All they hope is that their expenses can be covered.

In mid-October Tom Cornell, Program Coordinator of the Fellowship of Reconciliation and National Secretary of the Catholic Peace Fellowship will embark on a six week speaking tour along with Dick Deiter presently at the Center for Creative Non-Violence in Washington, D.C. They will go by car, taking the northern route to the West Coast, beginning in Upstate New York, and taking the Southern route back.

Tom and Dick envision two purposes for their tour - spreading the work about non-violence and the purposes and programs of FOR and CPF and raising some money thereby. They also hope to strengthen the FOR/CPF network of local and regional contacts and activities.

In larger cities they feel that radio and TV talk shows are good for outreach, as well as high schools, colleges, churches and community groups. They hope to make \$300 per area, working hard for 2 or 3 days, with a day of rest. Topics of their talks include non-violence, radical pacifism, FOR perspectives and programs and so forth.

If you are interested in either Joanne and Rick or Tom and Dick coming to your area, please contact us here at the national office.

A RUMPUS ON THE CAMPUS

Two years ago

I went to see Professor Moley,
former head
of President Roosevelt's Brain Trust,
and said to him

"I came here to find out
if I could make an impression
on the depression
by starting a rumpus
on the campus.

But I found out
that agitation is not rampant
on the campus.

Only business is rampant on the campus,
although business is the bunk.

"May be," said I,
"history cannot be made
on the campus."

And turning toward his secretary,
Professor Moley said:
"That's right,
we don't make history
on the campus
we only teach it."

Modern colleges
give you
a bit of this
a bit of that
a bit of something else
and a degree.

The act of giving a degree
is called a Commencement.

And after the Commencement
the student commences
to look for a job.

They have degrees
but their degrees do not
give them jobs.

They have been told
that the road to success
is a college education.

They have a college education
and do not know
what to do
with themselves.

AT A SACRIFICE

In the first centuries
of Christianity
the hungry were fed
at a personal sacrifice,
the naked were clothed
at a personal sacrifice,
the homeless were sheltered
at a person sacrifice.

And because the poor were
fed, clothed and sheltered
at a personal sacrifice,
the pagans used to say
about the Christians
"See how they love each other."

In our own day
the poor are no longer
fed, clothed and sheltered
at a personal sacrifice,
but at the expense
of the taxpayers.

And because the poor are no longer
fed, clothed and sheltered
the pagans say
about the Christians
"See how they pass the buck."

from Peter Maurin's Easy Essays

the catholic peace fellowship

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