

the catholic peace fellowship Bulletin

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JACK AND LAURIE

In July two friends of ours, Jack Riley and Laurie Torgan, were killed in a car accident. Many of us had known and worked with both of them for many years. Jack had worked here at the Catholic Peace Fellowship from September of '72 until this past June, when he and Laurie moved to Upstate NY.

Jack and Laurie were loving, gentle people. Their lives were committed to doing something creative and healing about the evil that surrounds us all. In Feb. of 1971 Jack and Laurie and 19 other friends entered the draft board in Spring Valley, NY to speak to the Board Members who were meeting that day. They presented gifts of a plant and wheat, symbolizing life, to the clerks. They were told to leave. Instead they stayed and spoke about love. They asked the clerks and board members to help stop the killing, to stop drafting young men and sending them to Vietnam. They were arrested for "obstruction of governmental administration."

Rather than trying to explain to you what their lives meant to us, we wish to share a part of them with you through their own writings. Jack was very concerned with the role of personal life styles in peacemaking. He suggested that in each issue of the BULLETIN we offer an article that would stimulate further thought and action in this area. We feel that the Jack's opening statement at the trial in Spring Valley is just that. It is followed by a poem written by Laurie. See page four.

ALLENDE: THE POOR LOVED HIM

by Ed Kehoe

The Christian Democrats, under Eduardo Frei, promised a Revolution without blood. No blood was spilled, but there was no revolution either. His land reform law changed almost nothing. He was unable to control inflation. The poor got poorer.

Salvador Allende promised to lead the country to socialism within the framework of law. The constitution would be respected. There would be no blood. The poor elected him president in September of 1970.

For his friends his program was too moderate, his respect for law too intransigent. For his enemies he was a radical. But the poor loved him. Prices were frozen. Wages were raised. Runaway inflation was controlled. Milk was distributed to poor children. Government controlled food distribution got food to the slums at reasonable prices. Plans for health care were begun. The poor had money in their pockets and food in their bellies. And they were being treated as people. They began to have a voice in the way the factories and farms were run. The poor were being consulted, not just ordered around... They sensed they were people, not just beasts of burden.

But Allende affected the life style of the rich, too. And they hated him. A small, powerful group controlled about 70% of the farm land. Allende bought the land from them and gave it to the poor. Many of these people put the money they received for their ranches into transportation.

And he angered the U.S., too. With *unanimous* approval of the senate, Chile nationalized its copper mines. Kennecott and Anaconda were not happy with the settlement offered them. ITT had been exposed trying to prevent Allende from taking office after his election. They now told the State Department that the U.S. ambassador was ineffective. He was replaced by Nathaniel Davis. Davis had proved his effectiveness in Guatemala. He was ambassador there from 1968-1971 when 20,000 were murdered in a "pacification" program. The North American Congress on Latin America (NACLA) documents the careers of nine other CIA agents who have operated out of the U.S. embassy during the Allende regime. Two were in the Dominican Republic at the time of our last invasion there. Deane Hinton was in Guatemala for the "pacification" program. Latrash and Warren were involved in the 1954 coup in Guatemala. All are men of proven effectiveness.

In 1971 Deane Hinton was recalled to Washington to serve as Deputy Director of the Council on International Economic Policy. An economic blockade of Chile began in January of 1972.

Ambassador Davis, in a memo revealed by Jack Anderson, informed the State Department that the military would not intervene in Chile unless public opposition became "so overwhelming, discontent so great, that military intervention is

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overwhelmingly invited."

The U.S. increased military aid to Chile from \$-million in 1971 to over 14.5 million in 1972. A few million was spent training opposition labor and business leaders. All other loans, credits and aid to Chile were stopped. Copper production increased, but the world price dropped. The actual loss to Chile was 13.36%. Allende had inherited a nation with the second highest per capita debt of any nation in the world.

Shortages began to develop. The middle class was losing buying power. Elegant ladies were in the streets banging the empty pots that their servants cooked their meals in.

In October of 1972 the Truck Owners' Federation, merchants, professional unions and the Chilean Association of Manufacturers went on strike. It cost the nation between 100 and 150 million dollars.

In November of 1972 the military started contacting the strikers about a coup. The plotting of the coup slowed down at the time of the mid-term election in March of this year. The Christian Democrats and the National parties were jubilant. They ran a single slate of candidates bragging that they would get 2/3 of the vote. They were stunned. For the first time in Chilean history a government increased its popular support in a mid-term election. The poor were with Allende. They gave him 43.39% of the vote. He picked up three seats in the Senate.

Coup planning resumed. Terrorist activity by the Fatherland and Liberty fascists increased. A copper strike was called, but 70% of the workers stayed on the job. A precipitous coup was stopped. In July the Truck Owners' Federation resumed its strike. Private truck owners who tried to work were shot at by terrorists and harassed by the police.

In early September the military began raiding state owned factories looking for arms. The Fatherland and Liberty terrorists took credit for the murder of Captain Arturo Arya, President Allende's aide-de-camp. They bombed the residence of a Socialist Minister, a school and an oil pipeline near Santiago. Professional Unions joined the strike of the truckers, calling for Allende's resignation.

But the poor would not abandon Allende. The largest crowd in Chilean history poured into the streets in his support the week before his death.

On September 8th Ambassador Davis flew to Washington. He conferred with Henry Kissinger and returned to Chile on the 10th. Salvador Allende Gossens was dead on September 11th.

The military went berserk. Between 10,000 and 30,000 people have been slaughtered. The Presidential Palace was strafed and burned. For the first time in Chilean history the National University was machine gunned and strafed. Workers in factories were massacred. There are 7,000 prisoners in the National Stadium and thousands more in other makeshift prisons. Over 10,000 foreigners had sought political asylum in Chile. Their lives are in immediate danger.

The United States Committee for Justice to Latin American Political Prisoners (USLA) is mounting a campaign for the political prisoners. The U.S., Argentina, Peru and Mexico are being asked to grant asylum. This will save a few lives.

But who will investigate the role of the CIA in Chile? What force can contain the multi-national corporations whose whose only allegiance is to profit and power? What will prevent our government from murdering the hopes of poor people by an economic blockade?

ED KEHOE lived and worked in Peru for 10 years. He is presently at the Thomas Merton Center in New York.

NINE MONTHS AFTER THE CEASEFIRE: IMPRISONMENT AND TORTURE CONTINUES

by Joanne Sheehan

There are still over 200,000 civilian political prisoners in the jails of South Vietnam. Many of these are imprisoned for the "crime" of advocating peace or a coalition government.

According to the Peace Agreements signed January 27, 1973, the question of the freedom of these prisoners was to be resolved within 90 days after the ceasefire came into effect. Most of the civilian prisoners still remain in the jails of the Saigon government, and arrests continue.

As reported in the Feb. '73 CPF Bulletin Supplement, these prisoners, men, women and children, are subject to inhumane conditions and torture. Andre Menras and Jean-Pierre Debris, two French teachers released from a Saigon jail, reported that the variety and sophistication of the torture equaled the horror of the Nazi prison camps. These atrocities are taking place in South Vietnam today.

Your Tax Dollars At Work

The United States funds 90% of the Saigon government's costs. The U.S. continues to provide the bombs, ammunition and other war materiel that are used by the Saigon army; and American taxpayers still pay for the operation of the prisons and the Saigon police that arrest Vietnamese citizens. The police are trained in Washington D.C. at the International Police Academy. Thus, not only do we permit the Saigon government to mistreat their own citizens, we assume the cost for it. When we pay our federal income tax, and the federal excise tax on our telephone, we are helping to pay for the imprisonment and torture of our Vietnamese sisters and brothers.

What We Can Do

Jean-Pierre Debris stated that he believed that publicity concerning the prisoners, as well as letters to the prisoners temporarily caused the South Vietnamese government to mitigate the tortures. When the letters and publicity subsided, the torture began again. Several organizations (list at the end of this article) can supply you with the name and address of a prisoner to write to, as well as the names and address of U.S. and South Vietnamese officials responsible for the imprisonment of these men and women. By doing this you may help a prisoner live to be released.

The week of September 16 - 23 was designated the International Week of Concern for the Saigon Political Prisoners. Demonstrations were held throughout the U.S. and in Europe. On September 21st the *New York Times* reported the release of Mrs. Ngo Ba Thanh and three labor leaders. To quote the *Times*:

"The release of Mrs. Thanh and the labor leaders, who were sentenced to 18 months earlier this month, appeared to be designed to counter a recent wave of criticism in the U.S. Congress over Saigon's treatment of political prisoners and the disclosure last week that Washington was continuing to supply aid to the South Vietnamese police."

Senator James Abourezk has stated:

"Maybe the American people don't have to know about troop movements or the location of nuclear weapons, but by God they sure as hell can decide whether they want to support torture or not."

It is up to us, you and I, to educate the American people as to where our tax dollars are going, and to continue to put pressure on the Congress until the funds are cut.

As individuals we must also make a conscious decision as to whether or not we will pay those taxes. The federal phone tax was established in order to help financially support our involvement in Indochina. That money is now going to support the torture.

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Joanne Sheehan explains to the Executive Protection Servicemen that she and the others have come to pray and will not leave. Georg Bryan, Bob Murphy and Mary Sheehan continue to pray. They are behind the Secret Servicemen.

PRAYER RAIDS

by Mike Murphy

A Cambodian child knelt by her bed in a bomb devastated house. As the B-52's droned overhead, she prayed, "God, if I should die before August 15th...."

This caption of a graphic cartoon was too real for the 160 people who came to the White House during July and August to kneel and pray for the immediate cessation of bombing and for the people of Indochina. The prayers petitioned the Almighty for the children who have to hobble because of injuries by American weapons, for the men and women in Thieu's jails who cannot walk because of the tortures they have suffered. The prayers asked for forgiveness, for mercy, for reconciliation and for peace.

The "prayer raids" as they were titled by a columnist, started on July 6th. Four nuns from Baltimore, who decided something must be done, went on a White House tour. As they entered the East Room they broke from the line and knelt down for a "prayer vigil." They were arrested. Pegg Kerr, a member of the Washington Community for Creative Non-Violence heard the news story on the radio. The thought flashed in her head, "That's it, that's what I need to do." Others felt the same way.

The next day, July 7th, four men, one a priest from Baltimore knelt down in the White House to pray. They too were arrested. A ritual was born!

For the next 37 days (with the exception of Sunday and Monday when the White House tour is closed) women and men from along the East Coast came to Washington to pray, and as night follows day, undergo arrest. One young sixteen year old from New York heard about the "prayer raids" from a New York Times article. He called the Merton Center for more information and came down to Washington. He was arrested and suffered the inhumanity of the D.C. juvenile detention center. The next day, handcuffed, he went before the judge. Matt's trial date was set. And so it continued, prayers, arrests, arraignments and trials.

The first trial, a trial by jury, was that of Brendan Walsh, Jim LaCroce and Tom Ireland. They defended themselves and, in the

course of the trial discussed the reasons as to why they came to the White House to pray....the bombing of Cambodia. The jury found them guilty. Guilty of what? Guilty of reaching down inside and coming out with a cry to heaven.

The trials that followed created a different tone. The defendants were before a judge who was torn between what was moral and right and complicity with a system that put him in black robes to sit as a god on a swivel chair throne. He could not put people in jail who prayed at the White House. The legal questions of White House guidelines and constitutional rights were discussed and one after the other the White House Prayer Groups were acquitted. Two jury trials broke from the previous verdict and found the defendants "not guilty." The war had come home for them too.

During the summer almost 100 people, in groups of 2 to 6, came to stand on the tour line, enter the gates, kneel on the steps, the portico or inside (the place of prayer varied) and pray. The Community for Creative Nonviolence helped to organize the prayer group and always managed to find room for us to stay while in D.C. The CPF staff and friends made the journey to Washington. Georg Bryan, Bob Murphy, Mary and Joanne Sheehan were arrested while saying St. Francis' Prayer for Peace and spent 2 days in jail awaiting arraignment. Fr. Ned Murphy and myself were arrested for reading Laurie Torgan's "My First Prayer" (see article on "Jack & Laurie" in this Bulletin). Dick Gregory was trailed by Secret Servicemen as he stood in line with Mike DeGregory and Michelle Timmins from the Catholic Worker.

As the date the President and Congress bargained for approached, the need to dramatize and come together for liturgy was felt. We could not wait even one more day for the bombing to stop. On August 14th 60 people gathered for a liturgy on the White House steps. We met that morning in Lafayette Park. A group who had made a pilgrimage from Baltimore to Washington chanted and prayed as they walked through the White House. As we passed them on the tour line both groups applauded each other. A feeling of communication and strength grew. As we entered the gates of the White House the refrains of "Down by the Riverside" were sung. We reached the portico and knelt to pray. Fr. Ed Guinan stood and broke bread for the "broken bodies of the people of Indochina." The Secret Service surrounded us like spectres of death. Between the lines of St. John's words, inaudible commands blared from a bullhorn of the Secret Service police. Soon, one by one, the sixty were carried away in paddy wagons.

Dan Berrigan and his brother Jerome joined the prayer group that day. As five of us were waiting in one of the cells for processing, Dan commented how "light" the atmosphere of arrest and jail was. The guards passed out water as we sang. Sexism demanded that the men be on the top row of the cell block, and the women be separated on the bottom.

Soon the "lightness" disappeared. As a few men were transferred to a central holding cell we felt the luxury and frustration of our situation. A young prisoner was being held in a solitary cell next to ours. We saw him and exchanged salutations. A period of idle time passed (the bail agency was working on personal recognizance releases for us). One of us noticed that the person in solitary was not in sight and a belt across the bars replaced the spot where his face had been. A cry of "marshall", the cell door is unlocked, a limp body is dragged out, artificial respiration, the rush of ambulance attendants, oxygen, still limp....dead....he is wheeled out. We on the other side of the bars, helpless, idly looking on, praying, despairing.

Quickly the arraignments take place and sixty people are

JACK'S OPENING STATEMENT

What I would like to bring up now is what I would consider the central issue of all of the activity that went on inside the Selective Service Board last February 17th. That most central issue was, and still is, *love*. Now that may sound ridiculous to you, but to me it is the complete truth. The centrality of love, this most fundamental moral principle, has grown deep roots in my life. Its significance began to take more concrete shape when I entered the Marist Novitiate in 1966. At that time, I was beginning a period of deep study and prayer in preparation for becoming a Marist Brother. The Marist Brothers are a lay teaching order of the Roman Catholic Church. They live the vows of poverty, obedience and chastity - these vows are viewed as an extension of the virtues of faith, hope and love. Which brings me back to the central issue.

As a deeply religious person and as a follower of Christ, to me the command to love is paramount. Paul, in his Epistle to the Corinthians, has a long discourse on love. It ends by saying, "In short, there are three things that last: faith, hope and love; and the greatest of these is love." (Cor. 13:13) In his letter to Galatia, Paul states, "Serve one another, rather, in works of love, since the whole of the Law is summarised in a single command: *Love your neighbor as yourself*. (Gal. 5:13-14) Looking at the Gospels themselves, we have, in John's account, these words of Jesus "I have told you this so that my own joy may be in you and your joy may be complete. This is my commandment: love one another, as I have loved you. A man can have no greater love than to lay down his life for his friends." (John 15:11-13) Luke, in reporting the Sermon on the Mount gives to this commandment of love its greatest scope: "But I say this to you who are listening: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who treat you badly. To the man who slaps you on the cheek, present the other cheek, too; to the man who takes your cloak from you, do not refuse your tunic. Give to everyone who asks you, and do not ask for your property back from the man who robs you. Treat others as you would like them to treat you. If you love those who love you, what thanks can you expect? For even sinners do that much. And if you lend to those from whom you hope to receive, what thanks can you expect? Even sinners lend to sinners to get back the same amount. Instead, love your enemies and do good, and lend without any hope of return. You will have a great reward, and you will be sons of the Most High, for he himself is kind to the ungrateful and the wicked." (Luke 6:27-35)

Luke's message of love, Christ's message of love is one rooted in action. In my second year of study at Marist Novitiate, a year devoted solely to studying theology, there grew in me the concern for direct action -- direct personal involvement and confrontation with all that is false or evil in our society. And I intended to confront those evils with love. My presence in the Spring Valley draft board was to raise the issue of love to the clerks and the draft board members, to you and to anyone else who will listen - if we truly believe that love is the most powerful human instrument, and not bombs, then why aren't we "loving our enemies" instead of fighting them.

Most certainly the desire to love all people doesn't compell someone to enter a draft board. My previous experiences with the poor people of our country and with the government institutions that were designed to save them from poverty were important first steps in the path to direct confrontation with the government institutions designed to "defend our national interests all over the world."

The experiences of trying to teach migrant children who, in fact, were teenagers from ages fourteen to eighteen, how

to read -- it shakes you, it transports you from America to some other world until you realize you are still in America, and that Dwight, who is 18, will never drive a car because he couldn't fill out the form. He is a black American who has been ignored and mistreated by white racist schools that shoved him from one special education class to another just to get rid of him rather than help him. I saw it going on to 30 or more black children in one small school district. Something was wrong and if I was to continue to call myself Christians would have to do something.

I tried again. I became a VISTA Associate and went to work for three summer months with the rural poor of the Hudson Valley. I loved the work. I loved the people. They even loved me in return. I worked long hours but had wonderful times. We organized Medicaid, Food Surplus programs, theatre workshops, summer recreation, a teenage service club, etc., etc. But today those people are still poor and they are going to stay poor. Going in and spending \$10 or \$20,000 of government funds in no way solved the serious problems of these people. I had to begin to ask some very hard questions about the entire structure of American society. And again the answers that I began to discover were rooted in the New Testament. What does the Gospel say about the state, about government? Or, more fittingly, why does the Gospel say so little? In reading this book, *The Power and the Wisdom*, by John L. McKenzie, S.J., a book on the interpretation of the New Testament, I found some fundamental ideas that are the roots of my actions towards the Selective Service System. Without this concept of the state, which I will get to in a minute, I could not have been willing to enter the draft board as I did.

This concept of the state can be summed up in this simple statement: "The ethics of the state are the ethics of survival" (p. 247). The ethics of the Christian are obviously not one of survival for Christ was willing to die for the redemption of man. As a Christian, I must act on a level that is entirely different than the level at which the United States Government functions. When the United States Government makes policy decisions concerning its national security, I cannot simply judge government in its own terms of survival but in the terms of the Christian ethic of love.

My experience with the poor in America thoroughly disillusioned me about the efforts of the government. It dawned on me that the survival of the United States as the single greatest world power demanded that it exploit the poor both of America and the world. It became increasingly obvious that the ethics of survival were taking precedence over the ethics of love and more and more money was poured into the military and into the war in Vietnam and less and less flowed into the hands of the poor. There could be no doubt in my mind that the actions of the U.S. Government directly contradicted my personal Christian morality. The militarism of America, the weapon of survival, creates victims both in Vietnam and our own black ghettos. As is said in the Pastoral Constitution on the Church in the Modern World, a document written by the Second Vatican Council. "Therefore it must be said again: the arms race is an utterly treacherous trap for humanity, and one which injures the poor to an intolerable degree."

There is no doubt in my mind that there would have never been a single one of the defendants in the draft board office on February 17th if the United States had not blindly and cruelly been waging war and destruction on the small Asian country of Vietnam. The horrors of this long and useless war have sickened the hearts of so many Americans that it became increasingly hard to believe it could continue much longer. But it did. In fact, it spread - - to Cambodia, to Laos. More bombs

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The primary purpose of the Catholic Peace Fellowship is to initiate educational and action programs in the context of Christian nonviolence. We had hoped to have a peace education packet ready by this time, but found that it was a much larger undertaking than we had envisioned. We are continuing our work on the packet and hope that it will be ready by January. In the meantime we wish to share with you some of the materials we have collected.

To begin with, peace education is a term which should be explained. This is the first in a series devoted to peace education, with the understanding that education involves the totality of one's life, and that therefore efforts of peace-bringing and nonviolence should apply to as many facets of one's life as possible. But in its usual, limited sense, education also connotes schools and specific kinds of learning taking place in them. It is this area of education to which the following article is devoted. A list of suggested readings for discussion is included. This supplement also contains an article on High School ROTC, a growing effort to bring militarism into the educational system. We welcome comments regarding this supplement and suggestions on what you would like to see in upcoming issues.

PEACE EDUCATION IN THE SCHOOL: WHERE IT MUST BEGIN

by Ed Ciaccio

For the past few years, peace education in the schools has assumed the form of peace courses of one kind or another. A typical example of one such course is one in which war and peace are studied in history and literature. The complex causes and effects of specific wars are studied, along with possible alternatives which might have been taken. Literature, art and music associated with these wars, either in praise or condemnation of them, are also studied; usually to achieve a more personal, emotional understanding of the wars. Other peace courses might treat war in general throughout human experience, while others would also consider nonviolent movements and communities, and the examples of men like Tolstoy, Gandhi and King.

Such courses are useful in that they can provoke discussion and questioning of usually unchallenged assumptions on the part of many students and teachers regarding war, violence, justice, and the settling of differences. They can give specific information which can allow students to understand not only the past, but current problems. They can lead to realizations, on the part of teachers and students alike, about the ways in which countries like our own conduct wars and their accompanying propaganda, and can even lead to decisions on the part of teachers and students to take actions in opposition to current wars.

But, by their usual structure and the relative sophistication and maturity involved in the skills of discussing and abstracting problems, peace courses would realistically seem to be limited to the upper levels of schooling, and to few of the subjects taught at these levels.

For this reason, it is important that peace education be understood as meaning much more than peace courses. Just as peace means much more than the opposite of war, peace education must go beyond a study of war to the prevention of war and violence, the peaceful resolution of differences, and a society in which nonviolence and justice are realities. In other words, what is needed is not the mere study of a plan for world peace, but rather an exploration of the life-style of nonviolence. Especially for students, unless they are of draft age, war is something "out there" or in history books. But personal hostility and violence are everyday occurrences. Peace Education needs to begin with the area of experience common to teachers and students - schools themselves.

At this point it is necessary to put the following remarks in perspective. It is convenient but inaccurate to speak of the American Educational System as if such a monolithic system

did exist. The many school systems, public and private, urban and rural, with their religious differences, dissuade one from making easy generalizations. There are schools which are not all easy targets for criticism, schools which are actually living up to their ideals and still able to function. But if this last sentence arouses any degree of cynicism, it is because many more schools are having serious problems. These problems cut across the differences mentioned above in such a way that one can speak of the "problems in our schools" without being guilty of too broad a generalization.

It is unnecessary and inconvenient here to go into these problems in depth. Excellent critiques by those with more expertise can be found in the works of Paul Goodman, Nat Hentoff, James Herndon, John Holt, Ivan Illich, Herbert Kohl, Jonathan Kozol, and Charles Silberman, to name a few. (See resource list following this article.) What is important to the concerns of peace is an awareness of the results of these problems. The pressures of success-orientation, grades and peers; the mistaking of grades for learning; the attempts at standardizing growth and learning through grades; the fragmentation of people in roles called "teacher," "student" and "administrator"; the fear of real personal involvement disguised as objectivity and professionalism; the coercion and the boredom; the injustice evident in the struggle by students for rights which adults assume for themselves; all of these and more lead to an atmosphere of tension and frustration in too many schools, an atmosphere which frequently finds its expression in violence on the part of teachers and students alike. Because this violence may take verbal and psychological form does not mean that it is less harmful or less significant than physical violence. Learning takes place most of the time in schools, but unfortunately much of it is not consciously written into lesson plans. Attitudes on the part of teachers and students toward one another and each other register much more deeply than the skills involved in writing a paragraph. Winning at the expense of others, competition rather than cooperation, the image of oneself as a failure, the oppression of authority, subtle racial, sexual and intellectual bigotry; too many students come away from their education with lasting impressions made upon them by values such as these, values which come across no matter what the lesson plan is.

If peace education means a concern for a more humane society, then this concern must obviously include more humane schools. Programs dealing with student attitudes toward and response to conflict and violence are one step. An example of such a program is the Childhood Education Program, under

Student Forum, a three year experiment in educating children in nonviolent conflict resolution which has already concluded its first year in three schools in New York City. The response to this program so far has been enthusiastic on the part of the students and the teachers involved. But it should be stated that it is only in its first year and that there has been no evaluation of the effects of it on the after-school life of the students, either in terms of carry-over or the risk of increased vulnerability.

Such a program, however, is important because it recognizes the need to consider the life-style of students and teachers in dealing with the violence in schools. The implications of this go beyond the limits of such a program to all teachers. Peace education begins with the life-style of the teacher. Innovations, especially such important ones as the Open Classroom, can be a way of facilitating the bringing of this life-style into the school. But innovations such as these should not be forced onto, or even recommended for every teacher who realizes the need to make schools more humane because these innovations may not be suited to every teacher or school. What can be applicable to every teacher is an awareness of the need for a change in one's life-style, and the beginnings of this change in a radical concern for justice.

This concern leads to constant critical analysis of oneself and institutions, the asking of tough but basic questions such as the following: How am I violent? How is the school where I teach violent? How can I begin to change this, starting with myself? Do I like children? What do I consider to be the most important things I can teach them? What are the real effects of grades, tests, competition, teacher, student and administrator roles on myself and the students? Why is mandatory education necessary and/or desirable any longer? How do schools contribute to people's development as better consumers, better bureaucrats, better technocrats, better soldiers? If this is the actual role of school in our society, to in effect continue it on its violence-begetting way, shouldn't this role be challenged? What should be the goals of education today? Is the unstated goal of schools as we know them learning, or socialization by conformity? What means are employed to accomplish these goals? Are these means consistent with the goals? With non-violence? How can I change myself as a teaching person so that the goals and the means I use to attain them are truly peaceful? Is the school where I teach more than a geographic community? How can it begin to be one?

It is obvious that in questions of this sort, as in nonviolence in general, tremendous honesty is demanded, both with oneself and with others (students, other teachers, administrators, parents). This is no naive honesty, though, but one born of wisdom which comes not from "dealing" with people, but rather from really-listening and talking to them.

But, while schools do play an unfortunate part in contributing to many of the problems of society (is it possible to calculate how the sterility and frustration of so many schools help to drive young people further along the way to drug use?), it is absurd to say they are completely at fault. Christopher Jencks' *Inequality: A Reassessment of the Effect of Family and Schooling in America* (New York: Basic Books, 1972, \$12.50), however controversial its findings, can be liberating if part of its message is understood as telling educators something which should be obvious, but, in light of the rhetoric of and pressures put on schools in the last 20 years, seems to have been obscured: schools cannot solve society's problems of injustice, racism, inequality and war, just as laws can't. Schools are only a part of society, reflecting it in many ways. This means that change must begin both within and outside of schools, that whole life-styles need to evolve, some with schools as their focal point, some without them.

What then, can schools do? This is a question which needs to be answered by everyone concerned with education and the broader need for a peaceful society. Perhaps a start would be to say that schools can give students basic skills to get along in society, and to effect changes in themselves: to develop a sense of personal worth and self-determination; coupled with a vision of a better world and knowledge of some real ways of getting on the road to it. As George Dennison has said, "The business of a school is not, or should not be, mere instruction, but the life of the child in the world, as it is now, and in the world as it can be."

For those educators who believe that the school system as we know them can be changed from within, or who cannot leave those systems and yet who wish to work in a more humane situation, a tough burden is on them as well as a need and opportunity for extraordinary creativity on their part to transform themselves and what they can of their social environment. The beginnings need not be earth-shattering to be significant: more honest and caring relations with others in school; granting students more rights, responsibilities and opportunities for self-discipline and decision making; beginning to see students as more than students, as people who need care and who are struggling against the same difficulties and absurdities of modern life as we all are. While the changes may be moderate, the inner vision needs to be radical, to continually question and yet believe that it is worth it because of the future.

Perhaps it is worth the effort and anguish - as long as one always remembers that one's primary obligation is not to the system, not the state, but to the young - and not as a teacher but as an equal and ally. That obligation - - like a doctor's or lawyer's - - is absolute, more important than our own comfort or job, and it can be satisfied only when one is willing to refuse, point-blank, to do anything that really damages the young - - no matter who programs or asks for it. One must be willing to suspend the rules, refuse one's role, reject the system - - and live instead with the young - - wherever you find them - - as the persons we really are. If that is impossible in the schools, then one must be willing to leave the schools and take the young, too - - into the street, into one's own home - - wherever we can live sensibly together. (from Children of the Apocalypse by Peter Marin, Saturday Review, Sept. 19, 1970, p. 89.)

These last words are quite strong. But these are already many who, convinced that systems cannot really change, can not ever become just and nonviolent, are trying to work out real alternatives, both in education and in their whole lives, to the systems. Free schools - - urban, suburban, rural, commuter, live-in, - - have proliferated in the last five years to the point where there are several directories of them available. But there are not nearly enough of them to present real and accessible alternatives to the way most children are educated in this country. And, like all new efforts, they are subject to many of their own problems. Some, particularly suburban and rural free schools, ironically enough, are caught up in the same kind of problems as the schools they have disassociated themselves from: prejudices (in reverse), pressure of conformity to counter-culture norms, mistaking chaos and inertia for spontaneity and freedom, neglecting reading and writing skills necessary to earn a living, being economically restricted to certain racial and class groups and therefore presenting a restricted, artificial view of the world where there are no minorities and no slums. But in spite of these serious deficiencies, free schools represent the beginnings of a significant change in American culture. Many begin simply as schools and discover they must become life-styles if they are to avoid extinction and hypocrisy. For

those in education who have reached the end of the line as far as institutionalized education goes, and who have a lot of courage and maybe even a slight amount of creative craziness, free schools offer hope for a new beginning, and for commitment not simply to a job, but to a way of life.

ED CIACCIO is a member of CPF and a teacher at a Long Island Island high school.

Editor's note: Ed Ciacchio has put together a resource list of books, pamphlets and organizations pertaining to peace education and the schools. This can be obtained through the Catholic Peace Fellowship. Further information on the Childhood Education Program can also be obtained through CPF.

Several of the books and pamphlets on the CPF literature list are good materials for discussion. Most of the titles on the list are recommended for reading by teachers and students alike who desire to broaden their understanding of nonviolence and Christian pacifism. For classroom use we suggest:

THE CATHOLIC WORKER newspaper, particularly the anniversary issues which list the Catholic Worker positions.
FOR THOSE WHO SIT IN THE WARM SUNLIGHT
JUSTICE: GOD'S VISION OUR DISCIPLESHIP
PACEM IN TERRIS
PEACE - GIFT AND TASK
PEACE AND NONVIOLENCE (see review in this supplement)
BLESSED ARE THE MEEK: THE ROOTS OF CHRISTIAN NON-VIOLENCE
FAITH AND VIOLENCE: CHRISTIAN TEACHING AND CHRISTIAN PRACTICE
THE ROOTS OF WAR: RFD OR DEAD?

All of these books and pamphlets can be obtained through the Catholic Peace Fellowship, 339 Lafayette St., New York, N.Y. 10012. See our literature list for further information.

THE GROWTH OF JUNIOR ROTC MILITARISM IN THE HIGH SCHOOL

by Bill Offenloch

In the United States today there is a growing effort to bring the Junior Reserve Officer Training Corps (JROTC) into the high schools and even into some junior high schools. We feel that there are some real contradictions between any ideal of the schools as an educational experience and their use for military training. This article is devoted to exploring some of those conflicts and to outlining the JROTC program.

The push for ROTC at the high school level illustrates the way in which many people view the school system in this country, namely, that the schools are the major devices to prepare young people to undertake a career in the ruthlessly competitive business world or in any equally dehumanizing occupation. Now it appears that they are to be used to prepare high school age youth to accept and even look forward to a career in the blatantly repressive military. Of course none of these reasons are admitted, but some factual background might be enlightening.

Currently the maximum number of units set by Congress is 1200. However, there is a push underway to raise this ceiling to 1800. Certain members of Congress and the Department of Defense (DoD) apparently feel that high school ROTC would salvage the military's declining image and so boost enlistments which are lagging behind predictions. Although they insist that this isn't the reason for JROTC, their renewed enthusiasm for it must make one wonder. In 1964 when Congress last considered JROTC legislation the DoD was opposed to raising the number of units beyond the then existing 254. Despite this Congress went ahead and increased the limit to 1200. Now the DoD is pushing for even more. Something has caused this turn around in their attitude. The unpopularity of the draft necessitating a volunteer army is a likely underlying reason behind the military's encroachment on high schools.

Nevertheless, under the table recruitment shouldn't be seen as the only objection to JROTC, although it is a serious danger. What is far deeper reaching and destructive to the cause of peace and nonviolence is the militarism that will be taught to young people and the attitudes they will form at this vital age for value and opinion formation. The argument advanced by the military and Congressional advocates of JROTC is that it will encourage the development of character and responsibility in the students. Senator Richard Russell of Georgia has stated regarding legislation to increase high school ROTC:

"If we need anything in this country today, we need something that would instill some semblance of discipline, some respect for order, and some respect for authority in the young manhood of America. I can conceive of no more beneficial piece of legislation than this measure."

A military training, it is hoped, will foster the patriotic virtues such as a respect for authority and a devotion to one's country with a resulting willingness, even an eagerness, to fight for that nation. But often the enemy that one is taught to hate so and be prepared to die to defeat is more imaginary than real, more myth than honest fact. Unfortunately many young soldiers learned this too late after they were already fighting for their own lives in Vietnam. However, if young men and women are caught early enough with sophisticated indoctrination they won't even be asking these questions in a few years and the country will settle down once more. Then the military can go about its business undisturbed... Such logic is perhaps the unvoiced reasoning that lies behind the pro JROTC view.

More to the real point of this issue - is militarism a value that we want young people to learn? Though some people might feel that a military education is the epitome of what education should be - the learning of discipline and submission to authority - many others fortunately question such an attitude. They would ask what kind of character is to be inculcated in young men and women by such militaristic training at such an impressionable age. Do we want high school students to learn patriotism in a way dangerously reminiscent of Nazi fanaticism and propaganda, to learn obedience as the unthinking adherence to orders of a superior, or to learn leadership as the demand for absolute compliance from an inferior? Are these values to be sought?

Is there not the need to have the individual question the rightness or wrongness of acts and to realize a responsibility to act according to conscience? This principle, so basic and vital to the Christian tradition, seems to have been lost sight of by many in today's society. What has replaced it is an attitude of, "I didn't think it was right but my boss said to do it, so I didn't question it any further."

This was illustrated almost perfectly at the recent Watergate hearings in revelations of the extent to which people in power can corrupt their role to serve the people. Military training at the high school level, we feel, would only encourage this sort of motivation and value system. Moreover, such training hardly allows young people to develop the ideals of equality and cooperation in work or relationships. If peace is to become a lived reality such basic liberating values must be inculcated in young people rather than the authoritarianism consequent to military thinking. For are not these uncontrolled militaristic urgings destined to doom the future of the world in an age such as this?

The necessity of the vibrant alternative of nonviolence to this madness should be especially felt by the Catholic today who is trying to spread the Gospel message of love and harmony between men and women as brothers and sisters. It is

particularly urgent in the face of a society that stifles these Christ-like virtues in the false name of survival and success.

In the aftermath of this devastating war the opportunity to work against the ingraining of militarism into the fabric of our society should be taken up by those who would seek to prevent future wars. Preventing the spread of such programs of low profile recruitment and military propaganda ought to be one of the real goals of the Christian peacemaker. For surely the need is great and the only other possibility is fearful.

Already the situation is threatening. As of February 28, 1973 there were JROTC units in 1097 high schools with a total enrollment of 139,323 male cadets and 12,413 female cadets, according to the DoD. This breaks down to 645 for the Army, 175 for the Navy, 42 for the Marines, and 235 for the Air Force. (It is revealing to note that there were only 75,029 enrolled in college ROTC at the same time - fewer than half the number in high school.)

The 645 Army units include National Defense Cadet Corps units. These are the same as JROTC except that the school pays the entire cost. For the regular units the cost is divided between the school and the Government. The DoD pays for the uniforms, books, and weapons while the school provides classroom facilities, gymnasium or athletic field, administrative needs, etc. There are two instructors, usually a retired officer as chief instructor and an officer or enlisted person as assistant. The school board can choose the instructors, but they take recommendations from the respective military branch. The instructors receive salaries equivalent to what their duty pay and allowances would be. (The allowances sometimes include housing and food.) The difference between this new salary and the retirement pay is split between the school and the Government.

Thus the school can get an additional teacher for an additional course at a salary below that of a regular teacher. But the military instructors wear uniforms and can not belong to the teachers' union because they work on a different pay scale. The cost to the school district is still substantial just for salaries not even including the other costs of space and maintenance of facilities. As an example of what JROTC really costs the situation in San Francisco is illustrative. The Department of the Army estimates that a course would cost the school \$10,000 plus "office space, stationery, telephone, and similar administrative activities." But in San Francisco the budget allots \$250,000 for nine courses not including these other expenses. Therefore high school ROTC can be an expensive proposition for a school district and so in turn for each taxpayer. How wise an expenditure, though, must be left to each school district to decide at a time of tight budgets and limited funds. The expense to the school and community might also be seen as far more than monetary if one takes into account the changes these military programs seek to make in young men and women.

The usual high school ROTC course covers three years. It includes general information on the nature of the military organization, tactics, and discipline. But the major amount of time is spent in drill - marching in formation, learning to give and take orders, etc. This seems to be what the military views as leadership training, whatever its actual result.

The academic portion of the JROTC programs includes lectures on such topics as the Communist threat, the need for vigilance and the reasons for counterinsurgency military activity. Are these things the impressionable young man or woman looking for truth should be indoctrinated with?

If you are interested in organizing to stop ROTC from entering your local high school there is much helpful material which you can obtain from the groups listed at the end of this section. But the most important thing is to find out whether ROTC is being considered for your schools in time to educate the community and mobilize a strong opposition. The possibilities of defeating it can be rather good, in fact. The military only wants to expand its efforts where they will have the best effect - i.e. they want a school with a favorable attitude and philosophy of education. They are looking for places where there will be warm support for military programs. Thus it might be quite possible to make a particular school just too hot to handle, too outspoken to be inviting.

If this should prove impossible, another course of action might be to institute peace courses in the schools. As an alternative to the learning of violence, nonviolence might be taught. It is only fair to represent both sides of an issue such as this. Of course it would be better to discuss and learn the reasons for nonviolence and the challenge of living it in a more favorable setting. Such might be a small informal group out of the classroom format of teacher - student, lecturer - learner, etc. But as an immediate response to military training in the high schools a formal program of peace education in the classroom might be necessary.

We will explore in more detail the setting up of such programs or groups in the future. But regarding JROTC there are useful resources available from:

Jack Travers

Fellowship of Reconciliation

Box 271

Nyack, N.Y. 10960

A packet on Junior ROTC includes information on N.Y. State situation where a law permitting ROTC in the state's high schools recently passed, as well as accounts of successful campaigns to stop JROTC

National Interreligious Service Board for Conscientious Objectors (NISBCO)

550 Washington Bldg.

15th and New York Ave. N.W.

Washington, D.C. 20005

Literature on the background of ROTC.

Central Committee for Conscientious Objectors (CCCO)

2016 Walnut Street

Philadelphia, Pa. 19103

Information and organizing suggestions.

Additional copies of the
Peace Education Supplement
may be obtained from:
the Catholic Peace Fellowship
339 Lafayette Street
New York, N.Y. 10012
phone (212) 673-8990

(continued from page 4)

were dropped -- and at a fiercer and heavier rate. The ethic of survival so infected the American government that it ceased to see its atrocities, it ceased ever to respond to the cries of its own citizens who kept saying "enough." As the alternatives to change decreased, and the war crimes (or at least our personal awareness of them) increased, the need to make a final and definitive act of separation from the institutions of war became imperative. As the Pastoral Constitution says, "Contemplating this melancholy state of humanity, the Council wishes to recall first of all the permanent binding force of universal natural law and its all-embracing principles. Therefore, actions which deliberately conflict with these same principles, as well as orders commanding such actions are criminal. Blind obedience cannot excuse those who yield to them. Among such must first be counted those actions designed for the methodical extermination of an entire people, nation or ethnic minority. These actions must be vehemently condemned as horrendous crimes. The courage of those who openly and fearlessly resist men who issue such commands merit supreme commendation."

There is no doubt in my mind and in my heart that what is going on in Vietnam is criminal and, considering the amount of bombs dropped, the types of bombs -- napalm, anti-personnel -- the indiscriminate use of chemical defoliants; that the United States is involved in a methodical extermination of an entire nation, even though to the army and government personnel it somehow appears as Vietnam's salvation. With this conviction, I must "condemn these crimes" and I must "resist the men who issue such commands." The Selective Service System and the men who serve in it are an integral part of the chain of command that leads to the destruction of Vietnam and the Vietnamese. I had to repent of the war crimes of my country, I had to put my body, my spirit in direct opposition to a machine that provides men to be turned into killers. Failure to do so would have violated my personal conscience. Such failure could only be seen as a contradiction of Christ's command to "love one another as he loved us." If I am to love my brothers in Vietnam, I can't let my brothers of America bomb them.

My purpose in being in the Spring Valley draft board was to raise a question ... to raise a cry ... we must stop the killing ... we must stop the hating ... put down your weapons ... please, for Christ's sake, for our own sake, stop drafting our young men and stop sending them to Vietnam. I had to raise that cry in the most open, most dramatic and most fearless way possible. I raise this cry still ... help me ... help us all ... whatever you do, stop the killing.

And you may ask, "Why raise your cry inside the draft board offices?" The answer is "why not?" and it is not meant facetiously. The cry should be heard everywhere -- in the streets, in the Congress, at the White House, in the courts and in the draft boards. Motivated by a love for the suffering people of Vietnam and sickened by the thought that it is my country that is causing this suffering, I chose to go to the Spring Valley Draft Board and ask the people there to help stop the killing. I asked Mr. Gary Onderdonk, the Chairman of the draft board, please don't serve on this board, don't be involved in providing young men to continue the war crimes of Vietnam. He asked me to leave the draft board -- but how could I? Could I walk away and think I had done enough? That I need no longer care about the dead and dying of Vietnam. Could I actually think a few words to a draft board member absolved me of the guilt that rests on all Americans? No I couldn't. The choice was obvious. The time had come when I must say "No to the war" with my body as well as my words. When nothing, not the police or the courts or the jails could stop me from asking the people of America to make peace with 9

our brothers and sisters in Vietnam.

As a Christian, the question of acts being legal or illegal is unimportant. It is the question of love. The laws of the state can in no way serve as a moral guide. Its morality is minimal and negative. It is self-centered and abdicates personal responsibility. The gospel of Jesus Christ rejects any such system. In Paul's epistles the idea is repeated over and over. In Galatians, "But if you look to the Law to make you justified, then you have separated yourselves from Christ, and have fallen from grace." In Romans, "The reason, therefore, why those who are in Christ Jesus are not condemned, is that the law of the spirit of life in Christ Jesus has set you free from the law of sin and death." And again in Romans, "Brothers, those of you who have studied law will know that laws affect a person only during his lifetime. A married woman, for instance, has legal obligations to her husband while he is alive, but all these obligations come to an end if her husband dies. So if she gives herself to another man while her husband is still alive, she is legally an adulteress; but after her husband is dead her legal obligations come to an end, and she can marry someone else without becoming an adulteress. That is why you, my brothers, who through the body of Christ are now dead to the Law, can give yourselves to another husband, to him who rose from the dead to make us productive for God. Before our conversion our sinful passions, quite unsubdued by the law, fertilized our bodies to make them give birth to death. But now we are rid of the law, freed by death from our imprisonment, free to serve in the new spiritual way and not the old way of a written Law." That way is the commandment I mentioned in the beginning -- to love one another as Christ has loved us. I would have broken that commandment if I had not been in that draft board. I had to follow my beliefs -- no other law could stop me.

Now this court will not decide whether I have fulfilled the Law of Christ -- and for good reasons, because it is incapable of such a decision. But since I did not act for legal reasons, I can make no legal defense. I can only recall the scene of Christ before Pilate: "Pilate questioned him, 'Are you the king of the Jews?'" "It is you who say it" he answered. And the chief priests brought many accusations against him. Pilate questioned him again, "Have you reply at all? See how many accusations they are bringing against you!" But, to Pilate's amazement, Jesus made no further reply." (Mark 15:2-5).

I follow Christ's example. I make no reply to the accusations of the prosecution. I make no defense of my actions. I stand mute for the remainder of this trial.

MY FIRST PRAYER

by Laurie Torgan

*Please oh dear lovely beautiful
God -- if ever you can forgive
Us our trespasses and can touch
The wounded and heal them
Oh, please let the
Children of Vietnam be the
First to receive your power
And strength
And if your love runs out
For us, let it run through
And for Cambodia and Laos
And, if your arms embrace
But have only so little
Room left -- let them
Embrace all the little
Children of the ghettos,
We have created, we white
Men and Women.*

*Please help me flood this
Earth with love and kindness
And make it easier for us to
Deal with conflict.
We dare not venture out alone --
you are in my Brothers and
Sisters and that is why
I believe in you.
I am not asking for you to do
It all, you will not, for our
Sins -- but oh please help me,
My friends, my Workers
To do it all.
I am seeing shining eyes.
They shine through the rain, the
Mud, the bomb-filled air, and the
Bullets -- they do this so
Bravely and Lovingly -- they
Are where, if I get my strength,
I will get it.*



Georg is being carried away. Joanne is being told it's not "ladylike" to be carried with a dress on. Mary was dropped as they carried her away. (continued from page 3)

released to "return to normalcy" until our trial date September 27th, as one more young man lies dead.

The 27th of September found us rejoined for a day of court ritual. Philip Hirschcoff from the ACLU was the mediator. Who goes "pro se", who "nolo", who wants to be defended, trial by jury, trial by judge, "guilty", "not guilty"? The litany of insanity. Six persons decided for a trial by jury, the rest pleaded "nolo contendere", a moralistic guilty, and received a \$50 fine - suspended.

On August 15th the bombing apparently ended. Many of the Secret Service police developed a casual relationship with many of the "prisoners." Constantly the question of "why?" was raised between us. Having experienced two arrests myself and seeing so many others do the same, I can only feel that many people placed themselves in an active "act of faith."

In the Old Testament prophets such as Jeremiah buckled against proclaiming the work of God. He was a simple man yet he stood before the people and called for social justice and a return to God. Not that the people of the White House Prayer Group are modern day Jeremiahs, but they brought themselves before God and their sisters and brothers and proclaimed in prayer a need to speak to an evil in our society, the bombing and death of a people.

A feeling of incompleteness and emptiness fills most of those who had gone to Washington to pray. Yet in one sense that is good. Prayer is no more than the communication of our emptiness and helplessness before God. There was no naive sense that the action of the White House Prayer Groups would stop the bombing on August 2 rather than August 15, yet there was a hope that maybe one more life may be saved, one less prisoner on Con Son Island, one less bomb dropped.

The prayers continue, for those in Chile, for those in our cities, staggering and homelessness and hunger for the prisoners in South Vietnam, for the dissidents in Russia, for the Indians on reservations, for the children..... for ourselves.

MIKE MURPHY helps out at CPF and is a counselor at Covenant House, a home for boys.

AMNESTY

The war in Vietnam can't be swept out of sight and out of mind by many people in this country, let alone in Vietnam. There are half million Americans who would directly benefit from Amnesty.

It is estimated that there are more than 500 war resisters in military stockades mostly awaiting court martial, more than 100,000 underground in the U.S., approximately 70,000 living in exile and at least 350,000 veterans with less than honorable discharges incurred during the last 10 years. But in some sense these are the lucky people. They are still alive and with amnesty they could rebuild their lives.

Those in prison or in exile lead especially shattered lives. But even more lives are affected because someone can't get a satisfying job or in some cases any job due to a criminal record or a bad discharge. These people would have the opportunity to lead a more free, fuller life if amnesty was granted.

Millions of others would benefit. The lives of the family and friends of war resisters could become more whole again. The bitterness and hate that has been engendered in people of all persuasions could be transformed into an effort to create a world where war and oppression need not be the major forces.

A majority of people sampled according to recent surveys favor some form of amnesty. But most desire a limited, conditional one with alternative service. This would imply some wrong doing on the resister's part. We do not support such a view. Besides, most of those who have resisted this far would not accept such an interpretation.

Amnesty for those who have spoken out in favor of life and against slaughter and destruction in Southeast Asia should not be considered a pardon or forgiveness. What have these people done that is wrong and needful of forgiveness? Is it wrong to follow the Biblical commandment and refuse to kill?

The word amnesty actually derives from the Greek "amnestia" and is akin to "amnesia." It properly means a forgetting or erasing of all reference to an act. It is like the Biblical concept of the Year of Jubilee when all debts were cancelled and slaves freed to remind us that all people are free children of God and are not to be bound by either debts or chains.

Vengeance is not part of our Biblical heritage. Nor will it heal wounds or give our country the new direction it so badly needs. But it is going to be a long campaign to educate Americans to this understanding and convince them of the necessity for an unconditional, universal amnesty.

Amnesty is not our major focus at the National Office. The condition of the political prisoners in South Vietnam is more urgent. But it is an issue whose consideration can begin much thought and attitude changing. Hopefully we will publish a comprehensive amnesty statement of the Catholic Peace Fellowship in the next Bulletin.

For more information and organizing suggestions on amnesty write: Fellowship of Reconciliation, Box 271, Nyack, N.Y. 10960 or NISBCO, 550 Washington Bldg., 15th and New York Ave., N.W., Washington, D.C. 20005.

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(IMPRISONMENT AND TORTURE continued from p.2)

Two very good resources which can be used to help educate people concerning the situation of the political prisoners are: "Vietnam: A Question of Torture," a half hour color film produced in Vietnam; and the "Post-War War," a new NARMIC slide show which runs about 35 - 40 minutes. In "Question of Torture" there are several views of the highly-guarded prisons and interviews with a number of former inmates. Many are paralyzed from the waist down due to their shackling. A doctor, shown visiting with several hospitalized ex-prisoners, explains the medical aspects of paralysis and describes the prison conditions responsible. "The Post-War War" tells how American involvement in Vietnam has changed since the signing of the Peace Agreement. American military personnel were required to leave Vietnam, but American equipment and civilian advisers are still there. This slide show shows what our money is going to in South Vietnam. Both the film and the slide show can be used in schools, for showing to community and church groups, and on television. (A list of where they are available follows.)

The goal for most people should be to educate yourself and make your own community aware of what is happening. Projects can be done individually, but will have a greater impact if done with an ad hoc group of friends or through an established peace or social action organization. The power to free the prisoners lies in action by Congress, but it will not move without pressures from the public and interest from the media.

Many national peace and social action organizations have made the situation of the prisoners a priority concern. Currently, they include:

Fellowship of Reconciliation (FOR), Box 271, Nyack, N.Y. 10960. Several publications on the prisoner situation. FOR also houses the Liaison Office of the Vietnamese Buddhist Peace Delegation in the country. They can furnish you with information concerning the efforts of the Buddhists, such as the setting up of half-way houses for released prisoners, for which funds are urgently needed.

Indochina Program, American Friends Service Committee, 112 South 16th St., Philadelphia, Pa. 19102. An excellent booklet "Hostages of War" by Holmes Brown and Don Luce; a paper by Luce, "Deceiving the American People" includes a list of suggestions for action; buttons, bumper stickers, posters and a list of 800 prisoners also available.

International Committee to Free South Vietnamese Political Prisoners, 122 Franklin St., Minneapolis, Minnesota 55404. They can send extensive, up-to-date on the situation surrounding the political prisoners; campaign and action ideas, and materials to assist in a campaign.

War Resisters League, 339 Lafayette St., New York, N.Y. 10012. "Campaign Freedom" information includes the names of prisoners, packet of background information, action outline and followup materials. Leaflets are also available.

All of the above organizations have copies of "Vietnam: Question of Torture."

"The Post-War War" can be obtained from NARMIC, 112 South 16th St., Philadelphia, Pa. 19102. CPF has a copy of the slide show which can be used for showings in the metropolitan New York area.

Political Prisoner Fund, Peoples Action Union for Peace and Justice, P.O. Box 46516, Los Angeles, Ca. 90046 have political prisoner bracelets with the name and address of a prisoner on them. Along with the bracelet comes information on the prisoners and a letter in Vietnamese to be sent to the prisoner.

PEACE AND NONVIOLENCE: BASIC WRITINGS

Edited by Edward Guinan. Paulist Press, New York, 1973. 174 pp. Reviewed by Rachelle Linner.

The subtitle of this new anthology of pacifistic writings is "basic writings by prophetic voices in the world religions." The selection of individuals included is an impressive one: it ranges from contemporary figures such as Dom Helder Camara Danilo Dolci, Tom Cornell and William Sloane Coffin.... to historical figures who have influenced our present pacifist community -- Adin Ballou, the great theoretician and practitioner of Christian Non-Resistance; Desiderius Erasmus; Hermann Hesse and Mark Twain. 33 individuals are included in the book, many of the selections have never appeared in anthology form before, yet all are concise and well chosen.

In an area where so many anthologies are available, this one stands out because it is an invaluable aid for educators seeking good material for classroom and discussion use. Most of the articles are short (2-3 pages on the average), and there is a wide range of essays, letters, court-statements, poems, and talks. Hopefully, a volume as rich as this one would not be used in the manner of a traditional textbook, but would be creatively utilized as a basis for a sound course on peace education.

Sr. Mary Ramona, working in the Diocese of Brooklyn with the National Catholic Education Association (NCEA), in writing about peace studies programs in high schools, says:

"The danger of ignoring the issue is matched by the danger of developing obscure, chic, isolated courses. If courses are built on sand, they will disappear without having made any significant impact. Learning to live equitably, justly and nonviolently is a survival course for tomorrow's adults. It cannot be left in the hands of the relevant chic -- it must become an integral part of our learning."

A volume such as this one goes a long way to develop serious, integrated approaches to peace education. Catholic educators are becoming more and more aware of the need to teach Gospel values rather than the values of the Nation State: to become once again alternative schools, peace schools. *Peace and Nonviolence* is a collection of writings by people who did the same: who dared to live in contradiction to the values of their day, who dared to place human life over property, social responsibility, or personal safety.

Although *Peace and Nonviolence* is intended as a "resource book", that does not restrict its use to the classroom. A notable and lasting achievement of this volume is the joining of Catholic thought and pacifist tradition. It is an excellent contribution to pacifist literature, particularly for those interested in the peace witness of world religions.

Edward Guinan, the editor of the volume, a Paulist Priest, is the founder and director of the Community for Creative Nonviolence, and the General Secretary of Pax Christi-USA. The Community (CCNV) runs the Zacchaeus Community Kitchen, Zacchaeus Hospitality House, a Community Pre-Trial House, a free medical clinic and free legal clinic, the Peace Study House, as well as being involved in peace organizing. The book is dedicated to a "new generation of resisters who accept neither plunder nor cliches."

The only drawback of the book is the price, \$4.50. However, all of the editors' profits from the sale of the book go to support the work that the Community is involved in. Books can be ordered from The Community for Creative Non-Violence, 1335 N Street, N.W., Washington, D.C. 20005 or from the CPF.

friends...

Last December Clare Marie and Steve Cleghorn from the Community for Creative Non-Violence in Washington, D.C. joined a White House tour line. In the State Dining Room they broke from the line and took out small vials of blood which they poured on the table and walls. They performed this symbolic act to dramatize the death and murder the White House legitimizes. As Clare and Steve stated, people go hungry a few blocks from the White House while heads of state dine in luxury. Both Steve and Clare work at the Zaccheus Community Kitchen serving the poor.

They were arrested and charged with a felony. Their two day trial was held in July. The jury found them guilty. Judge Gazelle, while praising Steve and Clare as good decent people who need no rehabilitation, still felt they needed "punishment." In September they were sentenced to 90 days each. They are both in prison now. We pray for Steve and Clare, and for all of us that we also follow our consciences and do what we must do.

Letters to our sister and brother may be sent to:

Clare Marie
Box A
Alderson, West Virginia 24910

and

Steve Cleghorn
Federal Correctional Institution
Seagoville, Texas 75159

Mike Cullen, Netty, and their four children flew to Ireland on September 23rd. They were deported by the government for their continued witness to peace and justice. By working to create a new society within the shell of the old, and by their long labor with the people of Casa Maria House of Hospitality in Milwaukee, the Cullens have shown that in Christ there is neither the separation of national boundaries nor the false chasms erected by exalted states.

Their opposition to the Vietnam War led to a year's imprisonment for Mike as one of the Milwaukee 14. The U.S. Government decided that because of this and their other peace activities, Mike was an undesirable alien and ordered him to be deported to Ireland. Mike had come to the States 12 years ago from Ireland as a seminarian.

The government paid Mike's way back to Ireland, but would not pay for Netty and the kids since they are U.S. citizens. The money needed for their transportation was raised by friends at farewell celebrations in Milwaukee and New York City.

It is with gratitude and joy that we thank Mike and Netty for their example. Their witness of accepting the consequences of their acts is inspiring. Their spirit of freedom gives us strength. We pray for you, Mike, Netty and the children. May the road rise up to meet you, dear friends, and the wind be ever at your back, and may you be in heaven an hour before the devil knows you're dead!

the catholic peace fellowship

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