

BULLETIN

10th ANNIVERSARY ISSUE !
February 1975

LORD, MAKE ME AN INSTRUMENT OF THY PEACE

Where there is hatred,
~~~~~let me sow love;  
where there is injury, pardon;  
where there is doubt, faith;  
where there is despair, hope;  
where there is darkness, light;  
and where there is sadness, joy.



DIVINE MASTER, grant  
that I may not so much seek to be  
consoled as to console; to be under-  
stood as to understand; to be loved  
as to love; for it is in giving that  
we receive, it is in pardoning, that  
we are pardoned, and it is in dying  
that we are born to eternal life.

SAINT FRANCIS OF ASSISI

REFLECTIONS ON ANNIVERSARIES - DAVID O'BRIEN

ALL THE WAY TO HEAVEN IS HEAVEN - JAMES FOREST

THE TEN YEARS OF THE CATHOLIC PEACE FELLOWSHIP - THOMAS CORNELL

INTERNATIONAL WOMEN'S YEAR AND PEACE - MARY EVELYN JEGEN, S.N.D.

THE NEW ENGLAND CPF - A REGIONAL APPROACH FOR THE SEVENTIES - MICHAEL TRUE

AMNESTY FOR THE HOLY YEAR - A PASTORAL LETTER FROM BISHOP FRANCIS MUGAVERO

## ABOUT THIS ISSUE...

The articles in this special issue of the *BULLETIN* give an insight into the dimensions of the Catholic Peace Fellowship and the magnitude of the work ahead of us. This is more than a celebration of our first ten years. It will be, hopefully, a turning point; a time to reflect on the past and present, and renew our efforts to "build a new society within the shell of the old." In his article which follows, Tom Cornell says of the CPF, "the aim must be nothing less than the construction of a just world social order so that no one's peace and security would depend on the exploitation, suffering, or death of any other." This must become the goal of each and every one of us.

In his article "Reflections on Anniversaries," David O'Brien says, "In the decade ahead, the members and friends of the CPF have the responsibility of calling their fellow Catholics to fidelity to the Gospel demand for simplicity of life and liberation of people." How do we best go about this? We must join together in community - sharing our joys, hopes, ideas, actions, fears, and goods. Through this sharing we struggle to make simplicity of life, the works of mercy, peace, and justice a reality in our lives. We are called to live these as Jesus did if we wish to see an end to killing, and the poor of the world fed, clothed, and sheltered.

The Catholic Peace Fellowship is more than an organization. We must become a community of sisters and brothers sharing and building a peaceful world together. On page 15 the principles of the fellowship are listed. We ask you to join us, and together we will pray, "Lord, make me an instrument of thy peace."

## NOTES

### FROM THE NATIONAL OFFICE . . .

#### HELP!

The staff at 339 Lafayette St. is still in need of folks who would like to donate a few hours a week to help keep the office running. There is much work to be done. Keeping the mailing list updated, answering the mail, etc. takes up much time, and we do not often have the time needed to concentrate on publications and programs. We are friendly folks and the office has a cheerful atmosphere. If you would like to get involved in a particular project, or help with the office work, call us at (212)673-8990 or drop us a note.

#### THE MAILING LIST

We have received a few complaints from people on our mailing list that we are giving their names to other groups. This is not true. We do not sell, exchange or give away our mailing list. Many groups and publications do, as it is a way of raising money and expanding circulation. But we feel that you have specifically asked us to be on the CPF mailing list, and no other.

#### DONATIONS

We want to thank all of you who responded to our last appeal for donations, and remind those of you who have not yet given, and can, to please do. A very small number of you are supporting our work. If you appreciate receiving the *BULLETIN*, please send a few dollars to help cover printing and mailing costs.

We apologize to those who have sent in money but have not personally been thanked by us. As the plea for volunteers states, it is hard to keep up with the office work and still work on programs and publications.

## LITERATURE

No longer available:

*Catholic Social Doctrine and World Peace* by George H. Dunne, S.J.

*German Catholics and Hitler's War* by Gordon Zahn

*How to Practice Nonviolence* This pamphlet is being revised and will be available in May.

*Resistance and Contemplation* by James Douglass

New or special:

*Absurd Convictions, Modest Hopes* by Daniel Berrigan, S.J. We have a limited number of the hardcover edition for only \$1.50.

*Prison Poems* by Daniel Berrigan, S.J. New price, \$2.25 paperback.

*Easy Essays* by Peter Maurin, co-founder of the Catholic Worker, is now published by the Worker Farm in West Virginia, for .35 each.

Please remember to add 15% for postage and handling when ordering literature, 10% for orders over \$10. Literature lists are available from the CPF.

*WIN Magazine*, published weekly, is now \$11 a year, but well worth it. Write to Box 547, Rifton, N.Y. 12471.

#### The CPF Peace Education Packet . . .

. . . contains articles on peace, justice, nonviolence and lifestyle. There are suggestions for the practical application of nonviolence. There is an action section which contains brochures explaining existing programs giving individuals and groups suggestions on ways to respond to the suffering of our sisters and brothers.

*Signs of Shalom* by Edward Powers, and *Economics and the Gospel* by Dick Taylor, are resource books available along with the packet. The packet is \$2.50, with the books it is \$6. Please include the cost of postage.

## GAMALIEL

The announced Holy Year's theme of Reconciliation based on Justice and the Bishop's Bicentennial Committee's chosen topic: "Liberty and Justice for all" has prompted the creation of a new Catholic Pacifist Quarterly - *GAMALIEL*.

The Community for Creative Nonviolence in Washington, D.C. - a religious nonviolent community of poverty/peace workers will be the sponsoring group. *GAMALIEL* has projected plans of being more than just a publication - with plans of creating special task-force reports and resource texts with emphasis upon the radical spirituality of Catholic pacifism and nonviolence. The publication envisions aiding and resourcing the much needed formational and educational task which lies before the Catholic Community in this Justice decade.

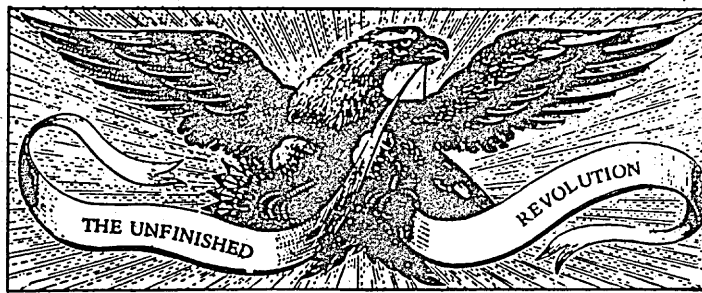
Following the text of Acts (5:25-39) the publication will place emphasis upon Apostolic Courage, Divine Obedience and the Counsel of Wisdom. Hunger was the chosen topic for the first issue. Membership is \$4/year or \$7/2 years. Write to *GAMALIEL*, 1335 N St. NW, Washington, D.C. 20005.

## THE MIDDLE EAST

With strategic arms pouring into the Middle East, not-so-veiled threats of American military intervention, and the conflict over negotiations with the PLO, the Middle East is once again on the razor's edge.

The December 1974 special Middle East issue of *Fellowship* deals with these questions, with a special focus on the Palestinians and the PLO. Available from FOR, Box 271, Nyack, N.Y. for .50 each or discounts for quantities.

What the special issue does not deal with is certain to be covered in the FOR's new Middle East literature program.



Avatar, Boston, Massachusetts. July, 1968

## REFLECTIONS ON ANNIVERSARIES

by David O'Brien

The tenth anniversary issue of the Catholic Peace Fellowship *Bulletin* appears at almost precisely the moment when the American Catholic bishops launch their bicentennial exploration of "Liberty and Justice for All." In early February the first of a series of conferences on justice issues will be held in Washington, inaugurating a process of reflection which will culminate in a national consultation in the fall of 1976. The project's episcopal sponsors hope that this event will not simply mark two hundred years of national existence but will be the prelude to a third century when Catholics will actively participate in a national effort to make the ideals of liberty and justice living realities in the United States and guides to responsible American participation in the human community.

No one familiar with the complex realities of contemporary American Catholicism can have utopian expectations regarding the outcome of this process. Yet, people with historical sensitivity will appreciate the significance of the project's very existence. Who would have dreamed ten years ago that the American hierarchy would invite people like Dom Helder Camara and Tanzania's Julius Nyerere to assist it in examining its own and its nation's responsibilities in the world? Of course, the bicentennial celebration offers only an opportunity for the American Church to move toward a fuller realization of its responsibilities, but that opportunity itself is truly extraordinary. Among the factors which have led to the opening of this dialogue none has been more important than the courage and persistence of the Catholic peace community whose most important organizational expression is the Catholic Peace Fellowship.

As the Fellowship also launches a new period in its history, its members can take great credit for the progress of recent years. Gordon Zahn has argued that during the 1960's the Catholic Church really turned an important corner on peace. While it did not become a peace church, it did state with new urgency the imperative of peacemaking and began, ever so hesitantly, to give that demand flesh. In the United States the CPF and its members have been the cutting edge of this process. Often they were the people who kept the question of the morality of modern warfare alive when most people had all but forgotten it existed. The CPF itself took shape in the crisis years of Vietnam. Its pioneering draft counseling programs demonstrated the need for such services, popularized Catholic teachings on peace and forced other groups in the Church, official and unofficial, to begin acting more responsibly regarding the war and war-related issues. The consciences of many Catholics were shaken by the dramatic sacrifices of a few; and local groups and individuals of the CPF network were on the scene to show how an awakened conscience could find meaningful action for peace. If few adopted entirely the pacifism and nonviolence of the CPF, many were forced to acknowledge its legitimacy and give a new respect to its adherents. Rarely has the creative role of the commit-

David O'Brien is a professor of history at Holy Cross College. His latest book, *The Renewal of American Catholicism*, is now in paperback.

ted, dedicated minority been more clearly expressed than in the enormous impact of the CPF and its friends on the complex, massive, bureaucratic church in the United States in the last ten years.

The ten years of the CPF have also been marked by American Catholicism's gradual recovery of long neglected aspects of its heritage of peace witness and nonviolent resistance, discoveries often guided and stimulated by the CPF. But the CPF community has learned some things in the process as well. Some were inspired by Thomas Merton's spiritual journey to the east; the realities of peacemaking in Vietnam led many CPF people to a dialogue with Buddhist traditions which gave a new sense of the universality of the peace imperative. The frustrations of frequent ineffectiveness led many to a more thoroughgoing critique of national life. The results of such analysis were seldom unambiguous, but the willingness to look deep into the national soul did produce a new spiritual depth, a new awareness of the truth of Dorothy Day's realization that commitment must not be grounded on pragmatic possibilities but on a vision of human history in which fidelity to truth offers its own justification. It has led to a certain humility and tolerance, a more sophisticated and a more charitable understanding of the complexity of human life in modern industrial society and a resulting patience with people and their problems. In fact, it is that growing ability to combine a sense of urgency stimulated by concern for the victims, with a tolerance of human weakness, that provides an outstanding personal characteristic of the leading figures in the CPF.

This spiritual depth, nourished by deep immersion in Christian sources and Catholic tradition, is a resource badly needed on the American scene today. The dedication and sacrifice of many people in the recent past has not notably broadened the nation's historic options or renewed its commitment to liberty, justice, peace and self-determination. Indeed, in some ways this commitment seems even weaker than a decade ago. While the state continues to pursue military options and uses food as a weapon of diplomacy, respectable persons in the academy, the government and the corporations speak with apparent ease of conscience of the deaths of millions of people from starvation, which they argue is tragically unavoidable in the absence of universal population control. The world's poor continue to be blamed for their poverty; now, even for their death. Even the best members of the American establishment find in the "new conservatism" convincing justifications for the abandonment of liberalism's traditional values and ideals. In these circumstances, the nation and the world desperately need the vision and the witness of men and women who believe that the value of human life resides not in its contribution to world order, political stability or economic progress, but derives from the inherent worth and value of every individual human being. The Catholic Peace Fellowship constitutes one tiny segment of a world wide community of people who truly believe in life and human possibility, a community whose "country is mankind".

One of the weaknesses of Catholic peace activism in the past has been its tendency to understand the basis of its

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## ALL THE WAY TO HEAVEN IS HEAVEN

by James Forest

One morning in 1961, the mail to the Catholic Worker included a letter from John Heidbrink, a Presbyterian minister on the staff of the Fellowship of Reconciliation. John, a fervent reader of *The Catholic Worker*, had somehow divined that, of the several members of the CW staff at that time, I had a particular passion about the pacifist dimensions of Catholic Christianity.

Over lunch, I read his letter aloud to some of the staff, among them Dorothy Day. The only comment I still recall from that conversation was Dorothy's admonition, "Those Protestants! They only want to use you." It's a quotation I hesitate to share because it throws a false light on Dorothy, whose real concern, in my judgment, was with keeping the CW staff busy with CW matters; she had to shepherd our meager resources.

What John was proposing, however, made sense, as Dorothy soon agreed: there was an urgent need for Catholic pacifists to expand their efforts to reach out toward others in the Catholic community. The CW did some of this, mainly through the paper, but it otherwise had very limited time to focus on such matters as counselling Catholic conscientious objectors, putting competent speakers on the road and doing the sort of organizing work that was so desperately needed if the Catholic community was to discover certain lost elements in its own tradition, particularly as regards conscience, vocation and peacemaking—the gospel of the beatitudes.

Within a week or two, with Dorothy's blessing, John and I met at Ratners, a Jewish dairy restaurant with waiters presiding like doctors over the diets of the customers. Over borscht and blintzes, in a milieu as Jewish as a yeshiva in Jerusalem, it is not unfair to say the Catholic Peace Fellowship was conceived. At least we tried to conceive it. In fact it would be another three years in the forming.

The CPF began more in friendship than in ideology. John was (and remains) an occasion for creating connections between people that don't let go. He had already begun an important correspondence that evolved into friendship with Thomas Merton, an important factor in Merton's growing concern with the Church's peacemaking vocation. The web of John's friendship brought in both Dan and Phil Berrigan, Hermene Evans, Jim Douglass and several others who were to be the founders of the CPF.

The problem at the beginning, however, was twofold. The ecumenical movement had yet to happen, and there was a serious split over priorities.

A number of Catholic pacifists then thought the FOR connection (the FOR being largely Protestant in membership and flavor) would be damaging to any Catholic group. They may well have been right, given that time. Very few Catholics had a hunger for ecumenism, and those that did had little hope for the satisfaction of that hunger. The group that discussed the CPF idea finally decided on a more autonomous vehicle to be loosely affiliated with the PAX Association in England. The FOR's offer to print and pay for the circulation of a PAX booklet containing two Merton peace essays (originally printed in the FOR's magazine, *Fellowship*) was turned down.

For me, all this was baffling and distressing. If it hadn't been for Merton's advice in letters at that time, I would have found it terribly hard to persist either with Catholicism or a vocation of peacemaking. It seemed to me that there must be something in the Catholic tradition which was fundamentally hostile to peacemaking — it appeared we couldn't even collaborate with other Christian traditions in a search for peace.

But Merton had a gift for patience as well as insight. One of his gifts to many of us in the CPF, even before it was started, was an understanding of the need for patience.

James Forest, co-founder of the CPF, is editor of *FELLOWSHIP Magazine*.



Tom Cornell and Jim Forest in the first CPF

This helped with the conflicting priorities that came up in the early discussions of a possible CPF. Some wanted to focus on the bishops—and others on the Church membership as a whole. Some wanted a strictly pacifist group—and others a group which would include peace-oriented non-pacifists.

It turned out well in the end. We got Pax (now Pax Christi) and the CPF. There is much overlap in the vocations of both groups, yet enough difference so that various tendencies within Catholic peacemaking find space to continue—much as happens in the Church with the different religious orders. The Dominicans and Franciscans are both people of the road, in a sense, and both read the same gospel. The vows are similar. Saints have been produced in both communities—and both have had appalling instances of the absence of sanctity.

There has been a holy maturity in Pax sometimes lacking in the CPF. But there is a certain holy brashness in the CPF which also has turned out to be needed. In any event, there has been plenty of work to do.

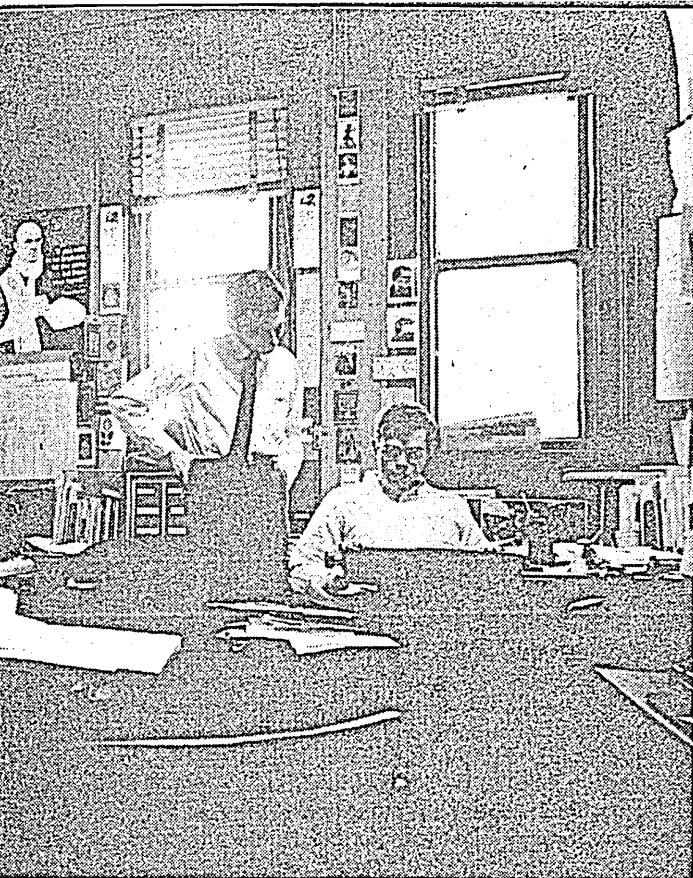
The CPF's beginnings and what followed are reported elsewhere in this special Bulletin by Tom. The FOR's European trip in 1964 brought the CPF into formal existence; after it, in the fall, it was Phil Berrigan who finally talked me into giving up various plans and starting to work full-time, a decision realized on January 1, 1965. Tom Cornell quickly left his teaching job, and on it went, tremendously exciting.

The sacraments, the gospels, the stories of the saints, the ability of friends and strangers to risk everything rather than take part in murder, the friendship of Dorothy Day, Thomas Merton, the regular CPF masses and meals and long walks with Dan Berrigan—all these things helped to keep us going. The retreat at Merton's hermitage in Kentucky in the fall of 1965 was a crucial experience. And there were deaths that made us dig deeper into our purpose; the self-immolation of Roger Laporte, the shooting to death of one volunteer, the beating to death of another young member.

I don't know if I could bear to re-live those times, not only for the traumas we had to pass through but because the times themselves were so cruel, as indeed they remain.

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office, "hardly larger than a VW microbus." Photo: Ben Fernandez

## THE FIRST 10 YEARS OF THE CPF

by Thomas Cornell

Until the 1940's Catholics in the U.S. made little significant contribution to the peace or pacifist movements, except as a few scattered individuals who never achieved any organic bond amongst themselves. There were Orestes Brownson and Isaac Hecker of Brook Farm, in the nineteenth century, and John Dunn, a World War I resister. Even after World War II, Korea, and well into the Vietnam war, well after the publication of *Pacem in Terris*, in April 1964, there persisted at every level of Catholic life the assumption that Catholic pacifists were in fact material heretics, at best invincibly ignorant. Conscientious objectors were given short shrift, rejected by seminaries, expelled from monasteries. Before Pope John's encyclical began to take effect, at no level of the Church was there any coherent support for the idea of pacifism or conscientious objection, outside of the Catholic Worker, then considered definitely "on the (lunatic) fringe".

There were always individuals, however, and they might appear on any level. Most notable was Alfredo Cardinal Ottaviani. It was to him that we owe the Second Vatican Council statements on nonviolence and conscientious objection. Doctrinally, Ottaviani was an ultra-conservative, beyond the imagination of Americans of this or almost any era, so when he became convinced of the futility and immorality of war he came down strong. "*Bellum est Omniino Interdicendum*," the name of a paper he wrote and circulated from the Holy Office in 1947, means more starkly than English can say, "War is to be Altogether Forbidden." He might have written it in disappearing ink but for Jean and Hildegard Goss-Mayr, Catholics and secretaries of the International Fellowship of Reconciliation. But their story has yet to be written.

It remains true that in the early 1960's, when Jim Forest, and later, I, began to develop the Catholic Peace Fellowship out of the Catholic Worker office in the Bowery, there was

Thomas Cornell, Executive Secretary of the CPF, is National Program Coordinator of the Fellowship of Reconciliation.

no network of support, no cohesive peacemaking community to support the work as there is now, with roots in diocesan offices and groups, friends in the bishops' offices and even in the Vatican. But there was the Catholic Worker movement and the Fellowship of Reconciliation.

## THE CATHOLIC WORKER

The Catholic Worker movement was started by Peter Maurin and Dorothy Day in 1933 in response to the Great Depression. The work was to center around discussion "for the clarification of thought," houses of hospitality in the cities where the poor might receive direct and personal aid in the form of the corporal works of mercy, and farming communes on the land, where amidst work the discussion might continue and deepen toward the new synthesis which would be the basis of a new society, built within the shell of the old, "with a philosophy so old it looks like new." The aim was nothing less than the reconstruction of the social order so that no one's peace and security might depend upon the exploitation, suffering and death of any other. During those years before the Second World War there was no shortage of young Catholic college graduates unsuccessful at job hunting who found their way to the main Catholic Worker house in the Bowery. There it all began to make sense for these young people: their own frustrations at finding their place in society, the horror of capitalist oppression of workers and the poor, the demands of their Holy Faith, once so comforting, now so compelling.

At the Worker there erupted a tremendous explosion of human energy, and we are still riding on it. It was, however, only in the late 1930's that pacifism became a live issue at the Worker. When war was declared in December 1941 many more than not were prepared to desert the Catholic Worker. World War II seemed so palpably a "just" war. Do not think about Dresden, Rotterdam, Tokyo, Hiroshima, Nagasaki! Admit no doubts. We have a war to win, and 'war is hell'. In August, 1945, after Hiroshima, Dorothy Day gave Harry Truman a stinging tongue-lashing in the pages of *The Catholic Worker*. It is not known that he ever read it. It still evokes shame and horror. Those who could, kept the faith during the war, and emerged a small and weakened band.

During the war there were two Catholic pacifist organizations formed out of the Catholic Worker by Arthur Sheehan, Bill Callahan and Bob Ludlow: Pax, affiliated with the group in England founded by Eric Gill and E.I. Watkin; and the Association of Catholic Conscientious Objectors. The ACCO published a tabloid size paper out of the Catholic Worker office, using the same illustrations, lineotypists and printers. Some needed educational work was accomplished, Catholic conscientious objection was established *de facto*, as Catholic conscientious objectors were assigned their own Civilian Public Service Camp, (Gordon Zahn is now working on a study of that to be published next year), and Catholic conscientious objectors staffed the Alexian Brothers Hospital in Chicago. But by the end of the war in 1945 there was no longer any organization giving form to Catholic pacifism other than the Catholic Worker itself, which always had a lot of other things to do. The immediate post-war years were given over to picking up the pieces. Catholic Worker houses of hospitality all over the country had closed down as volunteers went either to war, to prison or to the camps. Rebuilding was slow, but a slight recession in the late 1940's helped spur things along. Economic recession always means highly educated, strongly motivated Catholic college graduates pouring into the Worker from employment offices. In many ways this was a peak period, with Michael Harrington, Bob Ludlow and Ed Egan and many cohorts engaging in intellectual combat that has not been equalled since.

Not the merest capsule history of the Catholic Worker should ignore the civil defense protests led by people from the Worker and the War Resisters League. This series of

(Continued on next page)



Dorothy Day of the Catholic Worker, A.J. Muste of FOR, and Norma Becker (standing) of WRL at a draft card burning. Photo: Ben Fernandez

civil disobedience demonstrations from 1955 to 1959 was important because it reintroduced the factor of nonviolent civil disobedience in direct action against militarism, and it also brought the Catholic Worker into direct cooperation with the larger pacifist movement. Dorothy Day and Ammon Hennacy were jailed several times during this period. Previously, Catholic Worker pacifist activism was very much apart from that of other groups, partly because of the necessity of forging the Worker style and identity, but also because there was simply little interest or sympathy or organizational know-how around the Worker to sustain this kind of relationship. Ammon Hennacy started the process, leading Worker people into collaboration with WRL, the secular pacifist membership organization. Others of us lined the Worker up with the Committee for Nonviolent Action in its projects boarding Polaris submarines at New London, Connecticut, in the early 1960's. It was at that time the Fellowship of Reconciliation was making overtures to the Catholic Worker with an eye to organizing, out of the Worker, a Catholic affiliate for itself.

#### THE FELLOWSHIP OF RECONCILIATION

The Fellowship of Reconciliation had been established in England just after the outbreak of World War I, by the Rev. Henry T. Hodgkin, an Anglican priest. Expelled from Germany as an enemy alien in 1914, he had stood on the railroad platform in Cologne with a friend, Pastor Friedrich Siegmund-Schultze, leader of a Christian socialist movement in Germany. Hodgkin and Siegmund-Schultze pledged that they would never allow their governments' wars to separate them or their communities, small groups of Christian pacifists in Germany and England, from fellowship with each

other. Hodgkin travelled to the U.S. the next year and in November, 1915, the American F.O.R. was founded on Long Island at a weekend conference of peace leaders called for that purpose. F.O.R. was to be a membership organization. Individuals would apply for membership on the basis of their agreement with a statement of principles which included the refusal of personal participation in any war. Members would elect a representative governing board which would set policy and goals and then hire staff to implement policy and achieve goals. Over the next two decades F.O.R. attracted the 'social gospel' followers of Rauschenbusch, and almost all Protestant figures active in the cause of peace and justice. Reinhold Niebuhr was executive secretary for a period, as were Norman Thomas and later John Nevin Sayre, A.J. Muste, and John Swomley. Alfred Hassler succeeded to that post in 1960. Upon his retirement in 1974, Barton Hunter was appointed. Hassler's interfaith director, a Presbyterian minister, John Heidbrink, was assigned to find a way to organize the Catholics into an F.O.R. affiliate. With the kind of prescience that has often characterized F.O.R. planning, they seemed to know that there was the beginning of a change in the Catholic community, that untapped energies of enormous proportions might soon come to the surface. Heidbrink went to the Catholic Worker to recruit.

There he found James H. Forest, a high school dropout who sought refuge in the Navy, but found the Church and pacifism instead. He was released from the Navy as a conscientious objector and high tailed it to the Catholic Worker. Jim was then 19 years old, and helped in every aspect of the house work and the paper, in 1960-61. If anyone was going to organize a Catholic Peace Fellowship, Heidbrink decided, it would be Jim.

I had been associated with the Worker since 1952, when as a freshman at Fairfield University I discovered the Worker. The temptation to quit school and join the C.W. community was next to overwhelming, but, resisting such romantic enthusiasm, I stayed to finish my A.B. and then moved into a small community near the Bowery house to be able to help out at the Worker in between graduate classes at New York University. The next year, 1957, I went on a refugee resettlement project on the land in South Carolina, on a project of interest to the Catholic Worker for its "back to the land" and its communitarian aspects. After the project folded I came home to Connecticut and "got my credentials," teaching public high school for three years, spending vacation time on peace movement projects in New England, with the intention then of returning to the C.W. better prepared to help in working out the Catholic Worker program. I served as managing editor from 1962-1964.

John Heidbrink, in the meanwhile, had persuaded Jim Forest, while he was still at the Worker, to call together a few people to the lay groundwork for a Catholic Peace Fellowship. Meetings at the homes of Eileen Egan and Howard Evergam during '61 and '62 resulted, however, not in an F.O.R. affiliate, as Jim and John had hoped, but in an affiliate of the British Pax Association, which took its own and very worthy course, holding annual pacifist conferences, publishing invaluable aids and disseminating Catholic pacifist literature, lobbying as well in Rome, with the Goss-Mayrs, for Schema XIII, known now as the "Constitution on the Church in the Modern World," of Vatican Council II. The group has now transformed itself into the American affiliate of the Pax Christi Movement, the official international Catholic peace movement. Heidbrink tried again, incessantly, as Jim says, from 1962 - '64, when the Christian Peace Conference in Prague proved the occasion for accomplishing his hopes. Heidbrink secured a gift from an anonymous donor, and organized an American contingent to participate in the conference. They included Jim Forest, Fr. Daniel Berrigan, Hermene Evans, and James Douglass, accompanied by John. In conversations walking the streets

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## THE NEW ENGLAND CPF A REGIONAL APPROACH FOR THE SEVENTIES

by Michael True

Its goals are as modest as its origins; to bring together members and fellow-travelers of the Catholic Peace Fellowship in the six-state area, to share experiences in working for peace and freedom, to encourage one another, and to rededicate ourselves to the work ahead. Its achievements are modest, too; but as long as the loose confederation fulfills a need, the planning group willingly contributes time and energy to keep it going.

By this time, the New England CPF has a history and a general approach that may be useful to other regions of the country. My purpose in this essay is to give some background on how it came together and how its work might be carried on and expanded through the second half of the 1970's. The pervasive military establishment and unliberalized, if occasionally responsive, Catholic community make the work of the CPF more demanding than ever. In New England as elsewhere, we keep trying to learn, as Danilo Dolci says, "how great are the possibilities of common action" and how they bear directly on the possibilities for peace.

"It all started," as Sister Elizabeth Hillman, R.C., once said, "when we puttered around five years ago." With a small but valiant band of clergy, students, and community people (mostly women) from Central Massachusetts. Sister Hillman established a local chapter of the CPF so that:

1. *"we might better stimulate the Church locally to a fresh awareness of its historic and pacifist posture; 2. our neighbors, who oppose war and suffer persecution for justice sake, will find encouragement and support in a Catholicism actively and publicly engaged in the work of reconciliation; 3. in a Church less compromised by nationalism, militarism, and just war theologies, we ourselves might find more inspiration and strength to realize the universal brotherhood of men so uncompromisingly symbolized in the Eucharist...."*

These people worked as draft counselors, gave talks and showed films in local schools and colleges on the Indochina war, leafletted, picketed, and participated in vigils, marches, and other acts of nonviolent public protest.

In one of their activities, on Good Friday, 1969, Worcester CPF members joined Clergy and Laity Concerned About Vietnam and Women's International League for Peace and Freedom in a pilgrimage dedicated to the ideals of Martin Luther King. Their leaflet, "a call to resistance against the ways in which people continue to crucify their brothers and sisters," announced that "in our government, our financial enterprises, our churches, and our schools, we have often offended the rights of human persons." In a pilgrimage through the city, participants stopped to speak, to pray, and to meditate at fourteen institutions that they regarded as contemporary stations of the cross - institutions of injustice and oppression such as the armory, the jail, the draft board, the bank, the F.B.I. and the income tax office.

The following year with the assistance of the New England office of the American Friends Service Committee in Cambridge, the Worcester CPF began planning a regional meeting for the six Northeastern states. The reasons for calling the larger gathering were to share what they had done, and learn what they could do, with CPF members from Newton, Springfield, Manchester, Providence, Waterbury - from small towns in Eastern New York and from Northern Pennsylvania as well. The first New England CPF conference took place on Saturday, April 17, 1971. The daytime session of talks, workshops, films, liturgy, and a common meal was held at Holy Cross College. In the evening people gathered at Assumption College, where Dorothy Day

Michael True, long active in CPF, is an English Professor at Assumption College, Worcester, Mass.

spoke "On the Need for Deepening and Strengthening Our Commitment to Peace."

Although the issues and emphases have changed somewhat over the past five years, the format for the annual meeting has remained about the same. Because the New England CPF has no budget, officers, or full-time staff, the general approach has been to improvise and lean on the experience of long-time peace-makers, activists, and resource people. The host group donates planning and facilities; small registration fees (for those who can hack it) help defray expenses for mailing, printing and phone calls. The general guideline is to respond to the needs and interests of those attending and to listen to and encourage whatever will extend and deepen the work of CPF.

All the Meetings thus far have included special discussions on Indochina: Russel Johnson and Cynthia Frederic on "The War in Southeast Asia" (Worcester, 1971); Father Harry Bury, on "The Church and Vietnam" (Woonsocket, R.I., 1972); Don Luce on "Political Prisoners in South Vietnam" (1973); Father Robert Manning, S.J., on "U.S. Involvement after the Paris Agreement" (Holyoke, Ma., 1974). The morning session generally includes a book exhibit, a welcome, and introductory remarks - with Jim Forest, editor of *Fellowship*, often introducing a central theme.

In an effort to make the work of the New England CPF as concrete as possible, some conference time is given to a demonstration, to leafletting and picketing in support of a local issue. At the 1972 meeting conference participants spent their lunch period demonstrating before the navy, air force, and marine recruiting offices in downtown Woonsocket. In Holyoke, last spring, a similar group joined the United Farm Workers in support of a protest against a local supermarket that refused to buy UFW lettuce.

In the afternoon workshops, participants share what they have been doing in their communities throughout the region on issues of peace and justice - draft repeal, amnesty, war tax resistance, CPF organizing. Resource people information and background from their experience - suggesting activities, literature, speakers, and films suitable for use in schools, parishes, and local meetings. Representative workshops have included Sr. Maria Augusta Neal on "Alternative Life Styles"; Joseph O'Rourke, Robert Cunnane, and Anthony Mullaney on "Civil Religion and Corporate Responsibility"; Ade Bethune, the Catholic Worker artist, on "Arts, Crafts, and the Life of Nonviolence." A particularly memorable challenge to the group came in 1974 from Bishop Thomas Gumbleton, who said in the opening session that the work of the CPF was nothing less than the conversion of the Church, including the bishops, to the

(Continued on next page)

Mass with Jim Carroll at 1973 Conference at Waterbury, Ct.



deeper truths of Christ, to the forgiving, reconciling, and authentic nonviolence of His life and message. Obedience to these priorities, the ones that Christ responded to during His own life, rather than obedience to bishops of the established order, he said, must be the work of the Catholic peace movement in the years ahead.

The liturgy, which traditionally concludes the day's activities, reflects the work of the conference. The celebration at Mt. St. Charles Academy, in Woonsocket, which included a liturgical dance, and at Waterbury Catholic H.S., through the guidance of Father Jim Carrol, C.S.P., were particularly successful in encouraging participation in the political concerns of the day and a spirit of reconciliation in people's lives.

In a decade filled with violence and injustice, it may seem presumptuous to talk about the "success" of any aspect of the peace movement, in New England or elsewhere. For, after all, the goal of the CPF is nothing less than an end to war. In evaluating the past five years in the Northeast, however, one can point to a few minor achievements. Since 1971, people have in increasing numbers responded to the annual call to the conference - from about 150 in 1971 to about 350 in 1974. Fellowship workers in various areas of New England - Pat Wieland, Western Massachusetts; Jim Noonan, Southeastern Connecticut; Henry Shelton, the Center for Social Change, R.I.; Daniel Marshall, Canterbury, N.H.; Kathy Knight and Father James Harney, Massachusetts Catholic Peace Committee, Boston; have cooperated in significant ways through education programs, legislative lobbying, activities for peace conversion and alternatives to prison. In several instances, clergy and laity working within traditional Church structures have begun to make peace issues a central part of CCD and diocesan educational programs.

Since the beginning, high school and college students have helped to make the New England CPF a visible community - students from Waterbury Catholic H.S.: Shawn Donovan, Jim McMahon, and Frank Kartheiser at Holy Cross College; and Kevin Glover at Assumption College. Similarly, teachers and community people - Sister Patsy Degnan, S.N.D., Sacred Heart University; Sister Mary Friel, Danbury State College; Sister Annette Rafferty, the Urban Ministry, Worcester - have made increasing use of the resources of the CPF in their classrooms and neighborhood work. Michael Moran, a librarian at Asnuntuck Community College, Enfield, Ct., has developed a course called "The Nonviolent Alternative." David O'Brien's course on "War and the Christian Conscience" offered at Holy Cross in the fall of 1971, consisted of reading, speakers, and films made available through the CPF. Thus, through education and local actions, the New England CPF contributed to and strengthened what Gordon Zahn calls "the great Catholic conspiracy against the war."

There were of course problems. But nothing that money, a full-time staff, and a more supportive clergy wouldn't have solved. A couple of skeptics kept us at arms' length. The chaplain at one large university once responded to a request for hospitality, "We will not be having a meeting of [your group] at the Newman Center." The national CPF at Nyack could be a bit cool, as this comment about the 1973 meeting suggests: "There was some obvious lack of understanding about what the work entails and what CPF in fact is by some of the organizers."

The people responsible for putting the conferences together have tried, in the spirit of Christian anarchism, to keep the atmosphere as clear of dogma as possible, and not to be too churchy or too "chancery" about it. Any meeting of peacemakers that discourages active involvement by a wide range of people - from religious and nonreligious backgrounds - ain't worth the power it takes to blow it up (nonviolently, of course).

How can the CPF work for peace concretely and realistically in the years ahead? How can it continue, in the words

of Thomas Merton, "its patient, constructive, and pastoral work?"

In the first place, we can continue to do what we have been doing, only do more of it, systematically, intelligently, actively at every level. Gordon Zahn has already suggested some issues for the 1970's, in "The Future of the Catholic Peace Movement," *Commonweal* (Dec. 28, 1973). Although he was restrictive, too concerned about who could or could not call himself/herself a member of the Catholic peace movement (see "An Exchange of Views," *Commonweal*, March 8, 1974), Zahn spoke authoritatively and comprehensively about essential matters. Beyond that we need to learn what the American Friends Service Committee, the Urban and Campus Ministries have to teach and to apply the lessons in old and new ways, in "conventional" middle-class environments.

The following outline undoubtedly reflects my somewhat academic approach to the work ahead. I offer it, nonetheless, as a point of reference; as one of several possible routes toward that Christian community, where the pacifist imperative of our faith informs our lives as activists and teachers:

**PURPOSE:** To bring to the attention of American Catholics, at the local and regional level, the pacifist implications of our faith; to develop ways of translating our moral obligation to work for peace into action; and to enlighten ourselves and others in the way of bringing about fundamental, nonviolent social change.

#### INITIAL STEPS FOR IMPLEMENTING THE PROGRAM:

- (1) Hold weekend seminars or teach-ins as soon as possible based upon the FOR organizing manual and on Gordon Zahn's "The Future of the Catholic Peace Movement," at Catholic high schools, colleges, and Newman centers across the U.S. and co-ordinated through the Nyack and New York CPF offices, with minimum planning but extensive follow-up activity.
- (2) Prepare for diocesan education conferences in August, 1975, with models for courses in: The Theology of Peace and Selective Obedience; Christian Anarchism from Tolstoy to Dorothy Day; American Catholic Radicals and the Bicentennial; and manuals for CCD classes on Conscience and the State; Catholics and Pacifism; War and Peace.
- (3) Set up a series of state and regional CPF meetings for Fall 1975, and Spring 1976, with speeches, films, book exhibits, and workshops by area people; principal speakers and other resources by the national CPF.
- (4) Establish regional contacts or offices by late 1976, for continuing education.

In an essay called "Peace: A Religious Responsibility," published initially as the introduction to *A Breakthrough to Peace* (1962), Thomas Merton wrote "Never was opposition to war more urgent and more necessary than now. Never was religious protest so badly needed." His message applies to the present condition thirteen years later when, in Philip Berrigan's words "to live passively in the midst of militarism, racism, sexism is madness, complicity, criminality."

The Catholic Peace Fellowship's primary purpose is to initiate educational and action programs in the context of Christian nonviolence. We are a membership organization affiliated with the Fellowship of Reconciliation. We are supported by contributions from members and friends. The CPF *Bulletin* comes out irregularly, although we try to get out 5 *Bulletins* or *Supplements* a year. This issue was edited and typeset by the staff - Joanne Sheehan, Rick Gaumer and Bill Offenloch, with the help of Mary McCarthy, Georg Bryan, Pat Conway and Brendan Coyne. Printed at New Union Press. Articles and comments may be sent to us at 339 Lafayette St., N.Y., N.Y. 10012, or phone (212) 673-8990.



## INTERNATIONAL WOMEN'S YEAR AND PEACE

by Mary Evelyn Jegen, S.N.D.

The theme of International Women's Year, "Equality, Development, Peace" presents a particular challenge to American women and especially calls for a response from members of the Catholic Peace Fellowship. For eight years we have had the guiding principle of the encyclical *Populorum Progressio* that "development is the new name for peace". Eighteen months before Pope Paul wrote these words, he said to the United Nations, "War never again." This past November he said to the delegates of the World Food Conference in Rome, "Hunger never again." Can International Women's Year see us unite those two prayers and make of them a program?

In the past eight years there has been a remarkable growth in understanding the systemic nature of violence. We have a clearer grasp of the structural violence of unjust political, economic, and social institutions which deny to millions any hope of integral human development. What has been less understood is the serious responsibility of the materially wealthy nations to give the poor world peace or at least disarmament for the sake of development. Here I am using peace not in the full richness of its meaning, but in the narrow sense of the cessation of armed conflict which includes the preparation of men and materials for war.

Is there any way in which we can get a handle on this enormous problem? perhaps one way is to construct some equations between the costs of our military and defense economy and the costs of socio-economic development. This may help us foster those shifts in priorities which will be necessary if peace is to be possible as a condition *sine qua non* of the inalienable right to development, a right which hundreds of millions are not free to exercise today because of an interlocking system of restraints.

Let us look first at a few examples on the development side of the equation. In the months following the World Food Conference in Rome last November, there was international consensus of a shortfall of 7.5 million tons of grain needed to avert death-dealing starvation for millions of people. Calculated casualties ranged from five to twenty million persons by July unless the shortfall was met. The grain was on the planet earth; lacking was the financing for its distribution. During the Conference a group of our Senators and Representatives tried and failed to get a commitment of one million tons of U.S. grain for immediate famine relief. No new Congressional legislation was needed. It was the White House that could not be moved. After the Conference, pressure was mounted for a U.S. commitment of 4 to 5 million tons. Only in February, after China and Russia had revoked contracts to buy grain, did the Administration agree to 1.6 billion dollars for the millions of tons of grain that only the U.S. could supply to avert famine this year.

Relieving famine is not yet development, but is indispensable to it, unless we are willing to lay on the altar dedicated to future prosperity the lives of millions we calculate as unproductive. This would be triage, and springs from an ethic that bears a striking resemblance to the morality of Dachau and Auschwitz.

Famine in 1975 averted, what about 1976? The world hunger problem is going to be with us till the end of the century. The World Food Conference agreed on the need for building a world food reserve, and also an early warning system so that impending famines could be offset by adequate planning for the distribution of emergency food. So far, the U.S. has committed neither commodities nor funds to the

Mary Evelyn Jegen, S.N.D., is an Education Consultant with Catholic Relief Services.

food reserve or the warning system. It is a case where the U.S. has the capacity to exert leadership in bringing about international institutions without in any way jeopardizing national security. But will government have the will to act? How much citizen pressure can be mounted on this issue?

Most importantly, there is need for massive input into agricultural development for the poor countries themselves, so that they can more adequately produce their own food. This means providing technical assistance, and funding such large projects as fertilizer plants, and dams. It also means rectifying trade policies which condemn poor countries to sell their raw materials - often a single commodity - cheap, and buy their imports dear. There can be no serious engagement in agricultural development which does not come to grips with trade as an integral part of it. Separating these two issues is irresponsible, if not downright dishonest.

Lest these sketches of development needs as seen in terms of the world food crisis remain programs rather than people, let us try to translate the needs into more human terms by reflecting on the plight of rural women in the two-thirds world. For a description of their situation I rely heavily on the work of Dr. Richard Fagley of the Committee on International Affairs of the World Council of Churches. Dr. Fagley has been an outstanding leader in promoting the cause of rural women. He has been indefatigable in calling to the attention of UNICEF, the World Bank, the World Food Conference, and other international institutions the neglected claims of an estimated 500 million peasant women and girls in the poor countries. These women form the

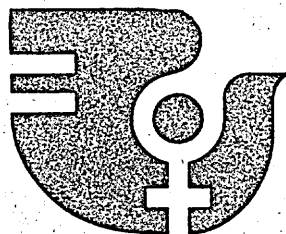
the main body of subsistence farmers of the two-thirds world. It is their unpaid labor which feeds the majority of the human race, yet it is precisely because their production is unpaid that it does not even appear in many studies of agriculture, which focus on cash crops managed by men.

Fagley points out that unbalanced modernization has made the plight of many peasant women farmers worse than formerly. They used to work from morning until mid-afternoon, and then return to do their household chores. Today, when many men have been drawn to the cities, rural women till the fields longer, placing their household chores into the after-dark period.

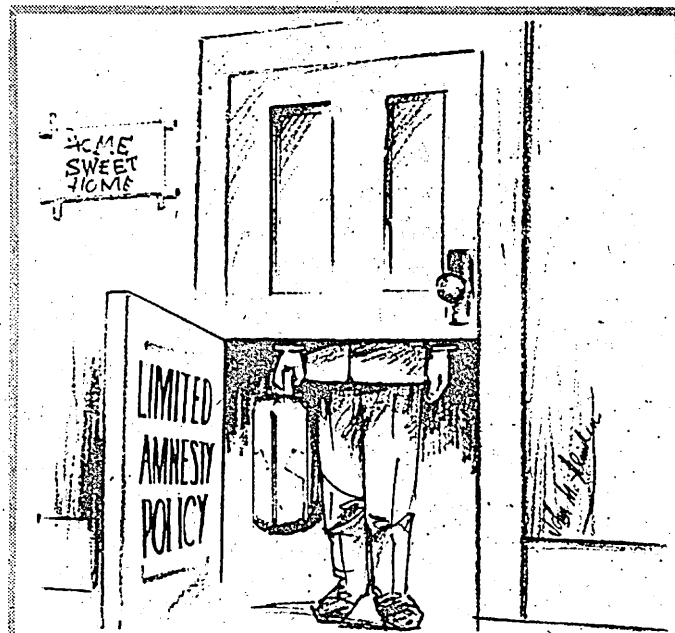
In the growing attention to agricultural production in the poor countries, much more attention must be given to the more than half billion peasant women who not only are major food producers of the human race, but the nurturers of the next generation, as well. It is not enough to concentrate on large scale transfers of such inputs as fertilizer, and irrigation schemes. We need to pay more attention to economist E.F. Schumacher, author of *Small is Beautiful: A Study of Economics as if People Mattered*, and begin to think more creatively of intermediate technology which is labor intensive. The wrong kind of agricultural production can be counter-productive. Quantity is not the most important criterion of development. There is more to a pie than its size.

What kinds of changes are needed to help the peasant women? Certainly they need help to conserve energy through improved tools and labor-saving devices. Only in this way can they be given time to expand their opportunities for study and self-development. At the World Council of Churches' Consultation on Sexism in the Seventies, last summer in Berlin, Mrs. Elizabeth Kissack of the World Federation of Methodist Women made a strong case for efforts to get healthy water into villages. As Dr. Fagley says, "One reason that the peasant women is over-burdened with work is that the tools available to her are of the most primitive kind. No area of food and agriculture has received so little research, so little application of improved technology. The

(Continued on p. 14)



The official symbol for International Women's Year, designed by Valerie Pettis.



**A Better Idea for Ford:** If the opening were bigger, they wouldn't have to crawl back.

As President Ford's clemency program winds to a dismal end, the continuing campaign for universal, unconditional amnesty has been given a boost by Bishop Francis J. Mugavero. As Bishop of Brooklyn (a diocese encompassing half of New York City) he has called for a genuine, non-punitive amnesty in the hope of reconciliation in the spirit of Holy Year. (*Text of his January pastoral letter accompanies*)

Despite an extension and massive publicity campaign, the earned-re-entry program still has attracted only insignificant numbers of war resisters. In fact, a boycott has been organized against it. Such response is clearly indicative of its inherent failure. This program, no matter how many eventually participate, remains a miscarriage of justice by its very nature.

First of all, the clemency program does not approach properly the moral and political questions involved. Being punitive, it demands that those who resisted the war admit they were wrong and be willing "to make amends" with up to two years of service acceptable to the government and a loyalty oath. Second, and just as importantly, many of those who are suffering from having opposed the war and the military -- particularly the more than half million veterans with less than honorable discharges -- are not even considered eligible for clemency.

The need for a full amnesty remains as pressing. We hope Bishop Mugavero's statement encourages others, particularly in the Church, to strive for an unconditional, healing amnesty. Such a non-punitive amnesty holds the only possibility for achieving justice for those who followed their consciences and refused to participate in the destruction of Vietnam and millions of Vietnamese. It would also signify a change of heart in our nation. While not demanding that everyone agree with the resisters' stand, an amnesty would demonstrate that their actions bore substantial justification and that the government must reckon with them as a legitimate moral and political force in future policy. Amnesty, rather than vengeance, must be the basis of reconciliation. This could be a beginning, positive step toward changing the direction of the United States in the critical years ahead when our country can play a decisive role in world reorganization and justice.

For information or help in working for amnesty ask:  
NCUUA - 339 Lafayette St. N.Y., N.Y. 10012  
(212) 228-1500.  
NISBCO - 550 Washington Bldg., 15th and New York Ave.,  
N.W., Washington D.C. 20005 (202) 393-4868.

## AMNESTY AND THE HOLY YEAR

Our Holy Father Pope Paul VI has opened the doors of peace and justice in proclaiming 1975 a Holy Year throughout the Catholic World. He has urged all in the Church to promote "the unity of the Spirit in the bond of peace" and asks that we all become agents and promoters of reconciliation with God and with our fellow men. It is in the spirit of this Holy Year and with a firm adherence to the principles of Pope Paul that we should now approach the question of Amnesty in our own country.

On Sept. 16, 1974, President Ford announced to the American public a policy of earned re-entry for Vietnam-era deserters and draft evaders. The aim of the President's policy was "to give these young people a chance to earn their return to the mainstream of American Society....and bind up the nation's wounds." President Ford hoped this program would initiate a spirit of national reconciliation. I commend him for his concern for the unity of the American people.

A desire to see a true and lasting national reconciliation has led me and our Diocesan Commission for World Justice and Peace to examine the President's program very closely. After two months of cautious appraisal we have concluded that, although initiated with the best of intentions, the earned re-entry program has been ineffective. The result of the President's program has not been reconciliation but continued estrangement among many in American society, most especially the young.

According to recent governmental statistics, a mere 163 of 6,300 known draft evaders whose cases have not been previously settled have reported to the Justice Department. Only 2,627 of 12,500 eligible unconvicted deserters have chosen to report to the Department of Defense. Most significantly, of the more than 500,000 Americans who received less than honorable discharges during the Vietnam War era, only 100,000 were declared eligible to apply to the President's Clemency Review Board and of these only 890 have actually applied.

I believe there are two basic reasons why the President's program is failing. First, most of those covered by the policy consider it punitive. It is difficult for those who acted in conscience to return to a society which sees them as outcasts who must prove their allegiance by taking an oath or performing two years of alternate service. Second, as already noted, the program labored from the beginning under the decision to limit severely the number of eligible participants.

Christians and all others deeply concerned with the divisions present in our society must address these inadequacies in the President's re-entry policy. If such distrust remains among so many young people in need of reconciliation, if the vast majority of those in need are not covered by the present policy and of those eligible such an insignificant minority is responding, can we say that the nation's wounds are in fact being bound up? When the deadline for signing up for the program is reached on Jan. 31 of this year, many young men will remain estranged from their homes and families and many more will continue to labor under severe social and economic disadvantages.

In light of the failing of the President's program, I believe that only a non-punitive amnesty which reaches out to all those in need of reconciliation can be truly effective. Only with such a program can the distrust and estrangement so prevalent in our nation be reduced.

Is it not possible for us now to summon up that largeness of heart which will enable us to forget our differences and spare ourselves the pain of continued division?

Faithfully yours in Christ,

*Francis J. Mugavero*  
Bishop of Brooklyn

# PROJECTS

## FAST FOR FAMINE RELIEF

A new group concerned about world hunger--Fast for Famine Relief--has been founded in Washington, D.C., by two persons on probation for their war resistance activities.

"We see a new form of warfare looming on the horizon," Mitch Snyder and Mary Ellen Hombs said in a letter to friends, "and the weapon is food. We have opposed the Vietnam war because it is immoral, violent and results in massive human suffering. For the same reason, we feel we must attempt to respond to the millions of victims of hunger."

The group's two founders are personally giving up all solid food entirely for the indefinite future.

"We are asking people to fast for one day or one meal per week and to send the money saved to famine relief organizations..."

They see such fasting as a "first step" leading the faster "to greater involvement and understanding" as well as changing "patterns of involvement."

"It is a small but concrete way of giving people power to respond to the world...It speaks to what is decent and human in the American people...It brings world community a step closer."

"Every dollar can keep one human being alive for two weeks."

The group is working to provide speakers and literature. The address: 1345 Euclid St., N.W., Washington, DC 20009.

## NORTHERN IRELAND

The violence in Northern Ireland continues. The situation is complex and misunderstood by many in this country. The National Association for Irish Freedom, the non-violent and non-sectarian U.S. representative of the Northern Ireland Civil Rights Association, publishes a monthly FACT SHEET, as well as booklets on the situation.

Should you wish to receive information and help the nonviolent struggle for civil and human rights in Ireland please contact N.A.I.F., 799 Broadway, Room 422, N.Y., N.Y. 10003. If you wish to receive the FACT SHEET a donation to cover the costs of printing, postage, etc. would be appreciated.

(All the Way to Heaven continued from p. 4)

But then we were only beginning to realize how many lives were being tossed by the thousands into the fires of war: so many children, so many fear-driven, myth-laden kids, so many mothers and fathers and grandparents in their villages.

And it still goes on.

The CPF is ten years old. A tenth of a century. Its work has had some miraculous impact on many lives and perhaps even on the Church. Yet what brought us into being remains.

One can only hope and pray that, despite all the occasions for nostalgia that our first ten years already afford, we will continue to feel the tragedy of violence and to hear the cries of all those who are dying or who face death.

This work remains essential. There are still very few finding ways to undertake this work themselves. And of those who do try the work, many have not been able to survive the disappointments of peacemaking's human dimensions as well as the stubbornness of the powers and principalities.

But I am heartened to realize that, despite the modesty of our accomplishment, the absurdity of our numbers, the inadequacies of our lives, the frailty of our consciences, despite all that we have helped in saving many lives. We have even helped a little to build up the notion that human

COULD THIS KEY  
UNLOCK  
a prison door? I am deeply concerned about the tens of thousands of men, women and children who are imprisoned in South Vietnam because they spoke out for peace. The Paris Peace Accords, which the United States signed two years ago, guaranteed their release. Today my tax money is still paying to keep these peacenmakers in jail. Their freedom is our responsibility. The key to justice may be in your hands.

Signed  
Produced by  
Fellowship of Reconciliation  
for War Resisters League  
339 Lafayette St.  
N. Y., N. Y.  
10012

## HELP UNLOCK THE PRISON DOORS

Thousands of men, women and children remain in prisons in South Vietnam because they or their relatives did no more than speak for peace, refuse the draft or protest the policies of the South Vietnamese Government. These people tried to make peace and failed. When and if they are released they will try again and with our help they could succeed.

We are also concerned about the political prisoners in North Vietnam, but the fact is that Saigon prisons are kept in operation by *our* government -- by *our* tax dollars.

The Fellowship of Reconciliation has initiated a project to call attention to the political prisoners in South Vietnam. Tags have been printed, such as the one below, to which a key can be attached (any key you may have lying around the house, the use of which you've forgotten). Tags with keys are sent to President Ford, South Vietnamese Ambassador Tran Kim Phuong and Congressman Andrew Young (who has agreed to cooperate with this project by calling attention to the receipt of the keys).

Tags are available through the Fellowship of Reconciliation, Box 271, Nyack, N.Y. 10960. They can be ordered at \$2 per hundred, to distribute through your school, church, or community organization.

life isn't meant for political bonfires, no matter how patriotic or revolutionary or 'just' the bonfire is advertised to be.

I am heartened, as well, to see how positive the work has been. For all the protests, all the denunciations, all the burning and tearing of papers connecting people to war, we have mainly been involved in building up a way of life that is service-oriented, communal in spirit and form, geared to hospitality, simplicity of life and the works of mercy.

Dorothy Day, who often quotes the saints, especially likes to repeat a few words of St. Theresa of Avila: "All the way to heaven is heaven." Our existence in the CPF, for all the suffering we have had to pass through and all that we have yet to pass through, affirms that. The love we have known and the ways in which our lives have been woven together give us occasion for the most profound gratitude and joy.

(Ten Years continued from p. 6)

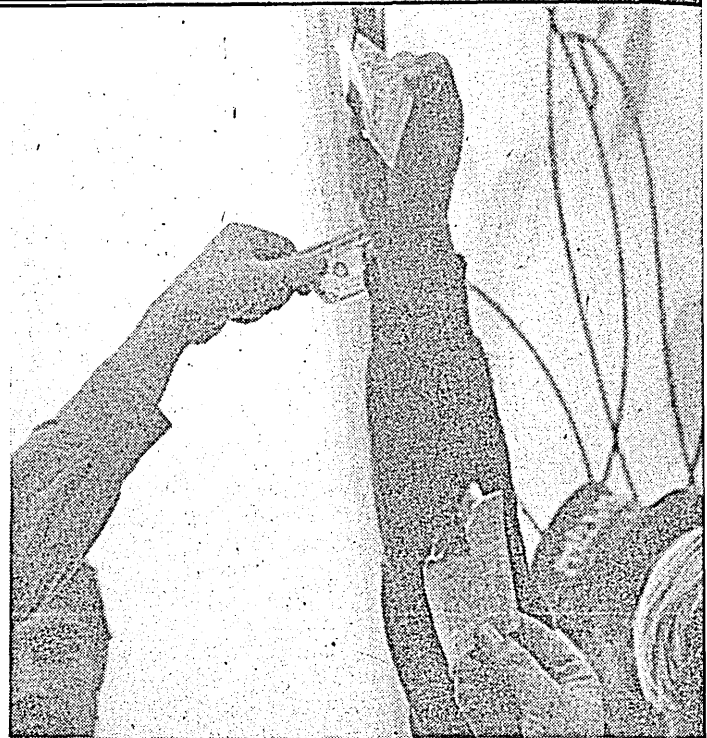
of Rome and Prague the determination was gathered to form a C.P.F. within the F.O.R.

Upon arriving home the group contacted friends, among them Thomas Merton, Ned O'Gorman, Elizabeth Bartelme, and we all exchanged and collated our Christmas card lists. Heidbrink offered about 200 names and we had, from our lists, about as many more for a first, invitational mailing, enlisting membership and support for a Catholic Peace Fellowship. We put together a letterhead, listing sponsors, and rented a post office box in Staten Island in August, 1964. Jim was working then for a daily newspaper, the *Staten Island Advance*, and thought he could handle the trickle of mail in his off hours. By November that proved impossible, the trickle was becoming a flood. The War Resisters League at 5 Beekman Street, near City Hall in Manhattan had two small rooms which were only partly active. On New Year's Day Jim moved into one of them and put up the hand-lettered sign Catholic Peace Fellowship. Rent was \$25 a month. I was recently married, teaching part-time as a substitute in the New York City schools and hating it. C.P.F. rented the other room and I came on staff with Jim in the spring. The sponsors allowed us to take \$65 a week for salaries, but weeks went by when there wasn't enough in our C.P.F. bank account for me to write Jim's check or he mine. In July, 1964, Phil and Dan Berrigan came to our homes (we were living in two apartments in the same building on the Lower East Side). During deliberations, Phil looked into Jim's refrigerator and Dan into mine. Together they found two quarts of milk, a block of Velveeta and some bread. Dan wrote a check. We were in business again.

The most significant work we did at that initial period was to plant articles in Catholic journals and to publish a booklet by Jim, "*Catholics and Conscientious Objection*" with Cardinal Spellman's *imprimatur*. As the war in Vietnam heated up we saw an ever increasing number of conscientious objectors, so that some weeks I did little else but counsel them. We organized demonstrations, helped to pull together the anti-Vietnam war coalition known as the "Mobilization to End the War in Vietnam." We engaged in civil disobedience, with a flair. We took an ad, free, in several Catholic journals offering a criticism of the Vietnam War, written primarily by Gordon Zahn and Jim Douglass, and stimulated the debate on its morality that culminated in the erosion of liberal Catholic support for the war, and indeed, in its renunciation by the American Catholic Bishops in 1969.

During the fall of 1966 Jim decided to accept an offer to join the F.O.R. staff at Nyack, as special projects coordinator, working 2/3 time for the Fellowship and 1/3 time for the Catholic Peace Fellowship. He moved to Rockland County and I stayed in Manhattan. The previous November I had joined four others to burn our draft cards in a public demonstration in Union Square. It was an enormously successful demonstration, capturing headlines and front-page photographs in Sunday newspapers all over the country, dramatizing our resistance to the draft and, we hoped, stimulating a broad movement of resistance to the draft, which did in fact coalesce months later. I had been tried and convicted of a felony, and sentenced to six months imprisonment. I served my time from June to November 1968, after appeals were exhausted. Jim came to see me in September in Danbury. He had resigned from the F.O.R. staff and returned to C.P.F. early that year. He swore me to secrecy in the visitor's room, then told me that there was to be a raid on a draft center in Milwaukee and that he intended to participate in it. When the news came over the one-ear headphones at Danbury, the small band of draft resisters there held a little party, drank Fizzies and ate ice cream on a cool October afternoon, on the 'Danbury Quad.' Both co-secretaries of C.P.F. were now in jail.

Our first assistant at C.P.F. was a Presbyterian seminarian, Abraham Bassford. Many followed, including Paul Velde, once of *Commonweal*. Maggie Geddes had joined



Ash Wednesday Service at Marquette University, Milwaukee, 1969. Ashes for the service were obtained from palm leaves, draft cards, IBM punch cards, a dollar bill and "other symbols of oppression." Photo: Tom Liptak

Jim while I was away, and she greeted me back at our new headquarters in the newly-acquired W.R.L. loft-office building near the Bowery, at 339 Lafayette St., where we now had a large room with huge windows. Within months Maggie joined three other women for a raid on Selective Service headquarters at Rockefeller Center, for which they were never prosecuted. But Jim had gone, fully absorbed in helping to organize the defense of the Milwaukee 14; and Maggie went to greener fields elsewhere.

Ken Curtin, 6'5" tall, with red hair, had been working with the Christian Appalachian Project in Kentucky. On visits to his mother's home in Queens he would drop in to see what was going on and to urge us to greater efficiency, especially in fund-raising. I told him we wanted him on staff, and that there were no funds for salaries. But the Cornells had moved into a Jesuit-owned apartment complex in Brooklyn, six rooms for \$100 a month! Come live with us. He did, for two years. Other graduates of the Christian Appalachian Project also came to CPF, foremost among them, Joanne Sheehan. They worked publishing the *BULLETIN* more frequently than we had been doing in the past, relating to other elements of "the Catholic Left," helping with the defense of the groups that raided draft boards, particularly the Camden 28. They also serviced the local and regional groups that organized under the name of Catholic Peace Fellowship around the country.

Local chapters started springing up all over the country from our earliest years, most often with no help from us in New York. They never asked permission or a "charter" to start the work, and it might have proved embarrassing, at very least. But all went well. The Northern California group, under the direction of Vincent O'Connor, penetrated every Catholic high school in several counties of that state to bring teams of draft resisters and conscientious objectors to the students, with the cooperation and the thanks of administrators and counselors. The rate of conscientious objection increased significantly wherever this was done. The New England group established an annual conference which continues to attract hundreds every spring, most of them non-members. The Long Island CPF is now two chapters, in Nassau and Suffolk Counties, and they continue to be very active. Chapters continue to ebb and flow around the country.

It is too hard to weave into anecdotes the names of

(Continued on next page)



others who gave of themselves in the office, so I list among them Jack Doyle, Paul Frazier, Janet Gallagher, Beth Arnold, Bob Martin, Charlie King, Maureen Finegan, Mike De Gregory, Mary McCarthy, Bob Oliya, Jack Riley, Mike Murphy, Fr. Walter Hanns, and Mary Sheehan. Rick Gaumer and Bill Ofenloch work with Joanne now, and Brendan Coyne comes in to help with the BULLETIN. A spin-off from the Catholic Peace Fellowship was Bail-Out, an agency to aid prisoners, headed first by Bill Dorfer, then by Steve Kurzyna. Dorfer now directs a Catholic Worker house of hospitality in Bridgeport, sponsored by the Diocese! Fr. Lyle Young, an Australian, spent one year with us as a draft counselor. He now heads a half-way house for ex-prisoners in Harlem. Monica Ribar Cornell, my wife, is an ever-present proof reader and volunteer psychiatric social worker for the rest of us. After a five year hiatus Jim Forest joined the FOR staff as editor of *Fellowship Magazine* and director of publications.

Life and work in the Catholic Peace Fellowship has not been unremitting skittles and beer. The Berrigan style draft board raids caused great division. After initial enthusiasm, *The Catholic Worker* criticized the blurring of nonviolence, the tendency toward violence, secrecy, and self-congratulation on the part of the raiders. Nor were we left untouched by the nascent schisms in the wake of Vatican Council II. Civil disobedience against the state seemed to justify civil disobedience against the Church itself, eventually cutting some off from the very source of our strength. Dorothy Day was accused, privately, of betraying the very revolution she herself nurtured. Some elements isolated themselves from the new reality by retreating into new ghettos of their own making. At the same time, and more positively, Catholic pacifism came out into the open. It is no longer an underground stream as it was when a tiny band persisted against probabilities. We are now given respectful hearings, and doors are open to us.

In the past few summers we have undertaken a number of projects. In 1971 we conducted a six week summer training program at a private home in Brooklyn, lent to us for the purpose, which attracted about thirty people. The next year we were given the use of the Paulist Fathers' novitiate in Oak Ridge, New Jersey, for a joint peace studies and training program with the Community for Creative Nonviolence in Washington. The Oak Ridge program lasted eight weeks and involved over a thousand people! The following year we had a modest leadership program back at the Oak Ridge novitiate. Last summer we went to the American Baptist Assembly's enormous camp in Green Lake, Wisconsin, for the FOR's sixtieth anniversary conference.

CPF has its own literature service and has developed a peace education packet, made up largely of materials of our own but with other materials too, including pastoral letters of Bishop Dozier, and materials from the Shalom Curriculum of the United Church Press. The packet is more action-oriented than most curricular materials, but it has gone over well in schools. We have distributed about 350 of them. There has been no slackening of activity or support at CPF, or FOR either.

There are other signs that we are coming of age. A few weeks ago the first foreign bishop was allowed to enter North Vietnam since 1954, Bishop Andrew Grutka, of Gary, Indiana. The invitation came through the Catholic Peace Fellowship. We continue friendly and fruitful relationship with the Justice and Peace Commission in the Vatican and the Justice and Peace Office of the United States Catholic Conference as well. Many of our members sit on diocesan peace and justice commissions around the country, three of them in Brooklyn. Work at this level progresses slowly, unspectacularly, but well, very well indeed!

Now, we have our most difficult work before us, even as the war persists. More opportunities are open to us now, so we have to accept the responsibilities they offer. We have in the Catholic community the largest and most cohesive



Participants in the IBM PROJECT's campaign in April 1972 walk to the IBM plant in Poughkeepsie. There they spent a week vigiling and fasting, calling for an end to IBM's part in the air war over Vietnam. Nine people were arrested, many for leafletting employees. Jack Riley, one of the coordinators of the project, was on the CPF staff.

private educational system on earth. We had better use it. For the next period, education will have to be a very high priority.

It is necessary to emphasize that the Catholic Worker, the Fellowship of Reconciliation, and the CPF are *pacifist*. We are opposed to the war in Vietnam not only because it is unjust, but because it is a war. If the United States government were fighting on the other side we would be in opposition also, but we would have different and fewer allies. Catholic pacifists are opposed to war because it is the planned, mass taking of human lives for political purposes and violates God's exclusive dominion over human life. We are opposed to abortion, euthanasia, capital punishment, and economically enforced starvation also, on the same basis. Given that, how are we to assess the current, the new reality, set our goals and develop the means to achieve them?

There is a recording of Peter Maurin reading one of his Easy Essays, made thirty years ago. He refers to "the so-called Dark Ages, that were not so dark," and goes on to say, "Now we are living in a real Dark Age, and one of the reasons the present age is so dark, it is because so few (Catholics) have the light." No one who has ever heard it will forget the rhythm and the ring of those sorrowful words, in Peter's deep Provençal accent. Peter suggested a remedy for the evils of that day, "the gentle personalism of traditional Christianity." And he also had a program.

We are hoping that a religious community will give us the use of an unused novitiate or house of studies for year-round educational programs, a labor school for the study of social problems in the context of the current crisis and from the perspective of gospel imperatives and the radical and nonviolent movements of our times. Establishing such a program with the cooperation of secular and religious non-violent radicals would be a significant development for the movement toward sanity in our world.

We started the C.P.F. out of the Catholic Worker and utilized the organizational structure and technique of the F.O.R., and we continue to function happily within that structure. But it has always seemed a deficiency to me that we are not more like the Catholic Worker. Peter Maurin's basic program makes more sense today than ever: conferences, local discussion groups for the 'clarification of thought', 'conscientization'; new models for living, suitable for ordinary people but freeing them for direct and personal response to the needs of individuals and the community, and which in themselves offer hope; communities of work, labor colleges on the land where discussion might

(Continued on next page)

deepen into study towards a new synthesis. The aim must be nothing less than the construction of a just world social order so that no one's peace and security would depend upon the exploitation, suffering, and death of any other. It is absurd to think that we might succeed. Even so, be not dismayed. The worst has happened, and been repaired. And we have a special Providence.

(Women's Year continued from p. 9)

girl walking from the distant well with a jar of water on her head may be picturesque; but it is a symbol of neglect in a technological age. Similarly, the pounding of a wooden pestle in a hollowed stump may have a romantic sound, but it is the sound of wasted human energy by those treated for many generations as second-class citizens."

Let us now turn to the military side of the arms - development equation. We know that equipping the global village to feed its citizens will require large investments of talent and resources in a wide range of projects. What is it costing us to defend the citizens of that same village? To fulfill this duty for our 6% of the human family, our government is this year budgeting close to 100 billion dollars. During the very days in which there was an interdepartmental struggle in Washington over the financing of the 4-5 million tons of grain for emergency relief, Secretary of Defense Schlesinger was proposing an increase of Trident submarines by two, just to be on the safe side in our defense planning. Trident submarines have a price tag of \$1.5 billion each. The cost of one is enough to finance food grain for almost 25 million people for an entire year at the current rate of grain consumption for people of the two-thirds world. (The same \$1.5 billion would finance the grain bill of only 5 million Americans, since we consume 5 times that of the average Asian or African, but most of it indirectly in the form of meat and dairy products.)

There was no large scale questioning of the move to increase the Trident fleet, though there was considerable pressure on the government to take responsible action concerning grain shortfall. The point is: can we make equations between such public issues, placing them next to one another and exploring their causal relations? We are learning that we are linked together in an interdependent and limited world. We cannot have unlimited supplies of everything, or indeed, of anything. With so many hungry mouths to feed in our single family, how much more of this dubious defense can we afford? Can we have ploughshares unless we make them from swords?

Take the B-1 bomber as another example. Unless this project is modified, it will cost us 75 billion over the next 10 years to build 241 new bombers. Aside from the morality of the use of these planes, even their practicality is questioned; but by too few. Could American citizens make clear to their elected representatives their willingness to risk having fewer of these new models in favor of agricultural development projects that would enable some of the six million peasant woman farmers to emerge from a stone age technology?

During the World Food Conference, Senator George McGovern proposed a reduction of 10% in the defense budgets of the major powers in favor of increased development expenditures. If this happened, more than twenty billion dollars would be made available for the instruments of development, which are the instruments of peace. Even if all we did was insist that the fat be trimmed from the current Pentagon budget, enormous resources could be made available to poor countries for priming the pump of their agricultural production. Instead, we sell and give away arms, notably to the Mideast. An African friend of mine recently told me his astonishment at hearing an American describe this as aid. "In my country," he said, "when two tribesmen are having a fight, we do not make peace by giving one a sword and the other a spear."

What can American women do to promote the peace

theme of International Women's Year? We can use the year to raise the issues of hunger and violence together, not as separate problems, but as interrelated issues. This relationship has recently been made in a Study and Action Statement by the U.S. Inter-religious Committee on Peace. The statement, "Disarmament and Hunger: Life and Death for Planet Earth" shows nine linkages between disarmament and hunger. Among the thirteen strategies it proposes are alternative budgeting, halting new weapons systems, reducing arms sales, and increasing aid for agricultural development. On this last point, the paper notes that costs to the developed world for increased agricultural production in the developing world will soon amount to \$5 billion annually. The American people must ask Congress to substantially increase our share of this development. This means reversing a trend, since our investment in development assistance has been decreasing when measured in relationship to our gross national product.<sup>1</sup>

Another thing we can do is support *Bread for the World*, a new and vital ecumenical citizens' movement in this country. *Bread for the World* is involved in influencing Congressional and governmental action and in analyzing issues that relate to hunger and poverty: assistance to poor countries, military spending, investment, trade, etc.<sup>2</sup>

While engaging in these actions towards reshaping our national priorities, we can also help rural women substantially by sharing in agricultural development projects already underway. Here I can speak only of a few with which I am familiar. Catholic Relief Services has for several years supported a project in Honduras for organizing and training rural women in agricultural and community development. Currently, some 800 women's clubs plan their own projects which include various ways of improving agriculture. The women's clubs are now coordinated, and can draw on a revolving fund for the projects they themselves plan. In a number of African countries, Catholic Relief Services is engaged in nutrition education programs for mothers. From the beginning of the Sahel drought, agricultural development has been a high priority in CRS's programs in the area.

There is no doubt that in making the arms-hunger equation, and then acting on it, American women will be making a vital contribution to the peace theme of International Women's Year. They can do this out of informed compassion for rural women, the world's silent majority which produces a major part of the world's food, and is left too poor to enjoy the fruit of their labor. International Women's Year should see this shocking situation raised to high visibility. Women of the wealthy nations should insist that the situation be changed. One way is to re-order the rich world's budget. It was a general become President, Dwight Eisenhower, who said, "Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed." Women should take the lead in putting an end to that theft.

<sup>1</sup> Copies of the statement are available for 35 cents postpaid, from the Inter-Religious Committee on Peace, 100 Maryland Ave., N.E., Washington, D.C. 20002.

<sup>2</sup> For explanatory literature, write to Bread for the World, 602 East Ninth St., New York, N.Y. 10009.

## A TOUR OF THE MIDDLE EAST

Few times have been so precipitous, so deserving of a tour of the Middle East, a tour to seek out voices of peace and to formulate the means and direction of American support for those whose lives require finding alternatives to further conflict.

In May or June the FOR expects to have a Middle East tour visiting Israel, Egypt and Lebanon. Those interested should promptly write to Middle East Tour, FOR, Box 271, Nyack, N.Y. 10960.

(Reflections continued from p. 3)

Christian and human affirmations as somehow separating it from American culture and society. In these years of reflection on the American experiment after two hundred years, the CPF would do well to examine the possibility that far from standing on ground apart from the American heritage, they have every right to claim that heritage as their own. Dorothy Day and Ammon Hennacy were American radicals before they were Catholics; Thomas Merton and Philip Berrigan learned much from the experience and the spirit of a very American group of people who happen to be black. Non-Catholic American radicals like Norman Thomas, A. J. Muste and Staughton Lynd, all took pride in their Americanness, all believed that their loyalty to America was precisely because of what America represented and could become as a symbol and example of human possibility. While Catholics have a very important responsibility to renew and revitalize their Church, that task is fully compatible, indeed integral, with the equally pressing responsibility to renew the spirit and strength of the American people. The nation, like the Church, is often corrupt; and like the Church, the nation is redeemed by the sufferings and the struggle of its best members. After 10 years of work for peace, the CPF deserves the gratitude and respect of the American community, for its goal of freedom and justice and peace are precisely the goals which have always motivated the best representatives of the promise of America. In a time when many national leaders, religious as well as civic, have appealed to the worst instincts and most selfish aspirations of the American people, the CPF and its sister organizations in the peace movement have kept alive the American promise. As in the past, many are challenged and threatened by such people; often it seems only a few are moved to new life. But posterity, like the keeper of the divine accounts, will be a harsh judge, and the day will come when the world will honor those who witnessed to the best ideals of mankind.

In the decade ahead, the members and friends of the CPF have the responsibility of calling their fellow Catholics to fidelity to the Gospel demand for simplicity of life and liberation of people. It is a fact that the imperatives which arise from Christian commitment, the imperatives of peacemaking and peace living, are precisely those imperatives facing all decent Americans in the light of the whole Church struggles, in the bicentennial reflection, to find the way, the CPF must preserve its independence and integrity, but must also accept a fraternal responsibility to

share in the dialogue. If its people can do so while continuing to grow in spiritual depth and social sophistication, the CPF may make an even greater contribution to making the Church a more authentic instrument of God's purpose for the redemption of the world. The very effort may also help us find purpose and perhaps joy in simple, common work, making "liberty and justice" more of a reality for ourselves and others. It might make America a place more suitable for human habitation; a world made safe - not for democracy or for capitalism - but for children.

## PRINCIPLES OF THE FELLOWSHIP

Those who choose to associate themselves with the CPF/FOR as members, while not binding themselves to an exact form of words, do basically agree upon six principles outlined in the FOR's Statement of Purpose:

† *They identify with those of every nation, race and religion who are victims of injustice and exploitation, and seek to develop resources of active nonviolent intervention with which to help rescue them from such circumstances.*

† *They work to abolish war and to create a community of concern transcending all national boundaries and selfish interests; as an integral part of that commitment they refuse to participate personally in any war, or to give any sanction they can withhold from physical, moral or psychological preparation for war.*

† *They strive to build a social order that will utilize the resources of human ingenuity and wisdom for the benefit of all, and in which no individual or group will be exploited or oppressed for the profit or pleasure of others.*

† *They advocate methods of dealing with offenders against society that will be founded on understanding and forgiveness, and that will seek to redeem and rehabilitate the offender rather than impose punishment.*

† *They endeavor to show reverence for personality - in the home, in vocational relationships, in school and the processes of education, in association with persons of other racial, credal or national backgrounds.*

† *They seek to avoid bitterness and contention in dealing with controversy, and to maintain the spirit of self-giving love while engaged in the effort to achieve these purposes.*

The Fellowship's unity is of those who share a common vision and a common task: the vision is of a just and peaceful world; the task is nothing less than the permeation of the whole process of social change with the spirit of human kinship.

**Get a Job  
this summer  
that means  
something.**

**Win justice for  
America's  
farmworkers.**



**United Farm Workers  
of America (AFL-CIO)**

P.O. Box 62  
Keene, Ca. 93531

☐ Please enroll me as a member of both the Catholic Peace Fellowship and the Fellowship of Reconciliation, the ecumenical body of which the Catholic Peace Fellowship is a part. I agree with the principles, as outlined above this card, and want to join in working them out.

☐ Please check here if you are already on the mailing list, but are now becoming a member.

Signed ..... Date .....

Name (please print) .....  
Last First Middle

Address .....

City ..... State ..... Zip .....

Occupation .....  
(If student, mention school)

☐ I am a student in ☐ high school ☐ college ☐ seminary; I expect to graduate

Contributions to the Fellowship of Reconciliation are deductible for income tax purposes.

☐ Though I cannot join the Catholic Peace Fellowship/Fellowship of Reconciliation at this time, I am interested in the services available and would like to be placed on the mailing list.

Commitment to the principles of the Fellowship of Reconciliation is the only membership requirement, although it is supported by the voluntary gifts of members and friends.

I enclose \$ ..... as a contribution, of which \$5 for my subscription to FELLOWSHIP Magazine

I also pledge \$ ..... to be paid on

(date)

**THE FIFTH ANNUAL NEW ENGLAND CATHOLIC PEACE FELLOWSHIP CONFERENCE**  
**IN THE LIGHT OF HOLY YEAR:**  
**A UNITY OF CONCERNS / A RADICAL EDGE**

April 11-12, Sacred Heart University, Bridgeport, Connecticut

This year's New England CPF Conference has been extended to two days, in order to provide more time for sharing with old and new friends. Friday evening, April 11th will consist of a discussion in the round on "Finding our Focus", with Tom Cornell, Jim Forest, Sally and Joe Cuneen, Margaret Traxler and Gordon Zahn. Refreshments will follow.

Saturday morning's session will be on "Peace and Justice in the Holy Year", with the keynote address by David O'Brien, and Rev. Brian Hehir and Mary Daniel Turner, S.N.D. as reactors. The afternoon workshops (each will be held twice) include:

LIFESTYLES ON A SMALL PLANET - Joanne Sheehan, Rick Gaumer, Joanne McGloin, Charlie King, Rev. Shawn Sheehan  
 RADICAL ECONOMICS - Bob Swann  
 INDO-CHINA/ONGOING WAR - Tom Cornell and Kathy Knight  
 1975: RECONCILIATION AND THE INTERNATIONAL YEAR OF WOMEN - Margaret Traxler, SSND, Tony Mullaney, OSB  
 THE LEGACY OF THOMAS MERTON - Jim Forest  
 LATIN AMERICA - Tom Quigley, and Fred Smith, MM  
 THEOLOGY OF LIBERATION - Philip Sharper  
 U.S. BICENTENNIAL AND AMERICAN CATHOLIC RADICALS - Michael True  
 WORLD HUNGER - Joe Carlin and Mary Evelyn Jegen, S.N.D.  
 AMNESTY - Jack Travers and Elizabeth Bordman  
 EDUCATION FOR PEACE AND JUSTICE - Mary Caplice, C.N.D.  
 THE MIDDLE EAST - Tamar Kohns and Paul Mayer  
 RECONCILIATION AND DEVELOPMENT - George Metcalf  
 HOSPITALITY AND RECONCILIATION - Henri Nouwen  
 THE CORPORAL WORKS OF JUSTICE - The Catholic Worker, Community for Creative Nonviolence, the Mustard Seed

Those attending both days of the conference, and in need of hospitality, must pre-register. Hospitality will be provided through friends in the Bridgeport area. A donation of \$3 is requested to help cover costs, which includes lunch on Saturday. For registration please write to: Patsy Deignan, S.N.D., Sacred Heart University, Bridgeport, CT. 06604.

### WE DO HAVE A CHOICE

To be at peace with one another is the first step in achieving peace in the world. We need an opportunity to become aware of the meaning of Christ's peace and to be shown ways to share that peace with others. We have a right to know the discordant factors which cause the suffering of men and women so that we may act to bring harmony and justice.

It is within this spirit and within this context that the Catholic Peace Fellowship of Cincinnati is sponsoring an "alternate weekend" Saturday and Sunday March 1st and 2nd. It will include specifics and alternatives for affecting change in our day to day lives. It is directed toward a more personal and individual level of life. Our speakers are coming simply to share their lives with us and the alternatives they have chosen.

In addition to the presentation by speakers, there will be opportunities for individual discussion with them and each other. On Sunday, there will be a general question and answer session and separate sessions for those who want to formulate ways to affect changes in their lives.

We prepare for this weekend with joy and the hope of bringing people together for support, encouragement and to share our vision with one another.

- The Catholic Peace Fellowship of Cincinnati

*(Ed. note: Although we realize that the "alternate weekend" will have already taken place by the time most of you receive this, we include it with the hope that others may be inspired to plan similar weekends. For further information on the CPF of Cincinnati write to Deneice Sprinkle, 11641 Chester Road, Cincinnati, Ohio 45246.)*

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