

## CALL TO PEACEMAKING

Sunday  
November 6  
**"INTERNATIONAL HUMAN RIGHTS: CHILE,  
SOUTH AFRICA AND THE UNITED STATES"**

Dean David Link, N.D. Law School,  
6:30 P.M. Center for Social Concerns  
Sponsored by Amnesty International which celebrates the  
40th Anniversary of the U.N. Declaration on Human Rights.

Monday  
November 7  
**"CALL TO PEACEMAKING" - OPENING MASS**

Fr. Monk Malloy, C.S.C.  
Holy Mass at Sacred Heart Church, 11:30 A.M.

**"KEEPING THE PEACE AND PROTECTING NATIONAL  
SECURITY WITHOUT NUCLEAR WEAPONS"**

Robert Johansen, Senior Fellow, Institute for International  
Peace Studies  
7:30 P.M. at the Center for Social Concerns.  
Sponsored by UCAM.

Tuesday  
November 8  
**"PROGNOSIS FOR PEACE"**

Fr. Theodore Hesburgh, C.S.C.  
12:00 Noon at the Center for Social Concerns  
Election Day

Wednesday  
November 9  
**"ELECTION POST MORTEM: WHERE DO WE GO  
FROM HERE?"**

Shelly Douglass, Chairperson of Fellowship of  
Reconciliation,  
6:15 P.M. at the Center for Social Concerns.  
Sponsored by CILA.

**DEBATE ON THE PALESTINIAN UPRISING**

With N.D. scholars,  
Yehuda Kovacs and Edna Hidekel from Israel and Zoughbi  
Zoughbi and Jamal Abu Affeyeh from Palestine.  
7:00 P.M. Theodore's. Sponsored by the International  
Graduate Student Committee of the GSU

**FILM: ECLIPSE OF REASON**

Film with Discussion  
7:30 P.M. Center for Social Concerns  
Right to Life

Thursday  
November 10  
**HOSPITALITY LUNCH**  
11:30 A.M. to 1:00 P.M. CSC Coffee House  
Sponsored by Women United for Justice and Peace

**FILM: CRY REASON**

A film about Beyers Naude, the leading white South  
African dissident who holds an honorary doctorate from  
Notre Dame.  
8:00 P.M. at the Center for Social Concerns, with  
discussion led by Peter Walshe, Professor and Director of  
African Studies, Notre Dame.  
Sponsored by Anti-Apartheid Network.

Friday  
November 11  
**"RESPECT FOR HUMAN DIFFERENCES AS A POTENTIAL  
OUTCOME OF CULTURAL DIVERSITY"**

Roland Smith, Executive Assistant to the President,  
Notre Dame.  
12:15 P.M. to 1:00 P.M.  
Center for Social Concerns, Room 124.

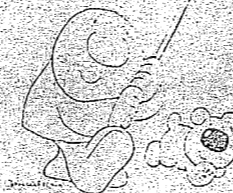
**ANTI-APARTHEID RALLY**

12:15 P.M. steps of Administration Building  
Sponsored by Anti-Apartheid Network.

Sunday  
November 13  
**"PASSOVER TO PEACEMAKING: MAKING FRIENDS  
OF ENEMIES"**

Retreat with Jim Forest, General Secretary of the  
International Fellowship of Reconciliation,  
Author, Peace Activist,  
3:00-8:00 P.M. with dinner, Center for Social Concerns.  
Registration \$5.00 at the Center for Social Concerns.  
Sponsored by Pax Christi.

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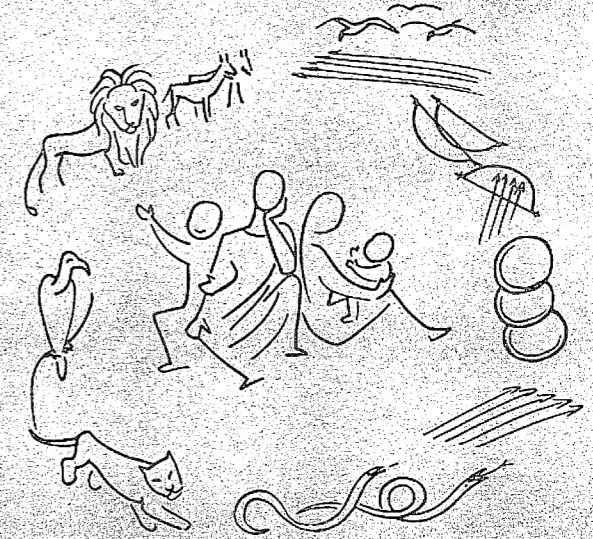
SIGN UP FOR THE OXFAM FAST

## PEACE-MAKING WEEK



# Notre Dame Religious Bulletin

Volume V  
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Let my people live in peace (218)

*This we know:  
the earth does not belong to people;  
people belong to the earth.  
All things are connected.  
we may be brothers and sisters after all.  
we shall see.*

*Chief Seattle*



ARE THE CHILDREN TO RECEIVE  
THE ARMS RACE FROM US  
AS A NECESSARY INHERITANCE?  
J.L. 12/12

## 9: Loving where love is impossible

'It's quite easy to say wonderful things about love, especially between wars,' a retired British army officer said to me over a meal. 'I don't mind being a vegetarian between meals. But you weren't even wearing your first nappies when people like me were faced with the Nazis, and bombs were falling on our houses. What would you have had us do? Drop Bibles on Germany?'

Not long after, at a small church meeting in Moscow, I met a Ukrainian Baptist. 'I am the sole survivor in my family,' he said in halting English. 'The only one. My parents, my grandparents, my sisters, my brothers, my cousins — all dead. You cannot imagine what the Nazis did. What could anyone do but fight back? What would you have done?'

I could only say I didn't know what I would have done. I was too small to know there was a war, though my father was among those in the army. How can one regard those who risked — and often lost — their lives fighting under arms against fascism, except with admiration? But the question that faces us is not what we would have done at some time in the past, nor is it to blame anyone, then or now, who sees no method of defence except through violence. The question is what can we do now and in the future to prevent another world war. There were many people in the last war whose active non-violent struggle against the Nazis may give us clues about alternatives to war in the future.

One of Hitler's unarmed opponents was Kasper Mayr. He is a former secretary of the International Fellowship of Reconciliation and the father of my colleague, Hildegard Goss-Mayr. The Mayr home, with its large garden and fruit

trees, still stands on the outskirts of Vienna. As the Russian troops closed in on what had been one of the principal cities of the Third Reich, the citizens of Vienna — even those few, like Kasper Mayr, who had openly resisted the Nazis — had every reason for dread. Hitler's armies, to which many thousands of Austrians had belonged, caused twenty-million deaths in the USSR and destroyed most of Russia's industrial centres and western cities.

'Here was a victorious army,' Hildegard recalls, 'that would take revenge, that would rape its way to the centre of the city. In the face of these expectations, my father had closed the door to our house but did not lock it.' With his wife, daughter and some family guests in the cellar, he waited upstairs, no doubt in prayer. 'When the Russians approached and pounded against the door with their guns, father opened it and stood before them in a way they could not have expected. He pushed aside their rifles and gestured that they should come in, as if they were invited guests. Of course a soldier's attitude at such a moment is one of suspicion. He has seen six years of war and wants to survive. He is ready to shoot before he is shot. But they saw in my father's gesture that perhaps their fear was not necessary. They looked in the house to see if it was a trap. They found it wasn't. My father could see that they were relieved. They took off their rifles. And then my father called the others up from the basement. He was able to create an atmosphere of welcome, of trust, of love, of belonging.' Far from raping the women and killing any of the occupants of the house, the soldiers were moved to share their own meagre rations. 'They could see how thin and hungry we were — for the city had been cut off for quite some time. They shared with our family and guests from their own food.'

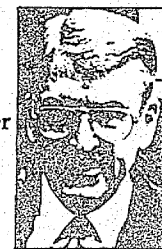
It was one of those moments when, if one lives by the Gospel According to Rambo, one relies on guns rather than unlocked doors and gestures of welcome. But as Hildegard points out, 'If father had used a weapon, he could not have protected those others in the house, who might have been

### Loving Where Love is Impossible

raped and even killed. If my father had been armed, the Russian soldiers would have been confirmed in their fears. Instead, out of his inner strength and calm, he was able to affirm their humanity and to take them out of the terrible way of war. Nobody is an angel, and often war brings out the worst in people. My father's approach made it more likely to bring out the best, but of course you never know what will happen. Those soldiers might have acted violently no matter what my father did. Still, when you believe in the strength of truth and love, you must respond this way no matter what the danger is. You have to prefer to be killed yourself rather than to kill another.'

## A Voter's Prayer

By Art Winter



Lord Jesus Christ,  
a few days from now  
I will be voting,  
along with millions of others,  
for our political leaders,  
national, state and local,  
including the president,  
the one person, in our system,  
we all help to pick.  
For more than 30 years,  
I have been faithful  
to this process, never,  
as far as I can remember,  
missing an election,  
for sure not one  
when we elect a president,  
but, I am sad to say,  
this is the first time  
in casting all those votes  
over all those years  
that I've prayed about it.

Lord Jesus Christ,  
from the time I was a child  
election day was special,  
a day with its own aura,  
verified in my civics books,  
and one I anticipated  
almost as much — and I hope  
it's not blasphemy to say this —  
as the day we celebrate  
your coming among us, Christmas.  
It has produced many memories.  
Like 1948, sitting up all night  
by the radio listening  
to H. V. Kaltenborn saying,  
"When the rural vote comes in  
Dewey will be victorious,"  
and, at dawn, shaking Dad awake  
and telling him the news  
that Truman, his candidate,  
and everybody's underdog,  
had, in fact, won.  
Or 1952, when I liked Adlai  
but nearly everyone else,  
it seemed, liked Ike better,  
and I lost my first election bet —  
first of many as it turned out!  
Or 1960, with a member  
of my church in the race,  
I, as a Roman Catholic,  
felt for the first time —  
a small dose to be sure —  
the prejudice we inflict  
on those who are different.  
But with victory it faded,  
as did our Camelot.

and we did not  
live happily ever after  
for our brief shining moment  
turned into foreboding years  
of threatening with missiles,  
assassinating our leaders,  
marching for civil rights,  
protesting systemic wrongs,  
dialoguing in four-letter words,  
with our cities burning;  
with our young men,  
if poor, unlettered or unlucky,  
fighting and dying,  
if rich, learned or connected,  
objecting, dodging or fleeing;  
with our elected leaders  
withdrawing to avoid defeat,  
bargaining to stay out of jail,  
resigning to head off impeachment,  
and, when all else failed,  
pardoning each other.  
Still later, they've taken to  
letting inflation run wild,  
cutting taxes for the rich,  
increasing military spending,  
running up a huge deficit,  
violating our constitution at home  
and international law abroad,  
all the while saying, either,  
they were doing it  
in defense of liberty  
and for the good of the country,  
or they didn't know  
what was going on.

Lord Jesus Christ,  
I bring this litany before you  
with considerable hesitation,  
for it seems so secular,  
not to mention liberal  
(yes, I still use the "L" word  
to describe myself politically).  
What's more, no one taught me  
to pray about politics,  
nor have I done it before,  
so that voting and praying  
are not only an odd couple  
but such prayer seems to be  
the strangest of politics'  
many strange bedfellows.  
Yet, as I look back now,  
I see Yahweh's very first act  
in the recorded record  
of God's presence among us  
was a liberating one,  
freeing the ancient Israelites  
from real, this-world slavery.

Religious rather than political?  
It seems a semantic matter,  
one we are likely to argue over  
for the rest of the age  
without ever seeing it was both.  
And you, Jesus, you made  
the coming of God's kingdom —  
when the lion and the lamb  
lie down with each other —  
the center of your preaching,  
with your very first words  
in our first gospel being,  
"The kingdom is at hand!"  
For years, I believed,  
along with many others,  
this kingdom was located  
in heaven, primarily,  
while the part here on earth  
— more colony than kingdom —  
was the same as the church.  
Now, in these days of renewal,  
Vatican II's *Gaudium et spes*  
sees the coming of your kingdom  
as the fulfilling of the world  
and the church as serving  
this kingdom in the world,  
thus making my task,  
as a Christian and an American,  
one of helping you to make  
my land your land.

Lord Jesus Christ,  
I know the coming  
of the kingdom depends  
on your grace, your work.  
Yet I hope when I  
and millions of Americans  
enter the voting booth  
we do nothing to drive  
lion and lamb apart,  
and that perhaps we,  
with your gracious blessing,  
might instead help to fulfill  
the prayer you taught us,  
"Thy kingdom come,  
Thy will be done,  
on earth as it is in heaven."  
Amen.

Let us pray for:

R.I.P. Matthew McLaughlin, brother of Robert;  
and the ill:

Carlos Petrozzi, former resident of Stanford Hall.