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If you wish to be
brothers, let the weapons
fall from your hands.

POPE PAUL 6

feast of St. Francis, 1965

THE CATHOLIC PEACE FELLOWSHIP



AN EDUCATIONAL
SERVICE
CONDUCTED BY
CATHOLIC MEMBERS
OF THE
Fellowship of
Reconciliation

The script is old and sacred, wise with the blood of generations, full of the easy lies of moral purpose. It says kill, it says hate, it says blind your eyes to this, close your ears to that, don't think. It waves every flag, but serves no nation; it thrives on human bodies, but serves no man. War serves only itself and calls itself life. War has been the way of life of the majority of mankind throughout history, and we only deceive ourselves if we think it is not just as much the life of our times, the impulse of much of our economy, and the preoccupation of our politics. But war is not life, nor even a necessary part of life. The Catholic Peace Fellowship starts with this belief, and goes on to say that war, whatever mask it wears, is essentially anti-life. It doesn't solve human problems; it only makes matters worse. It is not sacrifice, but waste; not moral, but the point where morality ends and men become blind and deaf to their own humanity.

The CPF sees its job as educating fellow Catholics to this fact, and anybody else who is interested. Founded in early 1964, a few months after Pope John's *Pacem in Terris* was issued, the CPF has no political or ideological wares to promote, unless it be peace and the reconciliation of a war-battered and fearful humanity. This it attempts to do, in the words of *Pacem in Terris*, "through the bonds of love, trust, and justice." This is difficult, maybe impossible; but it is not naive unless the very idea of reconciliation is naive. Love, trust, and justice are the words, for nothing else will do the job.

what is the fellowship?

As an educational agency, the CPF seeks to acquaint Catholics with the traditions of the Church on war and peace—traditions that range from the pacifist, nonviolent orientation and teachings of the pre-Constantine Church (and such later figures as St. Francis of Assisi) to the just war ethics of the Augustinian and Thomistic schools.

In line with this, the CPF is also concerned with introducing Catholics to other more recent de-

THEY ARE NOT TO TAKE UP ARMS
OR CARRY THEM ABOUT FOR ANY
REASON.

St. Francis - in his rule for a Layman's
Third Order

velopments both within and without the Christian community. These include efforts to develop a "theology of peace," the principles and techniques of nonviolent resistance, and, out of the Second Vatican Council, a vision of a Church that is peacemaking to its very core.

Since its founding, the CPF has addressed itself to many areas of concern, ranging from building concern and opposition to the war in Vietnam to the raising of medical relief for victims on all sides of the tragedy of war. CPF booklets on nationalism and patriotism, con-

A SOLDIER OF CHRIST I AM;
TO FIGHT IS NOT ALLOWABLE
FOR ME. St. Martin of Tours

scientious objection, application of the just war theory, nonviolence and other themes have been distributed in the tens of thousands. Petitions to the Pope have twice been circulated.

CPF statements on war, the relief of human suffering and other themes have helped stimulate important discussions within—and occasionally without—the Catholic community. CPF chapters have sprung up in many parts of the country, each with its own local program; CPF regional offices, small and self-sustaining, operate in a half-dozen cities. CPF staff has traveled and spoken in nearly every state and, when special grants made it possible, taken part in significant international meetings abroad. Standing CPF educational services include a film and tape library, maintenance of library and reference resources and operation of an international speakers bureau. The CPF has also sought, insofar as financial reserves have made possible, to provide emergency legal assistance to war objectors in uniform and others whose conscientious convictions have not been given legal recognition.

Draft information and counseling has been the largest single program of the CPF both at the national and local levels.

membership

Anyone is free to become an **Associate Member**, which means that his name is placed on the mailing list and he receives the CPF's bi-monthly *Bulletin* as well as other mailings and announcements of books, seminars, speakers, and so forth.

Members, however, do share a number of basic commitments, outlined on the opposite side of this brochure. Further, they are at once mem-

bers of the CPF and the Fellowship of Reconciliation, the latter a world fellowship of individuals committed to an effort to re-sensitize the human community, to help in building—as was put by Catholic Worker founder Peter Maurin—a society in which it is easier for men to be human. Within the Fellowship of Reconciliation are Christians, Jews, Buddhists, humanists and others. The CPF is one of 14 FOR affiliates within the United States. Less formal ties are maintained by the CPF with a number of other organizations, ranging from the War Resisters League and the Resistance to the National Committee for a Sane Nuclear policy.

principles of the fellowship

Those who do 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:

(1) They identify with those of every nation, race and religion who are the victims of injustice and exploitation, and seek to develop resources of active nonviolent intervention with which to help rescue them from such circumstances;


(2) 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;

(3) They strive to build a social order that will utilize the resources of human ingenuity and wisdom for the benefit of all men, and in which no individual or group will be exploited or

oppressed for the profit or pleasure of others;

(4) 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 on him;

(5) They endeavor to show reverence for personality—in the home in vocational relationships,

I see only one way of knowing how far one can go:  it is to set out and walk.
Henri Bergson

in school and the processes of education, in association with persons of other racial, credal or national background;

(6) 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 to 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.

financing the fellowship

There are no annual dues either for the CPF or the FOR. The essential bond of union is a sincere sharing of the Fellowship's purpose and, to the extent possible, participation in its work.

But while no specific contribution is required of members, the Fellowship is not merely an

instrument through which one can register an ideological vote. It is a working body which cannot survive without the voluntary contributions of its members and friends. For this reason **all supporters** are strongly urged to contribute what they can afford, if possible to pledge a regular financial commitment—monthly, twice yearly or annually. Not only will this enable the CPF to plan its programs with greater economy, but it will also allow the CPF to undertake projects requiring long-range funding on a regular basis. A realistic assessment of future income is absolutely essential for programming peace work that is not timid, haphazard or ineffectual due to inadequate follow-throughs. The money is needed, the work is waiting. Please give this more than a casual thought! regardless of your financial situation.

The CPF *Bulletin* is sent free to all members and those on the mailing list; however the FOR publication, *Fellowship*, a considerably larger and more ambitious undertaking, costs \$4 (\$2.50 for students). CPF/FOR members automatically receive *Fellowship*, the subscription price being deducted from the members' annual contribution.

CPF co-chairmen Fr. Philip Berrigan, S.S.J.; Martin J. Corbin, Thomas C. Cornell and James H. Forest. CPF sponsors include Fr. Daniel Berrigan, S.J.; Claire Huchet Bishop; Graham Carey; Fr. William Clancy; Sr. Mary Corita, I.H.M.; Dom Bernard Collins, O.S.B.; Leslie Dewart; James W. Douglass; Fr. William H. DuBay; Msgr. Paul Hanly Furfey; Dom Bede Griffiths, O.S.B.; Fr. Robert W. Hovda; Edward M. Keating; Justus George Lawler; Robert Lax; Fr. John McKenzie, S.J.; Thomas Merton; Ned O'Gorman; Msgr. Charles O. Rice; Edward Rice; Fr. H. A. Reinhold; Fr. Peter Riga; Archbishop T. D. Roberts, S.J.; Karl Stern; and Gordon C. Zahn.

the catholic peace fellowship

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Please enroll me as a member of both the Catholic Peace Fellowship and the Fellowship of Reconciliation. I support the principles outlined in the text of this brochure and want to join in working them out.

CHECK ONE ONLY

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

• Members: I enclose \$
as a contribution, of which \$4 is for my subscription
to FELLOWSHIP Magazine (\$2.50 if student).

I also pledge \$ to be paid
 monthly twice yearly annually

• Associate Members: No specific contribution is
required; the CPF is, however, entirely dependent
upon voluntary gifts. Please help.

I enclose \$ as a contribution.

I also pledge \$ to be paid
 monthly twice yearly annually

Please enroll me as an associate member of the Catholic Peace Fellowship.