



ALL SAINTS 2003  
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# the SIGN of PEACE

JOURNAL OF THE CATHOLIC PEACE FELLOWSHIP

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## SAINT MARTIN'S CAPPa

Anyone whose shadow has darkened the door of a chapel ought to know the story of Saint Martin of Tours, whose feast the Church celebrates every November 11. Indeed, the life of this fourth century saint figures into the origin for the very word *chapel* and is an inspiration for what happens there. The story goes like this. . .

As a soldier in the Roman Empire, Martin was riding his horse in military exercises one cold winter day when he passed a shivering beggar. His conscience was stung, so he stopped to tend to the man. He dismounted the horse, took off his heavy military cape (called in Latin a *cappa*) and used his sword to cut a blanket-sized half to cover the man. That same night, he saw the beggar in a dream. Warmed by the cape he had been given, the beggar looked at Martin and, with the face and voice of Jesus Christ, thanked him.

After this rite of initiation into discipleship, Martin knew that all his weapons and all his armor must be turned over to Christ. He immediately sought baptism and discharge from the Roman army. In explaining his stance as a conscientious objector, Martin spoke the same words used by a soldier-martyr forty years earlier, Marcellus of Tangiers. Martin declared, "I am a soldier of Jesus Christ; it is not permissible for me to fight." Once baptized, he was ordained a priest, then a bishop, and was revered for his holiness throughout his life.

When Martin of Tours died, people acclaimed him a saint and raised up devotion to him. As the principal act of their devotion, the faithful obtained half of the famous *cappa*, the half that Martin kept, enshrined it in a tent, and prayed there with it. The tent that held the *cappa* was called the *capella*, which became the Latin word for chapel.

The *cappa* proved a fitting symbol for Martin's desire to follow Christ above all else. Removed from the field of violent battle and given over for the good of the poor, his *cappa* symbolized the sacrificial offering he made of his life.

There is a lesson here for us. When we seek out chapels, we might remember the origin of these sacred places. A chapel is where we beg God to help us give over the weapons and armor that threaten our allegiance to God. It is where we come face to face, as did Martin, with our divided loyalties to Christ and Caesar. And it is where we are given warmth and strength from the gift of saints like Martin, who show us a way forward.

November 11 is an appropriate date to reflect on the reality of war and the call to peace. Not only is it the Feast of Saint Martin of Tours. It is also Veterans' Day, Armistice Day, marking the end of that "Great War" in which Christians slaughtered one another by the hundreds of thousands at the behest of the state. And this year, it is only twelve days before the last Sunday of the Church's calendar, the feast of Christ the King.

In the readings we will hear for that climactic feast, Jesus tells Pilate, "My kingdom does not belong to this world." His evidence is that if it were a worldly kingdom, "my attendants would be fighting to keep me from being handed over." (Jn 18:36) As it was, the attendants of Jesus did not take up arms, and his kingship was lost on the crowd.

It was not lost on Martin of Tours, however. Martin chose to live in service of Christ's kingdom rather than the world's. He could have joined the chorus of those shouting to Pilate, "We have no king but Caesar." (Jn 19:15) Instead, he joined that other heavenly chorus.

And when we celebrate the Feast of Christ the King—indeed when we celebrate any Mass or enter any *capella*—we are invited to join Martin in that same heavenly chorus of angels and saints. May our voices be one with theirs in the unending hymn of praise: *Holy, Holy, Holy*. . .

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Send letters to the editor,  
manuscript submissions, and  
address changes to:  
The Sign of Peace  
P.O. Box 41  
Notre Dame, IN 46556  
Tel: (574) 631-7666  
Email:  
[info@catholicpeacefellowship.org](mailto:info@catholicpeacefellowship.org)

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## ABOUT THIS ISSUE

This All Saints issue of *The Sign of Peace* offers a theological and practical look at military chaplaincy. We began to consider this theme in light of the Church's efforts earlier this year to influence policymakers considering an attack in Iraq. Less attention was paid to the tens of thousands of Catholics being deployed to carry out that attack.

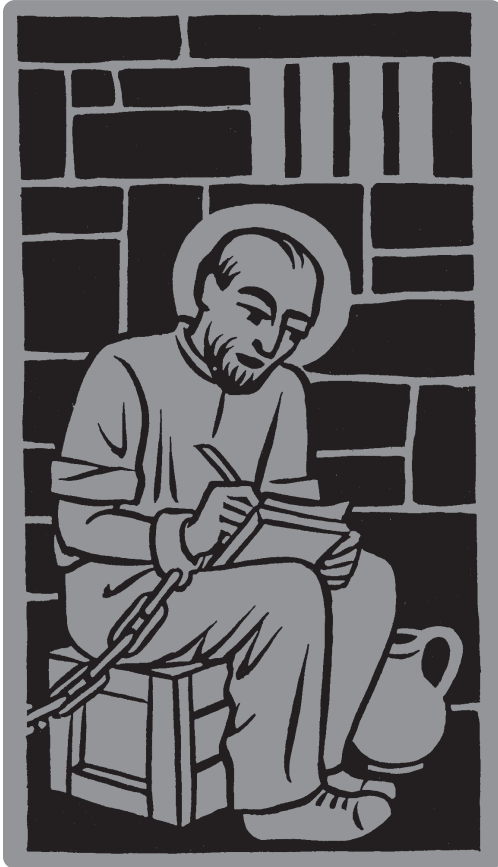
Mindful of these soldiers, and responding to the request of some of them, we have offered our expertise on conscientious objection claims. Yet in this journal a few of the larger questions—about the life of the Church in the armed forces—can be pondered. And at the center of these questions is military chaplaincy. Mindful also of this time in the Church year, we remember great saints. In her piece, theologian Kelly Johnson retrieves Francis of Assisi from efforts to sentimentalize his peacemaking. And on the topic of unsentimental peace, John Sherman interprets the sculpture, called *War Memorial*, that helped cement Eric Gill's reputation for political art.

Finally, we share with you a special moment from our recent conference. That moment came when Bishop Botean delivered a powerful, even historic, address on conscientious objection. Yet before you read his speech, learn first about a young CO, presently in military prison, whose witness speaks powerful words of its own. With his story we begin. . .

# FACING THE CONSEQUENCES

## CURRENT CONSCIENTIOUS OBJECTOR SENTENCED TO SIX MONTHS IN MILITARY PRISON

By PATRICK O'NEILL



Unless a clemency petition is granted by a military judge, U.S. Marine Corps Lance Corporal Stephen Funk, a conscientious objector, will have to spend the next six months in a military prison for his refusal to report for duty last spring as the U.S. was launching a war against Iraq.

On September 6, a military jury in New Orleans found Funk, 21, guilty of unauthorized leave, and the Seattle, WA native was immediately sentenced to six months and taken into custody. The jury of four Marines reached a verdict following two days of testimony in a court martial at the headquarters for the Marine Reserve, the Louisiana facility where the USMC handles conscientious objector cases. Funk is among twenty-eight Marine conscientious objectors to the Iraq war, but the military said Funk was prosecuted because he was the only soldier who did not report for duty. Of the other CO's, sixteen applications were approved, five were denied, and six are still pending.

Funk, who is being held in the brig at Camp Lejeune in eastern North Carolina, was found guilty of unauthorized absence, formally called AWOL or "absent without official leave." He was acquitted of the more serious charge of "desertion with intent to shirk important duty." During the time he refused to report, Funk kept in touch with his commanders, completed his CO application, and spoke publicly about his opposition to the war. He said his crystallization of conscience came during boot camp. Though his marksmanship scores were good, an instructor commented that he might not shoot so well in a "real situation." Funk described his reaction, "Without thinking I replied that he was right, because killing people is wrong. It was as if I had taken a deep breath after holding it for two months, and there was no way I could ever go back and 'go along with the program.'"

The Marines denied Funk's conscientious objector application.

Chuck Fager is director of Quaker House, an organization based in Fayetteville, NC, that provides discharge counseling and other support for soldiers based at Army Post Ft. Bragg and other U.S. military installations. Fager has begun to organize local support for Funk, including lining up people to visit Funk. Quaker House operates a toll-free "GI Rights Hotline" that offers free, confidential counseling to soldiers.

On September 24, Fager received a letter from Funk, who wrote that he was placed in "protective custody" by brig officials, a status he said was more restrictive than that of maximum security inmates. Funk said he was not allowed to make a phone call for a week because guards said it would not be safe for him to do so.

"Basically I couldn't do anything because someone else might be there that doesn't like me for who I am," Funk wrote. "As soon as I could, I requested to be placed in the general population, where of course I found like-minded inmates. I doubt I have anything to worry about. Most of the people here are here [because they] were not able to adapt to military life one way or another. People are not here because they hate conscientious objectors, and the violent inmates are separated from the general population."

"The only thing I have to worry about is boredom really, the letters people have sent help so much. Please share this letter with others..." Steve Collier, Funk's civilian attorney, said "a clemency letter has been submitted" requesting that Funk's sentence be reduced.

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*Patrick O'Neill is a journalist and co-founder of the Charlie Mulholland Catholic Worker house in Garner, NC.*

CONTINUED TO NEXT PAGE

Aimee Allison, a conscientious objector from the first Gulf War who assisted Funk as he went through the system said his upbringing as a Catholic likely made it harder for Funk to cite his religious convictions as the reason for his conscientious objector position. Often, the military assumes that just war teachings mean Catholic soldiers will not have a problem once the decision to go to war is made. "It's very difficult to get approved for a discharge as a conscientious objector if you're in the military," Allison said.

The chaplain who interviewed Funk as part of his CO application process did not believe Funk was sincere in his beliefs. "It was really an awful interview," Allison said. Following the interview with the chaplain, Funk's CO application was stopped.

During the court martial, Funk's lawyers and his defense committee "had an opportunity to show what Steve's true intent was for refusing to go," Allison said. "It was really his inability to participate in war based on his religious and moral beliefs." When asked these last months why he joined the Marines in the first place, Funk has said that he was drawn in by a recruiter with talk of "adventure" and money for college. He also has admitted that the reality of having to kill just did not sink in at first. "I didn't seriously think we'd go to war."

Funk's younger sister, Caitlin



Funk, said her brother took a stand for what he believed was right, and he is willing to face the consequences for his beliefs. "He knows it was the right stand to take, and if you know it's the right stand you will take the consequences," she said. "It's better to die for an unjust war, than fight for an unjust war.

"He knows what they're doing in Iraq is wrong. He recognizes that, so he'd rather take those consequences than participate in that. I'm very proud of Steve."

Caitlin, who testified as a character witness for her brother at his court martial, said she and her brother and an older sister were raised in lower economic conditions by their mom and grandparents who were "very family oriented. We were made aware of things going on around us. I think that's helped influence Steve to recognize when he knows something's wrong to not continue with it, to take the right stand."

Caitlin said she knows prison is "an unhealthy environment" for her brother. "Quite frankly he shouldn't

be serving any time as far as I'm concerned," she said. "I'm worried that this could break his spirit, but I don't think it's going to."

From his conversations with other inmates, Funk has discovered that his six-month sentence is far harsher than other soldiers found guilty of unauthorized leave. Most others with the same charge are serving 90 days or less, Funk wrote.

"On top of jail time I got a Bad Conduct Discharge, reduction to E-1 private, docked two-thirds pay, and fined," Funk wrote. "The difference between me and these other inmates is that I went public about my beliefs and a way of life that threatens the military much more than Al-Qaeda. Because if people adopted a nonviolent lifestyle, war would be exposed for all its many heinous faults. Without war, the military doesn't warrant its humongous and already unexplainable budget and our economy based on fear, destruction, and corruption must adapt to a sustainable, human rights based agenda, which I suppose could be thought of as anti-capitalistic and therefore unpatriotic [in] the system we now fall under.

"But I'll leave on a bright note, I am doing good and making new friends every day. Peace, Stephen Funk."

Letters of support for Funk can be mailed to:  
Stephen Funk  
Bldg. 1041, PSC 20140  
Camp Lejeune NC 28542-0140



# MY FRIEND STEPHEN FUNK

By AIMEE ALLISON

In Spring 2001, I attended a Gulf War Resisters' reunion sponsored by the American Friends Service Committee and met with a dozen other veterans and military conscientious objectors who had publicly decried the first war on Iraq and refused to take part.

As we reflected on our experiences as CO's, there was a common chord. It was the commitment of resources and support, mainly from the religious and veterans communities, that made it possible for us to emerge from the trials of public scrutiny, harassment, and brig time to make the safe transition to civilian activism and wholeness. I took that knowledge to heart when I heard that my friend's brother, Stephen Funk, was in the Marines and didn't want to participate in war.

It takes a military CO truly to understand one. As a former Army medic and conscientious objector, I felt a strong connection with this shy, fresh-faced twenty-year-old Marine. We both intimately understand the intensity of military training. Sixteen years after boot camp I can still recite the cadences:

What makes the grass grow?

Blood, blood makes the grass grow.

What makes the blood flow?

Marines make the blood flow - uh-rah,  
Marine Corps!

I can appreciate the deep courage required to accept and act upon a newly-developed moral core.

Just as my mentor, Vietnam-era CO Leonard McNeill, had done with me, I spent many hours with Stephen while he was AWOL and after he turned himself in. We had long talks to help him clarify and articulate his stand against war. We discussed his specific case and military law with attorneys. I connected him with other marines who refused orders and faced court martial and the brig, prepared him for the media onslaught to come, and helped organized the legal defense committee that ultimately raised over \$10,000.

And I wasn't alone. The most active members of the legal defense committees were Stephen Collier, his attorney, and Eric Larson and Jeff Paterson, Gulf War resisters. We were joined by activists from the Filipino, gay, and peace communities. The considerable experience of the committee helped keep Stephen's case and conscientious objection in the media spotlight in the

months leading up to the court martial.

But the attention from the media and various organizations comes at a cost. In my experience and in the experience of many other public COs in the Gulf War conflict, support dwindles after the war is "over" and military resisters begin serving their time in the brig. True support, mainly coming from the religious community and vets, is for the long haul. For Stephen, part of this true support will mean assistance as he tries to get back on his feet. He hopes to be able to attend college—and not at the cost of his conscience—after his release.

Supporting Stephen was the most important action I could take in the face of increasing militarism and violence. It is my sincere hope that as more soldiers speak out and act against war, people of conscience will be willing to offer their time, resources, and support to individuals who put so much on the line. This is a true form of soulful commitment to peace, grounded in the spiritual and moral beliefs that continue the proud tradition of conscientious objection.



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*Aimee Allison, a conscientious objector during the 1991 Gulf War, served as an advisor to Stephen Funk in preparing his conscientious objection claim.*

# SECURITY AND FRANCIS OF ASSISI

BY KELLY S. JOHNSON

**T**he 21<sup>st</sup> century does not love beggars. But it does still love the beggar Francis of Assisi, preacher to the birds and blesser of animals, the one who praises the God of sun and moon and fire and water. He is a beloved garden statue, the figure of a man who walked gently in the world. But such accounts of Francis sidestep certain bits of his life. This Francis also begged for scraps to eat, receiving such a mess of old leftovers that he almost gagged when he first tried to eat them. When he got accustomed to it, he added ashes to his food so that the delight of taste would not mislead him. This Francis made a friar who touched a coin—contact with being utterly forbidden to the early friars—carry it in his mouth to the dungheap, there to deposit it, without the use of his hands. This other Francis, gaunt from his fasts and bleeding from stigmata, remains to us a forbidding stranger.

This ambivalence about St. Francis simply mirrors our ambivalence about peace. Who would not love to become a saint by living in a sphere of harmony among all creatures, of beauty and song, of tenderness rather than competition? Perhaps those garden statues of Francis are simply the declaration that here, in this walled garden, away from the street and in a space marked out as mine where no harsh competition can intrude, I can create a guarded haven of quiet, a retreat from a world of brutality. (And if any dare to disturb it, I can call the police to haul them away.) But the peace of Christ attested to in Francis' life is not the creation of a little square of paradise for me and mine, nor a return to the womb. Francis al-

lowed himself and his brothers no cloister. His was a life on the street, in the market square, crossing the battle lines, waging a war on sin, and he bore the wounds of such a life. The peace of Christ in Francis is about song and gentleness, yes, and it is about that relentless discipline of dying to oneself, about enduring the hatred of the enemy who must be loved.

The kind of peace we want is safety, ringed around by whatever forces are necessary to preserve it. The peace Francis sought is the peace of Christ, the peace of one who loves and therefore is vulnerable, and whose vulnerability only leads more deeply into love.

Francis never was one to long for safety. In his youth he longed for heroism. His romantic and adventurous soul did not mellow after his conversion, but grew ever more intense, from his putting off his father's wealth down to his last stitch of clothing to his fearless mission to preach to the Sultan. But there is a change. Francis' courage is reordered. Instead of risking all for the sake of amusement and self-aggrandizement, he begins to risk all for the love of Christ. Generosity, which had been a point of honor with the young Francis—for the brave are willing to abandon the safety of money for the sake of others—becomes a refusal to protect himself, a way of laying down his economic arms.

Economic competition can be a life and death struggle, a kind of war in slow motion. In Francis' day economic change was increasing both freedom and danger for the poor. Relationships previously governed by customary exchange were increasingly turned to cash-and-carry interactions between people whose bond needed not be on-going. Knowledge

of and responsibility to each other needed not extend beyond the transaction. Those at the bottom of the pile were losing what little moral claim they had had on others. Rights were abstracted from a social network of custom, family, duties, piety, and increasingly became simply a matter of having or not having the coins.

In this context, Francis began to live by begging. When he took literally, with delight, the command Jesus gave to his apostles to journey with nothing in their bags, no shoes or change of clothes, Francis stopped claiming to have rights. He did work and he taught his friars to work, but his understanding of his call to follow Christ meant that even his labor did not give him a claim to hold against another. The friars could accept for their work nothing more than their "daily bread," nothing that would give them on-going security. And if the payment was insufficient to meet their immediate needs, then as now all too often the case for workers, the friars were to go begging, cheerfully. One of Francis' biographers tells that when a bishop commented that this Franciscan poverty seemed very hard, Francis replied, "If we had any possessions we should also be forced to have arms to protect them, since possessions are a cause of disputes and strife, and in many ways we should be hindered from loving God and our neighbor." [Legend of the Three Companions, chapter 9] Poverty of both goods and the rights to goods allowed the friars fully to walk at peace in a world of war.

This commitment to peace is distinctly counter-intuitive for those of us accustomed to thinking that "good fences make good neighbors." To give him his due, Adam Smith hoped

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*Kelly Johnson teaches theology at the University of Dayton.*

that impersonal economic competition would tend to reduce violence and 'fanaticism', and that the impartiality of an order of rights would eliminate nepotism and bribery. But Christian peace is not the dream of a private peace for each person, so that no one needs to, or can, enter into either compassion or conflict with another. Christian peace is the unity of a body, where the joys and pains of one member are also the joys and pains of another, where mutual love binds the good of each into the good of the others.

This Franciscan peacemaking echoes through Francis' devotion to the Eucharist. Francis' writings are full of anxiety about the vulnerable presence of Christ on the altar. Francis speaks of the Sacrament stored careless in churches where no one prays as the living presence of Jesus rejected and despised, enduring the hatred of humanity and returning only love and a renewed invitation to love. In the sacrament of peace, Christ is a beggar whose power lies in patiently inviting others into an exchange of gifts. Jesus' peacemaking is not control, but offering himself to those who will accept him. The Prince of Peace, the one crowned with thorns, does not wait for others to comply before laying down arms. He stands at peace already in a world in love with its rage, and he begs for it to love him.

Francis' devotion to Jesus' peacemaking through patience came to its earthly climax in his vision on Mt. Alverna. While at prayer, Francis saw a seraph with the crucified within its wings. Initially puzzled to see God's glory made inseparable from Jesus' suffering, Francis eventually discovered the answer in his own flesh, in the grace of sharing Christ's wounds. According to Bonaventure in the pro-



logues of *The Soul's Journey into God*, "There is no other path [to peace] but through the burning love of the Crucified. . . ." Francis' path to peace culminated and was confirmed for others in his sharing in Christ's wounds. Those who want a part in God's mercy and victory cannot and should not desire to avoid the cross.

This peace of Christ is no shelter, no security. But it is peace, for it works within God's order for all things, loving God and neighbor, renouncing security, laboring at penance to turn from the futility of self-love toward the riches of the love of God. Francis was

not a masochist who simply rejoiced because of his pain. For the lover of God, following Christ is joy, even on the way of the cross. Francis' joy is caused by a confidence in God that does not waver in the midst of these trials, because Christ did not waver. This is Francis' deeper, wilder, more stern and more durable peace. It is our true happiness in the love of God, love that bears the pain of refusal and continues to trust in an eventual fullness of the return. Peacemaking for Francis was simply participating now in the reconciliation God is making for all.

So they are one and the same, the Francis who preached to the birds and tamed the wolf of Gubbio and composed the *Canticle of the Sun*; and the Francis who lashed himself with a cord and threw himself naked into the snow when tempted against chastity, whose eyes were ruined from continual weeping, who with his own hands tried to tear down a house thought to be owned by the friars. Bonhoeffer could have been talking about Francis when he noted,

Only the man who follows the command of Jesus single-mindedly, and unresistingly lets his yoke rest upon him, finds his burden easy, and under its gentle pressure receives the power to persevere in the right way. The command of Jesus is hard, unutterably hard, for those who try to resist it. But for those who willingly submit, the yoke is easy, and the burden is light.

*(The Cost of Discipleship)*

It is the false peace of the world that says security will bring peace. Francis saw that the peace of Christ exists within, not beyond, danger, conflict, and poverty.

# SAINT THÉRÈSE AND THE LITTLE WAY OF PEACE

BY JOEL SCHORN

In the elusive “aftermath” of the Iraq war, some media reports described a peace movement strengthened, capable of sustained mass protest, and grimly hopeful that it just might be able to prevent a war, but later disillusioned and confused by the U.S. government juggernaut that swept aside military, diplomatic, and domestic opposition. Whatever the accuracy of this characterization, it is fair to say the peace movement is reevaluating its priorities. Some look to influence the next U.S. presidential election, organize opposition to the occupation of Iraq, or further U.S. military actions.

For those of us, however, whose faith moves us to work for peace, electoral victories and changing the course of international policy do not make for the only measures of effectiveness. We who work on behalf of Christ’s peace act because the gospel calls us to do so, and the witness of peace counts its achievements in the personal and collective integrity of its members lived in everyday opportunities. To hope to accomplish big things, we have to work on the little things, the little ways of making peace.

Thérèse of Lisieux, doctor of the universal Church whom Pope Pius X called the “greatest saint of modern times” and whom Dorothy Day much admired, offered the church through her life and writing a “little way” of holiness. In her book about Thérèse, Dorothy Day wrote: “Her secret is generally called the Little Way, and is so known by the Catholic world. She called it little because it partakes of the simplicity of a child, a very little child, in its attitude of abandonment, of acceptance.”

“On the frail battleground of her flesh,” Dorothy said of Thérèse, “was fought the wars of today.” How could Dorothy make this almost shocking statement? As Jim Allaire has written, “Year upon year of serving meals, making beds, cleaning, and conversing with destitute, outcast people provided Dorothy with ‘schooling’ in the Little Way. Added to this daily routine were her writing and publishing the Catholic Worker newspaper, speak-

ing around the country, praying, fasting, protesting, and enduring jail on behalf of peace and justice” (*Houston Catholic Worker*, May-June 1996).

For Dorothy, and for all who work for peace, the Little Way, Allaire says, “is the way of Gospel nonviolence because it invites us to love one another as Jesus loved us (John 13:34), an unrestricted love that brings mercy and compassion to all people. Jesus’ nonviolent love extended even to giving his life in redemptive suffering on the cross.” Our suffering love to bring about peace means to love as Jesus loves, to put on Christ.

“Always, when I act as charity bids, I have this feeling that it is Jesus who is acting in me,” wrote Thérèse, echoing the words of Saint Paul: “It is now no longer I that live, but Christ lives in me.”

The Little Way of peace starts with the practice of peace in our immediate relationships. Thérèse exhorts us to “miss no single opportunity of making some small sacrifice . . . always doing the tiniest things right, and doing it for love.” The Little Way of peace also extends to our actions in the wider world. Every letter we write, petition we sign, meeting or rally or retreat we attend, person we talk to, disdain we endure, and prayer we make for peace or for friends or for opponents shows our trust

in Christ’s suffering love. Every conscientious objector we assist, every student or military chaplain we try to educate and inspire, builds up our embodiment of Christ’s peace. The great harvest of justice and peace is sown one seed at a time.

Perhaps some day Catholics will look to the their church as a peace church, embrace their peace tradition, and put their citizenship in heaven ahead of their citizenship in nations and states. The church may be on its way, but until that time comes, we have the Little Way to follow: little things done well, in love, every day. In the October-November 1972 issue of the *Catholic Worker*, Dorothy Day wrote, “The work is hard. The struggle against the ‘all-encroaching State’ is harder. But if God is with us who can be against us? In Him we can do all things. We do know that God has chosen the foolish of this world to confound the wise. So please help us to continue in our folly, in the ‘Little Way’ of Saint Thérèse . . .”

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Joel Schorn develops liturgy preparation material for *True Quest Communications* in Chicago. He is an associate editor of this journal.



# WHO WILL TEND THE FLOCK?

## MILITARY RECRUITMENT OF PRIEST-CHAPLAINS

BY CLAIRE SCHAEFFER-DUFFY

There is one aboard every U.S. aircraft carrier, and ideally one in every combat unit. During the ground invasion of Iraq last spring, many were embedded with the marine battalions, each one offering daily Mass while the convoy advanced on Baghdad. As the troops go, so go their priests, provided there are enough. In the U.S. Army, Catholics comprise twenty-five percent of all units, active and reserve, and eight percent of the chaplaincy corps. While the Army needs two hundred to two hundred fifty priests to satisfy "basic operational needs," there are about one hundred on active duty.

The other branches of the armed services are experiencing a severe shortage of priests, but "the Army truly has a crisis and they are working very hard to rectify it," said Michael Connelly, spokesperson for the Archdiocese of Military Services (AMS). The Army's campaign for priest recruitment reveals much about the Catholic chaplaincy, a ministry full of sacrifice and, some would argue, inherent contradictions.

The chaplaincy was first established in World War I. Like any military job, it comes with benefits and lethal risks. Commissioned as officers, priests receive thirty days' paid leave per year, full medical and dental care, and a starting salary of \$36,000, along with a housing allowance.

There are educational perks as well. Once enlisted, a priest can receive full funding from the Army for graduate training in counseling. Seminarians who participate in the Army Reserve Chaplain Candidate Program, the ministerial equivalent of ROTC, receive \$3,500 annually toward their tuition in exchange for a four-year commitment to the Army Reserve.

Considered noncombatants, chaplains do not carry weapons, but they are often accompanied by an armed assistant. Some clergy refuse this protection, choosing instead to trust in God on and off the battlefield.

In steady decline since the end of the first Gulf War, the Army Catholic chaplaincy dropped to a record low of ninety-four and was projected to fall to sixty by 2006, a figure well below the three hundred fifty priests needed to minister to the one hundred thousand Catholic troops worldwide.

Alarmed by this trend, the Army initiated its own

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*Claire Schaeffer-Duffy is an award winning writer who is a part of the Saints Francis and Thérèse Catholic Worker in Worcester, MA.*

**ARMY CHAPLAINS SPEND A LOT OF TIME WITH NEW RECRUITS.**

**SOME SOLDIERS GET THEIR ORDERS FROM A HIGHER SOURCE THAN THE PENTAGON.**

**AN ARMY OF ONE**

**U.S. ARMY**

efforts several years ago to enlist men of the collar, employing the help of a multinational advertising firm to target pastors and seminarians nationwide. The campaign, known as “Answering the Call,” produced a new website and recruitment video and contacted 60,000 ordained ministers by letter.

In 1999, (Maj. Gen.) Gaylord T. Gunhus, Lutheran pastor and newly appointed Army Chief of Chaplains, declared priest recruitment to be the top priority of his four-year term. To pitch his cause, Gunhus wrote an open letter to the U.S. bishops and then personally visited numerous dioceses. Appearing on the campaign video, he said, “I am disturbed that now we cannot meet the spiritual needs of our Catholic soldiers and their families. These are people from your neighborhoods and your parishes. They came into the Army to serve the nation and to improve their lot in life. They should not have to forgo the practice of their faith to do so.”

The Army’s “crisis” reflects the scarcity of Catholic priests nationwide. But age is a factor as well. The military requires chaplaincy applicants to be under forty years of age, a difficult criterion to meet for a graying population of Catholic priests. The Army has relaxed this regulation to allow priests to enlist up to the age of fifty and to remain on duty six years past the standard retirement age of sixty-two.

The Catholic Church regards the chaplaincy as a “mission field.” Connelly said that eighty-five percent of the Army’s Catholic chaplains are diocesan priests on loan to the military typically for a term of three years. Their bishops desire to meet the spiritual needs of Catholics in the armed forces, but they are also aware that “the U.S. military is the biggest pool of potential vocations for the priesthood.”

Cultivating vocations for the priesthood and the chaplaincy within the Catholic military community is a key aspect of the priest recruitment campaign and is designed to be mutually beneficial for a Church in need of priests and an Army in need of chaplains. The AMS offers a co-sponsorship program for any member of the military interested in the priesthood and will pay half the tuition for seminary in exchange for a commitment to the chaplaincy.



The US Army is called by some in the Church, “the world’s biggest youth organization.” Each year, the Army returns between twenty-two to twenty-four thousand single Roman Catholic males to civilian life. We experience a high rate of interest in the priesthood from that population,” he said. Spencer believes Catholic male soldiers are ripe for recruitment into the Church because of the similarities between priestly and military life. “The army way of life mirrors closely and is identified with the priesthood way of life. It is a structured society and culture that is similar to the priesthood.”

According to Connelly, a 2001 survey done by the bishops conference showed that eleven percent of newly ordained priests had been in military service or came from military families. A similar survey conducted in 2003 put that number at seventeen percent.

As far as the Army’s campaign to recruit priests—which yielded nineteen new chaplains in 2002—they are counting on some of the same motivators for the rest of the military. Chaplains, at least the young ones, are allowed to do everything soldiers do except kill. They can endure the same rigorous training; they can jump out of airplanes. And they enter the danger of combat. In the twentieth century, ninety-four chaplains died while on duty. All of that makes for a unique challenge to a young priest: an experience you might not get in your local parish.

Moreover, war and the prospect of death have people contemplating the divine in ways they never did before. One chaplain reported that this is what made his work so rewarding. “People who have never been faced with death on a daily basis, you see the flowering of their faith. You see people who have never thought about God asking what God means to them.” For those in the work of saving souls, it is hard to turn your back on people in such an open spiritual state.

The chaplain’s mission, at least as it is described in the recruitment literature, is “to bring God to the soldier and the soldier to God.” For the most part this translates into concern for the soldier’s individual morality; questions about the ethics of war are avoided. As one chaplain put it, “I have to trust that my Congress and my nation and my president will make the right decision.”

# MILITARY CHAPLAINCY: THEOLOGY AND PRACTICE

BY THE STAFF OF THE CATHOLIC PEACE FELLOWSHIP

One of the military's recruitment ads (see page nine) is a photo of a soldier donning a beret and gazing toward the horizon. It reads "SOME SOLDIERS GET THEIR ORDERS FROM A HIGHER SOURCE THAN THE PENTAGON." This caption raises a host of important questions concerning the "higher source" of the orders given to soldiers and chaplains. Do the orders that soldiers receive truly come from a source higher than the Pentagon? Do these orders, as the ad implies, come from God? If so, do the orders that soldiers receive from God sometimes conflict with orders from the Pentagon? And if there is a conflict, what do chaplains recommend people in the military to do? Do Catholic chaplains help soldiers sort out when they should follow orders from the Pentagon and when they should not? Do they educate, form, and assist Catholic soldiers in the moral discernment entailed in the Church's teaching on the just and unjust waging of war? These are some of the questions we examine in the following pages. To begin our examination, we take a glance at the historical origins of the Catholic military chaplaincy.

## A BRIEF HISTORY

The notion that the purpose of the military chaplain is to assist in attaining victory is ancient. In its Christian form, this notion can be traced back to the year 312 AD, when the emperor Constantine marched against Rome. Tradition has it that as Constantine approached the Milvian Bridge with his army, he saw the Christian cross in the sky, received the message, "By this Sign Conquer," and was thus as-

sured of military victory. This story marks a shift in the common understanding of the mission of the Church. Before then, the Church grew by means of conversion, oftentimes spurred on by the witness of the martyrs, as reflected in Tertullian's noted claim that the blood of the martyrs is the seed of the Church. But now, with Constantine, it was supposed that the Church could expand by means of the sword. In this understanding, the Church and the empire work hand in hand, with the empire serving as the means by which the Church fulfills its mission and the Church serving as the instrument by which the empire receives divine assistance and protection.

This Constantinian vision prevailed in the succeeding centuries, as the Church and the empire expanded into the territories that now comprise modern-day Europe. Chaplains were considered crucial to this development, performing the pivotal role of assuring divine assistance in military campaigns by virtue of the relics they carried and the prayers they uttered. Eventually, they came to perform another crucial role in the context of military life: administering the sacrament of penance and reconciliation to soldiers. In the Middle Ages, the sacrament of penance was seen as utterly important in the life of Christians, for without it they would appear before the judgment throne of God without their sins forgiven and thus risk eternal damnation. Not surprisingly, this was a paramount concern in the context of military life where soldiers regularly march into battle. With chaplains present on the battlefield, soldiers could be assured of receiving absolution before dying and meeting their Maker.

In the United States, Catholic military chaplaincy goes back to the beginning of the nation, but the beginnings were small. Only a handful of Catholic priests of the colonies served as chaplains during the Revolutionary War (although there were 100 chaplains who served in the French Army and Navy). There is no clear record of Catholic priests serving as chaplains in the War of 1812. In the Mexican-American War (1846-48), the number is small indeed, only two. In the Civil War (1861-65), about fifty-six Catholic chaplains served on the Union side and twenty-eight on the Confederate side, not including those who served in informal capacities. In the Spanish-American War (1898) there were ten chaplains. With the onset of World War I, the chaplaincy changed radically.

When the United States entered the war in 1917, there were twenty-four Catholic chaplains in the military. By the end of the war, there were more than 1,000. This vast increase was due to the work of the Knights of Columbus and, later, the National Catholic War Council, an organization formed by the U.S. Catholic bishops in 1917 in order to mobilize Catholics in the United States to support what was called at the time "war and relief work." Because it was comprised of bishops, the War Council was able to recruit priests to minister to Catholics in the Army and Navy stationed at home and abroad. It also arranged for these chaplains to be provided with religious supplies needed by Catholics, especially those needed for administering the sacraments such as chalices, patens, vestments, missals, and so on.

CONTINUED TO NEXT PAGE



## AN INTERVIEW WITH RETIRED ARMY CHAPLAIN FR. LOUIS SCHMIT

*Fr. Louis Schmit, C.P.P.S. currently serves as pastor of St. Augustine Catholic Church in Minster, Ohio. He recently spoke with Sheila Payne of the CPF staff.*

*How long were you a military chaplain?*

For thirty years. The first six were in the Army National Guard, where I helped out with Sunday Mass once a month. Then, in 1976, a month before my 40<sup>th</sup> birthday, I was asked if I would become active duty because there was such a need for Catholic chaplains in the military.

In those years I was teaching high school, and Vietnam was going on. I had been burying a number of young men that I had taught. One of my former students, who was then on military leave, had come back and asked if there was any chance that I could come into the army as a chaplain. "We just don't have Catholic priests for where we are," he pleaded, "and when you're out on the front line, suddenly your religion, and your closeness to God, is much more important to you." That stuck with me, because that young man was later killed in action. And others were killed, and they kept bringing their bodies back to be buried.

I was also inspired by one of the priests in my community, Fr. Clem Falter, who died in the invasion of North Africa in World War II. The night before his unit was to land, some of them had Mass and prayed the rosary together. Some men asked if Falter could come with them the next day, but he was told by the commander that he would be a handicap because he could not carry a weapon. This bothered him so much that the next day he managed to get onto the landing craft. However, as they landed, shrapnel tragically took off the top of his head. One of the men, a Jew, who caught Falter as he fell, always remembered that this priest was there with them out of a great love for them. That always has been the image of a chaplain for me, this

The numbers of Catholic chaplains decreased after the First World War but a similar expansion occurred during World War II. In 1939, there were thirty-six chaplains in the Army and nineteen in the Navy. By 1943, 3,000 chaplains were serving in the military. In the post-World War II era, there has been less fluctuation in the numbers of Catholic chaplains. It was also in this post-war period that the structure of the Catholic military chaplaincy took the form that still exists today.

## THE MILITARY CHAPLAINCY TODAY

The Catholic military chaplaincy as it exists in the United States today is structured by a partnership between two authorities, ecclesiastical and military. As far as ecclesiastical authority goes, a priest serving as a military chaplain remains under the jurisdiction of his bishop. From the time a priest enters the military to the time he leaves, his diocesan bishop or religious superior never loses responsibility for him nor control over him. In practice this means, according to the Code of Canon Law no. 289, that a priest must attain permission from his diocesan bishop to become a military chaplain, or in the case of priests in religious orders, from his provincial superior. The diocesan bishop may deny permission and retains the power, at any time and for any reason, to recall the priest.

As far as military authority goes, a priest serving as a chaplain holds rank as an officer, receives orders from superiors, and can be promoted to higher rank and responsibility.

The relationship between ecclesiastical and military authorities would be difficult, if not impossible, to manage, were it not for the one organizational structure that combines both authorities into one, so to speak, namely the Archdiocese for the Military Services, USA (AMS). The AMS was established on September 8, 1957 as the Military Vicariate. The main role of the AMS is to serve as the "endorsing agent" for the Department of Defense, which requires each authorized religious group to endorse its own chaplains. (These endorsing agents have become more relevant recently in light of the military's charge of treason by a Muslim chaplain at Guantanamo Bay. The investigation now has turned to those who gave an endorsement to this chaplain.) In the Catholic context, the initial role of the AMS is to inform the military that a chaplain-to-be is a priest in good standing. The AMS also keeps records of the sacramental life of soldiers and their families. It supports chaplains through a newsletter as well. And it holds conventions for chaplains around the world (this year, the conventions are addressing the sex abuse crisis).

What is unique about the chaplaincy is that, although priests must be permitted and can be recalled by their bishop, once in the military itself, they become members, in effect, of another diocese. This gives the military chaplaincy a measure of autonomy beyond that of most ecclesiastical structures. This arrangement was written into Church law in 1983 with the promulgation of The Code of Canon Law, and in particular, Canon no. 569: "Military chaplains are governed by special laws." The meaning of this brief canon was made clear three years later, when John Paul II issued his apostolic letter, *Spirituali militum curae* (April 1986). This apostolic constitution redefined the Catholics within a nation's military as, juridically speaking, their own diocese (Cf. SMC II, Par.4). In the United



States, this meant that the former Military Vicariate, which up to then performed mainly an advisory role, now became its own autonomous structure, the AMS.

This shift was, and is, significant. As an autonomous structure, the AMS has no official relationship with the local church in places where Catholic soldiers are stationed. For example, the chaplains now stationed in Baghdad are not seen as in any way under the authority of Archbishop Sleiman and the Archdiocese of Baghdad. In a manner unlike the situations of almost all other priests, they belong to a separate and autonomous “local church.” In the past, military chaplains maintained more contact with the local church. One reason was that the chaplain might need faculties from the diocesan bishop to administer certain sacraments. But now, after *Spirituali militum curae*, all faculties are given by the AMS which, though juridically a local church, has no locale except the troops in U.S. military uniforms (as well as, those in VA institutions and foreign embassies). This arrangement allows the AMS to operate without restraint as an arm of the military and of the state.

Bishop John Kaising, auxiliary Bishop of the AMS, and the vicar of chaplains, told CPF that there are 369 full-time active duty priest-chaplains in the armed forces, though the number serving right now is higher due to the deployment of reservists during wartime. Kaising spoke about the many challenges that face chaplains, emphasizing that “just-war issues” were not the most immediate. “In Vietnam, for example, the main problem we faced was drug abuse.” “Part of the chaplain’s job,” said Kaising, “is to raise moral issues, and they do this all the time. For example, we stand foursquare against abortion and premarital sex.”

Issues of war and conscience come up, too, for chaplains working with troops. Kaising noted that conscientious objection (CO) “is a major problem they deal with.” He described the chaplain’s duty in this regard, however, stressing the responsibility the chaplain has in the CO process, “You have to listen to them, and then make a judgment.”

This discussion led to the question of whether chaplains might ever have the responsibility to pose the question of conscientious objection to troops. When asked if, in light of the objections raised by the Holy See and U.S. Bishops to the war in Iraq, the AMS ever considered talking to Catholic chaplains about raising the issue of conscientious objection, Bishop Kaising paused and replied: “I don’t think that question has ever come up to us.”

We also asked Bishop Kaising about Archbishop Edward O’Brien’s March 25, 2003 letter encouraging Catholics in the military in Iraq “to carry out their military duties in good conscience.” This seemed to fly directly in the face of O’Brien’s September 30, 2002 letter that was sharply critical of the Bush Administration’s case for war in Iraq. Bishop Kaising explained that since the war had already started in mid-March, the Archbishop “had to support the military folks” and encourage them to “march on” to battle.

What became clear is that Catholic chaplains are immersed and indoctrinated into a military culture in which the application of Catholic just-war teaching becomes secondary and impractical at best. On this note, Bishop Kaising mentioned that the U.S. bishops, in following the teachings of *Gaudium et spes* on just war, have consistently called for

image of being there to make present God’s love for these young people.

*Where did you serve?*

In 1976, I was sent to Fort Rucker, Alabama. Then from 1978-82 I worked along the border fence between East and West Germany. The worry then was that the Soviets would be coming across the plains there, so you can just imagine the emotions of the young people who were stationed there. They always had that sort of fear that war could come anytime. So I would go along that fence about three days every week, saying Mass, seeing what their needs were, and bringing Communion to them.

After that, I served on the Army Chaplain Board in New Jersey. While I was there, the US Bishops’ pastoral letter *The Challenge of Peace* had just come out, and the local bishop asked me to be on the diocesan peace committee. One of my jobs was to put into the hands of the chaplains, materials for helping the young people in forming their conscience. The chaplain is a confidant. Many times in my own ministry there would be soldiers who would decide that they could not serve any longer in the military. I would try to be there to help them come to terms with these beliefs, beliefs that they could not pull the trigger or take a life.

All this was especially the case when it was no longer a matter of the draft, and when the soldier was a person who had volunteered but realized that they could not pull the trigger. I would ask how they had come to this belief, because, you know, we are always maturing. Doing that kind of ministry was something that really helped these kids.

After the Chaplain Board, I then served in Germany again, California and South Korea. In 1995, I was appointed the senior Catholic chaplain for the US Army in Europe. I finished off my time at Army War College, as pastor of Carlisle barracks. I retired in 2000.

*What kind of training process did you undergo? What issues did it prepare you for?*

I came into the Army as most chaplains do, through the Reserves. I had been endorsed by the Military Ordinate. The Army’s training was military

survival training. They told us about the courtesies, and the uniform, and the relation of the chaplains as officers but here to serve all ranks. We were called to be pastors, if you will, to the soldiers, regardless of rank, who were in the outfit to which we were assigned.

The chaplain was given a great deal of respect, both by soldiers and officers. In the mess hall I always ate with the soldiers. They would come up and ask, "Father can I sit with you, I just got a letter from home and it's really bothering me." They were always watching me: one time in Korea, one came up and said "Father, You didn't pray before your meal!" You knew you were watched, you were an example, you and your prayers.

And the other thing that is real big, is training for family life support. The chaplain was given special training to help soldier in the field before they were deployed back to the states so they'd understand there would be a change. These are young people, growing in their relationships. They'd be married six, eight months, suddenly they're deployed, and they get lonely, and they turn to someone else. It's part and parcel of helping someone grow up.

*During training, was the topic of conscientious objection treated? What were you taught to do with COs?*

I was taught in basic training about the process. The soldier would try to put down in writing what was inside him, and then the chaplain had to address these things with the soldier in an interview, and usually the ones I know of, they supported their case to the best of their ability. I had to talk to the soldier about their background, their training. I also had to be active at the command level, making sure the request for conscientious objection did not get pigeonholed, making sure it went through.

*How did other soldiers react to COs?*

Often, other soldiers would not even know about a claim for conscientious objection. Some soldiers, when they began to consider applying for CO status, after something that he had witnessed, or read, or a tragedy seen, were quite vocal, but not that sincere, and so some of the other soldiers would harass them. But most of the

the right of selective conscientious objection in the military, despite the fact that in Bishop Kaising's opinion, "it is never going to fly". And Bishop Kaising commented on his own return from Vietnam, "the Catholic just-war theory never crossed my mind" with regard to what the U.S. was doing in that conflict.

## MILITARY SERVICE AND THE CLERICAL STATE

An uneasiness lies just beneath the surface of the Church's regulation of priests who enter military service as *chaplains*: it is the historical question of priests who entered military service as *combatants*. St. Thomas Aquinas, in his *Summa Theologiae*, holds that it is "unbecoming for them [clerics] to slay or shed blood" and that

For this reason it has been decreed that those who shed blood, even without sin, become irregular. Now no man who has a certain duty to perform, can lawfully do that which renders him unfit for that duty.

Wherefore it is altogether unlawful for clerics to fight, because war is directed to the shedding of blood." (*Summa*, II-II 40.2)

Aquinas' treatment is interesting in several respects. First, his insistence that "ministers should imitate their master" who ushered in "the ministry of the New Law, wherein no punishment of death or of bodily maiming is appointed" (II-II 64.4) raises the question of whether the faithful ought not to be called to this same imitation of their master. And more to the point when it comes to chaplaincy, the avoidant of priestly involvement in killing now rests on an all too tenuous "noncombatant distinction".

Canon law addresses precisely this danger. Addressing now not the prospect of priest-soldiers but priest-chaplains, Canon 289 states

Since military service is hardly in keeping with the clerical state, clerics and candidates for sacred orders are not to volunteer for military service except with the permission of their Ordinary.

The emphasis here is on the exceptional character of a priest joining the military. While not forbidden by church law, the Code sets clear parameters for the approval of this ministry. Again the uneasiness of clerical involvement in war appears. To be sure, both the military and Church prohibit military chaplains from carrying weapons, or engaging in killing on the battlefield. In this sense, chaplains remain distinct from the troops they serve.

In reality though, this distinction is now blurred as more and more soldiers and sailors do chaplaincy work in places where there are not enough priest-chaplains. The Chaplain Assistant (CA) illustrates the problem. As a non-ordained, enlisted personnel, a CA is partnered with a chaplain to make up the Unit Ministry Team. The Army website states that the CA is "fully trained on the conduct of worship services, as well as Soldier-specific tasks." These "Soldier-specific tasks" include using weapons on the battlefield. As one military chaplain recently commented, "the chaplain's assistant acts as the chaplain's bodyguard."

By leading Scripture and Communion services, along with their duties of fighting and killing in war, chaplain's assistants and other soldiers and sailors (some of whom may be ordained permanent deacons) have begun to blur the traditional distinctions set by the Church and military.

## THE COMPETING CULTURES OF CHURCH AND MILITARY

Upon receiving permission from their bishop, the priest is sent to a chaplaincy training program operated by each branch of the military. These programs are run exclusively by the Department of Defense. Any education specific to Catholic teaching on issues of just war, conscientious objection, etc., is presumed to have been taught in the seminary prior to the priest joining the military. This chaplaincy training is designed to provide the priest an orientation into military life and to train him for his role as a chaplain. Courses are offered on such subjects as military acculturation, pastoral ministry in military environment, combat and tactical functions, military history, army doctrine, and religious support in stability and support operations, and homeland defense. These course titles reveal an important feature in this entire arrangement: the chaplain is at the service, first and foremost, of the military.

From a certain angle, the arrangement is startling. The chaplain works for the Pentagon. He assists in producing more effective soldiers. As the Army Chaplain Corps website promises would-be chaplains, "As a spiritual leader, you'll be helping young men and women become effective Soldiers in body, mind, and spirit." By assisting the soldier with his or her spiritual needs, the military chaplain enables soldiers and sailors to become more effective in carrying out their military duties. The military chaplain, therefore, is trained to be at the service of the military. His task, at least from the perspective of the Pentagon, is the formation and encouragement of troops for the military. Hence his job is often described as a "morale officer."

Upon completion of training, the chaplain is an officer in the armed forces. His salary, orders, duties, promotions are all controlled by the Department of Defense. The ecclesiastical authority he is under is limited. His home bishop has the ability to recall him to the diocese at any time and the AMS has control over his faculties. But in terms of his actual participation in military service, the chaplain is under the exclusive authority of the Department of Defense.

Concerning the authority of the Department of Defense and of the Church over the priest, one chaplain we interviewed put it this way: "Church provides ministry, command provides opportunity." Yet the actual structure suggests the opposite. The opportunity for a priest to become a military chaplain is provided by the Church; but his ministry (as he well knows from his training) is shaped by what the command needs.

Ultimately, the priest-chaplain works for the Department of Defense. He is recruited by them, paid by them, trained by them, and follows their orders. He is a military officer, sworn to defend the United States. He serves a particular function, deemed necessary by the Pentagon for maintaining an effective military. And so as we think back to the ad mentioned in the beginning claiming that "SOME SOLDIERS GET THEIR ORDERS FROM A HIGHER SOURCE THAN THE PENTAGON." Can we as the Church expect, or is it even realistic to expect, our priest-chaplains to get their orders from any source other than the Pentagon?

soldiers would come to you and say that they did not know what they were going to do. They really did not think that if they were sent to such and such a place that they could fight, that they could shoot someone. It was one thing to go through the training. But then all of a sudden they seemed to realize they were an infantry soldier whose job was to fight, to defend, and that was why they had all of these weapons available, and they knew they were going to have to kill someone.

When some of the soldiers came back from Kuwait after seeing the carnage, the destruction, they had to readjust what they thought they were going to do as a career. It came at a good time to apply for CO status, since the army was downsizing anyway.

*Did the topic of just war come up? Are chaplains trained at all in what to do if they have misgivings about a particular war?*

That came up, when the commanding officer would have an "officers' call" and issues were raised. It was also a part of, as I understood it, the training when soldiers first joined. I was not assigned to soldiers' basic training, though. I called it the basic formation of conscience; such as "here are the things you will face in war."

Unless the chaplain is speaking against an order or things within it, the military would allow him to exercise his own conscience on matters of war. There were a couple of cases where, just like we might express our private opinion, a chaplain would say, "I do not think that we should go in." Nevertheless, if the government is sending these young men and women into war, then the chaplain would want to go with them and serve our soldiers wherever they are sent. If this is where our soldiers are and they need help as they are going into battle, then the chaplain provides that help, even at the cost of his own life.

If the chaplain really felt, though, that he had to leave the Army because he could no longer take part in it, because he felt that something was wrong or unjust, his bishop would usually recall him out of respect for the chaplain's conscience.



# CHRIST DRIVING THE MONEY-CHANGERS OUT OF THE TEMPLE

THE UNIVERSITY OF LEEDS WAR MEMORIAL DESIGNED BY ERIC GILL

By JOHN F SHERMAN

In 1917, a young Eric Gill was commissioned by the University of Leeds to create a war memorial to remember those who died in World War I. Gill used Christ throwing the money-changers from the Temple as his theme. I teach design at the University of Notre Dame, and I would venture to say that my students and I would have a difficult time in succeeding with such an idea here. Like many universities and cities, we at Notre Dame have a memorial to honor alumni who have died in major wars, the Clarke Memorial Fountain (aka Stonehenge). As in all such memorials, it is intended to remind us of the loss felt by the community.

Thinking about this article, I asked my students if they were asked to design a war memorial, what would it look like? What would be the message of the design? What would be the idea? Would we choose bravery? Military might? Freedom? Loss of dear friends? A gospel message?

In 1916, Gill was busy with the Stations of the Cross for Westminster Cathedral, his first major commission. Gill's "money-changers" idea had recently been rejected as a subject for a war memorial in London. While working on the stations, Eric Gill met with Professor Michael Sadler, Vice-Chancellor of the University, regarding a possible commission for a memorial at Leeds. He must have seen the proposal for the rejected work and embraced it. Gill wrote to his friend Geoffrey Keyes in September 1917 that the rejected design was

"...done for a competition, last year, for a monument for the L.C.C. employees — but the L.C.C. didn't take it on — perhaps they took fright or were insulted at the awful suggestion that London were a commercial city or that England were a Temple from which a money-changer or two might be missed!" Later in the same letter Gill writes "...I'm thinking of making it a pretty straight thing — modern dress as much as possible, Leeds manufacturers, their wives & servants, don't you see. ... Here is a sermon given into my hands, so to say. I didn't invent the notion — I got it from the Gospels if you'll believe it!"

The Leeds Memorial was completed in 1923 to widely published praise and scorn. For example in the May 18, *Yorkshire Post*:

A remarkable piece of sculpture has just been placed in position at the Leeds University, as a part of the memorial for those members of the University who

fell in the war. ... late Miss Cross, of Coneygarth, Wakefield, gave a donation of £1000, leaving Sir Michael Sadler, the Vice-Chancellor, discretion ... Both the subject of the sculpture when applied to the purpose of a war memorial and the style of Mr. Gill's art are certain to excite considerable comment. Mr. Gill is one of the ultra-moderns who have been influenced by the exhibition in England of the great Serbian sculptor, Mestrovic, and doubtless through the tradition which the Serbian represents comes the general pattern of the design, which is a complex procession of writhing figures extending over several yards, and represented in low relief.

In the May 24, *Yorkshire Post*:

"...Sir, I have seen many war memorials. One only has for me any real significance; it is the one just erected at the University. Not only is this an everlasting memorial, but it is a wonderful sermon, which will now be preached, silently, increasingly, for all time. ..."

—H.M. Robertson

In the May 24, *The University*:

"Sir, It is very hard to grasp the connection between Mr. Eric Gill's design and the true purpose of a war memorial. In these days, when the cost of education is so great, a more useful token might have been taken by the Leeds University. ... a more tolerant view of society." —L.E.W. Grimsby

In the June 1, *Yorkshire Post* there were six letters including one signed by both Wilfred R Childe and J.R.R. Tolkien of the English Department, University of Leeds:

"When the Lord drove the money-changers from the Temple with a whip, He did not, as Sir Michael Sadler says, condemn "honest traffic"; but he condemned the placing of commercial values in place where only spiritual values should reign, He drove the worship of Mammon from the Temple of God."

Eric Gill very much liked the *Christ Throwing the Money-Changers from the Temple* as theme in his work. Referring to the memorial design that wasn't accepted, Gill wrote in a 1916 letter to William Rothenstein that, "it suddenly occurred to me that the act of Jesus in turning out the buyers and sellers from the Temple as he did was really a most courageous act and most warlike." And in the beginning of *War Memorial*, Gill wrote in defense of the accepted Leeds memorial that "... the turning out of the money-changers has been chosen as a war memorial, for it commemorates the most just of all wars — the war of Justice against Cupidity — a war waged by Christ

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John Sherman is Associate Professional Specialist in the Art Department, University of Notre Dame.





Himself.” Gill believed that art had to engage the lives of people and make a difference. “For me, all art is propaganda; and it is high time that modern art became propaganda for social justice instead of propaganda for the latulent and decadent ideals of bourgeois Capitalism” (excerpt from a letter to *The Catholic Herald*, 28 October 1934)

Eric Gill enjoyed all the controversy. He loved to debate and be the center of attention. He had found an ally in Sir Michael Sadler who permitted a commission that challenged the conventional notion of a memorial. Sadler’s successor at Leeds tried unsuccessfully to hide the sculpture with ivy.

It has now been eighty years since the Leeds carving was completed and the vitality of the controversy no longer exists. I doubt *Christ Throwing the Money-Changers from the Temple* continues to serve as a war memorial for the alumni of Leeds. It can be argued that perhaps it never really did honor them in a meaningful way and only pointed a scolding finger to the friends and families whose sons gave their lives for their country. Nevertheless, I’m drawn to the idea that a memorial needs to be something more — a challenge to the community that war is not the solution. The desire for peace and justice should be the message to all who view a memorial designed today. Can we see that in the memorials in our local community?

### SCULPTURE DESCRIPTION

In 1923 Gill published *War Memorial*, a defense of his Leeds Memorial design. The pamphlet was tenth in a series of Welfare Handbooks on various topics published by the Saint Dominic’s Press. On the treatment of the memorial Gill wrote:

“In the sculpture at Leeds the figures are clothed in modern clothes because, (1) the point of the sculpture is ethical rather than historical or archaeological. The ‘terms of reference’ of the artist were not to make a picture of ancient Jerusalem (a thing he could not have done in any case — having no expert

historical knowledge) but to do what has always been done in times and places where art has had a real connection with life, namely to represent a given subject as though it were happening today. (2) There is also an ‘artistic’ reason for the representation of modern English clothes rather than ancient eastern ones. It is this: that the natural subject for the artist’s manipulation is what he sees around him, what he has lived and is intimate, what he know, rather than what he can learn by reading, or by studying in museums or by copying nude men and women.”

And later a description:

“The sculpture consists of five stones joined together to make one panel. The background is cut into arches as of the wall of a large building.

“Christ (with a halo, in case there should be any doubt as to His identity) is dressed in a priest’s alb with tasselled cord. He wears thick boots because he is “a Priest for ever” — not only in Jerusalem A.D. 30. He is driving the crowd of financial experts with a whip made by unravelling a piece of seven-stranded cord. There is a strand for each of the seven deadly sins, the first of which is Vanity and whose origin is Pride. Behind Him is the Hound of St. Dominic (*Domini canis* — the dog of the Lord) who is calling up the followers of Christ to continue the good work. This particular symbol of the Church is chosen because the Dominicans stand especially for Truth and it is untruth rather than ill-will which is damning the modern world. A fallen cash desk appears behind.

“Immediately in front of Christ and at his feet, is a women with her child in her arms. She is taking no notice of the ejection of the money men. She knows it is nothing to do with her — that it is not *her* funeral.

“At the other end of the group is a Fashionable Woman. She is probably the wife of the Pawnbroker who is following her. In one hand she carries her vanity bag (appropriately called) in the other she grasps the sign of her husband’s trade which between them they are naturally trying to carry off to set up

elsewhere. She has two beautiful feathers in her hat and nice bobbed hair. Her husband, the pawnbroker, is a thick sort of man. His face is the only one with any modelling in it. This was unintentional. There wasn't room for his left foot without putting it in a bit of a hole. The young man behind him is probably his Clerk. He is carrying the account books. "L.S.D." is inscribed on one of them. He seems rather pleased his master is on the run. This facial expression came by accident and seemed providential. His hair is rather long. He is stumbling over a fallen stool.

"The next man, carrying his hat, is probably a Politician. He appears to be putting his speech back into his pocket. The next two men are nondescript Financiers of whom there has not been anything discovered except that they don't look as annoyed as their attitudes would suggest. They are both rather "fat" men. Between their feet an 'account' book has fallen.

"All the men, except the clerk, are wearing frock coats, boots and spats. The spats seemed to the artist an appropriate footwear for the class of person represented. Furthermore his courage failed him at the thought of carving the laces on so many pairs of boots. The straps of the spats were forgotten and were put in at the last moment.

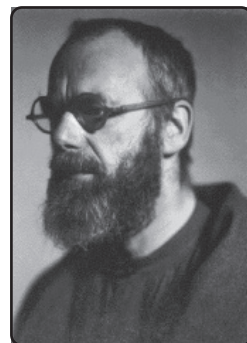
"The nationality of the various persons has not been definitely ascertained. The artist suspects it to be varied. There are "money-changers" in all civilized countries, and modern war, in spite of the patriotism of millions of conscripts and their officers, is mainly about money — for the "white man's burden" consists chiefly in the effort to bestow the advantages of 'civilization' upon "those unenlightened 'natives' who happen to be living where gold or oil is available."

"Along the cornice is inscribed: *Agite nunc, divites, plorate ululantes in miseriis, vestris, quae advenient vobis. Divitiae vestrae putrefactae sunt.* (*Vulgate*, James V.1) (Now listen, you rich men, weep and wail because of its misery upon you. Your wealth has rotted.)"

"In the panel above the dog: *Et cum fecisset quasi flagellum de funiculis, omnes ejecit de templo, et numulariorum effudit aes, at mensas subvertit. Et dixit: nolite facere domum Patris mei domum negotiationis.* (*Vugate*, John II 15) (And when he had made as it were a whip of cords, he ejected all from the temple, and the money of the money-changers he poured out and overthrew their tables. And he said: do not make my Father's house a house of commercialism.)"

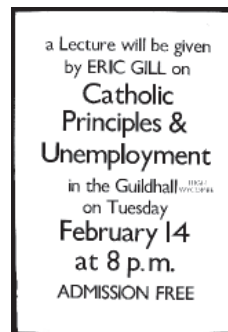
## ABOUT ERIC GILL

Eric Gill (1882-1940), an English engraver, sculptor, typographer, and writer, lived and worked in and near London. Because of his diverse talents, people often know of him for one thing, though not knowing of his other works. I first learned of Gill primarily for his popular typeface designs. Eric Gill designed *Gill Sans* in 1927, *Perpetua* and the companion italic *Felicity* in 1925, and *Joanna* in 1930. The majority of his type designs were done for Monotype Typography, a company still producing type designs today. Gill's wood engravings for book illustrations, bookplates, and posters are also of interest to designers and illustrators.



Gill is known by many for his numerous sculptures and memorials. Gill's professional career began with carving letterforms in stone for numerous tombstones and memorials in and around London. This work led to a series of stone sculptures exhibited in galleries as well as many architectural sculptures on the BBC Headquarters, London Underground, and other locations. Gill received numerous commissions for churches and WWI&II war memorials as well. Gill designed St Peter the Apostle Church, a Roman Catholic church located in Gorleston-on-Sea, Great Yarmouth, in 1939.

Theologians and social activists are aware of Gill because of his writings and lectures (see poster) on workers' rights and community living. Gill and his associates banded together as a third order Guild of Saint Dominic and Saint Joseph not only to work together on creative projects but also to live together as a community of faith. One of Gill's early mentors was Fr. Vincent McNabb, the prior of the Dominican house of theological studies. Gill was introduced to the writings of the well-known French philosopher Jacques Maritain, who greatly influenced his ideas on art and philosophy. In 1923 Gill published *The Philosophy of Art*, the first translation of Maritain in Britain.



# ACCEPTANCE SPEECH OF BISHOP JOHN MICHAEL BOTEAN

RECIPIENT OF THE SAINT MARCELLUS AWARD  
CATHOLIC PEACE FELLOWSHIP FALL CONFERENCE  
OCTOBER 11, 2003  
MOREAU SEMINARY, NOTRE DAME, INDIANA

*Catholic Peace Fellowship co-founder Tom Cornell presented the Saint Marcellus Award to Bishop Botean of the Romanian Catholic Diocese of Canton, OH.. Bishop Botean then offered a public address on the subject of conscientious objection in the Church. His remarks included two major theological claims that are particularly timely and provocative today. First, he situated the Church's responsibility for the education and formation of conscience on war in the current context of the protection of children. Second, he addressed squarely those who claim that the state, and not the Church, is the domain where final prudential judgments on war are made. His full address follows.*

I am somewhat at a loss to explain to myself why it is that I am standing here this evening. I am overwhelmed with gratitude, of course, at your having chosen me to be the first recipient of the Saint Marcellus Award of the Catholic Peace Fellowship.

I am humbled by the presence here of Deacon Tom Cornell. Along with that of Gordon Zahn, with whom I had the privilege of working at the Pax Christi USA Center on Conscience and War in Cambridge, MA, in 1982-83, the name of Tom Cornell has been practically synonymous with Catholic conscientious objection, as well as with the Catholic Peace Fellowship. The efforts of Fr. Michael Baxter, furthermore, to revive, inspire and invigorate the CPF in these latter days also fill me with a sense of amazement and appreciation, not to mention a profound sense of unworthiness for the honor I am now being shown. I would be remiss were I to omit mention of the life's work of my good friend and former co-worker, Michael Hovey, and above all the inestimable impact the work and witness of my spiritual father, the Reverend Emmanuel Charles McCarthy, have had upon my life and spirit. Father McCarthy's presence in my life has been an unmistakable sign of grace, for it is something I have never deserved but have always been blessed with and changed by.

But it is the presence of you young people, the flower of the Catholic Church in the United States, that I find most moving this evening. I believe I am experiencing something of the awe and joy that I have heard in the voice of the Holy Father, as I believe many of you have, as well, on the many occasions at which he has addressed the Church's youth. So it is easy for me this evening to make his often repeated exhortation to you, my own, and urge you, "*do not be satisfied with mediocrity.*" Do not be satisfied with mediocrity in the Church, and do not be satisfied with mediocrity in yourselves.

Above all, do not be satisfied with mediocrity in your pastors and leaders, but instead inspire them

with your courage and enthusiasm. Mediocrity is the vice of age and fear, and, in the face of that it, is the special task and gift of youth to present itself to the shepherds of the Church and to demand our attention and fidelity to the Lord, for whose sake we have been given a ministry of the protection of souls. Our many failures in this ministry of protection, particularly the protection of children and young people, are only too well known in our day. But you have, by your presence here this evening, demonstrated your trust in our Lord Jesus Christ and your unflagging willingness to stand by the elders of the Church and *insist that we do better.*

You, in particular, have made it your business to urge us on to a better performance of our work in a very specific domain, the domain of conscience in the matter of homicide. And it is right that you do so, for what good is it if we pastors struggle to protect young people from sexual abuse while leaving you exposed to the greater depredations of those who, within and outside the household of faith, would throw your bodies, minds, souls, and spirits to the dogs of war? It is out of my profoundest care for you, and in particular for the young people of my own Romanian Catholic Church, that I have said and written what I have. It is because of you that I am here today.

You see, I come from an ancient Catholic tradition that does not know the just-war theory. My tradition, while hardly pacifist, has simply not used these just-war criteria in order to justify mass slaughter. Though the people who have come up in my tradition have, to be sure, engaged in mass slaughter and do so to this day, there remains an understanding within our tradition that to succumb to killing represents a failure at the crucial point in the life of the Christian. The point at which Christ Himself is most at work making the Christian more like Himself is the point at which human freedom chooses either to cooperate with divine grace in love or to give in to its own terror. We call this "involuntary sin," but it is not



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to be confused with “non-culpability” as perceived in the formulations of a more Western moral theology. There may be diminished moral responsibility in involuntary sin, but the resulting soul-destroying sickness is the same. To kill, for whatever reason, is a defilement of the killer and a sacrilege committed upon the killed. I believe the Holy Father, Pope John Paul II, had something like this in mind when he declared that “war is always a defeat for humanity.”

However, the Eastern Catholic Churches share communion with a Church, the Roman Catholic Church, which has very much used the theory of the just war in its moral reasoning and pastoral practice. For reasons too time-consuming to entertain at this moment, much of Western Catholic moral tradition has become the operational theology of many, if not most, Eastern Catholics in our day. Hence, though I am not a “Just-war Christian”, I have had to frame my pastoral approach in the categories and terminology of the just-war theory, as I did in my Lenten pastoral letter of March 7, 2003, and as I will continue to do as long as my people are operating out of consciences formed by that theory. However, I am personally convinced that the only weapon capable of destroying humanity’s ancient terrors is the non-violent, active love of friend and enemy made visible in the person and message of Jesus, made available as the grace of Jesus in the life of the Christian through the power of the Holy Spirit.

As an aside, let me note that I, as an Eastern Christian for whom much of the expression of faith comes from what we call “Holy Tradition,” find it difficult to refer to the just-war theory as the “just-war tradition.” It seems to me that, though it has indeed been “handed down” from generation to generation, this theory lacks something of the presence of God in it that Eastern Christianity considers constitutive of tradition in the Church.

But, what does this have to do with young people?

In the August 2003 issue of the Catholic magazine *Crisis*, a letter to the editor appeared under the heading “Why did Orthodox Catholics support the war in Iraq?” The letter was in response to an article published in the May issue which attempted to morally justify the war for Catholics. The letter writer, William Gallagher, begins his reflection this way:

“It seems that the war in Iraq has put the final nail in the coffin of the Catholic Church in America. I say

that because so many of the folks who have been decrying the liberal dissent in the Church over the years (and rightly so) have turned into dissenters themselves. I have never seen such evasions and circumlocutions as I am seeing from the so-called orthodox Catholics regarding this war.”

“The ‘Guest Column’ by Rev. Bryce Sibley (‘Bush’s Prudential Decision,’ May 2003) is a case in point. He says that although ‘Catholics ought to listen to and respect the voice of the Holy See,’ it is the President of the United States who has the ‘ultimate authority to make his prudential judgment and to decide on the justness of a strike against Iraq.’ Huh? Bishop John M. Botean, the head of the Romanian Catholic eparchy of St. George in Canton, Ohio, puts it better, I think. He argues that ‘the nation-state is never the final arbiter or authority for the Catholic on what is moral.’ He stated quite clearly that ‘any direct participation and support of this war is an objectively grave evil, a matter of mortal sin.’

“Where were all the other American bishops on this war? The Holy Father said that conditions for a just-war had not been met. What part of that statement do the American bishops not understand?”

The author of the May article, Rev. Bryce Sibley, then responds to Mr. Gallagher as follows:

“Mr. Gallagher seems befuddled that I or anyone else could claim to be a faithful Catholic and at the same time hold the position that it is President Bush who has the ultimate responsibility and authority to make a prudential decision applying the just-war theory to the specific situation with Iraq.

“In response to his doubt, let me once again quote the section of the Catechism of the Catholic Church that deals with just-war and legitimate authority: ‘The evaluation of these conditions for moral legitimacy belongs to the prudential judgment of those who have responsibility for the common good’ (Catechism of the Catholic Church, 2309). There is not much more of a retort that I can give.”

Fr. Sibley’s only “retort that I can give” is something I explicitly anticipated and addressed in my March 2003 pastoral letter in paragraphs eight and nine. Paragraph eight quotes word for word what Fr. Sibley quotes from the *Catechism* (2309), and then goes on in the remainder of the paragraph, and in paragraph nine, to explain what 2309 means in terms of universally accepted Catholic teaching, and other



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directly pertinent and controlling sections of the *Catechism* (1903 and 2313).

Of course, a person or persons “who have responsibility for the common good” have to make a “prudential judgment” to determine if the conditions of the Catholic just-war theory have been met and are being adhered to. But, suppose their judgments result in laws, policies and programs that are going to kill six million Jews or produce other moral abominations? Then what? Is the individual Catholic supposed to follow blindly such a decision by “those who have responsibility for the common good?” In other words, is an individual Catholic in a bureaucracy, or in any other chain of command, morally permitted to follow any course set forth by that bureaucracy or chain of command, so long as such a course is set by those who have the legal authority to do so?

The *Catechism* emphatically says, “No!” (1903 and 2313). Since the *Catechism* says, no, this means that there are moral standards that must be applied to the choice of whether to follow a law or a course of action designated by political authorities beyond the mere enactment of the law or the political decision to pursue a course of action under the rubric of the “common good.” The attempt by some Catholic apologists to morally legitimize the killing of Iraqi people, including Iraqi Catholics, by isolating section 2309 from the rest of the *Catechism*, and from the Gospel itself, is a disingenuous use of intellect.

It is also telling!

When one raises Stephen Decatur’s toast, “My country, right or wrong,” to the level of an absolute in moral discourse then, granting the self-evident concupiscence that saturates the politics of every nation-state e.g. the lust for power, wealth, popularity, etc., one has embarked on a road where abominations and atrocities will not just be normalized; they will be divinized as morally in conformity with the Will of God as revealed by Jesus. As the renowned Catholic biblical scholar, the late Rev. John L.

***The attempt by some to morally legitimize the killing of Iraqi people, including Iraqi Catholics, by isolating section 2309 from the rest of the Catechism, and from the Gospel itself, is a disingenuous use of intellect.***

McKenzie, wrote, “It is the demonic quality of the state that it desires to be God.” The state wants to have the final say as to what is right and what is wrong, what is good and what is evil. The Church, since its beginning, has never granted this level of moral authority to the state over its members. A pinch of incense to Caesar as God might have been the law of the state, but the Church knew that she and her members measured all humanly devised laws against a Higher Law. The history of Christian martyrdom in the early centuries of the Church is proof

positive that the Church in no way accepts Decatur’s dictum as a moral absolute.

Considering all that has been said, and with immediate and long-range pastoral concern for the spiritual and moral welfare of our Catholic community, especially our Catholic youth, I would propose that it is now imperative that the Catholic leadership in this country unequivocally demand a selective conscientious objector statute be added to the presently existing law. In the past, the U.S. bishops as a body have requested this of the federal government, but they have been shunted aside by calculated congressional and executive branch inattention to the issue. However, the time is now upon us when such a law must exist for the protection of those tens of millions of Catholics who presently find it morally acceptable to reject Jesus’ teaching of nonviolent love of friends and enemies and who are therefore, in conscience, morally subject to the standards of the just-war theory in relationship to state homicide. Blind obedience to political authorities is not an option for the individual Catholic or for the Church (*Catechism*, 2313).

The Church’s insistence that a selective conscientious objection law is mandatory for the protection for those tens of millions of Catholics who are morally formed by the just-war theory is a grave moral imperative that U.S. Catholic leadership must face with ultimate seriousness for the spiritual, moral, psychological, emotional and physical protection of our

Catholic youth, today and for all tomorrows. The stakes are infinitely high in this matter.

Elie Wiesel once noted that “Old men start wars and young men die in them.” I am talking about what I consider the most serious challenge facing me as a bishop in the United States. The Catholic youth of this country, I am convinced, need moral and political protection from the power and shrewdness of old men and women who, because of a lifetime spent amid the machinations of nation-state politics and economics, have become desensitized to the reality of what it means to send a young boy or girl to kill and to die on behalf of their elaborate agendas.

If the Church does not protect its youth from the spiritual, moral, psychological, emotional and physical destruction of being forced to kill unjustly – in other words, being forced to commit murder – who will protect them? What is left of the just-war Catholic adolescent’s conscience, soul, psyche, emotional structure, etc., if he or she is forced into the situation of being legally ordered to kill another human being (whose killing the Catholic boy or girl believes to be unjust) when such a Catholic boy or girl has no legal recourse by which to say no? Prison, or desertion, or fleeing to another country, or martyrdom, etc., are, of course, options. In fact, they are the only options presently available under U.S. law for Catholic youth who have been formed in and have accepted Catholic just-war theory as a standard of conscience.

Catholic spiritual and pastoral leaders in the United States owe the Catholic youth of the United States a selective conscientious objector law, and we owe it to them now. Whatever resources and whatever strategies are needed to see that such a law comes into existence should be expended and implemented without hesitation and without reserve. All this is said not as a political rallying cry for a selective conscientious objection law. It is said as a cry of the heart on behalf of young Catholic men and women who in the future are going to be entrapped in the wickedness and snares of governmental homicidal violence because they “saw no other

*At some thoughts  
one stands perplexed,  
especially at the sight of  
men’s sin, and wonders  
whether one should use force  
or humble love.  
Always decide to use  
humble love.  
If you resolve on that  
once for all,  
you may subdue  
the whole world.  
Loving humility  
is a mighty force,  
the strongest of all things.  
There is nothing else like it.  
—Dostoevsky*

choice.” Genuine pastoral concern and care for the young people in our Catholic Church demands not leading them into the ordeal of having to choose between murder and martyrdom.

Finally, it must be noted that if the United States Catholic Bishops accepted the nation-state as the final arbiter for the Catholic for the morality or immorality of a war, we never would have asked in years past for the inclusion of a selective conscientious objection provision in the selective service law. Again, to present Catholic moral theology as if it accepted Decatur’s position as a moral absolute; to present Catholic moral theology as if the state made the final decision for

the Catholic about what is moral, what is Holy, what is the way of sanctity, what is the way to eternal life, is to present blatant falsehood as truth. Presenting blatant falsehood as truth is currently the *modus operandi* in many secular circles, but the Catholic Church and its leadership must not allow it to become, by osmosis, the *modus operandi* of our faith. It is as if some Catholics simply do not want to comprehend intellectually nor integrate morally the witness of Franz Jaegerstaetter in World War II. But, whether his legalized martyrdom at the hands of a state that insisted it be the final judge of right and wrong, of good and evil, is made visible or downplayed by design, Jaegerstaetter’s life and death will forever stand in eternal opposition, indeed in eternal hostility to “my country right or wrong” as a moral principle in the Catholic Church.

I will close with a quotation from Dostoevsky, “At some thoughts one stands perplexed, especially at the sight of men’s sin, and wonders whether one should use force or humble love. Always decide to use humble love. If you resolve on that once for all, you may subdue the whole world. Loving humility is a mighty force, the strongest of all things. There is nothing else like it.”

I submit that humble love can also prevail in a world grown sick, but not sick enough, of fighting, and in a Church grown old through its fear, its infidelity, and its mediocrity!

## THE FIRST ANNUAL ST. MARCELLUS AWARD

### THE CATHOLIC PEACE FELLOWSHIP HONORS

#### JOHN MICHAEL BOTEAN BISHOP OF THE EPARCHY OF ST. GEORGE IN CANTON



**I**N GRATEFUL RECOGNITION OF HIS COURAGEOUS MORAL LEADERSHIP AS A TRUE PEACE MAKER IN THE CATHOLIC CHURCH. DEEMING THE U.S.-LED WAR IN IRAQ TO BE “MORALLY INCOMPATIBLE WITH THE PERSON AND WAY OF JESUS CHRIST,” HE INSTRUCTED CATHOLICS TO OBJECT IN CONSCIENCE TO ANY DIRECT PARTICIPATION IN THIS UNJUST WAR, EITHER IN A MILITARY OR A CIVILIAN CAPACITY.

“FINALLY, MY BROTHERS AND SISTERS IN CHRIST, BE ASSURED THAT OUR LORD IS AWARE THAT OUR ‘NO’ TO MURDER AND OUR PRAYERS FOR PEACE ARE OUR FAITHFUL RESPONSE TO HIS DESIRES. HE WILL REMEMBER THIS FOREVER AND EVER, AND SO IT IS TO HIM WE MUST NOW TURN, IN HIM WE MUST NOW TRUST.”

—BISHOP JOHN MICHAEL BOTEAN

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## TO OUR READERS:

We sometimes say here at the Catholic Peace Fellowship, "If you want peace, pay for peace!"

That said, we would like to continue our appeal for donations to CPF. Over the last two years, the work of CPF has grown and developed in exciting ways. Not only do we publish this journal *The Sign of Peace*, but we have put on two retreats and a Fall Conference (which gathered nearly seventy-five peacemakers from all over the country to discuss conscientious objection). We hope to continue these retreats and conferences, making them annual events.

CPF also has been hitting the road, speaking at parishes, high schools, and universities all over the country. We are regularly requested for presentations on topics such as conscientious objection, Catholic pacifism, just-war issues, and Iraq.

CPF is also in the process of setting up an expanded counseling service to respond to the ever increasing number of G.I.'s filing for conscientious objector status, especially in a time of ongoing war.

All these activities on behalf of the Church's mission for peace, though, require financial support. Like Paul of Tarsus, Dorothy of New York, and countless other Christians before us, we are not worrying too much about how we are going to pay for all this. Rather, we just trust that if what we are doing is truthful, folks will want to support it. Please don't let us down! Your donation can be made payable to The Catholic Peace Fellowship and sent to the address above.

