



Zabelka: The Reluctant Prophet

THE RELUCTANT PROPHET is the story of Fr. George Zabelka, Catholic chaplain to the Hiroshima and Nagasaki bomb crews. It documents the 45 year period during which he changed from military 'hawk' to nonviolent peacemaker. The film examines the importance of conscience, the parallels between militarism and racism, the ethics of military training, and the history of Christians concerning war and violence.

International Critical Acclaim:

This film is one of the most hopeful works of art I have ever experienced. It tells us that change is possible in every living being. Though its hero is a Catholic priest, it is really about all of us—Christian, Jew, Muslim, atheist—all of us.

Studs Terkel, Broadcaster and Oral Historian, Pulitzer Prize Winner

The Reluctant Prophet is an excellent resource. It will be very useful in social studies, history courses, ethics, religious studies and peace studies. The filmmakers refuse to manipulate their audience. They calmly let the characters and events speak for themselves and the film sets the stage for what every educator wants: to get students thinking on their own.

Dr. Joseph Fahey, Manhattan College

This is a powerful well made film. It puts the case for nonviolence very eloquently and comes at a most appropriate time when the questions of war and peace, violence and nonviolence, have never been debated more vehemently. I hope it will be seen widely for it is a searching challenge to the Christian conscience.

Desmond Tutu, Archbishop of Cape Town, Noble Peace Prize Winner

I found this documentary deeply moving and inspiring. It gives me great hope because it shows that people's thinking can change. It should be watched by everyone.

Mairead Corrigan McGuire, Noble Peace Prize Winner

Convincing, excellently documented, thought-provoking and deeply moving, **The Reluctant Prophet** deserves to be seen by as many people as possible. . . Without any doubt, this film is an excellent educational tool. I can hardly think of a better way to bring young people to a discussion around nonviolence.

Henry J. M. Nouwen, Author and Priest

Its special power is the interior drama of a man of the Gospel.

Eileen Egan, Catholic Worker Movement

The Reluctant Prophet is an historically accurate documentary of the mysterious interaction of grace and courage. It is a story of God's merciful desire to save each and all through Jesus Christ and His Way of Nonviolent Love of all. It is the story of one Christian's courage, a Catholic military chaplain's courage, to repent at the moment he became aware that he had unknowingly been led down the wrong spiritual road for sixty years. It is a story about truth having moral priority in a human life and in a Christian life. It is the story of the Gospel truth—about Jesus and of Jesus—having supreme spiritual authority in the Christian life. It is the story about a reluctant but courageous spiritual "about face," taken because truth spoken clearly by Truth Incarnate leaves no other honest and trustworthy moral option. Every bishop, priest, minister and deacon of every Christian Church—and most especially every Christian military chaplain—should ponder many times over in the Presence of Jesus, the truth and grace offered to them through *The Reluctant Prophet*.

Rev. Emmanuel Charles McCarthy, Theologian and Lawyer

This is an excellent film. . . It pushes us to the realization that there is only one road for humanity today, the one presented to us in the Gospels, the road of unconditional love.

Jean Vanier, Founder, L'Arche Communities

A striking parable of the terror and hope. . . a conversion that brings St. Paul to mind.

Daniel Berrigan, Priest, Poet, and Peace Activist

It is my hope that this film will encourage vast numbers of Christians to take their discipleship as peacemakers far more seriously. For unless this happens, I am pessimistic about the future of both the church and civilization.

Dr. M. Scott Peck, Author and Psychiatrist

An excellent teaching tool for people of all ages. The message of the Gospel is brought right to our doorstep and refuses to leave. A film worth seeing—twice!

Thomas J. Gumbelton, Catholic Bishop, Detroit

This film is beautifully conceived and marvelously executed. It carries the viewer along with a power all its own and I believe has the ability to convey fresh insights on the imperatives of Gospel living.

William C. Frey, Episcopal Bishop, Colorado

FR. GEORGE ZABELKA: THE RELUCTANT PROPHET

Transcript to DVD and You Tube video-- <http://vimeo.com/48820359>

Fr. Zabelka: I wanted to get involved in the war, I wanted to get into action, because that's where people really needed chaplains—people that were dying and that were in actual combat zones, and so forth.

Studs Terkel, Prize-winning author and radio broadcaster: (searching through video library cases) Let's see Daniel Ellsberg, Phil Caputo and Roger Baldwin, the old-time union founder; Derek Walcott, there, George Zabelka, Father George Zabelka, he's what it's all about. I call him "Smasher of Myths" George is a storyteller, but the story he's telling happens to be Scripturally true. That's the thing, its Scripture, today, that he's telling, and that's the story, about neighbors and the world, and peace.

Fr. Zabelka: I went through parachute training, I didn't HAVE to go as a chaplain. But I said here I am with the men, I should do what they're doing, to go through what they're going through. (parachutes coming down)

Mike Matsco, friend: I'd known him way back when he was in the military, and he was a HAWK. We used to call him General George as a nickname, behind his back. But he's a different person altogether, a different personality rather than being the great disciplinarian, he's easier to get along with now and that's a peace-loving George. He's going to Amarillo, (TX) in the couple of days.

03:45 (Amarillo, Texas)

Fr. Zabelka: Many years ago, as a U.S. Army chaplain, I watched on August 6, when the Enola Gay took off for Hiroshima, on August 9th when Bockscar took off for Nagasaki--and I said NOTHING! I knew hundreds of thousands of women and children were vaporized, incinerated, and I said nothing. I was silent. Today we have mega tonnage that dwarfs the imagination just waiting for that fatal command, accident or computer failure. We, all of us, must no longer be silent.

Dick Sherwood, B29 Pilot, Secret Mission, Hiroshima: I was given an envelope, opening that envelope I found that we were supposed to fly back across the area that had been bombed and we were to come down, you know, on the deck. When I say "on the deck" I mean on the deck because we dropped to about 200 to 300 feet and that's when I got the first experience, I guess, of the desolation that we created over an area that was much larger than I thought was possible with any bombing mission. At ground zero there was nothing but pulverization.

Shuntaro Tanabe, Hiroshima Survivor (Hibakusha) communicating through a translator: One of my friends who was just standing beside me, said "Well, something is falling down from the airplane, it's a kind of parachute." And I saw it and the instant I saw it, a heat wave, a flash. Yes, and I went outside of the factory, and it was completely a scene of holocaust, a hell. And I saw among the charred bodies, I saw a mother with a baby. And I really felt sorry for the baby, so I tried to pat the baby's head and then the head instantly fell on the ground like ashes.

Dick Sherwood: As we moved out we came across this one church steeple that was still standing and then across buildings and people that were just screaming in the streets. A mass of humanity really destroyed. It's hard to live with that kind of a memory. Sometimes I can't pass it.

07:15 Fr. Zabelka: All right, the past is good to remember. I went to Japan last year, and I went on a pilgrimage. It was a pilgrimage; it was a holy—walking, holy, every step a prayer—and asked forgiveness of the Hibakushas and the deceased. I knelt down before the monument in the Peace Park last year and offered flowers, fell down on my face and told the press and everybody and said I wanted to be forgiven for this crime. This year, I was invited to come to Pantex—the place where these bombs are put together by the thousands. We are preparing another Calvary right here in Amarillo.

Leroy Matthiesen, Bishop of Amarillo, Texas: People came to me and asked for recommendations seeking employment there, and I gladly give it to them. So from 1948 until about 1980 I was rather blissfully unaware of the existence of Pantex and what they did there. That plant is the final assembly point for all nuclear weapons produced in the United States—something that I did not know then. There's an estimated 5 to 8 nuclear bombs (that) come off the assembly line—everyday.

Jim Douglass, peace activist and author: This community here is blocking the track of the White Train, the train that carries 180 hydrogen bombs every three months either to the Trident Submarine Base where I live, or to the Charleston Naval Weapons Station, (South Carolina) at the other end of the line... the bombs delivered by this train—six times the power of the Second World War in each train.
(train goes by)

10:00 Bishop Matthiesen, (celebrating Mass): We come, then, to offer thanks to God for all the gifts that He has given to us. At the same time we ask for forgiveness for our failures to use those gifts wisely—the sins of violence from all the past years, but especially on this anniversary of the dropping of the first atomic bombs. We ask forgiveness for that sin. Let us bow our heads and ask the Lord to forgive us, to be with us and to continue to bless us.

“Oh, God, we have betrayed You. We have heard the stories of the victims of nuclear weapons, those in Hiroshima and Nagasaki, but we have been numbed by the horror of their pain.”

“We know the weapons by name, but we have too often kept silent.”

“We claim to put our trust in You, but our churches still look to the military for strength and protection. We have prayed for peace, but our tax money has paid for war.”

(Group singing *Lord, Make Me a Means of Your Peace*)

Bishop Matthiesen: “A sin left unnamed, will be repeated in the future. That is why it is worth our while to go through the pain of remembering Hiroshima. The means that both sides used—deliberate attacks on civilian population centers—as in the case of London, Coventry, Hanover, Dresden, Osaka, Tokyo, Hiroshima, Nagasaki—could in no way be morally justified.”

(Planes on the tarmac taking off in large numbers)

13:00 Fr. Zabelka: North Field (Tinian Island) is the biggest airport in the world at that time, with four big runways capable of taking a plane every minute and we knew they were carrying napalm. And we knew they were bombing cities and civilians, and I knew that because I talked to the crew bombing Japan.

One particular pilot was going through a nervous breakdown. The thing that really bothered him was the low level missions that finally the B-29's were called to make over the cities because of the more accurate bombing. And as he was flying over the city and down one of the main streets dropping napalm he saw this little boy standing in front of him within just a few hundred feet below him or so, and he saw the look of wonder, looking up at the plane as little boys do when they see big planes. And he knew that within seconds this boy would be completely annihilated—he was dropping napalm—he would be burned to death. We knew what was going on.

Then another group came to the island, a very special group, the 509th Composite Group. And we all, on the island, knew it was a special group. They were fenced in and they didn't have to go out for anything. And they asked me to have Mass for the Catholic members there on Sundays and some of the weekdays, and the services of the Catholic chaplain. Most people just knew that they had a special bomb, we called it 'The Gimmick' bomb. There were other names for it—'The Gimmick' bomb.

Shortly afterward, before the ship came back (it was radioed back)—that caused a great stir on the island of course—the first atomic bomb and the terrible effects of the bomb. This was something that we talked about, and it was just the big news of the day, and here possibly this would be the end of the war. This would win the war for us.

15:15 Dick Sherwood: A group of us decided we ought to make ourselves known and we tried to contact the Wing Commander, at least, and let it be known that we thought we should hold off and see what goes, rather than do another atomic. It didn't happen that way.

(Picture of exploding atomic bomb)

Setsuko Thurlow, Nagasaki survivor: If I learned anything from the experience, I think it was the sacredness of each and every human being. God's love is for all of us—not just us in capitalist countries, but so called Communist countries, too. Those beautiful children in Moscow are just as loved as the beautiful children in London or Toronto.

(Toronto, August 9th, Nagasaki Day)

Fr. Zabelka: In 1982 and 1983 as has been said I walked with an ecumenical group of 20 men and women in a pilgrimage to Bethlehem, Israel, a distance of some 6500 miles. For two years cross America and Europe we walked, prayed and talked to all who would listen. We urged a new way of thinking if we were to survive. Martin Luther King, Jr., put it best in “It's not a choice of violence or nonviolence, it is a choice of nonviolence or nonexistent.”

Setsuko Thurlow: Fr. Zabelka is different from others. He is saying openly and publicly that he was wrong and he has the courage to say so. And that's an inspiration to us. Without repenting of our past wrongdoing, how can we have the spirit of love, the spirit of reconciliation, and to try to rebuild the world we envisage?

(Atomic destruction of city)

19:10 Fr. Charles McCarthy, theologian and lawyer: Fr. George Zabelka stands at the low point when that form of Christianity which justifies mass violence and slaughter reaches its nadir at Hiroshima and at Nagasaki with Christians evaporating Christians by the tens of thousands in 9 seconds—he's there, he is the channel that communicates the justification for that.

Fr. Zabelka: No, I did not protest. My response was the same as to the firebombing that was going on over Tokyo and other cities: War is hell, it's terrible. It's horrible, but it's necessary in order to bring peace and bring victory.

Prof. Gordon Zahn, sociologist: I'm quite sure that almost any chaplain that would have been involved in the nuclear bombing of Hiroshima and Nagasaki would have felt that it was completely out of their sphere of competency to even pass judgment on it. And then, of course, they would, given the nature of the war, given the time of the war, given the prospects of the continuation of the war, I'm quite sure most of them would have felt elated at the thought that this has been done.

Fr. Zabelka: The thought of civilians being obliterated by bombing just didn't seem to enter our mind. I think we were brainwashed by our government, by the church—from childhood we were brought up to follow the customs.

(“Mary, Queen of the Sky” poster justifying violence)

Prof. Gordon Zahn: Zabelka's position is entirely normal. It would be quite abnormal if he had taken some other position. In my research, for example, into approximately 100 RAF (Royal Air Force) chaplains who served during the Second World War, I discovered that universally, they see themselves as pastors, taking care of the individual souls and temptations of the men assigned to them. When it gets to matters of policy or strategy, or something like that, they feel that's outside their scope, that they might personally be critical about it but they feel under no circumstance can they speak out.

Fr. Zabelka: And there was no protest by the Church, the bishops weren't making or giving any statements. Oh, I know they can probably dig up some statements now saying they were against civilian bombing. But at that time, there was certainly nothing that we knew about.

Prof. Gordon Zahn: This is the terrible thing about the just war teachings, that ever since they've been in use they've justified every side of every war that came along so that the German bishops, for example, were issuing statement calling upon German Catholics to fight for "Folk and Fatherland" as a Christian duty! Now the American bishops, for the most part, didn't quite go that far, but there was no question as to where their loyalty was.

(Holy Name Victory Parade, New York, 1945, with Cardinal Spellman)

23:25 Fr. Zabelka: We were the conquerors. We were able to do almost anything. There's a ferry that goes from Honshu to Hokkaido to the town of Sapporo, and I remember driving up there. We didn't know exactly when the ferry would be going. And so we drove up to the dock, where the ferry takes on the passengers and the cars and we noticed that it was 100 or 200 yards out already going toward Hokkaido. And so with that pride and that feeling of power that the conqueror has, we drove on the dock, and we got out and waved to the ferry to come back. Sure enough, it stopped and came back and we got on. This power of the victorious state!

(Pictures of Japanese civilians)

Although we did not treat the Japanese cruelly—we helped where we could to feed and give candy bars to the people in need. In fact, a little boy wandered into our camp. He was hungry and had lost his parents in the bombing. So I brought him in and kind of adopted him and had a little GI uniform made for him and he'd sleep in my tent. He would take care of my dog and we were very friendly. I had to leave him when I left Japan; I often wondered just what happened to him.

Three of us chaplains took a trip to Nagasaki to see the bombing. There were no restrictions of any kind. So we went to the nearest places where there were still the survivors.

25:49 And this I think is what really got me started on a new way of thinking on this because here were little children that were horribly burned and suffering and dying. And by that time there were nurses and doctors that were taking care of them, because this was two or three months afterward. But this was the beginning of a whole new worm squirming in my stomach that something was wrong. These little children had nothing to do with the war. Why were they suffering?

(bodies burned and mangled)

(George Zabelka)

Marcie Kayko, Sacred Heart School, teacher: When he was a pastor and he had the authority, he used every bit of it. I mean, there was no way that anyone was going to have the last word except George. I remember going into rectory one day, when a student had been disrupting the class and the teacher had sent him to the rectory. George had him by the shirt collar pinned against the wall, telling him very firmly how discipline would be taken into the classroom, would have to be managed. The student was just taken aback, standing there and hardly breathing. I came in and saw this. I thought I'd better come back another

day for the question I wanted answered before I got the same reaction. Many of the parishioners felt the same way. They hesitated. They thought he was an ice man. "The ice man," they used to call him. He was unapproachable.

30:25 Fr. Zabelka: It seems as if there were things leading me into this area of social concern and social justice. I think that finally culminated when I was assigned to Sacred Heart Church in Flint, (Michigan), which was an inner-city parish. It was right next to the big Buick factory, and of course, the civil rights movement was starting at that time, Martin Luther King, Jr. and the whole nonviolent movement. This was my second big step.

Ku Klux Klan leader: They want to throw white children and colored children into the melting-pot of integration through out of which will come a conglomerated mulatto mongrel class of people. Both races will be destroyed in such a movement. I, for one, under God will die before I'll yield one inch for that kind of a movement.

Fr. Richard McSorley, theologian, Georgetown University: In 1948 I was pastor of a little mixed-colored church in southern Maryland where the custom was the whites received communion before the blacks and the blacks sit across the aisle from the whites. Now that was the way I started right out of seminary into pastoral life. It was a sinful program, harming the white man's soul and the black man's body. I saw the church going along with it, to say the least, in some places even promoting it. So even a priest like myself, who knew nothing at all about racism, had never experienced it, faced with that situation I began to think, I was forced to think about it. And so the problem was put before people like George Zabelka in Flint, where the blacks were coming in, escaping from the institutional racism in the South escaping from places like I was. And yet they would meet racism there, too.

Studs Terkel: Let me tell you a little bit about Flint, Michigan. Flint is a central city in the history of the great American depression. Flint is a key city in the organization of the United Auto Workers of America, back in the '30s. Flint is where the very famous sit-down strike occurred, where the workers sat-in for 40 days and 40 nights and that was a key moment in the formation of the United Auto Workers. And that's the city where George was, and that's the city of great unemployment and great despair; and also a blue-collar kind of patriotism, too, a Rambo-esque kind of stuff.

33:30 Harriet Walker, social worker: George was a very dedicated kind of person. He was one that knew the residents of Sacred Heart, he knew them by name. He was a kind of person that wasn't put on. It was for real. He was a real civil rights man, one was that was the same every day. For example, when we heard about the disturbance in Detroit, George was the only white that was able to walk the streets alone to keep the unrest down here. To this day when you think of civil rights in Genesee County you think of Father George as being a person that can walk the street.

Fr. Zabelka: Martin Luther King brought me into the notion of nonviolence for the first time. Before that the violent way was the only way. The connection he made, so pertinent to me as a priest, was "Love your enemy," "Do good to those who hate you," and so forth.

Voiceover of Martin Luther King, Jr.: Was not Jesus an extremist for love? "Love your enemies, bless them that curse you, do good to them that hate you and pray for them which spitefully use you and persecute you." Will we be extremists for the preservation of injustice or for the extension of justice. When you have seen vicious mobs lynch your mothers and fathers at will, and drown your sisters and brothers at whim, when you have seen hate filled policemen curse, kick and even kill your black brothers and sisters, when you see the vast majority of your 20 million Negro brothers smothering in an airtight cage of poverty in the midst of an affluent society you certainly find your tongue. . .

Marcie Kayko: He (George) marched in Alabama on the civil rights issue. He walked with Martin Luther King.

Harriet Walker, social worker: He went to Resurrection City, and Washington. He went to Salem.

(Fire hoses used on African-Americans)

Fr. McSorley: There is an overall parallel, comprehensive and down to the last detail between militarism and racism. They are both blood brothers to each other. The same theology of racism that some people are inferior to others and can be killed and some are not as valuable as other—the enemy—they can be killed to save our people. It's the same theology that says that we're not all children of God. Some are more valuable than others. It's the same people that oppose racism and slavery and militarism. Like Martin Luther King.

Voiceover of Martin Luther King, Jr.: We will match your capacity to inflict suffering with our capacity to endure suffering. We will meet your physical force with soul force. We will not hate you, and yet we cannot in our good conscience obey your evil laws.

(Father McCarthy, celebrating the Byzantine Divine Liturgy in Brockton, Massachusetts)

Marcie Kayko: Fr. McCarthy was an important change in his (George) life. George had been listening to Martin Luther King. He had been reading into the civil rights issues. He had been looking at peace and justice, but now Charlie left with him something to really dig down into his soul about.

Fr. McCarthy during homily: Why continue this [yearly 40 Day Fast for the Truth of Gospel Nonviolence] fast, year after year, when so little seems to be happening, when Christians the world round are slaughtering each other as they have for the last 1700 years. There is only one answer and that is: one and one equals two. The Truth is the Truth is the Truth. Jesus Christ taught a teaching of nonviolent love. As the leading biblical scholar in the Catholic Church, probably in the 20th century, Fr. John L. McKenzie has said, "If we cannot know from the New Testament that Jesus absolutely rejected violence, we can know nothing of his teaching or message. It is the clearest of teachings."

Fr. Zabelka: It was strictly by accident he (McCarthy) was brought into our diocese to give a workshop, a three day workshop on pacifism, on the theology of Christian nonviolence. I was searching at that time in all different ways. And, of course, this caught my eye, nonviolence, Martin Luther King, Jr., and so forth. So I came to his workshop . . .

38:30 Fr. McCarthy: I remember in the middle of that retreat, at one of the breaks, at lunch, I remember him saying that "I hear what you're saying and and I've listened to it almost 3 times now, but I'll tell you I've been through seminary, and I've read Catholic books and papers and I've never heard any of this. Now, how could I have been a priest for all these years, been through all this training and never heard any of this. And I said "I don't know."

Fr. Zabelka: All that Charlie had told me was certainly way back what we had studied, but it was not accented. It was kind of submerged.

Fr. McCarthy: We have a problem in Christianity in the sense that history is not just something that occurs in the past. History is what is remembered of the past and that critical line from Orwell's *1984* "He who controls the present controls the past, he who controls the past controls the future." Because people tend to act in the present and the future depending upon how they perceive the past has been.

The oldest spiritual tradition in the Christian church is the tradition of nonviolence. It dates from Jesus and goes right from the first martyr Stephen on through the conversion of the violent Saul to the nonviolent Paul, right on through three centuries, the first three centuries, the centuries closest to Jesus. What we have is a church that is nonviolent. That is, it's not that Christians didn't commit violence, it's that it wasn't approved, as they committed adultery but it wasn't approved. And there's a world of difference between

sin and saying I'm sorry and getting up and starting over again and doing evil and calling evil good. So for three centuries it was absolutely clear that conformity with the mind of Christ, conformity with the heart of Christ was utterly inconsistent with homicide. The pivotal point, the axial point is the Emperor Constantine. In 311, you could not be a member of the fighting Roman army **and** be a Christian. By 416 you could not be a member of the fighting Roman army **unless** you are Christian.

Fr. Zabelka: When this entered into my soul, I realized I had to accept everything Jesus tells us as difficult, as impractical, as far out as it would seem, or else just give it up—not just my priesthood, but give up the whole Christian bit, all of Christianity. And actually as I mentioned, I had a friend of mine who actually did that and we used to discuss this together.

(Military training scene)

Fr. Zabelka: I respect them [soldiers] and their consciences. I was part, I wore the uniform. . .the beautiful ideals of the military, of love for one another! A squad of 8 to12 men in the military, in Vietnam or whatever war, bound together—they'd give their lives for one another. Beautiful! And patriotism: the love of country, the love of their families. They appreciate this, that's why I went in there. But what is a soldier? A paid professional killer. You can't get away from it.

We'd have a bayonet practice and people are thrusting bayonets into the bags yelling and screaming and, of course, the reason they're doing that is to give them the courage and the strength and the viciousness to be able to do this to a human being. And they see a chaplain there; the chaplain sort of authorizes it: This is all right. This is okay. The same way with rifle shooting practice and shooting. Here they are all lined up in the shooting of these targets that are somewhat formed like a human being. So they say fine—especially myself, I used to shoot with them, I used to like to shoot, and I know I was even part of a rifle team in the National Guard. And we won some prizes as to being first in accuracy—but this is the awful part of it, you think only of the technical elements: how accurate you were, but you don't think of the reason behind it, which is to prepare you to kill human beings.

43:35 Fr. John Dalton, Vietnam veteran, US Marine Corps: I do remember the speech about if we had joined the Marine Corps to learn a trade we were in the wrong place, we were there to learn how to kill. If we wanted to learn how to type or how to run computers we should have joined the Navy. What I mean is, I think it was implicitly in what we were being trained to do. There is no other purpose, I mean, I used to wonder when we were sitting there in the compound in front of our billets, shining shoes or polishing brass—what's the purpose of cleaning a rifle, if not to make the thing work better so you can shoot somebody with it. There really is method in the madness.

Quite an awaking shock to step off the bus and find out in one moment it was different.

(United States Marine Corps Recruit Depot, Parris Island, South Carolina)

Military official: Get up here on the sidewalk, facing that way right there on the curb. Move. Hurry up, privates! I don't have all day. I said get on the curb. Do not run; walk quickly. Do not run; walk quickly.

Fr. John Dalton: It was a process of changing each of us from individuals. Our own thoughts, our own feelings, our moral life changed so that they got you to the point where you couldn't think on your own. Many of us became sort of blobs.

Dr. M. Scott Peck, psychiatrist and author: Most groups tend to be rather specialized groups. They tend to group together because they all have something in common. They are all white Anglo-Saxon Protestant or they are all upper-class. They all play golf, or they are all Italians, or are they all like auto racing. So birds of a feather tend to flock together and there is a tendency for most groups to become specialized.

But this specialized nature of groups tends to lead to their immaturity. They always think that they are better than other groups, they always form their identity against other groups. In fact, one of the things that's very common in group formation is something we call 'enemy formation,' where if the esprit de corps, which is of military term, if the spirit of the group is lacking, one of the best ways to revive it or raise it is to find an enemy to focus upon to then lead to group cohesiveness,. This is a typically well-known kind of pattern in the military. But once again, it's not something that just occurs in the military. It's in other institutions as well.

Military instructor: First off, what is the mine? The mine is nothing more, privates, than an explosive or chemical substance that is designed or made to destroy and kill the enemy. You want to rip out his eyeballs. You want to tear apart his love machine. You want to destroy him, privates. You don't want to have nothing left of him. You want to send him home in a Glad bag to his mommy (laughter from privates). Show no mercy on the enemy, they are not going to show it on you.

Soldier: We run PT (physical training) in the morning and every time your left foot hit the deck you had to chant, "Kill, kill, kill, kill, kill. And it's drilled in your mind so much that it seems like when it actually came down to it that it didn't bother you.

Fr. Zabelka: What I missed in most of my years as a chaplain, was the realization that this is not an ordinary parish.

Fr. Dalton: Violence is a part of it. It didn't take too many whacks alongside the head with that stick (practice fighting) before you realize that the violence of it is part and parcel of what you were training to do. It's either you or the other guy. It doesn't take long to decide, that if I'm the one who stands a chance of getting killed, then I will use what I've been taught, with a bayonet, hand-to-hand, the rifle, whatever else we were trained in. It became very easy to shoot at whatever moved. The real easy part of it came when you begin to see other people as non-human beings.

Fr. Zabelka: I wish that I had tapes of those morale guidance programs to give to them then. The purpose was morale, to bring the soldiers up to a high morale so that they would follow orders blindly, if necessary, to do what has been commanded.

49:40 Dr. Scott Peck: In the manual of land warfare there are the words saying that they are not supposed to obey an illegal order. In fact of the matter, what they are really taught was, what is drummed into them is that they are supposed to obey all orders, and they get into serious trouble if they don't obey orders. They're supposed to learn how to obey orders instinctively. This is part of their training. It is just well known in the military that a soldier, particularly a lower level, a grunt, is not supposed to think; you're just supposed to follow. In this way people, when they give up their capacity to think, of course, they also give up their conscience or their ability to think about the larger picture in any way. Just what they're focused on, what they're ordered to do is their only concern.

Soldier: You have two different sets of morals. You couldn't survive in a combat situation with the same set of morals you have in everyday life. You'd never make it through the first week. The motivation it takes to actually look down the sights of your rifle to pull the trigger to kill a guy, that's the motivation it takes, that's what you get paid to do. It's like being a bag boy in a supermarket. If that's what you get paid to do—bag groceries, you bag groceries. And if you get paid to look down your sights and pull the trigger and kill a man that is what you do.

Fr. Dalton: Even today I'm still, in many ways, fighting the Vietnam War. When I got back I spent 10 or 11 years by myself on a farm. Violent things that were in me, that I had to deal with at least to the point where I could control it in public. I've often thought it was a blessing from God himself that I never met a woman that I would think about marrying. It would've been a hideous life for someone else to put up with.

52:00 Bishop Matthiesen: The Roman Catholic Church and the government of the United States, whether that's the Republican party or the Democratic party are on different paths now. We are beginning to part company. We're going away from the old system that we had where we had the Papal flag and the American flag in the sanctuary of our churches. And this is causing a problem not only for the government but for our own people because we were a minority church when we first came here, and we had to establish our patriotism, and we did it by being right up front. And as a result of that many of the military are Roman Catholic, as high as 50%. You can understand that the government would now be concerned that we are forming consciences among our people and saying we cannot use nuclear weapons.

Bishop Thomas Gumbelton, Detroit: I had 20 some years of Catholic education in Catholic institutions without having been formally taught that there was a theological tradition within the church, and in fact the original tradition within the church, that called for disciples of Jesus to follow a way of nonviolence. I had never been taught that; it just didn't come into the programs' teaching anywhere—in that whole period of time.

Fr. Zabelka, giving a talk in 1985, National Pax Christi Conference in Erie, Pennsylvania: The issue for the Church today is not nuclear war, but the total and unequivocal rejection in theory and in practice of ALL war and all mass slaughter. There is nothing in the life or teaching of Jesus that would suggest that while it is illegitimate to incinerate people by nuclear war head it is legitimate to incinerate people by napalm or flamethrower. Condemning nuclear wars exclusively, a Christian can thereby give implied moral approval to other forms of mass slaughter.

What level of slaughter is acceptable?

(While credits begin to roll:)

Setsuko Thurow: It's a vow of the survivors that we'll do everything we can to be sure no human beings go through the experience we had.

Dick Sherwood: What now has become the Peace Corps was formed in those meetings on Tinian after the atomic bomb. The Peace Academy would be the sixth arm of the Pentagon. The academy would build up a clientele of modern thinkers.

Fr. McCarthy: Before Gandhi's death Gandhi made the point that it's only Christians who do not see Jesus as nonviolent.

Fr. Zabelka: Jesus taught that nonviolent active resistance to evil, giving everything we have is not a passive thing; it's an active resistance even to the point of giving our lives.

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