

# Draft Trial Airs Moral Issue

Pat Farren:  
'Great Victory  
For Education'

The recent public trial of a Catholic conscientious objector in a Rochester court caused wide discussion on the significance of his position and the propriety of the moral support given by many in the community. Rather than cover the trial as a news item the Courier-Journal asked the defendant, Patrick Farren, and John Dash, a staff member who is his friend, to report on the spirit of the final day of the hearings. Their impressions follow:

## Amid the Cheers, Tears An Old Man Sighs

By JOHN DASH

The old man drew himself tall, shoulders above the crowd crammed into the back of the Federal courtroom. He was tense. He listened to every word of testimony. He was "right with" his friend on the stand.

The old man's friend on the stand was Patrick G. Farren. He manages St. Joseph's House of Hospitality in Rochester and feeds between 40 and 80 people a day. Farren had fed the old man.

The crowd that wedged itself around him — a young nun and her high school class, priests, ministers, seminarians, business executives, teenagers and suburban housewives — were black, brown and white; 200 strong. Right with the man on the stand.

And with the man on the stand, the old man and the others felt they too were on trial. Right with him, diving into the molasses of the Selective Service Act and courtroom procedures.

As I took notes, two Indian old-timers asked me to write down their names. I asked why. They thought I was registering those present; and they wanted to be sure "their boy, Pat," knew they were there. Right with him.

Farren long ago decided not to kill folks in Vietnam. So he broke the law of the land. On Aug. 7 of this year he refused induction into the Army.

The prosecuting attorney asked Far-

ren why. He responded that at the House of Hospitality he had befriended men whose minds had been destroyed by what they had seen in war. The old man bowed his head.

The jury found Farren guilty, after hearing from Mrs. Hibbard (coordinator of the local draft boards), Jesuit Father Daniel Berrigan (Farren's friend and spiritual advisor), and Farren himself. After deliberating only 38 minutes, they said he was guilty of breaking the law that says he must carry a gun when he is told to.

The old man's proud stance faltered. His hands groped for the steadiness of a spectator's bench.

Then Judge Harold P. Burke passed sentence. Two years in prison, suspended. Farren must work in the national interest at a place at least 50 miles from his home, for two years, on probation.

Except for the probation clause, and the fact that Farren is now a felon, his sentence is the status of the "Conscientious Objector, alternate service."

The silent crowd exploded. Cheers, weeping, laughter, dancing, embracing.

The old man's wide shoulders heaved. Head high, he turned to the young nun beside him and smiled.

His boy had lost and won. He would congratulate Farren later that night over a sandwich and hot soup at St. Joseph's House of Hospitality, right with him.

The federal courtroom where I was on trial last week was so crowded that many friends could not gain entrance. May I state herewith a part of my position for those who could not learn very much of the trial testimony from the daily press.

After having been turned down by a 3-2 vote of my draft board on my request for selective conscientious objection to the war in Vietnam, I was tried on the charge of having failed to step forward for induction into the military service.

During the testimony I noted that the real issues involved were the legality of the U.S. involvement in Vietnam, the propriety of our national draft laws, and conscientious objection.

In pre-sentencing remarks I characterized the trial as "a great victory for education." Many of those present perceived clearly, perhaps for the first time, some elements of our judicial system: the white-middled establishment character of the panel from which the jury was chosen; how only pro-Vietnam-War jurors were allowed to serve; the slight relevance which the jury attributed to any of the testimony on background and motivation; the unnecessary, sarcasm-laden detrimental references of the prosecuting attorney during his summation. Witnessing that should teach us something.

Here we are, waging war by executive directive with tacit legislative approval and judicial rubber-stamping of those who dissent. This is a dangerously destructive course. It is destructive of the traditional safeguard system of U.S. three-branch government. We must educate ourselves to the implications of this imbalance before it can be dealt with.

Those who witnessed the trial and supported it, gave personal witness to their own commitment. Other draft-resister trials are coming up — they need support too. And Catholics particularly should make special realistic attempts to disseminate and implement the statement on conscientious objection by the Division of World Justice and Peace of the U.S. Catholic Conference (Courier-Journal, Oct. 24, 1969).

Whether or not the decision will be appealed to a higher court is at this point uncertain. But certainly in the court of public opinion — where we political criminals also are tried — an appeal must be made to the conscience of those who allow so much so silently.

## 'Ideas Day' Scheduled at St. Ambrose

A "Day of Ideas" for religious education is scheduled at St. Ambrose School at Empire Boulevard and Culver Road, Rochester, from 9 a.m. to 3:30 p.m., Saturday, Nov. 15.

Keynote speakers will be Father David Gaesser, St. John the Evangelist Church, Rochester, and Mrs. A. Napier Baker, Ogden Baptist Church, Spencerport.

The overall theme of the day of addresses, seminars and demonstrations is teaching religion to preschool children.

Parishes wishing to display

projects or teaching materials should call Mrs. Leslie Engles, (716) 288-8657, after 7 p.m.

Registration forms and other Mrs. James Creighton, 43 Queensboro Road, Rochester, (716) 854-9419.

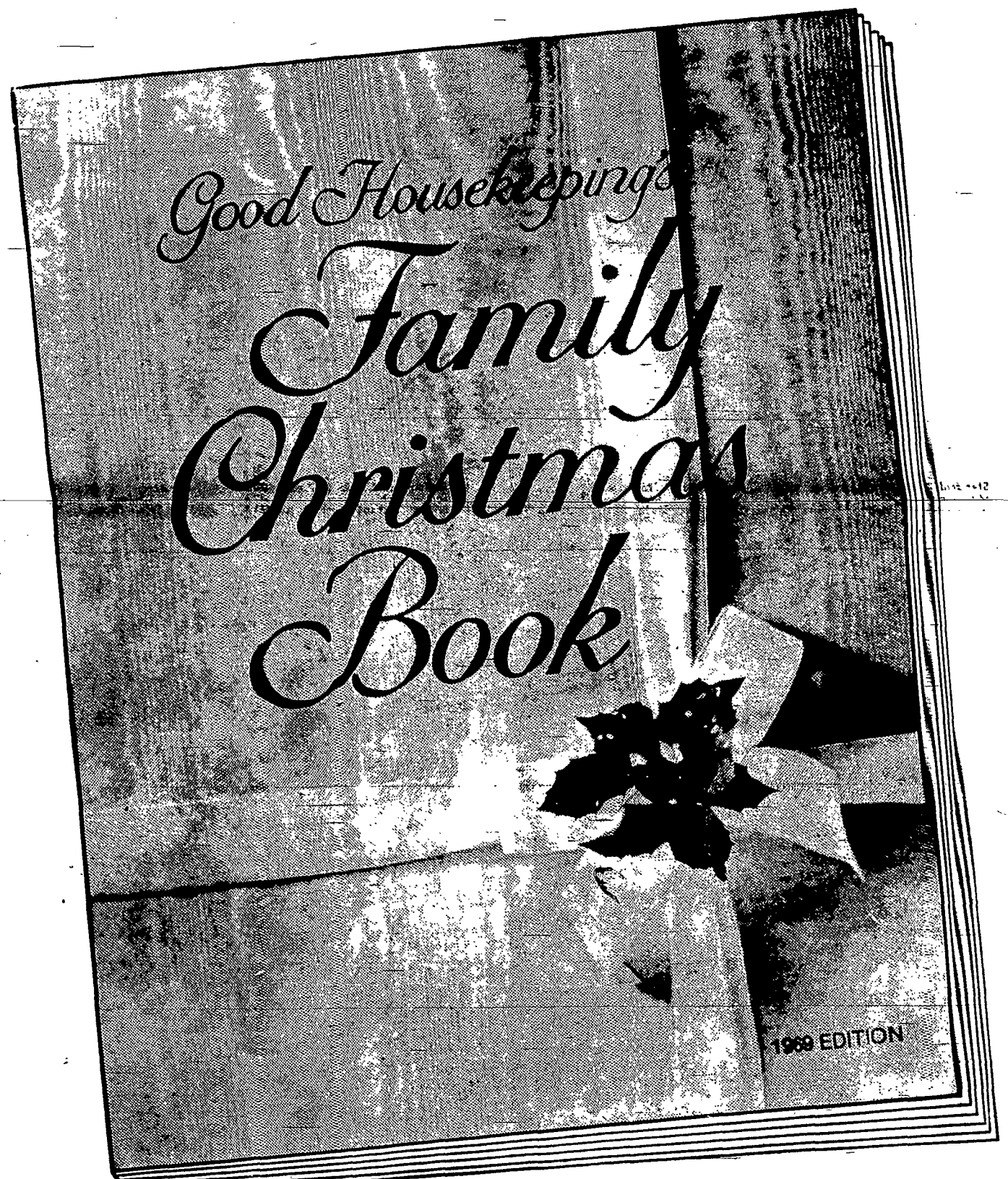
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## Confrontation

### Basic Approach to CCD

By JOAN ZUMMO

Most parents have no problem in seeing the relevance of a nature walk or discussion of sharing in a Sunday school (pre-school-kindergarten) program but even some of the more "with it" parents may wonder at popping popcorn or playing with dirt and earthworms.

Although this column has explained the general aims and outline of the Faithful Friends preschool program, in the beginning, in previous columns, it may be helpful to discuss some of the principle themes developed in this program.

The general aims of the In the Beginning series are listed in the parent-teacher manual (which should be available to parents where this course is used. These aims are: to aid the child in the growth of self awareness; to provide a good image and experience of community — at

this level: family-living; and to foster the child's sense of God through his contemplation of natural realities.

In preparing specific lessons, many teachers use as a guide a book called *Handbook for Teachers* by Jess McDonough and Michele Rehg which was compiled from material supplied by teachers of the Pre-school Religious Education Program at the CCD in Buffalo.

Activities listed include making applesauce, popcorn, and cookies. Children may smell flowers, gasoline, soap, vinegar or any number of other aromatic substances. They may taste sweet, sour and salty things, and feel the textures of velvet, wool, sand, feathers. They feel things with different shapes, they look at different shapes and colors. They learn to listen to many different sounds as well as to make sounds — not that many children have to

learn this. They learn to be silent as well as to listen. Music is used, of course, as are rhythm games and body motions.

Such activities may seem strange to many. We have for so long divided ourselves into the two categories of body and soul that it is difficult for us dulled and jaded old-

sters to understand the pure joy of letting our whole selves enjoy and participate in an experience.

The more we can as parents and teachers help children appreciate and enjoy fully the depth of their sense experiences the more we help them to wonder at the fullness and richness of life.



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