

Religion

Trident protesters lose trials, but make a point

Jurors liked their dedication, sincerity

by Carol M. Ostrom
Times religion reporter

The brief before U.S. Magistrate John Weinberg wasn't the usual dry collection of legalese.

Featuring quotes from Margaret Mead and Martin Luther King Jr. among others, the thick sheaf of pages also contained pictures of the burned victims of Hiroshima and Nagasaki.

For Shelley Douglass, Sister Mary Grondin and Karol Schulkin — who on Monday were found guilty of trespassing for their Ash Wednesday "pilgrimage" onto the Trident nuclear submarine base at Bangor — the brief was an attempt to appeal not only to Weinberg's head, but to his heart.

That's not to say that the brief skipped the hard stuff. But in federal courts around the nation, the legal argument — based on the principles of international law, among others — hasn't fared well.

Like the five men and women found guilty in Kitsap County Superior Court a week ago for trying to stop a Bangor-bound train thought to be carrying nuclear warheads, these defendants believe it's only a matter of time before courts admit their legal argument.

The defendants' other goal — to raise the issue on a human, gut level — appears to have been a good deal more successful.

Though he found the defendants guilty, Weinberg told them he respected their effort, and emphasized that he believed they had been sincere in their testimony.

Ray Coleburg, jury foreman in the Kitsap County case, said the jury, including several who either worked at the Navy shipyard or had military connections, was "sympathetic, to a man" with the defendants.

Coleburg, 48, a Poulsbo service-station operator, said he found himself a little surprised by his and the other jurors' attitudes.

"If you read the news articles saying they threw themselves on the tracks, you might think they were kooks. But they didn't come off that way in the courtroom. They came off as lucid, thoughtful, sincere and sensitive people."

After several hours of deliberations, the Kitsap jury asked Judge W. Daniel Phillips whether they could take into account the international-law defense, which the judge had allowed only through witnesses speaking about the defendants' "state of mind."

The judge said no. In light of that, Coleburg said, "We couldn't possibly find them not guilty... even though we knew their motives were good."

What impressed the jurors, Coleburg said, was the defendants' dedication and sincerity.

"Some people want to be good lawyers, some people want to be doctors; these people want to say something about nuclear weapons. I got the feeling it was coming from their very soul," Coleburg said.

"Sometimes little laws need to be broken, when people know the consequences. They're willing to go to jail — that's the highest form of patriotism."

"I think they were right to make the protest. I'm not saying I'd do it myself... But I think maybe nuclear weapons need to be protested — around the



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Archbishop Raymond Hunthausen

world. I think their protesting is good for the country, good for the world, good for people."

For some of the jurors, he said, it was the first time they'd ever thought about nuclear weapons and the arms race.

"They thought about it then," he said. "They're probably thinking about it now."

At two evening forums last weekend in support of the defendants, speakers guided attentive audiences through the underpinnings of the argument that the defendants had attempted.

Saturday night, Catholic Archbishop Raymond Hunthausen, who testified at both trials, reviewed what he believes is the theological and moral basis for questioning — and even disobeying — "lesser" laws.

Hunthausen read excerpts from the Catholic bishops' recent pastoral letter on the nuclear arms



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Mary Kaufman

race, as well as from Vatican II's document on the church in the modern world.

Church teaching, he told the audience, says that "if civil authorities pass laws or command anything opposed to the moral order and consequently to the will of God, neither the laws made nor the authorizations granted can be binding on the citizens, since God has more right to be obeyed than man ..."

"The virtue of patriotism means that as citizens we respect and honor our country," he quoted the pastoral letter. "But our very love and loyalty makes us examine carefully and regularly its role in world affairs, asking that it live up to its full potential as an agent of peace with justice for all people."

We are "citizens of the world," Hunthausen said. "We must accept responsibility for the rights and obligations that the new reality of nuclear arms and

the threat of worldwide annihilation imposes."

Again quoting from the pastoral letter, Hunthausen said, "The relationship of the authority of the state and the conscience of the individual on matters of war and peace takes a new urgency in the face of the destructive nature of modern war."

Hunthausen, who again this year withheld part of his federal income tax to protest the arms race, said deciding to break the law is a large step.

Catholics, especially, he said, have a long tradition of obeying the law.

"It was a difficult process for me to come to the position that a person has the right to ignore a legitimately established law," he told the group of about 150.

But moral laws, and international law, he told the group, must supersede lesser laws.

"I see the Trident protesters as acting on their world citizenship..." he said. "I see it as altogether appropriate they stand on this ground. I believe they have a right to be judged on the common laws of humanity."

The principles of international law Hunthausen referred to grew out of the Nazi war-crimes trials at the International Military Tribunal in Nuremberg, Germany, from November 1945 to October 1946.

"Nuremberg obligates us to take whatever action we can," the defendants wrote in their brief to Magistrate Weinberg. "It does not require that we discover one single action that by itself will bring an end to the evil we protest."

Mary Kaufman, a former Nuremberg prosecutor who testified at Monday's trial, told the Saturday-night forum that Nuremberg had built on previous rules about war.

They include, for example, the Geneva Protocol of 1925, which prohibits the use of poison gas and analogous materials or devices. Radioactive "gas," the defendants argue, is included under this definition by custom and usage.

Nuremberg, Kaufman told the audience, went one step further, calling the making of an aggressive war a crime against peace.

Both because it is being developed as a "first-strike weapon" and because it would destroy non-military targets, according to witnesses for the defense who testified in each local trial, Trident violates international treaties and principles.

According to Kaufman, Nuremberg imposed on individuals the responsibility to refuse to commit an act that was illegal under international law — even though the act was ordered by a government.

But courts, she said, have generally not recognized these principles as binding.

The law, she said, is a constantly changing entity, a principle recognized in law itself. For example, she said, in *Brown vs. Board of Education*, the landmark case that led to school desegregation, the Supreme Court wrote that the law is a "reflection of the accepted morality of our time."

The view regarding the morality of nuclear war, she said, has changed drastically over the years. Now, she said, the battle is on to persuade the courts that international law is relevant.

"Their choice is to remain blind and deaf like the jurists did in Nazi Germany — or to listen," Kaufman said.

The courts, like individuals, Kaufman said, "have the responsibility to deal with... the illegality of, in this case, what our government is engaged in..."

To Shelley Douglass, twice-convicted protester and co-founder of the Ground Zero Center for Nonviolent Action, her trial was a moral victory, at least.

"It's a process," she sighed after her conviction Monday. "Someday the court will hear the issues."

(The five protesters convicted in Kitsap County last week were sentenced yesterday. D 8.)

In memoriam

A day for remembering all those who have gone before

We humans are unique among all living creatures in our instinct to preserve the memory of ourselves. We are the only animals that bury our dead, build tombs and mark our graves.

We write books, give gifts and endow institutions not only to help worthy causes, but to assure our perpetuity.

It is sweet to be remembered, bitter to be forgotten. Men in prison have begged for names, not numbers. When we address another by name we affirm his dignity and identity. When we remember another after he is gone we testify to his worth.

Several years ago, I returned

to my college after an absence of many years. A professor greeted me by name. "Dr. Glauner," I said, "I'm surprised and gratified that after all these years you still remember my name."

"Dale," he said with a twinkle, "I always remember the real good students and the real bad ones."

I didn't have the courage to pursue that further. Suffice it to say, I was glad to be remembered.

Congress showed some wisdom in designating a national day of remembering. It began as a day for memorializing our war dead, but has been expanded to include all loved ones who have gone before us. The fact that Memorial

• Gilbert Omenn, dean of the School of Community Medicine at the University of Washington, will continue the four-part series "High Technology" at Plymouth Congregational Church's Sunday Forum at 10 a.m. tomorrow.

• The Impact Brass and Singers, a 25-member Christian singing group, will perform Thursday night at 7:30 at Shoreline Christian Church, 14800 1st Ave. N.E. The concert is free and a nursery will be provided.

• A Christian camp experience is offered this summer for developmentally disabled, retarded and hearing-impaired people. Three weeklong sessions will be held at the Burton Camp and Conference Center on Vashon Island in June, July and August. Call 622-3925.



REV. DALE TURNER
Times columnist

Day has degenerated into little more than an excuse for a three-day holiday does not take away the need to remember.

We live in an era of exaggerated speech. Extravagant claims bombard our senses daily. "You are what you eat," they say. "You are what you wear," or drive, or feel. All of these overstate to make a point.

But it is a claim of an altogether different order to say that we are what we remember. If we could know what another person has remembered and has forgotten, we could know that person quite well.

Some people, for example, nur-

ture memories of a wrong committed against them. They build a thirst for revenge and live to slake that thirst. Francis Bacon wrote: "A man that studieth revenge keeps his wounds green, which otherwise would heal and do well."

In other ways, memory plays a much more positive role. It was vital, for instance, in keeping biblical history alive. The Hebrew word "zachar," the verb to remember, is an exceedingly dominant verb in the Old Testament. It was critical for Israel not to forget its past. Scriptures were recited and there were liturgical acts to stimulate the memory of God's leadership.

Christians, too, are held to the faith by memory. When young Christians were advised not to give up meeting (Hebrews 10:25), that advice was not given so ministers could have a tool to encourage church attendance. It was given to make the new converts aware that they lived in a world that operated with a different history. By gathering on the Lord's Day they would be reminded of their own special history of redemption — the death and resurrection of Jesus.

Remembering our secular, national heritage is important, too. Do you remember John Adams' "Apostrophe to Posterity"? "Pos-

terity," he thundered, "you will never know how much it cost the present generation to preserve your freedom! I hope you will make good use of it. If you do not, I shall repent it in heaven that I ever took half the pains to preserve it."

That was nearly two centuries ago. Think of the cost since that day!

I confess that I am ill at ease with the "hawkish" stands of the American Legion and the Veterans of Foreign Wars, but I am grateful to these organizations for reminding us of our indebtedness to the thousands of men and women who died at war to win and preserve our freedom. No one of us can fully repay that debt.

"All of history," wrote Richard Neuhaus, "is one endless massacre stretching back to the dawn of mankind. Wherever we are in history we stand on a mountain of corpses — and however terrible the thought, we are the beneficiaries of all this carnage."

Academy of Universal Truth
SUN. 11:00 AM
"OUR 'LIVE IN' GOD"
Dr. Anna Maye Dahl, Minister
4710 UNIVERSITY WAY NE
(SUITE 215)
SEATTLE, WA 98105
327-4601 525-6517

If you made a decision at the Billy Graham Crusade,
don't let it grow cold. Send for Pastor Don Dinsmore's free booklet, "I'm Saved! Praise the Lord! Now What?"
108 NW 83rd, Seattle, WA 98117
782-8650

It is a terrible thought, and because it is we long for the day when wars will cease and the symbols for peace will be as strong and as emotionally moving as those that catapult us into war. Doves and olive branches are no match for marching bands, uniforms, flags and banners.

We remember our war dead most constructively when we work and pray for the peace for which they died. When this becomes our goal, Memorial Day becomes not merely a holiday, but a holy day, and we are closer to the lasting peace for which we yearn.

DIGEST

• Catholic charismatics will gather at Seattle's Kennedy High School for the eighth annual Western Washington Catholic Charismatic Conference Friday through next Sunday. Registration is through Mary Lou Colasurdo, 325-9091, or at the door (\$22 per person or \$40 for married couples.)

• Northwest Performance Amphitheater will present Jesus of Nazareth beginning Friday, with a cast of 200, plus cows, horses, sheep, pigeons and donkey. The outdoor drama will run through Aug. 27 Fridays and Saturdays at 8 p.m.; tickets (\$5-\$7) available through the ticket office (206) 848-3577.

William Lee, C.S.B.
of Wash. DC — a member of the Christian Science Board of Lectureship
will give a free Christian Science lecture entitled "Spiritual Hope Fulfilled in Scientific Healing."



Friday evening
June 3rd
8:00 p.m.
First Church of Christ, Scientist
Seattle
15th & Denny Way
Free Beer • 10 Child care & parking provided

WOMEN'S CURSILLO/WALK TO EMMAUS
MANANITAS — 5:30AM
CLAUSURA — 3:30PM
SUNDAY JUNE 5, 1983
Bellevue United Methodist Church
1924-128th Ave. NE
881-1467 For More Information
THE CURSILLO/EMMAUS COMMUNITY IS INVITED TO ATTEND

FIRST BAPTIST CHURCH
Harvard at Seneca • 325-6051
9:30 A.M. Church School For All Ages
11:00 WORSHIP SERVICE
"WHERE DOES GOD DWELL?"
Speaker, Dr. Rodney Ranney
BROADCAST ON KSEA (101 FM)
Every Sun. A.M. at 7:30 A.M.
AMPLE PARKING — Aves 2 and 13

UNIVERSITY CONGREGATIONAL CHURCH
United Church of Christ
45th & 16th N.E. 524-2322
This Sunday: 9 and 11 a.m.
"Taking Peacemaking Seriously"
Dr. Richard Norberg
SUNDAY RADIO:
9 A.M.
KQIN 800 AM
KGAA 1460 AM
Everyone Welcomed!

75th Anniversary 1908-1983
UNIVERSITY PRESBYTERIAN CHURCH
4540 15th Ave. N.E.
Bruce Larson, Senior Pastor
Worship services:
8:00, 9:30, 11:00 a.m.
"THE IMPORTANT QUESTION"
Dr. David LeShana, President
Seattle Pacific University
Interpreter provided for the deaf at 11:00 service.
Radio KSPL, 1150 kHz, 9:30 a.m.

Celebrate Our Life in Christ at The Lord's Table
8:00 p.m.
Chapel Service
"Christian Hope"
J. Murray Marshall
The First Presbyterian Church of Seattle
Sunday, May 29, 1983
11:00 a.m. Worship
"THE MIND OF CHRIST"
J. Murray Marshall
Broadcast on KGDN-AM 630 KHz
9:30 a.m.: Bible School
1013 8th Avenue 624-0644
ample parking and nursery provided

SONLIFE MUSICAL
Choir & Instruments
Directed by BUD TUTMARC
CHRIS MONSON
Guest Soloist
6:30 p.m. SUNDAY WORSHIP THAT HEALS
10:45 Pastor Anderson
CALVARY TEMPLE
NE 69th & 8th AVE. NE
Next to I-5

BILLY GRAHAM
WORLD-WIDE RADIO
The Hour of Decision SUNDAY
KIRO 9:05PM 710KC