

Resources: Pathway#1

- 1) Information and documentation about the trials of the “Minnesota 8” are at <http://www.minnesota8.net> This site includes trial transcripts, my and thirteen witnesses’ testimony, prosecutor and defense appellate briefs, photographs, newspaper clippings, media interviews, etc. There are links to the play a) “Peace Crimes: the *Minnesota 8* vs. the war,” b) a documentary, “Peace Crimes: Backstage,” about the making of the play which has interviews with the 8, c) my published and unpublished writings, and d) a link to the “Peace and War in the Heartland” project <http://www.pwh-mn.org>
- 2) On the site there is also a “Thank you!” from “Joe” who with his wife sat down near forty years later to thank us for destroying his draft file. They realized that they would not have had the life they did if he had gone off to Vietnam. Over the years, and especially during the play, men would come up with like stories and appreciation. Tom Trow, the producer of the documentary “Peace Crimes: Backstage” had his file destroyed during the “Beaver 55” raid in February 1970. Tom said, “I was obligated to Register but not to re-Register.” Remember, those were pre-computer days and there were no back-ups to the paper files, so if a guy’s file was destroyed he “disappeared” from the system unless he chose to re-Register.
- 3) We had three trials. Ostensibly to avoid the media circus and negative government experiences surrounding large anti-war trials like those of the *Chicago 8*, *Milwaukee 14*, *Catonsville 9*, etc., our trials were not consolidated, as was standard case management procedure. We had two judges who were assigned based upon the geographic location of our raids. Judge Edward Devitt handled two trials and disallowed any defense; only personal testimony was permitted. Judge Phillip Neville allowed a “Defense of Necessity,” my *pro se* representation, and thirteen witnesses. My trial was: *United States District Court, District of Minnesota, Fifth Division. United States of America, Plaintiff v. Francis X. Kroncke and Michael D. Therriault, Defendants, 5–70 Criminal 19.*
- 4) My appeal was: *United States Court of Appeals, Eighth Circuit 459 F.2d 697 (1972)*. Part of my appellate brief, argued by me as attorney *pro se*, was published as: Francis X. Kroncke, “Resistance as Sacrament,” *Cross Currents* XXI, no. 4 (Fall 1971): 369– 376.

- 5) Defendant Exhibit 6 was: Walter M. Abbott, S.J., ed., *The Documents of Vatican II* (New York: America Press, 1966).
http://www.vatican.va/archive/hist_councils/ii_vatican_council/
- 6) Daniel Ellsberg planned to release the “Pentagon Papers” at my and Mike’s trial. Since the FBI had been following Dan, as they knew he had the Papers, the judge was directed to sharply curtail the scope of his testimony, so his plan failed. He released the Papers six months later. Dan is a fearless intellect and heart on a heroic journey.
<http://www.ellsberg.net/>
- 7) Mel Duncan was a young student whose professor told him to go watch a trial. An amazing unintended consequence of our criminal act was influencing his commitment to nonviolence and so his co-founding with David Hartsough of the *Nonviolent Peaceforce*.
<http://www.nonviolentpeaceforce.org/>
- 8) “Hang the *Minnesota 8!*” letter to the editor and a poet’s response reveal the range of deep feelings the times evoked.

Public Hanging Favored

To the Editor: Many people have seen fit publicly to go to the aid of the eight charged with raids on draft offices. The eight persons don’t mean any harm; they only want recognition. I would like to see them get the recognition they deserve during the Aquatennial—a public hanging of all eight. *David B. Dahlberg*, St. Louis Park (*Minneapolis Tribune*, July 17, 1970.)

The Minnesota 8 and the Letter-Writers

by *John Berryman*

Here’s one who wants them hanged. A poor sick mind,
signing itself & saying where it’s from:
St. Louis Park: Out of the woodwork vermin come.

To crises rise our worst, and (some) our best
to dare illegal deeds in an unpopular cause
defying prison because they feel they ought, because

the sanity & honour seem endangered,
or seem convulsed, of their own country, and
a flaccid people can't be got to understand
its state without some violence undertaken,
by somebody without a thing to gain,
to shock it into resisting—one program pain
of treatment back to health of the body politic:
to stop napalming pint-sized yellow men
& their slant-eyed children, and ground arms & come home again

O the Signers broke the law, and deserved hanging,
by the weird light of the sage of St. Louis Park,
who probably admires them. These bear their rare mark.

“Editor’s note: John Berryman is the University of Minnesota Regents’ professor of humanities, author of “The Dream Saga,” winner of the Pulitzer Prize, Bollingen Award and National Book Award.” *Minneapolis Tribune* on Tuesday July 21, 1970.”

- 9) Pierre Teilhard de Chardin’s life and work at the “American Teilhard Association” website. <http://www.teilharddechardin.org/>
- 10) Almost every “Catholic Radical” was influenced by the Catholic Worker Movement led by Dorothy Day and her legion of nonviolent, mostly anarchistic but fairly theologically traditional Roman Catholics. <http://www.catholicworker.org/historytext.cfm?Number=78>
Also the works of the Trappist monk, Thomas Merton. <http://www.merton.org/>
- 11) A final word about my Dad. His story has so many baffling layers, and it is indicative of his era and his notion of both masculinity and patriotism that he did not discuss his negative war experiences with me. Believe it or not, I have to say, “My Dad killed 5 Americans.” After leaving the Manhattan Project he was buried as a supply officer in the South Pacific. A sea storm arose as an aircraft carrier was being provisioned. He was the officer in charge of determining that one ship was totally empty so that it could be cut

loose and sunk. He made that decision only to discover that five Americans had remained on board the sinking ship. Battlefield veterans call such events death by “friendly fire.” My Mom said that after the war Dad paid his own way to visit all five families. At times I’m moved to wonder about the Shadow family story I’ve inherited. My Dad and I went deep into the Shadow realm, and I hope that my efforts to unleash the Sunlight from his dedication to God and Country shine through my own life.

- 12) Until the emergence of activist scholars in the 1960s, rarely did an American social scientist *critically* apply his or her research findings concerning the social, anthropological, or cultural characteristics of other societies and cultures to the American condition. American scholars, in the main, still continue to practice their own version of “American Exceptionalism” which is a secular variant of the Lone Male’s exclusive notion of being a Chosen People.
- 13) The following *Resources: Pathway #2* lists many of my intellectual influences. Here I reference the Roman Catholic sacramental tradition as one source for my analysis of the ritual and liturgical aspects of America’s institutional lifestyle.

My Masters in Theology focused on the Patristic Era (first three hundred years of Christianity) and the study of sacramental theology. A major characteristic of that ancient era was the rise and organization of the ritual and liturgical practices of the institutional Church. Christianity radically shifted during this period from being a small Jewish reform movement that awaited the imminent Second Coming of Jesus as the Son of Man/ Christ to becoming the mainstay orthodox religion of an imperialistic empire, here Constantine’s empire, soon to become the “Holy” Roman Empire.

Empires impose order and orthodoxy. The most significant adjustment that the Christian community had to make, as it reacted to the disappointment that the Second Coming was delayed and that somehow they had to keep their eschatological faith, was to positively respond to Constantine’s adoption (or cooptation) of their sect as his Imperial Faith. Two ritual and liturgical shifts occurred at this historic moment.

Christians abandoned their characteristic pacifism, despite the inspirational faith witnesses of the Martyrs and those who were slain because they refused to go before a

Roman magistrate and burn incense to the “genius” of Caesar. Death from not burning incense! Sounds idiotic, yes? But the Christians knew that this was not just a political act, rather it was a religious act in that it validated Caesar’s claim to possess the divine right to take human lives, that is, to go to war. War has always been a social ritual, and entering the military a liturgical act. I hope that you’re not surprised right now as you grasp why the Lone Male continues to punish those of us who refuse to burn incense to Caesar, here, America?

Some typical Patristic era quotes of leading theologians include: In *On the Chaplet*, Tertullian wrote, “The divine banner and the human banner do not go together, nor the standard of Christ and the standard of the devil. Only without the sword can the Christian wage war: for the Lord has abolished the sword.” About 240, Origen, in *Contra Celsus*, wrote, “You cannot demand military service of Christians any more than you can of priests. We do not go forth as soldiers.” Around 160, in *Dialogue with Trypho*, Justin Martyr stated, “We ourselves were well conversant with war, murder, and everything evil, but all of us throughout the whole wide earth have traded in our weapons of war. We have exchanged our swords for ploughshares, our spears for farm tools. Now we cultivate the fear of God, justice, kindness to men, faith, and the expectation of the future given to us by the Father himself through the Crucified One.”

The theological focus shifts from being nonviolent critics of Caesar to developing institutional sacramental rituals that enable the clergy to order the lives of individuals. This marked the rise of “Church theology” which became the sole purview of a professional class—priestly theologians. Please realize that I hold sacramental practice in great esteem. The Church looked at every aspect of personal growth and designed a way for an individual to make present the divine through following a daily and life-long cycle of religious practices. This cycle included the sacraments of: Baptism, blessing birth. Confirmation, celebrating the maturation of a young adult. Marriage, honoring the work of raising a family. Extreme Unction, blessing the passage of dying and enabling familial and social grieving. Daily, an individual could be forgiven of his/her sins and set back on a righteous path through Confession. Likewise, he/she could mystically merge as One

with the Christ through eating His body (“real flesh and blood”) through the Eucharistic celebration. Then there was one for those specially called to serve all as priests, Holy Orders—whose objective was to organizing this sacramental ordering of life.

Despite my valuing of the tradition, sacramental theology has not tapped into its socio-political heritage for almost two millennia. So I’ve little hope that today’s sacramental theologians will find inspiration in my trial based advocacy of the performance of socio-political sacramental acts. Nevertheless as I explore the Earthfolk vision, I not only source my approach in the earliest Christian tradition of pacifistic *Resist/ance* to illegitimate authority but acknowledge the benefits drawn from the research of a slew of mythologists, sociologists, cultural historians, and other social scientists. Personally, I was first inspired by Mircea Eliade’s notion of sacred space and time. I went from there to Joseph Campbell, Carl Jung, William Irving Thompson, and then into the history of consciousness school of thought (Jean Gebser, the Spiral Dynamics movement, Ken Wilbur, among others). Yet, as a young man, after reading John G. Neihardt’s *Black Elk Speaks* I realized that not only had the Sioux’s hoop been broken but so had ours. The biblical fall and Augustine’s Original Sin kept the West (religious and secular) stuck as Captors of their Captive selves. There was need for a prison break!

In many ways I seek to do what Black Elk sought to do but judged himself as failing to achieve.

And I, to whom so great a vision was given in my youth, you see me now a pitiful old man who has done nothing, for the nation’s hoop is broken and scattered. There is no center any longer, and the sacred tree is dead.

Truly, the Lone Male Earthpeople’s predatory and/or stewardship globalization destroyed the hoop, center, and sacred tree of America’s indigenous Peoples, as it is now seeking to destroy the hoop, center, and sacred tree of Earth’s one family of humans. What else is the aim of Nuclear War but self-destruction? But we—you and me, elders and youths—are not pitiful because we have a vision of our Shadow realm and we are on the Mobius road to an ecstatic Sunlight story, that of the Earthfolk.

Resources: Pathway#2

“Except for the purpose of procreation, another man would have been a more suitable companion for Adam.” St. Augustine, *The Literal Meaning of Genesis*, Book IX, 5.9 in *The Fathers of the Church*, vol. 84, trans. R. J. Teske, S.J., (Washington, D.C.: Catholic University of America Press, 1991).

I am aware that Outlaw Theology emerges from my personal, somewhat peculiar, experiences. Although introducing Outlaw Theology necessitates my detailing some of my most intimate experiences, as I found through King’s “unearned sufferings,” there is an almost programmatic way that you can enter your own Shadow realm and experience your own subhumanity. It requires both personal practices, such as “living as if I am no one’s enemy,” and 2) a ritual embrace with a Beloved. These are practices open to everyone. Nevertheless, several questions are fair game:

- 1) **A subhuman?** Since I am a white, middle-class, male intellectual and activist some categorically reject my claim to having been qualitatively transformed into a slavish subhuman. Their objections cluster around the fact that slavery does not legally exist in America anymore, and/or a claim that imprisonment is not enslavement. Some argue that a woman is always a slave in a patriarchy and that Sarah’s Hagar is categorically a different type of slave than I or any male could ever be. I am sensitive to the peculiarity of the experiential basis for the analysis and interpretive claims I make here. Nonetheless, moved by a sense of obligation, I write on behalf of the imprisoned Hagers, both male and female. My position is influenced by the “theology from the periphery” of liberation theologians. Leonardo and Clodovis Boff, *Introducing Liberation Theology* (New York: Orbis Books, 1987).
- 2) **Sources.** Clearly, I am indebted to a small nation of scholars and other writers. My biggest burden is to acknowledge them and then with twice-bodied insight judge them as “irrelevant and immaterial.” Sound harsh? Actually, my own trial judgment stands as their mythic judgment. I embodied them or at least mentally represented them at trial. My words to the judge and jury were their words. I spoke Catholic: Vatican Council II and Teilhard de

Chardin jargon. I spoke American *Resist!ance* and revolution to illegitimate authority: nonviolent civil disobedience. All stood with me and were also summarily dismissed as “irrelevant and immaterial.”

Sound like an odd judgment? Consider that all these traditional voices boomed a loud “Yes!” to the mythic question “Are we humans motherless children?” As good, noble, devoted, etc., as these thinkers and activists were they remained controlled by the Lone Male patriarchal vision and deeply anchored emotions of sexual violence of the Captor’s glad story. For me, they remain as Captors as long as they choose to continue to live as biblical atheists who deny the presence of our Mother.

I also look at all my sources as “leaks.” While they use the dominant vocabulary and imagery of the Captor glad story, their thought “leaks,” that is, hints at or even makes you unintentionally stumble and fall into anti-Lone Male experiences. These are thinkers and activists who labor, sometimes with long-suffering patience, to find a speck of nonviolence or compassion or feminine traits in the patriarchal story of the Lone Male. One somewhat bizarre example is that of Julian of Norwich, a medieval mystic. She could do little else than simply say that Jesus and the Christ are both our mothers. “A mother can give her child milk to suck, but our precious mother, Jesus, can feed us with himself.” Can you sense the somewhat psychotic tension in that statement? As with every woman raised as Eve, the Shadow Mothers (like Sarah) prevent women like Julian from experiencing their bodies as fully female or as ritual instruments of intimacy.

<http://www.luminarium.org/medlit/julian.htm>

Even the amazing Pierre Teilhard de Chardin came up short when he failed to sense the Atomic Bomb with twice-bodied sensing and rather provided an extreme version of a one-bodied response. “Some Reflections on the Spiritual Repercussions of the Atom Bomb” in *The Future of Mankind*. (1946) His words took me to the edge of Lone Male spirituality but he remained a Captor theologian.

<http://www.religion-online.org/showchapter.asp?title=2287&C=2169>

Then there are sources that simply open the flood gates. Truly, a picture is worth a thousand words and this fresco says it all about “the male body is the birthing body.” Bartolo di Fredi’s fresco Creation of Eve, 1356, represents this literal belief. http://www.artchive.com/web_gallery/M/Manfredi-de-Battilor-Bartolo-Di-Fredi-Fredi/The-Creation-of-Eve1356-67.html.



- 3) I conclude that those who composed (and those continuing to compose) Lone Male Captor theology are suffering from a form of biblically based Lone Male PTSD. Here is a widely accepted definition.

Post-traumatic Stress Disorder, or PTSD, is a psychiatric disorder that can occur following the experience or witnessing of life-threatening events such as military combat, natural disasters, terrorist incidents, serious accidents, or violent personal assaults like rape. Most survivors of trauma return to normal given a little time. However, some people will have stress reactions that do not go away on their own, or may even get worse over time... People who suffer from PTSD often relive the experience through nightmares and flashbacks, have difficulty sleeping, and feel detached or estranged, and these symptoms can be severe enough and last long enough to significantly impair the person's daily life.

PTSD is marked by clear biological changes as well as psychological symptoms.

PTSD is complicated by the fact that it frequently occurs in conjunction with related disorders such as depression, substance abuse, problems of memory and cognition, and other problems of physical and mental health. The disorder is also associated with impairment of the person's ability to function in social or family life, including occupational instability, marital problems and divorces, family discord, and difficulties in parenting.

National Center for PTSD <http://www.ncptsd.va.gov>

If the intended end result of *Genesis* is the atheistic theological move to obliterate any memory of Her, the Mother Goddess, which translates into saying “Yes! We have no Mother!” then isn’t it quite clear that something ghastly and traumatic has occurred? Answer honestly: “Were you born from a mother?” If you can say No, then just burn this book. *Ha*. Is it such a big step then to accept that the Lone Male is a Captor theologian whose vision and practices can only result in creating a world of subhumans? With everything that is feminine and of the goddess removed from the world, how can we look at the Other except as an intimate enemy?

4) **Bibliography** for the *Cross Currents* article, “An Outlaw’s Theology”
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Also:

- a) Pierre Teilhard de Chardin's life and work at the "American Teilhard Association" <http://www.teilharddechardin.org/> I am indebted to Teilhard's acquaintance and my teacher, Max Wildiers, O.F.M., Cap.
- b) Matthew Fox <http://originalblessing.ning.com/> and <http://www.matthewfox.org/>
- c) Elaine Pagels, "What became of God the Mother?" <http://www.womenpriests.org/body/pagels.asp>
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http://www.princeton.edu/religion/people/display_person.xml?netid=epagels
- d) William Irwin Thompson <http://www.williamirwinthompson.org/>
- 5) "Martin Luther King Online" <http://www.mlkonline.net/speeches.html> is a public domain resource for King's speeches, writings, and links.

Resources: Pathway#3

Shadows of Hiroshima

“...in Hiroshima {people} were vaporized and literally turned into shadows.”

“With a blinding flash and a sky-high fireball, the world's first atomic bomb exploded over the Japanese city of Hiroshima on August 6, 1945. The American bomb killed about 70,000 Japanese instantly, and an equal number would soon die of radiation poisoning. The weapon saved American soldiers' lives and ended the Second World War, but it ushered in a new era of nuclear arms. CBC Archives looks at the atomic bomb, its impact on Hiroshima and its legacy.”

[Hiroshima Shadow People](http://www.cbc.ca/archives/categories/war-conflict/second-world-war/shadows-of-hiroshima/hiroshima-remembered.html) <http://www.cbc.ca/archives/categories/war-conflict/second-world-war/shadows-of-hiroshima/hiroshima-remembered.html>

Planetary culture

- *William Irwin Thompson* <http://www.rain.org/~da5e/Thompson.html>,
http://photosynthesis.com/William_Irwin_Thompson.html
- *Jean Gebser* <http://www.gaiamind.org/Gebser.html>
- *Institute of Noetic Sciences* <http://www.noetic.org/>
- *The Gaia movement* <http://www.gaiamind.com/evolve.html>,
<http://www.Envirolink.org/mkzdk/texts/gaia.html>
- *Lindisfarne Association* <http://www.lindisfarne-association.org/>
- *Sri Aurobindo* <http://www.sriurobindosociety.org.in/index.htm>
- *Teilhard de Chardin* <http://www.teilharddechardin.org/>;
<http://www.gaiamind.com/Teilhard.html>
- *Barbara Marx Hubbard—Evolve* <http://www.evolve.org>
- *Ken Wilber* <http://wilber.shambhala.com/index.cfm/xid,1546927/yid,16750067/>
- *James Lovelock* <http://www.jameslovelock.org/>

Rituals

- *Starhawk* <http://www.starhawk.org>
- *Reclaiming* <http://www.reclaiming.org>
- *Reweaving* <http://www.reweaving.org>

- *Margo Anand* <http://www.margotanand.com/>
- *Black Elk Speaks* <http://www.firstpeople.us/articles/Black-Elk-Speaks/Black-Elk-Speaks-Index.html>
- *DanceHammers* <http://www.dancehammers.com/>
- *WATER*—Women’s Alliance for Theology, Ethics, and Ritual
<http://waterwomensalliance.org/>

Shadow Work and Integral Living

- *The Mankind Project* and its “New Warrior Training” <http://mankindproject.org/>
- *Shadow Work* <http://www.shadowwork.com/>
- *Integral Life* <http://integrallife.com/home>
- *Robert Bly* <http://www.robertbly.com/>
- *Boys to Men* <http://www.boystomen.org/>
- *Empowered Girl Alliance* <http://www.empoweredgirl.org/>
- *Women Within* <http://www.womanwithin.org/index.htm>
- *Women in Power* <http://www.womeninpowerprogram.com/>

Hibakusha Stories

<http://www.hiroshima-remembered.com/history/hiroshima/page14.html>