

National salute adds vigil

An around-the-clock candlelight vigil to remember Americans killed or missing in Vietnam is the opening event for the National Salute to Vietnam Veterans.

The most recent addition to salute activities, the vigil is scheduled to begin at 10 a.m. on Wednesday, Nov. 10, 1982. It will include the reading of nearly 58,000 names appearing on the Vietnam Veterans Memorial. The vigil will be held at the National Cathedral, Wisconsin and Massachusetts Avenues, Washington, D.C.

Volunteers will read the names in hourly shifts including candlelightings at the beginning of each hour and prayers on the quarter hour. Names will be read alphabetically and schedules will be printed listing half-hour segments and portions of the name list to be covered.

Volunteers who would like to read names for a one-hour shift during the vigil should contact Kathy Wilson at the Vietnam Veterans Memorial Fund, telephone (202)659-2490, giving your name, address, daytime telephone number and tell her whether you are a Vietnam veteran or family member of a person killed or missing in Vietnam.

The candlelight vigil and reading of names is expected to take approximately 48 hours to complete and it will alternate between two chapels in the National Cathedral. □

NATIONAL SALUTE
TO VIETNAM
VETERANS

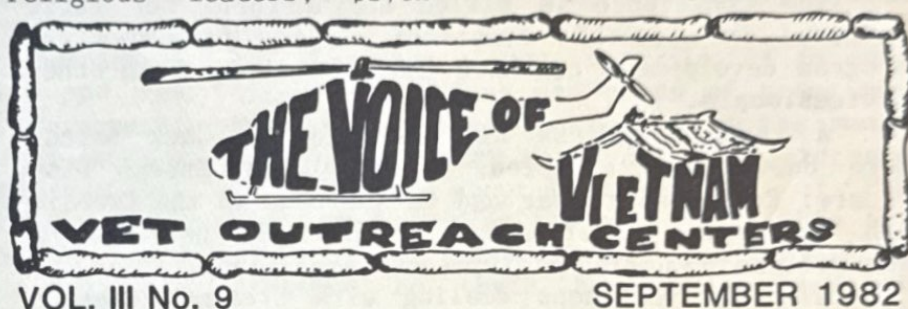
Moral, ethical issues on war drive professor to write book

Study of the Vietnam War and its impact on American society is, at times, a consuming pursuit for Walter Capp. In recent years he found himself talking to so many people about the war--veterans, religious leaders, psych-

ologists, policy makers, students and politicians--that he was impelled to write a book about it.

There are stories to be told and in his mind America is ready to listen.

(see CAPP, page 4)



David Mackey, acting team leader at the St. Petersburg, Florida, Vet Center is shown above giving instruction in relaxation techniques. Mackey served on the faculty at a recent Region Five training session held in Albuquerque, New Mexico.

The session was held Aug. 16-20, 1982, and was attended by more than 30 employees from Region Five and 11 from Region Six.

Training was based on a needs assessment designed by Midwestern RMEC personnel which permitted participants to select and rank training topics in relation to their own experience, knowledge and skills. A planning committee used assessment results to select training curriculum and faculty according to varied levels of interest.

(More on page 14)

Conference on posttraumatic stress scheduled



"The National Conference on the Treatment of Post-Vietnam Syndrome," is scheduled for Oct. 18-20, 1982, at Kings Island Inn, Kings Mill, Ohio.

The conference is billed as "a forum for those involved in research, treatment, policy formation and program development to share their knowledge with other professionals."

A keynote address will be made by Jack Smith, Duke University, entitled, "Nostalgia to Stress Disorders: Reactions to War and Catastrophe in the Twentieth Century." Major presentations will be made by Tom Williams, Charles Figley, and Jacob Lindy.

Over 30 workshops dealing with treatment issues will be offered during the conference, presented by staff from Vet Centers, VA Medical Centers, hospitals, and mental health centers throughout the country. Topics include psychometry, bioenergetics, spouses of Vietnam veterans, group therapy, rap groups, brief therapy, intimacy problems, prisoners of war, women Vietnam veterans, sexual dysfunctions, alcoholism and violence. Sixteen papers will be presented during the conference and discussion groups are scheduled. Continuing education credit is available for those attending.

Fee for the entire workshop is \$225, or \$90 for single day attendance. The price includes tuition, materials and some amenities. Hotel and transportation are not included.

For more information, mail the coupon below or call the toll-free number given. ☐

Human Resource Initiatives (HRI)
presents

The National Conference on the Treatment of Post-Vietnam Stress Syndrome (Post-Traumatic Stress Disorder)

on
October 18, 19, 20, 1982

at
Kings Island Inn
Kings Mill, Ohio
(Cincinnati, Ohio)



Request for Information: National Conference (Please send me a Conference packet)

Name _____ Telephone _____

Place of Employment _____

Address _____

City _____ State _____ Zip Code _____

Include information on: (check)

☐ Airline reservations
☐ Hotel reservations
☐ Camping facilities

☐ Trips/excursions
☐ Other (specify) _____

Send request to Human Resource Initiatives, 1040 S. Smithville Road, Dayton, Ohio 45406.
For further information, write or call toll-free; 1 - 800 - 654-2400

Case in Review

by Karen Brown

Women's support groups for partners of Vietnam veterans are an important part of readjustment counseling programs. When the veteran is dealing with the impact of the Vietnam experience his family is affected too.

The forum of women's support groups is an opportunity to provide the veteran's partner with information about the dimensions of the Vietnam experience and the problems associated with posttraumatic stress disorder. The educational aspect is important, but must be well-rounded. The world does not revolve around the Vietnam veteran, nor should the entire focus be the women's support groups.

Couples dealing with the problems of PTSD are so very focused on the veteran that the women's individual needs--social, emotional and physical--often go unmet. Thus, the women's support group is an appropriate forum to bring attention to the women about recognizing and meeting their own needs for emotional and physical health. One cannot give to another from an empty cup. This has been the guiding philosophy of the women's support group at the Vet Center in Des Moines, Iowa.

With the direction and participation of group members, a special four-part program was incorporated into the regular June meeting schedule. Guest speakers invited to join the women's group included Dr. Earl Fitz, a psychiatrist experienced in PTSD who participated in an open discussion with the women following a videotape presentation; Dr. Linda Railsback (OB/GYN), who discussed women's health care issues including pre-menstrual tension, menopause, endometriosis, and the importance of breast self-examination; Dr. Mark Thoman, a toxicologist and John Keiler, an environmental biologist at Drake University, discussed the far-reaching effects of Agent Orange on the veteran and his children; and a biofeedback therapist discussed stress and modalities of stress reduction.

In the book, "Posttraumatic Stress Disorders of the Vietnam Veteran," distributed by the Disabled American Veterans, Candis Williams, Ph.D., explains that before intervention can be effective with the veteran and his family there must first be preparation to open the family system.

The special meetings, planned to complement the growth and needs of group members, were opened to others in the mental health and health care community interested in learning about the problems of PTSD and its impact on the veteran and his family. This provided an opportunity for dialogue to begin between professionals and the veteran's partners essentially "opening the system" on a larger scale between the mental health community and the veteran's family system.

The work being done in women's support groups for partners of Vietnam veterans is important. However, there is little information being generated about this group work as a part of the total readjustment programming.

Earlier this summer, a questionnaire was developed and sent to 102 Vet Centers seeking information about their women's groups (How frequently do they meet? How large of population do they serve? Who facilitates the groups? How are they formed? What is their direction?) By late September, we hope to have the information analyzed and disseminated to facilitators of the women's groups. Many respondents expressed interest in forming a networking system between facilitators to share information and ideas about group work with partners of Vietnam veterans. □

Submissions to:

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CAPP, from page one

"I think there's a recognition in the collective consciousness that this is something the entire country needs to deal with," Capp said. "I think for too long we thought it belonged to a certain subculture within the population, namely Vietnam veterans, to pull it together for us all. I'm hopeful because I think there's a greater willingness on the part of the rest of us to try and work together now."

Capp is professor of religious studies at the University of California-Santa Barbara and a member of the California Humanities Council. He discussed his views on moral and ethical issues resulting from the Vietnam War at a recent Vet Center training session along with Bill Mahedy, former team leader at the San Diego Vet Center and present Episcopal chaplain at the University of California-San Diego.

Since 1964, Capp has been in the religious studies department at Santa Barbara. The counter-culture period in America came and went during his tenure. Vietnam came and stayed.

"All the time I was teaching, Vietnam had been on the minds of my colleagues and the students," he said. "After 1975 when the hostilities stopped, my feeling was that the war, in American history and in American self-consciousness, really did not come to an end. We were still living with the war."

"At the time, I was program director for a think-tank called, 'Center for the Study of Democratic Institutions,' and it seemed to me that it would be appropriate to have a forum or discussion on the impact of the Vietnam War," he added.

The center had been involved in similar projects for some time and it was one of the first think-tanks trying to come up with a study on how the United States became involved in Vietnam, according to Capp. Discussions had taken place on changes in American life, so it was in keeping with the center's traditions to review the topic of Vietnam. Efforts in that direction concluded with a conference on the war in 1977.

"It went very well; it was an explosive kind of conference. There were many more thoughts than we could ever publish afterward, many more ideas than we could ever resolve during the conference," he said. "As I began thinking about what we were

discussing there, using the opportunity to teach myself the subject, it seemed to me that the time was right for offering an undergraduate course on Vietnam." Capp said he didn't think he was qualified to teach the course, but no one else would take the initiative so he became the instructor. The course was called, "The Impact of the Vietnam War on American Religion."

"I discovered while offering this course that the students who are taking it now know very little about war even though they lived through that period," Capp said. "They were in grade school." But the students were anxious to hear about the war. Initially, enrollment was 50 and since has risen to 200 students. Next year's enrollment is expected to be 300 and 1,000 students have taken the course since it began. Part of the interest is generated by Capp. His teaching style is not traditional and book-oriented.

"The way I teach all courses is to try and keep it from being something simple, a book enterprise, where you read about war by going to the library," he said. Through earlier contact with Shad Meshad, Region Six coordinator, Capp invited veterans into his classroom to talk about their Vietnam experiences. He shows films and slides. In addition, interested students visit Vet Centers to talk with veterans and try to perceive the impact Vietnam had on those who participated in the war. Even second-hand, the war experience was traumatizing for many who took the class.

"It was even traumatizing for me because I wasn't in a position where I could monitor all the feelings, all the depth of emotion that was occurring among the students in the class," Capp said. He once received a telephone call at three o'clock in the morning from a girl who said she couldn't sleep and thought she was suffering from posttraumatic stress disorder. "She participated in this as though she were there," he added, "even though she had only witnessed it by talking to some veterans."

The more they delved into the experience of Vietnam the broader became the implications.

"My intention has been to try and understand what happened, to try and make sense of it for and with students who are trying to understand, and then to see what it has done to our country since and what may happen in the future," Capp said.

"I knew it was important, but the more I got into it the more I realized it is not simply an academic problem. It has an awful lot to do with who we are as individuals, who we are as Americans, how we relate to each other and ourselves, and how we teach our children. It has an awful lot to do with the future of this society," he said.

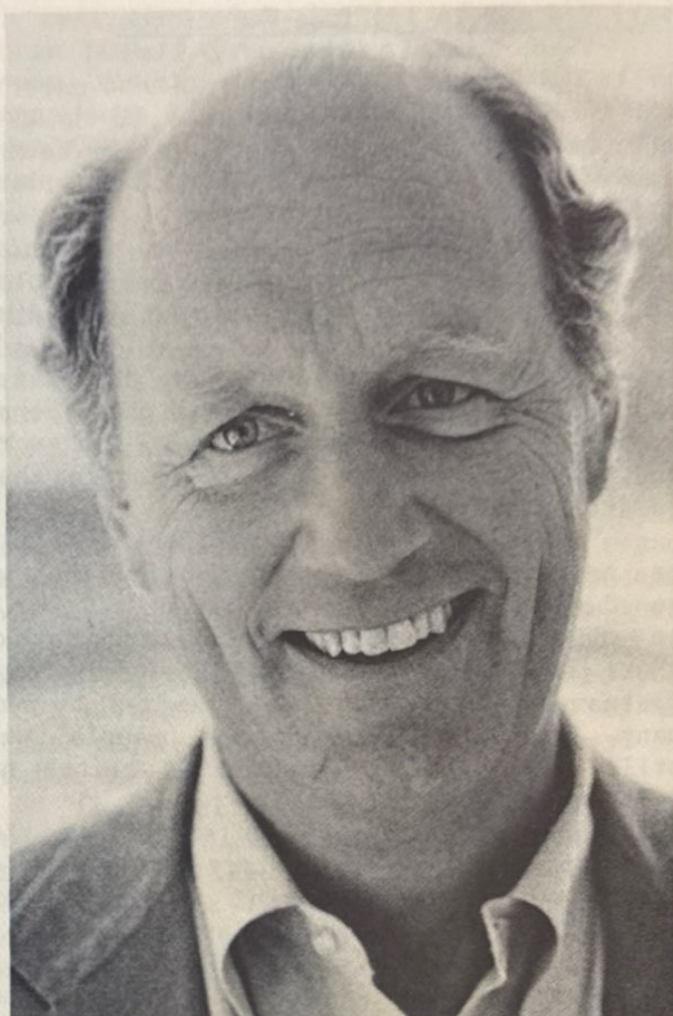
Discussing the moral and ethical implications of the war brought religion, both personal and collective, under close scrutiny. Capp said it is easier to talk about personal or individual religion than collective or community religion, but war is not easily resolved from either perspective.

"In both respects, the war is a terrible dilemma for people who were involved in Vietnam, and that's putting it mildly," Capp said. "My best example of that is with students who took the course. Some, but not all, discovered they were losing their faith as they took a University of California course on the impact of the Vietnam War. I want to find out more about why that happened because they weren't involved; they didn't go to Vietnam or get involved in combat." Just reading about the war and talking about it during class caused some of the students religious faith to slip away, he added. "They would say things, and I've also read books by combatants that say, 'It's difficult to believe in God or I can't believe in God any longer,'" Capp said. "I found them becoming nihilistic, finding it very difficult to put pieces of the world together because the world didn't make sense anymore." He used the old Vietnam slang phrase "It don't mean nuthin'," as an example for verbal expression of these feelings.

"I would say that from all points of view personal religion was very much shattered for those who were involved in Vietnam in almost every way," he said.

"It shattered the confidence of a lot of people." In addition, there was an inability in traditional religious faiths to explain what was going on.

"Robert Lifton (author) says that Catholicism, Judaism and Protestantism, the traditional faiths of the Western world, do not have any satisfactory way of dealing with something like the trauma of Vietnam or Hiroshima or the Jewish holocaust because these are things that defy meaning and can't be explained easily," Capp added.



Walter Capp

"Ordinarily, in religion they like to explain death in terms of life and what happens in events like these is that life is explained in terms of death."

After looking at death, it's not easy to get hold of immortality and then religions can't offer hope of life after death and we become dissatisfied, he said. "That happened for many individuals who were involved in Vietnam."

The war is a topic that has enveloped Walter Capp even though he never stood on Vietnamese soil and has never been a member of the armed forces. He says he found himself talking about it, collecting large amounts of material on the subject, and, eventually, thinking about it all the time. "In fact, I don't teach the course as often as I could because it takes too much out of me to deal with it and to have that many students who are being exposed to it for the first time, so I wrote a book about it," he said. The book is a recent release entitled, The Unfinished

War: Vietnam in American Conscience.

"The book is the only kind I could write, it is not based on first-hand experience," he said. "The book has to do with how America is reacting to the Vietnam War after it is over. I tried to interview veterans, I did a lot of that, but I was looking at this more from the viewpoint of what has this country become; what is the nature of America; what is the idea of America that can be salvaged or that's being changed or influenced by the war." Capp said he took a line from Michael Herr, author of several books about the war, who says it was the idea of America that shattered in Vietnam.

"I'm asking how can an idea like that be recaptured or rekindled? How do we go about doing that if we think we can?" he added. Capp said it bothers him that there has been no national homecoming for Vietnam veterans and he is amazed by the many otherwise knowledgeable people who still seem to be astounded by things he tells them about the war.

"They ask me if I'm sure that the way I'm telling this story is accurate and I tell them I know it is and I can verify all that I say. Apparently, it's still a story that's not well-known among the American people and I find that the story certainly didn't end in 1975 when hostilities stopped. It continues on and reaction to the war, the impact of it, is another chapter in the ongoing Vietnam story," Capp said.

The war shook individual confidences, but it also affected us collectively and the impact of the war shows up on civil conscience expressed by lack of faith in the national purpose--how we feel about being Americans in relation to other nations of the world and their view of reality, he said.

"Civil religion is implicit in Lyndon Johnson's phrase that says, 'American democracy is mankind's best hope,'" Capp said. "That kind of confidence was shattered by the Vietnam War." Americans have always had the idea that we are a chosen people because we are a covenant people, he added.

"That kind of phrase--a light to all humankind--is very prominent in the literature about what it is to be an American. The rules on that are if we, as the American people, obey the covenant and honor God's Word then God will continue to bless us. The covenant thought or theology is very

prominent all the way back to the time of the Puritans," Capp said. "Every religion that has prominence in our society today honors the thought that there is a covenant. I've heard it so many times I know I'm quoting it from sermons I have listened to," he added, and he posed an inevitable question.

What happens in situations like Vietnam when it doesn't appear that we are blessed, when the outcome of the war is not what we have expected?, he asked.

"It shatters the idea. It forces us to go back and question whether the idea was right at all," Capp said.

Two things happened since the Vietnam War which are a direct result of America's civil conscience wrestling with the covenant idea, according to Capp. First, many students and young people and many Americans turned away from Western religion, away from the covenant idea, to Eastern forms of religion where the covenant thought does not exist.

"The Western mentality is geared so much toward success and winning, everything coming out right and happy endings in the movies," Capp said. The Eastern mind does not expect things to always turn out positive and when it doesn't happen the people are not disappointed, he added. "It's a kind of apathy about things, not expecting it all to go right but training yourself to resonate with whatever happens. The cultivation of that kind of interior awareness is fed and nurtured by exposure to Eastern religions. I think that has a direct correlation with Americans experience in Vietnam," he said.

The second example of America's collective struggle with covenant thought and what happens when it breaks down is demonstrated by efforts of the Moral Majority and New Right movements, according to Capp.

"They know that covenant thought very well and they're saying that Vietnam was the first and very dramatic example of what can happen to a country when it doesn't abide by the covenant," he said. We're in for worse things by many more degrees if we continue this sliding into immorality, personal or other, according to these movements, Capp says, and the United States will be so totally corrupted that there won't be anything left. "Why will that be?" Capp asked. "Because if the country hasn't abided by the rules of the covenant

then there is no obligation on the part of God to honor this society and bless this nation." The new religious movements believe it is their patriotic responsibility to call the nation back to its original purpose and this explains why they are involved in politics and education, Capp said. But it is difficult for any theory of religion to exist and explain things in a nihilistic or "dooms-day" environment, he added.

"When sociologists go to work on a situation like the one we're describing here they tend to use the word dysfunctional. We don't have very many good theories of religion operating where dysfunctional categories apply. Most of our theories of religion are hopeful," he said. "They describe a situation which is hopeful. We expect some kind of unity or harmony which is vital when looking at nations of the world and looking at life as though relief was easy to come by."

During the post-Vietnam period, however, the dooms-day mentality has dominated while we, as a nation, try to decide what type of religion predominates in a nihilistic environment, Capp said. The dooms-day mentality is the end sequence in this dysfunctional, disorienting situation which has developed after Vietnam.

"I've got myself into a real bind here because this is all so totally discouraging I don't know whether it will come off too well," Capp said. "Actually, I'm pretty optimistic and I like to be hopeful and I don't want to paint a sorrier picture than needs to be. I wouldn't have written the book if it was only a downer about why things are falling apart the way they are." The last chapter of his book is called, "A Time for Healing," and begins to look toward the future. There is a need to talk about guilt, according to Capp, because there was killing, but he believes those directly involved are no more guilty than the nation as a whole.

"I think it has to do with old mythology, sending the first-born off to do the dirty work in a society and then not giving them credit when they return. I even talk about sacrificial lambs," he said. "The story and legacy of Vietnam will continue to evolve and Capp believes telling the stories will promote a national healing."

"When I talk with my neighbors, my students, and people I know and trust,

I tell them what little I know about all this and I know very little. They all seem intrigued and they wish they could hear some of the stories. I think Vietnam veterans need to tell the stories more and more. I think that's how humans learn," he said. What is lacking most of all in our society is that we can't tell the story of America from 1945 up to the present time, he added. "I think the reason we can't do that is because our tendency was to try and block out the Vietnam period as something that didn't happen," he said, "and because it did happen--it took more than ten years for it to happen--it is a very significant part of that story, but we refuse to tell it and the reason most of us can't tell the story is because we don't know it. I think that's where Vietnam veterans can help the rest of us write the history of American culture from 1945 on and I would be bold enough to say that people want to hear the story. I think they're ready for it."

Capp realizes it is not an easy story to tell or listen to, but his feelings are now is the time and it can be told in a way that will lead to the restoration of strengths in this society rather than continued debilitation.

"Looking into the future, I believe that the Vietnam veteran will become a real agent of reconstruction in society and that will occur in close harmony with the movement toward peace," he said. "What we're looking for now is a psychology of peace. Religion has become closely involved in the dehumanizing of individuals and what we're looking for now is a way of rehumanizing. Dehumanization can only go so far and the society will destroy itself, but I think what we're looking for now is rehumanization. The ways in which we will conduct that will come out of the lessons we learned from the Vietnam War."

"It seems to me we're now living in a population very much concerned about survivability, but the next stage is to think once again about what it is to really live," Capp said.

"I think Vietnam veterans are the ones who are leading the way toward recovery in the kind of vocabulary which will bring that back into American consciousness." □

NEXT MONTH: Bill Mahedy's segment of the presentation on moral and ethical issues.

Outreach Ideas



In the photograph at left, Cliff Jacobson (l.) outreach technician, and Dick Stille (r.), team leader, visit in front of the trailer they used for outreach at the state fair. Dave Philipp (l.) outreach technician, and Stille pose by their display in the photograph below. All are members of the Minot, North Dakota, Vet Center team.

by Richard Stille

As another means of outreach, the Minot, North Dakota, Vet Center established and manned a booth at the North Dakota State Fair. Booth space and access passes were donated by the American Legion Post of Minot. Veterans and their spouses who use the Vet Center, along with center staff shared the responsibility for manning the booth and tending to outreach activities.

The booth consisted of a camper trailer and an Army tent. The camper served as an office for individual raps, as well as a secured place for materials during off hours. The Army tent was used as a display booth and lobby for showing informative videotapes and displaying pictures of Vietnam taken by center veterans. The tent was loaned by the U.S. Army Reserve and was an added attraction to curiosity-seeking veterans.

The fair had a daily attendance of over 20,000 people, many of them Vietnam veterans and their families who farm in rural areas and have been difficult to reach in other outreach efforts. The booth was set amidst farm equipment displays to make it easily accessible to these veterans. Many of the veterans expressed an interest in rap groups in their communities and the Vet Center is beginning a new rural volunteer network to reach these communities. □



Submissions to:

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Call Gary Sorenson (701)237-6348
or Fargo Vet Center FTS 783-3328

National salute provides opportunity to meet old friends

One highlight during the National Salute to Vietnam Veterans will be the opportunity to meet buddies you served with in Vietnam, but may not have seen since.

The Vietnam Veterans Memorial Fund is providing a central location at the Sheraton-Washington Hotel (2600 Woodley Road N.W., Washington, D.C.) for Vietnam veterans to register and locate one another during the salute.

Registration facilities will be open from 2 p.m. to 9 p.m. on Thursday, Nov. 11 (Veterans Day) and from 9 a.m. to 9 p.m. on Friday, Nov. 12. To insure your name is entered, preregistration is mandatory. Registration deadline is Oct. 15, 1982.

Information about salute activities, the Vietnam Veterans Memorial (including how to find a name inscribed on it), various veterans organizations' open houses, and reunions for Vietnam military unit associations also will be available at the registration area.

To register, fill out the form below and send it to: Col. K. Hunter, Parade Coordinator; Vietnam Veterans Memorial Fund; 1110 Vermont Avenue N.W. #308; Washington, D.C. 20005. Be sure to include where you are staying so others can find you during the salute.

They served. They sacrificed. HONOR THEM!

The men and women who served in Vietnam:
honor and recognize them
at the National Salute to Vietnam Veterans,
in Washington, D.C.
beginning on the eve of Veterans Day
Wednesday, November 10,
continuing through Sunday, November 14, 1982

It's a time of remembrance of those who gave their lives and those who remain missing. It's a time to share heart-felt gratitude with all the valiant people who answered their country's call.

The National Salute will be a celebration of patriotism and a focus of reflective emotion. Reunions of military units, Parades, Entertainment, and Religious Services will finally pay tribute to those 2,700,000 Americans who served in Vietnam.

NATIONAL SALUTE TO VIETNAM VETERANS

Americans, participate!
Make plans now to remember them in November.

Please complete and print clearly:

- | | |
|--|---|
| <input type="checkbox"/> I would like to attend. Please send more information. | <input type="checkbox"/> I am a Vietnam Veteran. |
| <input type="checkbox"/> A member of my family gave his life in service to his country in Vietnam. | <input type="checkbox"/> I would like information about the unit reunions. |
| <input type="checkbox"/> I would like information about the Welcome Home Parade. | (Army: Brigade or Division; Marines: Regiment; Navy: Ship or Detachment; Air Force: Wing Level; Coast Guard: Squadron). My unit was _____ |
| <input type="checkbox"/> I would like information about lodging in the D.C. area. | |

NAME: _____

ADDRESS: _____

STATE: _____

ZIP: _____

PHONE: _____

Include a self-addressed, stamped envelope when you return your participation form. Thank you.

Mail your completed participation form to: Vietnam Veterans Memorial Fund*,
1110 Vermont Avenue, NW Suite 308, Washington D.C. 20005

*The Vietnam Veterans Memorial Fund is a non-profit organization established to build a national memorial in honor of all Americans who served in Vietnam.

Advertisement: Courtesy of Tyl Associates, McLean, VA

Registration Form - Unit Reunions NATIONAL SALUTE TO VIETNAM VETERANS

Name _____ When in Vietnam _____
(MO/YR-MO/YR)

Home Address _____

City _____ State _____ Zip _____ Phone () _____
(Days)

Family members accompanying you: (who and how many) _____

DURING THE NATIONAL SALUTE, I WILL BE STAYING AT: (Address and Phone) _____

(Registration deadline is Oct. 15, 1982)

Mail to: Col. K. Hunter, Parade Coordinator; Vietnam Veterans Memorial Fund;
1110 Vermont Avenue N.W. #308; Washington, D.C. 20005.

BE SURE TO INCLUDE WHERE YOU ARE STAYING, SO OTHERS CAN FIND YOU DURING THE SALUTE!

Veterans' experiences focus workshop theory

by Doug Woods

The posttraumatic stress disorder workshop held Saturday, July 31, 1982, at Portland's Belmont Street Vet Center was hailed a success by participants and organizers alike. What elevated the symposium from good to exceptional, however, was the injection of personal experience by Vietnam veterans who have benefited from the Outreach program.

The veterans' words focused previously well-explained theories, methodologies and procedures and dramatically illustrated their relationship to real human beings. At no other time during the day-long workshop was the interest and compassion of the attendees, not to mention the organizers, so completely captured.

Staged to acquaint civilian clinicians from Oregon and Southwest Washington with the Vet Center concept, the workshop hosted men and women from small towns who have contracted to provide Vietnam veteran counseling in their rural or seaside areas. The contract program will enable Vietnam veterans living outside Portland and Eugene to receive counseling services in their communities for the first time.

Because the majority of contract clinicians providing the rural assistance were neither veterans nor had much exposure to the idiosyncrasies of counseling veterans, the workshop was a cram course of facts and information. The clinicians received an overview of problems afflicting many Vietnam veterans including the symptoms of PTSD (Roland Atkinson), how to hospitalize a veteran (Mike Reaves), and alcohol treatment issues (Dan Brophy). The relationship of other personality disorders to PTSD was covered by Mike Miller and Alexis Artwohl from the Vet Center staff.

Representatives from the Veterans Administration Medical Center discussed filing claims and receiving VA disability for PTSD. Don Callender provided information on where to call for additional help concerning VA health, job training and counseling services.

The clinicians, who eventually are expected to organize and run their own rap groups in addition to any private counseling they do, were exposed to the rap group format. Two short-lived but intense rap group simulations were presented during

the workshop, both featuring "volunteer" clinicians from the audience. Vet Center and VA personnel acted out and/or relived their personal rap group experiences (Mike Miller, Don Callender, Wes Goodman, Mike Reaves, Doug Woods, Steve Earp). The "ambush-length" exercises definitely portrayed the anger, frustration and intensity found in rap groups. Success of these demonstrations was underscored when several "volunteer" facilitators expressed shock at the vituperative language and feelings shown.

Additional rap group issues then were explored. It was here the PTSD workshop soared when Vietnam veteran co-facilitators recounted their personal Vietnam War experiences and the help the Vet Center/rap group program gave them in stabilizing or rebuilding their lives.

Steve Earp led off. His extemporaneous and honest recounting of combat and resulting effects of the experience touched hearts throughout the meeting room. His words of praise for the Vet Center and the outreach concept struck home for those listening. As a combat veteran who had participated and profited from the rap group experience, he brought special understanding and commitment to the rap group process. The onlookers believed him.

Doug Woods added his reflections on the positive changes his life has undergone while participating in rap groups as both a client and now as a co-facilitator. Wes Goodman followed and his focus was on the problems and pitfalls encountered in rap groups; that there is no set or guaranteed formula for rap group success.

The problems of Vietnam veteran's significant others--wives, girlfriends and friends--were discussed by Bari Fisher and Linda Grimm. They noted the importance that counseling significant others can have on men involved in the program. The fact that a high percentage of significant others contact the Vet Center looking for help for their men before the veterans themselves do was of special interest. The same may well hold true in outlying areas, they said.

Dave Drummond summed up the role of co-facilitators and the positive role they can play in the rap group setting.

Rick Slavens then stepped from behind the video camera to add a few personal comments of his own. His words were a passionate justification for the Outreach program and his co-facilitator role at this time. His soft-spoken message to the hushed workshop was short and to the point--were it not for the help he received at the Vet Center he would be dead. For him, it was a matter of life or death. Co-facilitating, he explained, allowed him to repay the Vet Center for what it gave him. He was one Vietnam veteran, he added, for whom the program served its purpose.

Now, Rick concluded, it was up to the contract clinicians to assist countless veterans in their areas waiting for a place to turn. His words were truly a testimonial for the Outreach program.

The workshop's final minutes were spent detailing contract issues facing

the clinicians. Mike Harding diagrammed chain-of-command responsibilities and how the program paperwork is expected to flow. Kathy Kilgore, VAMC contract officer, explained the simple and experimental nature of the expanded Outreach program. She told program participants to help Vietnam veterans first and worry about the paperwork later. Some clinicians in attendance expressed amazement at the apparent simplicity of the project.

A potluck dinner for the contract counselors was hosted at Mike Miller's Milwaukie home. There, the clinicians had the opportunity to meet and talk informally with Vet Center and VAMC personnel.

Able operating behind the scenes during the PTSD workshop were Vet Center counselors Mike Maxwell and Dave Collier.

The possibility of future workshops is being explored. □

"Country Joe" headlines California opening

by Brian Augustine and Marcelle Indelicato

The courtyard of the Moyal Office Building was packed to overflowing as Rose Sandecki cut the orchid ribbon officially opening the new Vet Center in Concord, California. Community Vietnam veterans screamed, "Hallelujah," as the severed ribbon floated to the ground. To these veterans, the grand opening represented the culmination of more than two years of lobbying for the facility.

Grand opening ceremonies began on a muggy, late-June afternoon with team leader Rose Sandecki presiding over the official ceremonies which included speeches by the area's congressman, Rep. George Miller; Mayor Diane Longshore and a moving dedication and song by the Rev. Corbin Cherry, a Vietnam veteran amputee. This was followed by a stirring vocal presentation by a 55-person choir from Menlo Park, California.

The afternoon ended with a buffet and refreshments donated by area businessmen and arranged by Nancy Pamela White, a concerned female Vietnam veteran.

The evening was a joyous celebration held in the Masonic Hall adjacent to the Vet Center. The opening act was Vietnam veteran singer/songwriter Lem Genovese, who enraptured the audience with his origi-

nal and sensitive material. The audience boogied and munched through the headlining act featuring Country Joe McDonald. When asked before his performance what he was going to do, McDonald responded with a chuckle, "My typical Vietnam set." The enthusiastic, responsive audience of veterans sang along to many of his songs. Country Joe ended the evening with his now classic Vietnam anthem, "Like Fixin' to Die Rag," which brought the people to their feet as he lead the fish cheer made famous at Woodstock. "Gimme' an 'F'--gimme' a 'U'... oh well, you get the picture.

Through all these ceremonies and festivities, the center was open to the community for inspection. The main feature, in addition to the center itself, was a premier showing of the original Vietnam poster art of Bill Reams, a local Vietnam veteran.

This center--the newest in Region Six--is staffed by three Vietnam veterans and one "adopted" Vietnam veteran who has seen action at the Concord Vet Center since December 1981. The team is led by Rose Sandecki, R.N., who has a master's degree in clinical counseling from California State University at Hayward (Four years active duty in the Army Nurse Corps. Assigned 12th Evacuation Hospital, Cu Chi,



Vet Center team members are introduced during grand opening ceremonies in Concord, California. They are: (l.to r.) James Newman, Marcelle Indelicato, Brian Augustine and Rose Sandecki.

Vietnam, October 1968 through March 1969.

Assigned 95th Evacuation Hospital, Da Nang, Vietnam, March 1969 through October 1969.). Rose has ten years of individual and group therapy experience and five years working with veterans having substance abuse problems.

The second to come aboard was Marcelle Indelicato, administrative assistant. Marcelle graduated from Diablo Valley College with an associate's degree, completing a two-year special education program in early childhood development and education. She worked for the VAMC Martinez, California for five years as a secretary. The next to be hired was Brian Augustine, M.A., outreach counselor. Brian received a degree in social psychology from the University of California-Berkeley in 1974. He is a native of Concord and served with the 3rd Marine Division and Search Air Rescue, Da Nang, Vietnam, 1965-66. Brian has nine years experience working with substance abusing veterans (1972-1981). He specializes in substance abuse, group therapy, veterans benefits and job development. Rounding out the team is James Newman, M.A., outreach counselor. Jim served with the 3rd Squadron, 5th Cavalry, I-Corps, Vietnam, 1970-71. He has five years experience in community mental health. Jim specializes in individual, couples and family counseling.

The new Concord Vet Center is putting particular emphasis on identifying and encouraging treatment for hard to reach

populations such as women veterans, disabled and incarcerated veterans.

This Vet Center's location represents a cross section of urban, suburban and rural demographic areas with veterans population just as varied. To date, this center's clientele has ranged from indigent veterans camping in surrounding rural areas or living out of vehicles, to professionals who reside in wealthy suburban neighborhoods.

So far, community support for the center's efforts has been outstanding and has included volunteer support by local Vietnam veteran attorneys offering legal advice, and Addie Moracco, a Vietnam veteran's mother, whose duties range from receptionist to den mother for the staff.



Rose Sandecki, team leader, cuts the ribbon officially opening the Concord Vet Center.



"Country Joe" McDonald performed in Concord.

The staff firmly believes their work to date has laid a solid foundation that will ultimately lead to greater understanding of the problems facing Vietnam veterans and delivery of comprehensive services to them. □

Callings

Back generations ago when I was young, I was invited to represent my country in the struggle to "ensure the survival and success of liberty". I accepted that calling as a responsibility, a challenge. The calling carried me from student to soldier, from formal classroom education to on-the-job training. My responsibility: to render aid—shots, cough drops and syrup, bandages, IV's, pills, salves for burns, abrasions and wounds. MEDCAP was our "hearts and minds" program. The Peace Corps in a time of war. A search and save in a time of "search and destroy". I never felt better or more useful than when a Vietnamese parent called me "No. 1 Bac Se". The people were contradictions—weak and strong, intelligent and ignorant, honest and corrupt, heroes and cowards. In other words, a normal cross section of society. But not normal in the American sense of the word. Our time-conscious "light at the end of the tunnel" vision saw them as children. Our politicians demanded they establish a democracy. Our military taught them how to fight a war—American style. We stamped "Made in America" on South Vietnam. We were opposites that attracted. Us, a howling jet (hurry, only 12 months to get the job done!). Them, a plodding water buffalo. Us, 10,000 miles from the action, with mighty news updates—images on a 2-foot screen—black and white, living and dead color. Them, a family cemetery full of KIA's and a land turned into a cratered moonscape. June, 1969: Termination of the first calling. Back in "The World"—culture shock, withdrawal pains. Student demonstrations and cold, hard stares from the majority who were definitely silent. The demonstrators wanted peace, but they didn't want me. The history and feelings of my first calling crawling into the gray matter and pulled me with it. I thought I consumed it, but ever so slowly it consumed me. Out of this consumption came my second calling. An inner calling to help others, but first I had to help myself. Memories of my first calling had been anesthetized with me as the anesthetist. When I needed to reach out, Outreach was there. I remembered, I related to Vietnam veterans, I cried, I laughed, they understood! My second calling is to talk about my first calling, and again, to render aid. Information, programs, rap sessions, midnight phone calls, salve for mental wounds—including mine. A domestic MEDCAP. My second calling is as much if not more of a responsibility and challenge than my first calling was. But as they used to say in the 'Nam, We owe it to ourselves. —Gene Lyon

Submitted by Dave Lewis, Atlanta, GA, Vet Center

PTSD workshops sponsored by Knoxville center

The Vet Center in Knoxville, Tennessee, is sponsoring a two-day training series entitled, "Post-Vietnam Stress Disorders Workshop."

The workshop will take place in two cities, Nashville, Tennessee, on Sept. 30, 1982; and Knoxville, Tennessee, on Oct. 1, 1982. Jack Smith, Duke University psychologist and Vietnam veteran will be the leader for both presentations.

The workshops are designed for professionals and lay practitioners, according to Craig Burnette, Knoxville team leader. Each day will begin with general sessions presenting an overview of the Vietnam experience, Vietnam homecomings and general concepts of posttraumatic stress disorder (PTSD). Afternoons will be spent on a variety of topics and participants may attend sessions most relevant to their work. Topics include clinical treatment issues, non-veterans working with veterans, community networking, significant others and family systems of Vietnam veterans.

An open house and Vet Center tour is scheduled during the Knoxville session of the workshop.

"We're really looking forward to it," Burnette said. "We're getting a lot of response already and we haven't done the mailings, just word-of-mouth."

For more information on the workshops, contact one of the following: Vet Center 1515 East Magnolia, Suite 201, Knoxville, TN 37917, or telephone (615)971-5866 FTS 854-4260; Paul Campbell, University of Tennessee-Knoxville, telephone (615)974-6015; or Linda Shaun, Nashville VA Medical Center, telephone (615)327-4751.

The workshops are sponsored by the Knoxville Vet Center and the social work education department of the University of Tennessee-Knoxville. □

Region Five training session termed success



Participants lined up for a group picture during Region Five training in Albuquerque, New Mexico. Photograph is courtesy of medical media department, VAMC Albuquerque.



Eloy Flores



Jim Hallbauer

Basic and advanced training tracks and options between concurrent sessions added interest to the training agenda during Region Five's recent training session, according to Eloy Flores, regional coordinator.

"The program was very successful based on the feedback we got from faculty and participants," Flores said. As an added feature, time was programmed for participants to engage in individual and group consultation on most major presentations, he added.

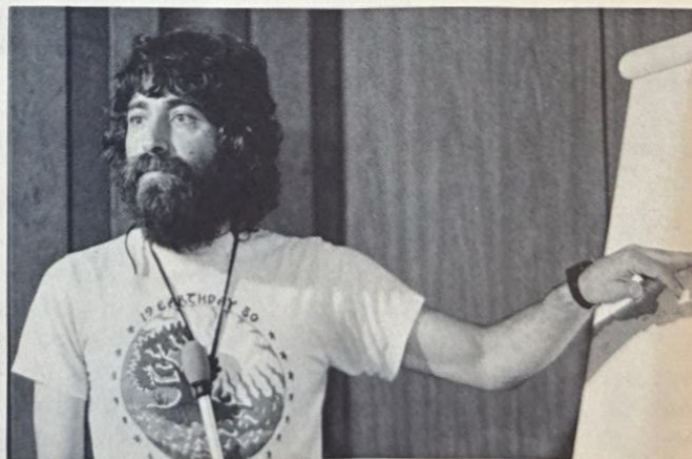
Courses were evaluated at the end of each day using an evaluation form designed specifically for the program by RMEC. "We won't have the results until a month from now," Flores said, "but it was the opinion of all participants and faculty

in general that the program was a good one."

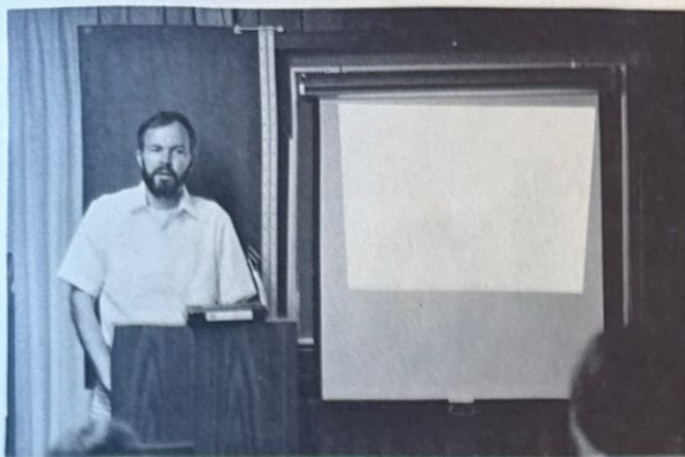
Jim Hallbauer, assistant coordinator, said he was pleased with the facilities and assistance from local sources.

"Good media support was provided by the medical media department at the VAMC in Albuquerque," Hallbauer said. "We were pleased with the help we received from the Vet Center and VAMC in Albuquerque."

Portions of the training were videotaped for future use, Hallbauer said. "We are pleased with the quality of our initial effort, but the tapes need to be edited and reproduced," he added. The



Tom Scarano, faculty member and Denver, Colorado, team leader, refers to a chart during one of his sessions at training.



results will be made available to all regions.

"It was timely," he said, speaking of training. "It was right on target for what the participants felt were their most pressing needs in sensitivity and awareness training." □

Dr. Joel Brende, VAMC Topeka, Kansas, made several presentations during Region Five training. The photograph at left was taken during a session on hypnosis.

Contributions

Traveling off to Boot Camp, enlisted in the Corps.
The Hell of San Diego to be followed by much more.
Guaranteed no rose garden, just built into a man.
Ordered only to serve and survive the very best I can.
The eagle, globe, and anchor, the emblem of the Corps.
Worn on the cover of the uniform that I so proudly wore.
It meant "Marine" to others, it was there so they could tell.
It also meant I'd earned a one way ticket straight to Hell.
I volunteered for combat duty, I must have been insane.
I wanted to join that group of men who rode that Hell bound train.
Many men had gone before me, some did not return.
I thought I'd go and find some glory, but I was soon to learn.
There was no glory in Viet Nam, just hate and death and pain.
It hit me hard and cut me deep when I stepped off that train.
Nam was worse than anything I had ever seen or heard.
Twelve long months would pass before I saw the Freedom Bird.
Viet Nam has certain smells that cannot be forgotten.
Blood and gunpowder, sweat and smoke, dead things that are rotten.
The sights I saw, the things I did, the sounds I came to know.
Stay with me now and grab my mind with hands that won't let go.
I returned to the world I left before, but things were out of place.
People treated me like scum, and spit insults in my face.
All their ignorant abuse confused me, my mind became quite hazy.
Soon the protected and ungrateful people convinced me I was crazy.
I lived alone in my crazy world, convinced my mind had fled.
Sights became the worst of all, my days were filled with dread.
Something was gnawing at my brain, and ticking like a bomb.
I slowly realized that I was still in Viet Nam.
Nam was locked up in my head, and I couldn't get it out.
It drove me mad, it froze my heart, it made me rage and shout.
I turned into another man, just who I didn't know.
That bomb was getting awful hot, and just about to blow.
I had to find out who I was, and just who I was not.
I hadn't ran to Canada to keep from getting shot.
I didn't hide in college, or toss my draft card in a flame.
I wasn't homosexual, and I wasn't blind or lame.
I wasn't hooked on dope or booze, I'd never robbed a store.
I'd never raped or killed someone, I'd never had a whore.
I was just an American teenage boy with a heavy obligation.
Being an able bodied male, I had to serve the nation.
Given this thankless duty to do, I did it and did it well.
But there was no welcome home for me when I came back from Hell.
No gratitude or appreciation from the ones who never helped out.
I just found out the hard way what life is all about.
Now I know just who I am, the facts are plain to see.
There's a price in life for everything, and nothing comes for free.
I paid my dues, I earned my stripes, I have the right to live.
Forever bitter, I won't forget, and I never will forgive.
I'll never be taken in again, and used up till I'm gone.
I'll do what's best for me and mine, and just keep pushing on.
If the protected can't recognize these facts, at least I know I can.
It doesn't matter what others think, I'm proud and I'm a man.

--Michael Sargent

Submitted by the St. Petersburg, FL, Vet Center

the albatros

watch my gentle friend
how he moves through the shadows of the night
with the slow quiet steps
of a monk or a thief
observe how his o.d. green jacket hangs
like an albatros from hunched, straining shoulders
the unbearable weight of an invisible pain.
you see, my curious friend, the war
Vietnam the leper's war
he knelt before the altar of war.
he was offered up in sacrifice there
was anointed in blood there
there, became infected with his dis ease.
he would touch you my sad friend
but fears that he is still contagious
for jealous lovers hecon him from the past.
lovers with large gaping holes in their heads
lovers with maggots devouring their swollen bodies
lovers with eyes frozen in faces of twisted horror.
he needs time to say good bye to old lovers
to cleanse this leprosy from his heart and mind
to wrench the albatros from his war-torn flesh.
so be patient My gentle friend. --ron

Submitted by Bob Lincoln, Eugene, OR, Vet Center

In the fall of 60 I began a new school
A few days later Larry asked me to play with him after school.
We were eleven then and as happy as old Huck Finn.
Little did we know what the years would bring. Remember?

In the fall of 62 we both began high school.
Five more years of laughter from you.
We left our first beer can under your mother's couch!
Little did we know what the years would bring. Remember?

In the fall of 64 you first broke the window by the bathroom door.
We got you out the door, but someone pointed me out on the gym
dance floor.

Mr. "J" gave me five days vacation from school, but I didn't mind
doing it for you.
Little did we know what the years would bring. Remember?

In the fall of 66 I had a Ford, and you wanted some kicks.
You dare me to kick it while Mr. "J" crossed the street.
You dared me so I did, and Mr. "J" almost ripped my door from
my Ford.

Little did we know what the years would bring. Remember?

In the spring of 67 we both finished school and thought we
were through.

For the first time our thoughts went two ways.
I was for the Corp, and you were unsure.

Little did we know what the years would bring. Remember?

On April Fool's Day in 68 I landed in Vietnam.

For 13 months I begged you not to come.
Futile were my words, because you were as tenacious as I.
Little did we know what the years would bring. Remember?

On February 20, 1970 we put your body in the ground.
As a 101st screaming eagle they brought your body down.

A father of six weeks, and we put your body in the ground.
Little did we know what the years would bring. Remember?

Now it is the summer of 82, and I still dream about you.
You taught me what a real friend could be.

Yes, we the vets of Vietnam have a lot to sing.

Little do we know what the years will bring. Remember?

In the summer of 82 Vietnam Veterans this letter is for you.
You need us, and we need you.

In honor of all the dead GI's, will you?

Little do we know what the years will bring. Remember?

--Steve Kemp, Counselor, Atlanta, GA, Vet Center

Submitted by Kathy Dwyer, Secretary, Region Three

VISIONS THOUGHTS and FEELINGS of UNCLE SAM

Who is he?

Where does he live?
Is he alive or dead?
Does he believe in love?

Last time I saw him was in a parade
Over six feet tall with a hat, coat and pants to match
Those famous stars and stripes forever look.

And always that long white pointed beard
always waving to the crowds, sometimes smiling
and sometimes not.

But wait a minute, was he in Old Lady Jones backyard years ago
when we played war?

Bang, Bang, you're dead! No I'm not! Yes you are. No cause you missed me.

OK. Let's start again. Bang, Bang, Bang - then somebody stood up.

Excuse me, M'am, excuse me. Just send us a bill for damages to your yard and
shrubs - and then he smiled again.

Bang, Bang, Bang, you're dead, No I'm not! Cause I'm alive now! --Dave Sailey

submitted by Claudia Dewane, Harrisburg, PA, Vet Center

Vet Center Jobs

THIS IS NOT A VET CENTER POSITION,
BUT CLOSELY RELATED:

LOS ANGELES, CALIFORNIA

Social Worker, GS-12

The position is for Chief, Vietnam Veterans Liaison Unit, Brentwood Division, West Los Angeles VA Medical Center. This position requires a highly skilled person who has experience in working both in a medical center and the community with Vietnam veterans. It is a challenging job with the major emphasis on liaison responsibility between the medical center, Vet Center program, criminal justice system and other agencies in the greater Los Angeles area. For more information contact the West Los Angeles Medical Center: Edith Pearson, Chief, Social Work Service, FTS 794-4337 or Jack Martin, Personnel Service, FTS 794-3255.

FARGO, NORTH DAKOTA

Outreach Specialist, GS-9

Graduate degree in social work, counseling or psychology required. Vietnam veteran preferred. No closing date has been established for this position. Send SF-171 (federal application form) to: Judy Johnson, Personnel (05), VA Medical Center, 2101 Elm Street, Fargo, ND 58102 or call (701)232-3241 ext. 261, or FTS 783-3261.

WICHITA, KANSAS

Team Leader, GS-11, 12, or 13,
depending on qualifications

Master's degree in social work or counseling, or Ph.D. psychologist or clinical psychology degree required. No closing date has been established for this position. Send SF-171 (federal application form) to: Connie Musgrave (05), VA Medical Center, 901 George Washington Blvd., Wichita, KS 67211. For more information on this position, contact: Mr. Eloy Flores, Regional Coordinator at (214)374-2270 or FTS 729-0027 in Dallas, Texas.