

A Lexicon of

Spiritual

Leaders

In the

IFOR

Peace

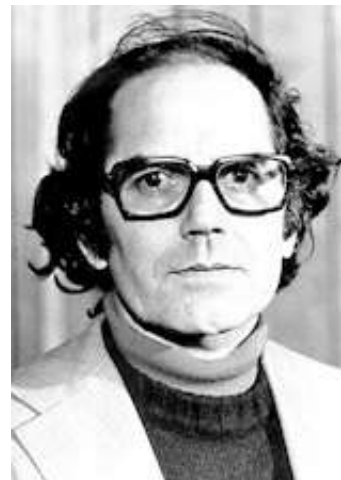
Movement

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Argentina

Adolfo Pérez Esquivel 1931-



The following text was taken from:

http://nobelprize.org/nobel_prizes/peace/laureates/1980/esquivel-bio.html

Other sources:

http://en.wikipedia.org/wiki/Adolfo_P%C3%A9rez_Esquivel

<http://www.thekingcenter.org/mlk/bio.html>

Videos:

<http://musik.hilfe-forum.eu/yt.php?vq=Interview%20avec%20Adolfo%20Perez%20Esquivel>

Biography

Adolfo Pérez Esquivel was born in Buenos Aires in 1931. After training as an architect and sculptor he was appointed Professor of Architecture. In 1974 he relinquished his teaching post in order to devote all his time and energy to the work of co-ordinating the activities of the various non-violent elements in Latin America. It was at a conference in Montevideo in 1968 that the decision was made to set up a joint organisation covering all non-violent elements throughout Latin America. At a conference in 1974 it was decided to give the organisation a more permanent form, and Pérez Esquivel was appointed its Secretary-General. In 1976 he initiated an international campaign aimed at persuading the United Nations to establish a Human Rights Commission, and in this connection a document was drawn up recording breaches of human rights in Latin America. In the Spring of 1977 Pérez Esquivel was imprisoned without cause being shown. In May 1978 he was released, but with the obligation to report to the police as well as being subject to various restrictions. These have subsequently been allowed to lapse, and in 1980 he had an opportunity of visiting Europe.

The organisation of which Pérez Esquivel is the leader, Servicio Paz y Justicia, is a well-established one. Latin America is divided into three regions, each with its own offices, and under these come the national organisations. Their activities are co-ordinated from Pérez Esquivel's office in Buenos Aires.

The organisation is based on a Christian view of life, and enjoys close contact with clergy and bishops critical of present-day conditions in Latin America. The chief task of the movement is to promote respect for human rights, a phrase that is intended to include social and economic rights. On the practical level this means that Servicio provides assistance to the rural workers in their struggle for land, and to the trade unions in their struggle to protect the rights of their workers. This is done inter alia in the form of legal aid.

Despite the opposition he has encountered, Pérez Esquivel insists that the struggle must only be waged with non-violent means.

From Les Prix Nobel. *The Nobel Prizes 1980*, Editor Wilhelm Odelberg, [Nobel Foundation], Stockholm, 1981

This autobiography/biography was written at the time of the award and later published in the book series Les Prix Nobel/Nobel Lectures. The information is sometimes updated with an addendum submitted by the Laureate. To cite this document, always state the source as shown above.

Australia/New Zealand

E. P. Blamires 1878-1967

Taken from

http://www.dnzb.govt.nz/DNZB/alt_essayBody.asp?essayID=4B38

Blamires, Edgar Percy 1878 - 1967

Methodist minister, community leader

Edgar Percy Blamires was born on 7 January 1878 in Fitzroy, Victoria, Australia. He was one of nine children of Lavinia Henley and her husband, William Lizard Blamires, a Wesleyan Methodist minister. He was educated at Wesley College, Melbourne, and then worked for a Melbourne merchant firm for six years. Edgar, along with three of his brothers, entered the Methodist ministry, serving as a home missionary in Victoria. He joined his brother Henry in New Zealand in 1899; Ernest arrived in 1903. All three were to become well known, Edgar and Ernest being referred to as EP and EO respectively. Ernest and Henry were noted cricketers: Ernest represented New Zealand and captained four different provinces, while Henry played for four provincial sides and captained Hawke's Bay in 1914. Both had distinguished careers as Methodist ministers.

Edgar Blamires served initially as a home missionary in the Bay of Islands. In 1900 he was received as a candidate for the ordained ministry. He worked briefly in a number of parishes in the North and South Islands, and in 1906 spent a year travelling overseas. On his return he was appointed to the Wellington suburban circuit, a new outreach and one that led to considerable growth in Methodist presence throughout the city's eastern and southern suburbs. On 2 October 1908 in Christchurch he married Martha Olivia McKinney. He remained in parish ministry until 1922, serving with distinction at Tuamara, Franklin, Mount Eden, Christchurch East and Devonport.

Blamires had had a long interest in youth affairs and in 1922 the New Zealand Methodist Conference appointed him as its Sunday school and young persons' organising secretary. When he retired in 1939, reference was made in the conference record to his outstanding achievement within not only the Methodist church but all the churches in New Zealand and Australia. It was estimated that in these years he travelled 30,000 miles: visiting every parish, conducting worship, leading summer schools and teachers' conferences. In the ecumenical field he was equally committed to his work as secretary of the New Zealand Council of Religious Education, an interdenominational body.

In 1936 Blamires was elected president of the New Zealand Methodist Conference. His presidential address gives an insight into his basic convictions. He argued for pacifism, and especially for effective church leadership of youth in this matter; and spoke of the need for creative education rather than mere preaching within the church. All he said was set against a background of what he called 'modern paganism'.

In 1939 Blamires retired from active ministry in New Zealand. He went to England and served with the British Methodist Conference throughout the Second World War. A son, a pilot in the Royal Air Force, was killed in action; as a result of this tragedy Martha Blamires moved permanently to Los Angeles, where she became involved in the cult of Father Divine, a charismatic preacher. During this time Blamires made contact with the newly emerging National Marriage Guidance Council and its Home and Family Weeks. In Birmingham he met David Mace, an English Methodist minister instrumental in founding the council. Blamires heard Mace talk, read the council's pamphlets and booklets, and experienced what he described as his 'second conversion'. He wrote to the National Council of Churches of New Zealand offering to run Home and Family Weeks in New Zealand, and returned in November 1947. Blamires found that there was interest in Christchurch in setting up a marriage guidance council. A meeting on 19 February 1948 inaugurated the first council in Australasia, and Blamires spoke of what he had seen in Britain. Councils were formed in other cities later in the year and, largely as a result of Blamires's efforts, the National Marriage Guidance Council of New Zealand was formed in 1949. Blamires's message was simple: 'A home is not only a place where children are born, but where men and women are made. The Christian Family is the corner stone of a Christian civilisation.' He was described by the National Marriage Guidance Council in Britain as a 'lampighter, going around the world', for the number of people he interested in the movement. From 1947 to 1965 he promoted it in New Zealand, Australia and Fiji.

Edgar Blamires had a versatile mind and was widely read. He also had a ready pen, and published extensively within his fields of interest: strategies for evangelism, issues of peace and war, education for family living, and answers to the questions asked by young people. Some of these publications had a substantial international circulation.

Until the end of his life Edgar Blamires was an irrepressible man with a searching mind and 'an everlasting concern for the clear cut presentation of the Gospel.' He died after walking into the path of a car in Auckland on 16 March 1967.

He was survived by his wife, a son and a daughter.

DONALD PHILLIPPS

Works:

War tests the church London : Fellowship of Reconciliation, 1958.

Austria

Kaspar Mayr 1891-1963

Translated from

www.buchhandel.de/WebApi1/GetMmo.asp?Mmoid=1883537...

From the book cover

Kaspar Mayr (1891 - 1963) up till his call up in 1915, he underwent his training for the Catholic Priesthood. He came to the conclusion that military service and priesthood were incompatible and decided to work as a lay person for peace: from 1920 to Mitte1925 as Secretary General of the International Catholic Action, from 1925 to 1934 as a member of the International League for Reconciliation (Focus: Polish-German reconciliation and peace building work in the Catholic area). From 1934 - 1937 he was head of the Vienna chaplains publisher.

After 1945, he resumed in part-time the work which was interrupted in 1934. The aim was to gather all western Catholics, who were open to non-violence, into national groups to form an International workforce.

The magazine "The Christian in the world" Founded in 1949, was used to discuss the traditional doctrine of a "Just War" and develop a doctrine of peace.

His most important publications in the field of Pacifism is the translation of L. Stevenson's "Ten years of international peace work" 1931, and of P. Lorson's " Conscription and Christian conscience ", 1952, and his book "The other way", 1957, in the field of Catholic renewal work, the translation of J.

Laburu's "Christians and the society of today", 1935, and his book "Catholic Action in the making", 1934.

Hildegard Goss-Mayr 1930-



Taken from:

<http://ncronline.org/blogs/road-peace/hildegard-goss-mayr-greatest-living-peacemaker>

Who might be the greatest living peacemaker? I acknowledge the question is a bit impertinent. It conjures competition, while by its nature, the word "peacemaker" bespeaks humility, equality, warm humanity. Even so, for the title of *greatest* I place my money on Hildegard Goss-Mayr of Vienna. If you don't know of Hildegard, I urge you to get the first biography ever written of her, *Marked for Life: The Story of Hildegard Goss-Mayr*, written by Richard Deats, published by New City Press.

She was born in Austria in 1930, and grew up in an unusual Catholic family dedicated to peace, even while under the Nazi regime. Early on, she studied the philosophy and practice of nonviolence, and with husband, Jean Goss, became an apostle of nonviolence.

Her fingerprints are on many of the great historical events of the past half century -- from easing Cold War tensions to supporting struggles against colonialism, from lobbying the Second Vatican Council to fostering breakthroughs in interfaith understanding. No one else has shown such breadth. Hildegard is in a league of her own. I met her in 1986, during a retreat she led, and all these years I've kept in touch. Later, during my tenure as director of the Fellowship of Reconciliation, she and I cooperated on various projects.

As I got to know her, I found her to be a medley of contrasts. She is gentle, quiet, thoughtful and peaceable. Yet she dynamically stands behind most of the world's movements for nonviolent change. On the one hand, she stands vulnerable before world leaders. On the other, she expects a full hearing -- and gets it. One thrills to think of the bloodshed she's averted.

Deats, her biographer, writes: "Hildegard is one of the preeminent teachers of nonviolence in our time. A pioneer, teacher and visionary, she has helped forge a new path for humanity.... Her place in history will grow as her seminal role in constructing a peaceful future is discovered."

She set her course when she was twelve. The Third Reich in full swing, she stood along a crowded street in Vienna as Adolf Hitler, standing tall, chest out with smug bravado, rolled along in an open car. Tens of thousands pressed close along the route and raucously cheered and waved--everyone but Hildegard. She refused to raise her arm, to join in the thunderous chant: "Heil Hitler." Here was a page right out of the book of Daniel, Nebuchadnezzar garnering worship, and an impertinent knee refusing to bend.

She said, "I felt a huge force pressing on me, which swept everyone away, and I said to myself, 'You have to resist, you can't let yourself be caught up, don't raise your hand even if they lynch you!'" It was an experience that marked her life.

It was later, as the war raged, while hunkering for hours in bomb shelters, expecting a sudden death, that Hildegard committed her life to nonviolence. "Such a situation forces you to make a basic decision: either to submit to the forces of death...and the spirit of revenge -- or to...seek the forces of life that are able to overcome evil at its root.... It was out of this experience that the conviction grew in me that I could not go on living unless I dedicated my life to peacemaking through the power of nonviolence. Later I found in the message of the universal self-giving love of Jesus the inspiration for this path."

Since the 1950s, Hildegard has circumnavigated the globe teaching on the methodology of nonviolence. Her first trip was to Poland, and from there, to nearly every other communist nation, danger and surveillance always close behind. During the Second Vatican Council (which opened in 1962), she led a peace lobby that included Dorothy Day, Jim Douglass, Gordon Zahn and Eileen Egan. They fasted, met with bishops, drafted documents, and did everything they could to ensure the church did not come out in support of war and nuclear weapons. Their efforts were not altogether in vain. The Council agreed to condemn the bombing of civilians and cities.

In the early 1960s, Hildegard turned to Latin America. She and Jean moved to Brazil, led trainings, and converted Archbishop Dom Helder Camara to the work of peace. Said Camara: "If the Nobel Peace Prize were mine to give, I would give it to Hildegard and Jean Goss-Mayr."

In the 1970s, their work in Argentina inspired artist Adolfo Perez Esquivel to give his life for peace and nonviolence. When he was arrested and tortured by the junta, the Goss-Mayr's campaigned for his release. The following year, Esquivel himself was awarded the Nobel Peace prize.

In the 1980s Hildegard and Jean set their faces toward the Philippines. There they taught nonviolence to thousands of priests, nuns, and activists. It was the groundwork that gave rise to the People Power movement, which ousted the Marcos regime. Nonviolently. In three days.

"Hildegard Goss-Mayr is my candidate for sainthood," wrote the great Trappist, Thomas Merton. "Everywhere she went," writes Nobel laureate Mairead Corrigan Maguire in the forward to the book, "she joined in solidarity with people, sharing her belief and truth that killing is not in the spirit of true love, that all faiths can join together in spreading this truth, that every human life is sacred and the spirit of God lives in all men and women." Even to those she disagreed with, Mairead writes, "there was a deep respect and reverence for their point of view."

Hildegard is a profound role model -- one of humility yet of strength, one of weakness yet of successes. "It is sometimes discouraging to see how small the Christian peace movement is," Merton wrote to her in 1962. "But... spiritual work is done with disproportionately small and feeble instruments." It is a paradox woven into the nature of things.

Hildegard lives it. She shows us how to face it and not recoil. She assures us that ordinary people can have a tremendous impact. She shows that any of us can become apostles of peace. We too can make a difference if we stay faithful to the mission. And so I urge you to get the book, *Marked for Life: The Story of Hildegard Goss-Mayr*. Study it in your parishes; discuss it among your friends. Let it embolden you to make peace.

Belgium

Jean van Lierde

No information

Czech

Premysl Pitter 1895-1976



Taken from

<http://www.radio.cz/en/article/36669>

Premysl Pitter - a forgotten Czech Schindler

Thanks to Steven Spielberg the name of Oskar Schindler is known the world over, but this programme is about an almost forgotten contemporary of Schindler, who deserves a similar place in history. In the course of the tumultuous 20th century, Premysl Pitter, born in Prague in 1895, did more than perhaps anyone else to help children - Czech, German and Jewish - through some of the most horrific moments of European history.

I'll start in the present day. The Premysl Pitter primary school was opened a few years ago in the industrial city of Ostrava. This school is unique in the Czech Republic in offering special support to Romany children, from some of the poorest and most deprived families in the country. Even though it opened nearly twenty years after his death, it is no coincidence that the school is named after Premysl Pitter - it comes close to his philosophy as an educator and thinker. Regardless of race or nationality or where they are born, he believed passionately that all children deserve love, education and a chance to develop.

Premysl Pitter was the son of middle-class parents, who ran a printing press in the heart of old Prague. As a child it was taken for granted that he would join the firm, and he enjoyed a happy, quiet childhood. But events took a very different course:

As with so many young men of his generation, the turning point in Premysl Pitter's life came in the First World War. As a young soldier he witnessed the horrors of the trenches on the Italian front, and came close to facing a firing squad when he found himself unable to shoot at his fellow men. He returned home a Christian and a pacifist and convinced that having survived the war, he owed the rest of his life to others. When he saw the appalling conditions in which thousands of war widows were left to bring up their families alone and without money, he started to work with children. In the young Czechoslovak state he worked intensively with children from the poor Prague suburb of Zizkov, and in the 1920s met his lifelong companion, the young Swiss teacher and education theorist Olga Fierz. While Pitter was a powerful visionary and thinker, she was extremely practical, and their work soon bore fruit.

Blanka Sedlackova, now 73, remembers as a child going to the Milicuv dum, the centre that Pitter and Fierz opened in Zizkov in 1933. At a time when Central Europe was gripped by ethnic and national tensions, this was an open house to all children:

"At the age of 10 I started going there with my sister. The Milicuv dum was unique in Czechoslovakia and quite possibly in Europe as a whole, certainly from a spiritual point of view. Premysl Pitter was a wonderfully cheerful and good-natured person, with a very direct way with children. We all called him "uncle", and we could turn to him with our fears or problems. When we gathered in the big room, he would talk to us, sometimes using the Bible as his starting point, but without ever giving the impression that he was trying to force some religious message on us. It was broader moral values that were important to him - telling the truth, mutual help. Children would go there regardless of political or religious allegiance."

The reputation of the Milicuv dum and of its director spread internationally, and Pitter's writings on education and theology became well known. His pacifist views did not endear him to the state, and on one occasion Albert Einstein wrote to Czechoslovak President Tomas Masaryk to appeal for clemency, when Pitter faced a prison sentence for his pacifism.

On March the 15th 1939 the Nazi's marched into Prague, beginning six years of oppression. Seeing that Jewish children were no longer allowed to attend normal

schools and take part in cultural activities, Pitter invited them with open arms to the Milicuv dum. Amid the horrors of the Nazi occupation the centre became an oasis of freedom and tolerance. Blanka Sedlackova remembers.

"One day they took him to the Gestapo headquarters and accused him of taking in Jewish children. Pitter was never able to tell a lie. He looked at the man, confirmed that it was true and added - 'From a human point of view I'm sure you can understand why I'm helping these children.' After a long and deathly silence, the interrogator turned to him and said, 'You may go.' It was a kind of miracle. If you don't want to say it was an act of God, well, let's say that it was some kind of higher power."

Tragically, few of the Jewish children survived the war. Despite Pitter's efforts, the Nazi machine eventually caught up with the Milicuv dum, and most of the children were taken away in the transports.

On the morning of the 9th of May 1945, Prague's underground radio announced the liberation of the city. This marked the beginning of the most extraordinary episode in Premysl Pitter's life. The newly established Czechoslovak government put him in charge of helping Jewish children, returning from the concentration camps traumatised and



Milicuv dum, from a 1936 postcard

alone. He managed to set up homes in a number of country houses near Prague, in the spirit of the Milicuv dum. But what is almost unimaginable at the time, amid the atmosphere of revenge and hatred, is that he offered sanctuary not just to Jewish survivors, but also to German children. He had seen one of the internment camps in Prague, where Germans were being held prior to their mass expulsion from Czechoslovakia, and this was how he described what he found:

"Thousands of people were forced to sleep on the bare ground without blankets. The very sick and children lay in the blazing sun in unthinkable filth with flies crawling everywhere. The latrines and the paths that led to them were filthy from people with dysentery, who could walk no further and were lying in their own excrement."

Pitter was horrified to see that the newly liberated Czechoslovakia was repeating the brutalities of the occupier, and he pointed out that the real perpetrators of Nazi crimes had long since fled. Seeing these German children dying of malnutrition and dysentery, he realised that they too needed help, and without hesitation he began to take them in as well. Just weeks after the end of the war Jewish children from the camps, and German children, some arriving still dressed in tattered Hitler Youth uniforms, were being looked after together.



some of the children playing

One of the hundreds of children he helped was 14-year-old Jehuda Bacon, a young Jewish boy who - alone in his family - had survived the death camps. Today he is a well-known artist in Israel, and when I spoke with him on the phone, I asked him how he felt when the German children started arriving:

"Strangely enough, people from the neighbourhood were still full of memories of the war and they didn't look at what he was doing with sympathetic eyes, but we children who just came back from the camps, had much more understanding and in a way even compassion, because I believe that if somebody suffered so much he can have another kind of relationship, even to people who made him so much trouble."

And Jehuda Bacon remembers that it was the amazing charisma of Premysl Pitter that made this extraordinary reconciliation possible.

"We didn't trust anybody after the war. Why should people be kind or good to us? And here we met Premysl Pitter, who was for us at that time a symbol of goodness, and he slowly won our hearts and minds. We trusted again and began to believe again in human beings. This was one of his main achievements."

Today there is a tree on the Hill of Remembrance in Jerusalem, to remember Pitter's work at the time.

But this is still not the end of the story. After the communist take-over, Pitter, as a Christian and a pacifist, soon came to be seen as an enemy of the state, and it became clear that in Stalinist Czechoslovakia he faced imminent imprisonment. In 1951, like thousands of his countrymen, he reluctantly fled to Germany. He continued his work for others, working tirelessly for several years at the Valka refugee camp near Nuremberg, where refugees from Stalinist Czechoslovakia first came after escaping the country. He died in Zurich in 1976.

A quarter of a century after his death, Premysl Pitter's legacy has a very real significance, especially as the Czech Republic gradually comes to terms with its own multi-cultural, multi-ethnic make-up. Back at the Premysl Pitter primary school in Ostrava, I ask the school's head, Helena Balabanova, how she sees the significance of Pitter's name in the name of her school:

"When we opened the school, there were people at the official opening who had worked with Premysl Pitter and children he had taken care of. One of them was the priest Mr Simsa, who gave a speech. He said that if Premysl Pitter were alive today, he would be taking care of Romany children. I think it is apt that our school is named after him, because we are trying, at least in our own small way, to follow in his footsteps, to help children who are deprived."

And I shall leave the very last word to Blanka Sedlackova, who knew Pitter for much of his working life:

"Just before he went into exile, he said a wonderful thing to us - 'If you build from iron, the metal rusts, if you build from wood, the wood rots, even marble crumbles in the end. But your material, the soul of the child, is eternal.' That was Premysl Pitter's lifelong creed."

England

Lilian Stevenson 1870-1960

One of the fifty persons meeting in Bilthoven, Holland 1919 – the founding of IFOR
Lilian Stevenson wrote of this gathering "We met as strangers: we parted a Fellowship."

One of the leading members of the "Student Christian Movement."

Publications:

Mathilda Wrede of Finland: Friend of prisoners Publisher: London: George Allen & Unwin Ltd (1. Januar 1905)

Towards a Christian International: The story of the International... Publisher: London : IFOR, [1941]

Max Josef Metzger. Priest and Martyr 1887-1944 With a Selection From His Letters and Poems Written in Prison
Publisher: London: SPCK, 1952

Amor Vincit Omnia: Thoughts on the War Together With Notes on What to Read and Helps to Intercession [1914]

Sir Norman Angell 1872-1967

The Nobel Peace Prize 1933

Born: December 26, 1872

Died: October 7, 1967

Occupation: Author



The following text was taken from

http://nobelprize.org/nobel_prizes/peace/laureates/1933/angell-bio.html

Biography

Ralph Norman Angell Lane (December 26, 1872-October 7, 1967)¹ was one of six children of Thomas Angell Lane and Mary (Brittain) Lane. Raised in a well-to-do but unpretentious Victorian household in Holbeach in Lincolnshire, England, he was influenced by his older sister Carrie and by extensive reading of such authors as Herbert Spencer, Huxley, Voltaire, and Darwin. He discovered Mill's «Essay on Liberty» at the age of twelve and for a long time considered it his prime source of intellectual excitement.

Having attended elementary schools in England, the Lycée de St. Omer in France, a business school in London, and - while editing a biweekly English paper published in Geneva - a year of courses at the University of Geneva, he became convinced that the Old World was hopelessly entangled in insoluble problems. At seventeen, then, he decided to emigrate to America. The young man headed directly for the West Coast of the United States, where for seven years he worked as a vine planter, an irrigation-ditch digger, a cowpuncher, a California homesteader (after filing for American citizenship), a mail-carrier for his neighborhood, a prospector, and, finally, a reporter for the St. Louis *Globe-Democrat* and later the San Francisco *Chronicle*.

After tending to some family affairs which had called him back to England in 1898, Angell went to Paris where he engaged in newspaper work, first as sub-editor of the English language *Daily Messenger*, then as staff contributor to *Éclair*. Meanwhile he acted as correspondent for some American papers to which he sent dispatches on the progress of the Dreyfus case. His experience with the American temper in the Spanish-American War, with French chauvinism in the Dreyfus affair, and with British jingoism in the Boer War prompted his first book *Patriotism under Three Flags: A Plea for Rationalism in Politics* (1903). In 1905, Angell accepted the editorship of the Paris edition of Lord Northcliffe's Daily Mail, resigning in 1912 to devote himself completely to writing and lecturing. Angell had by that time become famous.

In 1909 he had published a small book, *Europe's Optical Illusion*, using for the first time the name Norman Angell which he later legalized. In 1910 he expanded this work considerably, retitling it *The Great Illusion*. This book as translated into twenty-five languages, sold over two million copies, and gave rise to a theory popularly called «Norman Angellism». This theory, as stated in the book's Preface, holds that «military and political power give a nation no commercial advantage, that it is an economic impossibility for one nation to seize or destroy the wealth of another, or for one nation to enrich itself by subjugating another». In the next forty-one years, Angell published forty-one books distinguished for their rationality, clarity, painstaking analysis of fallacies, and earnestness tempered by good humor. His *The Fruits of Victory* (1921) shows how the results of World War I bore out the propositions explained in *The Great Illusion*; *The Money Game* (1928) unmask the economic warfare which has its roots in the «mercantilist illusion», a misunderstanding of the nature of money, and explains a card game he had invented to make currency problems «visual»; *The Unseen Assassins* (1932) analyzes some of the implications of patriotism, nationalism, and imperialism and discusses the problem of educating the common man; *The Great Illusion: 1933* (1933) applies the thesis of 1909 to 1933 and states the case for cooperation as the basis for civilization; *The Menace to Our National Defence* (1934) proposes internationalization of civil aviation and collective defense by the air arm; *The Great Illusion - Now* (1938) updates his basic conception once again; *Peace with the Dictators?* (1938) deals with the theme of collective security; *The Steep Places* (1947) probes the limitations of national sovereignty in an organized society; *After All* (1951) is the urbane autobiography of a man, adventurous and evangelical, yet studious and reasonable, who is still looking for the formula that will enable men to achieve international peace.

Meanwhile, he wrote regularly for newspapers and journals and from 1928 to 1931 edited *Foreign Affairs*. But he did not confine his activity to the writing desk. From 1929 to 1931 he was a Labor member of Parliament and member of the Consultative Committee of the Parliamentary Labor Party, but declined to stand for reelection because he felt «better fitted to present the case for internationalism to the public direct, freed from party ties». He was knighted for public service in 1931. He was a member of the Council of the Royal Institute of International Affairs, an executive of the Comité mondial contre la guerre et le fascisme [World Committee against War and Fascism], an active member of

the Executive Committee of the League of Nations Union, and president of the Abyssinia Association. For over half a century, he traveled the «lecture circuit» almost every year; at the age of ninety he went on a two-month lecture tour of the United States.

Angell was a slightly built man, about five feet tall, ascetic of countenance, patient and courteous in manner. A lifelong bachelor, he died at ninety-four in a home for the aged in Croydon, Surrey.

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1. Sources differ on birth date. The one used here has been confirmed by Eric A. Lane, Angell's nephew, and is the one inscribed on a memorial stone at Holbeach.

From Nobel Lectures, Peace 1926-1950, Editor Frederick W. Haberman, Elsevier Publishing Company, Amsterdam, 1972

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Richard Roberts 1874-1945



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Profile

PROPHET OF RECONCILIATION:

RICHARD ROBERTS (1874-1945)

by Michael Bourgeois

(Reformatted from Touchstone, January 2001 page 51-59 to fit the pages of this document)

Preacher, theologian, a sixth moderator of The United Church of Canada (1934-36), Richard Roberts was born in 1874 in Blaenau Ffestiniog in northern Wales.¹ His mother was the daughter of a shipping clerk and his father a slate quarry worker who became a respected minister in the Welsh Calvinistic Methodist Church. Although Richard Roberts had a solid bond with his father, his early relationship with Christianity was not close. His conversion process took place over several months in 1892 during his studies at University College of Wales, Aberystwyth. He began to consider whether he should become a preacher, became a candidate for ministry, and planned to study theology after completing a degree in science. Because his poor eyesight hindered his ability to do dissection and other lab work, however, he twice failed his exams. Although discouraged, he nevertheless began theological studies at Bala in the autumn of 1894.²

Upon completing his theological studies in 1896, Roberts joined the Calvinist Methodist Church's Forward Movement, working in the coal fields and seaports in southern Wales where he quickly related the gospel of Jesus Christ to the realities of economic injustice. Roberts had also been converted to socialism at college but, in his words, "got into the thick of the fight" after a theological course. At Newport, his second Forward Movement posting, the local Independent Labour Party secretary was his friend and attended his services, but Roberts "suspected that there was a certain anti-religious animus at the back of his mind." One Sunday evening he surprised Roberts by remaining for the "after-meeting, to which were invited those who desired to begin a new life", but did not speak when Roberts issued the "usual call to any who were moved to begin a new life and desired our prayers, to declare themselves." Nevertheless, at the end of the meeting his friend remained after everyone else had departed, and when Roberts approached and spoke to him:

*He burst into tears, and I could get nothing out of him. So I suggested that we should pray together. We knelt, side by side, and I prayed simply to God that we might both dedicate ourselves to His service. We remained there kneeling a while longer, and then rose. We looked each other in the face and then, suddenly, he almost shouted at me, "I AM GOING TO BE A BETTER SOCIALIST THAN EVER!" Which was as it should be.*³

Roberts was ordained in September 1897 and shortly thereafter recalled to Bala to assist the school's principal. He accepted a call to the Willesden Green Welsh Church in London in 1900. The following year he married Anne Catherine Thomas, a native of Wales whom he had met in London, and with whom he would raise three daughters, Dorothy, Margaret, and Gwen. In 1903 he transferred to the Presbyterian Church of England and became minister at St. Paul's Church, Westbourne Grove, London, where he made the acquaintance of Roman Catholic philosopher of religion Baron Friedrich von Hugel. In 1910 Roberts was called to Crouch Hill Presbyterian Church, where one of the members of the congregation was the young John Macmurray, with whom Roberts was to become closely acquainted and whose later religious and philosophical writing would influence Roberts's own theology.

When the "Great War" erupted in August 1914, Roberts was attending a conference of the Presbyterian Fellowship and he returned to London in order to preach at Crouch Hill the following Sunday. He had prepared a sermon, "a potpourri of my own conflicting emotions", but did not deliver it for he realized during the service that the young German men who had been attending Crouch Hill were not present. "I had a shattering intuition that perhaps

my boys, the British and the German, might meet on some battlefield in Europe, where it would be their business to kill one another!" Instead of preaching, Roberts reported this intuition and asked those present to consider as Christians the appalling circumstance that lads of that congregation, who had worshipped God together in that church, might, under the orders of their superiors, be called to murder each other. . . . I knew when I left the church that morning that as a minister of Christ I could take no part in a war.⁴

While he was not alone in this conviction, Roberts certainly was in a minority. With a fervour that approached the feverish, support for the war quickly enveloped England and threatened also to overtake the churches. One contemporary described English Christianity's uncritical support for the war as "this Gadarene - swine race of the churches down a steep place into the sea".⁵ Nevertheless, some in the churches sought alternative responses. Roberts convened a meeting at his home of "younger ministers and laymen of the Anglican and Free Churches" who had become acquainted through the Student Christian Movement. Resolving "to do something to safeguard the Christian faith and testimony from being swamped by what [at that time] seemed likely to be the greatest war in history," they began to publish a series of Papers for Wartime. Roberts wrote the second paper, entitled "Are We Worth Fighting For?" When later papers in the series demonstrated "a strong drift" to supporting the war, Roberts and Henry Hodgkin, the group's lone Quaker, took steps to "create another body that would be more forthright in maintaining the Christian front during the war".⁶

By the end of December 1914, with the help of Quaker Lucy Gardner and others, they had established the Fellowship of Reconciliation. Roberts himself seems to have suggested the word "reconciliation", not only for the new fellowship's name but also as the task to which they understood themselves committed. According to Roberts, as they had tried "to work out a Christian pacifist philosophy that could be accepted by the group" they had recognized that:

For us peace was something to be waged, as war was waged. Peace is not a passivity, a state of rest, a lull between wars. It must be conceived as an activity; and the name of that activity is Reconciliation, which is the finest of all arts, the art and practice of turning enemies into friends. It is the essential core of Christian divinity and of Christian ethics. Its chief exemplar is God — and its classical statement is to be found in St. Paul's Second Epistle to the Corinthian Church. . . . It is the fundamental principle by which we should regulate our public relations, our politics, whether domestic or international, and our commercial and professional concerns. . . . That is the will of God, that men should be reconciled to Him and to one another.⁷

Roberts's pacifism and other congregational tensions led to his resignation from Crouch Hill in July 1915, whereupon he became Secretary of the FOR and the first editor of its monthly journal, *The Venturer*. This work led him in 1917 to ministry at the Church of the Pilgrims in Brooklyn, New York, where he was to work part time while also advancing the work of the FOR in the United States. After a trial period on contract there in 1916, he began a longer term appointment in January 1917, three months before the United States entered the war.⁸

After the war's end in 1918 Roberts considered employment options in both England and North America, but nothing definite emerged until he was called to the American Presbyterian Church in Montreal in late 1921. With it he was received into The United Church of Canada in June 1925, in the first action of the first General Council following the signing of the new church's Basis of Union.⁹ His ecumenism had been reflected earlier not only in his friendship and work with Catholics, Anglicans, and Quakers, but also in his involvement with organizations such as the Free Church Federation, of which he was president in 1912, and the Free Church Fellowship, the members of which "gave themselves up to the dream of a United Free Church of England and, beyond that, One Universal Church".¹⁰ After 1925, Roberts devoted this enthusiasm for the church's unity and mission in the world to The United Church of Canada.

Roberts was called to Sherbourne United Church in Toronto in 1927 and remained there until 1938. His work during this time was marked by attention to evangelism, social service, and economic justice. At the General Council of 1932, during the Great Depression, Roberts called for the establishment of a Commission on Christianizing the Social Order and during the subsequent two years helped the Commission's chair, Sir Robert Falconer, draft the report. He was elected the United Church's sixth moderator at the 1934 General Council, and during the next two years travelled extensively on evangelistic missions across Canada. Although not a member of the Fellowship for a Christian Social Order he was sympathetic to its work and wrote the short foreword to its 1936 book, *Towards the Christian Revolution*, which he described as "a very important contribution to the current discussion of the ends and values of a Christian society, and the ways and means of achieving it".¹¹

While Roberts had been writing books and pamphlets on a variety of topics for many years, in the late 1920s he began to articulate his wider theological perspective. In part because of his abiding interest in science and the natural world, in essays and lectures during this time he reflected on the inadequacy of both fundamentalist and liberal evangelical theologies in coming to terms with evolution. According to Roberts, while fundamentalist evangelicals failed to address the proper implications of evolution for divine immanence, liberal evangelicals neglected due consideration of divine transcendence. Roberts therefore attempted to clarify the issues at stake in a way that, while not offering a final synthesis, might at least on the basis of a "provisional dualism" point the way toward a more adequate understanding of divine immanence and transcendence and their relation to evolution. Such a theology, Roberts hoped, would better enable Protestant Christianity to articulate the meaning of its affirmation of God as creator and sustainer of the universe in terms persuasive in the twentieth century, and thus enable it to continue to

evangelize men and women, to evoke in them a "holy discontent" for the creation of the "Beloved Community". In these writings Roberts also demonstrated that his commitment to reconciliation was much broader than its specific use in the context of pacifism and non-violence.

A prominent theme in his theology is the need to reconcile or at least hold in tension various ideas — the personal and the social, divine immanence and transcendence, evolution and creation, evangelism and social service, Karl Barth's emphasis on revelation and John Macmurray's emphasis on community. Roberts sought a theology that held together the authentic points of the various dualities that he observed persisting throughout Christian history.¹²

As war approached again in 1939, Roberts was in Halifax lecturing at Pine Hill Divinity School. He had agreed to add his name to a public declaration against war but had counselled against issuing one because statements by the United Church in 1938 were, to his mind, "so great an advance on any comparable document in 1914". By 1939, however, the church's attitude began to shift towards supporting the war and when the "Witness Against War" appeared it included his name among its seventy-five signatures. In the ensuing controversy, the attorney general of Ontario threatened prosecution but ultimately only condemned the "Witness" at a press conference and entrusted the United Church with an appropriate disciplinary response. The statement from the General Council sub-executive, issued on the same day, attempted to strike a balance but succeeded in pleasing few.¹³ Roberts felt that the controversy had justified his counsel against making a public statement at that time, but also that the action of the United Church's sub-executive was "feeble and cowardly", particularly because it had failed to affirm the right of "ministers to hold and express . dissenting convictions". As a result, he was "rather grateful in some ways that my name is on the list". This gratitude was nevertheless tempered by repentance. As he wrote in the spring of 1940 to one of his daughters, the outbreak of war demonstrated "the actual and tragic failure of pacifism" and suggested that "the proper wear of pacifists at this time is sackcloth and ashes. Personally, I feel under conviction in the matter very keenly."¹⁴

Roberts's sense of the tragic failure of pacifism, however, did not prevent him from criticizing Reinhold Niebuhr for his attack on pacifists in his 1940 essay "Christian Moralism in America". Both because of what he said and because it was the formerly pacifist Niebuhr who had said it, Roberts wrote: "It hurts me, though, to see your flag at half-mast, when I remember how bravely it once bore 'the battle and the breeze'." He argued with Niebuhr on several points, including the relation of history to the incarnation of God in Jesus Christ and the process of redemption of which it is a part. The incarnation of God in Jesus Christ was also for Roberts central to understanding history and what might be possible within it. While Niebuhr argued that "the human situation remains the same in peace and in war, though it may be more clearly seen in war than in peace," Roberts maintained on the contrary:

War is an incident in the course of a world which God sent His Son to redeem. And why should any incident in history be allowed to impose a moratorium on the business of human redemption? Am I to soft-pedal the Incarnation of God in Jesus Christ at every international crisis? The episode that we call the Incarnation should have a certain absolute significance for Christian believers — it is the only passage of history that has that character: and it is our one hope over against our desperate plight in this world.¹⁵

Roberts's understanding of the relation of history and the incarnation was based on his conviction that the power of the spirit of God in Jesus Christ can and does operate to regenerate persons. By repentance, conversion, and transformation humans are recreated and sanctified for the redemption of all things that, by both the world striving for God and God reaching toward the world, comes with the establishment of God's righteousness.

From the summer of 1940 Richard Roberts lived in the United States, preaching, leading retreats, and addressing student conferences there and in Canada. In the fall of 1944 his health began to deteriorate due to arteriosclerosis and resulting strokes. He died in a nursing home in Brooklyn on April 10, 1945, less than a month before the end of the war in Europe. Of his last hours, his daughter Margaret reported: "All during the last night before he went into coma, he was moving his arms around in his old pulpit gestures and murmuring . . . 'I want to preach—I want to preach Jesus Christ!'"¹⁶

¹ For more detailed treatments of the life and work of Richard Roberts, see Gwen R. P. Norman, *Grace Unfailing: The Radical Mind and the Beloved Community of Richard Roberts* (Etobicoke, ON: The United Church Publishing House, 1998); Catherine Gidney, "Richard Roberts: A Case Study in Liberal Protestantism in Canada During the Interwar Years," 81-100 in Bruce L. Guenther, ed., *Historical Papers 1995: Canadian Society of Church History, Annual Conference, Université du Québec à Montréal, 9-10 June 1995*; and Gidney, "Contextualizing Richard Roberts' Thought: Liberal Protestantism and the Dilemmas of the Modern Age," in Norman, pp. 263-86.

² Norman, pp. 3-28.

³ Richard Roberts, "'Radical Religion' Forty Years Ago," *Christianity and Society* 5 (Fall 1940): pp. 32-34; and Norman, pp. 38-39.

⁴ Roberts, "How the Fellowship Began," *Fellowship* 9 (January 1943) p. 3, also found in Box 4, File 98, Richard Roberts Papers, United Church/Victoria University Archives; and Norman, p. 83.

⁵ Norman, p. 87.

⁶ Roberts, "How the Fellowship Began," pp. 3-4; Norman, pp. 85-87; Thomas P. Socknat, *Witness Against War: Pacifism in Canada 1900-1945* (Toronto: University of Toronto Press, 1987), p. 100; and Richard Allen, *The Social Passion: Religion and Social Reform in Canada 1914-1928* (Toronto: University of Toronto Press, 1971), p. 320.

⁷ Roberts, "How the Fellowship Began," p. 5.

⁸ *Ibid.*; Norman, pp. 97-106; and Socknat, p. 100.

⁹ *The United Church of Canada, Record of Proceedings of the First General Council, Meeting in Toronto, Ontario, June 10th-18th, 1925* (Toronto: The United Church of Canada, 1925), p. 7.

¹⁰ Norman, p. 78.

¹¹ Gidney, "Contextualizing Richard Roberts' Thought," in Norman, p. 273; R. B. Y. Scott and Gregory Vlastos, eds., *Towards the Christian Revolution* (Chicago: Willet Clark & Co., 1936; reprint ed., Kingston, ON: Ronald P. Frye & Co., 1989). Unfortunately, the foreword was not included in the reprint edition.

¹² "The Theological Dilemma in America," *The Hibbert Journal* 25 (October 1926—July 1927) pp. 140-141; *The New Man and the Divine Society* (New York: Macmillan, 1926); *The Christian God* (New York: Macmillan, 1929); "The Scope of Theology," unpublished lectures, 1927 (Box 4, File 112, Richard Roberts Papers, United Church of Canada/Victoria University Archives); and "Wheels and Systems: A Plea for Another Theology," unpublished manuscript (Box 3, File 17, Richard Roberts Papers, United Church of Canada/Victoria University Archives). For a complete list of his work, see "A Bibliography of the Writings of Richard Roberts" in Norman, pp. 287-94.

¹³ "'Witness Against War' Papers," (Box 3, File 64, Richard Roberts Papers, United Church/Victoria University Archives); "'Witness Against War' Correspondence," (Box 2, File 50, Richard Roberts Papers, United Church/Victoria University Archives); *United Church Observer*, 15 October 1939, p. 21; Norman, 41-45; and Socknat, pp. 200-11.

¹⁴ "'Witness Against War' Papers" (Box 3, File 64, Richard Roberts Papers, United Church/Victoria University Archives); and Norman, p. 245.

¹⁵ Reinhold Niebuhr, "Christian Moralism in America," *Radical Religion* 5 (Winter 1940) pp. 16-20; Roberts, "Open Letter from Dr. Richard Roberts," *Christianity and Society* 5 (Spring 1940) pp. 41-43; and Reinhold Niebuhr, "An Open Letter to Richard Roberts," *Christianity and Society* 5 (Summer 1940): 3033; Socknat, pp. 222-23; and Norman, p. 248.

¹⁶ Norman, pp. 251-58.

<http://yba.llgc.org.uk/en/s2-ROBE-RIC-1874.html>

He received the degree of D.D. from Victoria University, Toronto and the University of Vermont, U.S.A. In 1937 he received the same degree honoris causa from the University of Wales. He also received the degree of D. Litt. from the University of Syracuse, U.S.A. As an author he contributed articles to *Cymru*, *The Hibbert Journal* and published many books among which are the following: *Robert Owen*, part 1, 1907; part II, 1910 (part of a prize essay at the Liverpool national eisteddfod, 1900); *The Renaissance of faith*, 1912; *The Church in the Commonwealth*, 1916; *The Unfinished programme of democracy*, 1919; *The Jesus of poets and prophets*, 1919; *The Untried door*, 1920; *The New man and the divine society*, 1923; *The Gospel at Corinth*, 1924; *The Christian God*, 1928; *The preacher as man of letters*, 1930; *The Strange man on the Cross*, 1934; *The Contemporary Christ*, 1938.

Henry Hodgkin 1876-1933

Co-founder of IFOR

Henry T Hodgkin (1877-1933) played a leading part in the Friends Foreign Mission Association and the Student Christian Movement, and in founding the Fellowship of Reconciliation. He worked as a missionary in China and came to appreciate the validity of other witnesses to God than the Christian one.



By processes too numerous and diverse even to summarize, I have reached a position which may be stated in a general way somewhat like this: "I believe that God's best for another may be so different from my experience and way of living as to be actually impossible for me. I recognize a change to have taken place in myself, from a certain assumption that mine was really the better way, to a very complete recognition that there is no one better way and that God needs all kinds of people and ways of living through which to manifest Himself in the World. This has seemed to carry with it two conclusions which greatly affect conduct. One is that I really find myself wanting to learn from people whom I previously would have regarded as fit objects for my 'missionary zeal'. To discover another way in which God is operating - along lines it may be distasteful or dangerous to me - is a large part of the fun of living. The second direction in which conduct is influenced is the deliberate attempt to share the life and interests of others who are not in my circle ... [for] in such sharing I can most deeply understand the other's life and through that reach, maybe, fresh truths about God.

Taken from John Fergusons History of the FOR

Right at the end of December 1914, as the war which was expected to finish by Christmas dragged on, 130 people met in Cambridge. Their leader and chairman was a Quaker named Henry Hodgkin. Henry Hodgkin was a man large of body and mind. He was much travelled, 'in journeyings often', and he used to describe the operation of fitting his long frame into a railway sleeping berth as 'the double-diagonal doze'. I never knew him - he died after an operation in 1933 - but knew in her later life his widow, aptly named Joy, a quality she radiated. Henry Hodgkin had a strong but genial presence and great gifts of persuasive leadership.

Maude Royden 1876-1956

Other sources

<http://www.answers.com/topic/royden-agnes-maude>

http://en.wikipedia.org/wiki/Agnes_Royden

Taken from

http://www.novelguide.com/a/discover/ewb_13/ewb_13_05607.html



Agnes Maude Royden

As an internationally known British preacher, lecturer, and author, Agnes Maude Royden's (1876-1956) involvements spanned the issues of women's rights—political, social, and religious—social justice for the poor and disenfranchised, and world peace.

Born in Liverpool, England, in 1876, Agnes Maude Royden was the youngest of eight children and the sixth daughter. The family fortune was built on ships, and her eldest brother, Sir Thomas Royden, became chairman of Cunard Steamship Company. Intellectually more precocious than her elder sisters, Maude (as she would always be called) persuaded her parents to continue her education beyond high school. She graduated from Cheltenham Ladies College in 1896, and in 1897 went to Oxford University to continue her studies at Lady Margaret Hall. She read history and achieved second-class honors. It was here that she formed two important and enduring friendships, with Evelyn Gunter and Kathleen Courtney, who shared her strong desire to make a contribution to the world. The three of them worked together for the cause of women's suffrage and world peace.

In 1899, with her formal education at an end, Royden returned to her family home, Frankby, outside Liverpool to consider her future. She had no financial need to work but she longed to make herself useful. Maude suffered all her life from lameness, and when it was eventually diagnosed as dislocated hips there was little that could be done. Her success in conquering this handicap throughout her life was remarkable, but it did at times overtax her strength. Nevertheless, in 1900 she entered into settlement work and worked at the Victoria Women's Settlement in Liverpool for 18 months.

It was also during this period that she experienced something of a spiritual crisis. Like the rest of her family she was an Anglican, but she was attracted to Roman Catholicism, especially to the grandeur of its liturgy. While she was to remain within the Church of England, her love of the Roman liturgy can be seen in her writings on beauty in religion. This spiritual quest was the topic of many of the letters that crossed among the three friends, and it was Evelyn Gunter who suggested that she come to Oxford to take counsel with the Reverend Hudson Shaw. Hudson was an Anglican priest and a popular and dynamic lecturer for the University Extension Service, a continuing education service for ordinary citizens. The meeting with Hudson Shaw was the pivotal point in Royden's life.

Following their Oxford meetings they continued their conversations by mail, and within a few months of their meeting Shaw invited Royden to come and live with him and his wife, Effie, in his rural parish at South Luffenham. She would serve both as a parish assistant and as a companion to Effie while Hudson was away lecturing during the week. The triune bond of friendship which took shape in these first months was an unusual one. Years later, in 1947, when both Effie and Hudson were dead, Royden wrote the story of their friendship in the book entitled *A Threefold Cord*. She said that it was Effie who first understood the love between her husband and Maude, but she wished nothing more than that the relationship among the three of them continue. Effie was an unusual woman, intelligent and gifted, but mostly terrified of the world. Despite their love for each other, Hudson's and Maude's commitment to the sanctity of marriage and their religious vocations meant that the relationship never became physical. Instead, they poured their energy into their work and into a mutual devotion to Effie. After Effie's death in the early 1940s Maude and Hudson married, but by this time Hudson was 84 years old and he lived only two months beyond the wedding day.

It was Hudson who was instrumental in enlisting Royden in the ranks of University Extension lecturers. Royden had an unusually good education for a woman and she was no stranger to the platform. Her "trial" lecture at the Summer Meeting in Oxford in 1903 was well received, and while there was some hesitation about listing A. Maude Royden—because she was a woman—among the staff of traveling lecturers, she proved a popular speaker and for the next two years maintained a steady schedule of lecturers. In 1905 she moved to Oxford, and this marked the beginning of her involvement in the suffrage movement.

Royden's work among settlement women had heightened her awareness of the situation of women in society, but it wasn't until 1905 that she embraced the suffrage movement as a whole, and this with a certainty of commitment which she had never known before. Royden anchored her belief in the suffrage movement in Christian belief. For her it was crystal clear that what Jesus taught was the equality of all persons regardless of sex. She believed that the women's movement was "the most profoundly moral movement ... since the foundation of the Christian Church." She was strongly opposed to violence and could not condone many of the actions of the more militant Women's Social and Political Union headed by the Pankhursts. Indeed, she believed that women were natural pacifists, and that their goals would be achieved through a combination of prayer and education. Royden, along with Evelyn Gunter and Kathleen Courtney, joined the National Union of Women's Suffrage Societies, under the leadership of Millicent Fawcett. Royden was a tireless speaker for the cause, and she became editor and a major contributing writer to the NUWSS's weekly publication, *Common Cause*, a position she held until 1915. In the fall and winter of 1911-1912 she traveled to the

United States, where she gave a series of lectures in several major cities and conferred with American suffrage leaders.

Royden's goals went beyond the vote. She sought better working conditions for women as well as equal pay for equal work; the protection of children; and equality of sexual standards for men and women. Her concern for society's sexual mores was at the same time both modern and staunchly Christian. She abhorred the "double standard" which, as she saw it, created two categories of women, the good (chaste wives) and the bad (prostitutes). The one was needed so that men could be assured both of the legality of their children and the sexual purity of their wives, but prostitutes were needed because males were not expected to control their passions. Prostitutes became society's "untouchables" and were treated with great cruelty. Royden insisted that if women must confine their sexual life to marriage so should men. She preached a positive approach to sexuality within marriage and, contrary to the Church of England's position, she approved of birth control.

The outbreak of World War I brought a halt to most suffrage activity in England, and it also brought Royden into conflict with a number of her colleagues in the movement. Royden promoted the idea that the women's movement should stand for peace and refuse to support the war effort. She joined the Fellowship of Reconciliation and the Women's International League and wrote and spoke on pacifism. But pacifism was not a popular position in World War I, and Royden found herself both alienated from friends and under attack. After an especially ugly incident outside a small town in the Midlands, she changed her focus to one of structuring a peaceful society once the war was over.

In 1918 Royden adopted a baby girl (Helen) orphaned by the war, and as a response to the terrible plight of children in the postwar famine in Europe she also fostered a young Austrian boy, Friedrich Wolfe, for several years.

Her belief in the deep religious significance of the women's movement naturally propelled Royden to carry her cause for women's rights into the Church of England. In 1909 she became the first chair of the Church League for Women's Suffrage, which, following the passage of the suffrage act, would reform itself as the League of the Church Militant, dedicated to promoting women's equality within the church. As Royden revealed in her popular pamphlet *Women and the Church of England* (1916), not only were women barred from the priesthood but they were forbidden nearly every office in the church, despite the fact that they comprised the majority of the congregations and performed most of the parish work. There were many who supported her—lay and clergy—but a division existed between those who would accept women priests. Many, including Hudson Shaw, felt that the ordination of women was "premature." By 1919 the church had confirmed the rights of women as voting members on church councils, but the issue of "speaking" in churches was hotly debated.

Royden was in the forefront of these struggles and felt a deep commitment to the Anglican church, but she also felt she had a "calling" to the ministry, so when in 1917 the membership of City Temple, the famous nonconformist church in London, invited her to serve as a pulpit assistant, a position equivalent to associate pastor, she accepted. She was a gifted speaker and her sermons, many of which were later published in book or pamphlet form, always drew large audiences.

Several non-conformist Protestant churches then ordained women to the ministry, and this was a path that Royden could have chosen, but she refused because she wished to remain an Anglican. In 1920 she resigned her position at the City Temple in order to join with an Anglican cleric, Dr. Percy Dearmer, also chair of ecclesiastical art at King's College, London, to form a Christian fellowship that they called the Fellowship Guild. This was not a church, nor even an official arm of the Anglican church, but with its Anglican leadership and governing board it retained strong ties to the Church of England. Membership included both Anglicans and non-conformists, and it proved to be the kind of ecumenical venture which set an example for the reunion of Christendom which Royden and many of her friends sought. In addition to the popular Sunday evening worship services, the fellowship sponsored a variety of study groups on social and political issues. The fellowship "adopted" Albert Schweitzer's hospital in Lambarene, and Dr. Schweitzer once addressed the membership on a visit.

Royden's reputation as a preacher and spokesperson for peace grew to international proportions and she traveled to the United States in 1923 for the Women's International League. In 1928 Royden went on a round-the-world preaching tour, which took her again to the United States and then to China, Japan, New Zealand, Australia, and India, where she visited Gandhi. In 1930 she was awarded the Companion of Honour by the British Government.

In 1936 Royden, then 60 years old, resigned from the leadership of the fellowship but continued to travel widely and was one of the pioneers in religious broadcasting, carrying on a pastoral ministry over the BBC until the early 1950s. She died at the age of 80 in 1956.

Further Reading

Because of her varied involvements—in the suffrage movement, the peace movement, social issues, and as a religious feminist and pastor—there are sources for Maude Royden's life in the literature of these movements. *Common Cause*, the publication of the National Union of Women's Suffrage Societies, and church publications such as the *Church Militant* and the *Church Times* are good resources, as well as the newspapers of the period. Royden herself published over a dozen books and numerous pamphlets and articles. The breadth of her interests and involvements are represented in their titles: *The Church and Woman* (1924), *Women and the Sovereign State* (1917), *Woman's Partnership in the World* (1941), *Political Christianity* (1922), and *Sex and Common Sense* (1921). Her analysis and historical survey of the status of women anticipate the religious feminist movement of the 1970s and 1980s. Several of her books are more inspirational in nature, including *Prayer as a Force* (1922), *Beauty in Religion* (1923), and *I Believe in God* (1927). The *Guildhouse Monthly*, the periodical of the Fellowship Guild, 1928-1955, is an excellent source for information about Royden's life and work during this period. The letters between Royden and Kathleen Courtney are available at Lady Margaret Hall in Oxford, and the Fawcett library in London is another source for Royden correspondence. Brian Heeney's 1983 study *The Women's Movement in the Church of England* places

Royden in the context of the larger movement. Royden's own "partial" autobiography, *The Threefold Cord* (1947), should be read in concert with a biography (1989) by Sheila Fletcher entitled *Maude Royden: A Life*. □

Books by Royden

- *Downward paths* (1916)
- *Women and the sovereign state* (1917)
- *Sex and common-sense* (1922)
- *Prayer as a force* (1923)
- *Beauty in Religion* (1923)
- *Christ triumphant* (1924)
- *Church and woman* (1924)
- *Life's little pitfalls* (1925)
- *Here--and hereafter* (1933)
- *Problem of Palestine* (1939)
- *I Believe in God* (1927)
- *Women's Partnership in the New World* (1941)
- *The Threefold Cord* (1947), autobiography

Leyton Richards 1879-1948

from the book jacket: Private View of a Public Man: The life of Leyton Richards
by Edith Ryley Richards

"Leyton Richards never waited for opportunity to come to him, he went forth to find it. Obligated to leave school at fifteen he was yet widely educated; with no money for travel he yet covered half the globe. His conviction that Christianity is meant to be practised here and now made his life arduous but never dull. In America he was boycotted by a whole school, in Australia he pitted himself against the Government on two major issues, in both Britain and the U.S.A. during the first World War he was followed by detectives and in London tried under the Defence of the Realm Act. Shut out for a time from almost every British pulpit he was yet called to one of the most famous. Beginning as a fervid Nonconformist and Congregationalist he ended in close and happy co-operation with Anglicans, and finally joined the Society of Friends. He was successively Minister of Peterhead Congregational Church; Collins Street Independent Church (Melbourne); Bowdon Downs Congregational Church, Manchester; Pembroke Chapel, Liverpool; and Carrs Lane, Birmingham. At the end of his life he was Warden of Woodbrooke Settlement, Birmingham. In this biography his wife tells his story and gives an intimate picture of the man himself behind his public work."

Most widely held works by Leyton Richards

[Realistic pacifism; the ethics of war and the politics of peace](#) by Leyton Richards(Book)

3 editions published between 1935 and 1972 in English and held by 246 libraries worldwide

[The Christian's alternative to war, an examination of Christian pacifism](#) by Leyton Richards(Book)

9 editions published between 1929 and 1936 in English and held by 108 libraries worldwide

[Christian pacifism after two world wars; a critical and constructive approach to the problems of world peace](#) by Leyton Richards(Book)

3 editions published in 1948 in English and held by 74 libraries worldwide

[The Christian's contribution to peace; a constructive approach to international relationships](#) by Leyton Richards(Book)

1 edition published in 1935 in English and held by 34 libraries worldwide

[The crisis and world peace](#) by Leyton Richards(Book)

2 editions published in 1938 in English and held by 6 libraries worldwide

[Christian pacifism after two world wars : a critical and constructive approach to the problems of world peace](#) by Leyton Richards(Book)

1 edition published in 1948 in English and held by 2 libraries worldwide

[Christianity and war](#) by Alfred Salter(Book)

1 edition published in 1915 in English and held by 2 libraries worldwide

[Citizenship and conscription](#) by Leyton Richards(Book)

1 edition published in 1950 in English and held by 2 libraries worldwide

[The Christian foundations of peace](#) by Leyton Richards(Book)

1 edition published in 1938 in English and held by 2 libraries worldwide

[Social control and personal freedom](#) by Leyton Richards(Book)

1 edition published in 1941 in English and held by 2 libraries worldwide

[Planning for freedom : study notes and questions for discussion circles on the Swarthmore lecture](#) by Leyton Richards(Book)

1 edition published in 1943 in English and held by 2 libraries worldwide

[The Christian's Contribution to peace : a constructive approach to internat. relationships](#) by Leyton Richards(Book)

1 edition published in 1935 in Undetermined and held by 1 library worldwide

[The futility of war : address delivered to the Melbourne Peace Society](#) by Leyton Richards(Book)

1 edition published in 1911 in English and held by 1 library worldwide

[Compulsory military training and the duty of the Church : a plea for liberty of conscience](#) by Leyton Richards(Book)

1 edition published in 1912 in English and held by 1 library worldwide

[Planning for freedom](#) by Leyton Richards(Book)

1 edition published in 1943 in German and held by 1 library worldwide

[Realistic pacifism. The ethics of war and the politics of peace. With a new introd. \[...\] by Ch. Chatfield](#) by Leyton Richards(Book)

1 edition published in 1972 in Undetermined and held by 1 library worldwide

[Towards a constructive peace policy for the churches : addresses at the spring assembly of the Congregational Union of England and Wales](#) by F.W Norwood(Book)

1 edition published in 1935 in English and held by 1 library worldwide

[Conscription and Christian obligations](#) by Leyton Richards(Book)

in English and held by 1 library worldwide

[キリスト教非戦平和主義](#) by Leyton Richards(Book)

1 edition published in 1952 in Japanese and held by 1 library worldwide

[キリスト教非戦平和主義 : 世界平和の問題に対する批判的・建設的研究](#)(Book)

1 edition published in 1952 in Japanese and held by 1 library worldwide

Dick Sheppard 1880-1937

Rev Hugh Richard Lawrie "Dick" Sheppard

Taken from

<http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GSsr=41&GSvcid=51657&GRid=25593894&>

Birth: Sep. 2, 1880 Greater London, England

Death: Oct. 31, 1937 Greater London, England

Reverend Hugh "Dick" Sheppard was one of the leaders of the burgeoning English pacifist movement during the 1930s. He was also the pioneer of Christian radio broadcasting.



He was educated at Marlborough College and then (1901-4) Trinity Hall, Cambridge. He worked with the poor from Oxford House, Bethnal Green, and then for a year as secretary to Cosmo Lang, then Bishop of Stepney. He studied for the ministry at Cuddesdon College, and was ordained priest in 1908. Returning to work with the poor at Oxford House, he suffered in 1910 the first of what would prove to be recurrent breakdowns due to overwork.

With the onset of war, Sheppard spent some months as chaplain to a military hospital in France. Within a week of arriving, he noted that "War is awful. More awful than I supposed possible". One of the doctors described how Dick "would identify himself with every dying man...sit there, just because he had promised the dying man that he would, just because he thought it might somehow comfort the poor fellow, who was long past any comfort really... "

Supported by Lang, he took the fashionable and high-profile living at St Martin-in-the-Fields, turning the church into an accessible social centre for all those in need. He married Alison Lennox, who had nursed him during his breakdowns, in 1915.

In 1924, the British Broadcasting Corporation approached Rev Sheppard, requesting that he be their first ever radio chaplain. Sheppard saw the potential of the new medium for spreading the Gospel and soon sermon from St Martins-in-the-Fields were being broadcast throughout the nation. A charismatic speaker he was soon famous as the "Radio Parson."

Meanwhile, Dick's direct experience of war had not been without effect. In 1937 he mentioned that he had become a pacifist eighteen years before, that is in 1919, although he left no overt record at that time. He had, however, allowed his pulpit to be used for sermons critical of the war, and had prayed for conscientious objectors, something unheard of at that time.

On Armistice Day in 1923 Dick organised a mass meeting in Trafalgar Square as a National Call to Righteousness, which, although without official sanction, was broadcast. In 1925 he famously wrote to The Times in protest against a Victory Ball in the Albert Hall planned for the evening of Armistice Day: "A fancy dress ball on a vast scale as a tribute to the Great Deliverance which followed on the unspeakable agony of 1914-1918 seems to me not so much irreligious as indecent". Such a stir was created that the Ball was postponed for a day and Dick was asked in its stead to lead a simple service, In Memory, at the Hall, in the presence of the King, the Prime Minister and other national figures. Later he scribbled on his own copy of the programme, "Of course Pacifism must be written into this".

Ill-health having necessitated Dick's resignation from St Martin's in 1926, he turned to completing a book on what he felt was wrong with the Church of England. Amongst many other points, "The Impatience of a Parson" (1927) argued that the Church should be "obliged to outlaw all war and to demand from its members that they should refuse to kill their brethren". The controversial nature of the best-selling book, together with his radio fame, led to writing columns in popular newspapers. On the recommendation of the Prime Minister, the King had already made him a Companion of Honour.

In 1929 Dick acknowledged in a letter to the writer Laurence Housman, "I am now a pacifist. I do not think a Christian can take part in any work of killing, or do anything he cannot believe that Christ would have done". Shortly afterwards, he was made Dean of Canterbury, where Cosmo Lang had just been appointed Archbishop. From this time on, Dick showed himself more and more as an active pacifist. On the night before Armistice Day 1931 he spoke at a No More War Movement meeting in the Albert Hall, along with the new Leader of the Labour Party, George Lansbury.

As the international situation worsened, with the coming to power of Adolf Hitler, Dick heard of a sermon preached on Armistice Sunday that year in Riverside Church, New York, by Harry Emerson Fosdick, a Free Church minister who, like Dick, had served as a military chaplain in the First World War. Dr Fosdick ended by pledging to "do the best I can

to settle my account with the Unknown Soldier".

"I renounce war. I renounce war because of what it does to our own men...I renounce war because of what it compels us to do to our enemies...I renounce war for its consequences, for the lies it lives on and propagates, for the undying hatreds it arouses, for the dictatorships it puts in place of democracy, for the starvation that stalks after it. I renounce war and never again, directly or indirectly, will I sanction or support another." This text so moved Dick that, after much thought and consultation, he decided to use it as the basis for yet one more letter to the Press. In this letter, which the Times refused to publish, but which did appear in the (then Manchester) Guardian and other papers on 16 October 1934, Dick wrote of "the almost universally acknowledged lunacy of the manner in which nations are pursuing peace...It seems essential to discover whether or not it be true, as we are told, that the majority of thoughtful men in this country are convinced that war of any kind or for any cause, is not only a denial of Christianity, but a crime against humanity which is not to be permitted by civilised people". He invited those who would be willing to join a public demonstration renouncing war, in the terms of the last sentence quoted from Dr Fosdick's sermon, to send him a postcard.

For the first few days there was nothing. Then the local postmaster rang to inquire whether someone would be at home to receive sacks full of postcards. In a few weeks there were thirty thousand replies, and still they came. Dick called his demonstration in the Albert Hall on 14 July 1935, which inaugurated the Sheppard Peace Movement. In September Dick published "We Say "NO" - The Plain Man's Guide to Pacifism". In May 1936, with the help of other notable figures such as George Lansbury and Donald Soper, the organisation became The Peace Pledge Union. The fuller story of it is told in a companion information sheet, but it should be emphasised here that, although Dick never made a speech or wrote an article without mentioning his own strongly Christian motivation, the PPU was to be open to "men and women of very divergent philosophic, religious and political opinions".

In the meantime, Dick had accepted his final Church appointment, as a Canon of St Paul's Cathedral, London, in the autumn of 1934. He devoted all his spare time to the pacifist movement, and traveled the country speaking at meetings organised by the thousand local PPU groups springing up. He contemplated resigning his canonry to work full-time for peace, being ever more critical of "the attempts made at the Church Assembly to reconcile the teaching of Christ with the practice of war". In April 1937 he led a deputation in torchlit procession to hand in a statement of pacifist conviction by clergy and laity at Lambeth Palace, home of the Archbishop of Canterbury, Cosmo Lang. That demonstration led to the Anglican Pacifist Fellowship, still the main witness for pacifism within the Church of England. The APF counted amongst its founding members Sheppard, the famous writer Vera Brittain and George Lansbury. Today it is a diverse organisation spread across the world and actively working for peace and demilitarisation.

On 23 October, after a hectic campaign, Dick had been elected by the students of Glasgow University as their Rector (an honorary post), in preference to Winston Churchill and other notables of the time. "This definitely puts pacifism on the map", said Dick; "I'm almost weeping with happiness".

A week later, on 31 October, Sheppard was found dead at his desk, having finally succumbed to perennial illness, in this case, an asthma attack. The news made the headlines the next day, queues formed to pass his coffin as he lay in his beloved St Martin's and crowds lined the streets to watch the funeral procession from there to St Paul's. Afterwards he was buried in the comparative quietness of Canterbury, where a memorial window shows him with St Martin. There is also a Dick Sheppard Chapel in the crypt of St Martin's.

Some information in this article is courtesy of the PPU.

Burial:
Canterbury Cathedral
Canterbury
Kent, England
Created by: D. L.
Record added: Mar 28 2008
Find A Grave Memorial# 25593894

Muriel Lester 1883-1965

Taken from

http://www.ecapc.org/articles/WestmoW_2003.04.21.asp

Ambassador of Reconciliation

A Random Chapter in the History of Nonviolence

by Michael L. Westmoreland-White

Monday, 21 April 2003



Muriel Lester, once one of the world's most famous Christian pacifists, is today little known. This deserves correction since Lester has been positively compared to both Dorothy Day and Jane Addams in her work for the poor and for peace. As far as I can determine, she never participated in a campaign of active nonviolence personally, but she was a key link in the convergence of several movements: the mystical Christian pacifism of Tolstoy, the pragmatic peacebuilding of the early 20th C. labor and feminist movements, the "liberal" pacifism of mainstream non-sectarian Protestantism between the 2 World Wars, and Gandhian satyagraha or active nonviolent direct action. Since Lester, like Day, was a witness to Christian pacifism through the very difficult days of World War II, her story deserves recovery for us, today.

Born in Essex, England in December 1883, Muriel Lester grew up in relative wealth and security. In fact, the sheltered nature of her early life makes her journey into solidarity with the poor and radical Christian peacemaking all the more remarkable. Her father and paternal grandfather were successful in the shipbuilding business, the source of the family money. Her father was also a Justice of the Peace. The latter was somewhat unusual since the Lesters were Baptists and it was still rare, in those days, for "Nonconformists" (people who belonged to one of the Protestant denominations other than the Church of England) to hold a governmental office. The Lester family was prominent in English Baptist life, Henry Lester, Jr. (Muriel's father) was for years president of the Essex Baptist Union. (Before the 1970s, it was not unusual anywhere in the world for laypeople, especially laymen, to hold major leadership positions in Baptist denominations. Outside the U.S., this is still more common than inside where the "cult of pastoral leadership" -- sometimes amounting to pastoral dictatorship! -- has marginalized the previous Baptist tradition of strong lay-leadership. As part of their historic views of "liberty of conscience" and the "priesthood of believers," previous generations of Baptists saw pastors and ordained ministers as "firsts among equals" in the life of the congregation the authority of theologians, ministers, and denominational officials came from their ability to persuade and teach laypeople who reserved the right to interpret Scripture for themselves and to challenge direction and teaching that was less than persuasive to them. Messy as this approach is, I prefer it to hierarchical systems and, speaking as a Baptist, would like to see its revival in our circles in the U.S.)

Along with her brother, Kingsley, and her sister, Doris, Muriel grew strong roots in the spirituality of English Baptist life. Her father taught them to think for themselves, being himself a strong iconoclast against "the old legalisms" of 19th C. Baptist tradition. Muriel was baptized in 1898, at 15, a typical "age of decision" for faith among those who grow up in Baptist circles. She and Doris reorganized and updated the children's Sunday School programs. Many Baptist leaders in England, including her father, opposed the Anglo-Boer War as a war of imperialist aggression (although pure pacifists were fairly rare among English Baptists by this time). Muriel heard these arguments, but they didn't take quick root since she was at a militaristic phase of her life, then. Later, discovering the writings of the Russian novelist, Count Leo Tolstoy, Muriel had a "second conversion" to Christian pacifism.

Muriel's childhood provided a good education and ample opportunities to travel. She contemplated enrolling at Cambridge University, only recently open to "Nonconformists" and with it still being fairly rare for English women to seek university degrees. With her fine mind and disciplined lifestyle, Lester would probably have done well in university life and could have become an accomplished scholar in a chosen area of interest. Yet, by this time, her heart had been captured by the call to work for social justice, especially for the poor. She declined to seek university education. Instead, along with her sister, Doris, and with money from the estate of her brother, Kingsley, who died young, she founded Kingsley Hall in the poverty-stricken Bow district of East London in 1914. Kingsley Hall was part settlement house, part "tee-totaling public house" (similar to the later coffee house movement in the U.S), and part non-denominational church with Muriel the de-facto pastor and director. What had brought this upper-Middle Class young woman to such a pass?

Two experiences were crucial in this transformation out of her sheltered life and into radical solidarity with and champion of the poor. The first was a train-ride during her early teen years that took her slowly through the London slums on her way home. Lester observed the sight and smell of poverty close-up for the first time. She asked aloud whether people lived "down there" and received this patronizing and dismissive answer from another passenger, "Oh yes, plenty of people live down there, but you needn't worry about them, they don't mind it, they're not like you, they don't mind any of these smells. Besides, if they did, they only have themselves to blame. They get drunk. That's why they're poor." Muriel, a lifelong teetotaler, knew that alcoholism could contribute to poverty, but she knew wealthy

people who drank, so she wasn't ready to accept this answer at face value. Then, in 1902, she visited with her father a "factory girls' club" in Bow that was having a party. Whatever she saw and experienced there began a profound change in her. Muriel began to go to Bow regularly as a social worker. In 1912, she and her sister, Doris, rented rooms in a Victorian working class cottage for a base, and then, as they spent more time there, as a residence. This began an experiential education in social radicalism that was to culminate in the production of Kingsley Hall.

While Muriel and Doris were becoming familiar with life in Bow and its problems, Muriel was becoming more skeptical about mainline churches. The churches were not managing to change society in radical ways. She wanted to see the revolutionary dimensions of Christianity make an impact personally in the structures of society. During this time, Lester deepened her study of Tolstoy's teachings about pacifism and taught these to her Sunday School students. Together, they came to the conclusion that they had to do "Jesus Christ the honour of taking him seriously, of thinking out His teaching in terms of daily life, and then acting on it even if ordered by police, prelates, and princes to do the opposite."

It was with this radical faith that Muriel and Doris began to ask the residents of Bow to dream with them of a place where they could begin to work on their own problems, not abandoning political or union struggles, but not waiting for such successes before working to improve their lives together. With money from Kingsley's estate, the sisters purchases an abandoned church building, Zion Chapel, previously used by a Strict and Particular Baptist congregation on Botolph Road in Bow. (Particular Baptists were more Calvinistic than General Baptists. After the two main groups in England merged in the mid-19th Century to become the Baptist Union of Great Britain, those very Calvinistic Baptists that refused to join with the Arminian or General Baptists became known as "Strict and Particular" Baptists.) They worked to transform this former church into a "teetotal pub," and settlement house -- Kingsley Hall. For 18 years, this community center was the base of Muriel Lester's work among the poor and working classes. It was, in many ways, as radical a center as any socialist could imagine, but it was never a secular enterprise: Muriel, Doris, and many of the residents practiced silent, listening prayer similar to Quaker practices. Once a week, they gathered for Bible study, especially the teachings of Jesus, asking if and how His teachings answered the questions and problems of the poor. The center of their focus was the Sermon on the Mount.

As World War I broke out, Lester resisted the militaristic patriotism of most of England and solidified her nascent pacifism by joining the fledgling Fellowship of Reconciliation in 1914. She later recalled the launching of the F.O.R. in these words:

In December 1914, a hundred or so Christians of all sects met in Cambridge, drawn together by the immovable conviction that a nation cannot wage war to the glory of God. The doctrine of the Cross, self-giving, self-suffering, forgiveness, is the exact opposite of the doctrine of armies and navies. One must choose between the sword and the Cross. Thus the Fellowship of Reconciliation was formed, providing us with anchorage as well as with a chart for all adventuring. (From *It Occurred to Me* by Muriel Lester, pp. 61-62.)

Not all other English Christians agreed. Along with others in the F.O.R., Lester received condemnation from many churches for refusing to pray for British victory. Lester claimed that a "victor's peace" would sow the seeds for future wars. Considering that most historians agree that many of the roots of the rise of the Nazi Party in Germany and of World War II grew out of the vengeful terms of the Treaty of Versailles which ended WWI (and sought to punish Germany and make it solely responsible for the war), Lester insight shows great wisdom. When the International Fellowship of Reconciliation (IFOR) was founded four years later in 1919, Lester quickly joined it as well, shortly after its first meeting in Holland.

Meanwhile, in 1921, Lester was elected for a term on the city council of the Poplar borough of London. Bow constituted roughly a third of the borough and Muriel was elected on a Fabian socialist platform. In her city council post, Lester was able to address many of the political dimensions of the social ills of the inner city, but she did not stop engaging in direct aid and community organizing. In 1923, Muriel and Doris Lester co-founded a "Children's House" in Bow as an alternative to the grim orphanages of the day. In 1927, she used an inheritance to construct a new Kingsley Hall and to expand to Dagenham, another poor district of East London.

The residents of Bow did not consider Muriel to be just another social worker or even a politician who was "on their side." Despite her wealthy background, she was claimed as "one of them" and they adopted her as their "parson" since few of them found themselves at home in any church other than Kingsley Hall. Muriel described herself as needing to perform the "priestly functions" for the "little company of the believers of Christ." She led Sunday worship, re-wrote hymns, led prayers, provided pastoral care, officiated at communion services (Holy Eucharist; most often called "the Lord's Supper" in the Baptist circles that Lester knew best) and (adult) baptisms and marriage services, blessed babies, organized a nursery school, initiated a men's adult school, and started other programs. Although her theology broadened from the conservative evangelicalism of her childhood, Lester never lost a sense of the need to bear witness to the gospel in personal as well as social terms. Throughout her life, she invited people to follow Christ and become part of this radical fellowship of believers. Although she never sought formal ordination from any established denomination for herself, Lester championed the ordination of women to the gospel ministry, eventually writing a book-long defense called *Why Forbid Us?* (Shanghai: Christian Literature Society, 1935). Lester eventually developed a following as a writer on Christian topics, including matters of personal and social ethics, prayer and spirituality, and autobiographical devotional books. Although never formally trained in academic theology, Muriel

Lester should probably count as the first woman to be a writing theologian among Baptists and one of the earliest among most Believers' Church bodies.

After WWI, Lester, along with much of the world, began hearing reports about Gandhi's leadership in a nonviolent struggle for India's independence from Great Britain. From childhood, Lester had been a strong anti-imperialist (as were many Nonconformists of that era). Now, Gandhi's active nonviolent struggle connected Lester's pacifism and anti-imperialism in a new way. In 1926, accompanied by her nephew, Daniel Hogg, Lester made the first of many trips to India, making many lifelong friends, but most notably Gandhi. She wrote about this first trip in her book, *My Host the Hindu* (London: Williams and Norgate, 1931). Lester returned to India in 1934, 1935, 1938, 1946, and 1949 when she helped to form the Indian chapter of the F.O.R. When Gandhi came to Britain in 1931 for the Round Table Conference on Indian independence, he stayed in Kingsley Hall for three months. (This was shown in one brief scene in the movie *Gandhi* with no mention of Muriel Lester nor explanation about what Kingsley Hall was or why Gandhi felt more at home there than in the rich ambassadorial suites prepared for him.)

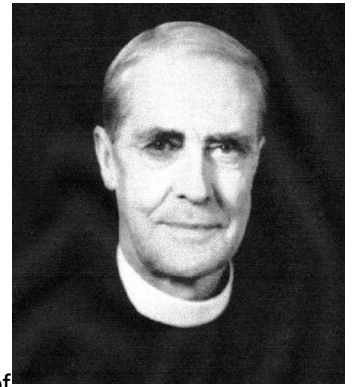
In 1933, Muriel turned over the leadership of Kingsley Hall to her sister, Doris, and became the "traveling secretary" for IFOR, an "ambassador of reconciliation" as Richard Deats' collection of her works calls her. In this capacity, she began new chapters of the F.O.R., strengthened others, and was a traveling "evangelist for nonviolence and pacifism." She made nine (9) complete world trips in this capacity, in an era before jet travel made global travel easy. She conducted prayer schools and reached out to adherents of all religions -- especially Hindus, Jews, and Muslims -- without manifesting the normal prejudices of Protestants of her era. When IFOR broadened its membership basis from an explicitly Christian to an interfaith pacifist organization, Lester was in full agreement with the move.

As traveling secretary for IFOR, Lester still connected peacemaking with work for social justice. She investigated injustices in India under British rule, the effects of Japanese colonization on China and Korea. She would collect documentation concerning various issues and make that part of her speaking and writing. In 1934, during her second visit to India, she traveled around the country with Gandhi to speak out against untouchableness and the caste system. In 1938, after visiting China, she spent two weeks in imperial Japan courageously telling people the atrocities done to the Chinese people by their government and army.

As the Second World War broke out, Muriel Lester continued her world speaking tour. In August 1941, she was returning to Great Britain after having spoken and helped organize F.O.R. chapters all through Latin America. When her ocean liner docked in Trinidad (then British territory), the authorities seized her and detained her for ten weeks. While confined, she attempted to raise the spirits of other prisoners while dealing with her own depression and isolation. Public outcry helped secure her release, but upon setting foot in England, again, she was detained several more days and her passport was confiscated for the duration of the War. This did not deter her from traveling throughout the United Kingdom campaigning against the war. She resumed work at Kingsley Hall and organized food and medical aid for Europeans on both sides of the war, bypassing a blockade to do so. After WWII ended, Lester resumed her international campaigning. Her first trip was to Europe, where she warned that the atomic bomb and the beginnings of the Cold War were threatening the newly won peace. She visited areas devastated by the war and ministered to resistance leaders (nonviolent resistance movements and armed struggles) and to Germans taken as prisoners of war. She organized humanitarian relief efforts.

Lester was nominated twice for the Nobel Peace Prize but was never awarded it. She believed that women, who had been throughout history the victims of war, could play a special role in working for peace and abolishing war. Her Christian faith led her to live in the power of the resurrection, but it did not lead her to close herself off from the nonviolence of those from other faiths, like her friend, Gandhi. In our post-Cold War days with one remaining superpower rapidly becoming a de facto empire with just the trappings of democracy, with the spread of global terrorism and a merciless global capitalism, with renewed religious and ethnic hatreds and the deliberate weakening of international forces for cooperation and human rights, we face dark times. But the times we face are no darker than the two World Wars Muriel Lester endured and active nonviolence is far more well known now than in Lester's day. We can take strength from the way she faced her challenges as we face ours.

Charles Earle Raven 1885-1964



Taken from:

http://en.wikipedia.org/wiki/Charles_E._Raven

Charles Earle Raven (4 July 1885 – 8 July 1964) was an English theologian, Regius Professor of Divinity at Cambridge University, and Master of Christ's College, Cambridge. His works have been influential in the history of science publishing on the positive effects that theology has had upon modern science. [1]

As a pacifist, he was an active supporter of the Peace Pledge Union and the Fellowship of Reconciliation.

Charles Raven was the father of John Raven, the classical scholar and botanist, and grandfather of Andrew Raven and Sarah Raven.[2]

Published works

- Natural religion and Christian theology (1953)
- Teilhard de Chardin: scientist and seer (1962)
- Science, religion, and the future, a course of eight lectures (1943)
- English naturalists from Neckam to Ray; a study of the making of the modern world (1947)
- John Ray, naturalist, his life and works (1942)
- Christian socialism, 1848-1854 (1920)
- Apollinarianism; an essay on the Christology of the early church (1923)

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2. [Obituary of Andrew Raven](#), The Guardian 10 October 2005

A 19 page biography of Charles Earl Raven may be found on the website of *Proceedings of the British Academy*

<http://www.proc.britac.ac.uk/cgi-bin/somsid.cgi?type=pdf&page=51p467&code=dcvtnwzz&session=825683A&record=1820&subpage=0>

He also wrote "The Theological Basis of Christian Pacifism" published in 1952 by FOR England

Vera Brittain 1893-1970



Other sources

<http://www.spartacus.schoolnet.co.uk/Jbrittain.htm>

<http://www.kirjasto.sci.fi/britta.htm>

http://www.ppu.org.uk/learn/infodocs/people/pst_vera.html

<http://www.gwpda.org/bio/b/brittain.html>

Taken from

http://en.wikipedia.org/wiki/Vera_Brittain

Vera Mary Brittain (29 December 1893 – 29 March 1970) was an English writer, feminist and pacifist, best remembered as the author of the best-selling 1933 memoir *Testament of Youth*, recounting her experiences during World War I and the growth of her ideology of Christian pacifism.

Life

Born in Newcastle-under-Lyme, Brittain was the daughter of a well-to-do family which owned paper mills in Hanley and Cheddleton. She had an uneventful childhood with her only brother her closest companion. At 18 months her family moved to Macclesfield, Cheshire and when she was 11 they moved again, to Buxton in Derbyshire. From the age of thirteen she attended boarding school at St Monica's, Kingswood in Surrey where her aunt was principal. After studying Classics at Somerville College, Oxford, she delayed her degree after one year in 1915 in order to work as a V.A.D. nurse for much of the First World War. Her fiancé Roland Leighton, two other close friends Victor Richardson and Geoffrey Thurlow, and her brother Edward Brittain MC were all killed during the war. Their letters to each other are documented in the book *Letters from a Lost Generation*.

Returning to Oxford after the war to complete her degree, Vera found it difficult to adjust to peacetime. It was at this time she met Winifred Holtby, and a close friendship developed with both aspiring to become established on the London literary scene, and the bond developed between them until Holtby's untimely death in 1935.

In 1925 Brittain married George Catlin, a political scientist and philosopher. Their son, John Brittain-Catlin (1927-1987), was an artist painter, businessman, and the author of the autobiography *Family Quartet*, which appeared in 1987. Their daughter, born in 1930, is the former Labour Cabinet Minister, now Liberal Democrat peer, Shirley Williams.

Brittain's first published novel was *The Dark Tide* (1923). It was not until 1933 that she published *Testament of Youth*, which was followed by the sequels, *Testament of Friendship* (1940) – her tribute to and biography of Winifred Holtby – and *Testament of Experience* (1957), the continuation of her own story, which spanned the years between 1925 and 1950. Vera Brittain wrote from the heart and based many of her novels on actual experiences and actual people. In this regard her novel *Honourable Estate* (1936) was in places more of a memoir.

In the 1920s she became a regular speaker on behalf of the League of Nations Union, but in June 1936 she was invited to speak at a peace rally in Dorchester, where she shared a platform with Dick Sheppard, George Lansbury, Laurence Housman and Donald Soper. Afterwards Sheppard invited her to join the Peace Pledge Union, and following six months' careful reflection she replied in January 1937 to say she would. Later that year Vera also joined the Anglican Pacifist Fellowship. Her newly found pacifism came to the fore during World War II, when she began the series of *Letters to Peacelovers*.

She was a practical pacifist in the sense that she helped the war effort by working as a fire warden and by travelling around the country raising funds for the Peace Pledge Union's food relief campaign. She was vilified for speaking out against saturation bombing of German cities through her 1944 booklet *Massacre by Bombing*. Her principled pacifist position was vindicated somewhat when, in 1945, the Nazis' Black Book of 2000 people to be immediately arrested in Britain after a German invasion was shown to include her name.

In 1966 she suffered a fall in a badly lit London street while on the way to a speaking engagement. She fulfilled the engagement but afterwards found she had suffered a fractured left arm and broken little finger of her right hand. These injuries began a physical decline in which her mind became more confused and withdrawn.[1]

Vera Brittain never fully got over the death of her brother Edward. When she died in Wimbledon on 29 March 1970, aged 76, her will requested that her ashes be scattered on Edward's grave on the Asiago Plateau in Italy – "...for nearly 50 years much of my heart has been in that Italian village cemetery".[2] Her daughter honoured this request in September 1970.[3]

Cultural legacy

She was portrayed by Cheryl Campbell in the 1979 BBC Two television adaptation of *Testament of Youth*.

Songwriter and fellow Anglican Pacifist Fellowship member Sue Gilmurray wrote a song in Brittain's memory, titled "Vera".[4]

In 1998 Brittain's First World War letters were edited by Alan Bishop and Mark Bostridge and published under the title *Letters from a Lost Generation*. They were also adapted by Bostridge for a Radio Four series starring Amanda Root and Rupert Graves.

'Because You Died', a new selection of Brittain's First World War poetry and prose, edited by Mark Bostridge will be published by Virago in 2008 to commemorate the ninetieth anniversary of the Armistice. On November 9th, 2008 BBC One broadcast an hour-length documentary on Brittain as part of its Remembrance Day programmes hosted by Jo Brand. [5] In February 2009, it was reported that BBC Films is to adapt Brittain's memoir, Testament of Youth, for the cinema.[6]

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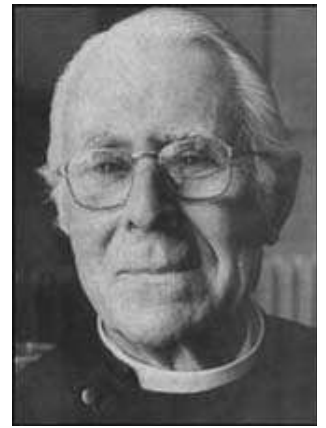
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4. <http://www.abolishwar.org.uk/news8.pdf>
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Donald Soper 1903-1998

Taken from

<http://www.spartacus.schoolnet.co.uk/TUsoper.htm>

Donald Soper, the son of a marine claims adjuster and a schoolmistress, was born in Streatham on 31st January, 1903. His father, a devout Methodist, was a Liberal and an active member of the Temperance Society. Donald's mother also held radical political ideas and was a supporter of the Women's Social & Political Union. Donald was brought up in a home that strongly disapproved of alcohol, gambling and blood sports and he was to share these views all his life.



Educated at Haberdashers' Aske's School, Soper was a talented sportsman and was captain of the football, cricket and boxing teams. He was an exceptionally good fast-bowler but his desire to become a professional cricketer came to an end when during a school match one of his deliveries hit the batsman above the heart and killed him.

Soper studied history at Catherine's College, Cambridge, and took his doctorate at the London School of Economics. After a period as a Methodist preacher in Derby, Soper became a probationer minister in the South London Mission. As the congregation was small, he began preaching in the open air. In 1926 he started regular soap-box sessions on Sunday at Hyde Park Corner and at Tower Hill on a Wednesday. Soper drew large crowds and soon became one of the best-known churchmen in Britain.

The poverty that Soper witnessed in Derby and London converted him to socialism. He joined the Labour Party and the expression of his political beliefs became an important aspect of his preaching. Soper, a fine orator, practised what he called the "fellowship of controversy" and fiercely attacked capitalism and the arms trade. Other issues that concerned Donald Soper included blood sports, child labour and inadequate state help for the poor. Soper was fond of quoting G. K. Chesterton's words in his speeches: "Christianity has not been tried and found wanting: its been thought too hard and never tried."

In 1929 Soper moved to Islington and remained there until he became superintendent of the West London Mission at Kingway Hall. Appointed in 1936, for the next forty-two years he developed homes and hostels in London for the homeless, unmarried mothers and alcoholics. Until the early 1960s over 400 people would hear him preach on Sunday morning at Kingway Hall and attendance at evening meetings sometimes reached a 1,000.

Soper became a pacifist in his youth and in 1937 joined the Peace Pledge Union. Soper and fellow members such as Bertrand Russell, Vera Brittain, George Lansbury, Aldous Huxley and Siegfried Sassoon argued the case for pacifism right up to and during the Second World War. Soper was considered to be such a persuasive preacher that during the war he was banned from appearing on the BBC.

He remained active in politics throughout his life and for over twenty years wrote a regular column for the socialist weekly, Tribune. In the 1950s Soper became associated with Aneurin Bevan and the left-wing of the party, however, eventually he became seen as the chaplain of the whole movement. Soper was a member of the Labour group on the London County Council. However, the abolition of the council in 1963 brought his local government career to an end.

In 1965 Soper accepted a life peerage and although he was opposed to the existence of this undemocratic institution, he was willing to use it as a forum for expressing his religious and political views. Baron Soper, the first Methodist minister to become a member of the House of Lords, once remarked that the institution was "proof of the reality of life after death".

When Soper retired at 75 in 1978 it was decided to close the West London Mission at Kingway Hall. Soper remained an active preacher and in the 1980s Soper upset many Conservatives when he argued that Thatcherism was incompatible with Christianity. He also created controversy by criticizing the Royal Family for their involvement in horse racing.

Soper wrote many books on Christianity, social questions, pacifism and international issues. This included Christianity and its Critics (1937), All His Grace (1957) and Calling for Action (1984).

Although crippled by arthritis and confined to a wheelchair, Soper continued to preach at Hyde Park Corner until well into his nineties. Unfortunately, Soper spent his last few months under a Labour Government that appeared to reject everything that he had spent a life-time fighting for. Donald Soper died on 22nd December 1998.

John Ferguson 1921-1989

John Ferguson was educated at Bishop's Stortford College, and St John's College, Cambridge, where he graduated with first-class honours and double distinction. He also has a BD with first-class honours. He was Professor of Classics, University of Ibadan 1956-66, Professor of Classics, University of Minnesota 1966-9, Dean of Arts, Open University 1969-79. He was Chairman, Fellowship of Reconciliation 1953-6, Chairman, United Nations Association 1980-4, and is joint-editor of Reconciliation Quarterly and author (among other books) of The Enthronement of Love, The Politics of Love, War and Peace in the World's Religions and Disarmament: The Unanswerable Case.

Taken from

<http://jainsamaj.org/literature/pursuit-090904.htm>

In Pursuit of Peace

By Mr. John Ferguson

Chairman, British and Foreign School Society, Surrey, UK

To achieve peace means to change both individuals and systems.

To achieve peace means disarmament. The present arms race produces not security, but maximum insecurity. We know that any large number of nuclear explosions will bring the nuclear winter, the withering of plant life, animal life, human life over at least half the globe. We know that we have several times been close to nuclear disasters; we know that we have several times, through the error of a man or a machine, been on the brink of nuclear disaster. The only security is to get rid of nuclear weapons - yes, and other weapons too. And the first condition is to stop nuclear activities, for only a nuclear freeze can avert the nuclear winter. Once we have stopped we can reverse the process. To achieve peace means to give priority to feeding the hungry, healing the sick, bringing water to the thirsty, offering the light of education to those who sit in darkness. UNESCO could eliminate illiteracy for the cost of two strategic bombers. World Health Organization (WHO) could rid the world of leprosy, malaria, yaws and trachoma for the cost of one aircraft carrier. It is hard to see how Christians can read Jesus's Parable of the Sheep and the goats without horror, for under it the nations are judged according to whether we have fed the hungry. No excuses are allowed. If we have not done so, we are in hell. "Every gun that is fired, every warship that is launched, every rocket that is made, constitutes, in a final sense, a theft from those who are hungry and are not fed, those who are cold and are not clothed." So said President Eisenhower. Or in the words of the poet Longfellow:

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts
Given to redeem the human mind from error,
There were no need of arsenals or forts.

To achieve peace means to be effective members of the United Nations. The UN is not a blueprint for world government. It is an instrument for the cooperation of the nations, for us to use as well will. It does not exist apart from us. Its failure are our failures, its successes our successes. But we must not use it when it is convenient to us, and ignore it at other times. We must put it in the forefront of our policies at all times. We must channel aid from North to South through its agencies, so that aid is not just a form of neocolonialism. We must give the states of the South more say in the International Monetary Fund. We must strengthen the peace-making and peacekeeping functions. We must see that when the Security Council calls for mandatory sanctions, its call leads to action.

To achieve peace means a change of mind over nationalism, so that it ceases to be a danger to world peace. Local, tribal, state, national loyalties are deeply precious. But unless they are held against an overriding commitment to the unity of all humankind, they become a deeply divisive sin. Only if there is that clear higher loyalty can those lesser loyalties take their proper place. Uncontrolled nationalism has been the major cause of wars.

To achieve peace means to be committed to peace. A great British peace-leader, Clifford Macquire used to say, "I can't disarm Russia I can't disarm America. I can't disarm Britain, I can't disarm you. There is only one person in the world I can disarm - myself." For those who hold a religious commitment, this should be a clear part of it: the Hindi tradition of ahimsa and Gandhi's satyagraha; the injunction to Jains and Buddhists not to take life; the Taoist doctrine of wu-wei, passive acceptance; the Jewish vocation to suffering; Christ's call to love the enemy and to refuse to meet violence with violence; the preciousness of peace in the Quran, the Sufi understanding of the Jihad as spiritual, and the example of Abdul Ghaffar Khan among the Muslims. We have fallen far away from our calling. It is by such commitment that the world will be changed.

Article Source :

Anuvibha Reporter (Special Issue : Dec. 2000)

Ahimsa, Peacemaking, Conflict Prevention and Management Proceedings and Presentations Fourth International Conference on Peace and Nonviolent Action (IV ICPNA) New Delhi : Nov. 10-14, 1999

Publications:

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The Politics of Love IFOR 1973

Diana Francis 1942



Taken from:

<http://www.greenbelt.org.uk/festival/2009/lineup/event/2660>

Diana grew up in a Christian family that was committed to peace and justice as a matter of faith. She became an activist herself in her mid-teens.

After studying English at Oxford and a short life as a teacher, she spent many years combining parenthood with activism and only later made her life's work her profession. Her doctorate was based on four years of action research into the theory and practice of training for conflict transformation, including not only conflict resolution but also analysis and strategy for nonviolent action for change. She also facilitates dialogue of all kinds.

She has had two books published by Pluto Press: *People, Peace and Power: Conflict Transformation in Action* and *Rethinking War and Peace*. A third book is on its way.

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Howard Diamond

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Finland

Mathilda Wrede 1864-1928



Was one of the 50 persons at the meeting in Holland October, 4-11, 1919 that founded the International Fellowship of Reconciliation.

Taken from

http://en.wikipedia.org/wiki/Mathilda_Wrede

Mathilda Wrede (March 8, 1864 - December 25, 1928) is known in Finland as "Friend of the inmates". She was an evangelist, a baroness, but she is most known for being a precursor in the rehabilitation of prisoners. Her father, Carl Gustaf Fabian Wrede, was the provincial governor of the Vaasa province. It was during this time she first came in contact with inmates, that were sent to the governors house to make repairs.

At the age of 19 she experienced a religious revival and started to work for those less fortunate. She felt that the curing of inmates souls was her calling. She visited prisons, discussed religious issues, arranged occasions to hold speeches and discuss the bible, distributed religious literature and was in direct correspondence with many of the inmates. This exceeded many of the social rules that was thought to be appropriate for a young woman of her stature. Mathilda Wrede worked alone and in a way that differed a lot from the charity work done by other women in a position like hers.

In 1886 she and her brother Henrik Wrede founded Toivola, a safehouse for unemployed, newly released prisoners. Henrik Wrede had earlier spent three years in Siberia, evangelizing the local people and Finnish criminals deported there.

Because of her social position she managed to get support for her work among Europes nobility.

Mathilde Wrede

The Angel Of The Prisons

In 1900, the International Prison Congress was held in St. Petersburg. The greatest jailor on earth, the Tsar of all the Russias, the turnkey of the great ice dungeon, Siberia, opened the sessions. Grand dukes and other notables of Russian high society were present in force. There were gala dinners and receptions. At one session a French sociologist in evening dress read a paper on incorrigibles. It shone in faultless rhetoric. "This class of criminals are hopelessly sick. No reclamation is possible. All that can be done is, in one or another way, to render them harmless."

When the last word had fallen a slight figure was seen making her way to the platform. She asked the indulgence of the chairman, and then in a silvery voice, speaking in French, said: "There is, gentlemen, one agency by which every criminal can be transformed, even one who is, as they say, incorrigible. That is the power of God. Laws



"Laws and systems cannot change the heart of a single criminal but God can. I am persuaded that we ought above all to occupy ourselves with the souls of prisoners, and with their spiritual life."

and systems cannot change the heart of a single criminal but God can. I am persuaded that we ought above all to occupy ourselves with the souls of prisoners, and with their spiritual life."

The congress applauded. It was a message social congresses do not often hear.

The apparition was Miss Mathilde Wrede, the Baroness Wrede, in fact, though she never seemed concerned about her title. She bears a more unique title, "The Angel of the Prisons."

Her father was the provincial Governor of Vasa, Finland. She first became interested in the imprisoned by watching some who came to make repairs on the governor's house and grounds, men under guard and of gloomy countenance. Again, as a little girl, she saw by accident the smith welding red-hot irons on a group of prisoners. After that the lovely birthday furniture of her chamber, which her father had given her as a



present, failed to satisfy her. It was prison-made.

She was brought up in a world of culture, educated carefully with the lovely training of the Scandinavian schools, and was a gifted musician. One evening, in which she had planned to go with her father to a society function, she went instead to a revival meeting in which a layman was preaching. His text was John 3:16, and Mathilde Wrede responded, as tens of thousands have done before to the golden words. It was an embarrassment to her father and his entourage, but in her own heart the hallelujah bird was singing. Some days after, a prisoner came to her home to repair a lock and, conversing with him, she told of the great things God had done for her. "Ah, Miss," he answered, "you should come out and tell us prisoners about it. We need it enough." She promised to go, and she went. Then she went

again. She had entered upon her life work.

To her final decision, she had remarkable guidance. She had in this early time agreed to visit a prisoner but decided to put it off in order to pay a pressing society call. On the night before, in vision or dream, which she could not tell, a prisoner came into her white chamber with irons on hands and feet, rattling as he went. In the middle of the room he halted and looked at her with sorrowful eyes. She heard words with startling distinctness: "thousands of poor, chained prisoners sigh for life, freedom, and peace. Speak to them

the word of Him who can make them free, so long as you have time."

Then the apparition vanished.

She tossed about greatly disturbed, thinking of her youth, delicate health, and the burden prison work would entail. Finally she opened her Bible. Her eyes fell first on Jer.1:6: "Ah, Lord God! Behold, I cannot speak; for I am a child. But the Lord said unto me, Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." With a prayer, she asked for a confirmation of her commission. The next passage that struck her eyes was Ezek.3:11: "Go, get thee to them of the captivity, unto the children of thy people, and speak to them."

Sometime after, she was called to Helsingfors, the capital, and, passing a chain-gang on the streets, asked herself why she should not utilize her



leisure in visiting the prisons there. She went to the head of the prison administration, introduced herself as the daughter of the Governor of Vasa, and asked for a permit to visit any and all jails and prisons of Finland. The director asked her age.

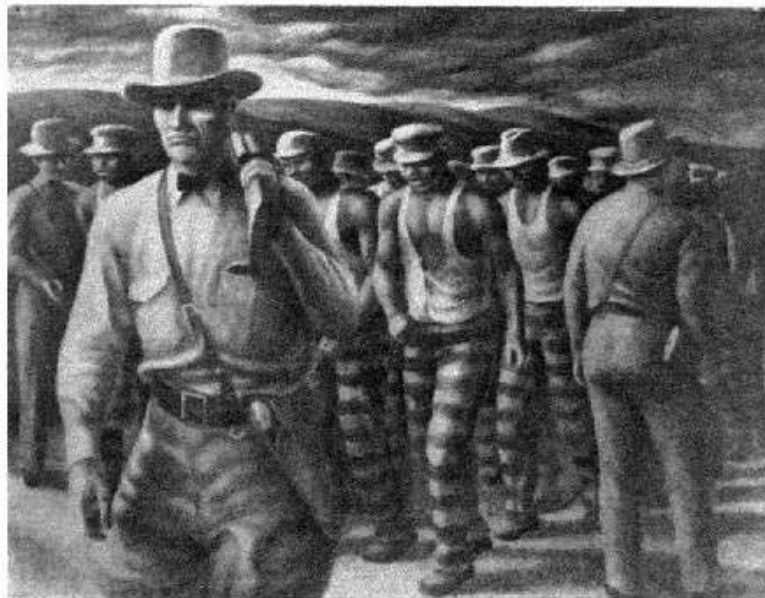
"I am twenty."

"Not exactly an advanced age."

"That is a fault that will correct itself in time."

She got her permit with the observation that it was given in the conviction that it would not be long used. "A ballroom would soon be felt to be a more suitable place for her than prison interiors."

Her ministry began in the Kakola prison, near Abo, where four hundred life-sentenced are interned. She was asked to speak to them in chapel on Good Friday. When she had finished, they were weeping. Day after day she visited them at their cell doors, preaching, teaching, writing for them, encouraging them, sympathizing with them. The most desperate, even maniacal prisoners calmed in her presence. One prisoner described the effect her first appearance made upon him, pining as he was behind the thick prison walls. "I remember distinctly the moment when, for the first time, I saw her standing in the doorway of my cell. It was as if daylight were streaming in, as



if spring had come with its greenery in the barrenness of winter."

For forty years, Mlle. Wrede ministered to men and women behind the bars. She had a government ticket on all Finnish state railways and took a general oversight not only of those in ward but of discharged prisoners, also, and of the families of prisoners both in duress and discharged. One gets the impression from reading the incidents of her life of a special *charisma* given to this woman for the work for which she was

ministering men such as she could not have imagined before. It was as if a spark of divine love had set her heart afire."

"Idolized" is a lean word to express her place in the hearts of Finnish prisoners. The Russian government was relentlessly pursuing a policy of repression in Finland, and batches of prisoners were dispatched at intervals from Wiborg to the Siberian mines. Mlle. Wrede was on hand to bid farewell to them and to comfort them as they passed into their Siberian life sen-





tence. One can imagine the state of these breaking, bleeding hearts. On one occasion they asked her to leave before the final scene. They felt ashamed of their cropped heads and exile prison garb. When, however, on the last evening, she crossed the prison court, an arm stretched out through every grated window to her, and one of the prisoners called out sobbing, "Farewell, thou dearest, daughter of our Fatherland, thou only true friend of the prisoners."

When on vacation she usually spent some weeks with her intimate friend, the Princess Lieven, in the Kromon Castle, Livonia. On coming home, she went to her lodging in a little Helsingfors back street, hired from another friend, Miss Hedwig Haartmann, the leader of the Salvation Army in Finland. *In this, her home, she lived on the same fare as the prisoners in prison, and they knew it.* Such were the contrasts in this life – related by birth to the highest breeding and by choice to the greatest need. Daytimes she engaged in visiting the prisons; evenings were given up to other troubled, tempted men and women who came to con-

sult her. She often went about the country visiting her ex-convicts of many years standing. Everywhere she was accorded enthusiastic reception. One ex-convict invited her to his home and slept on the floor before her door like a dog so that she should

not be disturbed in any way.

She spent herself to the uttermost farthing. When, after a night of insomnia, she felt a certain reluctance to take up her daily task, she would say to herself encouragingly, "Today I have again the privilege of being occupied with my Father's business." Then while going down the stairway she would continue, "O my poor body! How tired you are! We are now going to try again to get a-going. Up to now you have shown yourself obedient and patient when love spurred you to work. I thank you. I know you will not leave me in the lurch."

So much has happened in the last years of European life that the detail of history blurs in many minds and one forgets the terrible contests between the Red and White factions in Finland that followed the Russian revolution. When it broke out, Russian soldiers stormed the Kakola prison and set the prisoners at large. These ex-convicts, together with the Jacobin elements which the revolution churned up from the

depths, took the reins in their hands and a Terror followed that made a fair imitation of that of '93. They tell of country people tied to chairs with tongues nailed down to their tables and bread placed before them. Then they were left to starve. When the Whites returned to power they paid their scores in full weight coin.

Mlle. Wrede was in family connections White; in her career, she was closely in touch with Red society as represented in the prisons in which she ministered. On the table of her living room stood during all this troubled time, a glass with two flowers, one red, one white. These typified her double relationships. Her door was open to both Reds and Whites. All in need, all who were mourning over dead or imprisoned loved ones, came to her to get advice, sympathy, and help. She often quoted the words in Acts, "And Paul dwelt two whole years in his own hired house, and received all that came in unto him." In the amnesty times her quarters were overrun with ex-prisoners who in



shoals, came to her and besieged her from morning till night. The Red Guardists treated her with childlike respect and kindness and she was able to intercede for many with whom it otherwise would have gone hard.

One day a pair of Finnish Bolsheviks came to her apartment and demanded money. "Money I have," she answered, "but it is for the old and sick."

"But we are hungry."

"So am I. My breakfast is coming, and you may share it with me." When it came it was a single slice of bread and little cabbage. The pair involuntarily laughed, and one whispered, "We have surely stumbled in on Mathilda Wrede."



"Yes," she said, "I am, indeed, Mathilda Wrede. As you see, the breakfast will not suffice for all, but if you will come to supper there will be enough and we will confer on how such capable and industrious men as yourselves may earn your own meals."

They went off with "many thanks" and hat in hand.

Here, as everywhere, drink is the first cause of imprisonment, drink ending in quarrels and murder. One day she was met on the street by an old prisoner who had been drinking. She asked him if he had work.

"Oh, yes, I am an asphalteur."

"Are you well paid?"

"Oh, yes."

"Then you no doubt put your money in the bank."

"Sure! I carry each week much money to the bank."

"That's good. In what bank do you deposit it?"

"It all goes to the Sinebrychoff Bank (one of the great breweries of Helsingfors)."

"But L-, that is terribly sad. If you haven't self-control enough to do otherwise, give me your money and I will deposit it in a real bank."

"No, thanks. I'll keep it. I am used to beer and must have it as long as I can get a drop."

"'As long as I can get a drop.' These words re-echoed in my ears. When ever will this murderous flood of intoxicating drink that engulfs homes, bodies, and souls be stanchd?"

The story is told of a life prisoner whom Mlle. Wrede had often visited in prison, a man earnestly desirous of deliverance from sin. One day he surprised her by asking, "Would you lend me, Miss, your brooch?"

For years she had worn this silver shield inscribed in Finnish with the words, *Anno ja Rauha*, "Grace and Peace."

"Don't ask me why," he continued; "just trust it to me and an hour afterward you shall have it again."

Mlle. Wrede was wont, as far as possible, to defer to the wishes of prisoners, so she put it into his hands. An hour later it was returned but with no explanation. She could see,

however, that in his mind there was a quiet satisfaction.

Some time after, she called again on him, and without saying a word he offered her a brooch, the exact replica of hers, but apparently in ivory. "How beautiful!" she exclaimed. "Where did you get the ivory? Is it really your work? It is far lovelier than the old one."

"It is not ivory," he answered. "Some months ago I found a bone in the soup, and I immediately thought to make a brooch of it for Miss Wrede. It has been in the sunshine for a long time, to dry out all the particles of grease. Later I shaped it as yours." Then followed the unforgettable words:

"In the pot in which they cook soup for prisoners one seeks in vain for delicate morsels. Grant that this is a bone from an old cow. From it a prisoner has shaped a jewel for you. One can easily think of a life-sentenced person as an evil and worthless thing. But you have said that God in His goodness can deliver a man as bad as I have been. The sun of His love can consume all my sins as the power of sunshine has cleansed this bone. The thief on the cross was brought by Jesus to Paradise. The Lord in His mercy has a place for me in His kingdom, a great sinner but a pardoned one."

Mathilda Wrede's last words were: "Tonight I cross the frontier. Can any be as happy as I!" ▣

France

Albert Schweitzer 1875-1965

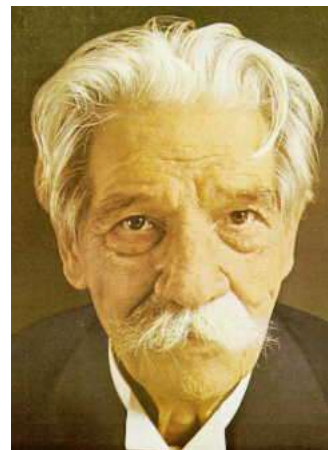
Born: 14 January 1875 Kaiserberg, Alsace-Lorraine, Germany (now France)

Died: 4 September 1965 (aged 90) Lambaréné, Gabon

Nationality: Germany / France

Fields: Medicine, music, philosophy, theology

Notable awards: Goethe Prize (1928) Nobel Peace Prize (1952)



Text taken from:- http://nobelprize.org/nobel_prizes/peace/laureates

Albert Schweitzer (January 14, 1875–September 4, 1965) was born into an Alsatian family which for generations had been devoted to religion, music, and education. His father and maternal grandfather were ministers; both of his grandfathers were talented organists; many of his relatives were persons of scholarly attainments.

Schweitzer entered into his intensive theological studies in 1893 at the University of Strasbourg where he obtained a doctorate in philosophy in 1899, with a dissertation on the religious philosophy of Kant, and received his licentiate in theology in 1900. He began preaching at St. Nicholas Church in Strasbourg in 1899; he served in various high ranking administrative posts from 1901 to 1912 in the Theological College of St. Thomas, the college he had attended at the University of Strasbourg. In 1906 he published *The Quest of the Historical Jesus*, a book on which much of his fame as a theological scholar rests.

Meanwhile he continued with a distinguished musical career initiated at an early age with piano and organ lessons. Only nine when he first performed in his father's church, he was, from his young manhood to his middle eighties, recognized as a concert organist, internationally known. From his professional engagements he earned funds for his education, particularly his later medical schooling, and for his African hospital. Musicologist as well as performer, Schweitzer wrote a biography of Bach in 1905 in French, published a book on organ building and playing in 1906, and rewrote the Bach book in German in 1908.

Having decided to go to Africa as a medical missionary rather than as a pastor, Schweitzer in 1905 began the study of medicine at the University of Strasbourg. In 1913, having obtained his M.D. degree, he founded his hospital at Lambaréné in French Equatorial Africa, but in 1917 he and his wife were sent to a French internment camp as prisoners of war. Released in 1918, Schweitzer spent the next six years in Europe, preaching in his old church, giving lectures and concerts, taking medical courses, writing *On the Edge of the Primeval Forest*, *The Decay and Restoration of Civilization*, *Civilization and Ethics*, and *Christianity and the Religions of the World*.

Schweitzer returned to Lambaréné in 1924 and except for relatively short periods of time, spent the remainder of his life there. With the funds earned from his own royalties and personal appearance fees and with those donated from all parts of the world, he expanded the hospital to seventy buildings which by the early 1960's could take care of over 500 patients in residence at any one time.

At Lambaréné, Schweitzer was doctor and surgeon in the hospital, pastor of a congregation, administrator of a village, superintendent of buildings and grounds, writer of scholarly books, commentator on contemporary history, musician, host to countless visitors. The honors he received were numerous, including the Goethe Prize of Frankfurt and honorary doctorates from many universities emphasizing one or another of his achievements. The Nobel Peace Prize for 1952, having been withheld in that year, was given to him on December 10, 1953. With the \$33,000 prize money, he started the leprosarium at Lambaréné.

Albert Schweitzer died on September 4, 1965, and was buried at Lambaréné.

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Andre Trocme 1901-1971



Taken from:

http://en.wikipedia.org/wiki/Andr%C3%A9_Trocm%C3%A9

Other sources:

<http://baptistbard.blogspot.com/2009/04/april-7-andre-trocme-minister-opponent.html>

André Trocme (also spelled Troemé; April 7, 1901 – June 5, 1971) and his wife Magda (née Grilli; 1901, Florence, Italy – 1996-10-10) are a couple of French Righteous Among the Nations. André served as a pastor in the French town of Le Chambon-sur-Lignon. In his preaching he spoke out against discrimination as the Nazis were gaining power in neighboring Germany and urged his Protestant congregation to hide Jewish refugees from the Holocaust of the Second World War.

In 1938, André Trocme and Reverend Edouard Theis founded the Collège Lycée International Cévenol in Le Chambon-sur-Lignon, France, which he used to hide thousands of Jews during the Nazi Persecution.

When France fell to Nazi Germany, his mission to resist the Nazis became increasingly important. Inspired by spiritual leader Charles Guillon, André and Magda Trocme organized the rescue of between 3000 to 5000 Jews fleeing the deportation efforts of the Nazis implementation of their Final Solution. Following the establishment of the Vichy regime during the French occupation, Trocme asked his congregation to shelter "the people of the Bible". Trocme's efforts led to Le Chambon and surrounding villages becoming a unique haven in Nazi-occupied France. Trocme and his church members helped their town develop ways of resisting the dominant evil they faced. Together they established first one, and then a number of "safe houses" where Jewish and other refugees seeking to escape the Nazis could hide. These houses received contributions from Quaker, Roman Catholic, American Congregationalist, Jewish, and World Council of Churches groups, and from the national governments of Sweden and Switzerland, to buy food and supplies for the fleeing refugees.

Under André and Magda's leadership, families were located who were willing to accommodate Jewish refugees, members of the community reported to the railroad station to gather the arriving refugees, and the town's schools were prepared for the increased enrollment of new children. Many private families also took in children whose parents had been shipped to concentration camps in Germany. Trocme refused to accept the definitions of those in power. "We do not know what a Jew is. We know only men," he said when asked by the authorities to produce a list of the Jews in the town. [Hallie, 1979, p. 103] Between 1940 and 1944 when World War II ended in Europe, Trocme estimated that about 2500 Jewish refugees were saved by the tiny village of Le Chambon, because the people refused to give in to what they considered to be the illegitimate legal, military, and police power of the Nazis.

These activities eventually came to the attention of the anti-Jewish Vichy regime. Authorities and "security agents" were sent to perform searches within the town, all of which were unsuccessful. When Georges Lamirand, a minister in the Vichy government, made an official visit to Le Chambon on August 15, 1942, Trocme expressed his opinions to him. Days later, gendarmes were sent into the town to locate "illegal" aliens. Amidst rumors that Trocme was soon to be arrested, he urged his congregants to "do the will of God, not of men". He also spoke of the Biblical passage Deuteronomy 19:2-10, which speaks of the entitlement of the persecuted to shelter. The gendarmes were unsuccessful, and eventually left the town.

In February 1943, Trocme, along with a teacher Roger Darcissac and the Reverend Edouard Theis, were arrested. Sent to Saint-Paul d'Eyejeaux, an internment camp near Limoges, Trocme was pressured for five weeks to sign a commitment to obey all government orders. He refused, and following his release, he went underground, where he was still able to keep the rescue and sanctuary efforts running smoothly.

In January 1971, the Holocaust memorial center in Israel, Yad Vashem, recognized André and Magda Trocme as Righteous Among the Nations.



Quote

- "Look hard for ways to make little moves against destructiveness" - Practicing Theology: Beliefs and Practices in Christian Life by Miroslav Volf, Dorothy C. Bass p. 158; Lest Innocent Blood be Shed by Philip Hallie (New York, Harper and Row, 1979), p. 85

Links

- [The Chambon Foundation](#)
- [Whosoever Saves a Single Life . . .](#)
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- [Le Chambon](#) by Elizabeth Kirkley Best.
- [Pastor André Trocmé, at the website of The Jewish Foundation for the Righteous](#)
- NYT [A French Town's Story, New York Times](#)
- TIME [Good Neighbors, Frank Trippett, Monday, May. 21, 1979](#)
- [André and Magda Trocmé at the Swarthmore College Peace Collection](#)

Jean Lasserre 1908-1983

Translated from

http://www.kirchenlexikon.de//lasserre_j.shtml

Author: Matthias Engelke/Christiane Lasserre



Lasserre, Jean was Born on 28.10.1908 in Geneva and died on 22.11.1983 in Lyon. - Lasserre's father, Henri Lasserre (b. 4.7. 1875 in Geneva, died 26.5. 1945, in Toronto, Canada), of Swiss nationality, but his family came as Huguenots from Pont de Camarès (France), and emigrated to Switzerland in 1749. He was earlier interested in the ideas of Tolstoy and life in communities and later emigrated to Canada. Jean Lasserre dedicated his book "The War and the Gospel" to the memory of his father. - His mother, Marie Schnurr (b. 12.1. 1878 in Lyon, died 19.2. 1960 in Lyon), artist and botanist. After the divorce of his parents, Jean was lived from 1909 in Lyon. 1930 he became a French citizen, studied theology in Paris and New York. There, he met Dietrich Bonhoeffer. At the end of their stay in America, both take an adventurous trip to Mexico in order to enter there as former antagonists together for pacifism. - Bonhoeffer, gained due to Lasserre a deeper understanding of the Sermon on the Mount. The encounter with him, he interprets as a conversion experience, which is reflected in Bonhoeffer's book, "successor". Bonhoeffer and Lasserre met again at the ecumenical youth conference in Fano in 1934 and kept contact by letter. In the same year, Bonhoeffer visited his friend in his working-class area in Bruay-en-Artois. Here he saw Lasserre's commitment to fighting racism, alcoholism, and to know and gain first hand experiences with street preaching among workers. - Lasserre was pastor in Bruay-en-Artois from 1932-1938. Here he married in 1938, his wife, Geneviève Lasserre-Marchyllie (born 8.3. 1912, in Calais, died 11.4. 1991 in Lyon). They had three children together. Lasserre was pastor from 1938-1949 in Maubeuge. He hid for the Resistance two radio receivers, which were prepared from London to sabotage munitions shipments. In the explosion, no one was killed. After the war he was appointed by the Ortsbürgermeister in an improvised court cases against collaborators as a lawyer. He managed to avert at least in one case the death penalty. - In 1946, he launched a campaign against prostitution (see his book "Comment les maisons furent fermées", 1955). From 1949-1953 pastor in Epernay, where he published his book "The War and the gospel". From 1953-1961 pastor of the "Fraternity" in St. Etienne. - In 1961 Lasserre became the traveling secretary of the French branch of the International Fellowship of Reconciliation, (Founded in 1927 among others by Henri Roser) with an office in Lyon, There he met with Martin Luther King. From 1969-1973 pastor in Calais. - Lasserre was instrumental in the fight against the war in Algeria and in the fight against torture. He conducted many interviews with prisoners, conscientious objectors, soldiers and politicians of all ranks, and summarized his thoughts in his book "The War and the Gospel" in 1953 and "Les Chrétiens et la Violence" in 1965. From 1957-1968 and again from 1977-1978, he was the editor of Cahiers de la Réconciliation, the magazine of the French Fellowship of Reconciliation. - 1966 Lasserre toured Africa, made contact with the Kimbangista Church in the Congo and helped them to membership in the World Council of Churches. - From 1973 on in retirement, he remained in constant contact with the Larzac struggle (against the expansion of a military training area), the L'Arche community and the fight against nuclear weapons. Year after year, he organised theological studies on "Gospel and nonviolence."

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Matthias Engelke/Christiane Lasserre
 Letzte Änderung: 28.12.2006

War and the Gospel by Jean Lasserre

There could hardly be a more topical book than this for the committed Christian. War and the Gospel does not pose a new problem. The problem is as old as the Christian faith, but it has assumed a greater urgency in our own time. Can a Christian conscientiously take part in modern war, a war that would undoubtedly result in the annihilation of tens of thousands of innocent persons? There have been numerous books and propaganda pamphlets issued on this subject, most of them utopian or idealistic rather than Biblical in viewpoint. It is the Biblical realism of this book that makes it such a deep and prophetic contribution to the subject. "Christian theology should start from the Scriptures, not from preconceived ideas", writes the author, and he adheres firmly to that standpoint throughout.

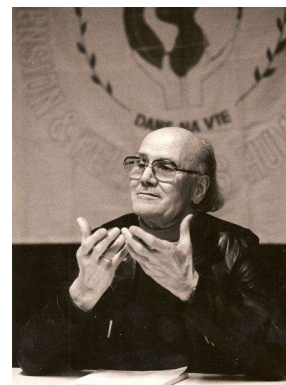
Jean Goss 1912-1991

Taken from:

<http://salt.claretianpubs.org/issues/peace/tcorn.html>

How Catholics began to speak their peace

Tom Cornell



Until the final session of the Second Vatican Council, the Catholic peace movement faced two daunting, if not intractable, problems. First was the question of conscientious objection. Before the council, almost any priest, bishop, or theologian, asked whether a good Catholic could be a conscientious objector, would have answered no. If pressed about the fact that there were Catholic conscientious objectors, they would have said: "These men are mistaken. Catholics may not be conscientious objectors except by reason of invincible ignorance. As such they may be tolerated."

However, a vigorous peace movement was impossible to envision without the idea of personal responsibility, especially in regard to one's own participation in war.

The other major stumbling block to the growth of a Catholic peace movement was the question of disarmament as a moral imperative and, specifically, the question of the Bomb. Catholic moral theology had never denied a people the right to defend themselves or the means to do so. But the church had yet to come to terms with weapons of mass destruction.

Jean Goss came from a bourgeois family in France that had fallen into poverty. His father was an anarchist, his mother Catholic. Goss worked in a factory from the age of 13, where he discovered labor unions as a vigorous instrument for defending the rights of the workers. This was the first step towards practicing nonviolence.

His career goal on the French railways was interrupted by World War II. "I was a good soldier," he would later boom in a robust oratorical style that made people think he might be a preacher or a laicized priest. "I killed many men, I don't know how many, and I got medals for bravery."

Then, during a terrible slaughter of French troops while he was defending their retreat to Dunkirk, Goss had a mystical experience in which, his wife, Hildegard Goss-Mayr, writes, "God revealed to him the only true alternative to violence: absolute, self-giving love."

Later Goss was captured by the German army and imprisoned in a POW camp. "The old Jean Goss was gone. I don't know where he went. I couldn't hate any more, not even the guards, not even the Nazis."

After the war, Goss attached himself to a group of worker priests in an industrial section of Paris. He went to work for the French railway system and soon rose to leadership in his union. But his heart burned to work for peace and the abolition of war—war he knew in the concrete, not war in the abstract, which moral theologians write about. He wanted the Catholic Church to rediscover the nonviolence of Jesus.

Cardinal Alfredo Ottaviani came to understand the realities of war also, as he toured southern Italy after World War II. Southern Italy has always been poor, but poverty turned to destitution after unification of the Italian state in 1869, due to exploitation by the more powerful North.

Ottaviani saw the ruin brought upon already impoverished, innocent, and uncomprehending people by the war, and came to the conclusion that justice could no longer be served by war because of the massive injustices it generates, and because of who pays for it—always the poor. "*Bellum omnino interdicendum*," he wrote in a monograph from the Holy Office, "War is to be altogether forbidden."

Goss read it and sensed that this opening from a most unexpected source—Ottaviani was an ultraconservative even by pre-council standards—was too important not to enter. Goss wrote the cardinal asking for an audience. He got no answer. A second and a third letter remained unanswered. So in 1950 he used his union railway pass and took the train to Rome.

Goss had done a little research. He knew exactly where to find Ottaviani's office. A Swiss Guard stopped him on his way. After a brief "failure in communication," Goss made a dash up a flight of stairs, Swiss Guard in hot pursuit, halberd clattering.

An imposing figure appeared in the doorway of the Holy Office, tall and well-built, with milky eyes. Cardinal Ottaviani asked the cause of the racket. "*Bellum omnino interdicendum*, your Eminence!" Goss belted out.

The cardinal ushered Goss into his office, and they talked for two hours. Yes, he had written this. Yes, it is of the utmost importance, the greatest urgency, that the resources of the church be aimed at the elimination of the scourge of war, the cardinal and Goss agreed.

But the church, the cardinal insisted, speaks in this area to governments. Such matters as the justice or injustice of war in general or of a particular war are not to be left to individuals or to voluntary groupings to judge, but to the competent authorities of church and state. Conscientious objection to war or to military service was too foreign an idea for the cardinal.

Ottaviani was among the last defenders of the doctrine that "error has no rights" and of the confessional state as the norm to be strived for. But he was a good and an honest man. He continued his dialogue with Goss, and later with his wife, Hildegard Goss-Mayr.

Goss-Mayr came by her role as a leader in the international peace movement naturally. Her father, Kaspar Mayr, was one of the first Catholics in the leadership of the International Fellowship of Reconciliation, the largest religious pacifist organization in the world. Peace work was for Goss-Mayr a family legacy.

When Pope John XXIII decided to open the windows of the church to the modern world, to hold a council, no one knew what would fly in or out the windows, but what came to be known as the "peace lobby" set itself in motion. Goss had introduced his wife, Hildegard Goss-Mayr, to Ottaviani. He was impressed. Goss-Mayr had a doctorate in philosophy. She spoke with quiet authority, out of deep faith and iron conviction, but never overstating her case.

The cardinal was able to introduce Jean and Hildegard to bishops and theologians hammering out the working document, Schema XIII, which came to be known as *Gaudium et spes*, the *Pastoral Constitution on the Church in the Modern World*. In meetings with more than 200 bishops, they urged that the teaching of *Pacem in terris*, Pope John's 1963 encyclical on peace, be expanded, and that the question of the deterrent be addressed as well as individual responsibility—conscientious objection to war and military service.

In 1965, during the fourth and final session of Vatican II when the council discussed Schema XIII, Goss helped organize an international group of 20 women to come to Rome to fast and pray for the council fathers for ten days. Among them was Dorothy Day.

Day did not "lobby." But she brought with her 300 copies of a special edition of the *Catholic Worker*, edited by Eileen Egan, as a teaching tool for the bishops and theologians at the council, featuring articles by Gordon Zahn, James Douglass, and Howard Evergam.

A special gift had made it possible to airmail every bishop in the world a copy of this issue of the *Catholic Worker*, but Day brought extras just in case. Barbara and Bernard Wall, of the English Pax Association, joined Egan, Zahn, Douglass, and Richard Carbray as the English-speaking peace lobby.

They found many bishops more than eager to explore ways of expanding the church's peace teaching, among them Melchite Patriarch Maximos IV of Jerusalem, Archbishop George Flahiff of Toronto, and Bishop John Taylor of Stockholm.

In the end, language recognizing and even praising conscientious objection was incorporated into the text. "It seems right that laws make human provision for the case of those who for reason of conscience refuse to bear arms, provided however that they accept some other form of service to the human community" (*Gaudium et spes*, 79).

Douglass wrote the words pertaining to the unqualified condemnation of the use of weapons of mass destruction: "Any act of war aimed indiscriminately at the destruction of entire cities or of extensive areas along with their population is a crime against God and man himself. It merits unequivocal and unhesitating condemnation" (*Gaudium et spes*, 80).

Ottaviani, said to have been the least popular bishop among the council fathers, rose to defend Schema XIII and to urge its acceptance against the efforts of some American bishops, led by Cardinal Francis Spellman, to weaken the text. Ottaviani was given the longest and loudest ovation of the council, and *Gaudium et spes* was accepted resoundingly.

Bishop Taylor thought the contribution of the Catholic Workers to the council so valuable that he gave his Commemorative Medallion, which Pope Paul VI presented to each of the council fathers, to the Catholic Worker. I have it before me now.

So it happened that a leap of faith in the trenches of World War II and a dash up a Vatican staircase hastened a process not yet completed. After a long, bumpy, and tortuous road through accommodation to power, Crusades, and "just wars," the church now clearly teaches the right of conscientious objection to war and to military service. In 1980 the U.S. Catholic bishops went so far as to pledge the good offices of Catholic institutions to the aid of any and all who are troubled by the military draft.

The council's condemnation of acts of mass destruction in war has led to another question: If these acts are wrong, how can we justify the manufacture and stockpiling of weapons of their accomplishment? Pope Paul VI and the U.S. bishops, in their 1983 pastoral letter, indicate that any acceptance of the deterrent has to be strictly temporary and conditional—the condition being that they "buy time" to find ways toward effective multilateral disarmament.

While this advance in church teaching was taking place at the highest level of the magisterium, something of equal importance was happening from the base. Ordinary Catholic laypeople took a leading role in the anti-Vietnam War movement. Catholics were among the first to demonstrate, to burn their draft cards, and to engage in acts of nonviolent civil disobedience against the war, and they took leadership positions in the broad coalitions that raised the biggest protests in the nation's history.

Among conscientious objectors of the Vietnam period, Catholics were conspicuously disproportionate. Since that time, Pax Christi USA, the official Catholic peace movement, has had the most vigorous growth and educational program of any American peace group. The Catholic Church may well be on its way to becoming *the* peace church. It may seem to take an enormous leap of faith to believe this, but if anything, Jean Goss's story teaches that the Holy Spirit has a marvelous sense of humor.

René Cruse 1922-



Référence :

René Cruse, Raymond Zoller, Entretiens avec un rebelle, L'Harmattan, 2005

Rene Cruse is a strange old pastor. Very committed to peace after the Second World War in which he participated in the Resistance ..He came from a bourgeois family of the city of Bordeaux. He has lived for decades in Geneva where he held positions of responsibility in youth work. Here are his strange journey, narrated in retrospect by a man now retired from active life.

A meeting by Jacques Mouriquand

1969-1875 General secretary of the french speaking lands of the IFOR.

Reading Notes

"Talks with a rebel" by Raymond Zoller

158 pages - L'Harmattan

Rene Cruse, degree in theology and a graduate of the Institute of Development University of Geneva is known in France as a pastor engaged in non-violent movement.

Pastor refractory defrocked pastor, pacifist irremediably marked by sufferings during the Second World War, always strongly rebelled against the tyranny of injustice, he has spent his life trying to liberate humanity from barbarism and humiliation.

Through questions by Raymond Zoller, famous journalist passionate about philosophy, trained at the Faculty of Protestant Theology at the University of Geneva, Rene Cruse gives us the coherence of his tireless struggle, beliefs and doubts of thinking led to the non-belief by the indignities of religions. Someone who has throughout his life refused to be a follower, be prepared gently and consent to the approach of death. As if had said and done the full responsibility of his "war" for him to serve peace.

Holy wrath of a flayed, indignation meet the relevant arguments of a idealist, the outraged silence of a lover desperate for life and nature. Not always time, but flaws in their logic, the words of theologian provide information or correct misinterpretations of his manifestos.

Mounted tone, verbal attacks of refusing all purrs, anti-utopias and dogmas Compassionate Rene Cruse we enrich the energy of its freedom, "but certainly totally authentic.

Claire raffin

Février 08

Others with little or no Information

Philo Vernier

Eduard Theis

Henri Roser

A Lexicon of

Spiritual

Leaders

In the

IFOR

Peace

Movement

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Germany

Friedrich Siegmund-Schultze 1885-1969



Taken from

http://en.wikipedia.org/wiki/Friedrich_Siegmund-Schultze

Friedrich Siegmund-Schultze (14 June 1885, Görlitz - 11 July 1969, Soest) was a German academic working in theology, social pedagogy and social ethics, as well as a pioneer of peace movements.

After studying at several gymnasia, Siegmund-Schultze studied philosophy and theology in Breslau and Magdeburg. In 1908 he became the secretary of the Church Committee for friendly relations between Great Britain and Germany (Kirchlichen Komitees zur Pflege freundschaftlicher Beziehungen zwischen Großbritannien und Deutschland) and later secretary to the World Christian Student League for social work and foreign mission (Christlichen Studentenweltbundes für Sozialarbeit und Ausländermission).

In 1911 he and his wife founded the "Soziale Arbeitergemeinschaft Berlin-Ost" (SAG) - its offices were shut down after the Nazi seizure of power. At the World Churches Conference in Konstanz from 1 to 3 August 1914, just before the outbreak of war, he was secretary and co-founder of the "Weltbundes für Freundschaftsarbeit der Kirchen" and formed a pact with his fellow-delegate English Quaker Henry Hodgkin (meeting on the platform of the railway station at Cologne, they pledged to each other that, "We are one in Christ and can never be at war") that led to the formation of the Fellowship of Reconciliation and the International Fellowship of Reconciliation.

During the First World War he organised Gefangenenseelsorge for British and German prisoners of war. Through his contacts with the Quakers and with the "Versöhnungsbund" (reconciliation alliance), he and Elisabeth Rotten organised Quaker meals for schoolchildren in Berlin. In 1915 he met the Dutch pacifist Kees Boeke in Berlin. October 1918 the founder of ecumenism, archbishop Nathan Söderblom, invited him to give a guest lecture on "The social renewal of Christianity and the unity of the Church" at Uppsala University.

In 1925 Siegmund-Schultze received the professorship in "Jugendkunde und Jugendwohlfahrt" (and later in "Sozialpädagogik und Sozialethik") at the University of Berlin. In spring 1933 he joined the foundation of an international aid-committee for German-Jewish refugees. The Nazis arrested him (on 93 charges of "racial help") and expelled from Germany under Gestapobegleitung 1933 with his wife and four children. They went to live in Switzerland and he was active there in student chaplaincy and as a guest lecturer until 1946.

In 1947 he was made professor of "Sozialpädagogik und Sozialethik" at the Westfälischen Wilhelms-Universität at Münster. In 1948 he founded the "Jugend-Wohlfahrtsschule Dortmund", and was its head until 1954. In 1959 he founded the Ecumenical Archive (Ökumenische Archiv) in Soest, which later received the central archive of the EKD in Berlin. Siegmund-Schultze was friends with Albert Schweitzer and published the Ökumenischen Jahrbuchs.

Max Josef Metzger 1887-1944



Translated from:

http://de.wikipedia.org/wiki/Max_Josef_Metzger

Max Josef Metzger (* 3. Februar 1887 in Schopfheim, Deutschland; † 17. April 1944 in Zuchthaus Brandenburg-Görden)

A Catholic priest, who because of his pacifist convictions was sentenced to death by the People's Court under the chairmanship of its President Roland Freisler on 14 October 1943 and executed after eight months in the death cell. On the 8th May 2006, Robert Zollitsch, the Archbishop of Freiburg, opened the proceedings for the beatification of Metzger, whom he described as a "prophetic martyr."

Life

Max Josef Metzger completed his studies in theology and philosophy in 1911 with the Dr. of theology title. Despite his outstanding talent he did not take up a scientific career, but devoted himself to practical work. Due to his experience as division chaplain in World War I he became a radical pacifist with an international appeal and was a member of the International Fellowship of Reconciliation. He founded several pacifist organizations, including the Peace Association of German Catholics, the World Peace Organization of the White Cross, became involved in the interdenominational Una-Sancta-Movement, as well as the international language Esperanto, and was also active in the 'Christkönigsgesellschaft' that was dedicated to the care of alcoholics.

These diverse activities of Metzger's were soon the targeted by the Gestapo after the Nazis seizure of power. After two shorter prison stays of 23 January 1934 to 26 January 1934 and 9 November 1939 to 4 December 1939, he was finally arrested on 29 June 1943 because of the betrayal by Dagmar Imgart, a Gestapo agent who had infiltrated the Una-Sancta-movement as a spy and had manoeuvred herself into his confidence. As she was a Swedish citizen and was able to visit relatives in Sweden regularly during the war, he entrusted her with a memorandum addressed to the Bishop of Uppsala (the Democratic manifesto, see References to the original text under Weblinks), which formulated the future democratic structure of Germany.

The death sentence

Max Josef Metzger was convicted to death in a show process lasting only seventy minutes. Freisler had that day, in his own particular way, already completed three criminal cases. He refused to listen to the accused because it was impossible for him to listen to "Dr. Metzger's political harangues". When Metzger mentioned the movement "Una Sancta", Freisler shouted, "Una Sancta, Una sancta - una sanctissima - Una - that is what we are, and there is nothing else!" Freisler declared that such a plague-boil must be eliminated, and a few minutes later announced the already determined death sentence.

The verdict, also signed by the second professional, supreme court judge Rehse, is remarkable in the assessment it received during the phase of coming to terms with the wrongs of the Nazi regime after its downfall. It first commented Metzger's *Democratic Manifesto* in the following words

"It is, therefore, the draft of a system of government for Germany, which was to be democratic-pacifist, unarmed state, subject to the terrorist armies of our enemies, not a unitary state, not even a state, but merely a confederation of states, thus the realization of the worst wishful thinking of our enemies! (...) A totally monstrous idea, which only an utterly defeatist person could entertain. A shameful, treacherous idea, which only a person who profoundly hates our National-Socialist Germany could possibly conceive. "

Then the judges explain that it is not a matter of assigning an alleged wrong to a specific criminal offense, but that it concerns the destruction of the enemy under the guise of justice:

"For the whole course of Metzger's action was so outrageous that it does not matter whether it should now be labelled in legal terms as treason (...) or whether it is to be considered encouraging the enemy (...) – all this is of no consequence because every member of the German people knows that such a deviation of a single German from our battle front is a monstrous outrage, a betrayal of our people in their struggle for life, and that such a betrayal is worthy of death; it is a betrayal tending towards high treason, a betrayal tending toward defeatism, a betrayal tending to encouragement of the enemy, a betrayal which our healthy popular sentiment considers deserving of death (§ 2 of the Criminal Code).. Therefore Metzger must in any case be condemned to death for this base treason to the nation (...). Metzger tried to show today at the trial that he only intended to make good provision (...). But that is just exactly a totally different world, a world that we do not understand. And among us in the Greater German Reich a person can be convicted only upon the principles that are valid among us, according to National-Socialist views that are worlds apart from the views that Metzger's actions are based upon, so that a discussion of them based on National-Socialism is not in any way possible – and those are the opinions on which Metzger's actions are based – which no German court can, may and will consider. Everyone

must accept measurement according to the German, National-Socialist standard. And this clearly indicates that a man who acts in this way is a traitor to his own people. "

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Weblinks

- [Literatur von und über Max Josef Metzger](#) im Katalog der [Deutschen Nationalbibliothek](#) ([Datensatz zu Max Josef Metzger](#) • [PICA-Datensatz](#))
- [Umfassender Lebenslauf über Max Joseph Metzger auf der privaten Website von Gary Mickle](#)
- [Meitinger Website über Max Josef Metzger](#)
- [Ausführliche Kurzbiografie über Max Joseph Metzger auf der Website des Quickborn-Arbeitskreises](#)
- [„Memorandum“ – Metzgers Demokratisches Manifest \(PDF, 8.1 KB\)](#)
- [das Erzbistum Freiburg zum Seligsprechungs-Prozess Metzgers](#) - mit weiterführenden Links und Downloads

Martin Niemöller 1892-1984

Born: January 14, 1892 in Lippstadt, Germany

Died: March 6, 1984 (age 92) in Wiesbaden, Germany

Became FOR member in 1952

Taken from:

<http://www.spartacus.schoolnet.co.uk/GERniemoller.htm>

Martin Niemöller, the son of a pastor, was born in Lippstadt, Germany, on 14th January, 1892. At the age of eighteen Niemöller became an officer-cadet in the German Navy. Niemöller was assigned to the training vessel Hertha and eventually graduated to the battleship Thuringen.

By the time the First World War began in 1914, Niemöller had reached the rank of Sub-Lieutenant. It was decided that the Thuringen was too old and was retired from active service. Niemöller was now assigned to a mine-laying submarine (U73). This was followed by spells as an officer on the U39 and the U151. In 1918 Niemöller took command of the UC67. Later that year he was responsible for laying mines off Marseilles. This operation resulted in sinking three enemy ships totalling 17,000 tons. By the end of the war Niemöller was seen as one of Germany's most successful U-boat captains and was awarded the Iron Cross (first class).

After the war Niemöller became active in German politics. Senior officers in the German Army began raising private armies called Freikorps. These were used to defend the German borders against the possibility of invasion from the Red Army. Niemöller joined this group and took part in the attempt to stop a socialist revolution taking place in Germany.

In March, 1919, General Franz Epp led 30,000 soldiers to crush the Bavarian Socialist Republic. It is estimated that Epp's men killed over 600 communists and socialists over the next few weeks. The following year Herman Ehrhardt, a former naval commander and Wolfgang Kapp, a right-wing journalist, led a group of soldiers to take control of Berlin. Niemöller supported this Kapp Putsch and commanded a battalion of Freikorps in Munster. The right-wing coup was eventually defeated by a general strike of trade unionists.

After the establishment of the Weimar Republic Niemöller decided to study theology. He remained interested in politics and became a supporter Adolf Hitler and in the 1924 elections voted for the Nazi Party. Even after he was ordained in 1929 and became pastor of the Church of Jesus Christ at Dahlem he remained an ardent supporter of Hitler. In 1931 Niemöller made speeches where he argued that Germany needed a Führer.

In his sermons he also espoused Hitler's views on race and nationality. In 1933 he described the programme of the Nazi Party as a "renewal movement based on a Christian moral foundation". The following year Niemöller published his autobiography From U-Boat to Pulpit. This right-wing nationalist view of the war and its aftermath made it a popular book with party members and sold 90,000 copies in the first few weeks after it was published.

In 1933 Niemöller complained about the decision by Adolf Hitler to appoint Ludwig Muller, as the country's Reich Bishop of the Protestant Church. With the support of Karl Barth, a professor of theology at Bonn University, in May, 1934, a group of rebel pastors formed what became known as the Confessional Church.

When the Nazi government continued with this policy Niemöller joined with Dietrich Bonhoeffer to form the Pastors' Emergency League and published a major document opposing the religious policies of Adolf Hitler. Niemöller was particularly concerned by Hitler's decision that Jews should be expelled from the Church. He argued that once Jews had been converted to Christianity they should be allowed to remain in the Church. As Bonhoeffer pointed out at the time, although Niemöller was critical of Hitler he remained a committed supporter of the Nazi Party. Niemöller was later to admit that his group "acted as if we had only to sustain the church" and did not accept that they had a "responsibility for the whole nation".

Niemöller therefore did not criticize the Nazi Party for putting its political opponents into concentration camps. However, he spoke out when members of the Protestant Church were arrested. In his sermon on Sunday 27th June 1937, Niemöller pointed out that on: "On Wednesday the secret police penetrated the closed church of Friedrich Werder and arrested at the altar eight members of the Council of Brethren."

The following month Niemöller was himself arrested. He was held eight months without trial and when his case eventually took place he was found guilty of "abusing the pulpit" and was fined 2,000 marks. As he left the court he was arrested by the Gestapo and sent to Sachsenhausen Concentration Camp to be "re-educated". Niemöller refused to change his views and was later transferred to Dachau.

George Bell, the Bishop of Chichester, took up Niemöller's case. He had a series of letters published in the British press about the arrest and imprisonment of Niemöller. Bell argued that Hitler's treatment of Niemöller illustrated the attitude of the German state to Christianity. Bell's campaign helped to save Niemöller's life. It was later discovered that in 1938 Joseph Goebbels urged Adolf Hitler to have Niemöller executed. Alfred Rosenberg argued against the idea as he believed it would provide an opportunity of people like Bishop Bell to attack the German government. Hitler agreed and Niemöller was allowed to live.



Niemöller remained a German nationalist and on the outbreak of the Second World War he wrote to Admiral Erich Raeder offering to serve in the German Navy. The letter was passed to Joseph Goebbels who dismissed the idea as he believed it was an attempt by Niemöller to save his life. Goebbels now leaked the letter to undermine Niemöller's credibility. Niemöller's supporters retaliated by claiming the letter was a forgery. This version was believed and Niemöller became a symbol in Britain of resistance in Nazi Germany.

While he was in Dachau his youngest daughter Jutta died of diphtheria. On 28th February his eldest son was killed in battle in Pomerania. Another son was captured by the Red Army while fighting on the Eastern Front.

In 1945, with the Allies moving in on Germany, Niemöller, Alexander von Falkenhausen, Kurt von Schuschnigg, Leon Blum, and other political prisoners were transferred to Tirol in Austria by the SS. The original plan was to execute them but they were rescued by the Allies just before the end of the Second World War.

On 5th June 1945 Niemöller gave a press conference in Naples. He admitted that he had offered to join the German Navy in 1939. He also confessed that he had "never quarrelled with Hitler over political matters, but purely on religious grounds". This resulted in a savage attack on Niemöller from those newspapers that had presented him as a symbol of resistance to Hitler's government. It was now pointed out that Niemöller had never opposed the Nazi racial theories, but merely the suppression of the Church in Germany.

When it was suggested that Niemöller wanted to visit Britain there was a campaign to keep him out of the country. Tom O'Brien of the TUC General Council wrote: "I sincerely hope he will not be allowed to come. If he is, it will be the first overt move of the Germans to "organise sympathy", as they did so successfully and so hypocritically after the last war. Niemöller commanded a U-boat in the last war and, with his brother commanders, was responsible for the drowning of many unarmed British merchant seamen. In this war he volunteered to serve under Hitler. He was (and may now be) as nationalistic as any of his congregation at the fashionable Berlin church to which he ministered." The Archdeacon of Lancaster claimed that "the pastor's visit at this time can do nothing but harm". The Daily Telegraph pointed out that Niemöller should be denied entry as there was "no record that he ever denounced Hitler's crimes against humanity or condemned the war". The Home Secretary agreed and announced that Niemöller would not be allowed to visit Britain.

After the war Niemöller became one of the leaders of the Evangelical Church in Germany. After visiting the Soviet Union Niemöller joined the World Peace Movement. On his return to Germany he pointed out: "I cannot accept communism, but I must admit that its ideals are very different from ours, which are all tangled up with the most sordid materialism." Niemöller wrote to his friend Karl Barth explaining that he was gradually being converted to the idea of socialism: "The corner-stone of my thinking is that the root of every evil development is money." Later he wrote that "the rich must be smashed in order to build human brotherhood."

Niemöller also spoke out against the development of the Cold War. In a speech he made in New York he argued: "I am... against the often-heard statement that a war against bolshevism is necessary to save the Christian churches and Christianity. But it is unchristian to conduct a war for the saving of the Christian church, for the Christian church does not need to be saved. The church is not afraid of bolshevism. It was not afraid of Nazism. The church has to serve the communists as well as all human beings. While the church rejects communism as a creed, just as it rejects all other creeds, communism must and can only be fought and defeated with spiritual weapons. All other powers will fail."

Niemöller was a strong opponent of nuclear weapons. He thought the dropping of the atom bomb on Hiroshima and Nagasaki was immoral. He upset the American government when he stated that after Adolf Hitler, he thought that Harry S. Truman "was the greatest murderer in the world."

In June 1954 Niemöller met Otto Hahn. The two men discussed the latest nuclear developments. Niemöller was shocked when Hahn told him that it was now possible to produce an atomic device that "would end not only all human life on earth, but also the life of every higher organism." That night he re-read the Sermon on the Mount and decided he could no longer justify the use of military force for political ends and became a pacifist.

Niemöller praised the new Japanese Constitution: "The renunciation of war as expressed in the Japanese Constitution has given a first ray of hope to a world in darkness and despair." In April 1958 he travelled to England and took part in the march to Aldermaston that had been organized by the recently formed Campaign for Nuclear Disarmament. He also campaigned against military alliances such as NATO.



[Else and Martin Niemöller in 1961.](#)

On 7th August, 1961 Niemöller was involved in a car crash. His wife, Else Niemöller was killed but as soon as he recovered from his injuries he returned to his campaign for world peace. He became an active member of the World Peace Committee and was for seven years president of the World Council of Churches. He also published a book on his political views entitled *One World or No World* (1964).

In 1965 Niemöller upset the United States by visiting North Vietnam and meeting Ho Chi Minh. Afterwards he commented: "One thing is clear, the president of North Vietnam is not a fanatic. He is a very strong and determined man, but capable of listening, something that is very rare in a person of his position." Niemöller won several awards for his work for world peace including the Lenin Peace Prize (1967) and the Grand Cross of Merit (1971). He married his second wife, Sybil von Sell, in 1971.

On his 90th birthday in 1982 Niemöller stated that he had started his political career as "an ultra-conservative who wanted the Kaiser to come back; and now I am a revolutionary. I really mean that. If I live to be a hundred I shall maybe be an anarchist." Martin Niemöller died in Wiesbaden, Germany, on 6th March, 1984.

Since his death Martin Niemöller has achieved a great deal of fame for a poem entitled First they Came for the Communists. However, there is some dispute about when Niemöller wrote the poem and whether it has been altered by others over the years.

Niemöller's biographers, Dietmar Schmidt (1959) and James Bentley (1984) do not mention the poem. When it appears in books the origins of the poem are rarely given. A couple of sources claim that according to Niemöller's wife, Sybil Niemöller, the poem dates back to a meeting with a group of students in 1946. One student asked: "How could it happen?" The story claims that Niemöller answered the question with the poem. The fact that Sybil Niemöller is quoted as the source of the story suggests that the poem emerged after the death of Martin Niemöller. This also helps to explain why it is not included in the books by Dietmar Schmidt and James Bentley.

The impression is given that his wife was at the meeting. This may have been true but that would have been Else Niemöller, his first wife. Else was killed in a car crash in 1961. Martin Niemöller did not marry Sybil von Sell until 1971. She was only a child at the time and was obviously not at the meeting she refers to in 1946. Research carried out by Harold Marcuse suggests that the poem was indeed written in 1946.



Martin
Niemöller,
Linus
Pauling

and Sybil Niemöller in 1983.

Heinz Kloppenburg 1903-1986

KLOPPENBURG, Heinrich Ferdinand Otto

Information taken from:

<http://www.kirchenlexikon.de/k/Kloppenburg.shtml>

see also:

<http://swbplus.bsz-bw.de/bsz007193467inh.htm>



KLOPPENBURG, Heinrich Ferdinand Otto (called Heinz)

Born in northern Germany in the Oldenburg region on 10.05.03, K. showed organizational ability and interest in social issues from an early age. His father's unemployment forced him to leave school early and he gathered important experience during the years he was apprenticed in the wool import branch and then worked as a steward and later manager for the Bremen-Hansa shipping line. During this period he made contact with socialistically inclined youth organizations. His organizational skills and pedagogical talent inclined him first to a socially-oriented profession, but at the age of 22 he passed his matriculation exam and decided to study theology at Marburg and other universities. He was soon persuaded to take over the leadership of the National Association of German Youth in Lower Saxony, which was close to evangelical and socialist circles. Although a Lutheran, he was most impressed during his student years by the reformed theologian Karl Barth. In October of 1932 he was ordained and soon after married Almut Chemnitz, with whom he had three daughters. Ironically in view of his later opinions, he celebrated Hitler's "seizure of power" on Oct. 30 1933 by moving into his first parsonage.

K. immediately became active in the great upheaval Hitler's rise to power caused in the German protestant churches. In all of the 22 independent regional protestant churches a split occurred early on between the official church bodies which strongly supported Hitler, especially those committed to the Lutheran teaching that both political and ecclesiastical authority are God-given. A large number of opposing clergy soon organized themselves into "emergency pastors' fellowships" which became the so-called Confessing Church, organized in each of the regional churches and united in a national synod. During the entire Nazi period K. was active in the Confessing Church, participating in several synods and as an elected member of both regional and national leadership bodies. During this period he completed his break with Lutheranism in favor of a more liberal reformed theology. This caused some difficulties with church authorities, but brought him no greater political repression than a national speaking ban imposed by the Gestapo, which did not prevent his travels and contacts within the Confessing Church.

Immediately after the war K. was appointed leader of the Oldenburg church, and a member of the National Protestant Council. From 1947 to 1950 he took a leave of absence in order to work for the refugee department of the World Council of Churches in Geneva, where he was particularly engaged in winning "displaced person" status for the Germans driven from their homes by the occupational forces in the eastern part of Germany.

Soon after his return to his pastoral work K. became involved in a controversy in the Oldenburg synod about the nature of the episcopal office. Outvoted, he took temporary retirement and a position as head of the office for catechetical and social questions in the synod of the historically more liberal church of Westfalia. Here he was instrumental in the introduction and strengthening of religion as a subject in the vocational schools of Dortmund. From 1961 to his retirement in 1970 he was officially in charge of the department for church and society in the Dortmund churches, which afforded him an opportunity for widespread lecture work as well as regular contacts with the departments of adult education and the labor unions as well as the chairmanship of the Society for Christian-Jewish Relations.

K. was personally most strongly committed to the struggle against nuclear armament. From 1958 on he was engaged with many prominent members of the organization "Kampf dem Atomtod", and his uncompromising resistance did not only win him friends. From 1959 to 1971 he was chairman and president of the "Central Office for the Rights and Protection of Conscientious Objectors" and from 1950 on an editor, from 1953 on editor-in-chief and publisher, of the critical journal "Junge Kirche" (Young Church), which brought with it financial as well as editorial responsibility. This journal clearly bears his "signature" in its critical social and political commitment and made K. the center of a national and international group which shared his convictions. The thematic emphases of the journal, above all peace work and the problems of the third world, are inseparably connected to K.'s growing involvement with the ecumenical movement since the end of the war. His talent in argumentative dialogue and mediation are shown by the many offices he held during a period of more than three decades. He was a delegate to the WCC plenary meetings in Amsterdam, Evanston and New Delhi and continued after his retirement from the Geneva office as a member of the Church Commission for International Affairs.

In Evanston K. joined the International Fellowship of Reconciliation with his longstanding friend and fellow pastor Martin Niemöller, first as travelling secretary and from 1958 to 1973 as chairman and later president of the German Branch.

In the mid-fifties, K., together with the Dutch pastor Dr. Egbert Emmen, was engaged in the preparation and preliminary discussions leading to the founding of the Conference of European Churches (1. Assembly in 1959 in Nyborg). From the express wish to promote contact between the Eastern and Western churches he was an important stimulator establishing the Christian Peace Conference (CFC) of churches in socialist countries with individuals and congregations in other countries. From 1960 to 1969 he was chairman of its Regional Committee in the Federal Republic and at the same time – up to his dismissal in the year 1970 on account of his protest against the Soviet invasion of the CSSR – he was a Member of the Working Committee and a Vice President of the 1970 Prague conference. He was chairman of the Christian peace service "Eirene", co-founder and Chairman of the Puidox Conference (now Church and Peace), Vice-President of the International Confederation for Peace and Disarmament London, a member of the Board of Trustees of the Friedrich Ebert Foundation in Bonn and Vice Chairman of the Relief Effort for Vietnam.

K. was awarded an honorary doctorate of Eden Theological Seminary in Webster Groves, Missouri / USA (1957) and of the Comenius Faculty of Prague (1963); he received the Order of Vladimir for Service to the Church of the Patriarch of the Russian Orthodox Church as well as the German Great Federal Cross of Merit (1983).

Works: Sermon on 2nd Corinthians 6, 1-10. Held on Sunday Invokavit, 14 February 1937 in the Church of Rüstringen-Hepp. Wuppertal-Elberfeld 1937; Since 1950 ongoing reports and essays in: Young Church (since 1952 Subtitle: Protestant Monatshefte, subtitles since 1968: A Journal of European Christians), The revolt of conscience against the atomic bomb. Lecture. (Knowledge and responsibility. Series of Working for Applied Anthropology). Göttingen 1959; Propst Asmussen battle against the Evangelical Church. Special printing from the "Pages for German and International Politics, 1959, Heft 9th - Editorships: Confession of Christ in the nuclear age? On behalf of the Working Church brotherhoods publ. Ernst Wolf, in conjunction with the Heinz Kloppenburg and Helmut Simon (Theological existence today. New Edt 70). Munich 1959, 2nd Circulation 1986; atomic age. Information and opinion. Edited by Stefan Andres, Gerd Burkhardt and Heinz Kloppenburg. Frankfurt a.M. 1963-1968; From Amsterdam to Prague. Josef Hromádkas testimony of peace. In: From Amsterdam to Prague. An ecumenical Friend gift to Professor D. Joseph L. Hromádka (Evangelische time votes 45/46). Hamburg 1969; Martin Niemöller. Publication to his 90th Birthday. Edited by Heinz Kloppenburg, Eugen Kogon, Walter Kreck, Gunnar Matthiessen, Herbert Mochalski, Helmut Ridder. (Cologne) 1982. - Translation: Niles, Daniel T., The Message for the World (That they may have life). Munich 1960, Niles, Daniel T., Letter to a Buddhist (Excerpt from: That they may have life) Munich 1960; Mendelsohn, Jack, The hunger and thirst after righteousness (the Martyrs). Racial struggle and civil rights movement in 14 fates. Munich 1968, Thich Nhat Hanh, Lotus in the Fire Sea (Vietnam). Vietnam in the history and crisis. With a Buddhist peace proposal. Munich 1967.

Lit.: Reconciliation and peace. Heinz Kloppenburg zum 65. Geburtstag 10. Mai 1968. Hrsg. on behalf of the Internationalen Fellowship of Reconciliation, German branch by Hans Gressel und Otto Herrfeld. (Leer/Ostfriesland) 1968; - Heinz Kloppenburg zum 70. Geburtstag am 10. Mai 1973 (Aufsätze und Glückwünsche). In: Junge Kirche, 34, 1973, Heft 5; - Heinz Kloppenburg zum 80. Geburtstag (Aufsätze und Glückwünsche). In: Junge Kirche, 44, 1983, Heft 5/6.

Hannelore Braun

Text addition

Heinz Kloppenburg was among the founders of the Martin-Niemöller-Foundation and was its first chairman. He led a FOR International Youth Conference in Agape September 1961

Dorothee Sölle 1929-2003

Taken from

<http://www.answers.com/topic/dorothee-soelle>

Biography:

Dorothee Soelle (born 1929), German theologian, political activist, and feminist, was a leader among the generation of liberation theologians who reinterpreted the Christian message within the context of socialism and pacifism.



Dorothee Soelle was born September 30, 1929, in Cologne, West Germany, to a middle-class Protestant family. Her father was a lawyer who attempted to maintain a distance from both the Hitler regime and the church. He impressed upon the young Dorothee the importance of education and a disregard for material wealth. Despite parental indifference to religion Dorothee became interested in the church (Evangelical Church of the Rhineland) and theology as a high school student. She studied philology, philosophy, theology, and German literature at the Universities of Cologne, Freiburg, and Göttingen and was awarded the doctoral degree by the University of Göttingen in 1959, where her teachers were Friedrich Gogarten and Ernst Käsemann.

She taught German and theology in high school from 1954 to 1960, when she became a research assistant at the Philosophical Institute of Aachen until 1962. At that time she returned to Cologne to teach in the Institute of Germanic Philology at the university. She was a lecturer on the theological faculty of the University of Mainz from 1972 to 1975. Unable to secure a permanent position in a German university because of her political activities, she was the Harry Emerson Fosdick Visiting Professor at Union Theological Seminary in New York beginning in 1975. She spent half of each year in the United States and half in Germany, where she continued to be one of the leading spokespersons against nuclear proliferation and the oppressive South American and South African regimes and a critic of capitalism.

She married Fulbert Steffensky, a professor of religion and education at the University of Hamburg who in the 1970s was co-founder with Soelle of the religiously oriented, socially active Politisches Nachtgebet. Founded initially as a protest against First World countries' intervention in Vietnam, the group also addressed itself to problems of economic and social discrimination in West Germany. Soelle had two daughters and a son by a first marriage, and she and Steffensky had a daughter, Mirjam.

The content of Soelle's works is theological and political, but their styles are diverse and include books of poetry. Among her more important works are *Christ the Representative* (1967), *The Truth Is Concrete* (1967), *Beyond Mere Obedience* (1968), *Suffering* (1973), *Political Theology* (1974), *Death by Bread Alone* (1975), *Choosing Life* (1980), *The Arms Race Kills* (1982), *Of War and Love* (1983), *The Strength of the Weak: Toward a Christian Feminist Identity* (1984), and numerous articles. In 1995 Soelle co-authored, *Great Women of the Bible in Art and Literature* with J.H. Kirchberger and Hebert Haag.

Soelle's first book, *Christ the Representative*, was her response to the then-current "death of God" theology. It reflects her effort to understand and to reconcile the reality of what had happened in World War II (symbolized by Auschwitz) with the idea of an all-seeing, all-loving God "who leads all things to Good." In *Christ the Representative* Soelle declared an end to the traditional "vertical" idea of God as the all-powerful lord of history controlling the world from above. In God's place, as God's representative, is the Christ who suffers and dies with us; but as Christ represents God, humans must also represent Christ to each other. This became the foundation upon which Soelle developed her theology in social and political terms.

In her book *Political Theology* Soelle worked from a base of the existential theology of Rudolf Bultmann to build a foundation for her political theology. Bultmann's theology, she argued, is truncated; he properly grounds theological reflection in an understanding of the structures of concrete human existence, but fails to see that that existence is inherently social and not simply individual. Forgiveness is inseparable from responsibility and is socially mediated. God does not offer private forgiveness, but rather, as we learn from the Sermon on the Mount, "admonishes us to go and first be reconciled to our brother" (Matthew 5:14). Resurrection occurs within the context of history as we bring about an end to oppression and transform those social structures that are its cause.

In later years, as a direct outgrowth of her political and social activism grounded in theological reflection, there emerged a new emphasis in Soelle's thought: on the one hand contemporary feminism and on the other Christian mystical tradition. Soelle understood feminist theology as a liberation theology and always dealt with the oppression and liberation of women together with the issues of racism and exploitation of the proletariat. In that context she referred to sexism as the "colonialization" of women. The task of both an authentic Christianity and an authentic politics can only be human liberation, which integrally involves militant action against the madness of nuclearism. The creation of genuinely non-exploitative human society inherently entails the building of the peaceable kingdom, of shalom with all its fullness of meaning.

Soelle defined mysticism as the *Cognitio Dei Experimentalis*, the "perception of God through experience." It is in mystical experience - which Soelle did not regard as esoteric but as widely experienced by ordinary people - that the contemporary Christian feminist can find warrant for a direct, personal-social, anti-authoritarian, and creative

relationship to the Christian tradition and to contemporary structures of oppression. Soelle emphasized in this connection the subversive, "anarchical" character of the mystical tradition.

For Soelle the only mode of theological reflection appropriate to both the nature of Christian faith and the task of liberation in the real human world was "inductive" and "narrative." Theology may be grounded firmly in the concrete experiences of people undergoing suffering and incompleteness in their lives, rather than beginning "deductively" with doctrines. Soelle's own theological writing, especially during the 1970s and early 1980s, was a remarkably successful synthesis of the personal and the intellectual, the concrete and the analytical, the imaginative and the thoroughly knowledgeable. It was a theological style which provided an entirely congruent medium for her unification of feminism, mysticism, and socialist pacifism.

Further Reading

There does not appear to be any full studies of the life or work of Dorothee Soelle. Some of her work tends to be autobiographical in nature (*Death by Bread Alone* offers some personal insights). There is a short biographical sketch in the introduction to the English translation of *Political Theology* by John Shelley. Peter Hodgson comments on Christ the Representative in his book *Jesus - Word and Presence* (1971). Reactions from the Jewish perspective are found in the book *Contemporary Christologies: A Jewish Response* (1980) by Eugene B. Borowitz. Soelle was a frequent contributor to *Christianity and Crisis* and other liberal Christian periodicals.

Holland

Kees Boeke 1884-1966

Taken from:

http://visualwikipedia.com/en/Kees_Boeke

Cornelis Boeke (September 25, 1884, Alkmaar - July 3, 1966, Abcoude) was a Dutch educator and pacifist.

Boeke tried to renovate education by letting children in on decisions concerning school. He let decisions be made unanimously. He called this process sociocracy. He designated school as a workshop, teachers as employees and pupils as workers. The goal of this form of education was

to teach children a sense of democracy. It was also based on Quaker ideas. He founded one such school in 1926 in Bilthoven, which he led until 1954. The later Dutch queen Beatrix enjoyed an early education at this school.

Kees Boeke grew up in a Mennonite family in Alkmaar. He studied at the Delft University of Technology. As a student he spent a year in England where he met the Quakers. He became a Quaker and attended Woodbrooke, the Quaker college near Birmingham. There he was inspired by Bournville, the garden town which the Cadburys, owner of the chocolate factory, had built for their workers. He married Beatrice (Betty) Cadbury. The couple went to Syria in 1912 as Quaker missionaries. In 1914, after the outbreak of World War I, they returned to England. They became active in peace work, the Fellowship of Reconciliation having come into being through Henry Hodgkin. In 1915 Kees traveled to Berlin where he met Friedrich Siegmund-Schultze, with whom Hodgkin had been working at the outbreak of war. Kees began to speak publicly in England: "The Germans are our brothers; God did not create man that he might kill; the war will find its quickest end when all soldiers lay down their weapons." He was expelled from England and returned to Holland. His family followed; there they lived in Bilthoven, near Utrecht. Their home became soon a pacifist center. After the war, Boeke built a larger conference center which he called "Brotherhood House." The first international peace conference took place there October, 4-11, 1919. Henry Hodgkins, Friedrich Siegmund Schultze, Leon Revoyne, Mathilde Wrede, Leonard Ragaz, Pierre Ceresole were present. Kees Boeke and Pierre Ceresole became the secretaries of this movement, which called itself a "Christian International". Together with Helene Stöcker, Friedrich August Wolf (?) and Wilfred Wellock they founded the Service Civil International.

Kees and Betty Boeke considered capitalism to be the root of war. As Betty was a Cadbury, she received large shares. She transferred this money to various charitable organizations such as the Quaker-Help Organization in Russia in 1920. Later they gave the shares to the workers in the Cadbury factory. For a while the Boekes refused to use money; they wouldn't pay postage, tolls, or taxes. They were imprisoned several times, and one of their seven children was born in prison. On one occasion the Dutch tax authorities auctioned off his estate to collect taxes, and the then Queen, Wilhelmina, bought his favorite violin out of the auction with her own money, and gave it back to him on the spot. Kees supported his family by working in Utrecht in a building association which he had founded; he did not work as an architect (which was his training), but as a simple worker.

In the late 1920s Kees Boeke withdrew more and more from the international peace movements. He now believed he could build a better society through educating children, and he started a school, called "De werkplaats" (the working place). His school, which used Maria Montessori's methods, became famous; even the Dutch queen sent her daughters there. The school was hugely influential for its creative way of making the students co-responsible for their own curriculum with the teachers, and many students who failed in regular schools, blossomed at "De werkplaats."

One could say that Boeke's notion of sociocracy was in effect a secular implementation of the Quaker ideals, applied to education, in such a way that children were treated as adults, and were on a first name basis with their teachers.

The roster of highly creative and successful people from this school is highly impressive.

He died in 1966, surrounded by his family. He had written a large book on education. One of his last works was *Cosmic View* (New York 1957).

The system of sociocracy lives on through today and was expanded upon in the work of a well-known student of the school, Dr. Gerard Endenburg, who in the 60's and 70's developed a governance and decision-making methodology by the same name while directing the Endenburg Electrotechniek company.

Boeke's *Cosmic View* was cited as an early example of a view of the world, from a galactic to a microscopic view, that was mentioned as an inspiration by its creator Will Wright, for a video game, *Spore*, issued in 2008.



India

K. K. Chandy 1906-2001



Excerpts Taken from
Communal Living around the Globe by Dr. Bill Metcalf

What prompted my lifelong pursuit of justice and peace through dynamic non-violence? What motivated me to live all my adult life within a commune? As a student in Madras Christian College in 1931, I worked in that city's overcrowded, wretched, fetid slums. The images of men, women and hungry children living in filth haunted and taunted me. Words were not enough - I had to do something about the poverty and hunger which I had seen. In contemplation and prayer, the Lord's answer was, 'Set your mind on God's Kingdom and His Justice, and all things will come to you as well'.

*** My Background

I was born in 1908 at Kuzhuvilpuram in the Indian state of Kerala, in comparatively well to do circumstances. I vividly recall the discriminatory caste system found even in the government school which had separate seating arrangements for Harijans (untouchables), and special treatment for the Brahmans (upper caste). In caste-rigid Kerala, Harijans could not even walk near a Brahman! When walking, Brahmans would cry out, 'Hoey!' and Harijans had to move away a few yards until the Brahman had passed. In villages having only narrow paths along low-lying paddy fields, the Harijans had to jump into the water and get drenched rather than 'pollute' the high caste person. Such were the social lessons of my childhood.

I was deeply influenced by Kagawa and the Kingdom of God movement in Japan. Kagawa's bold stand against war and violence, and his readiness to sacrifice every comfort for the sake of service to the needy in the slums of Kobe, and for the Gospel of the Kingdom of God, had a profound impact on me.

The Indian Independence struggle also affected me deeply. Mahatma Gandhi's letters to the Viceroy pointing out the disparity between the incomes of Indian and English people, and that over half of India's national income was spent on armed forces, caused me great heartache. Terrorism against British domination was on the rise despite Gandhi's condemnation of violence. I had the privilege of seeing and hearing Mahatma Gandhi while I was a student at a Christian High School. I was deeply touched and changed for ever.

While studying and teaching in Madras in the early 1930s, I became involved with the Student Christian Movement of India, the Servants of India Society and the Indian National Congress. I was Joint Secretary of the International Fellowship, a movement promoting friendship and understanding between Indians and Europeans. Mahatma Gandhi was also an active member of this Fellowship.

*** The *Fellowship Of Reconciliation India* (FORI) was born at Christavashram in 1950. It is affiliated to the International FOR, with over 30 branches and affiliates. As Founder Secretary and President Emeritus, I serve on FORI's Executive Committee. FORI is a justice and peace-action body whose members are committed to agape-non-violence. We work for peaceful conflict resolution and for building a culture of non-violence in India and abroad.

Taken from

<http://www.expressindia.com/news/ie/daily/19991108/ie08014p.html>

Leave it to individuals

Acharya K K Chandy

In an open letter to Pope John Paul II, Swami Dayananda Saraswati wrote (IE, Oct 29) that "there is no basis for conversion in matters of faith; religious conversion is violence; that in converting, you are also converting the non-violent to violence." I am glad that the Swamiji is committed to non-violence. I am also a committed believer in non-violence.

But my faith in non-violence is primarily the outcome of my commitment to the teachings of Christ who is universally acknowledged as the incarnation of love, truth and non-violence. The Swamiji "respects the freedom of a Christian or a Muslim to practise his or her faith", but wants "the other person also to have the freedom to practise his or her religion without interference because that is his birthright". As I understand it, that is what the Pope and the Church also want for both the Christian and the Hindu the former to practise his faith and commitment to Christ's commandments.

The 'Great Commission' that Jesus Christ gave to his followers was, "Go forth and teach all nations to observe all my commandments, and to baptise all who believe". And all his commands are summed up in one commandment -- love. "Love God, love your neighbour as yourselves, love your enemy, sheathe the sword." Gandhi, universally acknowledged as the apostle of non-violence, was one who also had acknowledged what he owed to Christ and the Sermon on the Mount for his inspiration on non-violence. No wonder, reflecting on the crucified figure of

Christ sculpted by Michaelangelo, Gandhi said, "I saw there at once, that nations, like individuals, can only be remade by the agony of the cross, and in no other way; I wish India has accepted this way." By saying that conversion is violence, the Swamiji should be dubbing Jesus also as violent because he had enjoined his disciples to teach all nations, to practise his commandments and to baptise all who believe.

Gandhiji also was at first against conversion. It was his reaction against the mass conversion (in some states in northern India) most of which were not the outcome of real spiritual change of heart. He, however, was in favour of conversion within one's own religion. He wrote an article in the Harijan weekly opposing conversion and called for a countrywide discussion on the subject. He invited the Federation of International Fellowships for its all-India Conference at Sevagram in 1935. The main subject of discussion was conversion. I was also a participant in it. Though he was the one who opened the conference, he was not present at the valedictory session where the resolution embodying its findings was passed.

Among the participants were Hindus, Muslims, Christians, Parsis, etc. The resolution, stating that every individual should have freedom to change his religion stated clearly, that such change, however, if it be merely for social betterment and not the outcome of a spiritual change of heart, cannot be termed as conversion, and should never be encouraged. Gandhiji published the resolution in Harijan with his views against it. (Report Christavashram, 1935). Some Indian Christians, including me, wrote a reply to Gandhiji's rejoinder. He published our letter with his comments, still upholding his stand against conversion (Harijan April 3, 1937). Gandhiji who was pursuing his search after truth, and dialogue with some Christian friends like Dr Moses of St Stephen's College, Delhi, and Dr Stanley Jones, changed his stand on this issue and said that, "Even if his son should become a baptised member of the Christian church, he would have him continue as a member of his home without any disability, provided he would not change his dress or his name and would stand in the mainstream of India's heritage." (Message of Jesus Christ, Christian Missions, Ahmedabad).

During the meeting of the Constituent Assembly, there was a countrywide discussion on conversion and basic rights. It was on that occasion that Dr B.R. Ambedkar, Chairman of the Constituent Assembly, accepted Buddhism along with 30,000 people. He set fire to 'Manusmriti', declaring "a crusade against the barbaric, uncivilised and Satanic slavery of caste system" embodied in that Hindu scriptural document. This must have reminded Gandhiji that his position against conversion from one religion to another would be condemning the Buddha himself and Ashoka for their change of religion. He might also have recalled a statement made by him earlier at Trichur on March 25, 1925, during the Vaikom Satyagraha, "If Hinduism continued untouchability he would leave Hinduism." (T. Pellisery in the Malayala Manorama supplement, Oct. 2, 1969).

The Swamiji's listing of Buddhism as a religion that "does not convert" is unfounded. It is a fact of history that the Buddha started Buddhism as a missionary religion accepting converts to the Buddhist Sangha (church). His followers, including Ashoka the Great, started missionary work enlisting converts in India and abroad. Ashoka himself, after his conversion, started propagating the faith through stupas, rock and pillar edicts, etc. in different parts of this country, and sending missionaries to countries like Tibet, China and Sri Lanka, accepting converts from the indigenous religions of those countries. But Buddhism was nearly exterminated from India through the hostility of fundamentalist Hindu revivalists. It however is finding a new life in the country following the conversion of Ambedkar.

Similarly, his statement that the Jewish religion does not permit conversion is also wrong. The presence in India of 'Black Jews' along with the normal 'White Jews' testifies the fact that the Jewish religion also was and is a missionary religion. As for Hinduism, which also is described by the Swamiji as one that does not permit conversion is functioning today as a missionary religion, admitting converts after the 'Shudhi ceremony,' in India as well as in countries like the USA, Britain, France, etc. No church or Christian groups there have opposed such missionary work or conversion to Hinduism. It is well known that permission to put up Hindu temples, Muslim mosque, etc. is freely granted in such countries.

The right of conversion is for the individual and the right of propaganda is for believers of all faiths. The Gospel of Christ does not permit any forcible conversion or conversion through unrighteous means. The Pope, one feels, would not only be ready to express regret to God and man, on behalf of himself and the church for any misdeeds, but also to warn the church and missionaries against such unchristian activities. But at the same time should not the government, the Sangh Parivar and those involved in efforts to get legislation passed against conversion, also be ready to apologise for the atrocities perpetrated against Graham Staines, Fr Arul Das and such others as well as the burning down of places of worship and holy scriptures?

Acharya K K Chandy is President Emeritus of Fellowship of Reconciliation, India

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[A quest for community and dynamic non-violence](#) by [K. K. Chandy](#)

Published for the CISRS, Bangalore by ISPCK, 1990

[Peace culture amidst power conflicts](#) by [K. K. Chandy](#)

Christavashram, ISPCK, 2000

Mary Chandy 1923-2005



Taken from

Vision of an Empowered Woman – Mary Chandy by Suseela Mathew PhD
Published by FOR India for private circulation

Mary was born on 23 February 1923 in a financially sound, Syrian Christian family. Her parents were Cherian Kovoor and Mariamma Cherian. She was the eldest of the five siblings (Kochamma, Baby, Lysamma and John Cherian). She was in the first batch of women who graduated in Physics from U C College, Kerala. In college, she was involved in various social and spiritual activities, sports, debates, etc. She was a good basketball player. K K Chandy and Gladys Falshaw, both members of the Christavashram Community, met Mary at the college when they were visiting campuses in the early 1940's. Mary was one of those who met K K Chandy after he had delivered an address to the outgoing students of U C College, and had said, "Each one must have a conviction of his/her own, and be willing to pay the price for such a conviction. The purpose of education is to cultivate imagination, and if we have sufficient imagination we can react more effectively against the present social order - greed, exploitation, abject poverty. If we are the children of God we are offered that real power which Jesus was armed with when he returned from the wilderness- the power of the Spirit to start his program of liberating the captives and establishing a casteless society on earth". Mary was attracted by this message, and when Gladys invited Mary to the Christavashram at Kottayam as a volunteer, she gladly agreed. There she had an opportunity to get introduced to community life, and the work among the waifs and stray children. The idealism of the members of the Ashram fascinated her, and she confronted questions like —, "Would you be prepared to live in a hut built with your own hands? Will you be able to manage with three sets of clothes? Will you be able to serve at the ashram where members have to give up private property? And can you serve in a community where there is no financial security?"

Walking through a different path

Mary Chandy was a pioneer in her field, and a bold pragmatist. She exercised her choice to live in a community which had committed itself to nonviolence. The Christavashram was formally registered as the Society of St Thomas, and had written rules and a code of conduct for its members. As early as in 1945 the Christavashram took the position that all war is incompatible with the precepts of Christ and the spirit of His Gospel and example. The community members would not enlist themselves in war services, and would do all in their power to spread the pacifist conviction. The objective of this society was to assist to establish peace, goodwill, and love amongst people by being engaged in the Ministry of Reconciliation, by promoting non-violent action and by cooperation with the Fellowship of Reconciliation, Society of Friends, and such movements for peace and harmony.

Mary was a Fellow of the Wood Brooke College, Birmingham, UK way back in 1948. Her background as a member of the Students Christian Movement during her early college days put her in contact with ideas and people which motivated her to choose the life mission of social activism with understanding and personal acceptance. Her decision to adopt a Dalit girl child, and to take care of and live with, the boys of the Balagram (Home for the destitute children), many of them from Dalit background was a bold one. It was a period when caste differences and discrimination was an accepted norm. People from the lower castes were kept at a distance by the rest of the society. Her choice of a life of service as against the comfort of regular lifestyle of employment, and that of traditional marriage was made flouting all traditional practices. K K Chandy (Founder General Secretary FOR India) whom she married, was an Idealist and social activist, and one of the three members who had founded the Christavashram community. In the community, members gave up private property, discouraged endowments, and led a life of simplicity, consciously keeping themselves in a state of identification with the average citizen of the country. Surplus balances were discouraged as they would become a source of envy to those outside the community, and would make community members themselves suspicious of the interest of others from the wider society around, in the activities of the community.

In *Shared Visions and Shared Lives: Communal Living around the Globe* edited by Dr Bill Metcalf, K K Chandy writes about his impression of his wife Mary —"I had seen the leadership which Mary gave to the women students and her total surrender to Christ, seeking first God's Kingdom and His justice. Her simplicity, her identification with community life and work, her practical ability and insight into the needs and problems of others, and her sense of humour, endeared her to me". Her involvement in the common life of the community convinced others, of her abilities. Healthy community life depends on sharing and intercession, common meals, common purse, declaring the message of peace in one's individual and corporate life, transparency, and a spirit of service.

Nonviolent activism in peace building

Mary Chandy knew that working for peace, justice, and reconciliation, was not utopian. Her life served as an example for social activists and peace builders. To put an idea into practice Mary knew the need for the connection with the people who had the power- the power understood as the capacity to take decisions. She was aware that social activists often did not have power as people normally see it, however if ideas were repeated clearly

and frequently this also had power- the 'power to' affect the desire of those who had the power to act. Through her actions she was communicating the effect of 'power with' people rather than 'power over' people.

Resources are needed for the activities of relief, reconstruction, and rehabilitation, or for dealing with the victims whose capacities have been reduced. Single mothers, battered women, who were the victims of domestic violence, and wives of alcoholic husbands, all turned to her for help. The need for gathering resources around her, was the opportunity that Mary used to involve people, for building a strategy for the future of the work initiated. Her attitude towards resources was that it needed to be gathered from those who have — both in small quantities from people around and in larger quantities from the government and other agencies. The significance of educating the community around, about the cause and effect of social evils, was the foundation laid for the future of her work. She worked tirelessly to confront inequality and oppression faced by destitute children; a wide circle of friends both within India and outside helped her. The small drops of handout which individuals contributed, Mary understood would become large showers of blessing. When people become prosperous, contributions to the cause of the less privileged turn out to be responsible conscious action. The contributions were collected by the house parents and office bearers of the Home for destitute children. This gave the people who worked for the cause of the child, an opportunity to share their work and to get a feedback. This led to a chain of continuity which would lead to systemic generation of resources through conscientisation of society.

Mary's work with the destitute and delinquent children, unwed mothers, victims of abuse and domestic violence, abandoned women, victims of broken homes, was the opportunity she used to empower the victims and the people around by helping them to understand that each one has a role to play in grappling with the issues that face them. Financial and administrative problems were treated as challenges; her faith based approach never failed to find solutions. Many social activists give up because they cannot balance their income with the expenditure needed for sustaining their work. The Ashram was a barren hill. This did not deter Mary. During the monsoon season she went around the hill with seeds and saplings of a variety of trees for crops, fruits, and shades, to take care of the needs of the community. She reared a few goats which took care of the additional nutrition of her personal family of five children and one adopted girl. The dung of the goats was the manure used for her kitchen garden which produced vegetables, and a flower garden with a variety of roses, admired by all.

The Christavashram was the meeting place and resource centre for social action and peace meetings. The Ashram hosted one of the triennials of the International Fellowship of Reconciliation, and was the National Headquarters of the Fellowship of Reconciliation India. Mary was aware of the connection between peace and the various social issues. She was a live wire, and used to go around being the invited speaker at different Centers in the State, speaking on topics such as healthy family life, empowerment of women, prevention of alcoholism and drug abuse, etc. Many turned to her for individual counselling. During training programmes with women, youth, etc, she used music as a powerful energizer. She was a good singer herself.

Mary was aware of the importance of gaining access to various Centers, and of mobilizing people. She served as the General Secretary of the Children's Home (Balagram) for several years by rotation, according to the Ashram rule of not holding on to any post continuously. To quote the Kenala Balagram annual report (2004-2005), "Mrs. Chandy worked hard to shape the Balagram to the present status...." In addition to her responsibilities at the Ashram, she served as a Central Social Welfare Board Member, and as the District Coordinator of the District Social Welfare Board, for some time. She served as the Vice President of Fellowship of Reconciliation, India. She was also on the CSI Women's Fellowship Central Committee. Further, she was a member of the Kenala Christian Council Committee (KCC). As the woman coordinator for the Christian Home programme of the KCC; she travelled widely, visiting churches of different denominations. Apart from addressing the church congregations, she had discussions with the women's groups of those churches. Spiritual faith as a rich resource in building healthy family, was the message which she gave consistently to all. Also she emphasized that peace making is integral to Christian discipleship. As an office bearer of the Kenala Prohibition Council Committee, she addressed several public meetings, of youth and student groups, in various parts of the State, on the impact of alcohol and drug abuse on individuals and families. The prevention of it at individual and community level, was a component of those non formal educational trainings.

Personal characteristics as a woman's strength

Mary's positive attitude, her emotional stability, her transparency, and her willingness to help, her cheerful disposition, made her a mother to the nearly hundred children of the Community and to innumerable others who had occasion to receive her warm affection. Her way of dealing with problematic individuals needs special mention. She always encouraged the caretakers and others to be supportive to such individuals rather than condemning or criticizing them. She would try to transform the cantankerousness seen in such delinquent children into enthusiasm through her sensible approach. Mary took a special interest in the aged of the community and used to spend much time with them every day, listening to them and taking care of their particular needs. Her presence gave lots of emotional support to the ailing elderly, especially women, who would call for her even during odd hours of the day, to feel secure. Women within the community and around, had the freedom to go to Mary at any time, with their problems.

Rebuilding lives, restoring relationships, painful issues of forgiveness and reconciliation, were the daily affair for her as a community member, and as one who had pledged herself to a life of service. Her skills of active listening and positive communication, combined with an empathetic attitude and creative thinking, made it possible for her to manage the problems encountered on a day-to-day basis. Individuals and groups sought her guidance in mediating conflict situations. All such situations Mary took as opportunities to bring out the issues of gender bias and

gender injustice and the need for challenging many socially constructed gender myths. She emphasized the role of family in educating its members on gender justice, and equality. She took her role seriously, emphasizing that woman and man both needed to be partners in all spheres of life; be it in the family, in work situations, in providing service to the needy, in policy making, or in planning any type of activity. Her life was the medium through which she communicated her beliefs. She showed that if she could, others also could. She made no claims to either privileges or to any superior understanding.

Many had to face Opposition and discouragement from some corners when firm decisions had to be taken. She tried as far as possible to carry everyone with the decisions of the community, and patiently explained the reasons for the decision, and its implication for the community. Her contribution to the building of material infrastructure and social infrastructure of the Children's Home and of the community, needs special mention here. She played an active role in the designing and construction of most of the buildings on the premises. Her involvement in the building up of the material infrastructure there, ranged from presenting the proposal to the various committees, getting the approval for the design, finding the funds to make the proposals real and monitoring the erection of these structures. Her bold, no-nonsense approach to the trade union members and head-load workers, during the unloading and loading of goods on the premises, and dealing with such issues without waiting for the arrival there of a male member, was something unusual to a woman those days. In Kerala, Communist ideology at this stage of its history, had made organized labour aggressive, and disputes very common. This was in the name of equity and justice, and for the worker's rights and confrontation among the classes. Mary was clear and firm about her non violent approach in confronting social evils, and in bringing about equality and justice. This was evident in all her action.

Mary was aware that just building the material infrastructure was not sufficient for the work envisaged. She had built up connections with people and agencies locally, nationally, and internationally, who would help her execute the work planned. A number of meetings at the Christavashram were regularly held on peace and justice themes. Psychosocial, relational, and spiritual aspects of peace building, were her pet themes during the several meetings she had initiated on behalf of the Fellowship of Reconciliation India, and the Christavashram. Her spiritual focus was always clear, and her approach to activities had an interfaith, inter communal, inter denominational touch. The basis of her non-violent activism was her spiritual faith. The most radical message she has left behind, lies in her action of clearing up the mess left behind by campers, and even cleaning the toilets as and when needed, at the Christavashram. Her responsibility to the process of actualization of what was discussed at the peace and justice meetings, was owned by her. She was not the conference hopper and parlour firebrand, or the talking-shop participant. The meetings she attended, were to share with, and to learn from, fellow activists who wore soiled clothes and had coarse hands from their working places. Literally, the Christavashram was a social crucible where live societal experiments in change and reconstruction, were debated, and conclusions drawn. This was the basis of further programs drawn up by participants who had represented several organizations.

To quote the Christavashram 71st annual report (2004 -2005), "She faithfully and dutifully rendered dedicated service both in the Ashnam and in the Balagram for 58 years from 1947.... As a 'Mother' ('Valia Kochamma') she rendered lively leadership to the Ashram community.... She gave leadership to Gandhian movements. She had been a pioneer from her college days for the causes of women."

Mary knew that women are most secure in solid relationships and reciprocal relationships based on co-operation. The need to assert how to relate to one another, especially because of the gender relations in the South Asian context, was the subject matter of several of her most favourite discussions with people who occupied positions of power. Her plea for change, her plea for understanding, her plea for acceptance, did not go unnoticed. For instance, when it came to mobilization for a cause, like that for prohibition, the women came out in large numbers, often supported by their husbands. Likewise her call for women to serve on committees too had the support of the men in the households.

In contrast to the modern successful fund-raiser, with self confidence, and access to circles of people who had money, Mary showed people an alternate paradigm of fund-raising. Resources to her were not money alone. Like a scientist she used to break up the items of expenditure of a project or programme. Each item had a sponsor who at times did not want even to be acknowledged; for the volunteers it was a labour of love; many of the participants involved themselves to reduce the costs. Finally there was an event happening whose actual costs were a fraction of the 'normal' costs. It was utilizing such cost-effective means that a large number of programmes could be organized- a lesson in being people friendly and people oriented.

Peace needs human resources, and it is the responsibility of each one of us to make it possible. Mary knew the art of organizing, the power of mobilizing, the necessity for collective efforts, which successful actions would generate. She did not seek publicity or personal glory. The happiness of a well-directed campaign, or a challenging project was shared with all the people who contributed to it. The formation of a human chain which could carry on the work, based on systems and processes, and the formation of committees which would plan and monitor programmes. Also it was ensured that expertise was linked with whatever was done with an evaluation mechanism. This has proved to be very useful and supportive, and is being followed even now.

Mary's mission in peace building for almost 60 years was grounded in the pragmatic realities of daily life. When she died on 26 March 2005, she had left behind a legacy.

Beena Sebastian 1959-



Taken from

<http://culturalacademy.org/about/founder.php>

Beena Sebastian was born and brought up in an ecumenical community (Ashram) started with an objective to build a just society promoting a culture of peace justice and non violence. This is where she got her motivation to dedicate her life to the cause of spreading the message and spirit of peace and non violence. She got her inspiration from her parents Acharya K.K. Chandy and Mary Chandy, (one of the founding members of the Ashram) who committed their life to the ashram to build a just society where human relationships, values and human rights are nurtured and promoted. They were also the founding members of the Fellowship of Reconciliation India (FOR India).

Taken from

<http://word.world-citizenship.org/wp-archive/1975>

She was one of the 1000 women proposed for the [Nobel Peace Price 2005](#).

Beena Sebastian's life and work illustrate how an ordinary woman with no special qualification can change the lives of many people around her. Among her most creative efforts are gender sensitivity training for police and lawyers and instituting an annual award for public officials who have done the most to prevent violence against women. These efforts have helped break the silence surrounding sexual violence in Kerala. She has also set up a shelter for abused women, providing them with both protection and a friend to accompany them to the police and the courts.

It is said: Through her years of working with women victims of violence, Beena began to make the larger connection between conflict in the public sphere and violence in the private domain.

Watch [Forusa.org's slide show](#).

She works for the [Cultural Academy for Peace CAP](#), and for the [International Fellowship of Reconciliation IFOR](#).

Beena Sebastian was born in 1959 in an ashram in Kottayam, Kerala. The ashram had been set up by her father, who had also founded the Indian chapter of the International Fellowship of Reconciliation in the early 1950s. The ashram continues to serve as an orphanage and a shelter for battered women.

Beena, therefore, grew up with a sense of social responsibility towards the marginalized practically from infancy. Even after she married and moved to Kochi, where her husband's home was, her focus in life remained unchanged - working to empower the poor, especially women, in Kochi.

In the early 1990s, she began classes in life skills for slum women and girls, many of them immigrants from Tamil Nadu, who came to Kerala seeking work. She also began a successful income-generation project, teaching women the nontraditional skill of making motorcycle batteries. She founded an NGO called the Cultural Academy for Peace (CAP), which also runs a shelter, Sakhi (literally, friend) for abused women and their children. The shelter provides emergency housing and food, legal counseling, and accompaniment to women to the police and court, if necessary. It also offers income-generating work.

Beena is a member of the International Fellowship of Reconciliation IFOR. Her work with Sakhi has inspired African members of IFOR to set up shelters for battered women in their own communities. Beena also began gender-sensitivity training for police and lawyers, aiming to improve legal services and police protection for women in Kochi and the surrounding areas.

In all her years of working with women victims of violence, Beena began to make the larger connection between conflict in the public sphere and violence in the private domain. The impact (of violence) on women in both scenarios, she knew, could be devastating. In 1998, she organized an Asian regional consultation on women and conflict, which brought together 22 women from 12 countries to learn more about each others' work as peacemakers.

She is an experienced nonviolence trainer and activist. As part of her work on nonviolence training, Beena works on mediation projects like stopping violence in schools. She has initiated a peer education mediation project, which teaches secondary school students how to peacefully resolve conflicts. She also takes this opportunity to educate them on larger issues of peace and disarmament.

Nuclear disarmament is an area that Beena has been working on for some time. Every year on May 24, International Women's Day for Peace and Disarmament, she organizes demonstrations in Kochi protesting the nuclear arms race on the subcontinent.

Beena has been actively involved with work on communal harmony. She initiated a pilot project, which surveyed the psychosocial needs of Muslim women after the Gujarat riots. She also promotes UNESCO's Culture of Peace Program, and has a consistent and comprehensive knowledge of "active nonviolence".

Another major success Beena achieved has been bringing the issue of sexual violence out into the open - an issue that no one was willing to speak about in Kerala. Even parents would hide evidence of their daughters' trauma in order to protect their daughters' "reputation".

Beena has instituted an annual public award for public officials who have done the most to prevent violence against women. This has helped break the silence surrounding sexual violence, and led to improved services for rape and domestic abuse survivors. The Kochi police are now more sensitive in their handling of rape and domestic violence cases.

Beena has directly helped more than 400 survivors of domestic violence. Most importantly, she has helped raise awareness on the need for women to become involved in issues of peace and security. Apart from the survivors themselves, Beena has also actively involved female university students in the work of the CAP. She believes that it is important that the new generation understand and be sensitized on these issues. As she went about following her heart, Beena's church has consistently frowned upon her work, claiming that the shelter for battered women "breaks up" families. Also, because of her intervention in several high-profile cases involving young girls trapped in being trafficked, Beena has received threats to her life. That has not deterred her either from sheltering them or from accompanying them to court when they seek legal redress. Beena's life and work illustrate how an ordinary woman with no special qualification can change the lives of so many people around her. She has successfully linked domestic abuse (violence in the private sphere), and the arms race (violence in the public arena), blurring the boundaries between the personal and the public, and struggling for peace on both fronts.

Italy

Lanza del Vasto 1901-1981

Taken from:

http://en.wikipedia.org/wiki/Lanza_del_Vasto

Lanza del Vasto, (Giuseppe Giovanni Luigi Enrico Lanza di Trabia), (September 29, 1901 – January 5, 1981) was a philosopher, poet, artist, and nonviolent activist.

He was born in San Vito dei Normanni, Italy and died in Elche de la Sierra, Spain.

A western disciple of Mohandas K. Gandhi, he worked for inter-religious dialogue, spiritual renewal, ecological activism and nonviolence.

Meeting Gandhi

In December 1936, Lanza went to India, joining the movement for Indian independence led by Gandhi. He knew of Gandhi through a book by Romain Rolland. He spent six months with the Mahatma, then in June 1937, went to the source of the Ganges river in the Himalayas, a famous pilgrimage site. There he saw a vision who told him "Go back and found!"

He left then India and went back to Europe. In 1938, he went to Palestine, then in the midst of civil war, to Jerusalem and Bethlehem, "between two lines of tanks".

He come back to Paris at the time when the Second World War started. He wrote some poetry books and in 1943 he published the story of his trip to India, Return to the Source, which became a huge success.

Foundation of the Ark

He founded the Community of the Ark in 1948 which first met a lot of difficulties. In 1954, he went back to India to participate in nonviolent anti-feudal struggles with Vinoba Bhave.

In 1962 the Community of the Ark settled in Haut-Languedoc, in the south of France, at the Borie Noble, near Lodève, in a deserted village. The community, once numbering over a hundred members, now suffers from an ageing population (under thirty members) and a lack of interest in its work and lifestyle.

Nonviolent struggles

Protest against torture in the context of Algerian War, at the Concorde Square, Paris, 1957

In 1957, during the Algerian War, del Vasto started with other known people (General de Bollardière, François Mauriac, Robert Barrat, etc.) a movement of protest against torture. He fasted for 21 days. In 1958, he demonstrated against the nuclear power plant in Marcoule, France, which produced plutonium for nuclear weapons.

In 1963, he fasted for 40 days in Rome during the Second Vatican Council, asking the pope to stand against war - "Pour demander au pape de prendre position contre la guerre."

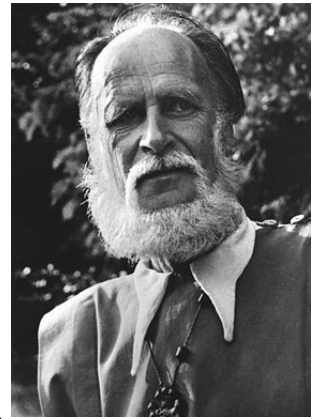
In 1965 he was at the Universidad Nacional de La Plata, city of Santa Rosa, province of La Pampa, Argentina, talking about non-violence during weeks with the students.

In 1972, he supported the farmers of the Larzac plateau against the extension of a military camp while fasting for 15 days. In 1974 a community of the Ark settled in the Larzac in a farmhouse bought by the army.

In 1976, he participated to the demonstrations against the building of a surgenerator at Creys-Malville, Isère (France).

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Protest against torture in the context of Algerian War, at the Concorde Square, Paris, 1957



Left to right, Jean-Marie Muller, Lanza del Vasto, Jacques de la Bollardière on the Larzac during the struggle against the military camp extension.

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Tullio Vinay 1909-1996

* 1909 in La Spezia; † 1996 in Rom

Taken from

<http://www.time.com/time/magazine/article/0,9171,815265,00.html?iid=chix-sphere>



It was planned as a place where men & women could come from all over the world to work and pray and search in each other's company for God. It was to be a place in which there would be no more Italians or Americans or Germans, Lutherans or Calvinists or Episcopalians—only Christians. It started in the head or the heart of a young Florentine, Tullio Vinay. He was an Italian Protestant, a Waldensian pastor.

Labor & Prayer. Vinay chose a site in the Piedmontese foothills, where his Waldensian ancestors had held out for centuries against papal persecutions.* There, in 1946, he and seven friends started to build a "community of love." They called it "Agape" (pronounced a-ga-pay)—the Greek word for brotherly love, which is translated in the English versions of the New Testament as "charity."

Tullio and his friends felled trees, cracked rocks and poured foundations. More & more people turned up to lend a hand. Some were prominent churchmen, like Dr. W. A. Visser 't Hooft, World Council of Churches secretary-general, who laid bricks, and Anglican Bishop Stephen Neill, who trundled wheelbarrows of stones. British judges, French attorneys, professional men from all over Europe worked side by side with 1,000-odd young men & women to build a village devoted to Christian labor and prayer.



Work v. Theology. The idea of labor as a form of prayer is central at Agape, as it is at the 13-year-old community at Iona, off the Scottish coast (TIME, Feb. 3, 1947). This is the time in history, thinks Vinay, when cooperative manual work is the essential Christian activity, just as

theology or faith was central in earlier centuries. Says Waldensian Carlo Lupo: "With all the respect we have for ecumenical councils and for doctors of theology, we must recognize that theological discussion belongs to a past state in church development. Today's religious revolution is a social transformation, not the social transformation of the Marxists, who continue to see work as a hated necessity, but a recognition that work is an act of love."

Last week some 2,000 Protestant Christians (and some lay Catholics) came to Agape by car, bus, train, motorcycle and foot to help dedicate its main building, a long rectangle of gray stone, light wood and glass, which for the present will be a combination refectory, meeting place and prayer hall.

Agape's veteran worker Gianni Cassetti handed the keys to the Rev. Robert Tobias, Kansas-born staff member of the World Council of Churches. Then a prayer was read (in six languages): "We this day do set apart this village to the service of God, in the fellowship of the Universal Church, to be a temple of that love which is revealed by the Cross of Christ, to be a meeting place for men to be reconciled . . ."

* The Waldenses, who like to think of themselves as the first Protestants, were followers of a French merchant named Peter Waldo. They publicly objected to papal pomp and corruption, and in the 13th Century were driven into the hills, where they managed to survive despite sporadic attempts to exterminate them. One massacre inspired Milton to write his famed sonnet:

Avenge, O Lord, thy slaughtered Saints,
whose bones Lie scattered on the Alpine mountains cold . . .

N. Ireland

Mairead Corrigan 1944

Taken from:

http://nobelprize.org/nobel_prizes/peace/laureates/1976/corrigan-cv.html

Curriculum Vitae

Co-founder of Community of Peace People with Mr. Ciaran McKeown and Mrs Betty Williams - Founded 14/8/76

Name: Mairead Corrigan (Miss)

Age: 27 January 1944

Place of Birth: Belfast, Northern Ireland

Parents: Father - Window Cleaning Contractor

Mother - Housewife - (Mr. & Mrs. Andrew Corrigan)

Family: 5 Sisters and 2 Brothers

Education: St. Vincent's Primary School, Falls Road, Belfast Miss Gordons Commercial College for 1 year

Employment: From the age of 16 worked in various positions as shorthand typist. When Movement started was employed as Confidential Secretary to the Managing Director of Arthur Guinness & Co.

Hobbies: Swimming

Interests: Worked with Catholic Organisations as voluntary worker. Helped establish clubs for many physically handicapped children, teenagers, preschool play groups etc.

Visited internees of Long Kesh Prison internees.

Recognitions Received: Carl Von Ossietzky Medal for courage from Berlin section of International League of Human Rights.

Hon. Doctor of Law from Yale University, U.S.A.

Norwegian People Peace Prize, 1976

Nobel Peace Prize Winner - 1976



From *Les Prix Nobel en 1976*, Editor Wilhelm Odelberg, [Nobel Foundation], Stockholm, 1977

In September 1981 Mairead married Jackie Maguire, widower of her sister Anne, who never recovered from the tragic loss of her children and died in January 1980. Mairead is step-mother of Mark, Joanne, and Marie Louise, and mother of John Francis (b. 1982) and Luke (b. 1984).

She has continued her work with the Community of Peace People, advocating a nonviolent resolution of the Northern Ireland conflict in speaking engagements and writings. Among other projects, the Peace People organise summer camps in other European countries to provide a setting in which young Catholics and Protestants from Northern Ireland can come to know one another. The Peace People also have continued the outreach to prisoners and their families.

Mairead was a co-founder of the Committee on the Administration of Justice, a non-sectarian organisation of Northern Ireland which defends human rights and advocates repeal of the government's emergency laws.

In pursuit of her mission to promote the establishment of peace and justice by nonviolent means, Mairead has travelled to more than twenty-five countries throughout the world. These have included the United States, New Zealand, Australia, Japan, Israel, Austria, Croatia and Slovenia. She visited Latin America as the guest of Nobel laureate Adolfo Perez Esquivel, whom she had nominated for the prize. In 1993 she travelled to Thailand with six other Nobel peace laureates in a vain effort to enter Myanmar (Burma) to protest the detention of laureate Aung San Suu Kyi. In the course of her work she has met with such world leaders as Pope John Paul II, Queen Elizabeth II, and President Jimmy Carter.

She has received honorary doctorates from U.S. institutions: the College of New Rochelle, St. Michael's College in Vermont, and others. In 1978 she was honoured by the United Nations program for Women of Achievement. In 1990 she gave the Ava Helen Pauling lecture at Oregon State University, was a guest speaker at the Third International Conference on Human Rights in Helsinki, and received the 1990 "Pacem in Terris" Peace and Freedom Award in Davenport, Iowa. In 1992 the Nuclear Age Peace Foundation of Santa Barbara, California, granted her its Distinguished Peace Leadership Award.

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Philippine

José Blanco 1924-2006

From IFOR in Action 41

The IFOR global community deeply mourns the loss of a close friend as well as a courageous nonviolent activist. Father Jose Blanco of Manila, Philippines, passed away August 19, 2006 at 1:30 pm. He was 82 years old.

Father Blanco played an immense role in coordinating non-violent action campaigns for many years while at the same time establishing the IFOR groups in the Philippines. His role in helping topple the Marcos regime in Manila was crucial. Chito Generoso, of AKKAPKA, stated, "Let us salute and honor this great man of God who has touched our lives, served our country and humanity in the effort to uphold and respect dignity of life, and of love even for our enemies. May he continue to guide and inspire us all."

Quote

"The world is best reconstructed by valuing the people and human lives, by reaching out in joy and dialogue. That is Filipino people power. This will be our contribution to human progress and peace."

-Fr. Jose Blanco S.J., Founder, Aksyon Para sa Kapayapaan at Katarungan (Movement for Peace and Justice)

<http://library.thinkquest.org/15816/mainpage.html>

In The Name of Democracy



For three days, men, women and children filled the streets of EDSA holding on frail hope. For those brief moments, they feared for their security, their lives, their future.

Rumors were spreading all over that the forces from the loyalists were coming in from the north to silence the cry of the people through bullets and shells. The prayers grew louder; anxiety filled the air.

From above, the citizens of Manila resembled ants swarming on the entire stretch of EDSA. Most of the streets were blockaded and trees were cut down to serve as makeshift anti-tank barricades. Curious civilians climbed the 25-ft. light posts to have a glimpse over the crowd. Along the curbs, women attended to the thirsty, hungry and the weary. Men stood vigilant and served as perimeter guards just in case loyalist troops decided to attack. Priests and nuns prayed and comforted people as they made their way through the population with rosaries at hand..



Tanks were on the other edge of EDSA, and the people had no hesitation to meet them with bare hands and prayers. Soldiers aboard the vehicles climbed out and were ordered to shoot. Most either shot in the air or were simply shocked at the amount of sacrifice ordinary people are willing to gamble. Tears rolled down their eyes as they were greeted with food and comfort from the rebels.

As Marcos proclaimed his presidency atop the balcony of the Malacañang, little did the remaining supporters realize that their would-be president was already arranging his plans for Hawaii.

* * *

All these events happened 14 years ago and are still alive in the hearts of many Filipinos who were there to experience it first hand. This is the EDSA revolution – the peaceful cry for freedom.



Taken from

<http://www.balangadiocese.com/Bishop%27sMessages/ourladyofedsa.html>

Jesuit Father Jose Blanco in his Epilogue to the People Power book believed in the unique “apparition” and miracle at EDSA. He said:

“...We have not interviewed any of the soldiers or tank personnel, but we venture to suggest that when the soldiers saw praying unafraid people, cheerful, offering flowers and cigarettes, willing to come under the tank treads, these effectively tied their hands and changed their will not to carry out their mission of destruction.”

“...A quiet gentle woman, loved by Filipinos, was instrumental in the miracle or victory through nonviolence. She is Mary, our Mother. Her instrument was the Rosary, the unrelenting Hail Marys that filled the atmosphere; the mantle of her protection was her many images and statues ... She took care and made sure that we, her devoted children, who had already suffered for so many years, would be completely delivered from bloodshed. God was actively present during those February days. So was Mary.” (12)

South Africa

Albert Lutuli 1898-1967

The Nobel Peace Prize 1960

Biography

Chief of his tribe and president-general of the African National Congress, **Albert John Lutuli**¹ (1898?-July 21, 1967) was the leader of ten million black Africans in their nonviolent campaign for civil rights in South Africa. A man of noble bearing, charitable, intolerant of hatred, and adamant in his demands for equality and peace among all men, Lutuli forged a philosophical compatibility between two cultures - the Zulu culture of his native Africa and the Christian-democratic culture of Europe.

Lutuli was heir to a tradition of tribal leadership. His grandfather was chief of his small tribe at Groutville in the Umvoti Mission Reserve near Stanger, Natal, and was succeeded by a son. Lutuli's father was a younger son, John Bunyan Lutuli, who became a Christian missionary and spent most of the last years of his life in the missions among the Matabele of Rhodesia. Lutuli's mother, Mtonya Gumede, spent part of her childhood in the household of King Cetewayo but was raised in Groutville. She joined her husband in Rhodesia where her third son, Albert John, was born in what Lutuli calculates would probably have been 1898. Exactly when her husband died is not known, but by 1906 she and Albert John were back in Groutville.

Supported by a mother who was determined that he get an education, Albert John Lutuli went to the local Congregationalist mission school for his primary work. He then studied at a boarding school called Ohlange Institute for two terms before transferring to a Methodist institution at Edendale, where he completed a teachers' course about 1917. After leaving a job as principal of an intermediate school, which he held for two years (he was also the entire staff, he says in his autobiography)² - he completed the Higher Teachers' Training Course at Adams College, attending on a scholarship. To provide financial support for his mother, he declined a scholarship to University College at Fort Hare and accepted an appointment at Adams, as one of two Africans to join the staff.

A professional educator for the next fifteen years, Lutuli then and afterwards contended that education should be made available to all Africans, that it should be liberal and not narrowly vocational in nature, and that its quality should be equal to that made available to white children. In 1928 he became secretary of the African Teacher's Association and in 1933 its president.

Lutuli was also active in Christian church work, being a lay preacher for many years. As an adviser to the organized church, he became chairman of the South African Board of the Congregationalist Church of America, president of the Natal Mission Conference, and an executive member of the Christian Council of South Africa. He was a delegate to the International Missionary Conference in Madras in 1938 and in 1948 spent nine months on a lecture tour of the United States, sponsored by two missionary organizations.

In 1927 Lutuli married a fellow teacher, Nokukhanya Bhengu. They established their permanent home in Groutville, where in 1929 the first of their seven children was born. In 1933 the tribal elders asked Lutuli to become chief of the tribe. For two years he hesitated, for he was loath to give up his profession and the financial security it afforded. He accepted the call in early 1936 and, until removed from this office by the government in 1952, devoted himself for the next seventeen years to the 5,000 people who made up his tribe. He performed the judicial function of a magistrate, the mediating function of an official acting as representative of his people and at the same time as representative of the central government, the tribal function of a presiding dignitary at traditional festivities, and the executive function of a leader seeking a better life for his people.

As the restrictions imposed by the Union government on nonwhites became increasingly complete, Lutuli's concern for his race transcended the tribal level to encompass the welfare of all black South Africans, and indeed of all South Africans. In 1936 the government disenfranchised the only Africans who had had voting rights - those in Cape Province; in 1948 the Nationalist Party, in control of the government, adopted the policy of apartheid, or "total apartness"; in the 1950s the laws known as the Pass Laws, circumscribing the freedom of movement of Africans, were tightened; and throughout this period laws were added which put limitations on the African in almost every aspect of his life.³

In 1944 Lutuli joined the African National Congress (ANC), an organization somewhat analogous to the American NAACP⁴, whose objective was to secure universal enfranchisement and the legal observance of human rights. In 1945 he was elected to the Committee of the Natal Provincial Division of ANC and in 1951 to the presidency of the Division. The next year he joined with other ANC leaders in organizing nonviolent campaigns to defy discriminatory laws. The government, charging Lutuli with a conflict of interest, demanded that he withdraw his membership in ANC or forfeit his office as tribal chief. Refusing to do either voluntarily, he was dismissed from his chieftainship, for chiefs hold office at the pleasure of the government even though elected by tribal elders. A month later Lutuli was elected president-general of ANC. Responding immediately, the government sought to minimize his effectiveness as a leader by banning him from the larger South African centers and from all public meetings for two years. Upon the expiration of that ban, he went to Johannesburg to address a meeting but at the airport was served with a second ban confining him to a twenty-mile radius of his home for another two years. When



this second ban expired, he attended an ANC conference in 1956, only to be arrested and charged with treason a few months later, along with 155 others. After being held in custody for about a year during the preliminary hearings, he was released in December, 1957, and the charges against him and sixty-four others were dropped.

Lutuli's return to active leadership in 1958 was cut short by the imposition of a third ban, this time a five-year ban prohibiting him from publishing anything and confining him to a fifteen-mile radius of his home. The ban was temporarily lifted while he testified at the continuing treason trials (which ended with a verdict in 1961 absolving ANC of Communist subservience and of plotting the violent overthrow of the government). It was lifted again in March, 1960, to permit his arrest for publicly burning his pass - a gesture of solidarity with those demonstrators against the Pass Laws who had died in the "Sharpeville massacre". The Pan-Africanist Congress, not the African National Congress, had called the demonstration, but in the ensuing state of emergency that was officially declared, Parliament outlawed both organizations and apprehended their leaders. Lutuli was found guilty, fined, given a jail sentence that was suspended because of the precarious state of his health, and returned to the isolation of Groutville. One final time the ban was lifted, this time for ten days in early December of 1961 to permit Lutuli and his wife to attend the Nobel Peace Prize ceremonies in Oslo.

A fourth ban to run for five years confining Lutuli to the immediate vicinity of his home was issued in May, 1964, the day before the expiration of the third ban. Still, Lutuli remained undiminished in the public mind.

The South African Colored People's Congress nominated him for president, the National Union of South African Students made him its honorary president, the students of Glasgow University voted him their rector, the New York City Protestant Council conferred an award on him. Despite the publication ban, his autobiography circulated in the outside world, and his name appeared on human rights petitions presented to the UN.

For fifteen years or so before his death, Lutuli suffered from high blood pressure and once had a slight stroke. With age, his hearing and eyesight also became impaired - perhaps a factor in his death. For in July, 1967, at the age of sixty-nine, he was fatally injured when he was struck by a freight train as he walked on the trestle bridge over the Umvoti River near his home.

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1. Lutuli preferred the spelling of his name used here, although the commonly employed spelling, "Luthuli" appears to be a closer phonetic rendering; he also preferred his Zulu name "Mvumbi" (continuous Rain) to that of Albert John. see Sensor, *Chief Albert Lutuli of South Africa*, p. 3.

2. *Let My People Go*, p. 31.

3. For a brief account of Lutuli's struggle against apartheid see Callan, *Albert John Luthuli and the South African Race Conflict*.

4. Noted by C. and M. Legum, *The Bitter Choice*, p. 50.

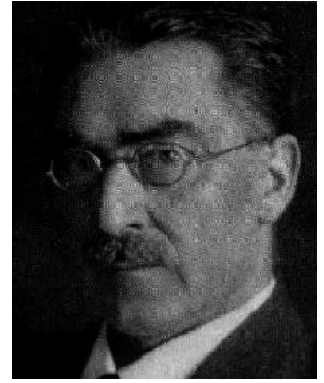
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Switzerland

Leonhard Ragaz 1868-1945



The Spirit of Power has become so strong because
the power of the Spirit has become so weak.
Leonhard Ragaz

Taken from

www.swiss-quakers.ch/.../Let%20their%20lives%20speak.pdf

Christian Socialist, Pasteur, Professor of Theology Zürich. Supporter of FOR and SCI. Founded "Die Neue Gemeinde". Great friend of, and inspiration for, Friends. More than any other he was responsible for bringing Quakerism to the Swiss outside Geneva. Introduced Pierre Ceresole to the Quakers, and indeed to the idea of a Service Civil, in Bildhoven in 1918. Held first regular meetings for those interested in Quakerism in Zürich in 1919. Totally opposed to Quakerism becoming established in Switzerland for fear of it fragmenting even further the Peace effort.

Translated from

<http://wissen.spiegel.de/wissen/dokument/dokument.html?id=57208185&suchbegriff=RAGAZ,%20Leonhard&top=Lexikon>

RAGAZ, Leonhard, evangelical theologian and co-founder of the religious-social movement in Switzerland, * 28.7. 1868 Tamins / CH, † 6.12. 1945 in Zurich. --

After his study of Protestant theology in Basel, Jena and Berlin Ragaz took up his first pastorate at the Heinzenberg in Graubünden in 1890. In September 1893 he moved to Chur first as a language and religion teacher and later in 1895 he was elected as the town Pastor. Here he made his mark as a theological expert on socio-ethical issues. In 1901 he married Clara Nadig and they eventually had two children. A year later, he was elected Pastor at the Basel cathedral. Here together with Zurich Pastor Hermann Kutter – he founded the religious-social movement. A notable occasion of engagement was in 1903, his solidarity with the striking bricklayers, which he justified in a sermon on the double commandment of love. The response to this sermon was great and Ragaz quickly became the organizer of the religious-social movement in Switzerland, which crystallized around the magazine founded in 1906, "Neuen Wege" (Pages for religious work). In the winter semester 1908/09 Ragaz received an appointment as Professor of Systematic and Practical Theology at the Theological Faculty of the University of Zurich. Here he attracted public attention when on the occasion of the brutal suppression of the workers' general strike in Zurich 12.7.1912 he expressed in the "Neuen Wege" his sympathy with the strikers. In 1913, he demonstratively joined the Social Democratic Party of Switzerland (SPS).

The outbreak of World War I he, like the international labor movement, interpreted it as a failure of the churches. Since then, the issue of violence and the problems of peace, moved to the center of his interest. For this reason, he very early came into sharp contrast to the proponents of the Russian October Revolution within the Social Democratic movement. In 1921, Ragaz voluntarily gave up his professorship. This symbolic step, he validated with his critical attitude towards the church as an organization and with his desire to realize a radical religious socialism which he represented.

Since then, he received a modest salary as the publishing editor of the "Neuen Wege" and lived in humble circumstances in a working class neighborhood, where he tried to operate on a cooperative basis of religious-socialist education. Already in the twenties, he became the strongest theological critic of the fascist and nationalist movements in Europe. In 1930 initiated and formulated the call to the international religious-socialist alliance against Nazism and nationalism. In protest against the adaptation by the social democracy of the bourgeois militarism, which he constantly criticized, Ragaz left in 1935 the Social Democratic Party of Switzerland (SPS).

The last years of his life he devoted to writing his seven volume book "Die Bibel: eine Deutung" in which he interprets the Bible in a special way. Leonhard Ragaz, has a distinct, internally consistent religious-developed socialist concept. Theological foundation and starting point is for him the message of the "living God, who has not only created, but still creates ... His works continue, the eternal revolution of the world and the hope is on the kingdom of God which is the expression of the living God in the world. The center of religious socialism in his view, the attention to the action of the living God and faith in his kingdom. The essential work of the living God Ragaz interpreted as the fight against the powers of" Mammon, "" Mars "and" Caesar ", specifically against capitalism, militarism and imperial power state. In this socio-political perspective, Ragaz sees God at work in social democracy and draws the conclusion to engage himself politically. Against this background, he defines religious socialism as "an understanding of the whole of Christianity that" despite all individualistic short-cuts "puts it's social meaning into focus." Inspired by the thoughts of

the Kingdom of God pertaining to the concept of socialism, Ragaz stated on the other hand "as an understanding of the whole of socialism, that" despite the pure materialism "puts its religious meaning into focus. This interpretation of socialism implies a critical delineation from Marxism and especially from the idea of the proletarian class struggle, which he accuses of being trapped within the power structures of the bourgeois world. Precisely that fixation on violence as an instrument of policy that comes out of the October Revolution Ragaz criticized - often violently with the reference to the cross of Christ - as opposition to socialism in the strict sense. Then Ragaz can praise this understanding of socialism as the greatest opposition to egoism, Materialism and atomism despite the objections of dialectical theology. In view of the concrete socialist options, he emphasized a preference of religious socialism for those socialist forms, "that the child of God and brotherhood, come closest." As such is the cooperative a community based on freedom. According to Ragaz "the religious socialism of all time is the best container for its contents."

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Clara Ragaz 1874-1957



Translated from

http://www.jesus.ch/index.php/D/article/151-Schweiz/3105-Clara_Ragaz-Nadig_ein_Portraet/

Clara Ragaz-Nadig, a Portrait

Clara Ragaz Nadig (1874 - 1957) was the woman behind the social reformer and theologian Leonhard Ragaz: She campaigned tirelessly for peace, freedom and social justice initiated an international women's movement.

Clara Ragaz Nadig has helped shape decades as an international Vice-president the fate of the Women's International League for Peace and Freedom (IFFF). She was active even before the end of the war, for the reconstruction of international law. The Women's League also sent for the newly established United Nations proposals on human rights and a new security concept.

Translated from

http://de.wikipedia.org/wiki/Clara_Ragaz

Clara Ragaz, born Nadig (born March 30, 1874 in Chur, † 7 October 1957 in Zurich) was a Swiss feminist and peace activist.

Clara Ragaz was for some years Vice President of the women's International League for Peace and Freedom, and until 1946 President of the Swiss branch.

Ragaz' work is imbued with a mixture of religion and socialism. She had been married since 1901 with a theology professor Leonhard Ragaz, who is considered one of the founders of religious socialism.

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- *Schweizer Lexikon*. Band 5, Verlag Schweizer Lexikon, Luzern 1993

Pierre Cérésolle 1879-1945

Taken from

http://en.wikipedia.org/wiki/Pierre_Ceresole

Pierre Cérésolle (17 August 1879 – 23 October 1945) was a Swiss engineer, known as the founder of the Service Civil International (SCI), or International Voluntary Service for Peace (IVSP), in 1920, an organisation that helped in reconstruction after the First World War with the goal of achieving an atmosphere of brotherhood. Being a pacifist, he had refused to pay taxes that were used for the acquisition of arms, and to accept money from his inheritance. He spent many hours in prison. Cérésolle had been inspired by the US thinker William James and in turn inspired Kees Boeke.



International Voluntary Service.

The International voluntary service (IVS) grew directly out of a response to conflict. Pierre Ceresole, a Swiss pacifist who had observed the massacres and hatred of the First World War, was present at the inaugural meeting of the Fellowship of Reconciliation in 1919. A German delegate, Walter Koch, whose brother had been killed at Verdun, rose to speak: "We have been talking for two days now", he said. "Is talking all we can do?". He proposed something practical and creative – to work together on reconstruction. Ceresole decided to take action. He found Esnes, a devastated village near Verdun in France, which was ready to welcome an international group of volunteers

Taken from "Let their lives speak" prepared by Michael and Erica Royston 2005 page15

Ceresole, Pierre quaker.megard.ch/doc/LetTheirLivesSpeak.pdf

1879-1945.

"Those most need to be loved, who no longer know how to love".- Pierre Ceresole.

Said to have been one of the greatest Quakers world-wide of the 20th century. At the age of 17 he had a mystical experience which he described as "a solemn dedication to truth". Truth then became the "leitmotif" of his life. Founder of Service Civil International. Dedicated pacifist. Jailed many times for his refusal to pay military tax. Given the many excellent books and articles about him, and by him, it would be presumptuous to attempt to resume his life in such a small space. Let it be sufficient to say that he was and is the luminous symbol of all that is best - and unique - in Quakerism world-wide and a living inspiration to all Swiss Quakers. The title of Daniel Anet's book, "Passionate Peacemaker" sums him up totally. He always said that if there is a Heaven and if he goes there, he hoped it would be full of fighters and not milk and water pacifists! But above all he aimed for a world in which the experience of "God" would be available to all, not through going to religious services, but through their daily encounters, through truthful service, with their fellow human beings.

In his letter of application to join LYM, Ceresole said of himself (and of Swiss Quakers), "We have developed a "complex" against anything which calls up the special attitude and atmosphere of "worship". So I must admit that no prayer meeting or mutual edification, or even the Quaker silence, creates - for me - the atmosphere in which one can most truly meet God. I find myself put out by any and every kind of arrangement, attitude, speech or even special "silence" by which we are taught to approach God. It is life itself, life at its most ordinary - and therefore at its most harmonious because it is most ordinary, which is our essential communion, our constant communion, with God."

Vivre sa vérité (in GMM library).

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JOG1. p. 316.; JOG2. p.265.; JOG3. pp. 218-227, 295, 312, 313 (photo of Pierre and Lise Ceresole).

DHS

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Hélène Monastier. "Pierre Ceresole: Le plus grand parmi nous".1960(on file) and "Pierre Ceresole. d'après sa correspondance". (In library).

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In memoriam Pierre Ceresole.

Memoirs of Violette Tailens

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BVCF-SCI.

BCVF-CMLK.

Newsletter. No. 5.

And much more!

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Elisabeth Rotten 1882-1964

Member of SYM (Quakers Swiss Yearly Meeting). The "Florence Nightingale" of the Internment Camps for Allied nationals in Germany during World War I. Attended the famous "Bildhoven Meeting" of FOR in 1919. Together with Ruth Fry started the German feeding programme in 1919. Convened first meeting between British and American Quakers and German sympathisers in 1919. Extremely active in early days of German Quakerism. Pacifist. Friend of Fritjof Nansen and Philip Noel-Baker, whose Nobel Peace Prize-winning book "The Arms Race" she translated into German. Educational reformer. Founded the League of Nations Institute for International Education in Geneva in 1921. She was its Deputy Director while the Bureau was under the direction of the Geneva Quaker, Marie Butts. Founded Montessori schools and has one in Berlin named after her. Co-founder of the Pestalozzi villages. Awarded the Pirkheimer Medal in Nürenbuerg in 1958 for her humanitarian work.. Extensive writer and translator of (amongst others) Upton Sinclair and Erich Fromm. Remembered for her idiosyncratic filing system (on the floor of her chalet in Saanen) and her idiosyncratic correspondence written in multi-coloured ink on post-cards.

Translated from a part of

<http://archiv.ub.uni-marburg.de/sonst/1996/0010.html>

Elisabeth Friederike Rotten was born on 15.02.1882 in Berlin as daughter of the Swiss couple Moritz and Luise Rotten. She attended the Girls High School "Luisenschule" (1888-1898) and the Women's College "Victoria-Lyzeum" in Berlin. She then studied Philosophy, Germanistic and newer languages in Heidelberg, Berlin, Marburg and Montpellier.

During her studies at Marburg E. Rotten first came in contact with the reform pedagogues Hermann Lietz (1868-1919) and Gustav Wyneken (1875-1964). She heard two lectures held in Marburg and wrote her first published article. In August 1912 she passed her high school teacher exams.

From 01/10/1913 E. Rotten was recommended by Prof. Wilhelm Vietor (1850-1918), Marburg, for a contract of one year as a lecturer for German literature at the University of Cambridge.

After her stay in England the 1st World War was looming. At the beginning of the war she wrote about the situation:

"Myself as a Swiss national living abroad who had just finished her studies of humanitarian sciences – language and philosophy - was woken up by the horrible reality of the situation. The murder and warlike revenge in Sarajewo which shocked the feelings of unsuspecting Europeans, removed the illusion that war between civilised people was of the past and that armies were just playthings of kings. I had planned to report back to the school system. But now I could not bring myself to face the children and teach them as if the World was in order. Also because I knew that one-time fellow students, artists and others would now face difficulties as enemy subjects in Germany I rushed to Berlin to see if and how one could stand by them in solidarity."

From now on E. Rotten began her international activity which she has pursued throughout her life in addition to her teaching and written work she did so successfully. Wilhelm Blume commented in his writing to commemorate her 80th. Birthday:

"This was the turning point of her life and she never regretted this voluntary step despite turning her back on an official secure school carrier for an unsure Future. It could be that she already had in her being a strong tendency for independence and she had from then on, a strong conviction to maintain it."

With the support of Friedrich, later professor, Siegmund-Schultze (1885-1969), then head of the 'Social Association East Berlin', she started in 1914 a rescue work 'Information and help for Germans abroad and foreigners in Germany'. With the help of the Red Cross in Geneva she was able to help internees and other men, women and children in material immaterial ways.

The importance of this experience of her life, she describes as follows:

"The intimate connection with terrified Belgian and French mothers ripened in me the decision to

dedicate my life to help prevent the world of children and their mothers of ever having to experience this again.”

This social commitment brought Rotten E. 1914, in close postal connection with the British Quakers. During the war the Quakers were active in England in providing help for Germans, Austrians and Hungarians living there. After the war they, followed by Quakers aus USA, came to Germany to bring food and friendship to millions of hungry children. In this work E. Rotten was involved up till 1923 and in 1930 she joined the Society of Friends where she found her inner most home.

The success of her humanitarian activities during the 1st World War was facilitated by the fact that Elisabeth Rotten had a Swiss passport. For although her work was not appreciated by the authorities they did not wish to have conflict with the, in many ways important, Swiss government. However the authorities maintained a constant surveillance and she always had to be alert not to fall into serious trouble. As she put it 'Some-times I had a packed case in my office so that I would have my personal necessities in case I was arrested.

Together with Albert Einstein , Ernst Reuter, Prof. Walther Schiicking, Helene Stöcker and sympathizers like Hans Delbrück, she belonged to the early members of the work group founded in 1914 'Federal New Fatherland' (later 'German League for Human Rights'), a consortium of German men and women who had joined together, without prejudice to there political and religious opinion, to bring about, the aim of reaching political and economic understanding between European countries.

Because she was in possession of a Swiss passport, E. Rotten in the spring of 1915 was able to attend the International Women's Congress at The Hague as a representative of the " Federal New Fatherland ' where she delivered an important pacifist speech.

Hélène Monastier 1888-1976

Translated from

http://fr.wikipedia.org/wiki/Hélène_Monastier

Biography

Helen-Sophie Monastier was born into a family of pastors in Payerne. She had a brother, Louis, 12 years her senior. In 1893, her father took a position as librarian at the Faculty of Theology of the Free Church of Vaud in Lausanne, there she entered the École Vinet, a private institution attended by the daughters of Protestant and liberal families.

Her religion was formed through family worship, Sunday school and especially at the Vinet school. She experienced what she sometimes called "moments of grace" and "mystical signs of life".

She lived her entire life with one leg paralyzed due to polio contracted at the age of two years. The attitude of her parents facilitated her childhood, but she suffered from her disability in adolescence. An operation was attempted when when she was 27 years old but it did not improve significantly. In the meantime her friend Samuel Gagnebin

takes the opportunity to pray to God in the proper sense of Pascal's malady and she was transformed. Thereafter she "considered herself to be healed"

She trained as a teacher in Germany, Lausanne and England. She discovered the conditions of workers lives, unemployment, class struggle and socialism.

Hélène Monastier was a teacher at the École Vinet from 1904 to 1943. From 1905. The school also provided courses for young workers and apprentices at the Maison du Peuple. She discovered the conditions of the disadvantaged. She made the acquaintance of socialist Christians at a Paul Passy conference in Lausanne and establishing a local group. In 1914 she became the first president of the French Federation of Christian Socialists, which astonished the society at that time, a woman at the head of a political organization!. She participated in the 1st of May marches and frequently met with anarchists and free thinkers. Twice the Vinet school Directors asked her to resign because they feared that her activities would hinder the reputation of the school (some parents were worried).

During the First World War, she became a friend of Leonard Ragaz and his wife Clara and attempted to bring the religious movement of Ragaz in Switzerland. In 1917 she met Pierre Ceresole and was enthusiastically committed to pacifism. She would work closely with him until his death in 1945, participating in the creation of voluntary civil service which became the Service Civil International (SCI). She was "the most active, the most assiduous and most convinced of employees of SCI and also became its international president in the 1940s.

She participated in the Camp Vaumarcus (Center for meetings, training and holiday's Christian young people)

Through her brother and Pierre Ceresole, Hélène Monastier was made aware of the Friends (called Quakers). She studied Quakerism for a few years, and discovered that "if one leaves out the external symbols and signs, and go directly to the essentials, to the substance. It eliminates the middlemen and every believer is in front of God." At 50 years of age, in 1932, she became a member of the Society of Friends. Together with René Mingardi and his wife, she created a small Quaker group in Lausanne. She was clerk of the Swiss branch for six years, and editor of the newsletter "Between Friends."

Helena Monastier in 1954-1955 was involved with the founding committee of the Lausanne Swiss aid to regions outside Europe, which would become Helvetas.

Hélène Monastier retired in 1943 in order to devote her time to writing. She wrote biographies of Peter Ceresole and a history of the International Civil Service.

In 1975, she entered a retirement home in Bethany, in Lausanne, where she died in 1976.

Personality

Helena Monastier is described as a born educator, "having the gift to bring out the best in each of her students, by her respect for the personality of children", her love and her severity. "With a CEO's brain, she had all the advantages: clarity of thought, speed of decision, innate sense of organization, good writing and lots of humour"

On 3 October 2003, a commemorative plaque in her honour was located in Lausanne (Pre-du-Marché 17).

Hélène Monastier, 1882-1976

Studied at the École Vinet, where she stayed as a teacher until 1943. Interested by the activities of the Maison du Peuple, she became involved as a facilitator and participated in meetings of the Socialist group lausannois Christians. Ardent pacifist, she supported conscientious objectors and was very active in the international civil service and among Quakers. This is where the house was where she lived for nearly 50 years.

Publications

Hélène Monastier, "Le mouvement religieux de la Suisse allemande", in Revue de théologie et de philosophie, Lausanne, 1916.



Hélène Monastier, "Leonard Ragaz, quelques aspects de sa pensée et de son œuvre", in *Le Christianisme social*, 1922.

Louis Monastier-Schroeder et Hélène Monastier, *William Penn, 1644-1718*, Éditions Labor et Fides, Genève, 1944 (réimpr. 1967), 159 p..

Avec une étude d'Edmond Privat sur William Penn, homme d'État

Hélène Monastier, *Pierre Ceresole: Un quaker d'aujourd'hui*, Société religieuse des Amis (Quakers), Paris, 1947, 43 p.

(de) Hélène Monastier, *Pierre Ceresole : Ein Kämpfer für den Frieden*, Senses, Wien, 1950, 32 p.

Textes de Hélène Monastier et Pierre Cérésolle... [et al.], A. Diez, Lausanne, 1954, 195 p.

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Suivi d'une étude sur Pierre Ceresole, mathématicien, par Samuel Gagnebin

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Autobiographie

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Taken from "Let their lives speak" prepared by Michael and Erica Royston 2005 page30

Monastier, Hélène 1882-1976

Member of the Geneva Group. She then founded the Lausanne Group in 1932.

In 1914, first President of the Suisse Romande group of Christian Socialists. "Founder and Mother" of SYM. A most perfect Quaker, The embodiment of the best Quaker spiritual values and social action and devotion to the running and "Right Ordering" of Quaker Meetings. First Clerk of SYM. Duncan Wood remembers a remark on her 70th birthday, which he repeated on her 90th birthday, which was that she was not so much the "Shepherd" of SYM, but rather the "Sheepdog". Founder of the Lausanne Group. 1913 President of The Christian Union of Young People. Joined SCI in 1918 and became its President. Became interested in Quakerism in 1919 and joined in 1932. Founder and editor of *Entre Amis* in 1940". Co-founder of *Helvetas*. Co-authored "Pelle et Pioche" (the history of the SCI) with Alice Brügger.

Violette Ansermoz: *Salut et Joie* (on file).

"Mon itinéraire spirituel", UN Archives, SYM, Box 1, File 1

EA December 2002 obit. In Project File.

Article in "Terre Civiles" by Simone Chapuis December 2003. In Project File.

RJL1.p. 6, 7, 12, 18, 21, 29, 30, 39.; RJL2.

Memoirs of Violette Taillens.

DHS.

"Dernières Volontés" in Project File.

Biography of Hélène Monastier by Violette Taillens. In Project file.

"Hélène Monastier, (1882-1976)", *L'Espoir du Monde - Bulletin des socialistes chrétiens*. No. 118. January 2004, p. 5.

Corinne Dallera et Nadia Lamamra: *Du salon à l'usine. Vingt portraits de femmes* Coédition

ADF CLAFV Lausanne

QIS.

Madelaine Jéquier tape on H. Monastier 1999.

Alice Brugger in *Der Quäker* 6/1976

Kobe, Willi 1899-1995

Member of Zürich Group. Supporter of and participant in the first Quaker conference in 1934. Pasteur. Succeeded Leonhard Ragaz as leader of the Christian Socialists. Worked with and for the rights of Conscientious Objectors. Kept a good library of Quaker books, which are listed in the Project Archives. Author of "Das Werden der Gesellschaft der Freunde", "Neue Wege", 1925. "Die Gesellschaft der Freunde", "Neue Wege, 1926.

<http://www.sozialarchiv.ch/>

Ruedi Brassel, "Willi Kobe: Pazifist, Sozialist und Pfarrer: Eine Lebensgeschichte der Friedensbewegung", Exodus, 1994.

Michel Grenier 1915-1997

Member of the Lausanne Group. "Worker-priest". In his own words, he " Sought to live and transmit the Love and Peace of Jesus Christ". His pacifism brought him many problems in his personal and professional life in Switzerland. Worked as worker-priest in France, from where he was eventually expelled. Worked with MIR (IFOR) from 1957. First secretary of CMLK 1968. Jointly responsible for the Initiative, " Pour un authentique service civil". Noted for his work with, and for, conscientious objectors and refugees.

N&V. No.38, p. 12. Obituary prepared by Paul Grossenbacher and Jacqueline Roulet based on the 52 pages of notes left by Michel Grenier and held by the Lausanne Group.

Autobiography and Dossier biographique in archives of CMLK.

Talks given to SYM, Michel Mégard, Mediation Group, QUNO Committee etc. in Project file.

Thailand

Sulak Sivaraksa 1933-

Taken from:

http://en.wikipedia.org/wiki/Sulak_Sivaraksa

Biography

Sulak Sivaraksa (Thai: สุลักษณ์ ศิวรักษ์, born March 27, 1933 in Thailand) is founder and director of the Thai NGO "Sathirakoses-Nagapradeepa Foundation". Besides being the initiator of a number of social, humanitarian, ecological and spiritual movements and organizations in Thailand, like the College SEM (Spirit in Education Movement) Sulak Sivaraksa is known in the West as one of the fathers of INEB (International Network of Engaged Buddhists), which was established in 1989 with leading Buddhists the 14th Dalai Lama, the Vietnamese monk and peace-activist Thich Nhat Hanh and the Theravada Bhikkhu Maha Ghosananda as its patrons. When Sulak Sivaraksa was awarded the Alternative Nobel Prize (Right Livelihood Award) he became known to a wider public in Europe and the USA. Sulak was chair of the Asian Cultural Forum on Development and has been a visiting professor at UC Berkeley, the University of Hawaii and Cornell.

The grandson of a Chinese immigrant,[1][2][3], whose surname was Lim,[4] Sulak Sivaraksa was educated in Bangkok and at the University of Wales, Lampeter, where he is now an honorary fellow in Buddhism. Upon his return home, he became the editor of Social Science Review magazine. Many considered it the leading Thai intellectual journal of its time.[5] By 1968 the Social Science Review had become "the intellectual voice of the nation." [6] Also in 1968, Sulak founded the Sathirakoses-Nagapradipa Foundation (SNF), which publishes "the intellectual successor" to Social Science Review and acts as an umbrella organization for a group of NGOs.[7] Soon after his return to Thailand, he directed his energies towards the development of sustainable models for a rapidly changing economic and social environment. The military coup of 1976 forced him into exile for two years. At this time he toured Canada, the US and Europe to lecture to academic audiences. Because of the tragedy of the coup, Sulak's commitment to peace was strengthened. Since then he has been championing nonviolence in war torn and repressed countries like Sri Lanka.[8] His devotion to peace and nonviolence is demonstrated by his leadership and membership in international peace organization like Buddhist Peace Fellowship, Peace Brigade International, and Gandhi Peace Foundation.[9] After he returned to Thailand, Sulak was prompted to establish the Thai Inter-religious Commission for Development (TICD), and soon thereafter Sulak was appointed chairperson of the Asian Cultural Forum on Development (ACFOD) and the editor of its newsletter, Asia Action.[10] In 1982, Sulak established the Thai Development Support Committee as a way to coordinate other nongovernmental organizations in order to better tackle large problems that they could not tackle alone.[11]

He foreign contacts he made while in exile proved beneficial when Sivaraksa was arrested in 1984 for lese majesty, causing international protests which pressured the government to release him. Sivaraksa was again charged with lese majeste in September 1991 after a talk he gave at Thammasat University about the repression of democracy in Thailand. Sivaraksa fled the county and went into exile until he was able to convince the courts of his innocence in 1995. He was awarded the Swedish Right Livelihood Award in 1995, the UNPO (Unrepresented Nations and Peoples Organization) award in 1998, and the Indian 'Millennium Gandhi Award' in 2001. He was nominated for the Nobel Peace Prize by the American Friends Service Committee in 1994.[12]

Sulak was a strong critic of deposed Thai Prime Minister Thaksin Shinawatra. He publicly accused Thaksin of adultery at rallies organized by the People's Alliance for Democracy. However, he has never cited any evidence for his claims.[13] During a protest on 26 February 2006, Sulak called Thaksin a pitiful dog. Sulak's comments were condemned by Somsri Hananantasuk, Chairperson of Amnesty International (Thailand), who said that such words could provoke violence.[14]

In 2007, he spoke out against proposals to declare Buddhism Thailand's 'national religion' in the new constitution, arguing that to do so would exacerbate the existing conflict in southern Thailand.[15]

Sulak Sivaraksa also appears in the feature documentary film about the Dalai Lama, entitled Dalai Lama Renaissance.[1]

Sulak Sivaraksa is an advocate for social and political change in his native country, Thailand, as well as on a global scale. Sivaraksa has written several influential works that have both inspired thousands of people to work towards justice and provoked controversy from political leaders. Nonetheless, Sulak Sivaraksa's speeches and other writings discuss political and economic corruption in Thai government, universal ethics and socially engaged Buddhism (his website). Some of Sivaraksa's most influential works include his autobiography- Loyalty Demands Dissent, as well as Seeds of Peace: A Buddhist Vision for Renewing Society, and Conflict, Culture, Change: Engaged Buddhism in a Globalizing World. Sulak Sivaraksa's writings, as well the organizations he has created express his desire for a moral and ethical world from a Buddhist perspective. Sivaraksa's religious faith is clearly the foundation of all of his political and social beliefs, yet he uses his religious beliefs to create social change in a modernist fashion.



Sulak was arrested on November 6th, 2009 Sulak was arrested for lèse majesté. He was bailed out shortly thereafter. [16]

Survey of Writings

Loyalty Demands Dissent

Sulak Sivaraksa's presents his view of Buddhism in his autobiography, *Loyalty Demands Dissent*. Along with a first hand account of this life, he also includes information about his views on the relationship between religion, society, and politics. Two chapters in his autobiography, "Interfaith Connections" and "Working with the Monks," discuss Buddhism's relationships with other religions and also the changes in Buddhism that he believes are necessary for it to apply to the modern world.

"Interfaith Connections"

An important aspect of Sulak's work as an engaged Buddhist is his focus on inter-religious dialogue. Spending some of his early years in Great Britain enabled him to present Buddhism in a way that is congruent with Western Logic. His concern for social change as a religious matter moved him to found the Coordinating Group for Religion and Society (CGRS) in 1976, which included Buddhist men, but also students, women, Catholics, Muslims and Protestants. While many had religious backgrounds, Sulak has stressed the fact that they were all just people who were coming together to discuss social change.

Sulak's commitment to inter-religious dialogue has been important throughout his life. Sulak established a relationship with the World Council of Churches (WCC) and believed that there was much work to be done within society by Buddhists and Catholics together. When discussing the dialogue between Buddhists and Catholics, Sulak states "the idea that one religion is better than the other simply doesn't exist." [17] This perspective concentrates on the work that needs to be done in society by people of all faiths.

"Working with the Monks"

With the growing concern about communism in Asia in the early 1960s, Sulak received funding in 1962 to promote a reform of Buddhism as an alternative means to social change. He traveled to monasteries where he encouraged the monks' education in higher institutions of learning so that they would be "concerned about conservation, peace, and society," because he writes, "our monasteries had to become more modern, and our monks needed to understand the West. We can't keep Buddhism as it is. It has to change to meet the modern world." [18]

In a movement to modernize monasticism, Sulak began a group named sekhiyadhamma in order to increase social awareness among monks. Sulak claims that he relied heavily on the ideas of Buddhadasa Bhikkhu and Bhikkhu P. A. Payutto in forming his own ideas. While Buddhadasa Bhikkhu advocated a theory of Dhammic socialism, Payutto's main focus in Buddhism was studying the original teachings of the Buddha and making them more applicable to the modern world. [19]

Seeds of Peace: A Buddhist Vision for Renewing Society

"Buddhism with a Small 'b'"

In "Buddhism with a Small 'b'" in *Seeds of Peace*, Sulak discusses the foundational teachings of the Buddha. He presents mindfulness, tolerance, and interconnectedness in a way that makes them applicable not only to the individual, but to entire communities. "Buddhism with a Small 'b'" seems to call for a religion that is not institutionalized or concerned with ritual, myth and culture. [20] Sulak feels that these dimensions of religion lead to chauvinism and prejudice, so he believes humans must step away from these and focus on the basic teachings of the Buddha. Sulak advocates a return to the Buddha's original teachings as a means of social reform. In addition, he believes that the social dimension of Buddhism cannot be ignored because Buddhism is "concerned with the lives and consciousness of all beings." [21] Sivaraksa also explains that many Buddhists understand religion and politics "as two interrelated spheres," implying that government should adhere to the moral and ethical values that Buddhism, or any religion, has to offer. [22]

Conflict, Culture, Change: Engaged Buddhism in a Globalizing World

"Buddhist Solutions to Global Conflict"

In a chapter on Buddhist solutions to global conflict in *Conflict, Culture, Change: Engaged Buddhism in a Globalizing World*, Sulak Sivaraksa explains the principle of nonviolence in the teachings of Buddhism. Sulak describes the three forms of violence according to the Buddha's teachings. "Every action has three doors, or three ways we create karma: through body, speech, and mind." [23] Sulak explains that nonviolence, or ahimsa, does not mean non-action. For example, if a person sees a violent act and does not attempt to prevent it, this can be considered an act of violence because the bystander is not acting with compassion.

Sulak applies these ideas to social and political situations as a response to social injustice. He uses the principle of nonviolence as a call for action against social injustice, defining a strategy to bringing about long-term peace to the world: peacemaking, peacekeeping and peace building. [24] . Sulak's application of Buddhist principles show his intention of instilling morals and ethics into corrupt institutions around the world.

Socially-Engaged Buddhism

Socially-Engaged Buddhism advocates religion as a means of reform. He states, "Religion is at the heart of social change, and social change is the essence of religion." [25] Sulak advocates environmental protection and environmentally sustainable ways of life through the use of Buddhist principles. [26] Sivaraksa calls for the "value of simplicity," and connects this with the Buddhist idea of "the freedom from attachment to physical and sensual pleasure." [27]

Sivaraksa chooses to highlight the universal and rational aspects of Buddhism and eschews ritualism and mythology in order to make Buddhism more applicable to contemporary global issues. By presenting Buddhism in this fashion, people of all faiths can relate to, and interpret his work in a universally spiritual light. [28] Though he is both a Buddhist and Thai nationalist, he makes it clear in his work that all religions should be tolerated and respected.

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4. Swearer, 199.
5. Swearer, 204
6. Swearer, 206.
7. Ibid.
8. Ibid.
9. Swearer, 204.
10. Swearer, 198.
11. Specifically, Sulak's own personal website notes that he said that "As for breaking the Third Precept, I don't have hard evidence. But there are lots of rumors that Thaksin and his cabinet ministers have engaged in many illicit sexual reveries—that Thaksin has been unfaithful to his wife. There is even a toddler who looks astonishingly like Thaksin. All these still cannot be proven. So we may have to give him the benefit of the doubt. But truths about Thaksin's notorious sexual life will surely surface after his fall from power—like those of the dictator Sarit Thanarat."
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Links

- [Sivaraksa's Blog](#)
- [Sulak-Sivaraksa.org](#)
- [Recipient of Right Livelihood Award 1995](#)

Uruguay

Luis Perez Aguirre 1941-2001

Translated from

http://es.wikipedia.org/wiki/Luis_P%C3%A9rez_Aguirre

Luis Pérez Aguirre, *Perico*, Jesuit priest, advocate and champion of human rights Uruguayan, born in Montevideo on 22 April 1941 and died in a traffic accident in Costa Azul, Canelones, 25 January 2001.

Studies and vocation

He was the second of eight children of a family of the Uruguayan economic and social elite. His primary education was at the Richard Anderson college between 1946 and 1953. Secondary education, in Sacred Heart School (former seminary) of the Jesuits. In 1958 he entered the School of Civil Aviation "Angel Adami" and made his first flight at the age of 17. Two years earlier, in 1956, he had climbed the Andes up to 5,000 meters.

His priestly vocation was created in 1960 when he began the Jesuit novitiate: graduate studies in Humanities and Classics in Chile (Loyola College). He studied psychology at the Catholic University of Valparaiso, Chile. On his return to Uruguay in 1965, he served as professor of French and Geographical Sciences at St. Xavier High School of the Jesuit Fathers in "Tacuarembó".



Between 1967 and 1970 he studied at the University of Toronto, Canada, and obtained a Masters in Religious Studies. In 1972 finalized Bachelor of Theology at the Pontifical University of San Miguel, Argentina. His postgraduate studies were made in Sociology at the "Universidad Pontificia de Comillas", Cantabria, Spain, in 1978.

Ordained a deacon in 1969, in Toronto and was ordained as a Jesuit priest on July 4, 1970 in Sacred Heart Parish in Montevideo.

Jobs and creations

Initially devoted to pastoral work among university students in the Youth House "Ramon Cabre" but in 1973 concentrated his efforts in helping women in prostitution on the streets of Montevideo in 1975 he begins to work with children without families in the "La Huella", a Farm-Home in Las Piedras, Canelones.

After Coup d'Etat of June 27, 1973 Pérez Aguirre is in the crossfire of the military, especially between 1976 and 1982 he is cited numerous times by the military and on one occasion, was tortured in police headquarters in Montevideo. He was a founding member with Marcos Carámbula, Gonzalo Carámbula and Felisberto V. Carámbula in November 1979 of the Journal "La Plaza", published in Las Piedras.

In 1981 with Adolfo Amexeiras, Marta Delgado, Juan Jose Mosca, Jorge Osorio, Josefina Plá, among others, founded the Uruguayan section of the Peace and Justice Service (SERPAJ) which supports the families of missing persons and demands the return to democracy and release political prisoners.

He was accused in 1982 for his article "The warrior and peace" published in "La Plaza", which states that a person who was militarily trained to kill is the least likely to lead a civil society, nor able to search and find modes of peace and social conciliation.

In 1984 Adolfo Perez Esquivel, Nobel Peace Prize 1980, offered the Latin American Coordination of SERPAJ, to Perico Perez Aguirre The latter did not accept because he did not wish to abandon the home "La Huella". However, in the period 1986/1990 together with the Chilean Fernando Alliaga they assumed the status of Assistant Coordinators of SERPAJ. At that time Creuza Maciel was General Coordinator the philosopher Rosalvo Salgueiro was Secretary of SERPAJ both domiciled in Brazil.

Author of fifteen books published in many languages: essays on theology, human rights and education. Practiced journalism in numerous magazines, in national and international newspapers. He was a lecturer in international

academic and private institutions in many countries. In his struggle to defend human rights he has received numerous international awards and honors:

- National Order of the Legion of Honor in officer grade (1985), France
- Freedoms and Human Rights Award (1986)
- UNESCO Prize for Peace Education.

In 2000, mothers and relatives of missing persons proposed that he should integrate the Peace Commission that President Jorge Batlle had just created. Chaired by Archbishop Nicolas Cotugno, also integrated lawyers Carlos Ramela (presidential adviser), Gonzalo Fernandez (advisor Tabaré Vázquez) and Jose Claudio Williman, and the historic union leader José D'Elia. With determination and discretion, Pérez Aguirre achieved the reunion of the poet Juan Gelman with his missing granddaughter. .

Death

On 25 January 2001, Pérez Aguirre died hit by a bus in the Riviera "Costa Azul" while riding a bike. No one witnessed the accident and, as he had no identification, died in anonymity, like many people to whom he devoted his life. His body was found 15 hours after death when a friend reported his absence at the police station and recognized the bike that was shown there.

**A Lexicon of
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In the
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USA

Jane Addams 1860-1935

Nobel Peace Prize 1931,
Born September 6, 1860
Cedarville, Illinois
Died May 21, 1935 (aged 74)
Chicago, Illinois
Occupation American social reformer and Nobel Peace Prize recipient



The following text was taken from
http://nobelprize.org/nobel_prizes/peace/laureates/1931/addams-bio.html

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Biography

(Laura) **Jane Addams** (September 6, 1860-May 21, 1935) won worldwide recognition in the first third of the twentieth century as a pioneer social worker in America, as a feminist, and as an internationalist.

She was born in Cedarville, Illinois, the eighth of nine children. Her father was a prosperous miller and local political leader who served for sixteen years as a state senator and fought as an officer in the Civil War; he was a friend of Abraham Lincoln whose letters to him began «My Dear Double D-'ed Addams». Because of a congenital spinal defect, Jane was not physically vigorous when young nor truly robust even later in life, but her spinal difficulty was remedied by surgery.

In 1881 Jane Addams was graduated from the Rockford Female Seminary, the valedictorian of a class of seventeen, but was granted the bachelor's degree only after the school became accredited the next year as Rockford College for Women. In the course of the next six years she began the study of medicine but left it because of poor health, was hospitalized intermittently, traveled and studied in Europe for twenty-one months, and then spent almost two years in reading and writing and in considering what her future objectives should be. At the age of twenty-seven, during a second tour to Europe with her friend Ellen G. Starr, she visited a settlement house, Toynbee Hall, in London's East End. This visit helped to finalize the idea then current in her mind, that of opening a similar house in an underprivileged area of Chicago. In 1889 she and Miss Starr leased a large home built by Charles Hull at the corner of Halsted and Polk Streets. The two friends moved in, their purpose, as expressed later, being «to provide a center for a higher civic and social life; to institute and maintain educational and philanthropic enterprises and to investigate and improve the conditions in the industrial districts of Chicago».¹

Miss Addams and Miss Starr made speeches about the needs of the neighbourhood, raised money, convinced young women of well-to-do families to help, took care of children, nursed the sick, listened to outpourings from troubled people. By its second year of existence, Hull-House was host to two thousand people every week. There were kindergarten classes in the morning, club meetings for older children in the afternoon, and for adults in the evening more clubs or courses in what became virtually a night school. The first facility added to Hull-House was an art gallery, the second a public kitchen; then came a coffee house, a gymnasium, a swimming pool, a cooperative boarding club for girls, a book bindery, an art studio, a music school, a drama group, a circulating library, an employment bureau, a labour museum.

As her reputation grew, Miss Addams was drawn into larger fields of civic responsibility. In 1905 she was appointed to Chicago's Board of Education and subsequently made chairman of the School Management Committee; in 1908 she participated in the founding of the Chicago School of Civics and Philanthropy and in the next year became the first woman president of the National Conference of Charities and Corrections. In her own area of Chicago she led investigations on midwifery, narcotics consumption, milk supplies, and sanitary conditions, even going so far as to accept the official post of garbage inspector of the Nineteenth Ward, at an annual salary of a thousand dollars. In 1910 she received the first honorary degree ever awarded to a woman by Yale University.

Jane Addams was an ardent feminist by philosophy. In those days before women's suffrage she believed that women should make their voices heard in legislation and therefore should have the right to vote, but more comprehensively, she thought that women should generate aspirations and search out opportunities to realize them.

For her own aspiration to rid the world of war, Jane Addams created opportunities or seized those offered to her to advance the cause. In 1906 she gave a course of lectures at the University of Wisconsin summer session which she published the next year as a book, *Newer Ideals of Peace*. She spoke for peace in 1913 at a ceremony commemorating the building of the Peace Palace at The Hague and in the next two years, as a lecturer sponsored by the Carnegie Foundation, spoke against America's entry into the First World War. In January, 1915, she accepted the chairmanship of the Women's Peace Party, an American organization, and four months later the presidency of the International Congress of Women convened at The Hague largely upon the initiative of Dr. Aletta Jacobs, a Dutch suffragist leader of many and varied talents. When this congress later founded the organization called the Women's International League for Peace and Freedom, Jane Addams served as president until 1929, as presiding officer of its six international conferences in those years, and as honorary president for the remainder of her life.

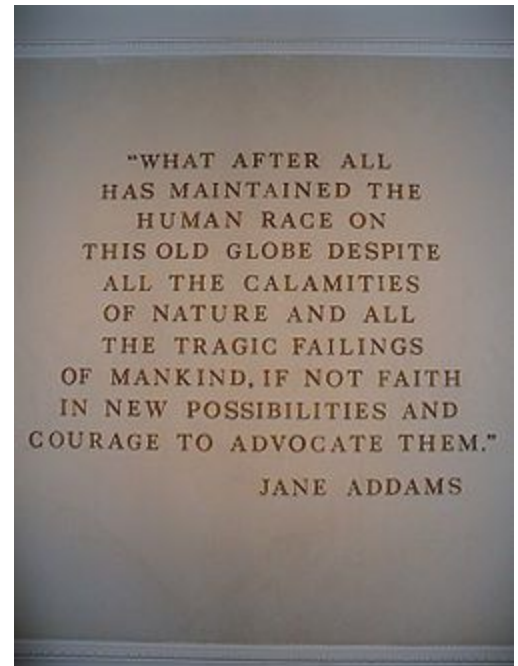
Publicly opposed to America's entry into the war, Miss Addams was attacked in the press and expelled from the Daughters of the American Revolution, but she found an outlet for her humanitarian impulses as an assistant to Herbert Hoover in providing relief supplies of food to the women and children of the enemy nations, the story of which she told in her book *Peace and Bread in Time of War* (1922).

After sustaining a heart attack in 1926, Miss Addams never fully regained her health. Indeed, she was being admitted to a Baltimore hospital on the very day, December 10, 1931, that the Nobel Peace Prize was being awarded to her in Oslo. She died in 1935 three days after an operation revealed unsuspected cancer. The funeral service was held in the courtyard of Hull-House.

* Miss Addams did not deliver a Nobel lecture. Hospitalized at the time of the award ceremony in December, 1931, she later notified the Nobel Committee in April of 1932 that her doctors had decided it would be unwise for her to go abroad.

1. Jane Addams, *Twenty Years at Hull-House*, p. 112.
From Nobel Lectures, *Peace 1926-1950*, Editor Frederick W. Haberman, Elsevier Publishing Company, Amsterdam, 1972
This autobiography/biography was first published in the book series Les Prix Nobel. It was later edited and republished in Nobel Lectures. To cite this document, always state the source as shown above.

A wall-mounted quote by Jane Addams in The American Adventure in the World Showcase pavilion of Walt Disney World's Epcot.



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Emily Greene Balch 1867-1961

Nobel Peace Prize 1946,

born **January 8, 1867**,
Jamaica Plain [now part of Boston], Mass., U.S.
died **January 9, 1961, Cambridge, Mass.**

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Biography

Emily Greene Balch (January 8, 1867-January 9, 1961) was born in Boston, the daughter of Francis V. and Ellen (Noyes) Balch. Hers was a prosperous family, her father being a successful lawyer, at one time secretary to United States Senator Charles Sumner. She went to private schools as a young girl; was graduated from Bryn Mawr College in 1889, a member of its first graduating class; spent the year 1889-1890 in independent study of sociology; used a European Fellowship awarded by Bryn Mawr to study economics in Paris in 1890-1891 under Émile Levasseur and to write *Public Assistance of the Poor in France*, published in 1893; completed her formal studies with scattered courses at Harvard and the University of Chicago and with a full year of work in economics in 1895-1896 in Berlin.

In 1896 she joined the faculty of Wellesley College, rising to the rank of professor of economics and sociology in 1913. An outstanding teacher, she impressed students by the clarity of her thought, by the breadth of her experience, by her compassion for the underprivileged, by her strong-mindedness, and by her insistence that students could formulate independent judgments only if they combined on-the-spot investigation with their research in the library. During these years she was a member of two municipal boards (one on children and one on urban planning) and of two state commissions (one on industrial education, the other on immigration); she participated in movements for women's suffrage, for racial justice, for control of child labor, for better wages and conditions of labor; she contributed to knowledge with her research, notably, *Our Slavic Fellow-Citizens* (1910), a study of the main concentrations of Slavs in America and of the areas in Austria and Hungary from which they emigrated.

Although Miss Balch had always been concerned with the problem of peace and had followed carefully the work of the two peace conferences of 1899 and 1907 at The Hague, she became convinced after the outbreak of World War I in 1914 that her lifework lay in furthering humanity's effort to rid the world of war. As a delegate to the International Congress of Women at The Hague in 1915, she played a prominent role in several important projects: in founding an organization called the Women's International Committee for Permanent Peace, later named the Women's International League for Peace and Freedom; in preparing peace proposals for consideration by the warring nations; in serving on a delegation, sponsored by the Congress, to the Scandinavian countries and Russia to urge their governments to initiate mediation offers; and in writing, in collaboration with Jane Addams and Alice Hamilton, *Women at The Hague: The International Congress of Women and Its Results* (1915). Although Miss Balch was not a member of Henry Ford's «Peace Ship», in 1915, she was a member of his Neutral Conference for Continuous Mediation, based at Stockholm, for which she drew up a position paper called «International Colonial Administration», proposing a system of administration not unlike that of the mandate system later accepted by the League of Nations.

Returning to the United States, she campaigned actively against America's entry into the conflict. She asked for an extension of her leave of absence from the faculty of Wellesley College, but the trustees in 1918 decided instead to terminate her contract. She accepted a position on the editorial staff of the liberal weekly, the *Nation*; wrote *Approaches to the Great Settlement*, with an introduction by Norman Angell, a future Nobel Peace Prize winner (for 1933); attended the second convention of the International Congress of Women held in Zurich in 1919 and accepted its invitation to become secretary of its operating organization WILPF, The Women's International League for Peace and Freedom, with headquarters in Geneva. This post she relinquished in 1922, but when the League was hard pressed financially in 1934, she again acted, without salary, as international secretary for a year and a half. It was to this League that Miss Balch donated her share of the Nobel Peace Prize money.

During the period between the wars, Miss Balch put her talents at the disposal of governments, international organizations, and commissions of various types. She helped in one way or another with many projects of the League of Nations - among them, disarmament, the internationalization of aviation, drug control, the participation of the United

States in the affairs of the League. In 1926 she served as a member of a WILPF committee appointed to investigate conditions in Haiti, garrisoned then by American marines, and edited, as well as wrote, most of *Occupied Haiti*, the committee's report. In the thirties she sought ways and means to help the victims of Nazi persecution.

Indeed, the excesses of nazism caused Emily Balch to change her strong pacifistic views and to defend the «fundamental human rights, sword in hand» during WW II. She also concentrated on generating ideas for the peace, most of them characterized by the common denominator of internationalism; for example, the internationalization of important waterways, of aviation, of certain regions of the world.

Even after receiving the Peace Prize in 1946 at the age of seventy-nine, Miss Balch continued, despite frail health, to participate in the cause to which she had given her life. She maintained her association with the WILPF, acting often in an honorary capacity; in 1959 she served as a co-chairman of a committee to mark the centenary of the birth of Jane Addams, a good comrade of days past and herself a winner of the Peace Prize (for 1931).

Throughout her life Miss Balch obeyed the call of the humanitarian in her nature, but she also listened to the promptings of the artist. She liked to paint, and she published a volume of verse, *The Miracle of Living*.

She died at the age of ninety-four years and one day, demonstrating that she was as persistent physically as she was intellectually.

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John Haynes Holmes 1879-1964

Taken from:

<http://www25.uua.org/uuhs/duub/articles/johnhaynesholmes.html>

John Haynes Holmes (November 29, 1879-April 3, 1964), a Unitarian minister and social activist, was prominent in the Unitarian movement throughout much of the first half of the 20th century, even though he withdrew from fellowship with the American Unitarian Association (AUA) in 1918. He is remembered for his pacifism, for his part in founding civic organizations still important today, for his advocacy of the work of Mahatma Gandhi, for exposing Unitarians to voices from other religions, and for his role in the Community church movement. Though highly respected, he was a controversial figure, in part because of the absolutist character of his preaching and writing. An admirer noted that he was "accused of many things during his life, but never of being moderate."



Born in Philadelphia, John grew up just outside Boston in Malden, Massachusetts. The Holmes and the Haynes families were descendants of early colonial Massachusetts Bay settlers. His father, Marcus M. Holmes, significantly influenced his religious development, taking him to Unitarian churches to hear Boston's finest preachers. John hero-worshipped his grandfather, John Haynes, who had served as treasurer of Theodore Parker's 28th Congregational Society and, later, in his will financed the publication of *The Centenary Edition of Parker's Works*. Holmes later said, "The influence of Theodore Parker has in many ways been decisive in my life."

Preparing to follow Haynes into business, Holmes first enrolled in a commercial curriculum at Malden High School. The principal then persuaded him and his parents that he should take academic courses. Holmes began his prophetic career writing editorials in the school newspaper against various local evils. By his own account, each of his indictments was drawn "in terms of furious denunciation, and in a bitterly censorious spirit." In debates at the high school literary society, he "was always a member, not infrequently a leader, of the minority." He recalled that he "was forever 'agin' the government," and never so happy as when denouncing it. And all this as by a kind of inspiration, or inner prompting of the spirit."

Grandfather Haynes provided Holmes's tuition at Harvard College. To save money he completed his course work in 3 years, 1898-1901, though he graduated with his class in 1902. He enrolled in Harvard Divinity School and finished there in 1904. During the week of his class's graduation, he married Madeleine Baker. They had two children, Roger and Frances.

In 1904 Holmes was called to the church in Dorchester, Massachusetts where he had preached several times as a seminarian. He began in his first pastorate to experience Unitarian churches as something like social clubs for a certain class. Late in life he recalled, "Ours was a class church, a typical middle-class institution. . . . Its people had high standards of respectability and culture, and wanted these maintained as expressions of the intelligence and moral idealism of our time. It was from this standpoint that organized labor seemed an element alien to our society. Already, in the impending struggle between capital and labor, our churches had lined up, more or less unwittingly, on the side of capital."

Holmes began studying economics to understand how a better social order might be constructed.

Madeleine Holmes had been a child in Samuel A. Eliot's Brooklyn church before he was made president of the AUA. Because of this personal tie, Holmes's and Eliot's shared interest in hymnody, and the growing perception that Holmes was one of the "likely young men," Eliot appointed him to an AUA committee on the Improvement of Church Music to select and publish a list of recommended choir anthems. In 1906, after the untimely death of Minot J. Savage, one of the great preachers Holmes had heard in his youth, Eliot advised the officers of the Church of the Messiah in New York City to include Holmes in their short list of pulpit candidates. In 1907 the church called Holmes.

At the time Holmes arrived the Church of the Messiah, founded in 1825 and previously served by Orville Dewey and Robert Collyer, was in decline. Those members remaining were not the ones Holmes wanted. "They were distinctly the members of a superior class in the community, who had drawn apart into a church of their own, that they might worship God in their own way and according to their own ideas."

The young minister delivered sermons on traditional Unitarian topics, interspersed with political sermons on social salvation and class conflict drawn from his involvement with the social and political struggles of the city. The first sermon Holmes published in *The Messiah Pulpit* was "Christianity and Socialism." He declared Socialism "the religion of Jesus, and of all the great prophets of God who have lived and died for men." "Modern Socialism, we may say, in very truth, has preached the gospel to the poor, has healed the brokenhearted, has preached deliverance to the captives and recovery of sight to the blind, has promised liberty to them that are bruised, and proclaimed the acceptable year of the Lord; and so doing . . . it has come as a religion to those who never knew before the meaning of religion."

At the May Meetings of the AUA in 1908 Holmes banded with 20 other young radicals to found the Unitarian Fellowship for Social Justice (UFSJ), and was its president, 1908-11. In 1909 Holmes was among the founders of the National Association for the Advancement of Colored People (NAACP). He was a founder and later chair of the American Civil Liberties Union (ACLU), and a leader with Stephen Wise of the City Affairs Council which purged the corrupt NYC mayor, Jimmy Walker. He was also one of the founders of the American branch of the Fellowship of Reconciliation and the War Resistance League.

Holmes was soon a leader among the younger ministers agitating for a socially conscious religion, as exemplified by the UFSJ. The UFSJ declared, "The Church must make the connection between the great words they are repeating—

love and brotherhood, humanity, sympathy—and the world of real experience, showing what the words mean in the life of the 20th century, talking not about abstract principles but about our brother in the concrete."

Holmes and his friends campaigned against Samuel Eliot in the May Meetings of 1911 and 1912. They objected to his centralizing of power in the AUA, his over-emphasis on business methods in church work, and his refusal to spend gifts willed to the Association to meet current needs. They lost, but the contest between Holmes and Eliot was far from over.

The carnage of World War I shook Holmes's and other liberals' faith in human nature. "The history of humanity," Holmes had preached, "furnishes no exception to God's eternal and universal law of progress. Everywhere and in all ages has mankind been rising—rising slowly step by step, from the tiger and the ape which are behind to the full-born Son of God which is ahead." But the brutality, among the most civilized nations of the world, mocked 19th century liberal optimism. The progressive world view seemed false and naively self-congratulatory.

In 1915, Holmes announced his opposition to all wars in a sermon, "Is War Ever Justified?" In typical fashion he denied all moral ground, or even thoughtfulness, to any who disagreed with him. He said, "While it is true that war in general is condemned in our time as it has never before been condemned in human history, it is to be noted that war in the case of each particular nation is justified today in exactly the same way that it has always been justified in the past." He concluded, "War is never justifiable under any circumstances. And this means . . . for me—and for myself only can I speak—that never will I take up arms against a foe. And if, because of cowardice or madness, I do this awful thing, may God in his anger strike me dead, ere I strike dead some brother from another land!"

On April 1, 1917, in "A Statement to My People on the Eve of War," Holmes pronounced war an "open and utter violation of Christianity." He reasoned "If war is right, then Christianity is wrong, false, a lie. If Christianity is right, then war is wrong, false, a lie." The next day President Woodrow Wilson requested from Congress a declaration of war on Germany. That evening the board of the Church of the Messiah met to respond to Holmes's pacifist avowal. Though only one member agreed with his position, the board determined that the issue at stake was the freedom of their pulpit. They unanimously supported Holmes's freedom to preach as he felt called. Holmes was fortunate. Among the 15 active Unitarian pacifist ministers, only 6 remained in their pulpits when the War ended.

At a meeting of the General Conference of Unitarians in Montreal in September 1917, Holmes, as Chair of the planning Council of Ministers, a group charged to "present the position of the Unitarian Churches," outlined various positions discernible among Unitarians and urged the Conference not to commit to a particular one. He cited Unitarians' traditional support for free expression of minority views. "It would be difficult to name our reason for being if the privilege of non-conformity were denied or even threatened among us," he reasoned. "By tradition and by practice we are dissenters. The cause of all dissent is our cause." Holmes proposed a resolution in favor "the ministry of reconciliation, the preparation of peace, the establishment of social justice, the proclamation of God's law."

When Holmes ended, William Howard Taft, President of the Conference and former President of the United States, denounced Holmes's report as an "insidious document" and moved a resolution attesting to the sense of the Conference, that the "war must be carried to a successful issue to stamp out militarism in the world." Taft's resolution carried, 236-9.

The editor of the AUA's magazine, the *Christian Register*, soon characterized opposition to the war effort like Holmes's as treason. Eliot wrote that he expected disloyal ministers to be dismissed. Ministers "addicted to pacifist principles," he wrote, "cannot be permitted to plead a noble tradition of freedom of speech to justify or to mask sedition." In 1918, the AUA Board moved to deny financial aid to any church whose minister "is not a willing, earnest, and outspoken supporter of the United States in a vigorous and resolute prosecution of the war."

Later that year Holmes resigned his ministerial fellowship with the Association. He preached anti-war messages around the country and repeatedly from his own pulpit. Secret Service men were in regular attendance at his services. On at least one occasion, Holmes's words were used as German war propaganda.

Attendance was affected by Holmes's pacifism. Although a few members resigned from the church, it was not true that Holmes "preached his church empty and then preached it full again." Only fifteen members resigned while 83 new members joined during the weeks around Holmes's declaration of his pacifism, and the church grew by 208 members during that church year (October, 1916 - June, 1917).

Holmes ties to the Unitarian movement were weakening. He learned that few of the newer members joining his church regarded themselves as Unitarian. He wondered how he could impose denominational concerns on such a diverse community. "Now, the community, which is the common life, unites, while the denomination, which is of sectarian interest, divides. Why not, therefore, a community instead of a Unitarian church?"

Just as the War ended, Holmes's old friend, Jenkin Lloyd Jones, of Chicago's Abraham Lincoln Center, died. Jones's congregation invited Holmes by unanimous vote to be his successor. Holmes was torn between the prospect of leading a church already firmly committed to pacifism, nonsectarianism and social justice, and loyalty to New York City and his dream of fashioning his present church into one like the Lincoln Center. Holmes laid before the congregation the changes he felt were needed if he was to remain at the Church of the Messiah. He required a new name for the church; making it a body independent of the AUA; free pews; a non-covenanted membership; and making it a living center for developing work outside in the community. These matters were discussed in a series of intense meetings in late December and early January, 1918-19. To keep him, the church changed its name to the Community Church of New York and committed to his principles, though members insisted the church remain a member congregation of the AUA.

Holmes then announced that he would stay in New York. He said, "we may ever have the task of making our Unitarianism in this place of so new and wonderful a character that this body to which we are bound, may itself become transfigured by the service we perform for God and man."

On the cover of the first issue of *The Community Church*, Holmes wrote, "The Community Church is the great spiritual discovery of our age. . . . It is liberal religion 'making good.' . . . It moves from the individual to society as the center of religious life. . . . It delivers religion from the body of ecclesiastical death. It emancipates religion from the power of money. . . . the Community Church is the church of the future. the time is ripe for its advent everywhere."

Holmes's preaching drew people in, as did a broad program of outreach. Community Church supported education, sponsored political and social forums and provided health clinics. It also courageously supported Margaret Sanger's controversial birth control initiatives. Over time the Community Church was transformed into a diverse, multicultural congregation. By 1930 it had more than 1800 members of 34 nationalities from six continents. Holmes wrote, "We have rich and poor, high and low, black and white, ignorant and educated, Jew and Gentile, orthodox and agnostic, theist, atheist and humanist, Republican, Democrat, Socialist and Communist. All of which means that we are representative of New York City! . . . It is in this sense that we are a public and not a private institution—a community church, in the true meaning of the phrase."

The Community Church of New York remains a multicultural church, but, although it did lead to the federation of some rural churches, the community church movement Holmes tried to foster never caught on in the cities. Nor was the type of post-Christian worship Holmes envisioned, without emphasis on any religious tradition, ever able to unite whole communities without regard to creed.

Holmes had discovered Mohandas Gandhi in 1918. In 1921 he declared him in a sermon "The Greatest Man in the World," a "savior" who provided a vision of what religion could be in the contemporary world. Thereafter, Holmes tirelessly promoted Gandhi's spirit of active nonviolence.

In the early 1930s the AUA Commission of Appraisal under the leadership of Frederick May Eliot worked to find a new vision for Unitarians. The Commission studied Community Church to use it as "an example and stimulus to others" and in their final report, *Unitarians Face a New Age*, they suggested allowing a voice to those "more radical and thorough-going elements within our denominational life" and that the Unitarian Fellowship for Social Justice (UFSJ), which Holmes had founded thirty years before, be made an agency of the AUA. By 1936, Holmes was again contributing articles to the *Christian Register*.

At the May meetings of the AUA in 1936, the General Assembly repudiated the 1918 denial of aid to congregations whose ministers did not support the War as "contrary to the fundamental Unitarian principles of freedom of thought and conscience." During World War II the AUA supported conscientious objectors and made no attempt to suppress dissenting pacifists despite the AUA president's vigorous endorsement of war aims.

Upon Holmes's retirement from active ministry in 1949, he agreed to accept an AUA membership card (still available then to individuals). The December, 1949, issue of the *Christian Register* was dedicated to him. In 1960, a year before the merger of the AUA and the Universalist Church of America, Dana McLean Greeley asked Holmes to allow him to invite the Fellowship Committee to list his name in "the last year book of the American Unitarian Association as such." Holmes agreed. His name was again included on the list of ministers in fellowship with the AUA and the subsequent UUA yearbooks.

Throughout his life Holmes was interested in music and poetry. He wrote over 100 hymns including "The Voice of God," 1913, which expressed his social conscience:

I hear my people crying
In cot and mine and slum;
No field or mart is silent,
No city street is dumb.
I see my people falling
In darkness and despair.
Whom shall I send to shatter
The fetters which they bear?

We heed, O Lord, thy summons,
And answer: Here are we!
Send us upon thine errand,
Let us thy servants be!
Our strength is dust and ashes,
Our years a passing hour;
But thou canst use our weakness
To magnify thy power.

The papers and letters of John Haynes Holmes are at the Library of Congress. Among his many books are *The Revolutionary Function of the Modern Church* (1912), *New Wars for Old* (1916), *The Life and Letters of Robert Collyer* (1917), *New Churches for Old: A Plea for Community Religion* (1922), *Patriotism Is Not Enough* (1925), *Rethinking Religion* (1938), *The Affirmation of Immortality* (1950), and *My Gandhi* (1953). His sermons are preserved in *The Messiah Pulpit* (1907-1919) and *The Community Pulpit* (1919-1949).

The principal biography is Holmes's autobiography, *I Speak for Myself* (1959). Information on Holmes can also be found in Ray H. Abrams, *Preachers Present Arms* (1933); Wallace Palmer Rusterholtz, *American Heretics & Saints* (1938); Robert W. Lawson, "A Survey of Unitarian Pacifism During the Years of the Great War," dissertation, Meadville Theological School, Chicago (1940); Kenneth Jackson Smith, "John Haynes Holmes: Opponent of War," dissertation,

University of Chicago (1949); Arthur Cushman McGiffert, Jr., *Pilot of a Liberal Faith: Samuel Atkins Eliot, 1862-1950* (1976); Spencer Lavan, *Unitarians and India* (1977); and Carl Hermann Voss, *Rabbi and Minister: The Friendship of Stephen S. Wise and John Haynes Holmes* (1980). For a record of the Unitarian response to World War I see *Proceedings of the Twenty-Sixth Meeting of the General Conference of the Unitarian and Other Christian Churches* (1916) and *Proceedings of the Twenty-Seventh Meeting of the General Conference of the Unitarian and Other Christian Churches* (1918).

Article by [Paul Sprecher](#)

Other Links:

<http://www.spartacus.schoolnet.co.uk/USAholmesJH.htm>

<http://www.harvardsquarelibrary.org/unitarians/holmes.html>

http://www.cyberhymnal.org/bio/h/o/l/holmes_jh.htm

Rabbi Abraham Cronbach 1882-1965



Taken from;

http://en.wikipedia.org/wiki/Abraham_Cronbach

Abraham Cronbach (February 15, 1882 - April 2, 1965) was an American Rabbi, teacher and known pacifist. He served as a rabbi for congregations in Indiana and Ohio. Cronbach was one of the founders of the Peace Heroes Memorial Society

Personal life

Rabbi Abraham Cronbach was born on February 15, 1882 to German immigrants Marcus and Hannah (Itzig) Cronbach. Marcus Cronbach was a notions store retailer in Indianapolis, Indiana where Abraham Cronbach grew up. "Abraham was an introspective boy, with a precocious and mystic conception of both God and the devil (he thought the devil was responsible for the smoke from the manhole in the street)." He grew up in a Christian neighborhood where anti-Semitism and extreme poverty were common. He played violin as a boy as well as read a lot on religion and science. In high school Cronbach decided he would become a rabbi despite his parents' opposition.

Education

Cronbach entered the Hebrew Union College (HUC) in Cincinnati, Ohio in 1898 where, in conjunction with the University of Cincinnati he studied for his bachelor's degree and trained for the rabbinate. He graduated in 1902 from the University of Cincinnati and, in 1906 was valedictorian of his HUC class and was ordained as a rabbi.

Marriage and children

On October 7, 1917 Cronbach married Rose Hentel, a teacher at the Free Synagogue in New York whom he met during his time there. In 1923 the Cronbachs adopted a daughter, Marion. Later Rabbi Cronbach would become the teacher of rabbinic student, Maurice Davis who would become a leader in the anti-cult movement and Rabbi Cronbach's son-in-law. Marion Cronbach and her husband, Rabbi Maurice Davis would provide Cronbach with two grandchildren, Rabbi JayR (Bahir) Davis and Rabbi Michael Davis who have followed in the footsteps of their father and grandfather. Cronbach's grandsons gave him six great-grandchildren. While Cronbach did not live to meet his great-grandchildren, his wife Rose lived to see the first of them, Talia Davis (also credited as Talia Hava Davis) the daughter of Rabbi JayR (Bahir) Davis.

Early career

Abraham Cronbach first served as rabbi at the reform congregation of Temple Beth El in South Bend, Indiana. In 1911 he spent a year studying at the University of Cambridge in England and the Hochschule fur die Wissenschaft des Judentums in Berlin. In 1915 he received the Doctor of Divinity degree from Hebrew Union College.

After resigning his pulpit in South Bend in 1915 Cronbach spent three years devoting himself to the chaplaincy in prison and hospital installations. He developed strong convictions about the futility of the prison system. He eventually befriended Nathan Leopold. His interest in prisoners never faded and only increased his detestation of revenge and retribution and made Cronbach a strong opponent of capital punishment and the entire prison system.

“ If Cronbach had the power, he would destroy all jails and prisons, which he regards as instruments of societal vengeance which corrupt both the prisoners and society itself, and he would confine law-breakers to new institutions for psychological treatment and social retraining. ” — *Albert Vorspan*

Cronbach spent the next seven years serving in three different rabbinical capacities: from 1915 and 1917 he worked with the Free Synagogue in New York City; from 1917 through 1919 he served as Rabbi at Temple Israel in Akron, Ohio; and from 1919 through 1922 he served as the institutional chaplain for the Chicago Federation of Synagogues.

Lecturer and educator

In December 1920, Cronbach delivered a series of lectures on chaplaincy procedures at Hebrew Union College ("The Ministry of the Jewish By-Ways." Hebrew Union College Monthly, January - April, 1921). In 1922, Cronbach was appointed a professor of social studies at Hebrew Union College, where he remained for the rest of his life.

While teaching at Hebrew Union College in Cincinnati, Ohio, Cronbach participated in Cincinnati's Jewish Fellowship House and the Cincinnati Big Brother's Association. He was also an active member of the Central Conference of American Rabbis and the Union of American Hebrew Congregations (now known as the Union for Reform Judaism). In 1939 Cronbach became secretary to the Board of Editors of the Hebrew Union College Annual.

“ Among the striking aspects of Judaism...is that of extolling certain texts as sacred and then using those texts to convey meanings far different from anything their authors had in mind. The most prevalent example of this is the...d'rash [sermon]. The propounding of such unmeant meanings however has not been limited to sermons. The Bible has undergone manipulation not only in the act of preaching.... Some of the weightiest thoughts emerging from the Bible have been thoughts that never existed in the minds of those who wrote the Bible. ” —*Abraham Cronbach, HUC Annual, Cincinnati, 1965, p. 99*

Pacifism and life during the World Wars

“ [War] entails a problem from which no one's attention can long be averted and an issue none dares evade. War is not a horror. It is a combination of horrors. ” -*Rabbi Abraham Cronbach*

Early pacifist actions

As a result of World War I, Cronbach became an ardent pacifist. He helped found the Peace Heroes Memorial Society in 1923. The Society's national headquarters were located in Cincinnati. Cronbach served as national secretary and was instrumental in establishing Memorial Day services around the country in honor of the heroes of industry, maternity, pacifism, etc. These services were an annual event in Cincinnati from 1923 through 1941.

Cronbach attempted to establish a specifically Jewish pacifist organization in 1924. A "Pledge for Jewish Pacifists" was sent out. Fifteen signed pledges were returned including ones from Max Heller and Jacob Weinstein however a formal organization never developed. Cronbach desisted from the project at the request of the College Board of Hebrew Union College who saw Cronbach as a public relations problem that was "too serious to be overlooked in the name of academic freedom."

Controversy during World War II

With the threat and advent of World War II Cronbach's pacifist activities increased. Cronbach was familiar with controversy due to his pacifist beliefs. In 1935 he called for a conference between Nazis and Jews in Philadelphia for the purpose of reconciliation. During that same year he worked with the American Friends Service Committee to raise \$5000 for an Austrian Relief Fund to aid persecuted Austrians, and German Jews and Nazis who had fled to Austria to escape Hitler's Germany.

Jewish Peace Fellowship

In 1942 along with Rabbi Isidor Hoffman and Jane Evans, Cronbach established the Jewish Peace Fellowship, which caused a brief collision between Cronbach and the College Board of Hebrew Union College. The Jewish Peace Fellowship has had many prominent Jews as associates including Rabbi Leo Baeck, Albert Einstein, and Rabbi Abraham Joshua Heschel. For more than 50 years, Jewish Peace Fellowship has helped young Jewish conscientious objectors and is still active today. Cronbach has been quoted describing the fellowship as a

“ religious organization of Jewish persons who believe war to be as futile as it is fiendish. ”

The impact of the Holocaust

Throughout the Holocaust Cronbach felt the weight of the suffering of the German Jews; he wore a "yellow badge", the yellow Star of David, sewn by his wife. At the end of the war when Cronbach's friend Rabbi Leo Baeck returned after being imprisoned in a concentration camp he and Cronbach exchanged their yellow stars; the one Baeck had been forced to wear as a sign of oppression and the one Cronbach willingly wore in support of his suffering brethren. Baeck's yellow star now resides with Cronbach's two grandsons.

After the Allied victory of World War II Cronbach addressed letters to such Jewish organizations as the American Jewish Committee, American Jewish Conference, and the American Jewish Congress asking that they not seek punishment of Nazi war criminals.

Views on Zionism

Cronbach was not dogmatic on the issue of Zionism but generally hued to the views instilled by his Classical Reform training, and remained consistent in opposing Israeli militarism. He became active with the American Council for Judaism and was a revered member of its leadership until his death.

Rosenbergs

In 1952 Cronbach became a sponsor of the Committee to Secure Justice in the Rosenberg Case and worked for the committee for the next two years. Cronbach carried on an active letter writing campaign that urged others to help secure clemency for the Rosenbergs. "In May 1953, a Conference of Inquiry was held, sponsored by such people as Rabbi Abraham Cronbach and Mary Church Terrell on the national level."

On June 16, 1953 Rabbi Cronbach met with President Eisenhower to urge him to pardon the Rosenbergs.

Unfortunately these efforts failed. Cronbach compiled a book about his experience with the Rosenberg case .

Cronbach appeared with Julius Rosenberg's mother and the Rosenbergs two small sons at a protest meeting in front of the White House after the Rosenbergs had been found guilty. Julius and Ethel Rosenberg were executed at Sing Sing prison in New York on June 19, 1953, more than two years after being found guilty of conspiracy to commit espionage. Cronbach gave a eulogy at the Rosenberg's funeral on June 21, 1953. "Rabbi Cronbach's impassioned eulogy [...] is an eloquent statement against excessive punishment and in favor of the positive synergy existing between American patriotism and Judaism."

Rabbi Cronbach's eulogy for the Rosenbergs can be found in the Abraham Cronbach collection at the Jacob Rader Marcus Center of the American Jewish Archives.

Later life

In 1950 Rabbi Cronbach retired from active teaching and became Emeritus Professor of Social Studies at Hebrew Union College. From then on he devoted most of his time to writing and published numerous articles and several books including "The Realities of Religion: A New Approach", "Stories Made of Bible Stories", "The Quest for Peace", and "The Bible and Our Social Outlook".

The Cronbach Chapel at the Leo Baeck School in Haifa, Israel was named in honor of Rabbi Cronbach by the National Federation of Temple Youth (now known as the North American Federation of Temple Youth or NFTY).

On April 2, 1965, Rabbi Abraham Cronbach died in Cincinnati, Ohio

John Nevin Sayre 1884-1977

Taken from

<http://www.swarthmore.edu/library/peace/DG100-150/dg117/dg117jsayreint.htm>



John Nevin
Sayre

JOHN NEVIN SAYRE

Biographical Introduction

John Nevin Sayre (1884-1977) described himself as a "peace apostle whose life has been devoted to the waging of peace and opposition to war." He was ordained to ministry in the Episcopal Church in 1911. He joined the Fellowship of Reconciliation (FOR) in December 1915, only weeks after the American branch was organized. These events defined the course that his life took.

Sayre was born in Bethlehem, PA, one of two sons of a "captain of American industry" whose family was engaged in the development of the steel industry and railroads. Their maternal grandfather was a clergyman who became a college president. The boys had a privileged childhood; they were sent to boarding schools and summer camps. Nevin studied at Princeton and graduated in 1907. Francis studied at Williams College and Harvard Law school. He was married to a daughter of President Wilson in a ceremony at the White House at which Nevin officiated. Francis entered the diplomatic service and held important posts in the government of Franklin D. Roosevelt. Nevin benefited by gaining access to Presidents Wilson and Roosevelt and other prominent persons like General Douglas MacArthur and Emperor Hirohito.

Nevin Sayre, having decided to enter the ministry, then studied at Union Theological Seminary in New York for two years. He finished his graduate work at the Episcopal Theological School at Cambridge in 1911, and was promptly ordained.

The next few years were an exploratory period during which he considered a career in education, missionary work or the ministry. While working at Princeton in 1914, he heard a lecture on Christianity and war which prompted him to examine the teachings of Jesus on the use of force and the love of enemies. It became clear that Jesus was an "unequivocal pacifist" and that he "totally rejected war". Sayre never doubted that conclusion which became a guiding principle for the rest of his life. When he learned about the Fellowship of Reconciliation, he promptly became a member in December 1915.

Earlier that year, feeling an urge to preach, he responded to the call to the pastorate of Christ Episcopal Church in Suffern, NY which he served during the war years 1915-1919. The congregation of this village church did not curtail his freedom to uphold a strong pacifist position. Nevertheless after the war ended, he felt a call to be an "evangelist to youth and other parishes". He resigned his pastorate in 1919 to become one of the founders of the Brookwood community school which was conceived by a group of members of the FOR for the purpose of "training builders of the new world". He taught there until 1921 when Brookwood became a "workers' college" under new leadership.

1922 was a year of transition. In February he was married to Kathleen Whitaker. She was a young English woman who came to the US in 1916 with her widowed mother. They were Christian pacifists who found the pro-war spirit in English churches and society to be intolerable. Kathleen took a business course and then offered her services at the FOR office where she was promptly engaged by Norman Thomas. Nevin Sayre, in writing his memoirs half a century later, devoted a chapter to "Companions in the Faith". He said that she was "first and foremost" in an international group of comrades. That same year he became editor of *The World Tomorrow*, a pacifist journal published by the Fellowship Press, and continued in the position until 1924. He had been writing for the publication since its beginning in 1918. He returned to journalism in 1940 when he edited Fellowship magazine for five years while serving as co-secretary of the FOR with A.J. Muste.

For more than forty years (1924-1967) Sayre was an integral part of the national FOR staff. He had worked briefly as associate secretary, along with the secretary Paul Jones in 1921. Following his period with *The World Tomorrow*, he served again as associate secretary from 1924 to 1935. Then he was FOR chairman from 1935 to 1940. When A.J. Muste became secretary in 1940 he and Sayre headed the staff as "equal partners" until Sayre resigned that position to become the international secretary in 1947. He continued working full time in the international field until 1967 when a stroke forced his retirement.

Sayre's first active involvement in the international aspects of peacemaking probably occurred in January 1921. He

spent three weeks in Germany with an international reconciliation team. They observed post-war conditions, and talked with groups and individuals, including Quaker relief workers, in 15 urban areas. In the years that followed, Sayre made frequent trips to Europe, including Russia (1929, 1932) and Eastern Europe (1938). More extensive tours, with his wife Kathleen, took them to the far east in 1949-1950, to South Africa in 1952, and to South America in 1958.

Most of Sayre's international work was done in the context of the International FOR (IFOR). He became chairman of the IFOR in 1935 and remained in that position until 1955. During that time he presided over six meetings of the IFOR Council. Thereafter he continued to undergird the financial support of the organization. A distinctive feature of the IFOR work which began in the 1930s was the use of traveling secretaries for spreading the peace message to Asia, Africa and Latin America. These notable messengers were Muriel Lester, André and Magda Trocmé, Hildegard and Jean Goss-Mayr. Sayre's own network of contacts throughout the world is evident in the extensive files of his correspondence, country by country, with individuals and FOR groups.

The broad interests of Sayre often involved him in working with other organizations. He participated in the founding of the American Civil Liberties Union (ACLU) and served on the Board of Directors from 1918-1928. He helped to form the Committee on Militarism in Education in 1925 and was its first chairman. He served as president of the National Peace Conference in 1935-1938 and led several of its delegations to the White House. Sayre also participated in some special projects undertaken jointly with other peace groups. In 1927-1928 he led a Mission of Peace and Good Will to Central America which was sponsored by the FOR and the American Friends Service Committee (AFSC). The team of four, including a woman, lectured and made contacts in four countries and at the Pan American Congress in Havana. Their immediate aim of ending the fighting in Nicaragua was not accomplished, but they succeeded in laying the groundwork for a 5-year FOR program in Central America. In Asia in 1950 Sayre took the initiative in an international act of compassion. When he and his wife were on their world tour, they learned that Japanese soldiers who had been accused of war crimes in the Philippines were still in prison there, some to be executed. With the support of the International FOR and a committee of the Tokyo YMCA, Sayre went directly to Philippine President Quirino. Before leaving office in 1953, he commuted the sentences of all the Japanese prisoners, thus freeing them to return to their country and families.

As a devotee of the "pacifist faith" Sayre found it necessary to go beyond preaching it in general and urge it on particular individuals in key positions of power, as in the case of President Quirino above. This practice of "speaking truth to power" was facilitated by his brother Francis B. Sayre who was a son-in-law of Woodrow Wilson and who held important diplomatic positions in the administration of Franklin D. Roosevelt from 1933 to 1952. In 1918-1919 Nevin Sayre had three private interviews with President Wilson which were productive. In 1936 and 1938 he led delegations of the National Peace Conference to the White House which were cordially received. In October 1949 when Nevin and Kathleen Sayre were on their world tour, they had two visits in Japan which were social occasions. They were luncheon guests of General Douglas MacArthur and his wife at the American Embassy, and they were received by the Emperor and Empress of Japan at the royal palace. In both cases they conversed about the favorable circumstances which characterized the post-war period in Japan.

The significance and influence of Sayre's life work are summarized by John M. Swomley, a colleague of Sayre on the national staff of the FOR from 1940-1960 and its executive secretary 1953-1960. He wrote a biographical series titled "John Nevin Sayre: Peacemaker" for Fellowship magazine, 1977-1979. The following excerpt is taken from the beginning of the first article published November 1977:

"John Nevin Sayre was one of the great figures of the American peace movement. He lived an unusual life, dedicated fully to world peace. He invested himself and his fortune in movements for radical but peaceful change. He was the associate and advisor of men and women who became more famous, but who could hardly be said to have had more influence. In many respects, the Fellowship of Reconciliation as an organization is an ongoing tribute to his unswerving commitment and intelligent leadership. For fifty-two years he served the Fellowship in various capacities. No other person during that period, which spanned four wars, made a greater continuous world-wide contribution to the cause of world peace."

A. J. Muste 1885-1967

Taken from:

http://en.wikipedia.org/wiki/A._J._Muste

Other sources:

<http://www.friendsjournal.org/j-muste-20th-centurys-most-famous-u-s-pacifist>

<http://www.bookrags.com/biography/abraham-johannes-muste/>



Abraham Johannes Muste (January 8, 1885 – February 11, 1967) was a socialist active in the pacifist movement, the labor movement, and the US civil rights movement.

Biography

Muste was born in Zierikzee, the Netherlands, and became a naturalized United States citizen in 1896. He attended Hope College, where he was class valedictorian, captain of the basketball team, and a member of the college's Fraternal Society (Omicron Kappa Epsilon). He earned a Bachelor's degree (A. B.) in 1905 and a Master's degree (M. A.) in 1909 from the Theological Seminary of the Dutch Reformed Church (now the New Brunswick Theological Seminary). He earned a bachelor of divinity (B. D.) from Union Theological Seminary in 1913. He also attended New York University, and Columbia University.

Muste taught Latin and Greek at Northwestern Classical Academy (now Northwestern College) in Iowa from 1905 to 1906. He was ordained a minister of the Reformed Church in America in 1909. Muste served as minister of the Fort Washington Collegiate Church on Washington Heights from 1909 until 1914 when he left the Reformed Church because he no longer ascribed to the Westminster confession. He then became minister of Central Congregational Church, Newtonville MA on February 23, 1915. On Easter Sunday, March 31, 1918, he preached there on the futility of war shortly after one of the prominent sons of the church had been killed in World War I. The congregation called a congregational meeting following the service and terminated Rev. Muste. He and his family had to move out of the church parsonage that very afternoon.

Muste volunteered for the American Civil Liberties Union and was enrolled as a minister of the Religious Society of Friends in 1918. Active in labor affairs from 1919, he was general secretary of the Amalgamated Textile Workers of America from 1920 to 1921. He also taught at Brookwood Labor College from 1921 to 1933. From 1940 to 1953, he was the executive director of the Fellowship of Reconciliation, during which time he became an advisor to Martin Luther King Jr. He was the author of *Non-violence in an Aggressive World* (1940).

After leaving Brookwood Labor College, he founded a socialist movement which, through a fusion with the Trotskyist organisation, became the Workers' Party of the United States. Later he renounced Marxism and again became a Christian pacifist; throughout his life he remained an active participant in the activities of the Fellowship of Reconciliation. He supported the presidential candidacies of Eugene V. Debs and Robert M. La Follette, Sr., and also had close friendships with John Dewey and Norman Thomas.

In 1956, he and David Dellinger founded *Liberation* (magazine), as a forum for the non-Marxist left, similar to *Dissent* (magazine).[1]

In 1957, Muste headed a delegation of pacifist and democratic observers to the 16th National Convention of the Communist Party. He was also on the national committee of the War Resisters League (WRL) and received their Peace Award in 1958. Always a creative activist, he led public opposition with Dorothy Day to civil defense activities in New York City during the 1950s and 1960s.

At the end of his life, Muste took a leadership role in the movement against the Vietnam War. Fellow peace activist Andrea Ayzavian tells of Muste standing outside the White House every night during the Viet Nam War, holding a candle, regardless of whether it was raining or not. One evening, a reporter approached him, and asked if he really thought that by standing outside the White House holding a candle night after night, he would change the policies of the country, to which Muste replied: "Oh, you've got it all wrong. I'm not doing this to change the country. I do it so the country won't change me."

In 1966, Muste traveled with members of the Committee for Non-Violent Action to Saigon and Hanoi. He was arrested and deported from South Vietnam, but received a warm welcome in North Vietnam from Ho Chi Minh.

Quotes

- "The problem after a war is the victor. He thinks he has just proved that war and violence will pay. Who will now teach him a lesson?" (1941)
- "There is no way to peace — peace is the way."
- We cannot have peace if we are only concerned with peace. War is not an accident. It is the logical outcome of a certain way of life. If we want to attack war, we have to attack that way of life.

Further reading

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- Robinson, JoAnn. *Abraham Went Out: A Biography of A.J. Muste*. Philadelphia, Pa.: Temple University Press, 1982. ISBN 0877222312

References

1. James Tracy (1996). [Direct action](#). University of Chicago Press. p. 85. ISBN 9780226811277.

Links

- [Biography](#) at Muste Foundation.
- [Brief biography](#)
- [Publications of Abraham John Muste, 1885-1967](#).
- [A.J. Muste Archive](#), small collection of articles written for *New Internationalist* in 1934/35.
- [Noam Chomsky, "On the backgrounds of the Pacific War", *Liberation*, September-October 1967](#). Chomsky wrote this article "for a memorial number of *Liberation* which, as the editor expressed it, 'gathered together a series of articles that deal with some of the problems with which A. J. struggled.'"

Dorothy Day 1897-1980

born **November 8 1897 Brooklyn, New York**
died **November 29 1980**

The following text was taken from

http://en.wikipedia.org/wiki/Dorothy_Day

Other sources

<http://www.catholicworker.com/ddaybio.htm>

<http://www.brot-und-rosen.de/detail.details+M5b28d52e22d.0.html>

<http://www.spartacus.schoolnet.co.uk/Jday.htm>



Biography

Day was born in Brooklyn, New York, and raised in Chicago. In 1914, she went to the University of Illinois at Urbana-Champaign on a scholarship, but dropped out after two years and moved to New York City. Day was a reluctant scholar. Her reading was chiefly in a radical social direction. She avoided campus social life and insisted on supporting herself rather than live on money from her father. Settling on the lower east side, she worked on the staffs of Socialist publications and engaged in anti-war and women's suffrage protests. She spent several months in Greenwich Village, where she became close to Eugene O'Neill. Initially Day lived a bohemian life, with two common-law marriages and an abortion which she later wrote about in her semi-autobiographical novel, *The Eleventh Virgin* (1924). With the birth of her daughter, Tamar (1926-2008), she began a period of spiritual awakening which led her to embrace Catholicism, joining the Church in December 1927 with baptism at Our Lady Help of Christians parish on Staten Island.

The Catholic Worker movement started with the Catholic Worker newspaper, created to promote Catholic social teaching and stake out a neutral, pacifist position in the war-torn 1930s. This grew into a "house of hospitality" in the slums of New York City and then a series of farms for the poor to live together communally. The movement quickly spread to other cities in the United States, and to Canada and the United Kingdom; more than 30 independent but affiliated CW communities had been founded by 1941. Well over 100 communities exist today, including several in Australia, the United Kingdom, Canada, Germany, The Netherlands, the Republic of Ireland, Mexico, New Zealand, and Sweden.[citation needed]

By the 1960s Day was embraced by Catholics. Yet, although Day had written passionately about women's rights, free love and birth control in the 1910s, she opposed the sexual revolution of the sixties, saying she had seen the ill-effects of a similar sexual revolution in the 1920s. Day had a progressive attitude toward social and economic rights, alloyed with a very orthodox and traditional sense of Catholic morality and piety. She was also a member of the Industrial Workers of the World ("Wobblies").

In 1971 Day was awarded the Pacem in Terris Award. It was named after a 1963 encyclical letter by Pope John XXIII that calls upon all people of good will to secure peace among all nations. Pacem in Terris is Latin for 'Peace on Earth.' Day was accorded many other honours in her last decade, including the Laetare Medal from the University of Notre Dame, in 1972.

Day was buried in Resurrection Cemetery on Staten Island, just a few blocks from the location of the beachside cottage where she first became interested in Catholicism. She was proposed for sainthood by the Claretian Missionaries in 1983. Pope John Paul II granted the Archdiocese of New York permission to open Day's "cause" in March of 2000, naming her a Servant of God.

Legacy

Her autobiography *The Long Loneliness* was published in 1952. Day's account of the Catholic Worker movement, *Loaves and Fishes*, was published in 1963. A popular movie called *Entertaining Angels: The Dorothy Day Story* was produced in 1996 about the life and struggles that Day endured. Day was portrayed by Moira Kelly and Peter Maurin was portrayed by Martin Sheen, both known for their roles on *The West Wing* television series in the United States. The first full-length documentary about her, *Dorothy Day: Don't Call Me a Saint*, premiered at Marquette University, where her papers are housed, on November 29, 2005. Her diaries, edited by Robert Ellsberg, were published by the Marquette University Press in 2008.

Publisher, pacifist, civil disobedient, altruist for her work with the poor and founder of the Catholic Worker movement, Day was awarded the Courage of Conscience award September 6, 1992.

Memorialization

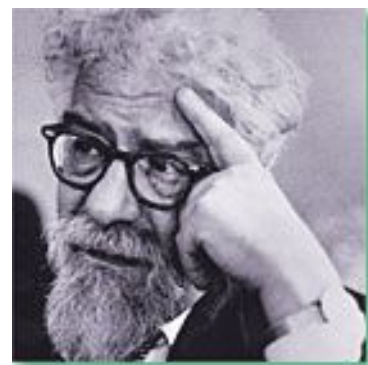
A named professorship exists in the honor of Dorothy Day at the School of Law of St. John's University, a Catholic university in Queens, New York, United States, currently occupied by labor law scholar David L. Gregory.

Further Reading and Biography

- Robert Coles (1989) *Dorothy Day: A Radical Devotion* (biography)
- Dorothy Day (1924) *The Eleventh Virgin* (semi-autobiographical novel)
- Dorothy Day (1940) *From Union Square to Rome*
- Dorothy Day (1952) *The Long Loneliness: The Autobiography of Dorothy Day* (autobiography)
- Dorothy Day (1992) *Dorothy Day, Selected Writings: By Little and By Little*

- Dorothy Day (2008) *The Duty of Delight: The Diaries of Dorothy Day*
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- William Miller (1982) *Dorothy Day: A Biography*
- Rosalie G. Riegel (2003) *Dorothy Day: Portraits by Those Who Knew Her*. Orbis Books ISBN 1-57075-467-5
- Claudia Larson, *Dorothy Day: Don't Call Me a Saint* film documentary 2006[5]
- Michael Ray Rhodes (director), "Entertaining Angels: The Dorothy Day Story" (1996 movie)
- Dorothy Day - Catholic Worker Collection, Special Collections & Archives, Marquette University (archives of CW movement, including Day's papers)

Abraham Joshua Heschel 1907-1972



Taken from

<http://scheinerman.net/judaism/personalities/heschel.html>

Abraham Joshua Heschel, born in 1907, was descended from a distinguished line of rabbis, including Dov Baer of Mezhirich, Abraham Joshua Heschel of Apt, and Levi Isaac of Berdichev. His background and education both combined a remarkable array of intellectual talents, from Talmud to Kabbalah. Heschel earned his doctorate from the University of Berlin and went on to teach at the Hochschule für die Wissenschaft des Judentums. In 1937 he became Martin Buber's successor at the Judisches Lehrhaus of Frankfurt-am-Main, a Jewish adult education organization. Heschel was deported to Poland the following year, in 1938, and there he taught at the Warsaw Institute of Jewish Studies. From Poland, he emigrated to London, and from there moved to the United States, where he taught rabbinics and philosophy at the Hebrew Union College in Cincinnati, Ohio. He moved on to the Jewish Theological Seminary of America in New York City, where he taught until his death in 1972.

Heschel's hasidic background taught him the importance of human experience as a component of religion, especially the sense of awe and wonder with which a person approaches God's presence in his/her life. Hence he placed great emphasis on our insights, experiences, attitudes, and emotions, to capture both the nature order of the universe as well as the Divine Presence. Heschel wrote about "radical amazement" which he understood as our awe at our dependence upon God; he encouraged his reader to feel "radical amazement" in order to realize that our lives are made meaningful only through the Divine Presence. For Heschel, the classical prophets provide the very finest examples of people whose "radical amazement" led them to live full and meaningful lives in God's presence. His two-volume work, *The Prophets*, provides unparalleled insights into the biblical books of the prophets. The insights which arise from radical amazement are, themselves, revelation. We know God through our experience of God. Heschel affirmed that revelation occurred at Mt. Sinai, but everything which came afterward (the written Torah) is a midrash on that experience of revelation. Heschel was deeply moved by the prophetic imperative for social justice, which he took as a central Jewish obligation. He, himself, was deeply involved in the struggle for civil rights in the United States in the fifties and sixties. Heschel marched in Selma, Alabama, and maintained a close working relationship with the Reverend Martin Luther King, Jr.

For Heschel, there is a direct connection between our psychological experience of wonder and the moral imperative to act, even if our initial experience cannot be expressed by human language, because it is a religious mystery. Heschel understood God is pervading the universe and including all that is contained in the universe; our awareness of God's unity entails a demand upon our lives. Here, Heschel again returns to the prophets as the idealized role models of the spiritual life. The prophets experience God's pathos (outrage at injustice and human suffering) and are inspired to act accordingly. At the same time, however, Heschel argued that a Jew can live a holy life through following the halakhah (Jewish law) because doing leads to understanding. Hence a life of observance is a deeply spiritual existence which will, in its own way, lead to revelation.

Other sources:

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http://www.myjewishlearning.com/beliefs/Theology/Thinkers_and_Thought/Jewish_Philosophy/Philosophies/Modern/A_J_Heschel.shtml

http://en.wikipedia.org/wiki/Abraham_Joshua_Heschel

Biography:

Abraham Joshua Heschel Prophetic Witness

Edward K. Kaplan and Samuel H. Dresner

Published work

The Prophets

This work started out as his Ph.D. thesis in German, which he later expanded and translated into English. Originally published in a two-volume edition, this work studies the books of the Hebrew prophets. It covers their life and the historical context that their missions were set in, summarizes their work, and discusses their psychological state. In it Heschel forwards what would become a central idea in his theology: that the prophetic (and, ultimately, Jewish) view of God is best understood not as anthropomorphic (that God takes human form) but rather as anthropopathic — that God has human feelings.

The Sabbath

The Sabbath: Its Meaning For Modern Man is a work on the nature and celebration of Shabbat, the Jewish Sabbath. This work is rooted in the thesis that Judaism is a religion of time, not space, and that the Sabbath symbolizes the sanctification of time.

Man is Not Alone

Man Is Not Alone: A Philosophy of Religion offers Heschel's views on how man can apprehend God. Judaism views God as being radically different from man, so Heschel explores the ways that Judaism teaches that a person may have an encounter with the ineffable. A recurring theme in this work is the radical amazement that man experiences when experiencing the presence of the Divine. Heschel then goes to explore the problems of doubts and faith; what Judaism means by teaching that God is one; the essence of man and the problem of man's needs; the definition of religion in general and of Judaism in particular; and man's yearning for spirituality. He offers his views as to Judaism being a pattern for life.

God in Search of Man

God in Search of Man: A Philosophy of Judaism is a companion volume to Man is Not Alone. In this book Heschel discusses the nature of religious thought, how thought becomes faith, and how faith creates responses in the believer. He discusses ways that man can seek God's presence, and the radical amazement that man receives in return. He offers a criticism of nature worship; a study of man's metaphysical loneliness, and his view that we can consider God to be in search of man. The first section concludes with a study of Jews as a chosen people. Section two deals with the idea of revelation, and what it means for one to be a prophet. This section gives us his idea of revelation as a process, as opposed to an event. This relates to Israel's commitment to God. Section three discusses his views of how a Jew should understand the nature of Judaism as a religion. He discusses and rejects the idea that mere faith (without law) alone is enough, but then cautions against rabbis he sees as adding too many restrictions to Jewish law. He discusses the need to correlate ritual observance with spirituality and love, the importance of *Kavanah* (intention) when performing mitzvot. He engages in a discussion of religious behaviorism — when people strive for external compliance with the law, yet disregard the importance of inner devotion.

Prophetic Inspiration After the Prophets

Heschel wrote a series of articles, originally in Hebrew, on the existence of prophecy in Judaism after the destruction of the Holy Temple in Jerusalem in 70 CE. These essays were translated into English and published as *Prophetic Inspiration After the Prophets: Maimonides and Others* by the American Judaica publisher Ktav.

The publisher of this book states, "The standard Jewish view is that prophecy ended with the ancient prophets, somewhere early in the Second Temple era. Heschel demonstrated that this view is not altogether accurate. Belief in the possibility of continued prophetic inspiration, and in its actual occurrence appear throughout much of the medieval period, and even in modern times. Heschel's work on prophetic inspiration in the Middle Ages originally appeared in two Hebrew long articles. In them he concentrated on the idea that prophetic inspiration was possible even in post-Talmudic times, and, indeed, had taken place at various times and in various schools, from the Geonim to Maimonides and beyond."

Torah min HaShamayim

Many consider Heschel's *Torah min HaShamayim BeAspaklariya shel HaDorot*, (*Torah from Heaven in the light of the generations*) to be his masterwork. The three volumes of this work are a study of classical rabbinic theology and aggadah, as opposed to halakha (Jewish law.) It explores the views of the rabbis in the Mishnah, Talmud and Midrash about the nature of Torah, the revelation of God to mankind, prophecy, and the ways that Jews have used scriptural exegesis to expand and understand these core Jewish texts. In this work Heschel views the second century sages Rabbis Akiva ben Yosef and Ishmael ben Elisha as paradigms for the two dominant world-views in Jewish theology. Two Hebrew volumes were published during his lifetime by Soncino Press, and the third Hebrew volume was published posthumously by JTS Press in the 1990s. An English translation of all three volumes, with notes, essays and appendices, was translated and edited by Rabbi Gordon Tucker, entitled *Heavenly Torah: As Refracted Through the Generations*. In its own right it can be the subject of intense study and analysis, and provides insight into the relationship between God and Man beyond the world of Judaism and for all Monotheism.

Quotations

- "Racism is man's gravest threat to man - the maximum hatred for a minimum reason."
- "All it takes is one person... and another... and another... and another... to start a movement"
- "Wonder rather than doubt is the root of all knowledge."
- "A religious man is a person who holds God and man in one thought at one time, at all times, who suffers harm done to others, whose greatest passion is compassion, whose greatest strength is love and defiance of despair."
- " God is either of no importance, or of supreme importance."
- "Just to be is a blessing. Just to live is holy."
- "Self-respect is the fruit of discipline, the sense of dignity grows with the ability to say no to oneself."
- "Life without commitment is not worth living."
- "Above all, the prophets remind us of the moral state of a people: Few are guilty, but all are responsible."[\[5\]](#)
- "Remember that there is a meaning beyond absurdity. Be sure that every little deed counts, that every word has power. Never forget that you can still do your share to redeem the world in spite of all absurdities and frustrations and disappointments."
- "When I was young, I admired clever people. Now that I am old, I admire kind people."
- "Awareness of symbolic meaning is awareness of a specific idea; *kavanah* is awareness of an ineffable situation.
- "A Jew is asked to take a leap of action rather than a leap of thought."
- "Speech has power. Words do not fade. What starts out as a sound, ends in a deed."

- "The Almighty has not created the universe that we may have opportunities to satisfy our greed, envy and ambition."
- "The higher goal of spiritual living is not to amass a wealth of information, but to face sacred moments."
- "The course of life is unpredictable... no one can write his autobiography in advance."

Bayard Rustin 1912-1987

Taken from:

http://en.wikipedia.org/wiki/Bayard_Rustin

Bayard Rustin (March 17, 1912 – August 24, 1987) was an American civil rights activist, important largely behind the scenes in the civil rights movement of the 1960s and earlier, and the main organizer of the 1963 March on Washington for Jobs and Freedom [1]. He counseled Martin Luther King, Jr. on the techniques of nonviolent resistance. For much of his career, Rustin lived in New York City's Chelsea neighborhood, [2] in the union-funded Penn South complex, from 1978 with his partner Walter Naegle. He became an advocate on behalf of gay and lesbian causes in the latter part of his career; however, his homosexuality was the reason for attacks from many governmental as well as interest groups.



A year before his death in 1987, Rustin said: "Twenty-five, thirty years ago, the barometer of human rights in the United States were black people. That is no longer true. The barometer for judging the character of people in regard to human rights is now those who consider themselves gay, homosexual, or lesbian." [3]

Early life

Rustin was born in West Chester, Pennsylvania. He was raised by his maternal grandparents. Rustin's grandmother, Julia, was a Quaker, though she attended her husband's A.M.E. Church. She was also a member of the National Association for the Advancement of Colored People (NAACP). NAACP leaders such as W. E. B. Du Bois and James Weldon Johnson were frequent guests in the Rustin home. With these influences in his early life, Rustin campaigned against racially discriminatory Jim Crow laws in his youth.

In 1932, Rustin entered Wilberforce University, but left in 1936 before taking his final exams. He also attended Cheyney State Teachers College, now called Cheyney University of Pennsylvania. After completing an activist training program conducted by the American Friends Service Committee, Rustin moved to Harlem in 1937 and began studying at City College of New York. There he became involved in efforts to free the Scottsboro Boys – nine young black men who had been accused falsely of raping two white women. He also became a member of the Young Communist League in 1936; soon after coming to New York City, he also became a member of Fifteenth Street Meeting of the Religious Society of Friends (Quakers).

Rustin was an accomplished tenor vocalist, entering both Wilberforce University and Cheney State Teachers College on music scholarships.[4] In 1939 he was in the chorus of a short-lived musical that starred Paul Robeson. Blues singer Josh White was also a cast member, and later invited Rustin to join his band, Josh White and the Carolinians. This gave Rustin the opportunity to become a regular performer at the Café Society nightclub in Greenwich Village, which widened his social and intellectual contacts.[5]

Evolving affiliations

The Communist Party USA (CPUSA) was originally a strong supporter of the civil rights movement, but in 1941, after Germany invaded the Soviet Union, Joseph Stalin ordered the CPUSA to abandon civil rights work and focus on support for U.S. involvement in World War II. Disillusioned by this betrayal, Rustin began working with anti-Communist Socialists such as A. Philip Randolph, the head of the Brotherhood of Sleeping Car Porters, and A. J. Muste, leader of the Fellowship of Reconciliation (FOR).

The three of them proposed a march on Washington to protest racial discrimination in the armed forces, but the march was canceled after President Franklin D. Roosevelt issued Executive Order 8802 (the Fair Employment Act), which banned discrimination in defense industries and federal bureaus. Rustin also went to California to protect the property of Japanese-Americans imprisoned in internment camps. Impressed with Rustin's organizational skills, Muste appointed him as FOR's secretary for student and general affairs.

In 1942, Rustin assisted two other staffers of FOR, George Houser and James L. Farmer, Jr., and a third activist, Bernice Fisher as they formed the Congress of Racial Equality (CORE). Rustin was not a direct founder but was "an uncle of CORE," Farmer and Houser said later. CORE was conceived as a pacifist organization based on the writings of Henry David Thoreau and modeled after Mohandas Gandhi's non-violent resistance against British rule in India. As pacifists, Rustin, Houser, and other members of FOR and CORE were arrested for violating the Selective Service Act. From 1944 to 1946, Rustin was imprisoned in Lewisburg Federal Penitentiary, where he organized protests against segregated dining facilities. During his incarceration, Rustin also organized FOR's Free India Committee. After his release from prison, he was frequently arrested for protesting against British rule in India and Africa.

Just before a trip to Africa, while college secretary of the FOR, Rustin recorded a 10" LP for "Fellowship Records." On it he sang Elizabethan Songs and spirituals accompanied on the harpsichord by Margaret Davison. [from liner notes Fellowship Records 102]

Influence on the civil-rights movement

Rustin and Houser organized the Journey of Reconciliation in 1947. This was the first of the Freedom Rides to test the ruling of the Supreme Court of the United States that banned racial discrimination in interstate travel (*Irene Morgan v. Commonwealth of Virginia*). CORE's Gandhian tactics were opposed strenuously by the NAACP, and participants in the Journey of Reconciliation were arrested several times. Arrested with Jewish activist Igal Roodenko, Rustin served twenty-two days on a chain gang in North Carolina for violating Jim Crow laws regarding segregated seating on public transportation.

In 1948, Rustin traveled to India to learn nonviolence techniques directly from the leaders of the Gandhian movement at a conference that was organized by Gandhi himself before he was assassinated earlier that year. Between 1947 and 1952, Rustin met with leaders of Ghana's and Nigeria's independence movements and, in 1951, he formed the Committee to Support South African Resistance, which later became the American Committee on Africa. In 1953, Rustin was arrested in Pasadena, California; originally charged with vagrancy and lewd conduct, he eventually pleaded guilty to a single, lesser charge of "sex perversion" (as consensual sodomy was officially referred to in California at the time) and served 60 days in jail. This was the first time that his homosexuality had come to public attention, yet he remained candid about his sexuality, which was still criminalized throughout the United States. After his conviction, he was fired from FOR, though he became the executive secretary of the War Resisters League.

Rustin served as an unidentified member of the American Friends Service Committee's task force to prepare one of the most influential and widely commented upon pacifist essays ever produced in the United States, "Speak Truth to Power: A Quaker Search for an Alternative to Violence," published in 1955. (According to the chairman of the group, Stephen Cary, Rustin's membership was repressed at his own request because he believed that his known sexual orientation would compromise the 71-page pamphlet once it appeared.) It analyzed the cold war and the American response to it and recommended non-violent solutions.

Rustin took leave from the War Resisters League in 1956 to advise Martin Luther King Jr. on Gandhian tactics as King organized the public transportation boycott in Montgomery, Alabama known as the Montgomery Bus Boycott. The following year, Rustin and King began organizing the Southern Christian Leadership Conference (SCLC). Many African-American leaders were concerned that Rustin's sexual orientation and Communist past would undermine support for the civil rights movement. U.S. Representative Adam Clayton Powell, Jr., who was a member of the SCLC's board, forced Rustin's resignation from the SCLC in 1960 by threatening to discuss Rustin's morals charge in Congress.[6] Although Rustin was open about his sexual orientation and his conviction was a matter of public record, it had not been discussed widely outside the civil rights leadership.

When Rustin and Randolph organized the March on Washington for Jobs and Freedom in 1963, Senator Strom Thurmond railed against Rustin as a "Communist, draft-dodger, and homosexual" and produced an FBI photograph of Rustin talking to King while King was bathing, to imply that there was a same-sex relationship between the two. Both men denied the allegation of an affair, but, despite King's support, NAACP chairman Roy Wilkins did not allow Rustin to receive any public recognition for his role in planning the march.

After passage of the 1964 Civil Rights Act and 1965 Voting Rights Act, Rustin advocated closer ties between the civil rights movement and the Democratic Party and its labor activist base. Rustin was an early supporter of President Lyndon Johnson's Vietnam policy, but as the war escalated and began to supersede Democratic programs for racial reconciliation and labor reform, Rustin returned to his pacifist roots. Still, he was seen as a "sell-out" by the burgeoning Black Power movement, whose identity politics he rejected.

During the early 1970s Rustin served on the board of trustees of the University of Notre Dame.

Throughout the 1970s and 1980s, Rustin worked as a human rights and election monitor for Freedom House. He also testified on behalf of New York State's Gay Rights Bill and, in 1986, claimed that the gay and lesbian community had become the "barometer" of human rights because it is "the community which is most easily mistreated." He also urged gay and lesbian organizations to stand up for all minorities.

Rustin died on August 24, 1987, of a perforated appendix.

Legacy

At least two high schools have been named for Rustin. Bayard Rustin High School for the Humanities (formerly Humanities High School and Charles Evans Hughes High School) is located in the Chelsea section of New York City,[7] but on January 8, 2009, the New York City Department of Education announced that they would be closing the school by 2012 due to poor performance.[8] Bayard Rustin High School is located in his hometown of West Chester, Pennsylvania.

Other public building named for Rustin include the Bayard Rustin Library at the Affirmations Gay/Lesbian Community Center in Ferndale, MI and the Bayard Rustin Social Justice Center in Conway, Arkansas.

In July 2007, with the permission of the Estate of Bayard Rustin, a group of San Francisco Bay Area African American LGBT community leaders formed the Bayard Rustin LGBT Coalition (BRC) to promote greater participation in the electoral process, advance civil and human rights issues, and generally promote the legacy of Mr. Rustin.

There is much discussion by Farmer and Houser on the founding of CORE in several issues of Fellowship magazine of the Fellowship of Reconciliation in 1992 (Spring, Summer and Winter issues) and a conference that year on CORE and the origins of the Civil Rights Movement at Bluffton College in Bluffton, Ohio, attended by both Houser and Farmer. Academics and the participants themselves agreed the founders of CORE were Jim Farmer, George Houser and Bernice Fisher. The conference has been preserved on videotape.

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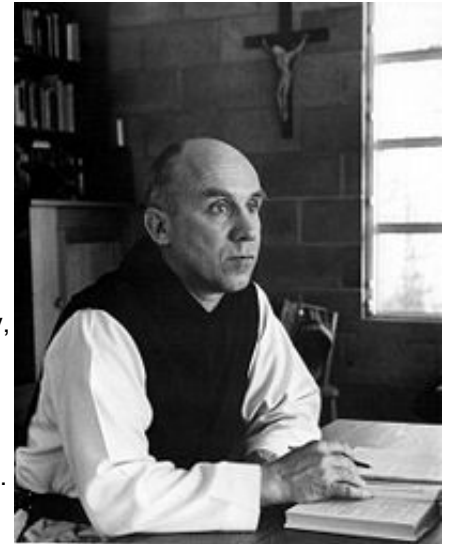
See also

- [Wikimedia Commons](#) has media related to: ***Bayard Rustin***
- [American Civil Rights Movement \(1896-1954\)](#)
- [African-American Civil Rights Movement \(1955-1968\)](#)
- [Timeline of the American Civil Rights Movement](#)

links

- [A selection of articles by Rustin](#)
- [Bayard Rustin and My Jihad for Peace on Diepiriye: Constructing Global Citizenry](#)
- [Bayard Rustin, Civil Rights Leader, from Quakerinfo.org](#)
- [Brother Outsider](#), a PBS documentary on Rustin
- [You Don't Have to Ride JIM CROW!](#), PBS documentary on Journey of Reconciliation
- [Stephen Steinberg, "Bayard Rustin and the Rise and Decline of the Black Protest Movement"](#)
- [Randall Kennedy, "From Protest to Patronage." *The Nation*](#)
- [Biography on Bayard Rustin High School's website](#)
- [Bayard Rustin S.J.C. A Social Justice Center](#)

Tomas Merton 1915-1968



Taken from

http://en.wikipedia.org/wiki/Thomas_Merton

Thomas Merton (31 January 1915 – 10 December 1968) was a 20th century American Catholic writer. A Trappist monk of the Abbey of Gethsemani, Kentucky, he was a poet, social activist and student of comparative religion. He wrote more than 70 books, mostly on spirituality, as well as scores of essays and reviews. Merton was a keen proponent of interfaith understanding. He pioneered dialogue with prominent Asian spiritual figures, including the Dalai Lama, D.T. Suzuki, the Japanese writer on the Zen tradition, and the Vietnamese monk Thich Nhat Hanh. Merton is the subject of several biographies.

Biography

Early life

On January 30, 1915, Thomas Merton was born in Prades, France, to Owen Merton, a New Zealand painter active in Europe and the USA, and Ruth Jenkins, an American Quaker and artist.[1] He was baptized in the Church of England, in accordance with his father's wishes.[2] Owen, a struggling artist, was often absent during his son's upbringing.

In August 1915, the Merton family left Prades for the United States because of the difficulties of World War I. They settled first with Ruth's parents on Long Island, New York, and then near them in Douglaston, NY. In 1917, the family moved into an old house in Flushing, NY, where Merton's brother John Paul was born on 2 November 1918.[3] The family was considering returning to France, when Ruth was diagnosed with stomach cancer, from which she died on 21 October 1921, in Bellevue Hospital in New York. Thomas was 6 years old.[4]

In 1925, Owen and Thomas traveled to Bermuda, having left John Paul with his in-laws, the Jenkins family, in Douglaston.[5] While the trip was short, Owen fell in love with the American novelist Evelyn Scott, then married to Cyril Kay-Scott. Still grieving his mother, Tom never quite hit it off with Evelyn. Evelyn's son, Creighton, later said that his mother was verbally abusive to Thomas during their stay.[citation needed]

Happy to get away from the company of Evelyn, in 1923 Tom returned to Douglaston to live with the Jenkins family and his brother John Paul. Owen, Evelyn and her husband Cyril set sail for Europe, traveling through France, Italy, England and Algeria. Thomas later half-jokingly referred to this odd trio as "the Bermuda Triangle". During the winter of 1924, while in Algeria, Owen became ill and was thought to be near death. In retrospect, the illness could have been an early symptom of the brain tumor that eventually took his life. The news of his father's illness weighed heavily on Thomas. The prospect of losing his sole surviving parent filled him with anxiety.[6]

By March 1925, Owen was well enough to organize a show at the Leicester Galleries, London. That summer he returned to New York and then took Tom with him to live in Saint-Antonin in France. Tom returned to France with mixed feelings, as he had lived with his grandparents for the last two years and had become attached to them.[7] During their travels, Owen and Evelyn had discussed marriage on occasion. After the trip to New York, Owen realized it could not work, as Tom would not be reconciled to Evelyn. Unwilling to sacrifice his son for the romance, he broke off the relationship.

France 1926

In 1926, when Merton was eleven, his father enrolled him in a boys' boarding school in Montauban, the Lycée Ingres. The stay brought up feelings of loneliness and depression for Merton, as he felt deserted by his father. During his initial months of schooling, Merton begged his father to remove him. As time passed, however, he gradually became more comfortable with his surroundings there. He made friends with a circle of young and aspiring writers at the lycée and came to write two novels.[8]

Sundays at Lycée offered a nearby Catholic mass, but Merton never attended. He often managed a Sunday visit home. A Protestant preacher would come to teach on Sunday at the Lycée for those who did not attend mass, but Merton showed no interest. During the Christmas breaks of 1926 and 1927, he spent his time with friends of his father in Murat (a small town in the Auvergne). He admired the devout Catholic couple, whom he saw as good and decent people, though Catholicism never came up as a topic between them. Owen Merton was off painting and attending exhibits and galleries showing his work. His father spent most of his time in London but in the summer of 1928 he took Merton out of the Lycée Ingres, informing him that they were headed together to England.

England 1928

Merton and his father moved to the home of Owen's aunt and uncle in Ealing, in west London. Merton was soon enrolled in Ripley Court School, another boarding school, this one in Surrey. Merton enjoyed his studies there and benefited from a greater sense of community than had existed at the lycée. On Sundays, all students attended services at the local Anglican church. Merton began routinely praying, but discontinued the practice after leaving the school.

During his holidays, Merton stayed at his great-aunt and uncle's home, where occasionally his father would visit. During the Easter vacation, 1929, Merton and Owen went to Canterbury. Merton enjoyed the countryside around Canterbury, taking long walks there. After the holiday ended, Owen returned to France and Merton, to Ripley. Towards the end of that year, Thomas Merton learned the news that his father was ill and living in Ealing. Merton went to see him and together they left for a friend's house in Scotland who offered a place for Owen to recover. Shortly after, Owen was taken to London to the North Middlesex Hospital. Merton soon learned his father had a brain tumor. He took the news badly, but later, when he visited Owen in the hospital, the latter seemed to be recovering. This helped ease some of Merton's anxiety.

In 1930, Merton stayed at Oakham School, a boarding school in Rutland, England. He was successful there. At the end of the first year, his grandparents and John Paul visited him. His grandfather discussed his finances, telling him he would be provided for if Owen died. Merton and the family spent most of that summer visiting his father in hospital, who was so ill he could no longer speak. This caused Merton much pain. On 16 January 1931, just as the term at Oakham had restarted, Owen died. Tom Bennett, Owen Merton's physician and former classmate in New Zealand, became Merton's legal guardian. He let Merton use his house in London, which was unoccupied, during the Oakham holidays.

That same year, Merton visited Rome and Florence in Italy for a week. He also saw his grandparents in New York during the summer. Upon his return to Oakham, Merton became joint editor of the school magazine the *Oakhamian*. In 1932, he passed the entrance exam for Clare College, Cambridge. On his 18th birthday, tasting new freedom, Merton went off on his own. He stopped off in Paris, Marseilles, then walked to Hyeres, where he ran out of money and wired Bennett for more. Scoldingly Bennett granted his request, which may have shown Merton he cared. Merton then walked to Saint Tropez, where finally he boarded a train to Genoa and traveled to Florence. From Florence he left for Rome, a trip that in some ways changed the course of his life.

Rome 1933

Upon arriving in Rome in February 1933 Merton had a severe toothache; a dentist extracted a tooth the next day. He spent the remainder of that day recuperating in his hotel room. By the following morning he felt much better, and moved to a small pensione with views of the Palazzo Barberini and San Carlo alle Quattro Fontane, two magnificent pieces of architecture rich with history. In *The Seven Storey Mountain*, his autobiography, Merton remarks:

I had been in Rome before, on an Easter vacation from school, for about a week. I had seen the Forum and the Colosseum and the Vatican museum and St. Peter's. But I had not really seen Rome. This time, I started out again, with the misconception common to Anglo-Saxons, that the real Rome is the Rome of the ugly ruins, the hills and the slums of the city.[9]

Merton began going to the churches, not quite knowing why he felt so drawn to them. He did not attend Mass, he was just observing and appreciating them. It began at The Forum, at the foot of Palatine Hill, where Merton happened upon one of the churches nearby. In the apse of the church, he set his eyes upon a mosaic of Jesus Christ that transfixed him. Merton had a hard time leaving the place, though he was unsure why. Merton officially had found the Rome he said he didn't see on his first visit: Byzantine Christian Rome.

From this point on in his trip he set about visiting the various churches and basilica sites in Rome, such as Lateran Baptistery, Santa Costanza, Basilica di San Clemente, Santa Prassede and Santa Pudenziana (to name a few). He purchased a Vulgate (Latin Bible), reading the entire New Testament. One night in his pensione, Merton had the sense that Owen was in the room with him for a few moments. This mystical experience led him to see the emptiness he felt in his life, and he said for the first time in his life he really prayed, asking God to deliver him from his darkness. *The Seven Storey Mountain* also describes a visit to Tre Fontane, a Trappist monastery in Rome. While visiting the church there he was at ease, yet when entering the monastery he was overtaken with anxiety. That afternoon, while alone, he remarked to himself: "I should like to become a Trappist monk." [10]

United States 1933

Merton took a boat from Italy to the United States to visit his grandparents in Douglaston for the summer, before entering Clare College in Cambridge. Initially he retained some of the spirit he had in Rome, continuing to read his Latin Bible. He wanted to find a church to attend, but still had not quite quelled his antipathy towards Catholicism. So he went to Zion Episcopal Church in Douglaston. He didn't come to appreciate his experience there, so he went to Flushing, New York, and attended a Quaker Meeting. Merton appreciated the silence of the atmosphere but couldn't feel at home with the group.

By mid-summer, Merton had lost nearly all interest in organized religion that he had found in Rome. At the end of the summer he was off for England again, this time to attend Clare College.

College

Cambridge University

In October 1933 Merton entered Clare College in Cambridge University as an undergraduate. Merton, now 18, seems to have viewed Clare College as the end-all answer to his life without meaning. In *The Seven Storey Mountain*, the brief chapter on Cambridge paints a fairly dark, negative picture of his life there but is short on detail.

Some schoolmates of Merton at Oakham, then attending Cambridge with him, remember that Tom drifted away and became isolated at Cambridge. He started drinking excessively, hanging out at the local bars more than he would study. He was also very **Legacy** free with his sexuality at this time, some friends going so far as to call him a womanizer. He also spent freely - far too freely in Bennett's opinion - and he was summoned for the first of what was to be a series of stern lectures in his guardian's London consulting rooms. Although details are sketchy - they appear to have been excised from a franker first draft of the autobiography by the Trappist censors - most of Merton's

biographers agree that he fathered a child with one of the women he encountered at Cambridge and there was some kind of legal action pending that was settled discreetly by Bennett.

By this time Bennett had had enough and, in a meeting in April, Tom and his guardian appear to have struck a deal: Tom would return to the States and Bennett would not tell Merton's grandparents about his indiscretions. In May Merton left Cambridge after completing his exams.

Columbia University

In January 1935 Merton enrolled as a sophomore at Columbia University in Manhattan while living with the Jenkins family in Douglaston and taking a train to the Columbia campus each day. Merton's years at Columbia matured him, and it is here that he discovered Catholicism in a real sense. These years were also a time in his life where he realized others were more accepting of him as an individual. In short, at 21 he was a man and an equal among his peers. At that time he established a close and long-lasting friendship with the proto-minimalist painter Ad Reinhardt.

Tom began an 18th Century English literature course during the spring semester taught by Mark Van Doren, a professor with whom he maintained a friendship until death. Van Doren didn't teach his students, at least not in any traditional sense; he engaged them, sharing his love of literature with all. Merton was also interested in Communism at Columbia, where he briefly joined the Young Communist League; however, the first meeting he attended failed to interest him further and he never went back.

During summer break John Paul returned home from Gettysburg Academy in Pennsylvania. The two brothers spent time bonding with one another for their summer breaks, claiming later to have seen every movie produced between 1934 and 1937. When the fall semester arrived, John Paul left to enroll at Cornell University while Tom returned to Columbia. He began working for two school papers, a humor magazine called the Jester and the Columbia Review. Also on the Jester's staff were the poet Robert Lax and the journalist Ed Rice. Lax and Merton became best friends and kept up a lively correspondence until Merton's death; Rice later founded the Catholic magazine Jubilee, to which Merton frequently contributed essays. Merton also became a member of Alpha Delta Phi that semester and joined the Philolexian Society, the campus literary and debate group.

In October 1935, in protest of Italy's invasion of Ethiopia, Merton joined a picket of the Casa Italiana. The Casa Italiana was conceived of by Columbia and the Italian government as a "university within a university", established in 1926. Merton also joined the local peace movement, having taken "the Oxford Pledge" to not support any government in any war they might undertake.

In 1936 Merton's grandfather, Samuel Jenkins, died. Merton and his grandfather had grown rather close through the years, and Merton immediately left school for home upon receiving the news. He states that, without thinking, he went to the room where his grandfather's body was and knelt down to pray over him.

In February 1937, Merton read a book that opened his mind to Catholicism. It was titled *The Spirit of Medieval Philosophy* by Etienne Gilson, and inside he encountered an explanation of God that he found both logical and pragmatic. Tom purchased this book because he was taking a class on medieval French literature, not seeing the nihil obstat in the book denoting its Catholic origin. This work was pivotal, paving the way for more encounters with Catholicism. Another author Merton began reading at this time was Aldous Huxley, whose book *Ends and Means* introduced Merton to mysticism. In August of the same year, Tom's grandmother, Bonnemaman, died.

In January 1938 Merton graduated from Columbia with a B.A. in English. After graduation he continued at Columbia, doing graduate work in English. In June, a friend, Seymour Freedgood, arranged a meeting with Mahanambata Brahmachari, a Hindu monk in New York visiting from the University of Chicago. Merton was very impressed by the man, seeing that he was profoundly centered in God. Merton, curious, expected Brahmachari to espouse his beliefs and religion to them in some manner. Instead, Brahmachari recommended that they reconnect with their own spiritual roots and traditions. He suggested Merton read *The Confessions of Augustine* and *The Imitation of Christ*. Although Merton was surprised to hear the monk recommending Catholic books, he read them both. He also started to pray again regularly.

For the next few months Merton began to consider Catholicism as something to explore again. Finally, in August 1938, he decided he wanted to attend Mass and went to Corpus Christi Church (New York) located near to the Columbia campus. Mass was foreign to him, but he listened attentively. Following this experience Merton's reading list became more and more geared toward Catholicism. While doing his graduate work, he was writing his thesis on William Blake, whose spiritual symbolism he was coming to appreciate in new ways.

One evening in September, Merton was reading a book about Gerard Manley Hopkins' conversion to Catholicism and how he became a priest. Suddenly he could not shake this sense that he, too, should follow such a path. He grabbed his coat and headed quickly over to the Corpus Christi Church rectory, where he met with a Fr. George Barry Ford, expressing his desire to become Catholic. The next few weeks Merton started catechism, learning the basics of his new faith. On November 16, 1938, Thomas Merton was baptized at Corpus Christi Church on West 121st St., Morningside Heights and received Holy Communion.[11] On February 22, 1939, Merton received his M.A. in English from Columbia University. Merton decided he would pursue his Ph.D. at Columbia and moved from Douglaston to Greenwich Village.

In January 1939 Merton had heard good things from friends of his about a part-time teacher on campus named Daniel Walsh, so he decided to take a course on Thomas Aquinas with Walsh. Through Walsh, Merton was introduced to Jacques Maritain at a lecture on Catholic Action, which took place at a Catholic Book Club meeting the following March. Merton and Walsh developed a lifelong friendship, and it was Walsh who convinced Merton that Thomism was not for him. On May 25, 1939, Merton received Confirmation at Corpus Christi, and took the confirmation name James.

Franciscans

Vocation

In October 1939, Merton invited friends back to sleep over at his place following a long night out at a jazz club. Over breakfast, Merton told them of his desire to become a priest. Soon after this epiphany, Merton visited Fr. Ford at Corpus Christi to share his feeling. Ford agreed with Merton, but added that he felt Merton was suited for the diocesan priesthood and advised against joining an order.

Soon after, Merton met with his teacher Dan Walsh, whom he trusted to advise him on the matter. Walsh disagreed with Ford's assessment that Merton was suited to a secular calling. Instead, he felt Merton was spiritually and intellectually more suited for a priestly vocation in a specific order. So they discussed the Jesuits, Cistercians and Franciscans. Since Merton had appreciated what he had read of Saint Francis of Assisi, he felt that might be the direction he was being called to.

Walsh set up a meeting with a Fr. Edmund Murphy, a friend at the monastery of St. Francis of Assisi on 31st street. The interview went well and Merton was given an application, as well as Fr. Murphy's personal invitation to become a Franciscan friar. However, he noted that Merton would not be able to enter the novitiate until August 1940 because that was the only month in which they accepted new postulants. Merton was very excited, yet disappointed that it would be another year before he would fulfill his calling.

By 1940 Merton began to have doubts about whether he was fit to be a Franciscan. He felt he had never truly been upfront about his past with Fr. Murphy or Dan Walsh. It is possible some of this may have concerned his time at Cambridge, though he is never specific in *The Seven Storey Mountain* about precisely what he felt he was hiding. Merton arranged to see Fr. Murphy and tell him of his past troubles. Fr. Murphy was understanding during the meeting, but told Tom he ought to return the next day once he had time to consider this new information. That next day Fr. Murphy delivered Merton devastating news. He no longer felt Merton was suitable material for a Franciscan vocation as a friar, and even said that the August novitiate was now full. Fr. Murphy seemed uninterested in helping Merton's cause any further, and Merton believed at once that his calling was finished.

St. Bonaventure University

In early August 1940, the month he would have entered the Franciscan novitiate, Merton went to Olean, New York, to stay with friends, including Robert Lax and Ed Rice, at a cottage where they had vacationed the summer before. This was a tough time for Merton, and he wanted to be in the company of friends. Merton now needed a job. Nearby the cottage was St. Bonaventure University, a Franciscan university he had learned about through Fr. Edmund. The day after arriving in Olean, Merton went to St. Bonaventure for an interview with then president Fr. Thomas Plassman. As providence would have it there was an opening for Merton in the English department and he was hired on the spot. Merton chose St. Bonaventure because he still harbored a desire to be a friar, and felt that he could at least live among them if not be one of them.

In September 1940, Merton moved into a dormitory on campus. (His old room in Devereux Hall has a sign above the door to this effect) While Merton's stay at Bonaventure would prove brief, the time was pivotal for him. While teaching there, Merton's spiritual life blossomed as he went deeper and deeper into his prayer life. He all but gave up drinking, quit smoking, stopped going to movies and became more selective in his reading materials. In his own way he was undergoing a kind of lay renunciation of worldly pleasures. In April 1941, Merton went to a retreat he had booked for Holy Week at the Abbey of Our Lady of Gethsemani near Bardstown, Kentucky. At once Merton felt a pull to the place, and could feel his spirits rise during his stay.

Returning to St. Bonaventure with Gethsemani on his mind, Merton returned to teaching. In May 1941 he had an occasion where he used his old Vulgate, purchased in Italy back in 1933, as a kind of oracle. The idea was that he would randomly select a page and blindly point his finger somewhere, seeing if it would render him some sort of sign. On his second try Merton laid his finger on a section of The Gospel of Luke which stated, "Behold, thou shalt be silent". Immediately Merton thought of the Cistercians. Although he was still unsure of his qualifications for a religious vocation, Merton felt he was being drawn more and more to a specific calling.

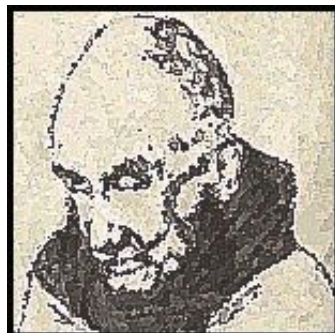
In August 1941 Merton attended a talk at the school given by Catherine de Hueck. Hueck had founded the Friendship House in Toronto and its sister house in Harlem. Merton appreciated the mission of Hueck and Friendship House, which was racial harmony and charity, and decided to volunteer there for two weeks. Merton was amazed at how little he had learned of New York during his studies at Columbia. Harlem was such a different place, full of poverty and prostitution. Merton felt especially troubled by the situation of children being raised in the environment there.

Friendship House had a profound impact on Merton, and he would speak of it often in his later writing.

In November 1941 Hueck asked if Merton would consider becoming a full time member of Friendship House, to which Merton responded cordially yet noncommittally. He still felt unfit to serve Christ, and even hinted at such in a letter to Hueck that same month in which he implies he is not good enough for her organization. Merton soon let Hueck know in early December that he would definitely not be joining Friendship House, explaining his persistent attraction to the priesthood.

Monastic life

On December 10, 1941 Thomas Merton arrived at the Abbey of Gethsemani and spent three days at the monastery guest house, waiting for acceptance into the Order. The novice master would come to interview Merton, gauging his sincerity and qualifications. In the interim, Merton was put to work polishing floors and scrubbing dishes. On December 13 he was accepted into the monastery as a postulant by Dom Frederic Dunne, Gethsemani's Father Abbot since 1935. Merton's first few days did not go smoothly. He had a severe cold from his stay in the guest house, where he sat in front of an open window to prove his sincerity. But Merton devoted himself entirely to adjusting to the austerity, enjoying the change of lifestyle. During his initial weeks at Gethsemani, Merton studied the complicated Cistercian sign language and daily work and worship routine.



In March 1942, during the first Sunday of Lent, Merton was accepted as a novice monk at the monastery. In June, Merton received a letter from his brother John Paul stating he was soon to leave for war, that he would be coming to Gethsemani to visit Merton before leaving. On July 17 John Paul arrived in Gethsemani and the two brothers did some catching up. John Paul expressed his desire to become Catholic, and by July 26 was baptized at a church in nearby New Haven, KY, leaving the following day. This would be the last time the two would see each other. John Paul died on April 17, 1943 while flying over the English Channel when his plane's engines failed. A poem by Merton to John Paul appears at the end of *The Seven Storey Mountain*

Writer

Merton kept journals throughout his stay at Gethsemani. Initially he had felt writing to be at odds with his vocation, worried it would foster a tendency to individuality. Fortunately his superior, Father Abbot Dom Frederic, saw that Merton had a gifted intellect and talent for writing. In 1943 Merton was tasked to translate religious texts and write biographies on the saints for the monastery. Merton approached his new writing assignment with the same fervor and zeal he displayed in the farmyard.

On March 19, 1944 Merton made his temporary profession vows and was given the white cowl, black scapular and leather belt. In November 1944 a manuscript Merton had given to friend Robert Lax the previous year was published by James Laughlin at *New Directions*, a book of poetry titled *Thirty Poems*. Merton had mixed feelings about the publishing of this work, but Dom Frederic remained resolute over Merton continuing his writing. *New Directions* published another poetry collection in 1946 for Merton *A Man in the Divided Sea*, which combined with *Thirty Poems* attracted some recognition for him. The same year Merton's manuscript for *The Seven Storey Mountain* was accepted by Harcourt Brace & Company for publication. *The Seven Storey Mountain*, Merton's autobiography, was written during two-hour intervals in the monastery scriptorium as a personal project.

By 1947 Merton was more comfortable in his role as a writer. On March 19 Merton took his solemn vows, a commitment to live out his life at the monastery. He also began corresponding with a Carthusian at St. Hugh's Charterhouse in Parkminster, England. Merton harbored an appreciation for the Carthusian order since coming to Gethsemani in 1941, and would later come to consider leaving the Cistercians for the Order. On July 4 the Catholic journal *Commonweal* published an essay by Merton titled *Poetry and the Contemplative Life*.

In 1948 *The Seven Storey Mountain* was published to critical acclaim, with fan mail to Merton reaching new heights. Merton also published several works for the monastery that year, which were: *Guide to Cistercian Life*, *Cistercian Contemplatives*, *Figures for an Apocalypse*, and *The Spirit of Simplicity*. Saint Mary's College (Indiana) published a booklet by Merton that year also, *What Is Contemplation?*. Merton also published a wonderful biography that year *Exile Ends in Glory: The Life of a Trappistine, Mother M. Berchmans, O.C.S.O.* Merton's Father Abbot, Dom Frederic Dunne, died on August 3, 1948 on a trainride to Georgia. Dunne's passing was painful for Merton, who came to look at the Abbot as a father figure and spiritual mentor. Dunne was replaced by Dom James Fox on August 15, a former U.S. Navy officer. In October Merton discussed with the new Abbot his ongoing attraction to the Carthusian Order, to which Fox responded by assuring Merton that he belonged at Gethsemani. Fox permitted Merton to continue his writing, Merton now having gained substantial recognition outside the monastery. On December 21 Merton was ordained as a subdeacon.

On January 5, 1949 Merton took a train to Louisville and applied for U.S. citizenship. Published that year were *Seeds of Contemplation*, *The Tears of Blind Lions*, *The Waters of Siloe*, and the British edition of *The Seven Storey Mountain* under the title *Elected Silence*. On March 19 Merton became a deacon in the Order, and on May 26 (Ascension Thursday) Merton was ordained as a priest, saying his first Mass the following day. In June the monastery celebrated its centenary, for which Merton authored the book *Gethsemani Magnificat* in commemoration. By November Merton started teaching novices at Gethsemani in mystical theology, a duty he greatly enjoyed. Through subsequent years Merton would author many other books and amassed himself a wide readership. He would come to revise *Seeds of Contemplation* several times, viewing his early edition as error prone and immature. One's place in society, views on social activism, and various approaches toward contemplative prayer and living became constant themes in his writings.

By the 1960s, he had arrived at a broadly human viewpoint, one deeply concerned about the world and issues like peace, racial tolerance, and social equality. He had developed a personal radicalism which had political implications but was not based on ideology, rooted above all in non-violence. He regarded his viewpoint as based on "simplicity" and expressed it as a Christian sensibility. In a letter to a Latin-American Catholic writer, Ernesto Cardenal, Merton wrote: "The world is full of great criminals with enormous power, and they are in a death struggle with each other. It is a huge gang battle, using well-meaning lawyers and policemen and clergymen as their front, controlling papers, means of communication, and enrolling everybody in their armies." [12]

Priest

On May 26, 1949 (on) Thomas Merton was ordained as a priest, saying his first Mass that following day in honor of Our Lady of CobAscension Thursday. In November, Merton began teaching the novices in mystical theology. By this time Merton was a huge success outside the monastery, *The Seven Storey Mountain* having sold over 150,000 copies. As a humorous side note, in December a fellow priest at the monastery allowed Merton to take the monastery jeep out on the property for a drive. Merton, having never learned to drive, wound up hitting some trees and running through ditches, flipping it halfway over in the middle of the road. Needless to say, he never used the jeep again.

During his long years at Gethsemani Merton changed from the passionately inward-looking young monk of *The Seven Storey Mountain*, to a more contemplative writer



and poet. Merton became **Legacy** well known for his dialogues with other faiths and his non-violent stand during the race riots and Vietnam War of the 1960s. Merton finally achieved the solitude he had long desired while living in a hermitage on the monastery grounds in 1965. Over the years he had some battles with some of his abbots about not being allowed out of the monastery, balanced by his international reputation and voluminous correspondence with many well-known figures of the day.

Rev. Flavian Burns, the new abbot, allowed him the freedom to undertake a tour of Asia at the end of 1968, **Legacy** during which he met the Dalai Lama in India. He also made a visit to Polonnaruwa (in what was then Ceylon), where he had a religious experience while viewing **Legacy** enormous statues of the Buddha. There is speculation that Merton wished to remain in Asia as a hermit. It is also said [who?] that Merton had planned to visit Cid Corman in Kyoto, Japan but never achieved that goal.

Personal life

According to *The Seven Storey Mountain*, the youthful Merton loved jazz, but by the time he began his first teaching job, he had forsaken all but peaceful music. Later in life, whenever he was permitted to leave Gethsemani for medical or monastic reasons, he would catch what live jazz he could, mainly in Louisville or New York.

In April 1966, Merton underwent a surgical procedure to treat debilitating back pain.

While recuperating in a Louisville hospital, he fell in love with a student nurse assigned to his care. He wrote poems to her and reflected on the relationship in "A Midsummer Diary for M." Merton struggled to maintain his vows against being deeply in love with **Legacy** the woman he referred to in his personal diary as, "M." He did remain celibate, never consummating the relationship. After ending the relationship, he recommitted himself to his vows. [13]

Merton died in Bangkok on December 10, 1968 after touching a poorly grounded electric fan while stepping out of his bath. His body was flown back to Gethsemani where he is buried.

Contact with Buddhism

Merton was first exposed to and became interested in Eastern religions when he read Aldous Huxley's *Ends and Means* in 1937, the year before his conversion to Catholicism. [14] Throughout his life, he studied Buddhism, Taoism, Hinduism, Jainism and Sufism in addition to his academic and monastic studies.

Merton was not interested in what these traditions had to offer as doctrines and institutions, but deeply interested in what each said of the depth of human experience. This is not to say that Merton believed that these religions did not have valuable rituals or **Legacy** practices for him and other Christians, but that doctrinally, Merton was so committed to Christianity and he felt that practitioners of other faiths were so committed to their own doctrines that any discussion of doctrine would be useless for all involved.

He believed that for the most part, Christianity had forsaken its mystical tradition in favor of Cartesian emphasis on "the reification of concepts, idolization of the reflexive consciousness, flight from being into verbalism, mathematics, and rationalization." [15] Eastern traditions, for Merton, were mostly untainted by this type of thinking and thus had much to offer in terms of how to think of and understand oneself.

Merton was perhaps most interested in and, of all of the Eastern traditions, wrote the most about Zen. Having studied the Desert Fathers and other Christian mystics as part of his monastic vocation, Merton had a deep understanding of what it was those men sought and experienced in their seeking. He found many parallels between the language of these Christian mystics and the language of Zen philosophy. [16]

In 1959, Merton began a dialogue with D.T. Suzuki which was published in Merton's *Zen and the Birds of Appetite* as "Wisdom in Emptiness". This dialogue began with the completion of Merton's *The Wisdom of the Desert*. Merton sent a copy to Suzuki with the hope that he would comment on Merton's view that the Desert Fathers and the early Zen masters had similar experiences. Nearly ten years later, when *Zen and the Birds of Appetite* was published, Merton wrote in his postface that "any attempt to handle Zen in the theological language is bound to miss the point", calling his final statements "an example of how not to approach Zen." [17] Merton struggled to reconcile the Western and Christian impulse to catalog and put into words every experience with the ideas of Christian apophatic theology and the unspeakable nature of the Zen experience.

In keeping with Merton's idea that non-Christian faiths had much to offer Christianity in terms of experience and perspective and little or nothing in terms of doctrine, Merton distinguished between the idea of Zen Buddhism, an expression of history and culture, and Zen. [16] What Merton meant by Zen Buddhism was the religion that began in China and spread to Japan as well as the rituals and institutions that accompanied it. By Zen, Merton meant something not bound by culture, religion or belief. In this capacity, Merton was influenced by the book *Zen Catholicism*. [18] With this idea in **Legacy** mind, Merton's later writings about Zen may be understood to be coming more and more from within an evolving and **Legacy** broadening tradition of Zen which is not particularly Buddhist but informed by Merton's monastic training within the Christian tradition. [19]

Legacy

Merton's influence has grown since his death and he is widely recognized as an important 20th-century Catholic mystic and thinker. Interest in his work contributed to a rise in spiritual exploration beginning in the 1960s and 1970s in the US. Merton's letters and diaries, reveal the intensity with which their author focused on social justice issues, including the civil rights movement and proliferation of nuclear arms. He had prohibited their publication for 25 years after his death. Publication raised new interest in Merton's life.

The Abbey of Gethsemani benefited from the royalties of Merton's writing. [citation needed]. In addition, his writings attracted much interest in Catholic practice and thought, and in the Cistercian vocation.

"Thomas Merton Square" and Marker in Downtown Louisville

In recognition of Merton's close association with Bellarmine University, the university established an official repository for Merton's archives at the Thomas Merton Center on the Bellarmine campus in Louisville, Kentucky.

- The Thomas Merton Award, a peace prize, has been awarded since 1972 by the Thomas Merton Center for Peace and Social Justice in Pittsburgh.
- Bishop Morocco/Thomas Merton Catholic Secondary School in downtown Toronto, Canada is named in part after him.

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[^](#) *Seven Storey Mountain*, 3-5.

1. [^](#) *Seven Storey Mountain*, 6.
2. [^](#) *Seven Storey Mountain*, 7-9.
3. [^](#) *Seven Storey Mountain*, 15-18.
4. [^](#) *Seven Storey Mountain*, 20-22.
5. [^](#) *Seven Storey Mountain*, 30-31.
6. [^](#) *Seven Storey Mountain*, 31-41.
7. [^](#) "The Seven Storey Mountain" p.57-58
8. [^](#) *Seven Storey Mountain*. 107
9. [^](#) *Seven Storey Mountain*. 114
10. [^](#) Thomas Merton's paradise journey: writings on contemplation, By William Henry Shannon, Thomas Merton, Continuum International Publishing Group, 2000 p. 278
11. [^](#) Letter, November 17, 1962, quoted in Monica Furlong's *Merton: a Biography*, p. 263.
12. [^](#) Learning to Love, p. 110
13. [^](#) *Solitary Explorer: Thomas Merton's Transforming Journey* p.100
14. [^](#) *Conjectures of a Guilty Bystander* p.285
15. [^](#) [a](#) [b](#) *Solitary Explorer: Thomas Merton's Transforming Journey* p.105
16. [^](#) *Zen and the Birds of Appetite* p.139
17. [^](#) *Solitary Explorer: Thomas Merton's Transforming Journey* p.106
18. [^](#) *Solitary Explorer: Thomas Merton's Transforming Journey* p.112

Additional reading

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- Mott, Michael, *The Seven Mountains of Thomas Merton* (1984), Harvest Books 1993: [ISBN 0-15-680681-9](#), 710 p. authorized biography.
- Shannon, William H., Christine M. Bochen, Patrick F. O'Connell *The Thomas Merton Encyclopedia* (2002), Orbis Books, [ISBN 1-57075-426-8](#), 556 p.
- Shannon, William H., *Silent Lamp: The Thomas Merton Story* (1992), The Crossroad Publishing Company, [ISBN 0-8245-1281-2](#) biography
- Merton, Thomas, *The Seven Storey Mountain* (1978), A Harvest/HBJ Book, [ISBN 0-15-680679-7](#). (see notes for pages)
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- ["Thomas Merton's 'Shining Like the Sun' Epiphany, March 18, 1958"](#).
- ["The Strange Subject" - Thomas Merton's Views on Sufism](#) by Terry Graham in *SUFI: a journal of Sufism*, Issue 30.

Daniel Berrigan 1921-

Born: 9 May 1921

Birthplace: Virginia, Minnesota

Best Known As: The anti-war priest hunted by the FBI



The following text was taken from:

<http://www.answers.com/topic/daniel-j-berrigan>

Other sources:

http://www.biographybase.com/biography/Berrigan_Daniel.html

<http://www.spiritualityandpractice.com/teachers/teachers.php?id=284>

http://www.pabook.libraries.psu.edu/palitmap/bios/Berrigan__Daniel.html

Poet, priest, teacher and war protester Daniel Berrigan was in the news for four months in 1970 while he eluded J. Edgar Hoover's FBI. He and his activist brother, Philip (who only disappeared for 10 days), had exhausted their appeals in a 1968 conviction for publicly burning draft files that they and seven others had grabbed from a Selective Service office in Catonsville, Maryland. After occasionally surfacing at rallies against the U.S. war in Vietnam, Berrigan was finally arrested in Rhode Island. His ensuing 18 months in federal prison was his hardest but not last time behind bars. He and Phil each made a regular ministry of committing repeated acts of civil disobedience to protest war, weapons and violence. Dan's career also included teaching and campus ministry at Cornell University, the University of Manitoba, and a Jesuit seminary in California -- as well as unsung work with cancer and AIDS patients in New York City, where he now lives in a community of priests.

He was ordained in the Roman Catholic branch of Christianity in 1952 as a member of the Jesuit order... He and Boston University professor Howard Zinn went to Hanoi in 1968 as representatives of the antiwar movement to welcome the North Vietnamese government's goodwill release of three captured U.S. flyers... His autobiography is *To Dwell in Peace* (Harper and Row, 1987).

Biography: Daniel J. Berrigan

Called "the priest who stayed out in the cold" and "holy outlaw," Father Daniel J. Berrigan (born 1921) never came to terms with the conservatism of the Catholic Church or with the militarism of the American nation. He lived his life as a militant servant of the Christian faith.

Daniel Berrigan was born in Virginia, Minnesota, on May 9, 1921. His father was a socialist farmer and railroad engineer who wrote poetry and raised his six sons in the brawling, argumentative atmosphere of a small farm near Syracuse, New York. Daniel was the frailest of the boys and from childhood had determined to enter the Catholic priesthood. When he was 18 he joined the Society of Jesus - the Jesuits. In 1952, after 13 years of training ("a most unfinished man"), he was ordained a priest. His brother Philip had also become a Catholic priest, though of a different order. "The priesthood," wrote Berrigan, was "a sheepfold for sheep." Both he and Philip were influenced deeply by the activist theology that emerged from the concentration camps and resistance movements of World War II Europe. Soon after his ordination, the Church sent Berrigan to France. It was here that he was captivated by examples of worker-socialist-priests, ideas of civil disobedience, and by the notion that his task was to bring the Church to the world. Returning to New York in 1954, he was assigned to teach theology at the Jesuit Brooklyn Preparatory School. In 1957 he was appointed professor of New Testament studies at Le Moyne College in Syracuse. That same year he won the Lamont Prize for his book of poems *Time Without Number*. His personal style was that of an earnest, chubby priest with well-shined shoes and a clean, white collar. But beneath this style was the substance of a church radical who burned to alleviate poverty and to bridge the traditionally awkward relationship between priests and laypersons. Conservative students began to whisper "subversive," but others adored him.

War Protestor

He returned to France during the summer of 1963, but it was not Paris that shattered the last remnants of Berrigan's outer respectability. Instead, it was the priests and parishioners whom he visited in communist Hungary, Russia, and Czechoslovakia. Churches in the eastern nations were all but illicit, and they survived at the edge of persecution and martyrdom - an impoverished dissenting minority. This was the Church of his ideals. He returned to America in 1964 so changed that friends failed to recognize him. His face was gaunt but serene. He wore turtleneck sweaters, ski jackets, cropped hair, and a puckish smile which belied his intensity.

Almost immediately he became embroiled in protest against America's burgeoning intervention in Vietnam. He and his brother Philip were among the first Catholic priests to speak out against the war. But, like others, they soon discovered that words were inadequate to their purpose. In 1964, with pacifist David Dellinger, they helped to draft a "declaration of conscience" to urge young men to resist the draft. A year later they joined with Yale chaplain William Sloane Coffin, Jr., and others in a coalition of churchmen called Clergy and Laity Concerned about Vietnam. Gradually both Daniel and Philip became more incensed at their own impotence to stop the war, or even to change peoples' patriotic support of the war. On October 27, 1967, a week after the famed March on the Pentagon where Daniel had

been arrested, Philip Berrigan and three other men poured blood over draft records in the Baltimore, Maryland, Customs House.

Berrigan, along with Howard Zinn, a Boston University political science professor, and Tom Hayden, a founder of Students for a Democratic Society, flew to Hanoi, North Vietnam, to receive three prisoners of war who had been released on the eve of the Tet offensive.

In May 1968 Daniel and Philip Berrigan and seven others calmly walked into the Selective Service office in Catonsville, Maryland. Before the horrified eyes of the office clerks, they emptied the contents of draft files into wire trash baskets, carried them out to a nearby parking lot, doused them with home-made napalm, and burned them. Then they joined hands and prayed as they awaited their arrests.

Imprisonment

The trial of the "Catonsville Nine" was a legal rite which served to draw American attention to an increasingly unpopular war, openly opposed by Roman Catholic priests and nuns. Daniel Berrigan used the event to create a dramatic play which soon was being performed all over the nation. In spite of their efforts to put the war itself on trial, the court convicted the Berrigans and gave them two-year sentences. They appealed the decision and, while free on bail, dropped from sight. Philip was captured 11 days later, but Daniel remained at liberty for four months, even making public appearances while the Federal Bureau of Investigation (FBI) chased him around the country. In August 1970 he was finally captured and sent to the Danbury, Connecticut, correctional facility. There he spent his time writing several volumes of poetry. Enraged over its own failures, the FBI accused the Berrigan brothers of conspiring to blow up parts of Washington, D.C., and of attempting to kidnap government officials. The charges were all thrown out of court in 1972.

After his release from prison in February 1972, Berrigan continued his "witness-bearing" against militarism, nuclear arms, racism, and injustice. Calling his post-Catonsville pacifist efforts "Plowshares," as in the Biblical injunction "to beat your swords into plowshares," Berrigan and his brother repeatedly pitted their freedom against the power of the state. During the late 1980s and early 90s, their protests included breaking into a defense contractor's plant to douse blood on nuclear missile nose cones, the disarming of two cruise missile launchers at a submarine construction site, and illegal entry aboard a destroyer under construction. From 1970 to 1995 Berrigan spent a total of nearly seven years in prison for various offenses related to his protests. In later years he regretted the level of American apathy and often complained that his protests received scant attention in the press.

Further Reading

Two quite similar books have been written about Daniel and Philip Berrigan: Francine DuPlessix Gray, *Divine Disobedience* (1970), and Richard Curtis, *The Berrigan Brothers* (1974). For autobiography of a sort see Daniel Berrigan, *Night Flight to Hanoi* (1968); *The Trial of the Catonsville Nine* (1970); and *Time Without Number* (1957). For a more recent account of the Berrigans' protests see *Fighting the Lamb's War: Skirmishes With the American Empire: The Autobiography of Philip Berrigan*. For an informative interview with Father Daniel Berrigan see *U.S. Catholic* (August, 1996).

Works by Daniel Berrigan

- 1967 *Time Without Number*. This book reflects Berrigan's experience as a Roman Catholic priest, activist, antiwar protester, and poet. Critics cite his adept use of alliteration, rhyme, and typography, and **Fred Moramarco** notes that in Berrigan's poetry "artifice makes way for feeling."
- 1970 *The Trial of the Catonsville Nine*. Berrigan provides a free-verse dramatization based on the actual records of the trial in which he and other Catholic priests were convicted for the 1968 burning of selective service files as a protest against U.S. involvement in the war in Vietnam. It is produced in Los Angeles in 1970 and on Broadway in 1971.

Wikipedia: Daniel Berrigan

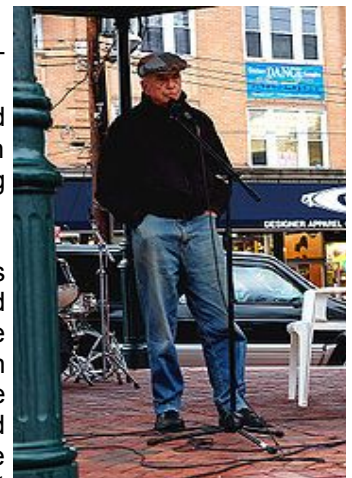
Daniel Berrigan at the Third Annual Staten Island Freedom & Peace Festival, 2006-10-28

Daniel Berrigan, S.J. (born May 9, 1921) is a poet, American peace activist, and Roman Catholic priest. Daniel and his brother Philip were for a time on the FBI Ten Most Wanted Fugitives list for committing acts of vandalism including destroying government property.

History

Daniel Berrigan was born in Virginia, Minnesota, a Midwestern working-class town. His father, Thomas Berrigan, was a second-generation Irish-Catholic and proud union member. Tom left the Catholic Church, but Daniel remained attracted to the Church throughout his youth. Although a life-long devotee of Notre Dame, Berrigan joined the Jesuits directly out of high school in 1939 and was ordained to the priesthood in 1952. From 1966 to 1970 he was the assistant director of Cornell United Religious Work (CURW), during which time he played an instrumental role in the national peace movement.*¹ He now resides in New York City and teaches at Fordham University in addition to serving as its poet in residence.

Berrigan appears briefly in the 1986 film, *The Mission*, directed by Roland Joffé and starring Robert De Niro and Jeremy Irons. He plays a Jesuit priest and also served as a consultant on the film.



Protests against the Vietnam War

Berrigan, his brother the Josephite priest Philip, and the famed Trappist monk Thomas Merton founded an interfaith coalition against the Vietnam War, and wrote letters to major newspapers arguing for an end to the war. In 1967, Phillip was arrested for non-violent protest and sentenced to six years in prison. This, and his belief that his support of POWs during the war was not acknowledged and appreciated, further radicalized Berrigan against the U.S. government.

Berrigan traveled to Hanoi with Howard Zinn during the Tet Offensive in January 1968 to "receive" three American airmen, the first American POWs released by the North Vietnamese since the U.S. bombing of that nation had begun. The event was widely reported in the news media and has been discussed in a number of books.^{*2} In 1968, he was interviewed in the anti-Vietnam War documentary film *In the Year of the Pig*, and later that year became involved in radical nonviolent protest. He manufactured home-made napalm and, with eight other Catholic protesters, used it to destroy 378 draft files in the parking lot of the Catonsville, Maryland draft board.^{*1} This group came to be known as the Catonsville Nine.

Berrigan was promptly arrested and sentenced to three years in prison, but went into hiding with the help of fellow radicals prior to imprisonment. While on the run, Berrigan was interviewed for Lee Lockwood's documentary *The Holy Outlaw*. Soon thereafter the FBI apprehended him at the home of William Stringfellow and sent him to prison. He was released in 1972.

Berrigan later spent time in France meeting with Thich Nhat Hanh, the exiled Buddhist monk and peace activist from Vietnam.

Plowshares Movement *Main article: Plowshares Movement*

On September 9, 1980, Berrigan, his brother Philip, and six others (the "Plowshares Eight") began the Plowshares Movement. They illegally trespassed onto the General Electric Nuclear Missile facility in King of Prussia, Pennsylvania, where they damaged nuclear warhead nose cones and poured blood onto documents and files. They were arrested and charged with over ten different felony and misdemeanor counts. On April 10, 1990, after ten years of appeals, Berrigan's group was re-sentenced and paroled for up to 23 and 1/2 months in consideration of time already served in prison. Their legal battle was re-created in Emile de Antonio's 1982 film *In The King of Prussia*, which starred Martin Sheen and featured appearances by the Plowshares Eight as themselves.

Berrigan is still involved with the Plowshares Movement.

Other activism

Berrigan continues to maintain a level of activism and protests, including protests against American intervention in Central America, the 1991 Gulf War, the Kosovo War, the , and the 2003 invasion of Iraq. He is also a prominent pro-life activist. He is a contributing editor of *Sojourners Magazine*. Berrigan also supports .^{*3}

Criticisms

In the mid 1970s, the Call to Action Conference also highlighted a potential rift within the "liberal" wing of the American Catholic experience, in what Fr. Andrew Greeley would describe in anticipation of the Conference as a demarcation between the "old" catholic social actionist and the "new" catholic social actionist or the "pre-Berrigan" and "post-Berrigan" approaches to activism.

In "Catholic Social Activism – Real or Rad/Chic?", Greeley saw the old social justice action in labor schools, labor priest, and community organizing that "mastered the politics of coalition building with the system." Leading figures in that "old" tradition for Greeley were Ryan, Higgins, Egan and . On the other hand, the "new" Catholic action came out of the Berrigan experience and the peace movement and was heavily involved in confrontation and protest. The lack of tangible post-Berrigan success in comparison to the "old" tradition, Greeley scathingly predicted: "The old social actionists are largely men of action, doers, not talkers. The new social actionists are intellectuals...They are masters at manipulating words and sometimes ideas...They are fervent crusaders. [But] winning strikes, forming unions, organizing communities are not their 'things', they are much more concerned about creating world economic justice."^{*4}

Family

He has a niece, Frida Berrigan, who is an organizer in New York.

Writings

Berrigan later wrote the play *The Trial of the Catonsville Nine*, which ran on Broadway for 29 performances in 1971 and was made into a movie in 1972.

Berrigan's other works include

- Daniel Berrigan (1972). *America Is Hard To Find*. New York: Doubleday (also a recording 1970).
- Daniel Berrigan (1978). *Words Our Savior Gave Us*. Springfield: Templegate. ISBN 0-87243-081-2.
- Daniel Berrigan (1973). *Prison Poems*. Greensboro: Unicorn Press. ISBN 0-87775-049-1.
- Daniel Berrigan (1987). *Hole in the Ground: A Parable for Peacemakers*. Minneapolis: The Honeywell Project. ISBN 0-9619003-1-8.
- Daniel Berrigan; Margaret Parker (1989). *Stations: The Way of the Cross*. Harper Collins. ISBN 978-0060607661.
- Daniel Berrigan (1998). *And the Risen Bread: Poems 1954-1997*. New York: Fordham University Press. ISBN 0-8232-1821-X.
- Daniel Berrigan (1998). *Daniel: Under the Siege of the Divine*. Farmington, PA: Plough Publishing House. ISBN 0-87486-952-8.

- Daniel Berrigan (1998). *Uncommon Prayer: A Book of Psalms*. ISBN 1-57075-193-5.)
- "Statement on Poetry." *The Worcester Review* IV, (1976)
- Absurd Convictions, Modest Hopes
- Geography of Faith
- Time Without Number (won the Lamont Prize)
- Night Flight to Hanoi
- Trial Writings (with Tom Lewis).
- Daniel Berrigan (2000). *The Raft Is Not the Shore: Conversations Toward a Buddhist/Christian Awareness*. Orbis Books. ISBN 1-57075-344-X.
- (2003) in Arthur J. Laffin: *Swords into Plowshares: A chronology of plowshares disarmament actions 1980-2003*. ISBN 0-9636224-8-X.
- Daniel Berrigan; Howard Zinn, introduction; Adrianna Amari, photographs (2007). *Prayer for the Morning Headlines: On the Sanctity of Life and Death*. Apprentice House. ISBN 978-1-934074-16-9.
- Daniel Berrigan (2007). *The Trouble With Our State*. Yellow Bike Press.
- Daniel Berrigan (2008). *The Kings and Their Gods: The Pathology of Power*. Wm. B. Eerdmans Publishing Co.. ISBN 978-0-8028-6043-9.

Awards and recognition

- 1974 War Resisters League Peace Award
- 1988 Thomas Merton Award
- Pacem in Terris Award
- 1989 Pax Christi USA Pope Paul VI Teacher of Peace Award
- 1992 The Peace Abbey Courage of Conscience Award
- 2008 Honorary Degree from The College of Wooster *⁵
- **In popular culture**
- Dar Williams's song I Had No Right from her album The Green World is about Berrigan and his trial.
- Paul Simon's song Me and Julio Down By The School Yard refers to Berrigan as "the radical priest".
- Lynne Sachs's documentary film Investigation of a Flame is about the Berrigan brothers and the Catonsville Nine.
- Daniel Berrigan was interviewed about his life and activism for Kisseloff, Jeff (2006). *Generation on Fire: Voices of Protest from the 1960s, an Oral History*. University Press of Kentucky. ISBN 0-81312-416-6. .
- In 1994, Berrigan was one of several political activists featured on an advertisement for Ben & Jerry's ice cream. Proceeds from sales of a poster of the advertisement were donated to the Children's Defense Fund.

See also

- Christian anarchism
- Christian pacifism
- Murray Polner (1997). *Disarmed and Dangerous: The Radical Life and Times of Daniel and Philip Berrigan*. Basic Books.

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1. Aloï, Daniel (2006-04-04). "From Vietnam to Redbud Woods: Daniel Berrigan launches events commemorating five decades of activism at Cornell". *Cornell University Chronicle*. Retrieved on 2007-12-01.
2. Nancy Zaroulis (1989). *Who Spoke Up? American Protest Against the War in Vietnam 1963-1975*. Horizon Book Promotions. ISBN 0-385-17547-7. ;Howard Zinn (1994; new ed. 2002). *You Can't Be Neutral on a Moving Train*. Beacon Press, 126-38. ISBN 0-8070-7127-7.
3. Berrigan, Daniel (1987). *To Dwell in Peace*. Random House. ISBN 978-0517092231. Retrieved on 2007-12-01.
4. Andrew Greeley, "Catholic Social Activism: Real or Rad/Chic?" *The National Catholic Reporter* February 7, 1975.
5. Value of a Wooster Education Affirmed for Graduating Seniors

Grace Paley 1922-2007



Taken from:

http://famouspoetsandpoems.com/poets/grace_paley/biography

Grace Paley was born Grace Goodside in the Bronx, New York, in 1922. Her parents, Russian-Jewish immigrants, had an important influence on her life as a writer and political activist.

She entered Hunter College in New York City when she was only 15 and later attended New York University, but not stay for a degree. "I really went to school on poetry," she says. "I learned whatever I know about writing and craft from writing poems." In the early 1940's, she studied with W.H. Auden at the New School for Social Research in New York.

Doubleday published Grace Paley's first collection of short stories, *The Little Disturbances of Man*, in 1959. Based on its glowing reviews, Doubleday tried to persuade her to write a novel. She spent two or three years on this effort, but then abandoned it. In 1968, a different publisher, Viking, reissued *The Little Disturbances of Man*. As Walter Clemons observed in *Newsweek*, this was "an event almost without parallel in the forlorn history of short-story collections."

Her next two volumes of short stories were published by Farrar, Straus & Giroux - *Enormous Changes at the Last Minute* [1974], and *Later the Same Day* [1985]. She has also published a collection of short fiction and poetry, *Long Walks and Intimate Talks* [1991] and a book of poetry, *New and Collected Poems* [1992].

Popular and respected by teachers of writing, Grace Paley's stories have been used as models in writing workshops. Her stories have appeared in *The New Yorker*, *Ms Fiction*, *Mother Jones* and other magazines. She began teaching in the early 1960's with courses at Columbia and Syracuse Universities and then became a member of the faculty of Sarah Lawrence College in Bronxville, New York. She has also taught at the graduate school of City College in New York.

Much of Grace Paley's life has been spent in political action. A member of the War Resisters League, she opposed American involvement in the Vietnam War and was a member of a peace mission to Hanoi. She attended the World Peace Conference in 1974 and in 1985 visited Nicaragua and El Salvador, after having campaigned against the U.S. government's policies toward these countries. She was one of "The White House Eleven," who in December 1978 were arrested in December 1978 for unfurling an anti-nuclear banner on the White House lawn. She was fined and given a suspended sentence.

Grace Paley received a Guggenheim Fellowship in Fiction in 1961 and the National Institute of Arts and Letters Award for Short Story writing in 1970. In 1980, she was elected to the National Academy of Arts and Letters.

Born and raised in New York, she has come to be known as the consummate New York writer. Vivian Gornick, in the *Village Voice* once said, "Grace Paley is to New York what William Faulkner is to Mississippi." In 1989, then New York State Governor Mario Cuomo conferred upon her the honor of becoming the first official New York State writer.

Grace Paley married a motion picture cameraman, Jess Paley, in 1942. They were divorced, and in 1972 she married her second husband, landscape architect and author, Robert Nichols. She has a son and daughter and one grandchild, and currently lives in Thetford, Vermont.

In selecting Grace Paley, the 1993 Rea Award Jurors, Deborah Eisenberg, Stuart Dybek and Jack Miles, said:

"Grace Paley is a pure short story writer, a natural to the form in the way that rarely gifted athletes are said to be naturals. Her stylistic contribution is unique; a kinetic rhythm of prose divided into fragments that reassemble into a single voice as unmistakable as any in American fiction. It is a voice that, humorous and wise, tough and compassionate, speaks without compromise for the little disturbances of men and women, and endows them with the stature of a moral vision."

Other Links:

<http://www.answers.com/topic/grace-paley>

James Lawson 1928-2004



Taken from:

http://www.pbs.org/thisfarbyfaith/witnesses/james_lawson.html

"When you are a child of God...you try thereby to imitate Jesus, in the midst of evil. Which means, if someone slaps you on the one cheek, you turn the other cheek, which is an act of resistance. It means that you do not only love your neighbor, but you recognize that even the enemy has a spark of god in them, has been made in the image of God and therefore needs to be treated as you, yourself, want to be treated. Jesus is very clear about this: "do unto others as you want others to do unto you." Not as they do unto you, but as you want them to do unto you – which is a rather powerful ethic for personal relationships, regardless of whether family or school or community or nation."

--James Lawson, preparing students for nonviolent action at a FOR workshop.

James Lawson was born in Pennsylvania in 1928. His father and grandfather were Methodist ministers, and Lawson received his local preacher's license in 1947, the year he graduated from high school. At his Methodist college in Ohio, he joined the Fellowship of Reconciliation (FOR), America's oldest pacifist organization. Through FOR, he was first exposed to the nonviolent teachings of Gandhi and fellow black minister Howard Thurman.

In 1951, Lawson was sentenced to three years in prison for refusing the Korean War draft. He was paroled after thirteen months, obtained his B.A. in 1952, and spent the next three years as a campus minister and teacher at Hislop College in Nagpur, India. While in India, Lawson eagerly read of the Montgomery Bus Boycott and the emerging nonviolent resistance movement back in the United States.

When he returned to the United States in 1956, he enrolled in Oberlin School of Theology in Ohio. By 1957, Lawson decided he could no longer sit on the sidelines. He enrolled at Vanderbilt Divinity School and opened an FOR field office in Nashville, where he began holding seminars to train volunteers in Gandhian tactics of nonviolent direct action. Drawing on the example of Christ's suffering, he taught growing numbers of black and white students how to organize sit-ins and any other form of action that would force America to confront the immorality of segregation.

Nonviolent demonstrators encountered obstacles in the forms of violence from whites and skepticism from blacks. Lawson had to convince other blacks that nonviolence was "deeply rooted in the spirituality of Jesus [and] the prophetic stories of the Hebrew Bible." For Lawson, the civil rights protests were not just a political movement; "it was a moment in history when God saw fit to call America back from the depths of moral depravity and onto his path of righteousness."

James Lawson helped coordinate the Freedom Rides in 1961 and the Meredith March in 1966, and while working as a pastor at the Centenary Methodist Church in Memphis, played a major role in the sanitation workers strike of 1968. On the eve of his assassination, Martin Luther King called Lawson "the leading theorist and strategist of nonviolence in the world."

In 1974, Lawson moved to Los Angeles to be the pastor of Holman Methodist Church. He hosted a weekly call-in show, "Lawson Live," where he discussed social and human rights issues affecting minority communities. He spoke out against racism, and challenged the cold war and U.S. military involvement throughout the world. Even after his retirement, Lawson was protesting with the Janitors for Justice in Los Angeles, and with gay and lesbian Methodists in Cleveland.

Taken from:

http://findarticles.com/p/articles/mi_qa3861/is_200307/ai_n9295890/

James Lawson is one of the great American civil rights leaders in the achievement of desegregation and racial equality. He differs from all the others such as King and Farmer, in several respects. He is the only one for whom nonviolence did not have to be learned; he learned it as a small boy from his mother. His father was a Methodist minister in Ohio. As a young conscientious objector he refused to register for the military draft and spent a year in federal prison. After his release he spent three years as a missionary in India, where he learned much from and about Gandhi, his movement and its successes in the use of nonviolence. Lawson has been a life-long member of the Fellowship of Reconciliation (FOR), a group which is not only one of the nation's leading nonviolent advocacy organizations, but which was already involved in civil rights work when he was in college. While enrolled at Baldwin Wallace College he met A.J. Muste, a long-time executive of the Fellowship, who put him in touch with Glenn Smiley, the field secretary of FOR, who had already assisted Martin Luther King in becoming committed to nonviolence.

In 1958 Smiley recruited Lawson to work in Nashville, where he could also study at Vanderbilt University theological school. In 1959 the leading black minister in Nashville, Kelly Miller Smith, offered Lawson his church basement to hold workshops on nonviolence to end segregation. The students who came to his workshops had to be convinced that, though their numbers were few and the forces against them huge, their power was in the righteousness of their ideas and eventually their numbers would grow. That was both Ghandian and a Christian idea.

Lawson phoned Martin Luther King and invited him to speak in Memphis. On March 17, 1968 15,000 black people turned out to hear King, who urged a general work stoppage in Memphis. So not one Negro would go to any job in the city, including domestic service, and black students would not go to any school.

When King arrived again in Memphis on March 28 to lead a march, some of those in the march smashed windows and looted stores. Lawson called off the march.

The next march was scheduled for April 4, 1968, and the drama of that date, resulting in the death of Martin Luther King, is an unforgettable part of American history. The facts of the assassination may never be fully known. William Pepper, a British lawyer who came to the United States to do his own investigation, has written a book, *Orders to Kill*. He was convinced that James Earl Ray was not capable of the murder and that the assassination was ordered at the highest level of the U.S. government.

After James Lawson's service in the Memphis church, he became the pastor of Holman Methodist Church in Los Angeles with a large middle class congregation. He is now retired and is much in demand for public speaking.

It is not surprising that while in Los Angeles he was elected and served as chair of the National Council of the American Fellowship of Reconciliation, the only former staff member

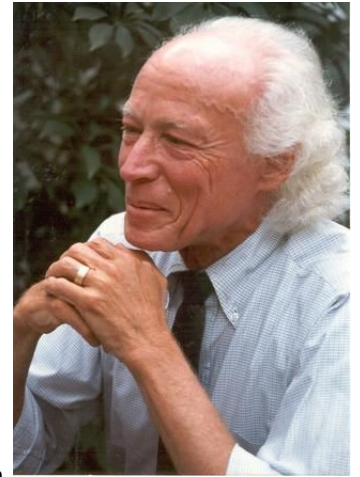
Swomley, John M "[James Lawson, a living civil rights hero](http://findarticles.com/p/articles/mi_qa3861/is_200307/ai_n9295890/)". *Human Quest. FindArticles.com. 25 Nov, 2009.*

http://findarticles.com/p/articles/mi_qa3861/is_200307/ai_n9295890/

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Rabbi Everett Gendler 1928-



Taken from:

http://en.wikipedia.org/wiki/Everett_Gendler

Everett Gendler (born August 8, 1928) is an American rabbi, known for his involvement in progressive causes, including the American civil rights movement, Jewish nonviolence, and the egalitarian Jewish Havurah movement. From 1978-1995, he served as the first Jewish Chaplain at Phillips Academy, Andover. He has been described as the "father of Jewish environmentalism"

Biography

Gendler was born in Chariton, Iowa in 1928 to a religious Jewish family who moved to Des Moines in 1939. He earned a B.A. from the University of Chicago in 1948 during the heyday of Robert Hutchins' leadership, and remained at Chicago until 1951 studying with such luminaries as Rudolf Carnap. In 1957, he was ordained as a Conservative rabbi by the Jewish Theological Seminary.

In the late 1950s and early 1960s, Gendler served as rabbi to a number of congregations throughout Latin America, including the Beth Israel Community Center in Mexico City, Mexico (1957-59), the Associacao Religiosa Israelita in Rio de Janeiro, Brazil (1961), and the five congregations of Havana, Cuba (High Holidays and Passover, 1968-69).

From 1962-1967, Gendler served as rabbi at the Jewish Center of Princeton, New Jersey.

During the late 1960s and early 1970s, Gendler, along with his wife Mary Gendler (born 1940) was involved in several alternative residential communities, including Ivan Illich's Centro Intercultural de Documentación in Cuernavaca, Mexico (1968-69) (alongside Harvey Cox) and the inter-racial inter-religious living center Packerd Manse in Stoughton, Massachusetts (1969-71).

In 1971, Gendler became rabbi at Temple Emanuel of the Merrimack Valley and in 1977, Gendler was appointed by Ted Sizer as the first Jewish chaplain at Phillips Academy, Andover as part of a Catholic-Protestant-Jewish "tri-ministry". Gendler remained in his position at Phillips Andover, alongside his position at Temple Emanuel of the Merrimack Valley, until his retirement, at the age of 67, in 1995.

Since 1995, Gendler, along with his wife Mary Gendler, has been involved in community education work among the Tibetan exiles on Strategic Nonviolent Struggle. In 2007, they played a central role in the founding of the Active Nonviolence Education Center in Dharmasala, India.

He is the father of two daughters, Tamar Szabo Gendler, who is Professor of Philosophy and Chair of the Cognitive Science Program at Yale University and Naomi Gendler Camper, who is Head of Federal Government Relations at JP Morgan Chase.

Civil Rights Work

Gendler became involved in the American Civil Rights movement in the mid-1950s, sparked by his involvement in the American Jewish Society for Service 1955 summer institute at the Highlander Folk School in Monteagle, Tennessee. During the 1960s, he played a pivotal role in involving American Jews in the movement, leading groups of American Rabbis to participate in prayer vigils and protests in Albany, Georgia (1962), Birmingham, Alabama (1963) and Selma, Alabama (1965), and persuading Abraham Joshua Heschel to participate in the famous march from Selma to Montgomery (1965). Gendler was instrumental in arranging Martin Luther King's important address to the national rabbinical convention on March 25, 1968, 10 days before King's death.

Gendler was also an early proponent in Judaism of equal rights for gays, women's ritual participation, and Palestinian rights.

Jewish Nonviolence

Gendler advocates the position that religious nonviolence is as much a part of Judaism as it is of other religions. His most widely distributed article on this topic is "Therefore Choose Life" anthologized in *Roots of Jewish Nonviolence* and *The Challenge of Shalom*. Gendler has served on the board of the Jewish Peace Fellowship and currently serves on the board of the Shomer Shalom Institute for Jewish Nonviolence. He has translated some of the nonviolent writings of Rabbi Aaron Samuel Tamaret into English.

Egalitarian Judaism

Gendler was an early member of Havurat Shalom, a founding member of the Alternative Religious Community in Marblehead, Massachusetts, and an important contributor to numerous progressive Jewish liturgical prayerbooks, journals and anthologies.

Jewish Environmentalism

During the 1960s and 1970s, inspired in part by the work and writings of his friends and mentors Helen and Scott Nearing, Gendler became involved in the conservation and environmental movements, and was an advocate and practitioner of organic farming and vegetarianism.

In 1978, he installed the world's first solar-powered eternal light on the roof of his Synagogue in Lowell Massachusetts. Over the next 30 years, he published dozens of articles on Jewish environmentalism and gave hundreds of lectures on the topic. In 2008, he received a "Lifetime Achievement" award for his contributions to Jewish environmentalism from the Isabella Freedman Jewish Retreat Center.

Other Links:

The greening of faith: God, the environment, and the good life

Von John Edward Carroll, Paul T. Brockelman, Mary Westfall

<http://books.google.ch/books?>

[id=PZnGwDW02XYC&printsec=frontcover&source=gbs_v2_summary_r&cad=0#v=onepage&q=&f=false](http://books.google.ch/books?id=PZnGwDW02XYC&printsec=frontcover&source=gbs_v2_summary_r&cad=0#v=onepage&q=&f=false)

http://velveteenrabbi.blogs.com/blog/2006/09/rabbi_gendler_o.html

<http://shomershalom.org/blog/page/2/>

Martin Luther-King 1929-1968

Nobel Peace Prize (1964), Member of the Fellowship of Reconciliation

Date of birth: January 15, 1929 Atlanta, Georgia, USA

Date of death: April 4, 1968 (aged 39) Memphis, Tennessee, USA Movement: African-American Civil Rights Movement and Peace movement

Major organizations: Southern Christian Leadership Conference (SCLC)

Notable prizes: Presidential Medal of Freedom (1977, posthumous)
Congressional Gold Medal (2004, posthumous)

Major monuments: Martin Luther King, Jr. National Memorial (planned)

Alma mater: Morehouse College Crozer Theological Seminary
Boston University

Religion: Baptist



The following text was taken from:

http://nobelprize.org/nobel_prizes/peace/laureates/1964/king-bio.html

Other sources:

http://en.wikipedia.org/wiki/Martin_Luther_King,_Jr.

<http://www.thekingcenter.org/mlk/bio.html>

Videos:

http://www.youtube.com/watch?v=PbUtl_0vAJk

Biography

Martin Luther King, Jr., (January 15, 1929-April 4, 1968) was born Michael Luther King, Jr., but later had his name changed to Martin. His grandfather began the family's long tenure as pastors of the Ebenezer Baptist Church in Atlanta, serving from 1914 to 1931; his father has served from then until the present, and from 1960 until his death Martin Luther acted as co-pastor. Martin Luther attended segregated public schools in Georgia, graduating from high school at the age of fifteen; he received the B. A. degree in 1948 from Morehouse College, a distinguished Negro institution of Atlanta from which both his father and grandfather had graduated. After three years of theological study at Crozer Theological Seminary in Pennsylvania where he was elected president of a predominantly white senior class, he was awarded the B.D. in 1951. With a fellowship won at Crozer, he enrolled in graduate studies at Boston University, completing his residence for the doctorate in 1953 and receiving the degree in 1955. In Boston he met and married Coretta Scott, a young woman of uncommon intellectual and artistic attainments. Two sons and two daughters were born into the family.

In 1954, Martin Luther King accepted the pastorate of the Dexter Avenue Baptist Church in Montgomery, Alabama. Always a strong worker for civil rights for members of his race, King was, by this time, a member of the executive committee of the National Association for the Advancement of Colored People, the leading organization of its kind in the nation. He was ready, then, early in December, 1955, to accept the leadership of the first great Negro nonviolent demonstration of contemporary times in the United States, the bus boycott described by Gunnar Jahn in his presentation speech in honor of the laureate. The boycott lasted 382 days. On December 21, 1956, after the Supreme Court of the United States had declared unconstitutional the laws requiring segregation on buses, Negroes and whites rode the buses as equals. During these days of boycott, King was arrested, his home was bombed, he was subjected to personal abuse, but at the same time he emerged as a Negro leader of the first rank.

In 1957 he was elected president of the Southern Christian Leadership Conference, an organization formed to provide new leadership for the now burgeoning civil rights movement. The ideals for this organization he took from Christianity; its operational techniques from Gandhi. In the eleven-year period between 1957 and 1968, King traveled over six million miles and spoke over twenty-five hundred times, appearing wherever there was injustice, protest, and action; and meanwhile he wrote five books as well as numerous articles. In these years, he led a massive protest in Birmingham, Alabama, that caught the attention of the entire world, providing what he called a coalition of conscience. and inspiring his "Letter from a Birmingham Jail", a manifesto of the Negro revolution; he planned the drives in Alabama for the registration of Negroes as voters; he directed the peaceful march on Washington, D.C., of 250,000 people to whom he delivered his address, "I Have a Dream", he conferred with President John F. Kennedy and campaigned for President Lyndon B. Johnson; he was arrested upwards of twenty times and assaulted at least four times; he was awarded five honorary degrees; was named Man of the Year by *Time* magazine in 1963; and became not only the symbolic leader of American blacks but also a world figure.

At the age of thirty-five, Martin Luther King, Jr., was the youngest man to have received the Nobel Peace Prize. When notified of his selection, he announced that he would turn over the prize money of \$54,123 to the furtherance of the civil rights movement.

On the evening of April 4, 1968, while standing on the balcony of his motel room in Memphis, Tennessee, where he was to lead a protest march in sympathy with striking garbage workers of that city, he was assassinated.

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From Nobel Lectures, *Peace 1951-1970*, Editor Frederick W. Haberman, Elsevier Publishing Company, Amsterdam, 1972

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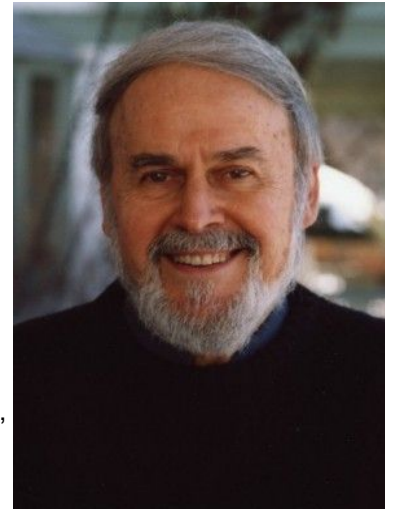
Richard Deats 1932-

Member of the Fellowship of Reconciliation

The following text was taken from:

<http://deatspeace.tripod.com/>

Richard Deats worked for the Fellowship of Reconciliation (FOR) from 1972 until his retirement on June 30, 2005. A United Methodist minister, Deats taught social ethics at Union Theological Seminary in the Philippines from 1959 to 1972. Deats served FOR in different capacities: He was executive secretary, director of interfaith activities, and editor of Fellowship magazine and coordinator of communications. He taught workshops and lectured on active nonviolence in over a dozen countries, including South Africa, Bangladesh, the Philippines, South Korea, Hong Kong, Thailand, India, Haiti, Kenya, Lithuania, Russia, Colombia, Palestine and Israel. He led numerous Journeys of Reconciliation to Eastern Europe and the Soviet Union during the Cold War. Deats was part of an FOR peace effort in Iraq and he met with the PLO in Tunis, with Burmese liberation groups, and with indigenous movements in Ecuador. In 1986, he was part of an IFOR nine-week training project that contributed to the "people power" revolution in the Philippines.



A native of Big Spring, Texas, Deats holds a B.A. from Mc Murry University, an M. Div. from Southern Methodist University and a Ph.D. from Boston University. He was president of the Texas Methodist Student Movement and student body president at Southern Methodist University. Since his college days he has been active in the civil rights movement and was a member of the Martin Luther King, Jr. Federal Holiday Commission until it was terminated in 1996. His wife, Jan, is a concert pianist and music teacher. They have four children, sixteen grandchildren and one great-grandchild.

Deats' books include Nationalism and Christianity in the Philippines, Ambassador of Reconciliation: A Muriel Lester Reader, and How to Keep Laughing Even Though You've Considered All the Facts. He co-edited Active Nonviolence: A Way of Life, A Strategy for Change. His book, Martin Luther King, Jr., Spirit-led Prophet(1999), with a foreword by Coretta Scott King, is now in its third printing and his biography of Gandhi, with a foreword by Sister Mary Evelyn Jegen, is entitled Mahatma Gandhi. Nonviolent Liberator(2005). The King and Gandhi books (by New City Press) have German editions as well as English. Deats writings have appeared in such publications as The Christian Century, Sojourners, The Progressive, The Philippines Free Press, The National Catholic Reporter, The Other Side, USA Today, Newsday, Reconciliation International, and Fellowship.

Deats lives in Nyack, New York with his wife, Jan.

Living in an Extraordinary Time

An Interview By Rabia Harris May / June 2005

Harris: *You are practically an institution at FOR. Just how long have you been here, anyway?*

Deats: I joined FOR on January 1, 1953 when I was a student at McMurry University in Abilene, Texas. Muriel Lester, traveling secretary of the International FOR, had visited the campus during a time when the Cold War and the blacklisting by Senator Joseph McCarthy of supposed Communists had heightened the fears and paranoia of the country. Muriel spoke twice on campus—once on the world situation in the light of the Sermon on the Mount, and once on prayer. The combination of the inward journey and the outward journey she presented had an enormous impact on me, and I decided to join the FOR. I was an active member from that time on, as I became involved in peace and civil rights issues.

During the Vietnam war I was teaching at Union Theological Seminary in the Philippines and was part of antiwar activities in Southeast Asia, especially through FOR's International Committee of Conscience on Vietnam. Out of that involvement, FOR invited me to join the staff in Nyack, New York. I did so in 1972. So I've been a staff member for thirty-three years, as director of interfaith activities, as executive secretary, and as editor of Fellowship magazine. That's a long time—but not a record. John Nevin Sayre was on staff for fifty-two years!

Harris: *How did you first get interested in nonviolence?*

Deats: It goes back a long ways. As a child I was deeply impressed in Sunday school by a picture on the wall of Jesus surrounded by children representing the different races and nationalities of the world. This, along with the church school teachings of overcoming evil with good, of being a peacemaker and loving even your enemy, made me aware of the nonviolence that permeates the teachings of Jesus.

I also learned, in that Methodist Sunday school in Big Spring, Texas, that segregation and the racism that gave rise to it were a contradiction of Jesus' teachings. I would later come to see war as another contradiction that should be opposed.

Along with my church's teaching were the wider stirrings that were taking place in the world. The Gandhian movement in India and the spreading civil rights efforts in this country began to demonstrate the practical application of nonviolence. Commitment to peace was not just saying No (although that was important); it also led to nonviolent action for justice and peace.

There are many who say that "the Gospel is more than the Sermon on the Mount." I agree—but what I have observed are Christian teaching and practice that are a good deal less than the Sermon on the Mount. I've never been convinced by those who march at the call of the nation to slaughter the enemy and lay waste their cities and countryside. At FOR I've met pacifists from Jewish, Muslim, Hindu, and Buddhist traditions, and I have discovered I had far more in common with them than with Christian apologists for war. As we find in I John 4:

Let us love one another; for love is of God, and everyone that loves is born of God, and knows God. He who does not love does not know God, for God is love.... If we love one another, God abides in us and His love is perfected in us.

Dr. King spoke of this kind of love as "the key that unlocks the door which leads to ultimate reality." I see this in the witness of persons like Gandhi and King, Muriel Lester and Abdul Ghaffar Khan, Desmond Tutu and Dorothy Day, Thich Nhat Hanh and Abraham Joshua Heschel, James Lawson and Hildegard Goss-Mayr.

Harris: *What would you consider to be the highlights of your career?*

Deats: What a privilege and challenge it has been to live in an era when nonviolence—"as old as the hills," as Gandhi said—has spread across the world, influencing the destiny of individuals, nations, and peoples to overcome injustice and oppression nonviolently.

Certainly a highlight I look back upon is having been involved in the civil rights movement and having seen the end of Jim Crow, and then working with Coretta Scott King and serving on the Martin Luther King, Jr. Federal Holiday Commission. It was gratifying to be in the Rose Garden when President Reagan signed the bill making Dr. King's birthday a national holiday. Reagan's initial opposition to that bill was overcome by a determined movement all over the country—a lesson to remember.

From the mid-1970s on, I began leading workshops around the world in revolutionary and/or oppressive situations. One such was a trip to South Korea at the time of the Park dictatorship. Though I was followed by the Korean CIA through most of my visit, my hosts arranged for me to do unannounced nonviolence trainings and speak to various audiences. It was on that trip that I met with the Korean Gandhi, Quaker Ham Sok Hohn.

Having left the Philippines during the Marcos dictatorship, I was invited back to help with the work Jean and Hildegard Goss-Mayr had started in aiding the nonviolent resistance movement against Marcos. Accompanied by Stefan Merken and a group of Union Seminary students and their faculty adviser, Hilario Gomez (a former student of mine who later became a bishop of the United Church of Christ in the Philippines), we met with groups throughout the island of Luzon. These efforts contributed to the People Power movement that nonviolently overthrew the Marcos government in 1986 and inspired nonviolent movements in Burma, China, Chile, and other places.

Hildegard and I subsequently facilitated workshops in Hong Kong and South Korea, as well as participating (with Jean Goss) in similar efforts in Bangladesh, and in the first nonviolence conference in the Soviet Union. This led to my taking FOR delegations back to Moscow and to Lithuania for the first nonviolence trainings in both places.

Also memorable were many trips to the Soviet Union and Eastern Europe, journeys of reconciliation in places where many had thought war between the communist world and the capitalist world was inevitable. The fright in those early trips changed increasingly to anticipation as grassroots diplomacy began to build up an almost irresistible tide of friendship between East and West. As we began to be able to bring Soviet citizens to this country, we found barriers melting and hopes for peace soaring. We lived the truth of what President Eisenhower had said: "Someday the people are going to want peace so much that governments are going to have to get out of the way and let them have it."

While the PLO was based in Tunis, it issued an invitation to FOR. Gene Hoffman, Scott Kennedy, Karim Alkadhi and I spent five days there and got to talk seriously with Yassir Arafat about the growing worldwide relevance of revolutionary nonviolence. Subsequent trips to Israel and Palestine have sought to continue this dialogue.

Certainly another highlight was the invitation of the South Africa Council of Churches to Walter Wink and me to visit that country in 1987 and hold workshops with anti-apartheid activists. Coming at the time of a state of emergency called by the government, it was a moment of great difficulty for the movement there. But their determination was to lead to the collapse of the apartheid government's racist policies.

Harris: *Of the many situations with which you have been involved, which were most challenging? Which subjected your ideals to the most difficult tests?*

Deats: I'd have to say that what has been most difficult and challenging over the years has been not only the reluctance but the opposition of the institutional church to the radical nature of Jesus' message of love even for the enemy. To always be a minority voice is an ongoing test of one's commitment. On a biblical, theological, and historical level, of course, this opposition is not surprising. Religious institutions sink their roots deep in the culture and come to identify with "the principalities and powers." Any challenge to the status quo is seen not only as disloyal but as probably heretical.

Harris: *How do you see the evolution of FOR over the years? Is it the same as it was when you started, or has it become different, and if so, how?*

Deats: First, the earliest opposition to war was principally saying No. The refusal to kill or to sanction hatred and violence were—and remain—indispensable to our message. But over the course of the 20th century, nonviolence became more and more central in our understanding of how you actually live out the pacifist commitment. The great impetus for this was the Gandhian movement, first in South Africa, then in India.

Gandhi experimented with nonviolence as a way of life and a strategy for change. This "experiment with Truth" as he called it has come to have an enormous impact all over the world as individuals and groups have struggled to overcome injustice and oppression and to build what Martin Luther King, Jr. called "the beloved community." FOR has been fundamentally influenced by Gandhi's experiments. Our current emphasis on nonviolence training grows out of this.

Secondly, I think a major development has been FOR's having become an interfaith organization. Over the years and through many campaigns, FOR discovered nonviolent traditions in other faiths producing other peacemakers who shared its (initially Christian) opposition to war and violence. This led to FOR's current mission statement, which says, "The Fellowship of Reconciliation seeks to replace violence, war, racism, and economic injustice with nonviolence, peace, and justice. We are an interfaith organization committed to active nonviolence as a transforming way of life and as a means of radical change. We educate, train, build coalitions, and engage in nonviolent and compassionate actions locally, nationally, and globally." Rather than watering down faith and seeking the lowest common denominator, we have made an effort to work for peace out of the deepest impulses and insights of each faith tradition.

Thirdly, out of years of efforts to overcome the limits of leadership that was predominantly white, male, and heterosexual, we have made headway—but still have far to go—in developing a much more diverse staff, council, and membership in the FOR.

Harris: *How have your own views changed?*

Deats: Working with, and getting to know, people of other faith traditions is an ongoing challenge, both humbling and bracing. While still deeply committed to Jesus Christ, I have learned so much, and continue to learn much, from those on a different faith journey. In such a diverse world, can we do otherwise?

I think another major change has been a heightened awareness of the environmental crisis. While this is not new, the urgency is now inescapably upon us. Opposition to global warming is not just an option, but a necessity. The peace and environmental movements should be much more consciously allied in protecting the earth and humanity from the violent direction of US foreign and domestic policies. Our current situation is best described by Dietrich Bonhoeffer's image of being on a train heading toward Hell.

Harris: *Many people feel that to live in accordance with an ideal requires personal sacrifice. How has your lifetime commitment to nonviolence affected your private life?*

Deats: I often think of an American nurse in Asia who was working in a leprosarium. A visitor said to her, "I wouldn't do this for a million dollars."

"Neither would I," said the nurse.

In our money-driven society, many people link fulfillment to income. But I cannot think of a more fulfilling life than having the privilege of working for a nonviolent future. To get paid for that—even if it isn't very much!—is incomparable.

I am blessed in the fact that my wife Jan's great commitment to music is every bit as consuming as is my commitment to peace. Our challenge is to keep our relationship strong in the midst of our vocational callings.

Harris: *What has been most fun?*

Deats: Gandhi said, “If I didn’t have a sense of humor I would long ago have committed suicide.” I have found that one of the characteristics of many social change movements is their sense of humor and of finding joy even in the midst of appalling situations. I have seen this especially in the civil rights movement and in the movements in South Africa and the Philippines.

Cardinal Jaime Sin was head of the Catholic Church in the Philippines during the Marcos dictatorship. The cardinal’s finally turning against the dictatorship was of enormous importance in the People Power movement, leading to the joke that the reason Marcos was defeated was that he was “without Sin.” Others said, “Marcos had the guns but Cory Aquino had the nuns.”

When the apartheid government sprayed purple water on demonstrators in Capetown, Tutu and others found a new motto: “The purple shall govern!” At a rally in Philadelphia, Mississippi following the brutal killing of Goodman, Cheyney, and Schwerner, King called on Abernathy to pray before a crowd of hostile whites that included the local sheriff. Afterwards someone asked King why he didn’t lead the prayer. “In that crowd, I wasn’t about to close my eyes!” said King, to the guffaws of his friends, who were accustomed to the humorous banter that pervaded the movement.

This is why I wrote the book *How to Keep Laughing Even Though You’ve Considered All the Facts*. I thought it would be an encouragement to people struggling against enormous odds to make this a better world. As Texan Molly Ivins reminds us, “So keep fightin’ for freedom and justice, beloveds, but don’t you forget to have fun doin’ it. ‘Cause you don’t always win. Be outrageous, ridicule the fraidy-cats, rejoice in all the oddities that freedom can produce. And when you get through kickin’ ass and celebratin’ the sheer joy of a good fight, be sure to tell those who come after how much fun it was.”

Harris: *What is your take on the world situation? Are you hopeful in the short run, or only in the long run?*

Deats: That’s really a tough question. To look at current policies is to wonder if human beings have a death wish. Our assault on the earth for short-term financial gain remains thoroughly in the saddle in this country. Decades of important environmental achievements are being undone by the Bush administration and its policies favoring the richest and most predatory segments of our country. Rather than throwing his disgraceful presidency out of office, voters were swayed by lies, by smoke and mirrors, returning him to another four-year term.

I am reminded of the words of Joan of Arc in George Bernard Shaw’s play *St. Joan*. “Some people see things as they are and ask ‘Why?’ I dream of things that never were and ask ‘Why not?’”

Harris: *What do you see as the next steps in your life’s journey?*

Deats: Well, I am in good health and still full of dreams and energy and hope. Jan and I will continue to live in Nyack near three of our four children and their children—as well as our first great-grandchild. In the immediate future I want to go through my journals and projects and do some writing, including a few more books perhaps. I look forward to gardening and playing the clarinet in a concert band. And I’ll be open to some speaking and preaching, as well as perhaps a peace project or two.

Harris: *Is there anything you’d particularly like to tell our readers?*

Deats: The poet Adrienne Rich wrote, “I have to cast my lot with those who, age after age, perversely, with no extraordinary power, reconstitute the world.” I think of our readers and members of the Fellowship of Reconciliation as part of this saving remnant who, in season and out, witness to the power of truth and love to overcome all falsehood and hatred and, in so doing, reconstitute the world.

Rabbi Arthur Waskow 1933-



Taken from:

<http://www.theshalomcenter.org/node/1008>

Rabbi Arthur Waskow, Ph. D., founded (in 1983) and directs The Shalom Center. In 1996, Waskow was named by the United Nations a "Wisdom Keeper" among forty religious and intellectual leaders who met in connection with the Habitat II conference in Istanbul. In 2001, he was presented with the Abraham Joshua Heschel Award by the Jewish Peace Fellowship. In 2005, he was named by the Forward, the leading Jewish weekly in America, one of the "Forward Fifty" as a leader of the Jewish community. In 2007, he was named by Newsweek one of the fifty most influential American rabbis, and was presented with awards and honors by groups as diverse as the Neighborhood Interfaith Movement of Philadelphia and the Muslim American Society Freedom Foundation.

Since 1969, Waskow has been one of the leading creators of theory, practice, and institutions for the movement for Jewish renewal. Among his seminal works in this area have been --

- The Freedom Seder (1969), the first Haggadah for Passover to intertwine the archetypal liberation of the Jewish people from slavery in Mitzrayim with the modern liberation struggles not only of the Jewish people, but also the Black community in America and other peoples. The Freedom Seder has become a model for many Jews during the past generation to shape Passover Seders to celebrate their own commitments to emerging aspects of liberation -- such as environmental concerns, feminism, and the freedom of Tibet.
- Godwrestling (Schocken, 1978), an examination of new ways of interpreting Torah and applying it to contemporary issues, as they emerged in the early havurot.
- These Holy Sparks: The Rebirth of the Jewish People (Harper and Row, 1983), a study of the history and meaning of the Jewish renewal movement in North America, 1967 to 1982.
- Seasons of Our Joy (Bantam, 1982; Summit, 1985; Beacon, 1990 and 1991), a history of the development of the Jewish festivals; a pioneering reinterpretation of their meaning in the cycles of earth, sun, and moon; a guide to the festivals as steps in a spiritual journey; and a practical handbook for observing them today.
- Down-to-Earth Judaism: Food, Money, Sex, and the Rest of Life (Morrow, 1995), an examination of how the everyday ethics and practices of the Jewish people have evolved over the centuries and are still evolving, in response to the changing cultures and societies in which Jews lived, and in constant effort to shape a holistic and holy lifepath that cares for the earth.
- Godwrestling — Round 2 : Ancient Wisdom, Future Paths (Jewish Lights, 1996), a midrashic reexamination of the meanings of God, Torah, Israel, humanity, and earth in the light of 25 years of the movement for Jewish renewal. (This book won the Benjamin Franklin Award.)

He co-authored with Phyllis Berman *A Time for Every Purpose Under Heaven: The Jewish Life-Spiral as a Spiritual Path* (Farrar Straus & Giroux, 2002).

In 2006, he co-authored *The Tent of Abraham: Stories of Hope and Peace for Jews, Christians, and Muslims* (Beacon Press) with Sr. Joan Chittister, OSB, and Murshid Saadi Shakur Chisti (Neil Douglas-Klotz).

He had primary editorial responsibility for two pioneering anthologies on eco-Judaism: *With Ari Elon and Naomi Mara Hyman, he co-edited Trees, the Earth, and Torah: A Tu B'Shvat Anthology*, a new addition to the classic "Festival Anthology" series of the Jewish Publication Society (1999). And he edited another anthology of texts and articles on eco-Judaism: *Torah of the Earth: Exploring 4,000 Years of Ecology in Jewish Thought* (2 vols., Jewish Lights, 2000). Waskow has taught as a Visiting Professor in the religion departments of Swarthmore College (1982-83, on the thought of Martin Buber and on the Book of Genesis and its rabbinic and modern interpretations); Temple University (1975-76 on contemporary Jewish theology and 1985-86, on liberation theologies in Judaism, Christianity, and Islam); Drew University (1997) on Judaism and the environment and on emerging feminist and neo-Hassidic theologies of Judaism in America; and Vassar College (1998) on the theology and practice of Jewish renewal and feminist Judaism; and from 1982 to 1989 on the faculty of the Reconstructionist Rabbinical College (contemporary theology and practical rabbinics).

In 1993, Waskow cofounded ALEPH: Alliance for Jewish Renewal, From then till 2005, Waskow was first a Pathfinder and then the Tikkun Olam Fellow of ALEPH, through which he did research, wrote, and spoke to explore and deepen the renaissance of North American Jewish culture and community.

In 1978, he founded *Menorah*, a journal of Jewish renewal; from 1984 to 2004 he was its editor as the ALEPH quarterly journal *New Menorah*.

Beginning in 1995, Waskow has taken a vigorously active role in a number of Jewish, multi-religious, and socially responsible Email list-serves to discuss various issues in such a way as to unite spiritual and political concerns. He

has created a treasury of midrash, prayer, and essays on contemporary issues in the same vein on the Shalom Center Website www.shalomctr.org.

In 1996, Jason Aronson published a collection of new midrashic stories that Waskow co-authored with his wife, Rabbi Phyllis Berman, entitled *Tales of Tikkun: New Jewish Stories to Heal the Wounded World*. With his children David and Shoshana, he wrote a book of midrashic tales of the Creation for children and adults, *Before There Was a Before*. Together with his brother Howard, he wrote *Becoming Brothers* (Free Press, 1993). It is a "wrestle in two voices," a joint autobiography focused on the conflicts and relationships between the two brothers.

Waskow has spoken widely and led retreats and study groups at synagogues, universities, inter-religious convocations, and churches, on Jewish renewal, the meaning of recent religious upheavals throughout the world, the practice and meaning of the spiral of Jewish festivals, religious perspectives on environmental issues, and the spiritual roots of tikkun olam (action to heal the world).

He was born in Baltimore in 1933. He took a bachelor's degree from the Johns Hopkins University (1954) and a doctorate in United States history from the University of Wisconsin (1963). His dissertation was on "The Race Riots of 1919." It was incorporated into a book, *From Race Riot to Sit-in, 1919 and the 1960s: A Study in the Connections between Conflict and Violence* (Doubleday, 1966).

He worked from 1959 to 1961 as legislative assistant for a Member of the United States House of Representatives, and from 1961 to 1963 as Senior Fellow of the Peace Research Institute. In 1961, he was a Fellow of the Colloquium on Conflict Resolution and Disarmament held by the American Academy of Arts and Sciences,

He was among the founders and for fourteen years (1963-1977) was a Resident Fellow of the Institute for Policy Studies, a pioneering center for independent analysis of governmental policy and social change.

During this period, Waskow wrote *The Limits of Defense* (with Marcus Raskin; Doubleday, 1962), three other books, several monographs, and numerous articles on nuclear strategy, deterrence, disarmament, and conflict theory. He also wrote *Running Riot* (Herder and Herder, 1970), on the roles of violence and non-violence in the process of American social change.

He joined in founding and for three years was secretary-treasurer of the Conference on Peace Research in History.

Through the 1960s, Waskow was active in writing, speaking, electoral politics, and nonviolent action against the Vietnam War. In 1964 he worked closely with the Mississippi Freedom Democratic Party at the Democratic National Convention in Atlantic City. In 1965 he spoke at the first anti-war Teach-in (at the University of Michigan), and at many thereafter; in 1967 he was co-author of "A Call to Resist Illegitimate Authority" (urging support for those who were resisting the draft and the war); and in 1968 he was elected an anti-war delegate from the District of Columbia to the Democratic National Convention in Chicago. In 1981 and 1986, in concert with other anti-war activists he won a lawsuit against the FBI for illegal harassment of his anti-war work, under its COINTELPRO program. (See a chapter of *In Our Defense*, a book on the Bill of Rights by Caroline Kennedy and Ellen Alderman, for a discussion of this case.) From 1977 to 1982, Waskow was a Fellow of the Public Resource Center in Washington, D.C., where he led a long-term research project, funded by the U.S. Department of Energy, on economic, environmental, technological, and public-policy aspects of community-based generation and use of renewable energy and energy conservation.

After Waskow became a writer and teacher of Jewish history and theology, he helped found the National Havurah Committee, was a member of its board from 1978 to 1980 and from 1983 to 1987, and from 1984 to 1996 was a member of the Board of the P'nai Or Religious Fellowship. During the 1980s and 1990s he was at various times a member of the editorial boards of the *Reconstructionist*, *Religion and Intellectual Life*, *Social Policy*, *Cross Currents*, and *Tikkun* magazines.

He has worked since 1969 for peace between the Israeli and Palestinian peoples, and was among those invited by the White House to take part in the signing of the Declaration of Principles by Prime Minister Rabin and Chairman Arafat in 1993. He wrote the "Seder for the Children of Abraham, Hagar, and Sarah," published in *Tikkun* magazine in 1999 -- a Passover Seder focused on peace-making between Israelis and Palestinians. Through 2001 he worked closely with Rabbis for Human Rights (Israel) to create the successful "Olive Trees for Peace" campaign, and from 2002 to 2005 was secretary of the Board of Rabbis for Human Rights/ North America.

In 1995, Waskow was ordained a Rabbi by a beit din made up of one Rabbi whose rabbinic lineage was Hassidic, one Conservative Rabbi, one Reform Rabbi, and a feminist theologian.

Waskow has been active in several inter-religious projects. He was a Washington Associate of the Churches' Center for Theology and Public Policy (1979-1982), and a Fellow of the Coolidge Research Colloquium of the Association for Religion and Intellectual Life in 1983. During the 1980s he was a member of the steering committee of Choose Peace, an inter-religious group addressing the dangers of the nuclear arms race, and in the early 1990s he was a member of the steering committee of In Defense of Creation, an inter-religious environmental group. During the winter of 1996 he held the Gamaliel Chair in Religion, Peace, and Justice sponsored by the Lutheran community of Milwaukee. He has written for such journals as *Sojourners*, *Cross-Currents*, *The Other Side*, *National Catholic Reporter*, and *Witness*. In 1997, using Email and the World-Wide Web, he initiated a world-wide observance of the 25th yohrzeit (death-anniversary) of Rabbi Abraham Joshua Heschel in which more than 400 Jewish and Christian communities and congregations participated. He created a unique on-line resource of passages and essays by and about Heschel (now located in the "Torah" section of www.shalomctr.org). He was one of the major speakers at the foremost observance of Heschel's yohrzeit in New York City

In 1998, he initiated the Free Time/ Free People project, a joint exploration by secular scholars, religious leaders, and political organizers of the economic, cultural, and religious factors involved in the pressures toward overwork and underemployment in American society. The Free Time project explores the economic and cultural changes that would encourage the protection of Free Time for family and community life and for self-renewal.. Waskow has published

articles in Sojourners, The Other Side, Tikkun, Witness, Bearing Witness, and The Nation on this question. See Website

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AW and Phyllis Ocean Berman, *A Time for Every Purpose Under Heaven: The Jewish Life-Spiral as a Spiritual Journey* (Farrar Straus & Giroux, 2002).

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Martin Sheen 1940-

Martin Sheen
Born Ramón Gerardo Antonio Estévez
August 3, 1940
Dayton, Ohio, USA
Present Spouse(s) Janet Templeton (1961-present)



The following text was taken from:

http://en.wikipedia.org/wiki/Martin_Sheen

Early life

Sheen was born in Dayton, Ohio, the son of Mary Ann (née Phelan), an immigrant from County Tipperary, Ireland, and Francisco Estévez, a factory worker/machinery inspector from Parderrubias, Galicia, Spain. Sheen's mother had fought in the Irish War of Independence due to her family's connections to the Irish Republican Army. Sheen adopted his stage name in honor of the Catholic archbishop and theologian, Fulton J. Sheen. Sheen lived on Brown Street in the South Park neighborhood, and was one of 10 siblings (nine boys and one girl).[2] One of his brothers is actor Joe Estévez. He attended Chaminade High School (now Chaminade Julianne Catholic High School) and was raised as a Roman Catholic.

During the 1930s, his family lived in Bermuda, where Sheen's father was a representative of IBM. Among others, the elder Estevez sold cash registers and early computing and copying equipment to businesses and to the U.S. Air Force. The family lived on St. John's Road, Pembroke, just outside Hamilton and attended the Mount Saint Agnes school, an institution operated by the Sisters Of Charity, a religious order of the Roman Catholic Church. Sheen was the first of the ten Estevez children who was not born in Bermuda.

The following text was taken from:

http://www.progressive.org/mag_intvsheen

Martin Sheen Interview

By David Kupfer

July 2003 Issue

Martin Sheen is a pacifist, a social and political activist who has not shied away from putting his body on the front lines, and a devout Roman Catholic. After rediscovering his faith twenty years ago, he began his activist work in earnest. "I learned I had to stand for something so I could stand to be me," he said as we talked.

The star of *The West Wing* and a winner of a Golden Globe award for his role on that show, where he plays U.S. President Josiah Bartlet, Sheen has used his fame to call attention to many causes. Recently, he was one of the most visible celebrities against the U.S. war against Iraq. "I am not the President. Instead, I hold an even higher office, that of citizen of the United States," Sheen wrote in *The Los Angeles Times* on March 17. "War at this time and in this place is unwelcome, unwise, and simply wrong." Sheen says that NBC executives have told him they're "very uncomfortable" with his activism, although NBC denies this.

Sincere, modest, down to earth, Sheen is a reformed drug and alcohol abuser. The heart attack he endured during the filming of *Apocalypse Now* in the Philippines led him on a four-year spiritual journey that culminated in his return to Catholicism. He carries a rosary in his pocket ("Keeps me from cursing," he says) and is an almost daily communicant. Known worldwide by his stage name, this son of immigrant parents (his father was from Spain, his mother, Ireland) was baptized Ramón Estevez. His early years were spent in Dayton, Ohio. The Estevez family was poor and, from an early age, instilled Sheen with strong Catholic morals and working class values. By age nine, he was earning extra money as a golf caddie at a local country club, with hopes of becoming a pro. In 1958, at eighteen, he borrowed bus fare from his local parish priest and headed for New York to pursue his dream of becoming an actor. To avoid ethnic bias in hiring, he chose the first name Martin after a good friend, and Sheen after Bishop Fulton J. Sheen, who had a popular TV show in the 1950s. He remains proud of his Hispanic heritage and is quick to say that he never legally changed his name.

Sheen has created an impressive body of work, from his acclaimed 1964 Broadway performance in *The Subject Was Roses*, through extraordinary parts on television (he starred in the first TV movie about homosexuality, *That Certain Summer*, in 1972, and in *The Execution of Private Slovik* in 1974, and portrayed both Robert F. Kennedy in *The Missiles of October* and JFK in *Kennedy*). His films include *Badlands*, *Catch-22*, *Apocalypse Now*, *Gandhi*, and *Wall Street*. He's been married to his wife, Janet, for more than forty years and is father to four children, Charlie, Emilio, Renee, and Ramón, all thespians.

Over the past twenty years, Sheen has repeatedly protested political repression in Central America, promoted more liberal political asylum policies in the United States, publicized the atrocities of the Salvadoran death squads, supported the closing of the nuclear test sites, and marched with the Reverend Jesse Jackson to protest so-called

immigration reform legislation in 1993. He was also an early demonstrator against abuses by the Israeli army in the Occupied Territories in the late 1980s.

Sheen was a featured speaker at an anti-war rally January 18 in San Francisco. His stirring oratory was met with thunderous applause. He delivered similar mini-sermons at subsequent peace gatherings in Los Angeles and in San Francisco prior to the bombing of Iraq. For this interview, I met up with him at the annual National Religious Education Congress in Anaheim following his talk before 900 Catholics in a workshop on spirituality and justice.

Question: Why are you so active in social justice and peace issues?

Martin Sheen: I do it because I can't seem to live with myself if I do not. I don't know any other way to be. It isn't something you can explain; it is just something that you do; it is something that you are.

Q: You've been arrested more than sixty times, in opposition to the School of the Americas in Georgia, apartheid, racism, homelessness, nuclear testing. Do you recall your first time?

Sheen: My first civil disobedience arrest for social justice was in 1986 for protesting the SDI [Reagan's Star Wars initiative]. It was on Forty-second Street at the McGraw-Hill Building in New York. That arrest was one of the happiest moments of my life and, equally, one of the scariest.

Q: What are your views on nonviolent civil disobedience?

Sheen: It is one of the only tools that is available to us where you can express a deeply personal, deeply moral opinion and be held accountable. You have to be prepared for the consequences. I honestly do not know if civil disobedience has any effect on the government. I can promise you it has a great effect on the person who chooses to do it.

Q: What did you mean when you said, "Your faith has to cost you something, otherwise you have to question its value"?

Sheen: Once you follow a path of nonviolence and social justice, it won't take you long before you come into conflict with the culture, with the society. You can't know what is at stake or how much it is going to cost you until you get in the game. That's the only way, and the level of cost is equal to the level of involvement.

Q: What do you think of the way certain conservative media outlets have been handling those critical of war?

Sheen: I have taken a big hit for being a spokesperson for the Virtual March on Washington, the MoveOn [www.moveon.org] effort. They [rightwingers] went after the show [The West Wing]. A lot of these rightwing people have been after NBC to kick me off it; that was their whole thrust, to get rid of me. When you rile people up, and they get ugly, it's not a fair fight anymore. The anti-antiwar activists recently flooded the Burbank office and shut down the NBC switchboard.

Q: When has it become criminal to express yourself in this country?

Sheen: Right now.

Q: What's your reaction to your critics in the media?

Sheen: Their opinions are very lucrative to them; mine are very expensive to me and my family. That is the difference. That is why I can't get involved in this debate. Because we are talking about two different things.

Q: You're coming from a more humanistic perspective?

Sheen: Exactly, and a spiritual perspective. And they get paid for their opinions, and mine cost me.

Q: But you don't take it personally, do you?

Sheen: I don't, only because I don't know the people who are attacking me. But you cannot not be affected by it and remain human. And also I am not in this alone; I have a family, and they are subject to a lot of scrutiny at times. It is not pleasant at all. You just have to maintain your faith, and your sense of humor. Above all, not take yourself so seriously, and realize that you're not in there alone. God has not abandoned us. I don't know what other force to appeal to other than almighty God, I really don't.

Q: You support our military?

Sheen: I have been accused of being a traitor, and I have been accused of not supporting the military. Nothing could be further from the truth. The leaders are the ones who make the decisions. The soldiers do not have the choice. I support the soldiers as human beings. This Administration has led us into an area without vision. Bush has no clear understanding of what is being asked of the citizens, and the military is under his direction.

Q: Assess the Bush Administration.

Sheen: In order to understand this Administration it is helpful to have a background in [Alcoholics Anonymous's] Twelve Step, because it is real clear to those of us who understand the Twelve Step program that these are very dysfunctional times. We live in a very dysfunctional society, and this is a very, very dysfunctional Administration. The proven way for this Administration to keep power is to keep us all in fear. As long as we are afraid of the unknown and afraid of each other, he, or anyone like him, can rule. It's like they will take responsibility for protecting us. It's when we take back the responsibility for protecting ourselves that they get scared. I am amazed by the level of arrogance within the Administration.

Q: When we met twenty years ago, you told me: "Murder is being conducted in our name around the world and we're paying the price here at home." What has that price been?

Sheen: This supposed idyllic society we have is the most confused, warped, addicted society in the history of the world. We are addicted to power, we're addicted to our own image of ourselves, to violence, divorce, abortion, and sex. Any whim of the human character is deduced in us 100-fold. We're number one in child abuse, pornography, divorce, all of these categories; that's how we get paid back. You can't project something on someone else that is damaging that person and not become that yourself, it seems to me.

Q: What are your views on abortion?

Sheen: I cannot make a choice for a women, particularly a black or brown or poor pregnant woman. I would not make a judgment in the case. As a father and a grandfather, I have had experience with children who don't always come

when they are planned, and I have experienced the great joy of God's presence in my children, so I'm inclined to be against abortion of any life. But I am equally against the death penalty or war-- anywhere people are sacrificed for some end justifying a means. I don't think abortion is a good idea. I personally am opposed to abortion, but I will not judge anybody else's right in that regard because I am not a woman and I could never face the actual reality of it.

Q: What is a radical Catholic, as you've called yourself?

Sheen: That is someone who follows the teachings of the nonviolent Jesus and takes the gospel personally, and then pays the price. I fall into that category.

Q: Which politicians do you admire?

Sheen: I don't really have a great deal of confidence in politics or politicians, but there are certain elected officials that I admire very much, such as Dennis Kucinich from Ohio, Barbara Lee, Congresswoman from Oakland, Howard Dean, who I'm supporting for President.

Q: Who have been your spiritual influences?

Sheen: Terrence Malick (director of the film *Badlands*) is a deeply spiritual, bright, articulate man who had a profound influence on me at a critical time. Twenty years ago, I left India and went to Paris to do a film which I was not wild to be doing because I was not feeling focused at the time. I had just experienced India for the first time, and it had a very profound impact on me. I went to Paris and ran into Terry, who'd been living there for a couple of years, and we got reacquainted and got very close, and he became a mentor in a lot of ways for me. He was able to see where I needed to focus and was able to guide me to a little clearer place. He would give me material, books to read. Finally, the last book he gave me was *The Brothers Karamazov*, and that book had a very profound effect on my spiritual life, and that was like the final door that I had to go through. I finished reading that, and it was *May Day*, and I went into what turned out to be the only English-speaking Catholic church in all of France. I had not gone to church in years. I came across an Irish priest. I told him I'd stayed away from the faith for a long time, and I'd like to make a confession. He said you come to see me Saturday afternoon at the appointed hour, and I did. That was for me the journey home. Terrence was key to my awakening. Also, many of my beliefs were influenced by Dan and Phil Berrigan and the Jesuit community they helped run in New York.

Q: How did being a golf caddie affect you as a boy?

Sheen: Those years on the golf course as a caddie, boy, those people were something. They were vulgar, some were alcoholics, racist, they were very difficult people to deal with. A lot of them didn't have a sense of humor. They didn't know your name. It was always "caddie." This was before golf carts were used. If they needed to play, they were either going to hire a caddie or pull one of those rolling carts themselves. They weren't about to carry them when they could get you to carry them for a few dollars. Some of them were so cheap, selfish, and stingy. They taught me so much [laughs]. I am so grateful to those people. Because the bottom line was, for me, I thought, don't let me become that! It was one of those valuable lessons about what not to be, what not to do, how not to do something. They were ignorant, arrogant people, and they thought they were very charming and thought they had the world by the tail, with all the money and power they had.

Q: How has the game of golf helped you to develop your life philosophy?

Sheen: Anybody who plays golf will tell you that you play against yourself. I am a very conscientious golfer. I count every stroke. I learned to play that way. That is the only way I can play. It taught me to be honest. There is no greater virtue than honesty. The game is basically about yourself. Because you can cheat at golf, but you are only cheating you, so what is the point? If you are gambling and you cheat to make money then you are a thief and a liar, so it is exponential. Golf is fundamentally about being honest. I see people hit eight shots and tell me they shot five. I never say a word. It is a reminder to me of what is at stake.

Q: What was it like to work with the Living Theater in New York?

Sheen: It had a very profound effect on me. I started with them when I was nineteen and spent two-and-a-half years with them. Through them, I was introduced to Women's Strike for Peace, the ban the bomb movement. It was an avant-garde theater, filled with very liberal, progressive, intelligent, passionate, heroic people. Julian Beck was one of my mentors and heroes. He introduced me to the Catholic Workers' movement.

Q: Your favorite roles?

Sheen: *Badlands* and *Apocalypse*.

Q: Is *The West Wing* a liberal fantasy show?

Sheen: The key word about *The West Wing* is show. It is not a reality show. It has nothing to do with reality. We have a phrase we use sometimes: "Present issues of great importance," and hope this will cause some measure of public debate, because the issues are so important. But we don't advocate it, we can't be sure it is going to happen, and most of the time we don't even know what effect the show is going to have, if any. But sometimes we ring a bell, and you can't unring a bell. Sometimes we can bring an issue to the forefront and just mention it, and by just mentioning it, whether it is global warming or women's rights, or the environment, we bring attention to it. What we try to say is that it doesn't matter if you are a Republican or a Democrat or conservative or independent. You are equally responsible for your place in the culture, and you must make a contribution, and you must accept responsibility for what goes down on your watch. You have no excuse if you are a conservative not to be concerned about the environment. You are equally responsible. Future generations are not going to ask us what political party were you in. They are going to ask what did you do about it, when you knew the glaciers were melting. On the show, we are not trying to get people to eat their vegetables; we are not trying to get people to become Democrats. We are basically trying to encourage people to get involved with public life so that politics isn't left to the wealthy and privileged.

Q: Did you ever consider running for President?

Sheen: The Green Party asked me to consider running with Ralph Nader in 1996, but I nipped that idea in the bud. I said I was flattered but I was not into politics and that I was not interested.

Q: Even after all your training on The West Wing?

Sheen: I am not a politician or a public servant. I am still a journeyman actor and a peace and justice activist. I'm a pilgrim trying to win my freedom and serve as best I can in the time I have, with this gift I've been given.

Q: Are you worried that this nation might be going down the tubes in a hurry?

Sheen: It is slip-sliding away. The last couple of years, we've witnessed the slow unraveling of a lot of very good legislation that was put into place by a lot of hard activism.

Q: What is your greatest hope for our species?

Sheen: That we survive, and come to know ourselves, and win our freedom.

Q: And your greatest fear?

Sheen: That we are not going to make it.

Q: Do you despair, or do you have hope?

Sheen: No, no, I never despair, because George Bush is not running the universe. He may be running the United States, he may be running the military, he may be running even the world, but he is not running the universe, he is not running the human heart. A higher power is yet to be heard in this regard, and I'm not so sure that we haven't already heard, we just haven't been listening. I still believe in the nonviolent Jesus and the basic human goodness present in all of us.

If all of the issues that I have worked on were depending on some measure of success, it would be a total failure. I don't anticipate success. We're not asked to be successful, we are only asked to be faithful. I couldn't even tell you what success is.

David Kupfer is a writer whose work has appeared in The Progressive, Whole Earth, Adbusters, and Earth Island Journal. He lives on an organic farm in Northern California.

Joan Baez 1941-

Joan Chandos Baez (born January 9, 1941 in ,Staten Island

<http://www.notablebiographies.com/Ba-Be/Baez-Joan.html>
<http://www.biography.com/search/article.do?id=9195061>
http://en.wikipedia.org/wiki/Joan_Baez
<http://www.answers.com/topic/joan-baez>

The following text was taken from:

http://womenshistory.about.com/od/joanbaez/a/joan_baez.htm



Joan Baez was born in Staten Island, New York. Her father was a physicist, born in Mexico, and her mother of Scottish and English descent. She grew up in New York and California, and when her father took a faculty position in Massachusetts, she attended Boston University and began to sing in coffeehouses and small clubs. Bob Gibson invited her to attend the 1959 Newport Folk Festival where she was a hit.

Vanguard Records signed Baez and in 1960 her first album, *Joan Baez*, came out. Baez was known for her soprano voice, her haunting songs, and, until she cut it in 1968, her long black hair. Early in her career she performed with Bob Dylan, and they toured together in the 1970s.

Subjected to racial slurs and discrimination in her own childhood because of her Mexican heritage and features, Joan Baez became involved with a variety of social causes early in her career, including civil rights and nonviolence. She was sometimes jailed for her protests. Joan Baez married David Harris, a Vietnam draft protestor, in 1968, and he was in jail for most of the years of their marriage. They divorced in 1973, after having one child, Gabriel Earl.

In 1967, the Daughters of the American Revolution denied Joan Baez permission to perform at Constitution Hall, resonating with their famous denial of the same privilege to Marian Anderson.

Early in her career, Joan Baez stressed historical folk songs, adding political songs to her repertoire during the 1960s. Later, she added country songs and more mainstream popular music, though always including many songs with political messages. She supported such organizations as Amnesty International and Humanitas International. Joan Baez continues to speak and sing for peaceful solutions to violence in the Middle East and Latin America.

Rabbi Lynn Gottlieb 1949-



Taken from:

<http://www.jewishvirtuallibrary.org/jsource/biography/Gottlieb.html>

Rabbi Gottlieb was born April 12, 1949, in Bethlehem, Pennsylvania, to Harriet and Abraham Gottlieb. Her father was a businessman and her mother was a puppeteer and the director and teacher of a theater school until her death in 1971.

While attending high school in Allentown, Pennsylvania, in 1946, she went to Israel as an exchange student at the Leo Beck High School in Haifa for a few months. This visit to Israel rekindled her desire to become a rabbi. The Jewish establishment still had their doors closed in allowing women to become ordained. She decided that she would get herself educationally qualified to become a rabbi.

After a brief stay as a student in the New York State University in Albany, she enrolled at the Hebrew University in Jerusalem, where received her B.S. Degree in 1972. For the next nine years, her main focus was preparing and studying for the rabbinate. She studied at the Hebrew Union College in New York, at the Jewish Theological Seminary and privately with various scholars and rabbis.

Gottlieb became involved in working with the deaf. She was able to communicate with the deaf through her knowledge and use of the sign language. Her theatrical background enabled her to use pantomime for religious services, story telling and teaching. She became the spiritual leader for a deaf congregation in Hollis, New York.

Gottlieb traveled throughout the United States talking to women's groups on Jewish feminism. She referred to these sessions as "life cycle ceremonies."

Taken from:

http://en.wikipedia.org/wiki/Lynn_Gottlieb

Lynn Gottlieb entered pulpit life at the age of 23 in 1973, as rabbi to Temple Beth Or of the Deaf in New York City. In 1981, she became the first woman ordained in the Jewish Renewal movement. She has been recognized as one of America's 50 Top Rabbis.

Gottlieb's focus on spiritual meaning has helped shape the Jewish Renewal movement. In 1974, she founded "Bat Kol", a Jewish feminist theatre troupe that has performed throughout North America and Europe. In 1983, she moved to Albuquerque, New Mexico, where she co-founded Congregation Nahalat Shalom. Gottlieb moved to Southern California to head Interfaith Inventions, a new organization which works ecumenically to promote interfaith youth camp programs nationwide, building on her work as co-founder of the Muslim-Jewish Peace Walk. She is a founder of the Shomer Shalom Institute for Jewish Nonviolence. She has one child: a son who now lives in LA.

Gottlieb led a Fellowship of Reconciliation delegation to Iran in 2008, thus becoming the first U.S. Rabbi and the first female Rabbi to visit Iran in a public delegation since the 1979 Iranian revolution.

On September 25, 2008, she participated in an interfaith gathering in New York at which President Ahmadinejad of Iran spoke. Her presence at the event was widely criticized as bolstering President Ahmadinejad's position after a UN speech in which he expressed relatively crude anti-Jewish stereotypes and reiterated his oft-repeated wish for Israel's swift demise. In response to President Ahmadinejad's remarks, Rabbi Goittlieb told Reuters "Our world views are rather different. But unless we ... dialogue face to face, how will we create any kind of understanding?" adding that she chose to attend because "peace is better than war."

"We are deeply concerned when your statements about the Holocaust minimize or diminish its impact on our world today, and on Jewish people today," she told Ahmadinejad. "We ask you to change the way you speak about the Holocaust."

She asked him to avoid rhetoric that "is heard as a threat to destroy the state of Israel," to allow religious freedom in Iran and to be transparent about Iran's nuclear program.

Other Links:

White Like Me: A Woman Rabbi Gazes into the Mirror of American Racism

http://www.forusa.org/fellowship/nov-dec_05/gottlieb.html

Father John Dear 1959-

Taken from:

<http://www.fatherjohndear.org/bio.html>

A Biography of John Dear

(Photographs by James Plumlee)



John Dear is an internationally known voice for peace and nonviolence. A Jesuit priest, pastor, peacemaker, organizer, lecturer, and retreat leader, he is the author/editor of 25 books, including his autobiography, "**A Persistent Peace**." In 2008, John was nominated for the Nobel Peace Prize by Archbishop Desmond Tutu. From 1998 until December 2000, he served as the executive director of the Fellowship of Reconciliation, the largest interfaith peace organization in the United States.

After the September 11th, 2001 attacks on the World Trade Center, John served as a Red Cross Chaplain, and became one of the coordinators of the chaplain program at the Family Assistance Center. He worked with some 1,500 family members who lost loved ones, as well as hundreds of firefighters and police officers, while at the same time, he spoke out against the U.S. bombing of Afghanistan.

From 2002-2004, he served as pastor of several parishes in northeastern New Mexico. He co-founded Pax Christi New Mexico and works on a nonviolent campaign to disarm Los Alamos. These days, he lectures to tens of thousands of people each year in churches and schools across the country and the world. He also writes a weekly column for the "National Catholic Reporter" at www.ncrcafe.org.

A longtime practitioner and teacher of nonviolence, John has written hundreds of articles and given thousands of talks on nonviolence. His many books include: **Living Peace; Put Down Your Sword; Transfiguration; The Questions of Jesus; Mary of Nazareth, Prophet of Peace; Jesus the Rebel; Mohandas Gandhi; Peace Behind Bars: A Journal from Jail; The God of Peace: Toward a Theology of Nonviolence; You Will Be My Witnesses; Disarming the Heart: Toward a Vow of Nonviolence; The Sound of Listening; The Sacrament of Civil Disobedience; Seeds of Nonviolence; Our God Is Nonviolent; and Oscar Romero and the Nonviolent Struggle for Justice**. He has edited: **The Road to Peace: Writings on Peace and Justice by Henri Nouwen; And the Risen Bread: The Selected Poems of Daniel Berrigan, 1957-1997; and The Vision of Peace: Faith and Hope in Northern Ireland: The Writings of Nobel Laureate Mairead Maguire**.

John's peacework has taken him to El Salvador, where he lived and worked in a refugee camp in 1985; to Guatemala, Nicaragua, Haiti, the Middle East, Colombia, and the Philippines; to Northern Ireland where he lived and worked at a human rights center for a year; and to Iraq, where he led a delegation of Nobel Peace Prize winners to witness the effects of the deadly sanctions on Iraqi children. He has run a shelter for the homeless in Washington, DC; taught theology at Fordham University; and served as Executive Director of the Sacred Heart Center, a community center for disenfranchised women and children in Richmond, Virginia.

A native of North Carolina, John was arrested on December 7, 1993 at the Seymour Johnson Air Force Base in Goldsboro, North Carolina for hammering on an F15 nuclear fighter bomber in an effort to "beat swords in plowshares," according to the biblical vision of the prophet Isaiah. Along with activist Philip Berrigan, he spent eight months in North Carolina county jails. John has been arrested over seventy-five times in acts of nonviolent civil disobedience for peace, and has organized hundreds of demonstrations against war and nuclear weapons at military bases across the country, as well as worked with Mother Teresa and others to stop the death penalty.

John has two masters degrees in theology from the Graduate Theological Union in California.

Resume of John Dear

- 1959. Born on August 13th in Elizabeth City, North Carolina.
- 1977. Attended Fall Semester at Georgetown University, Washington, D.C.
- 1981. May, Graduated from Duke, Magna Cum Laude.
September, began working at the Robert F. Kennedy Memorial Foundation, and graduate courses at Georgetown University.
- 1982. June-July, Traveled throughout Israel.
August 18th, entered the Society of Jesus, at Wernersville, Pennsylvania.
Fall, worked at the John Paul II Center for Handicapped Children
- 1983. Spring, worked at the Trinity Spiritual Center in Harrisburg, PA, and the Gesu Church in Philadelphia.
- 1984. Spring, Founded and directed the D.C. Schools Project for Salvadoran Youth, from Georgetown University, Washington, D.C.
April 17th, first arrest for civil disobedience at the Pentagon.
August 18th, professed vows as a Jesuit, Wernersville, PA.
September 1st, moved to New York, began graduate studies in philosophy at Fordham University
- 1985. May-August, lived and worked in El Salvador. Traveled to Nicaragua and Guatemala.

1986. May-August, worked at Witness for Peace with Nicaragua, in Washington, D.C.
September 1st, moved to Scranton, PA to begin teaching at Scranton Prep High School.
1987. Disarming the Heart: Toward a Vow of Nonviolence published.
1988. Jean Donovan and the Call to Discipleship published.
June 1st. Moved to Washington, D.C. to work at the McKenna Center for the homeless and St. Aloysius church. August, traveled to El Salvador.
1989. September 1st. Moved to Berkeley, California to begin studies at the Graduate Theological Union.
Christ Is With the Poor: Stories of Horace McKenna published.
1990. Our God Is Nonviolent published.
January, 21-day public fast for an end to US military aid to El Salvador.
Summer, travel to the Philippines and El Salvador.
1991. Oscar Romero and the Nonviolent Struggle for Justice published.
It's a Sin to Build a Nuclear Weapon: The Writings of Richard McSorley published.
Words of Peace: Selections from Daniel Berrigan published.
1992. Seeds of Nonviolence published.
May, received Master of Divinity Degree;
May-August, lived in Guatemala; October, journey to Haiti.
1993. May, received Master of Sacred Theology Degree;
June 12th, ordained Catholic priest, begin working at St. Aloysius' church in D.C.
December 7th, arrested for Plowshares disarmament action in Goldsboro, North Carolina.
1994. July 22nd, released from jail; begins 6 months under house arrest, Washington, D.C.
The God of Peace: Toward a Theology of Nonviolence published.
The Sacrament of Civil Disobedience published.
1995. Peace Behind Bars: A Journal from Jail published.
May 1st, move to Richmond, Virginia, become director of the Sacred Heart Center.
Summer, organized protest against the Smithsonian's "Enola Gay/Hiroshima" exhibit.
1996. Apostle of Peace: Essays in Honor of Daniel Berrigan published.
1997. January, moved to New York City, to teach theology for the spring semester at Fordham University.
September 1st, move to Derry, Northern Ireland for sabbatical "tertianship" year.
1998. June, moved to New York City, became director of the Fellowship of Reconciliation.
And the Risen Bread: Selected Poems of Daniel Berrigan published.
The Road to Peace: Writings on Peace and Justice by Henri Nouwen published.
1999. The Vision of Peace: Faith and Hope in Northern Ireland, The Writings of Mairead Maguire published.
The Sound of Listening: A Retreat Journal from Thomas Merton's Hermitage published.
March, lead Nobel Peace Laureate delegation to Iraq;
October, met with Palestinian and Israeli peace activists.
2000. Jesus the Rebel published.
Organized "The People's Campaign for Nonviolence," 40 days of protest, Washington, DC.
2001. "Living Peace" published in April.
Arrested at the United Nations, January 16th, in protest of sanctions on Iraq.
Arrested on Good Friday, April 15, at the USS Intrepid War Museum, New York City.
September 11th, begins volunteer work as a Red Cross chaplain for family members Who lost loved ones in the World Trade Center disaster.
2002. "Mohandas Gandhi: Essential Writings" published in July.
August, John moves to northeastern New Mexico to become pastor of churches in Cimarron, Springer, Maxwell, Eagle Nest, Tinaja, Reyado, and Paolo Blanco.
2003. "Mary of Nazareth, Prophet of Peace" published.
Spoke to 300,000 people at the anti-war rally in Washington, D.C. on January 18.
Formed "Pax Christi New Mexico," a region of the national Catholic peace movement.
2004. "The Questions of Jesus" published by Doubleday.
Also, edited and published "Testimony: The Word Made Fresh" by Daniel Berrigan
2005. Made a pilgrimage to India with Arun Gandhi, Gandhi's grandson.
Helped coordinate the "sackcloth and ashes" act of repentance at Los Alamos, New Mexico on August 6th, the 60th anniversary of the U.S. atomic bombing of Hiroshima

2006. Journeyed to Colombia on a pilgrimage of peace;
"You Will Be My Witnesses," published by Orbis Books
- Begins weekly column for the "National Catholic Reporter"
2007. "Transfiguration," published by Doubleday
Month long, national speaking tour of Australia
Premiere of the documentary film, "The Narrow Path: Walking the Way of Nonviolence with John Dear," from
www.sandamianofoundation.org
2008. "A Persistent Peace" (John's autobiography) published
Nominated for the Nobel Peace Prize
"Put Down Your Sword" published.
- 2009 "John Dear On Peace," edited by Patricia Normile, published.
"Daniel Berrigan: Essential Writings," edited by John Dear, published.
John arrested at Creech Air Force Base, Nevada (headquarters of the U.S. drones).
National Speaking tour of New Zealand.

Others with little or no information

Albert Einstein

Kirby Page

Letti Cottin Pogrebin 1939-

Murray Polner

Naomi Goodman 1920-2005

Phyllis B. Taylor

Rabbi Isidor Hoffman 1898-1981

Rabbi Rebeca Alpert 1950

Susannah Heschel

Vietnam

Thich Nhat Hanh 1926-

Taken from_

http://en.wikipedia.org/wiki/Thich_Nhat_Hanh

Nhat Hanh (Vietnamese: Nhất Hạnh; pronounced [tʰiək nʌt hɛ̃ŋ]) (born October 11, 1926 in central Vietnam) is an expatriate Vietnamese Zen Buddhist monk, teacher, author, poet and peace activist. He joined a Zen monastery at the age of 16, studied Buddhism as a novice, and was fully ordained as a monk in 1949. Commonly referred to as Thich Nhat Hanh (Vietnamese: Thích Nhất Hạnh), the title Thich is used by all Vietnamese monks and nuns, meaning that they are part of the Shakya (Shakyamuni Buddha) clan.

In the early 1960s he founded the School of Youth for Social Services (SYSS) in Saigon. This grassroots relief organization rebuilt bombed villages, set up schools, established medical centers, and resettled families left homeless during the Vietnam War. He traveled to the U.S. to study at Princeton University, and later to lecture at Cornell University and Columbia University. His main focus at the time however, was to urge the U.S. government to withdraw from Vietnam. He urged Martin Luther King, Jr. to publicly oppose the Vietnam War; King nominated Hanh for the Nobel Peace Prize (January, 1967).

Thich Nhat Hanh has become an important influence in the development of Western Buddhism. His teachings and practices aim to appeal to people from various religious, spiritual, and political backgrounds, intending to offer mindfulness practices for more Western sensibilities. He created the Order of Interbeing in 1966, establishing monastic and practice centers around the world. As of 2007 his home is the Plum Village Monastery in the Dordogne region in the South of France and he travels internationally giving retreats and talks. He coined the term Engaged Buddhism in his book *Vietnam: Lotus in a Sea of Fire*.

A long-term exile from Vietnam, he was allowed to return for a trip in 2005 and again in 2007. He has published more than 100 books, including more than 40 in English. He also publishes a quarterly Dharma talk in the journal of the Order of Interbeing, *The Mindfulness Bell*. Nhat Hanh continues to be active in the peace movement, promoting non-violent solutions to conflict. He conducted a peace walk in Los Angeles in 2005, and again in 2007; He was awarded the Courage of Conscience award June 16, 1991.

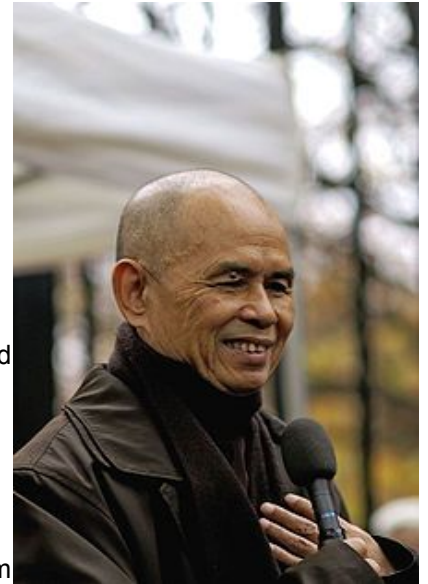
Biography

Thich Nhat Hanh was born Nguyễn Xuân Bảo in Thừa Thiên (Central Vietnam) in 1926. At the age of 16 he entered the monastery at Từ Hiếu Temple near Huế, Vietnam, where his primary teacher was Dhyana (meditation Zen) Master Thanh Quý Chân Thật. A graduate of Bao Quoc Buddhist Academy in Central Vietnam, Thich Nhat Hanh received training in Zen (Vietnamese: Thiền) and the Mahayana school of Buddhism and was ordained as a monk in 1949. In 1956 he was named editor-in-chief of Vietnamese Buddhism, the periodical of the Unified Vietnam Buddhist Association (Giáo Hội Phật Giáo Việt Nam Thống Nhất). In the following years he founded Lá Bối Press, the Van Hanh Buddhist University in Saigon, and the School of Youth for Social Service (SYSS), a neutral corps of Buddhist peacemakers who went into rural areas to establish schools, build healthcare clinics, and help re-build villages. Thich Nhat Hanh is now recognized as a Dharmacharya and as the spiritual head of the Từ Hiếu Temple and associated monasteries. He is the Elder of the Từ Hiếu branch of the 8th generation of the Liễu Quán lineage in the 42nd generation of the Lâm Tế Dhyana school (Lin Chi Chán 臨濟禪 in Chinese or Rinzai Zen in Japanese). On May 1, 1966 at Từ Hiếu Temple, Thich Nhat Hanh received the "lamp transmission", making him a Dharmacharya or Dharma Teacher, from Master Chân Thật.

During the Vietnam War

Nhat Hanh taught Buddhist psychology and Prajnaparamita literature at the Van Hanh Buddhist University, a private institution that focused on Buddhist studies, Vietnamese culture, and languages. At a meeting in April 1965 Van Hanh Union students issued a Call for Peace statement. It declared: "It is time for North and South Vietnam to find a way to stop the war and help all Vietnamese people live peacefully and with mutual respect." Nhat Hanh left for the U.S. shortly afterwards, leaving Sister Chan Khong in charge of the SYSS. Van Hanh University was taken over by one of the Chancellors who wished to sever ties with Thich Nhat Hanh and the SYSS, accusing Chan Khong of being a communist. From that point the SYSS struggled to raise funds and faced attacks on its members. The SYSS persisted in their relief efforts without taking sides in the conflict.

In 1960 Thich Nhat Hanh came to the U.S. to study comparative religion at Princeton University, subsequently being appointed lecturer in Buddhism at Columbia University. By then he had gained fluency in French, Chinese, Sanskrit, Pali, Japanese, and English, in addition to his native Vietnamese. In 1963 he returned to Vietnam to aid his fellow monks in their non-violent peace efforts.



Thich Nhat Hanh returned to the US in 1966 to lead a symposium in Vietnamese Buddhism at Cornell University and to continue his work for peace. Thich Nhat Hanh had written a letter to Martin Luther King, Jr. in 1965 entitled: "Searching for the Enemy of Man" and it was during his 1966 stay in the U.S. that Thich Nhat Hanh met with Martin Luther King, Jr. and urged him to publicly denounce the Vietnam War.

In 1967 Dr. King gave a famous speech at the Riverside Church in New York City, his first to publicly question the U.S. involvement in Vietnam. Later that year Dr. King nominated Thich Nhat Hanh for the 1967 Nobel Peace Prize. In his nomination Dr. King said, "I do not personally know of anyone more worthy of [this prize] than this gentle monk from Vietnam. His ideas for peace, if applied, would build a monument to ecumenism, to world brotherhood, to humanity." The fact that King had revealed the candidate he had chosen to nominate and had made a "strong request" to the prize committee, was in sharp violation of the Nobel traditions and protocol. The committee did not make an award that year.

In 1969 Thich Nhat Hanh was the delegate for the Buddhist Peace Delegation at the Paris Peace talks. When the Paris Peace Accords were signed in 1973 the Vietnamese government denied Thich Nhat Hanh permission to return to Vietnam and he went into exile in France. From 1976-1977 he led efforts to help rescue Vietnamese boat people in the Gulf of Siam, eventually stopping under pressure from the governments of Thailand and Singapore.[19] In 1969 Thich Nhat Hanh established the Unified Buddhist Church (Église Bouddhique Unifiée) in France (not a part of the Unified Buddhist Church of Vietnam).

Establishing the Order of Interbeing

1975 he formed the Sweet Potatoes Meditation Center. The center grew and in 1982 he and his colleague Sister Chân Không founded Plum Village Buddhist Center (Làng Mai), a monastery and Practice Center in the Dordogne in the south of France. Since the mid '60s he has headed a monastic and lay group, the Order of Inter-Being, teaching the Five and Fourteen Mindfulness Trainings and "Engaged Buddhism." The Unified Buddhist Church is the legally recognized governing body for Plum Village (Làng Mai) in France, for Blue Cliff Monastery in Pine Bush, New York, the Community of Mindful Living, Parallax Press, Deer Park Monastery in California, and the Magnolia Village in Mississippi.

He established two monasteries in Vietnam, at the original Từ Hiếu Temple near Huế and at Prajna Temple in the central highlands. Thich Nhat Hanh and the Order of Interbeing have established monasteries and Dharma centers in the United States at Deer Park Monastery (Tu Viện Lộc Uyển) in Escondido, California, Maple Forest Monastery (Tu Viện Rừng Phong) and Green Mountain Dharma Center (Đạo Tràng Thanh Sơn) in Vermont both of which closed in 2007 and moved to the Blue Cliff Monastery in Pine Bush, New York, and Magnolia Village Practice Center (Đạo Tràng Mộc Lan) in Mississippi. These monasteries are open to the public during much of the year and provide on-going retreats for lay people. The Order of Interbeing also holds retreats for groups of lay people, such as families, teenagers, veterans, the entertainment industry, members of Congress, law enforcement officers, people of color, and professional and scientific interest groups.

Notable students of Thich Nhat Hanh include: Skip Ewing founder of the Nashville Mindfulness Center, Natalie Goldberg author and teacher, Joan Halifax founder of the Upaya Institute, Stephanie Kaza environmentalist, Sister Chan Khong Dharma teacher, Sister Annibell Laity translator of many of Thich Nhat Hanh's books and director of North American Dharma centers, Noah Levine author, Albert Low Zen teacher and author, Joanna Macy environmentalist and author, Caitriona Reed Dharma teacher and co-founder of Manzanita Village Retreat Center, Leila Seth author and Chief Justice of the Delhi High Court, and Pritam Singh real estate developer and editor of several of Thich Nhat Hanh's books.

Return to Vietnam

From January 12 until April 11, 2005, Thich Nhat Hanh returned to Vietnam. Following lengthy prior negotiations he was eventually allowed to teach there, publish certain of his books in Vietnamese, and travel the country with monastic and lay members of his Order, including a return to his root temple, Tu Hieu Temple in Hue.

he trip was not without controversy. Thich Vien Dinh writing on behalf of the Unified Buddhist Church of Vietnam (considered illegal by the Vietnamese government) called for Thich Nhat Hanh to make a statement against the Vietnam government's poor record on religious freedom. Thich Vien Dinh feared that the trip would be used as propaganda by the Vietnamese government, suggesting to the world that religious freedom is improving there, while abuses continue.

Despite the controversy, Nhat Hanh again returned to Vietnam in 2007 while two senior officials of the banned Unified Buddhist Church of Vietnam remained under house-arrest. The Plum Village Website states that the three goals of his 2007 trip back to Vietnam were to support new monastics in his Order; to organize and conduct "Great Chanting Ceremonies" intended to help heal remaining wounds from the Vietnam war; and to lead retreats for monastics and lay people. The chanting ceremonies were originally called "Grand Requiem for Praying Equally for All to Untie the Knots of Unjust Suffering," but Vietnamese officials objected, saying it was improper to "equally" pray for soldiers in the South Vietnamese army or U.S. soldiers. Nhat Hanh agreed to change the name to "Grand Requiem For Praying."

Approach

Thich Nhat Hanh's influential approach has been to combine a variety of traditional Zen teachings with methods from Theravada Buddhism, insights from Mahayana Buddhism, and ideas from Western psychology - to offer a modern light on meditation practice. Nhat Hanh has also been a leader in the Engaged Buddhism movement, promoting the individual's active role in creating change. He cites the thirteenth-century Vietnamese King Tran Nhan Tong with the origination of the concept. Tran Nhan Tong abdicated his throne to become a monk, and founded the Vietnamese Buddhist school in the Bamboo Forest tradition.

Names applied to him

The Vietnamese title Thích (釋) is from "Thích Ca" or "Thích Già" (釋迦), means "of the Shakya (Shakyamuni Buddha) clan." All Vietnamese (and Chinese) Buddhist monks and nuns adopt this title as their "family" name or surname implying that their first family is the Buddhist community. In many Buddhist traditions, there are a progression of names that a person can receive. The first, the lineage name, is given when a person takes refuge in the Three Jewels. Thich Nhat Hanh's lineage name is Trùng Quang. The next is a Dharma name, given when a person, lay or monastic, takes additional vows or when one is ordained as a monastic. Thich Nhat Hanh's Dharma name is Phung Xuan. Additionally, Dharma titles are sometimes given, and Thich Nhat Hanh's Dharma title is "Nhat Hanh".

Neither Nhất (一) nor Hạnh (行) — which approximate the roles of middle or intercalary name and given name, respectively, when referring to him in English — was part of his name at birth. Nhất (一) means "one", implying "first-class," or "of best quality," in English; Hạnh (行) means "move", implying "right conduct" or "good nature." Thích Nhất Hạnh has translated his Dharma names as Nhất = One, and Hạnh = Action. Vietnamese names follow this naming convention, placing the family or surname first, then the middle or intercalary name which often refers to the person's position in the family or generation, followed by the given name.

Thich Nhat Hanh is often referred to as "Thay" (Vietnamese: Thầy, "master; teacher") or Thay Nhat Hanh by his followers. On the Vietnamese version of the Plum Village website, he is also referred to as Thiền Sư Nhất Hạnh which can translated as "Zen Priest", "Zen Master", or "Dhyana Master". Any Vietnamese monk or nun in the Mahayana tradition can be addressed as "Thầy" ("teacher"). Vietnamese Buddhist monks are addressed "Thầy tu" ("priest" or "monk") and nuns are addressed "Sư Cô" ("sister") or "Sư Bà" ("elder sister").