

May 1, 2018

A Rough Draft For History

May 1, 1968

Inside

- 1 - York Langton, May 2, 1968
- 2 - Jim Nelson, April 26, 2018
- 4 - Benjamin Ferencz, February 26, 1989
- 6 - Stanley K. Platt, August 15, 1993
- 7 - Martha Platt (Profile in MN Women's Press Feb 3, 1998)
- 9 - Stanley K. Platt, pamphlet, "The Evolution of an Abolitionist", 1987
- 15 - Responding to 9-11-01
Rabbi Mark Winer, West London Synagogue, October, 2001
Priest at Basilica of St. Mary, Minneapolis, September 16, 2001
- 17 - Taking down the UN Flag at Hennepin County Gov Center Mar, 2012
Dr. Joe Schwartzberg, column, Minneapolis Star Tribune, May 1, 2013
Jim Nelson, column, Minneapolis Star Tribune, May 1, 2013
Heather Branigin and Kari Rise, UNA Minnesota, May 1, 2013
Joe Schwartzberg, President CGS MN, Jan. 10, 2013
- 21 - Larry Johnson, April 17, 2018
(Please make special note of flier for a May 20 event at page 22.)
- 23 - David Logsdon, President Veterans for Peace, March 31, 2018
(Please make special note of this flier for a May 5-24 event from Rochester to Bemidji)
- 24 - Mark Ritchie, April 9, 2018
- 25 - Dick Bernard, April, 2018
- 27 - Louisa Hext, resources available on Forgiveness
- 30 - Forgiveness: As mysterious is love. About Marina Cantacuzino of Forgiveness Project
- 32 - Mary Johnson and Oshea Israel, Minneapolis, from The Forgiveness Project website

Following Page 38:

The Minnesota Declarations of Word Citizenship,
1965, **1968**, 1971; Gov Elmer Andersen speech pp 6-7
Lynn Elling comments on May 1, 1968 at p 10

On-line "file folder" on the UN flag issue

<http://outsidethewalls.org/blog/>
archives Mar 5 and 27, 2013



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United Nations

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May 2, 1968

*See Jim Nelson letter
on following page.*

The Honorable Arthur Naftalin
City Hall
Minneapolis, Minnesota

Dear Arthur:

Just a note to congratulate you on your part in the program announcing A Declaration of World Citizenship by Minneapolis and Hennepin County last Wednesday.

It reminded us of the time when you were serving as Secretary to Mayor Humphrey and we were endeavoring to get the headquarters established at Minneapolis.

We hope that this Declaration will have far-reaching effects.

Sincerely yours,

York E. Langton
York E. Langton

oa

cc: United World Federalists
Minnesota United Nations Association

Law Day 2018 Brief Reflections by Jim Nelson Apr 26, 2018

See also page 18 of this document. Jim can be reached at kdjnelson@gmail.com, nelsonfamilyfarm.org

**** 50 years ago on May 1, 1968**

My introduction to the concept of Law Day was quite spectacular. I was invited by York Langton a member of our organization to view the raising of the UN Flag in Minneapolis in 1968. It was an awesome experience but I did not fully appreciate the significance of the day. The big issue of that time was VIETNAM. That year was considered by many as turning point in the conflict. I had gone to a few "protest gatherings" but felt they did not have real solutions. I also felt bad about participating in protests because I had family and friends in Vietnam needing my support. I was deeply attracted to the United Nations charter and the possibility of mediating conflicts.

At that time I worked at the Defense division of Sperry Univac. We were working on "Cold War" programs on how we could shoot down nuclear missiles from the Soviet Union.

I was member of the UN Association of MN (UNA) beginning in 1986 and found many members who were active in both UNA and CGS (Citizens for Global Solutions, then called World Federalists). One very distinct quality of CGS is that they were not simply educating about the UN but trying to make it more effective in dealing not only with wars but all types of conflicts.

The basis for mediating and resolving conflicts was always based upon "the Rule of Law" using the American experience as guide that could be adapted to the global scale:

Our Nation is committed to the Rule of Law. A government of laws, rather than of men, is the very essence of our society.

The Rule of Law in our tradition, demands that

—Citizens be entitled to the government and the representatives of their choice.

—No citizen be above the law.

—Justice be administered by an independent judicial system.

—Disputes be fairly resolved by peaceful means.

We wish that relations among nations, as among individual citizens, were always governed by the Rule of Law—that disputes among nations were always adjudicated peacefully—that nations could learn to live with their differences as law-abiding neighbors.

It is especially fitting in these times of strife that we salute those who seek to establish the rule of law as a standard for the world.

It was the same York Langton who provided introductions to people at the United Nations for me and helped meet people in the national organizations.

As a recent college graduate I became very active in both groups: Human Rights, Environment, Model United Nations etc. Beginning in 1969 I organized an education exhibit at the Minnesota State Fair which continued for many years.

**** 25 Years Ago in April 1993**

Our organization has traditionally been very interested in the topic of UN Reform and Renewal. We advocated for years to establish a US Commission on Improving the Effectiveness of the United Nations. The Commission was approved and Congressional hearing were held in six cities across the United States during 1993

I joined Stanley Platt and Harlan Cleveland of the Humphrey Institute in Chicago, testifying before the congressional committee in April 1993. It was a unique experience to hear many ways that United Nations is effective in dealing with certain issues. Most of the suggestions I heard that day were very pragmatic. I deeply admired my fellow Minnesotans who were able in quiet, sincere rhetoric advocate for an effective United Nation that would reduce dangers from many threats and give us greater not less freedom. My brief comments were well received as a non-expert but a very concerned global citizen.

**** Spring 2018 ****

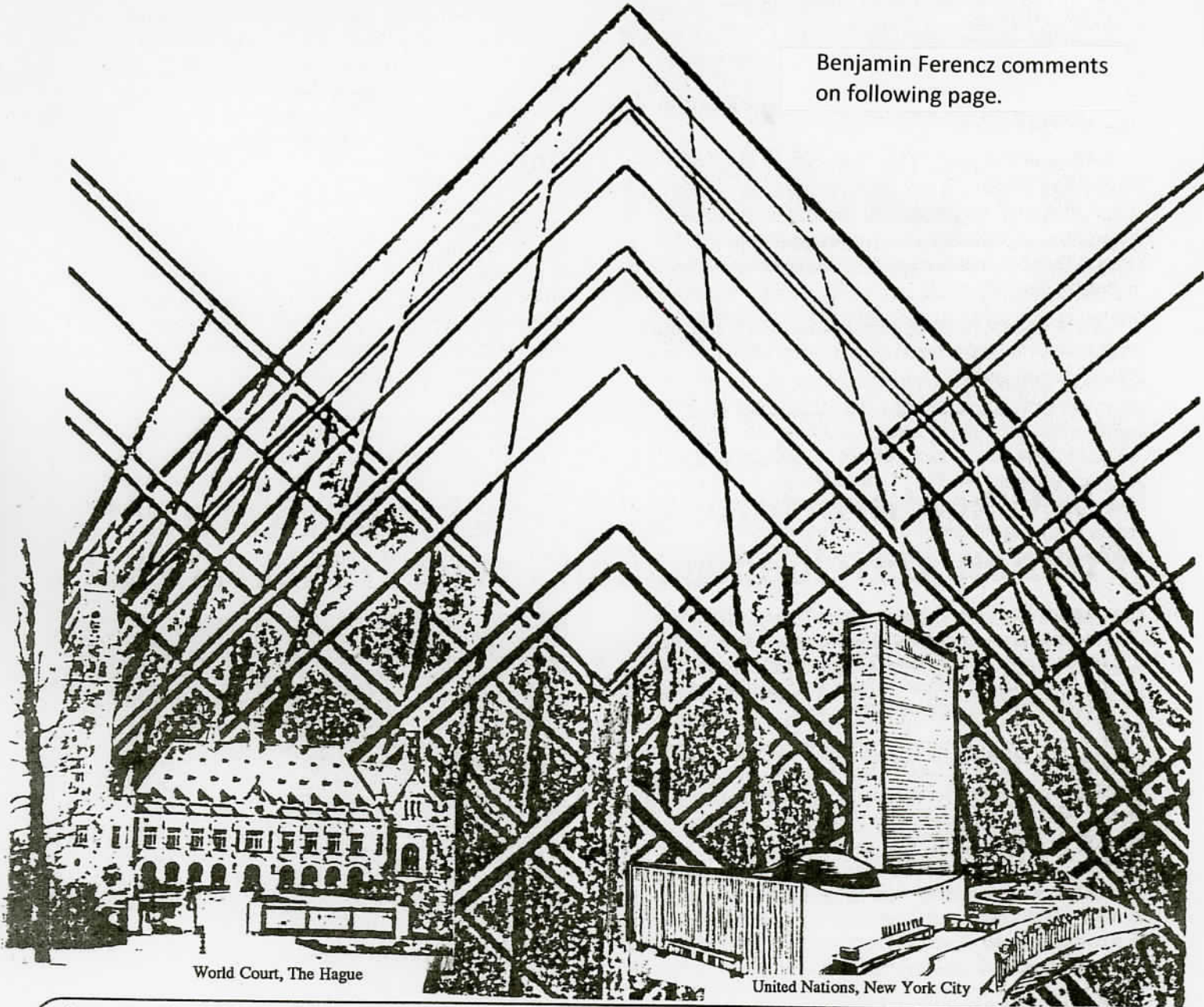
These are difficult times. There are multiple crises of wars, refugees, human rights abuse, climate challenges etc. It is a time for thoughtful engagement in the world. Self-government, citizen participation in creating and observing laws continues to be what the world needs today. "When the people lead, leaders will follow" was the thought provoking motto of one of my earliest mentors, York Langton. Continuing to observe "Law Day" and working diligently to build a global consensus based on just principles and codified agreements will help in the future as it has in the past.

I think it is fruitful to remember our past successes as we chart a course for the future. That is why I am putting emphasis on what I call the UN Movement history project. While I am busy documenting our past achievements, I will try to enlist young members in building on that tradition, just as I was invited to participate. I know of at least some members, my daughter and her college friends who are very anxious to build on our Minnesota United Nations tradition.

Structures for Peace Convocation

Summary of Proceedings

Benjamin Ferencz comments
on following page.



World Court, The Hague

United Nations, New York City

A working conference to explore global security initiatives for the 1990's

Edited by
James R. Stewart

February 24-26, 1989

Price: \$5

Published by
World Federalist Association
418 7th Street S.E.
Washington, D.C. 20003

Sunday Morning Plenary

5. What Structures Can Save the Environment, Promote Development and Insure Human Rights?

Benjamin Ferencz, Director, Pace Peace Center, Pace University; co-author of *PlanetHood*, author of *Defining International Aggression—The Search for World Peace*, *An International Criminal Court—A Step Toward World Peace*; former Nuremberg prosecutor

Let me begin by telling you something I learned at Nuremberg. As an enlisted man, I served as a sergeant in the infantry from the Normandy beaches through the Battle of the Bulge. Because of my studies at Harvard Law School, my assignment just as we were about to enter Germany, and even before we ran into atrocities, was to try to capture war criminals and to secure evidence of war crimes. I had occasion to enter almost all of the concentration camps as they were liberated by the American armies. I have seen crematoria still burning and more.

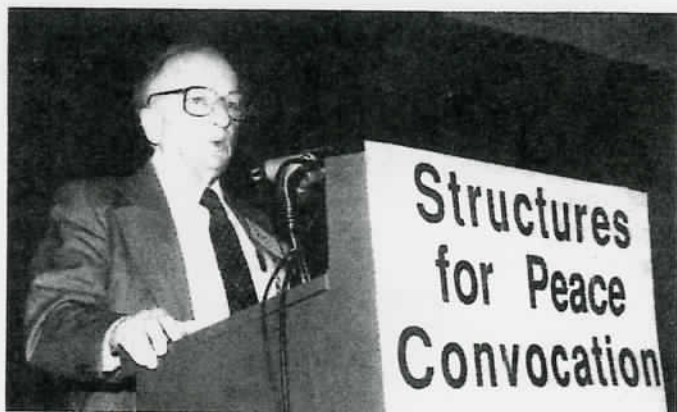
After the war was over, I was recruited to go back to Nuremberg. In one of the 12 Nuremberg trials that followed the big trial, I was chief prosecutor against 22 defendants who had murdered over a million people. Who were these people? They were much like you and me, well educated people, most had doctorate degrees. They were commanding officers of the special extermination squads, doing this for the idealistic reason of trying to create a better world as they saw it.

Ferencz - Continued from Page 15

As a result of these trials, certain principles of law emerged. There was a charter which defined the crime against peace as aggression. **Aggressive war would be a crime.** We declared for the first time that the traditional way of settling disputes would no longer be tolerated. We said there would be such a thing as crimes against humanity, when the offended body is not just the individual victim, but the offended body is all of humankind. We said that **the head of state would not be immune.** These principles were ratified by the UN General Assembly. They weren't pulled out of thin air; for centuries humanity was asserting these rights. We merely declared them and confirmed them.

During the Vietnam war it became clear to me that the world was headed for an even bigger holocaust. I withdrew from the practice of international law and devoted myself exclusively to working on world peace.

I'm supposed to tell you about structures to save the environment, promote development and protect human rights. What we need is world government. What I'm



They had become efficient killers in the death factories. They had learned how to use their victims' hair and teeth; how to use their fat for soap. I asked myself, "What do I ask the court for—take these 22 men and chop them up into a million pieces and burn them?" I thought about it and I asked the Court to affirm man's right, (I meant woman's right too) **to live in peace and dignity** regardless of race and creed, because that seemed to me to be the essence of the crime. They had killed people because they didn't share their heritage or ideology.

Continued on the next page

talking about really is **international law and order.** We need planetary management to talk about all these resources—environment, development, and human rights.

What structure do we need most of all? The structure of the mind and heart. We must replace the present system of stabbing and grabbing with a new system of **caring and sharing.** We must have the passion that you heard from Ambassador Stephen Lewis of Canada last night because Africa is being starved so that white men and women may maintain their standard of living.

Let me tell you a little about hope. **Our hope is not just based upon dreams.** It is based upon the reality that we are moving in a certain direction. There can be no instant evolution, and there can be no painless revolution. This will take time, compromise, and willingness of spirit. The work you do today will not produce results today.

You must begin to scream. Speak up. Don't be intimidated! You're not the crazy ones. It's the ones called "realists" who are planning the destruction of this planet. Write your Congressman. Speak up. **Sing a song of peace.** Do whatever it is that you have to do for peace, because if you do it, we'll have a chance to save this planet.

*Copy
Stan Platt*

STANLEY K. PLATT
2002 WEST LAKE OF THE ISLES PARKWAY
MINNEAPOLIS, MINNESOTA 55405

(612) 377-4925

Minneapolis businessman
Stanley Platt was long-time leader
in MN and National World Federalists

1906-1997

August 15, 1993

To: WFA Board, Executive Committee and officers --co-workers for a safer and better world through a United Nations World Federation:

My last stint on the Executive Committee has run out. To those of you who continue to carry forward our hope for a civilized and happy world, I wish to leave with you one main message: COMMITMENT TO FOCUS.

After almost 50 years of search for the "holy grail", we now have a realistic opportunity to achieve the underlying, motivating goals of World Federalists: an end to the "scourge of war", preservation of a livable environment, and advancement in respect for human rights.

This opportunity can be realized only if we focus our activities and funds on the realization of a restructured and strengthened United Nations designed to do its job, while safeguarding the powers of national self-government and protecting freedom.

The occasion is the 50th Anniversary of the United Nations.

As an organization, we can advance the cause through:

- (1) Success of the Convocation on "Human Rights, Global Governance and Strengthening the United Nations", Feb 3-6-94, in Washington, D.C.
- (2) Education to provide public and political support for a restructured and strengthened United Nations, realized through an official U.N. Charter Review Conference in 1995, or soon thereafter.
- (3) Encouragement of leadership by the Clinton Administration. (Franklin Roosevelt took a draft Charter to Yalta where he discussed it with his World War II Allies. The result was the 1945 Conference in San Francisco and the U.N. Charter.)

It must be done again, but this time the U.N. must be ^{made} fully effective, -- for the sake of human survival and a better quality of life.

We have carried forward all these years the federal principle of delegated and retained powers. Now is the time to put it into effect at the world level. To do this, we need to drop diversionary activities and alternative use of funds, and to focus on achieving a restructured and strengthened United Nations.

A great advance in civilization depends to a major degree on your leadership and concentration.

With all best wishes,

Stan
Stanley K. Platt

PROFILE

A lifetime of activism

1907-2008

Throughout her 90 years, Martha Platt has worked diligently for peace and choice.

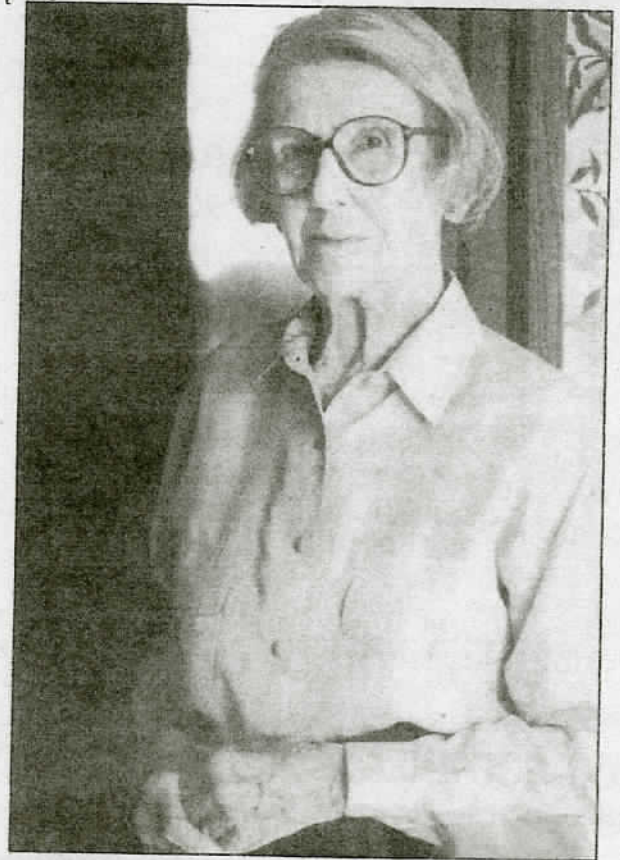
by Amy Klempnauer

PHOTOGRAPHER

Linda Cullen

The Citizens League. The United Nations Association. The League of Women Voters. Planned Parenthood. The Republican Workshop. Martha Platt was involved with all of these organizations over the course of her life as a way of working on behalf of issues she believed in. "So here I am," she said. "Ninety years old. That came pretty fast. I've been working for peace. And choice. Justice. It all came together."

PLATT, TO 18



PLATT, FROM 1

Three decades before the Supreme Court ruled on *Roe v. Wade* and 15 years before the Food and Drug Administration approved the first birth control pill, Platt lobbied at the Minnesota Legislature to legalize abortion. It was the 1940s.

During the early years of the Depression, Platt found herself working as a caseworker in Chicago. She had graduated from Oberlin College in 1930 with a degree in English literature and hoped to go into the emerging field of industrial personnel. As the Depression worsened, however, her plans changed and she ended up at the University of Chicago School of Social Service Administration. She got a job with United Charities and came into regular contact with the desperation of families unable to support their children.

Platt's work also brought her into contact with some of the great social reformers of the early 20th century. She worked

for a time at Hull House, one of the nation's first social settlement houses, and crossed paths with its founder, Jane Addams. She went to hear a speech by birth control pioneer Margaret Sanger and recalled being struck by Sanger's vitality.

Working as a social worker, Platt helped to carry out Sanger's vision: that each woman should have access to birth control. "[Women would] come in and you'd take the information on the family and ask about children and things like that," Platt recalled. "And I would say, 'Your children are so close together' or 'You have so many children.' And they would invariably say, 'Yes, it's very hard.'" She would ask the mothers if they were aware that they could receive assistance from a local clinic associated with Margaret Sanger's American Birth Control League. At that time, Platt pointed out, preventive birth control was still

a relatively new phenomenon. Just 20 years earlier, birth control clinics had not even existed. "Our office referred more people to that clinic than any other office in Chicago. I ended up sending more people than any other worker. I never said, 'You should go.' Everybody wanted to have family planning. They were all having a terrible time. They didn't want more children."

Platt's husband, Stan, accepted a job in Minnesota with Northwest Bank Corporation and the couple moved to the Twin Cities in 1936. To her surprise, Platt discovered upon arriving that women did not fare much better in Minnesota. "I thought, Minnesota will be an enlightened state. And then I found out that Minnesota wasn't enlightened."

She responded by becoming politically involved. Her first step was to attend a meeting of the League of Women Voters at the home of Lois Fraser, mother of former Minneapolis Mayor Don Fraser. "Mrs. Fraser was

very active in the League. She lobbied for the League. So I followed her around the Legislature." On the League's behalf, Mrs. Fraser was particularly active around social welfare issues, but was not involved with the issue of abortion. In the late '30s and early 1940s, social welfare or political organizations were not keen to take on such a controversial and socially unacceptable topic. "There wasn't any organization that I knew of [advocating for abortion rights]," Platt said. "So I began just going over by myself to testify. ... It was not acceptable. ... At that time, even the head of gynecology at the University was anti-abortion."

Platt is modest about her life of activism. In her view, being involved in the community and active in politics is simply what one does as a conscientious citizen. She absorbed this view growing up in the small town of Clarion, Pa., the only child in a family of well-educated professionals. Her father was a lawyer and her mother a teacher. Her grandfather persuaded the governor to establish a teacher's college in Clarion and then served as its first director. As a teenager, Platt spent a summer, at her father's request, assisting the county nurse. She reminisces about riding the train from college in north central Ohio to her hometown in Pennsylvania to vote because there were no absentee ballots and voting was viewed as, well, something important.

In addition to her activism on behalf of reproductive choice, Platt responded to the need she saw to work for international peace. She and her husband committed themselves to organizations like the United Nations Association and the World Federalist Association, groups working to prevent war by strengthening the United Nations and promoting international cooperation.

After decades of stuffing envelopes, writing letters, lobbying legislators, helping with fund-raisers, making contributions, campaigning for candidates and raising her four children, Martha Platt is looking to pass the torch. She urges young women to be active in supporting the issues they care about, the issues that affect their lives. "Be political," she said. "Support liberal candidates. ... Write letters. Telephone. You've got to do that. Or you're going to wake up and find that you're going to have problems too. ... Twenty-five years after *Roe v. Wade*, look what's happening. It's terrible."

She knows many people feel unable to make a difference in the political arena and are disillusioned by politics. But she becomes fervent on this point, especially directing her words to young women. "But that's not the thing to do. You've got to change it. And it can be changed. So carry on."

***"If you don't
have a dream,
how you gonna
have a dream
come true?"***

The Evolution Of An Abolitionist

A Personal Essay

by
Stanley K. Platt

*published
ca 1987*

Stanley Platt was born in St. Paul, Minnesota in 1906 and graduated from Dartmouth College in 1929. Following a career in investment management, he founded Investment Advisers, Inc. in 1946. He retired in 1976. Stan and his wife, Martha, live in Minneapolis, where he is currently trying to raise funds for an international Convocation for a Safer and Better World.



Stan and Martha Platt in 1983, as they celebrated their 50th wedding anniversary.

As Oscar Hammerstein put it in *South Pacific*, "If you don't have a dream, how you gonna have a dream come true?"

I have a dream that within the lifetime of people now living, the nations of the world will decide to eliminate war for settling disputes, and that this will be done through international institutions with the capacity to insure peaceful settlements.

The 67-year evolution in my thinking came about through a wide range of influences. My first awakening occurred in 1919, when I was attending Irving grade school in St. Paul, Minnesota. The entire student body was recessed to walk one block north to Summit Avenue to watch President Woodrow Wilson ride by in his long black touring car, waving his high silk hat as he passed us. He was campaigning for U.S. membership in the League of Nations — for "generations yet unborn," as he later said.

My three older brothers had just returned from Europe, where they had served in World War I. Our whole family was proud and happy (and relieved) when they came home unharmed. So I concluded then that President Wilson had a good idea when he proposed that nations settle their differences through this new world organization.

However, the next impetus to my thinking didn't occur until many years later, after World War II. My nephew's bomber, on which he served as navigator, had been shot down over Germany. A German officer saved his life from the angry crowd, and he was held prisoner until the end of the war. Later, we had a young German guest of our church to dinner, and my nephew joined us. We learned that our German visitor served in a German anti-aircraft division when he was a 15-year-old-boy, and he may have been one of those who shot down my nephew's plane. Our children were amazed at this discovery, and I concluded again that the world must find a better way to settle international disputes.

Both world wars resulted in the creation of new international institutions to "end the scourge of war." But even with the benefit of experience through the League of Nations, the United Nations

was not given the authority necessary to fulfill its peacekeeping responsibilities.

Although it was Albert Einstein who first envisioned splitting atoms to produce tremendous power, it was also Einstein who was the first to realize that atomic power must be brought under international control. He advocated world government as the only reliable response.

In 1945, the year when the two atom bombs were dropped on Hiroshima and Nagasaki, a group of individuals formed an organization that is known as the World Federalist Association. I joined the Federalists in 1947 after hearing a talk by Cord Meyer, a veteran of World War II, who had lost a brother in the war and had, himself, been gassed and almost lost his life.

Federalist membership jumped to over 48,000 in the early years, but the concept didn't become generally popular. To most, it seemed a visionary and even dangerous idea; and it lacked specifics about how it could keep peace without sacrificing the freedom of member nations. Nevertheless, World Federalism spread around the world, notably in Northern Europe, England, and Japan — countries that had experienced the adversities of war, whose citizens were seeking a better way. This resulted in the formation of the World Association of World Federalists, now called the World Federalist Movement. Martha and I have attended Federalist assemblies in such diverse cities as Paris, Tokyo, Oslo, and Washington DC, and they have strengthened my belief that the federal principle of delegated powers can be used to abolish war and insure freedom and independence.

On United Nations Day, October 24, 1950, a coincidence drew me into a more active participation in the peace movement. I read a full-page advertisement in the *Minneapolis Star* that pictured a man with his arm around the shoulders of a boy who was asking, "What did you do between the great wars, Daddy?" I had four small children, and I couldn't answer that question myself. The ad made me realize that any actions to prevent war must be taken before war starts.

That evening, I had a call from Clare McLaughlin, the wife of an Air Force veteran who had had the difficult assignment of reporting deaths to the next of kin. She asked me to serve on the Minneapolis Council of the World Federalists. Remembering the ad, I agreed. Later, I became Minnesota chairman, and then a member of the National Council — along with such leaders as Norman Cousins, Alan Cranston, Max Stanley, and Pierce Butler, Jr., of St. Paul.

Following the premature death of Pierce Butler, a foundation was set up in his memory under the name "Pierce Butler, Jr., Foundation for Education in World Law," and I became Vice President. Much later, in 1967, Randolph and Dorothy Compton of New York — who had lost a son in World War II — asked to take over the Pierce Butler, Jr., Foundation in order to channel major funds through it for peace education; and the name was changed to The Fund for Peace. I asked that my status be reduced to trustee, and I have been attending board meetings for 20 years.

Recognizing the need for law as a remedy for world anarchy, many of the world's lawyers became interested in the concept of world peace. In 1957, under the leadership of Charles Rhyne, an organization of lawyers was formed as the "World Peace Through Law Center," and they held world assemblies each year in different locations around the world. Because I was not a lawyer, I became an associate member, and I attended assemblies in Washington, DC and Belgrade, Yugoslavia.

The assembly in Washington, in 1964, was notable because Chief Justices from many countries were invited to attend, with expenses paid. Martha and I helped make it possible for Chief Justice H.T. Lee of Taiwan to come, and he stayed with us. One evening I asked Judge Lee how the People's Republic of China might become part of a world system to abolish war. He said he'd like to think about it overnight; and the next morning he told me that bringing the People's Republic into the world community was the first

step, and this would happen through open communication of every form: social, cultural, economic, and diplomatic. If the world is to cooperate to insure peace, he said, we must first develop understanding and trust.

It was Grenville Clark who convinced me that world peace through world law is a practical as well as a desirable goal. He was a prestigious New York lawyer who came to the aid of his country in war and in peace. In 1950 he published a small book called "A Plan for Peace." The Ford Foundation took notice and awarded him a major grant to flesh out his concept in greater detail, and he invited Louis B. Sohn, a Professor of International Law at Harvard, to work with him on the project. Clark and Sohn produced a work of great significance in the march of history toward a warless world: *World Peace Through World Law*, first published in 1958. They analyzed the United Nations charter in principle and detail, and suggested many changes to make it more effective. The Soviet Union flatly rejected the Clark-Sohn plan, and the U.S. military-industrial-government complex ignored it. Nevertheless, I believe that when a plan for lasting peace is finally drawn and approved, the basic principles set forth in that epic book will be included.

Clark had a home in Dublin, New Hampshire, and his phone number was Dublin 1. In 1965 he held a retreat in Dublin that came to be known as "Dublin 2," and he invited a wide range of knowledgeable people, including Kingman Brewster (chairman), Louis Sohn, Norman Cousins, and Erwin N. Griswold, Dean of Harvard University Law School. Martha and I were there because I'd had some correspondence with Clark while he was writing *World Peace Through World Law*. In one spirited exchange between Grenville Clark and Dean Griswold about the timing of the adoption of a plan for peace, Griswold said such a plan must be preceded by a greater sense of world community. But Clark pointed out that the realization of peace requires a clear concept of where you want to go, why, and how to get there. A road map is necessary, he believed.

Near the end of Grenville Clark's life, he set up a fund to carry on his work. This became the World Law Fund — later called the Institute for World Order and, more recently, the World Policy Institute — and it produced the first textbooks on peace studies. In 1973, with the help of Michael Washburn and Harry Hollins of the Institute for World Order, I arranged a dinner meeting in Minneapolis, hosted by Irene and Wheelock Whitney with Senator Charles Mathias as guest speaker. Funds totalling \$117,000 were raised to start 16 courses on world order at the University of Minnesota. Some of these courses have since become a regular part of the University's curriculum.

Over the years, the individual other than Grenville Clark who has most influenced my thinking about the necessity and feasibility of world peace through world law is Norman Cousins. His stimulating editorials in the *Saturday Review* strengthened my conviction that this goal is attainable through persistence, improved communications, and the march of history.

In 1974, a number of people decided that Norman Cousins was a worthy candidate for the Nobel Peace Prize, and they wanted to ask Mayor Yamada of the City of Hiroshima to make the first nomination. Cousins had helped bring medical aid to Hiroshima after the bomb was dropped, and he also arranged to bring a group of young Japanese women to the United States for plastic surgery. The Mayor had named Norman Cousins an honorary citizen of Hiroshima.

Since nobody else seemed to be available, I volunteered to go to Hiroshima to ask Mayor Yamada for his nomination. I cabled him, and he said he would welcome my visit. Late in December of 1974, I arrived in Hiroshima and went to the City Hall to see the Mayor. I was met by Mr. Ogura, Chief of the Foreign Affairs Section of the Mayor's office. After a warm greeting, he told me that he was sorry to inform me that Mayor Yamada was very ill and in an oxygen tent. However, he assured me that the Mayor would be happy to sign the nomination of Norman Cousins as soon as he

recovered from his illness; though under the circumstances, I would have to assume responsibility for any further nominations.

Then Mr. Ogura escorted me on a tour of the demolished area of the city that is preserved as a memorial. Next we went to an auditorium where I sat alone to watch a Japanese film of the destruction, the instant death of 100,000 men, women, and children, and the suffering of those condemned to live a while longer. This was the most shocking experience of my life, and it convinced me that everything possible should be done to prevent the use of atomic or nuclear weapons any time, anywhere, in the future.

I returned to Minneapolis on January 8th, where a cablegram from Mr. Ogura informed me that Mayor Yamada had died, but that the last thing he did was to authorize the use of his signature on the nomination of Norman Cousins for the Nobel Peace Prize. I had until February first to deliver any additional nominations to Oslo, and I worked around the clock to acquire an impressive number of qualified nominations and supporting documents by that deadline.

It was Andrei Sakharov of the Soviet Union — the scientist who had enabled the USSR to produce nuclear bombs, and who, having done so, had the courage to advise the Kremlin not to compete with the United States in either the military or the economic spheres — who won the 1975 Nobel Peace prize. He was nominated by Linus Pauling, who had won two Nobel prizes — first in physics, and then for peace.

I wrote to Norman Cousins expressing regret that he had not been named, but praising the Sakharov award because of his courage and its worldwide political significance. Norman responded with the most touching and encouraging letter I have ever received — a letter that I treasure highly.

Signs are now beginning to surface that a world movement to abolish war is in its early stages and can become decisive before the end of this cen-

tury. Following Pope John's 1963 encyclical, *Pacem in Terris*, organized religions have become increasingly concerned and vocal about the killing, deprivations, and misery caused by wars. The American Catholic Bishops challenged us all to new thinking and action to create a world at peace in 1982, and the Methodist Bishops went even further in their call for action in 1986.

Two Canadian members of Parliament decided in 1978 that the best way to speed up peace building is through the direct influence of members of the parliaments of the world. The result was the formation of an organization now called Parliamentarians - Global Action. About 650 members of parliaments now belong to this group, including Congressman Tom Downey (one of its four Vice Presidents), Congressman Jim Leach of Iowa, and Senator Paul Simon of Illinois. Aided by Parliamentarians - Global Action, six heads of state have joined in what they call the "Five Continent Peace Initiative." The six nations are India, Greece, Sweden, Argentina, Tanzania, and Mexico; and they have petitioned the two major nuclear powers to eliminate nuclear weapons and to improve world peacekeeping. So finally the world has a way for people to pressure their representatives to push the major powers to end the threat of nuclear war.

In May 1985, a conference of Soviet and American citizens was held in Minneapolis to discuss ways for improving relationships between our two countries. Martha and I hosted a home dinner for two of the Soviets and several American participants and a few non-participants. The talk during dinner brought out a coincidence that again illustrates the stupidity of using military force to solve international disputes.

One of the guests was Feodor Burlatsky, the author who had been a speech writer for Khrushchev at the time of the Cuban missile crisis. Marcus Raskin, head of the Institute for Policy Studies in Washington, was also a guest; and he had been on the staff of the National Security Council under President Kennedy. They discovered that, during that time of great tension when a nuclear response

by President Kennedy was certain unless Khrushchev agreed to remove Soviet missiles from Cuba, each of them had been warned to get their families out of Moscow and Washington as a realistic precaution. We also learned that a U.S. nuclear bomber was headed across the Atlantic, but was called back shortly before it would have reached its target. So this was a good example that nations with nuclear weapons will be tempted to use them in times of crisis.

In July 1985, Martha and I attended the Decade for Women forum in Nairobi, Kenya. There I learned that the greatest losers in war are the women and children of the world; and that the resources, time, and talent devoted to war are preventing or slowing down the solution of many vital problems, such as hunger, pure water, disease, and environmental deterioration. This is a reaffirmation of the often-quoted observation of President Eisenhower that:

Every gun that is made, every warship launched, every rocket fired signifies, in a final sense, a theft from those who hunger and are not fed, from those who are cold and are not clothed.

A year later, in July 1986, Martha and I were among the 127 Americans who traveled with 47 Soviet citizens aboard the paddlewheel boat "Delta Queen" on the Mississippi Peace Cruise. The desire for peace was demonstrated strongly at all six stops and most of the 27 locks between St. Paul and St. Louis. During one of the group discussions, a Soviet veteran of World War II, General Mikhail Milshtein, said that "There cannot be isolated security any more — only common security." That truth is the key to a world beyond war. We and the Soviet Union can be secure only when all nations are secure.

The United States is now celebrating the 200th anniversary of the adoption of the U.S. Constitution. Just as our Constitution has served us well for two centuries, we can also apply its democratic principles to the abolition of war and terrorism through a reformed and strengthened United Nations. The

13 original states had their own armies and currencies. They had many conflicts of interest that threatened peace and tranquillity. They lacked a common foreign policy. Through the new Constitution, they joined together to serve their common interests, but retained the rights of self-government for local affairs.

The movement toward the abolition of war is marked by its advocacy of the same federal principles of delegated powers to solve the problems of war, militarism, and common international interests — without delegation of the broader powers of government, which would be reserved for the individual nations.

Clearly, the abolition of war is in the common interests of humanity, and of each nation. The key is to find the right lever to mobilize American and world public opinion. Perhaps that lever is:

- 1) to clarify and emphasize the common interests of humankind in a world beyond war;
- 2) to agree on common goals and the basic requirements of a reliable "peace system"; and
- 3) to organize a strategy to abolish war through international institutions capable of insuring peace.

When that happens, the world will emerge into a wonderful new sunlit age of peace and wellbeing.



West London Synagogue

NEWSLETTER

2001

issue seventy five

october

Tishri/Cheshvan

תשרי/חשוון

England

*Newsletters picked up
on visit to London late October - Early Nov. 2001*

AFTER SEP. 11, 2001

HOW DO WE RESPOND?

The shocking terrorism in the United States shakes the foundations of our trust in humanity, our faith in God and our hope for the future. Whether or not the terrorists triumph in their goals of destroying the modern world order, depends upon how people like us respond.

We have two basic choices. We can either descend into emotional depression, cynicism and bigotry. Or we can redouble our efforts to build a democratic, pluralistic world of mutual respect.

If, as it now appears at the time of my writing this comment, the perpetrators turn out to have been Arab fundamentalists, many will express anti-Arab and anti-Muslim bigotry. The course of bigotry of

any kind is not the Jewish way. All Muslims and all Arabs are not our enemies; some are. Most of our Muslim and Arab neighbours in Great Britain love peace as much as we do. They fear their fundamentalist co-religionists as much as we do. If we allow terrorism to turn us into bigots, we become the perpetrators' co-conspirators in the diminution of civilisation.

The second option, the appropriate Jewish response, is two-fold. First, we redouble our appropriate vigilance, as we have already done in our security at the synagogue. Second, we redouble our efforts to build a community and world around us which celebrates difference.

We reach out to our neighbours of all religions and races to construct coalitions of decency and mutual respect. Only by repairing and reinforcing the fragile democracy around us, will we reclaim our trust, faith, and optimism.

L'shana Tova Tikatevu! May our world be inscribed for a good year in the Book of Life!



Rabbi Mark L. Winer

Dick Bernard

From: Dick Bernard [dick@chez-nous.net]
Sent: Monday, September 24, 2001 9:53 PM
To: BASILICA of ST. MARY, MINNEAPOLIS, MN.
dick.bernard

The Sunday after September 11 our Priest was faced with the universal dilemma of his colleagues of every denomination, everywhere: what should I talk about? In the end, he briefly and very powerfully focused on the Gospel reading for the day, (Luke 15: 11-32) on the Prodigal Son, his father, and his responsible...and very angry brother.... He chose to focus on the angry brother, and on the absolute need to replace anger with forgiveness. (If you are a reader not from the Christian tradition, and need a little more information about that passage, see the end of this letter for a summary.) At the aforementioned Social Justice meeting, one lady commented on the aftermaths of a conciliation message preached by her pastor: three families quit the parish. And so it goes...goes...and goes.... But we forget too quickly. We cannot forget.

Thank you for reading this. I am grateful to the many who commented in any way about the messages I sent on in these first two weeks of our future.. Thank you.

Pray and work very hard for Peace, and have a great two weeks.

The essence of the story of the Prodigal Son: A rich man had two sons. At some point, one of the sons asked for his inheritance, and left for a distant land, squandering everything he had. The other son remained with his father and was the essence of a responsible person. The Prodigal son returned to his father, asking forgiveness, and expecting nothing in return. The father rejoiced in the return of his errant son, and had a big party to celebrate his return. The responsible son was very angry at this, for he had done everything right, and his brother had done everything wrong. The father said to the responsible son "Son, thou art always with me, and all that is mine is thine; but we were bound to make merry and rejoice, for this thy brother, was dead, and has come to life; he was lost, and is found."



West London Synagogue

NEWSLETTER

2001

issue seventy four •

September

Elul Tishrei •

אלול/תשרי

Before Sep 11, 2001

RABBI WINER'S NEW YEARS MESSAGE

The approach of Rosh HaShanah raises hope in every Jew that a better day will soon dawn. We pray for teshuvah, literally "turning away." Repentance in Judaism is "turning away" from our failures and limitations to a higher level of existence. Unfortunately, most of us fail in this endeavour, no matter how well-meaning we may be during the High Holy Days.

Why is "turning away" so difficult? The ineluctable reality is that changing ourselves and altering the world around us is the most challenging enterprise there is. It would probably be easier to reverse the course of the Thames than it is to change a human being.

Is there any hope for genuine teshuvah in the face of human stubbornness? The only hope it seems to me is love – the love of God, the love of family, the love of our congregation, the love of community. Only in an atmosphere of love can one marshal the incredible strength it takes to change.

Loving each other within our community, within our families, within our friendships, within our marriages – makes change possible. The Biblical injunction "Love your neighbour as yourself" cannot be commanded. The ancient rabbis understood that reality. They therefore instructed us to act toward our neighbours as if we love them. Ultimately, feelings follow actions. "Love your neighbour as yourself" refers not to your

feelings but to your neighbour's rights. Your neighbour has the right to expect you to behave in a way which respects his or her personhood and dignity.

Learning to love others cannot be pretended or play-acted. We must learn to feel genuine affection for the other. If you hope to relate meaningfully to another person, you must love the other as yourself.

The New Year really can bring about change in our lives as we learn to be more loving. The single indispensable prerequisite for change is knowing that someone else has confidence in your potentiality for growth. When I know that someone else loves me enough, I can strive that much more to become better than I have been in the past.

Not only can I change, not only can you change. We can change others by pouring out our love and affection. We can transform the world around us by loving our neighbours, our friends, our spouses, our children. We can transform ourselves and those we love by instilling the confidence that someone cares enough for them, prays enough for them, and believes enough that they possess within themselves, the potentiality for change and for growth and for love.

*L'shanah Tova Tikatevu
Rabbi Mark L. Winer*



MPLS
STAR TRIBUNE
MAY 1, 2013
p A11

Right here at home, we are the world

THE
UN FLAG
ISSUE
2012 -

- That spirit was established 45 years ago today but has not been maintained.

By JOSEPH E. SCHWARTZBERG

May 1 is Law Day in the United States, as it has been since being proclaimed by President Dwight Eisenhower in 1958.

In Minneapolis, the first formal observance of Law Day was in 1964. On Law Day 1968, a remarkable ceremony took place at City Hall in downtown Minneapolis.

A large group of dignitaries, including at least 28 mayors of Hennepin County communities, in addition to members of the County Board and the Minneapolis City Council, gathered at City Hall to hear former Gov. Elmer L. Andersen speak about a Declaration of World Citizenship jointly adopted by Minneapolis and Hennepin County on March 5 of that year.

The United Nations flag was then raised alongside the U.S. flag on what later became the Hennepin County Government Center Plaza.

Gov. Andersen was rightly proud of his speech that day and in 2000 highlighted it in a chapter on world citizenship in his book, "I Trust to Be Believed."



Elmer L.
Andersen

But 1968 was also a turbulent time in the United States and around the world. Martin Luther King and Robert Kennedy were assassinated; a riotous Democratic National Convention in Chicago doomed Hubert Humphrey's presidential candidacy. The Soviet Union snuffed out any pretense to freedom in Czechoslovakia. Well more than 500,000 American military personnel were deployed in Vietnam. Our country was divided, and there was scant hope for peace.

But political leaders in Minneapolis and Hennepin County came together on May 1 to send a different message. The 1968 World Citizenship Declaration, likely the first in the United States, echoed hundreds then circulating worldwide. It proclaimed "the sovereign right of our citizens to declare that their citizenship responsibilities extend beyond our city and nation. We hereby join with other concerned people of the world in a declaration that we share in this world responsibility and that our citizens are in this sense citizens of the world. We pledge our efforts as world citizens to the establishment of permanent peace based on just world law, and to the use of world resources in the service of man and not for his destruction."

The United Nations flag was raised alongside the U.S. flag as a symbol of Americans being a part of the world family. There was bipartisan unity in their determination.

The resolution was unanimously endorsed by the County Board and City Council. Three years later, the state also proclaimed our world citizenship.

In his May 1 address in 1968, Andersen quoted Eisenhower: "We see as our goal not a superstate above nations, but a world community embracing them all, rooted in law and justice and enhancing the potentialities and common purposes of all peoples."

A few Law Day observances continue, but seldom attract much public attention. Yet, we could all benefit this year by taking time to reflect on the importance placed on world citizenship by Minnesota leaders in 1968 and on observing Law Day nationwide.

Joseph E. Schwartzberg is Distinguished International Emeritus Professor at the University of Minnesota and president of the Minnesota chapter of GlobalSolutions.org.



MPLS STAR
TRIBUNE
MAY 1, 2013
P A11

Let's proudly fly the United Nations flag

- Hennepin County did for nearly half a century, but quietly stopped.

By JAMES W. NELSON

On May 1, 45 years ago, a former Republican governor (Elmer L. Andersen) and a Democratic Minneapolis mayor (Arthur Naf-talin) joined 26 metro-area mayors in raising the United Nations flag. It was bold statement that we, as a community, intended to engage the whole world in our work and cultural life.

Sadly, in 2012, the U.N. flag was quietly removed by order of the Hennepin County Board over concerns that it violated a U.S. flag code.

I was there when the flag was unfurled in 1968. I believe that it had been flying continuously before the board's action last year.

I think we should again find a niche for the U.N. flag in our public square.

Certainly we should cherish our Stars and Stripes and honor all who have worked to build our beloved homeland. No action should compromise this paramount civic reverence.

But the U.N. flag can be a useful reminder that we are a country built by immigrants. It would be cumbersome to place flags for all of our ancestors' homelands. However, the one United Nations flag reminds us that our heritage is truly worldwide.

I am perplexed when some people say that the U.N. flag may be offensive to our veterans. I was in the Marine Corps, and I help my younger brother, who is a disabled Marine and Vietnam vet. Once a month, we visit the Veterans Affairs hospital for treatment of post-traumatic stress disorder or ailments related to Agent Orange. Visit the VA hospital any weekday, and you may conclude that we need fewer wars. In the words of Minnesotan Nobel Peace Prize winner Frank Kellogg: "Eliminating war should be part of every citizen's agenda."

I am perplexed when some people say that the U.N. flag may be offensive to our veterans.

For me, the U.N. flag reminds us that we are part of the global human family. Practical issues such as public health, drug trafficking, terrorism and climate change do not have borders. Although the world's population is vast and diverse, we share common individual rights.

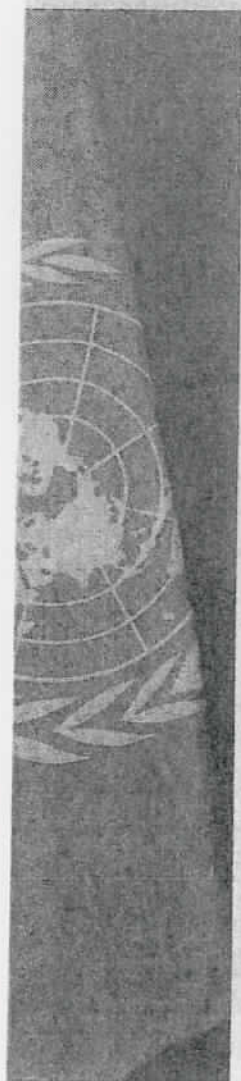
There are many reasons to display the U.N. banner alongside our own: political, economic and spiritual. On

a hope-filled day in 1968, I heard Andersen address a diverse group of political, business, religious and community leaders with these words:

"I am proud to live where public authorities are courageously speaking out on behalf of an equal concern for all men everywhere and in the support of the concept of world citizenship in a world community of nations, living in peace under law."

Today I am asking Hennepin County commissioners to act with courage, reverse their earlier decision and find an appropriate manner to display the U.N. flag in a public setting to remind the public of the global dimension of our citizenship.

James W. Nelson is a retired finance professional in Minneapolis and a volunteer with Amnesty International.



Associated Press

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United Nations Association of Minnesota

Engaging Minnesotans in global issues and building public support for constructive United States leadership in the United Nations. Honoring Harold E. Stassen.

1 May 2013

Mr. Michael J. Opat, Chief Commissioner
Hennepin County Board of Commissioners
Hennepin County Government Center
Minneapolis, MN 55487

Dear Mr. Opat,

On behalf of the United Nations Association of Minnesota Board of Directors, we are writing to request that the Hennepin County Board of Commissioners reverse its decision of a year ago to remove the UN flag from the Hennepin County Plaza. We are joining with the Minnesota Chapter of Global Solutions.org to formally express our concern of this little-publicized decision. The United Nations flag had flown proudly next to the United States flag since 1968.

Minnesota has strong ties to the United Nations and its efforts to promote and maintain world peace and stability. Primary examples include the former Minnesota Governor Harold Stassen as a major contributor to the drafting of the original United Nations Charter and the former UN Secretary General Kofi Annan as a graduate of Macalester College in St. Paul. Flying the UN flag at the Hennepin County government center is both a symbolic gesture of human solidarity as well as an invaluable tool for young people to recognize the importance of global collaboration in a world that grows ever more interdependent. It is the public interest to promote and encourage the development of our youth into responsible global citizens.

With the heightened global visibility and importance of the United Nations, it is incumbent upon our legislators to take the lead in restoring the flag of the United Nations to its place of honor alongside the United States flag at the Hennepin County Plaza. We respectfully request the reversal of the March 2012 decision so that the United Nations flag may once again return as our symbol of unity with the rest of the world. Kindly reply with your reaction to our request.

Sincerely,

Heather A. Branigin
Co-President
UNA-Minnesota
heatherb@unamn.org

Kari Rise
Co-President
UNA-Minnesota
karir@unamn.org

The UNA-MN is a registered 501(c)(3) nonprofit organization of the United States of America.

January 10, 2013

Mr. Michael J. Opat, Chief Commissioner
Hennepin County Board of Commissioners
Hennepin County Government Center
Minneapolis, MN 55487

Dear Mr. Opat:

At its meeting on January 3, 2013 the Board of Directors of the Minnesota Chapter of GlobalSolutions.org (which has many members in Hennepin County) voted unanimously to express its profound concern at, and disapproval of, the little-publicized decision of the Hennepin County Board to cease flying the United Nations flag, along with the United States flag, in Hennepin County Plaza. Those two flags had been flown proudly, side by side in that location ever since 1968, when the practice was inaugurated during the incumbency of Governor Harold LeVander.

The United Nations was ardently supported also by Governors Harold Stassen and Elmer L. Andersen, admirable public servants, whose vision embraced not just Minnesota and the United States, but the world as a whole. Harold Stassen, as you presumably know, was a major contributor to the drafting of the United Nations Charter. (A copy of Andersen's keynote address at the first flag raising is enclosed.) Many other political leaders of both major Minnesota parties have shown warm support for the United Nations.

In our increasingly interdependent world, constructive support for, and engagement with, the United Nations - the only organization representing the whole of humanity - is now needed more than ever before. Our state and the Twin Cities Metropolitan Area have traditionally been in the vanguard in their support, providing examples from which many other states and cities have learned and benefited.

In March 1968, Minneapolis became the first city in the nation to issue a Declaration of World Citizenship and Hennepin County joined its lead at the time. The state followed through with its own almost identically worded Declaration in March 1971, resolving that "in recognition of our obligations as world citizens we proudly display the United Nations flag with the United States flag at the main entrance to the State Capitol and urge other states to do the same." To the best of our knowledge, those Declarations (both enclosed) are still in effect.

Therefore, we call on the Hennepin County Board of Commissioners to reverse its decision of March 2012 and restore to the United Nations flag its place of honor in Hennepin County Plaza. Kindly reply with your reaction to our request and let me know if you have any questions relating to it.

Respectfully,

Joseph E. Schwartzberg, President
Minnesota Chapter, GlobalSolutions.org, and
Distinguished International Emeritus Professor
University of Minnesota

From Larry Johnson, April 17, 2018 – Please note announcement re May 20 next page. Larry's book, "61" is available at www.shipwrecktbooks.com. He can be contacted at 612-747-3904 or larryjvfp@gmail.com. His Vietnam era story, "61 and beyond", can be read at <https://www.mnviets.com/story/61-and-beyond/>

Martin Luther was baptized on Nov 11, known today as Veterans or Armistice Day, but also longer as St. Martin's Day. St. Martin of Tours was a 4th century soldier who met the Lord and laid down his weapons, saying, "I'm a Christian. I can no longer kill in the name of Christ". Till about that time, that was the Christian practice, but another 4th century type, Emperor Constantine ended up getting more press. He got Augustine, and other theologians, to create the "Christian Just War" doctrine, fashioned after earlier pieces developed at least as far back as ancient Greece. That became standard Christian practice, and "Christian sects" practicing the original nonviolence of Jesus were actively persecuted.

Martin Luther generally followed "Just War" practices, but modern nonviolence hero, Martin Luther King, was named for him. Dr. King's father, Michael King, also a Christian minister, civil rights activist, went to Germany and was impressed with how Martin Luther stood up, at great risk, to the establishment. Luther strategically railed against the corrupt practice of creating wealth by selling indulgences to free people from purgatory and get them into heaven earlier. Michael King went home and changed his name, and also that of his son, Michael King Jr., to Martin Luther King.

Dr. King is now revered as a Saint, even by those who were, or would have been calling him a Communist back then. Generally left out of his honoring is his speech on the War in Vietnam, where he said, my paraphrase, "I had much hope when LBJ started his Great Society, but now I see clearly. We can never really solve problems like racism and poverty, when we continue spending massive amounts of money to send our young people, mostly the poor, out to kill poor people overseas".

I have come to believe that the new, corrupt, SALE OF INDULGENCES is the entrenched, virtually unregulated, practice of creating wealth by saying it is necessary to sell weapons far and wide to kill the godless terrorists (whomever they might be, in the moment) from taking our God-given freedoms. Soldiers and civilians killed in war have already lost their freedom, and too many of them, still alive, have no freedom, because of the trauma inflicted on them by war.

I will say the above, and Al will pile on, from his perspective. I will also, and this is in the book, sing A MIGHTY FORTRESS IS OUR BOMB, adapted from Luther's famous hymn, because both the military (Geneva Conventions training), and the church (an actual, beyond rhetoric, reading of "Just War" principles) taught me that all bombs, and virtually all weapons systems are illegal by what we claim to believe in today.

NOTE: Early alert for a program I am privileged to do with my good friend, Al Bostelmann, at Central Lutheran. I served as a conscientious objector, medic with no weapon, during the War in Vietnam. A high ranking Lutheran Minister, William Berg, supported my C.O. decision at the draft board. At the time, he had notable Lutheran friends, e.g. Ruth Youngdahl Nelson, protesting nuclear weapons, among other things. Flier has language I will use in my part of the presentation. It is language I wish I had in my book, SIXTY-ONE. The book's stories have much of this content, but not this language, because I didn't have it at the time.

You are invited to a Peace with Justice Forum on Sunday, May 20, 2018

Reformation or Revolution:

What Should Be the Role of the Church on Military Killing?

Speakers: Larry Johnson and Allan Bostelmann

“War will exist until that distant day when the conscientious objector enjoys the same reputation and prestige that the warrior does today.” John F. Kennedy

Our speakers are both veterans whose moral deliberation and life experiences have caused them to promote conscientious objection to military killing, and to wonder why their church does not. They will address one of the challenges made to those who refuse to kill, “What about self defense?”

And to other veterans, our speakers urge, “Tell the Truth”—in the lineage of Rev. Dr. Martin Luther King, Jr. Dr. King was named for Martin Luther because he spoke truth to the power of the day. Martin Luther was named for St. Martin of Tours, a soldier in the 4th century. When he met the Lord, he said, “I can no longer kill in the name of Christ”.

We have grasped the mystery of the atom and rejected the Sermon on the Mount. . . . Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living. —General Omar Bradley

12:15-1:30 p.m.

Sunday, May 20, 2018

Central Lutheran Church, Minneapolis

Located at 3rd Ave and 12th St. in downtown Minneapolis, next to the Minneapolis Convention Center. Lunch is available 11:45 - 12:15 - Free will offering.

The forum will be in the Sanctuary. Entrance to the Sanctuary, during the construction period, is via the sanctuary front doors or the South entrance on 3rd Ave.

Parking is available in the lot/ramp at the rear of the church and validation for parking is available at the Forum.

From: **David Logsdon** dlvp27@gmail.com
 Subject: Walk for peace and hope
 Date: March 31, 2018 at 4:26 PM
 To: undisclosed-recipients;
 Bcc: dick_bernard@msn.com

David Logsdon is President of Twin Cities
 Veterans for Peace Ch. 27. Those wishing more information
 about this walk, call David at 612-203-9768

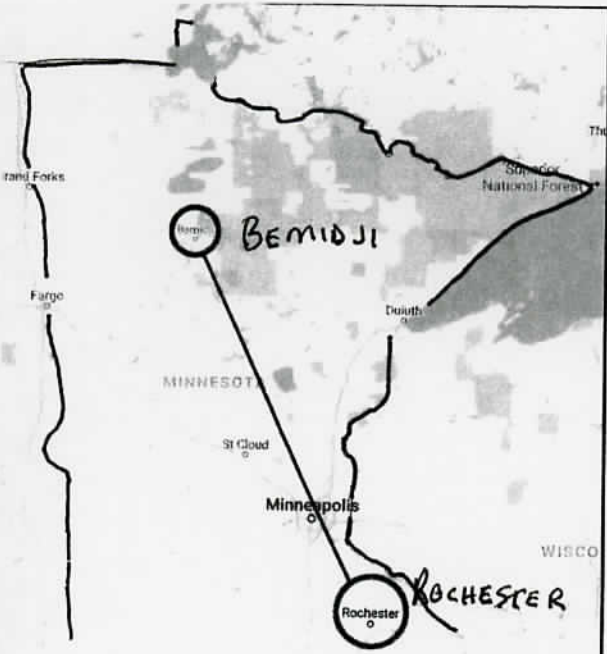
This is not an appeal for money! Veterans For Peace has made a big commitment! kyong juhn, a Korean born photographer from Rochester is soon embarking on a 323 mile walk from Rochester to Bemidji to mirror her parents 323 mile walk from North Korea to South Korea. It is a walk for peace and hope and we don't want her to walk alone!

Attached is the walking agenda (20 days worth). Now here is how you can help. She hopes to find shelter along this journey. She will stay in motels if necessary, but she would like to stay with folks along the way as a way to bond. If any of you would like to walk this path with her or can connect us with a group or church to host mini-peace afternoons or evenings that also would be helpful.

The route has been considered with regard to the balance between visibility and safety. Our Vets For Peace "Harold and Louise Nielsen Peace Bus" will act as "sag" wagon along the route.

We expect this to be a true adventure, both challenging and rewarding. The time for peace is now!

peace,
 Dave



Date	From	To	Distance	Total Dist.
5/5 Sat	Rochester	Pine Island +	13	13
5/6	Pine Island	Kenyon +	17	30
5/7	Kenyon	Northfield	20	50
5/8	Northfield	Rosemount -	20	70
5/9	Rosemount	Minehaha Park	16	86
5/10 Thu	Minehaha Park	KFAl	4.7	90.7
5/10		Fridley	8.6	99.3
5/11	Fridley	Ramsey	17	116.3
5/12 Sat	Ramsey	Big Lake	19	135.3
5/13	Big Lake	Clear Lake	19	154
5/14	Clear Lake	St. Cloud	16	170
5/15	St. Cloud	Watab-Rice	17	187
5/16	Watab-Rice	Royalton	20	207
5/17 Thu	Royalton	Little Falls +4	16	223
5/18	Little Falls +4	Lincoln	17	240
5/19 Sat	Lincoln	Motley +5	14	254
5/20	Motley +5	Chamberlain	16/39	270
5/21		Chamberlain	16/23	286
5/22	Chamberlain	Akeley	14	300
5/23	Akeley	Laporte -3	14	314
5/24 Thu	Laporte -3	Nary	14	328
5/24	Nary	Bemidji	10	338

From Mark Ritchie, April 9, 2018

In 1995, on the 50th anniversaries of a number of international institutions, including the United Nations, the World Bank, the IMF, the FAO, the ITO (now WTO), and the UN Declaration on Human Rights, the Institute for Agriculture and Trade Policy [<https://www.iatp.org/about/history>] gathered a number of the surviving founders of each at the place of their “birth” to both celebrate 50 years of accomplishments and to look hard at some of the difficulties and disputes that had challenged each of these along the way.

The one clear message in each and every one of these gatherings was the central focus of each on finding a way forward to avoid a third world war. This was not something that came naturally or instinctively to the post-war baby boomers but was deeply ingrained into the DNA of those who experienced one or both of the World Wars.

Finding a way to keep this perspective - that economic and social issues are central to all peacemaking and peacekeeping activities, was the task handed to us by the “old-timers” who have now largely passed away. We have to re-dedicate ourselves each morning that we are given to this task."

POSTNOTE for those who aren't familiar with the acronyms:

The IATP did reunion conferences in each location on the 50th anniversary of the UN, 1995.

Bretton Woods (United Nations Monetary and Financial Conference) was 1944 at the Hotel Washington in the White Mountains of New Hampshire.

[<http://www.imf.org/en/About>]

The UN Charter was signed June, 1945 at the Opera House in San Francisco.

<http://www.un.org/en/sections/history/history-united-nations/>

The first session of the FAO (Food and Agriculture Organization) was at the [Château Frontenac](#) in Quebec City from 16 October to 1 November 1945

[<http://www.fao.org/about/en/>]

The ITO (International Trade Organization) never truly came into existence, but was the forerunner of today's World Trade Organization)

https://en.wikipedia.org/wiki/International_Trade_Organization

The negotiations for the Universal Declaration of Human Rights was in New York in 1948. The Declaration was passed unanimously at the United Nations General Assembly in Paris, December 10, 1948. <http://www.un.org/en/universal-declaration-human-rights/>

MAY 1, 2018: A BRIEF LOOK BACK – AND FORWARD – 300 YEARS

By Dick Bernard

June, 1941: My career as an observer of national and global relationships began at (and on) Long Beach CA, when I was fourteen months old. My grandparents Bernard wintered there from 1937. During our single visit from N. Dakota, their son, Dad's brother, my Uncle Frank, showed up on shore leave from his ship, docked at San Pedro between 17 June and 1 July, 1941. Five months later, Dec. 7, 1941, Uncle Frank and his ship, the USS Arizona, went down at Pearl Harbor. "Peace times" have been rare in my years since.

50 years ago, **May 1, 1968** came the UN Flag raising at Minneapolis City Hall (see <http://www.outsidethewalls.org/blog/march-5-1968/>). I was three days from 28, in my third year as single parent of a four-year old son, teaching Junior High in Blaine MN, living in Spring Lake Park. Being an activist was not on my personal radar May 1, 1968. I had no notion of the raising of the UN flag at Minneapolis City Hall; nor any idea about sponsors United Nations Association (UNA) and World Federalists (since 2004, Citizens for Global Solutions). When it came to the peace and justice movement, I missed the 1960s.

The main actors at Minneapolis City Hall May 1, 1968, were, to the best of my knowledge, all white men, in their 40s and 50s. Most of them had lived through the Great Depression and World War II. Minneapolis Mayor Arthur Naftalins file about the UN flag raising that May 1 includes 18 letters concerning the flag from men and women around the U.S., 13 were anti-flag, anti-UN and internationalism. Four of the letters came from Minneapolis-Hennepin County – one pro, two against, one uncertain.

In 1964, the World Federalists in Minnesota (WFA), primary movers for the UN flag, had only 734 members (18,259 in national). Many members, perhaps most, were also involved in UNA advocacy. WFA had very low dues. The successful UN flag initiative needed the leadership of a group of active volunteers willing to work together and to work hard.

The UN flag raising was a remarkable accomplishment. The coalition that put up the flag was bipartisan, civic and religious and business leaders. 1968 was a particularly violent year, including, by May 1, the assassination of Martin Luther King on April 4, and the deadly Tet offensive of the Vietnam War. **(The 1968 Exhibit at Minnesota History Center is well worth your time – it runs through mid-Jan 2019.)**

After 1968. I first became an activist for peace and justice in October, 2001, when we started to bomb Afghanistan after 9-11. My stand, then, was simple, not idealistic: I could see no good resulting from bombing and revenge. Iraq was not even on my mind. 94% of Americans thought the bombing justified.

At May 1, 2018, I perceive a hunger for peace at least as great as 50 years ago, likely even more so. But today the peace and justice community seems fragmented into "silos". We do not cooperate well, even as "birds of a feather". And we seem, as a society, to be in a 'civil war', not unlike the carnage of 1861-65, only with a different kind of 'bloodshed'. Character assassination and lies are the weapons of choice.

2068? To look at the future, I choose a quick mental review of the past. We humans are the creatures of habit. Our own privilege of intelligence, enhanced by what is called "progress", is often not our friend.

A main observation about 1968 in Twin Cities was that leadership, then, was young people, in their 50s or younger - people in their prime of life. This is normal. Our decision makers have usually been young people. George Washington had just turned 57 when he became first President of the United States.

For thought, I divided U.S. (and world) history into 50 year segments, as follows:

1768
1818
1868
1918
1968
2018
2068

In 1768, the U.S. Declaration of Independence was eight years in the future. In 1759, nine years earlier, neighboring Quebec, homeland of my French ancestors beginning in 1608, became part of the British empire (itself, then, one of perhaps 40 or so nations, as defined at the time.)

Every 50 year segment includes war; each one more sophisticated and deadly. Until very recently in U.S. history leadership has been the exclusive preserve of white men (who still, today, continue to dominate, though nervously). Race and gender still are viewed as impediments – a national albatross, in my opinion.

2018 might be a turning point toward genuine change. “Might” and “genuine” are very big words.

The United Nations was born of war and is controlled to this day by the five powers who won WWII. At this moment, four of these powers, U.S., England, France and Russia, are aligned against each other, supporting factions in Syria and elsewhere in the Middle East. On the other hand, COP23 (Bonn) continues the work done in Paris in 2015. Bonn was led by smaller countries, with the U.S. not even officially present. “As we speak” North and South Korea present very compelling possibilities and dilemmas. I shared a personal opinion on the Korean peninsula in my blog March 14: <http://outsidethewalls.org/blog/korea/> U.S./China.

There seems hope: “MeToo” has entered the American vocabulary; Black Lives Matter; Parkland. 2042 is the year when, likely, minority becomes majority in the U.S. Those who are now considered “minority”, joined by many of us in the “majority”, can enable positive change long before 2042.

As I look at things like modifications to the now elderly United Nations system I am hopeful. Agencies which are really offshoots of the United Nations are accomplishing things even if the UN itself is hampered by its own outdated governance machinery, such as the veto privilege. Change happens through alternative systems already in place through assorted national alliances, UN related agencies, NGOs, etc.

Change is not easy. I see us, today, in some ways in a situation somewhat like 1868, the chaotic post-Civil War period. Our future can be very promising, or deadly. We’ll decide our fate, wisely or carelessly.

In 1968, in Minneapolis and Hennepin County MN, a small group of hard-working young citizens in the Twin Cities accomplished something very significant. They made a big difference, which lives on.

The best gift we elders must give the young are our own memories of the good and not so good of our own past; as well as the needed resources and the freedom to build a better future which will endure to 2068 and beyond. The future and its consequences are and must be in their hands.

My contribution to the continuing conversation: In 2008-09 I tried to articulate my concerns in a series of Uncomfortable Essays to the local Peace and Justice Community. These remain on the internet at <http://www.outsidethewalls.org/blog/> (search words “Uncomfortable Essays”).

More recommendations from Louisa Hext

Resources:

Websites -

The Forgiveness Project

<https://www.theforgivenessproject.com>

The Charter for Compassion

<https://charterforcompassion.org>

Parliament of World Religions

<https://www.parliamentofreligions.org>

CANDLES Holocaust Museum

<https://candlesholocaustmuseum.org>

The Parent Circle - Families Forum

http://www.theparentcircle.com/en/about_eng/

Institute for Healing of Memories

<http://www.healing-memories.org>

Peace One Day

<http://www.peaceoneday.org>

Books:

The Forgiveness Project: Stories for a Vengeful Age

by Marina Cantacuzino

<http://theforgivenessproject.com/resources/the-book/>

Forgiveness is Really Strange

by Marina Cantacuzino

<https://www.theforgivenessproject.com/news/news-forgiveness-is-really-strange>

The Sunflower

by Simon Wiesenthal

<https://www.amazon.com/Sunflower-Possibilities-Forgiveness-Expanded-Paperback/dp/0805210601>

Redeeming the Past: My Journey from Freedom Fighter to Healer

by Father Michael Lapsley

<https://www.amazon.com/Redeeming-Past-Journey-Freedom-Fighter/dp/1626980438>

No Future Without Forgiveness

by Desmond Tutu

https://books.google.com/books/about/No_Future_Without_Forgiveness.html?id=zwwLjmsPWtWC&printsec=frontcover&source=kp_read_button

The Book of Forgiving

Desmond Tutu and Mpho Tutu

https://books.google.com/books/about/The_Book_of_Forgiving.html?id=RfhNAgAAQBAJ&printsec=frontcover&source=kp_read_button

Man's Search for Meaning

by Viktor Frankel

<https://www.amazon.com/Mans-Search-Meaning-Viktor-Frankl-ebook/dp/B009U9S6FI>

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The
FORGIVENESS
PROJECT

Documentaries:

Beyond Right and Wrong

<http://beyontrightandwrong.com>

Beyond The Divide

<https://www.tpt.org/beyond-the-divide/>

The Story of Eva

<https://www.thestoryofeva.com>

Peace One Day

<http://www.peaceoneday.org/film-overview>

Future documentary release and currently touring film festivals (see postnotes)

The World is My Country

<https://www.theworldismycountry.com>

Risking Light

<https://www.riskinglight.com>

POSTNOTES – Dick Bernard:

“The World Is My Country”, the story of Garry Davis, had its very successful premiere at the Minneapolis-St. Paul International Film Festival (MSPIFF) in April, 2017. Among the sponsoring organizations were CGS MN and UNA MN. The film is still making the film festival rounds, and necessary fundraising continues. You are urged to participate. The concept of World Citizenship cities (“Mundialization”) took root with Garry Davis and his supporters, and especially caught on in France, Japan and Canada. Minneapolis/Hennepin County was the first United States World Citizenship community.

“Risking Light” has just completed a very successful run at the MSPIFF, and like World Is My Country is continuing Film Festival showings around the country and world. Mary Johnson and Oshea Israel (pp 32-38) are one of the three stories featured in this powerful film. Louisa Hext as an Associate Producer of the film.

Sponsored by Citizens for Global Solutions, Minnesota
and AMillionCopies.info

6TH ANNUAL WORLD LAW DAY SYMPOSIUM

Hope for a Better Tomorrow – Forging the Path Towards Forgiveness: Breaking the Cycle



Louisa Hext

North American Coordinator,
“The F Word | Stories of Forgiveness”

Tuesday, May 1st

5:00pm social time, 5:30 dinner,
6:15 speaker

Gandhi Mahal Restaurant

3009 27th Ave. S.,
Minneapolis, MN 55406

**Pre-registration requested by Tues. April
24th, Cost \$25, which includes the dinner.**

For reservations / information, please contact Dick
Bernard at dick_bernard@msn.com, 651-334-5744.

Louisa Hext is the North American coordinator for “The F Word | Stories of Forgiveness.” The exhibit curated in 2004 by The Forgiveness Project based in London, U.K. (<https://www.theforgivenessproject.com/>) uses story-telling to explore ideas around forgiveness, reconciliation and conflict resolution and how they can be used to impact positively on people’s lives. Louisa coordinates a speaker’s bureau and engages in the challenging debate around forgiveness, calling into question our often fixed beliefs about right and wrong, good and evil, justice and morality.

Louisa also has extensive experience working around human rights and has advocated for over twenty years. She is focused and passionate, always committed to ensuring equitable access of resources for the common good. She is a skilled and experienced mediator, consultant and coach. She serves as the Ambassador for The Charter for Compassion’s Peace and Restorative Justice sectors and has advanced degrees in Sociology. Louisa is a member of the Leadership Team of the Minnesota Alliance of Peacemakers.

Further information can be found at <http://www.globalsolutionsmn.org/>.

Month by Month – Forgiveness: As mysterious as love

By Rachel Billington, published Apr 3, 2018, in InsideTime.org

Marina Cantacuzino is not an obvious protagonist for forgiveness, even though she founded The Forgiveness Project in 2004. During an interview with her last week I was struck by how often she uses adjectives like ‘messy’ or ‘difficult’ or comments ‘You can’t define it’ or ‘The more I get into it, the less I know’. She also emphasizes her determination not to make the Project ‘preachy.’ In our world where everyone is encouraged to shout about a strong view, this makes her unusual and, to me, infinitely more convincing.

The point is that although she does indeed believe forgiveness is the best way forward, being, as she told me, ‘a natural peace-maker’, her principal aim is to get a discussion going about the subject and to do that through the medium of stories.

It was the Iraq War that began her quest. Shocked by the then Prime Minister Tony Blair’s refusal to listen to protesters, she and a photographer colleague travelled round the world talking to victims and perpetrators. These stories became an exhibition called ‘The F Word’ which included photographs of the people involved. The interest it raised went far beyond her expectations and encouraged her to set up the project.

“If forgiveness was a colour, for me it would be grey, the colour of compromise and conciliation, and because it sits between the two extremes of black and white.”

Since then, with the initial support of Archbishop Tutu and Anita Roddick – the latter commented, to Marina’s approval, ‘Forgiveness is as mysterious as love’ – the exhibition has been shown in many countries and in many prisons. ‘Restore’ is a programme that The Forgiveness Project has been running in UK prisons since 2005, when the then HMP Brixton Governor John Podmore allowed the Project in.

Recently they have been working in HMP Eastwood Park and at HMP Peterborough, where they saw twenty-two men over three days. The Project team consists of three, a facilitator, an ex-offender and a victim. As always, the aim is to discuss and understand. In an introduction to the collection of stories, ‘The Forgiveness Project, Stories for a Vengeful Age’ that Marina published in 2015, she wrote, ‘If forgiveness was a colour, for me it would be grey, the colour of compromise and conciliation, and because it sits between the two extremes of black and white.’

This analogy, although making perfect sense, is also typically provocative since grey is normally seen as a dull, boring colour and Marina makes it clear over and over again how true forgiveness is a deeply challenging way forward and that reaction to the word can be so strong and so different that it is, as she says, ‘as if a guillotine’ has come down between opposing views. Conservative Minister Norman Tebbit who, together with his wife, was severely injured in the Brighton bombing, wrote to her fiercely, ‘Your project excuses, rewards and encourages murder.’ He insisted that the bomber had not sufficiently repented to deserve forgiveness.

Such a story illustrates the inadvisability of laying down rules or even codes of behaviour. Marina quotes Marion Partington, whose sister was one of Fred and Rosemary West’s victims. ‘Her (Rosemary) story seems to be about the impoverishment of a soul that knew no other way to live than through terrible cruelty.’ Marina comments that Marion’s forgiveness begins with a commitment to recognize Rosemary West’s humanity as well as a refusal to demonize her.

My interview with Marina has taken place to coincide with the launch of a new graphic book, 'Forgiveness is Really Strange', that she's co-authored with Masi Noor. Although small, it sums up and explains with words but even more obviously with pictures a lot of the complicated ideas that we have been discussing. The apparently simple illustrations by Sophie Standing somehow make difficult concepts about revenge, suffering, shame and guilt easier to appreciate. There are also personal stories. I hope and trust that every prison library will order as many copies as possible and help to continue the important discussion that Marina has done so much to encourage.

Marina goes on to quote from Aleksandr Solzhenitsyn's great work, 'The Gulag Archipelago 1918-1956': 'If only there were evil people somewhere insidiously committing vile deeds, and it were necessary only to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being, and who is willing to destroy a piece of his own heart?'

Such an attitude will offend many people who hang on to the idea that there are literally unforgivable acts performed by inhuman monsters. I asked Marina whether she believed it was ever inappropriate to forgive. Clearly, this was difficult. She replied first of all by saying that it was always a personal choice, then by quoting Desmond Tutu's advice that in a domestic situation, giving forgiveness does not mean you have to remain in the same bad situation, but finally she declares that forgiveness is possible in any situation and recalls for me the words of Eva Kor, a Holocaust survivor who forgave the Nazis, and in particular a 93 year-old former SS guard, 'Not because they deserve it but because I deserve it.'

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Mary Johnson and Oshea Israel

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Photo by Brian Mogren

On 12th February 1993 Mary Johnson's only son, 20-year-old Laramiun Byrd, was murdered. The perpetrator was 16-year-old Oshea Israel who received a 25 year sentence for second degree murder. Many years later Mary visited Oshea in prison and since his release in 2010 they have lived as neighbours in the Northside community of Minneapolis.

Latest



Forgiveness is Really Strange



Yulie Cohen



Richard Levy



Mary Johnson

I was at work when a caller rang to ask if my son had come home that night and if not I should try to get hold of him. She said she didn't know if it was true but she'd heard that his body was at the morgue. I was so confused and immediately called my sister who called the Police department. When she called me back she said, "Mary, they said they're coming to see you so it must be true."

I must have fainted because when I came round my supervisor was holding me. I don't remember leaving the building or taking the short ride downtown, but by the time I arrived at my sister's house they had identified the body.

Three days later I was told they'd picked up the 16-year-old boy who had taken Laramiun's life. I believe hate set in then and there. Here was I, a Christian woman, full of hatred.

I was pleased he was going to be tried as an adult for first degree murder so when the judge suddenly changed the charge to second degree murder I was mad. In court I viewed Oshea as an animal and the only thing that kept me going was being able to give my victim impact statement. I was inspired by my faith, and so I ended off by saying I'd forgiven Oshea "because the Bible tells us to forgive". When Oshea's mother gave her statement she asked us to forgive him, and I thought I had.

Violeta and Petrica Danut Chereches

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The Forgiveness Project is where it is today largely because of the support of countless passionate individuals helping us in many different ways.

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But I hadn't actually forgiven. The root of bitterness ran deep, anger had set in and I hated everyone. I remained like this for years, driving many people away. But then, one day, I read a poem which talked about two mothers – one mother whose child had been murdered and the other mother whose child was the murderer.

“ It was such a healing poem all about the commonality of pain and it showed me my destiny. ”

Suddenly I had this vision of creating an organization to support not only the mothers of murdered children but also the mothers of children who had taken a life. I knew then that I would never be able to deal with these mothers if I hadn't really forgiven Oshea. So I put in a request to the Department of Corrections to meet him.

Never having been to a prison before, I was so scared when we got there and wanted to turn back. But when Oshea came into the room I shook hands with him and said, “I don't know you and you don't know me. You didn't know my son and he didn't know you, so we need to lay down a foundation and get to know one another.” We talked for two hours during which he admitted what he'd done. I could see how sorry he was and at the end of the meeting, for the very first time,



Male Case Study

Ryan arrived on this programme as part of our work in partnership with RAPt (now The Forward Trust) at HMP Wandsworth. He had yet to start the RAPt 12 step programme but had been asked to attend this course by his keyworker.

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Education Programme

We believe that understanding and valuing others is key to creating a common humanity, and that children and young people have the ability to change and improve the future through their thinking and

I was genuinely able to say that I forgave Oshea. He couldn't believe how I could do this and he asked if he could hug me. When he left the room I bent over saying – "I've just hugged the man who'd murdered my son". Then, as I got up, I felt something rising from the soles of my feet and leaving me. From that day on I haven't felt any hatred, animosity or anger. It was over.

In March 2010 we gave Oshea a welcome home party organized by my organization and some Catholic nuns from the hood; even some ex-gang members from Chicago drove down to witness what was happening. When Oshea told me he wanted to share his story publicly with me so that he could help others, I couldn't believe he wanted to do this. He is my spiritual son. It's not easy for us to stand next to each other, again and again, and share our story but I say to other mothers that talking and sharing your story is the road to healing.

Oshea Israel

As a child I never looked at myself in the mirror and thought you're going to grow up a murderer and I'm still trying to figure out how I went so off course to commit such heartache.

That night things got out of hand. I was a 16-year-old at a grown up's party. There was this whole posturing thing going on. Laramiun was there with his people, I come in with my people and we started playing off our egos. I took it too far.

actions.

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The F Word exhibition

The F Word: Stories of Forgiveness exhibition is a thought provoking collection of arresting images and personal narratives exploring forgiveness in the face of atrocity.

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How can large-scale injustices be forgiven?

The court proceedings were a blur. I separated myself – it was just my physical shell going through the motions. For years I didn't even acknowledge what I'd done and would lay the blame on everyone else. I didn't want to hold myself responsible for taking someone's life over something so trivial and stupid. You blame everyone else because you don't want to deal with the pain.

I realize now that as I was growing up I took certain things too personally. If you don't forgive people saying stupid and disrespectful things to you then you walk around with this resentment, collecting more and more baggage. And if something grows and grows it's bound to come back to bite you. For instance I could never forgive how my father's alcoholism meant he was never there for me. I was defined by my disappointment and bitterness. If I'd had more forgiveness in my life perhaps I wouldn't have exploded at the party that night.

In prison I spent a lot of time in segregation and for a long time had a face on which looked like I didn't care. Then one day I had a sort of epiphany and started to look at how I was living my life. I went through a real growth process. Luckily I had started changing and educating myself by the time Mary approached me. At first I said no to the meeting because I wasn't ready but Mary persisted and when she tried again I was in a better place to hold myself accountable. To call myself a man I had to look this lady in the eye and tell her what I had done. I needed to try and make amends. Whether she forgave

When victims and survivors realise that violence only creates further violence, forgiveness may be the only thing left to break the cycle of destruction.

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Being curious


Curiosity is the antidote to hate and a vital ingredient of forgiveness. Being curious sets light to the imagination, to wonder why?

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me or not was not the point.

I walked in without any expectations and it really put me at ease the way she genuinely wanted to know about me. This was something completely new because when you're in prison no one cares about who you are.

People ask if I've forgiven myself for taking Mary's son's life and I think the process of forgiving myself has started but it's not complete. I also know, however, if I don't forgive myself I'll walk around feeling guilt and start to self-sabotage. I have to remember I'm a lot different now from that 16-year-old boy who took a life.



“Knowing Mary has made me more humble, made me approach things differently and not always expect the worst from a situation.”

Even at the times I don't believe in myself, when I'm being super stubborn, she's just as stubborn to keep wishing me better, wanting me to make progress. I am more positive now because I have someone in my life who supports and believes in me even though I know Mary would prefer to be giving all that love and emotion to her son.

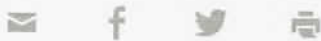
I have learnt that if you hold on to pain it

grows and grows but if you forgive you start to starve that pain and it dies. Forgiveness is pretty much saying I give up holding on to that pain. Hurt people usually haven't forgiven and have so much pain they end up causing even greater pain.

Mary now dedicates her time to **From Death to Life**, an organization she founded that uses healing and reconciliation to end violence between families of victims and those who have caused harm.

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