

# Europe

August 8, 1993

through

September 9, 1993

Janet & Bob Aldridge

MONTH August / September YEAR 1993

AUGUST

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
8 Leave San Francisco 8:15AM	9 Arrive Rome 7:35 AM To Ancona by train 8:30PM - Ferry to Split	10 Arrived in Split, Croatia 8:30AM <del>Split, Croatia</del> <del>Ferry</del> Stayed in Mir Sada camp	11 Still in Split <del>Split, Croatia</del> <del>Benevento</del> Stayed in Mir Sada Camp	12 still in Split. <del>Split, Croatia</del> <del>Hotel Bellevue</del> Stayed at Hotel Bellevue	13 still in Split Bumped of UN flight by soldiers Dropped out of trying. Stayed at Hotel Slavija	14 Still in Split Stayed at Hotel Slavija.
15	16 8:00AM - Arrived in Ancona, Italy Took train to Munich, Germany	17 Continued train trip to Heilbronn, Germany ←	18 Time at Heilbronn Lilo & Herbie Klug Katzensteige 40/1 D-74076 Heilbronn	19	20 Took River Boat to Gundelsheim. Back to Heilbronn by train. Tel. 07131/179779	21
22	23	24 Train Heilbronn-Karlsruhe 16:30 - 17:44 ←	25 AM - See center of Karlsruhe P.M. - Tour of Institute of Chemical Technology	26 Visit Black Forest Time at Karlsruhe - Stupferich Rosemarie & Dieter Köhlein (Dr. Phys.) Sonnenberg str. 25 D-76228 Karlsruhe - Stupferich	27 Tel. 0721/472150	28 11 AM * Lunch with Trautweins Heidelberg in afternoon <del>Stupferich</del>
29 Visited Strasbourg, France. Time at Karlsruhe - Grünwettersbad Hildegard & Walter Trautwein, Esslingen Str. 5, D-76228 Karlsruhe-Grünwettersbad	30	31	1 SEPTEMBER Train Karlsruhe-Schwäbisch Gmünd * Lotte Rodi met us and took us to Carl Klotz House - Schwäbisch Hall and to Schwäbisch Gmünd in evening	2 Friedens- und Begegnungsstätte Mutlangen Karlshausen Press conference in AM	3 8:00 PM - Started 10 yr jubilee program in SKH Karlshausen Lotte Rodi, Tel. 07171/66181	4 Continuation of 10 yr anniv. program of resistance Tel. 07171/74263 Talk at Univ. of Maryland in Schwedische Gärten German Radio Interview Swedish Radio Interview
5 <del>Frankfurt</del> Time at Stuttgart Pfr. Hartenstein Friedensgasse Elfrida Müller	6 Tel. 0711/7157480 Tel. 0711/760705	7 Talk at Frankfurt University ← Time at FFM/Wehrheim (Frankfurt-Main)	8 Ruth Turner Ringstr. 14 D-61273 WEHRHEIM Tel. 06081/13781 →	9 Leave Frankfurt 11:00 AM Arrive San Jose 6:35 PM	10	11

Talk at Mutlangen  
Talk at Stuttgart

# AIR ITINERARY

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 PNR: 1P-7UZZMB

TO: COSTAS TRAVEL  
 2363 PRUNERIDGE AVE  
 SUITE D  
 SANTA CLARA CA. 95050

TRAVELER: ALDRIDGE/ROBERT/JANET

AGENT	CONTACT	CUSTOMER NO.	ACCOUNT NO.	DATE
HERTA				02AUG93

DAY	DATE	CITY-AIRPORT	TIME	CARRIER	FLIGHT-CLASS STATUS	SERVICE-AMOUNT
A SU	08AUG	LV SAN FRANCISCO AR WASHINGTON/DULLES	815A 410P SEAT	UNITED	9640 OK	BREAKFAST OSTOP 747
			SEAT	34-E **BOARDING PASS ALDRIDGE/ROBERT		ISSUED**
			SEAT	34-F **BOARDING PASS ALDRIDGE/JANET		ISSUED**
A SU	08AUG 09AUG	LV WASHINGTON/DULLES AR ROME/DAVINCI	505P 735A SEAT	UNITED	9710 OK	DINNER OSTOP 747
			SEAT	40-F **RESERVED** ALDRIDGE/ROBERT		
			SEAT	40-G **RESERVED** ALDRIDGE/JANET		
A TH	09SEP	LV FRANKFURT AR CHICAGO-OHARE	1100A 135P SEAT	UNITED	9410 OK	LUNCH OSTOP 767
			SEAT	22-F **RESERVED** ALDRIDGE/ROBERT		
			SEAT	22-G **RESERVED** ALDRIDGE/JANET		
A TH	09SEP	LV CHICAGO-OHARE AR SAN JOSE CA	357P 635P SEAT	UNITED	16710 OK	DINNER OSTOP 737
			SEAT	06-D **RESERVED** ALDRIDGE/ROBERT		
			SEAT	06-E **RESERVED** ALDRIDGE/JANET		
						AIR FARE 1956.00
						TAX 41.88
						TOTAL AIR FARE 1997.88
						AMOUNT 1997.88

PASSENGER TICKET AND BAGGAGE CHECK  
SUBJECT TO CONDITIONS OF CONTRACT

NOT TRANSFERABLE

PASSENGER RECEIPT SITI

XBOARDING/PASS

ISSUED BY **ARC** FLIGHT COUPON **XXXX** TOUR CODE **FFVF/F** AGENT CODE **A05813020**  
 UNITED AIRLINES INC **XXXX** OF **XXXX** PLACE OF ISSUE **SANTA CLARA** DATE OF ISSUE **CA0528JUL93**  
 NAME OF ISSUING AGENT **COSTAS TRAVEL AGENCY** FARE BASIS/TICKET DESIGNATOR **7UZZM8/1P MULTI** FCI **9 5235/**  
 NAME OF PASSENGER **ALDRIDGE/JANET** CARRIER **7U** FLIGHT **8** CLASS **1P** DATE **MULTI** STATUS **9** NOT VALID BEFORE **9 5235/** NOT VALID AFTER **9 5235/**  
 FROM **ALDRIDGE/JANET** TO **ALDRIDGE/JANET** ISSUING AGENT ID **X/ H7Z/H5**  
 \*\*NOT VALID FOR\*\* THIS IS YOUR RECEIPT  
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 ENDORSEMENTS/RESTRICTIONS **C07-08**  
 PENALTY APPLIES  
 FP VI4313017344004104/ 000022 /FC SFOUA X/WASUAROM Q5.00 484.00 /-FRAUA X/CHI Q5.  
 00 UASJC 484.00 NUC978.00END ROE1.00SITI UA XT 6.00US 3.49DE 1.45XA /FB QHWEUR3E  
 QHWEUR3E QHWEUR3E QHWEUR3E

NAME OF PASSENGER **ALDRIDGE/JANET**  
 FROM **SFOIADUA 964Q 08AUG**  
**XIADFCQUA 971Q 08AUG**  
**QFRAORDUA 941Q 09SEP**  
 TO **XORDSJCUA1671Q 09SEP**  
 CARRIER **\*\*\*\*\***  
 CARRIER **\*\*\*\*\*** FLIGHT **\*\*\*\*\*** CLASS **\*\*\*\*\*** DATE **\*\*\*\*\*** TIME **\*\*\*\*\***  
 GATE **\*\*\*\*\*** SEAT **\*\*\*\*\*** SMOKE **\*\*\*\*\***  
 PCS **\*\*\*\*\*** WT **\*\*\*\*\*** UNCKD **\*\*\*\*\*** BAGGAGE ID NUMBER **\*\*\*\*\***  
**NOT VALID FOR TRAVEL**  
**016 1515257707 6**

FARE **USD 978.00** EQUIV FARE PD. **ALLOW PCS WT UNCKD \*\*\*\*\***  
 TAX **XT 10.94** STOCK CONTROL NO. TX 889 **CK** CPN **DOCUMENT NUMBER CK**  
**TAX XU 10.00** **40249044802** **016 1515257707 6**  
 TOTAL **USD 998.94**

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ISSUED BY **ARC** FLIGHT COUPON **XXXX** TOUR CODE **FFVF/F** AGENT CODE **A05813020**  
 UNITED AIRLINES INC **XXXX** OF **XXXX** PLACE OF ISSUE **SANTA CLARA** DATE OF ISSUE **CA0528JUL93**  
 NAME OF ISSUING AGENT **COSTAS TRAVEL AGENCY** FARE BASIS/TICKET DESIGNATOR **7UZZM8/1P MULTI** FCI **9 5235/**  
 NAME OF PASSENGER **ALDRIDGE/ROBERT** CARRIER **7U** FLIGHT **8** CLASS **1P** DATE **MULTI** STATUS **9** NOT VALID BEFORE **9 5235/** NOT VALID AFTER **9 5235/**  
 FROM **ALDRIDGE/ROBERT** TO **ALDRIDGE/ROBERT** ISSUING AGENT ID **X/ H7Z/H5**  
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 ENDORSEMENTS/RESTRICTIONS **C05-06**  
 PENALTY APPLIES  
 FP VI4313017344004104/ 000022 /FC SFOUA X/WASUAROM Q5.00 484.00 /-FRAUA X/CHI Q5.  
 00 UASJC 484.00 NUC978.00END ROE1.00SITI UA XT 6.00US 3.49DE 1.45XA /FB QHWEUR3E  
 QHWEUR3E QHWEUR3E QHWEUR3E

NAME OF PASSENGER **ALDRIDGE/ROBERT**  
 FROM **SFOIADUA 964Q 08AUG**  
**XIADFCQUA 971Q 08AUG**  
**QFRAORDUA 941Q 09SEP**  
 TO **XORDSJCUA1671Q 09SEP**  
 CARRIER **\*\*\*\*\***  
 CARRIER **\*\*\*\*\*** FLIGHT **\*\*\*\*\*** CLASS **\*\*\*\*\*** DATE **\*\*\*\*\*** TIME **\*\*\*\*\***  
 GATE **\*\*\*\*\*** SEAT **\*\*\*\*\*** SMOKE **\*\*\*\*\***  
 PCS **\*\*\*\*\*** WT **\*\*\*\*\*** UNCKD **\*\*\*\*\*** BAGGAGE ID NUMBER **\*\*\*\*\***  
**NOT VALID FOR TRAVEL**  
**016 1515257705 4**

FARE **USD 978.00** EQUIV FARE PD. **ALLOW PCS WT UNCKD \*\*\*\*\***  
 TAX **XT 10.94** STOCK CONTROL NO. TX 889 **CK** CPN **DOCUMENT NUMBER CK**  
**TAX XU 10.00** **40249044721** **016 1515257705 4**  
 TOTAL **USD 998.94**

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ATMA-ANCONA

BIGLIETTO PER UNA  
CORSA SEMPLICE  
UNIDIREZIONALE  
VALIDO 1 ORA

vedere nel retro le modalita

Nei giorni festivi molte rivendite sono chiuse.  
Acquistate i biglietti in anticipo.

38 N. 0055683

CONVALIDA

ATMA

Bus ticket in Ancona



Jim Douglass, Bob, Janet, Gianni Novelli (OFM)



Bob, Janet, Jim Forest, Jim Douglass

TAKEN IN GIANNI'S APARTMENT (ROME)

← Hotel Bellevue

SPLIT

Church  
where  
we  
received  
communion



SPLIT

# FOR

Friday am

Robert & Janet Aldridge  
631 Kiely Blvd  
Santa Clara, CA 95051

c/o Fax 408-241-9390

2 pages

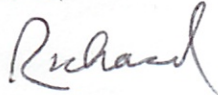
Dear Bob and Janet:

I am expressing this letter, to arrive to you  
Saturday. I hope it helps.

I wrote in a way I thought might help the most,  
including using "PhD" after my name!

God be with you both, and Jim.

Love,



Richard Deats

Fellowship of Reconciliation, Box 271, Nyack, New York 10960 (914) 358-4601



split Bus Ticket

# Fellowship

a magazine of peacemaking published by  
the Fellowship of Reconciliation  
Box 271, Nyack, New York 10960  
(914) 358-4601

August 6, 1993

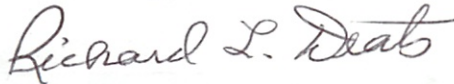
To Whom It May Concern:

Robert and Janet Aldridge of Santa Clara, California are travelling to the former Yugoslavia as accredited journalists for Fellowship magazine, established in 1935 as a journal of compassion and peace.

Please accord them the respect and privileges given to members of the press. They are both persons of sterling character and compassion, as well as wide experience in international affairs and issues of public concern.

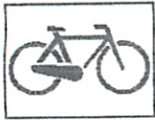
Thank you very much.

Sincerely,

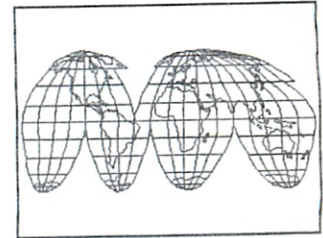


Richard L. Deats, Ph.D.  
Editor

FOREIGN PRESS BUREAU SPLIT



Hotel Split  
tel (58)-364-799  
fax (58)-365-723



Split, August 10<sup>th</sup> 1993.

Mr/Mrs: ROBERT and JANET ALDRIDGE  
company: FELLOWSHIP  
has paid the amount of: ~~40~~ DEM  
for: PRESS ACCREDITATIONS  
to FOREIGN PRESS BUREAU, Split.



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**PRESS**

JANET ALFREDA ALDRIDGE  
Ime i Prezime/Name and Surname Potpis/Signature  
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ROBERT CRESTON ALDRIDGE  
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Téléfax : 731 95 46

Case postale 2500  
CH-1211 Genève 2 Dépôt

Message for Mr. James Wilson DOUGLASS.

I've just received the paper concerning your  
affair. The chief of our detachment in the airport  
received your authorization.

Best regards

A handwritten signature in dark ink, appearing to be 'Chapuis'.

Mr. CHAPUIS

Chapuis

UNITED NATIONS CLEARANCE FORM for DELEGATIONS/GROUPS of PASSENGERS (USE CAPITAL BLOCK LETTERS)

Requesting Government or Authority: *Air ops cell Geneva*

Contact Address/Phone/Fax: *Air ops cell Geneva*

Purpose of Travel: *REPORTING*  
 Travel Details: From *SPLIT*

To: *SARAJEVO*

Date: *FLYK REQUEST*  
*ARR.* Return Date: *23 AUG 93*

LIST OF DELEGATES

56 FAX

50  
 09-1-442-330 42.52 Tel

1) Title/Rank: Appointment: Name: Family/Last	FIRST	BIRTH DATE	NATIONALITIES	PASSPORT #
<i>DOUGLASS</i>	<i>JAMES WILSON</i>	<i>16.07.37</i>	<i>U.S.</i>	<i>071140551</i>
<i>ALDRIDGE</i>	<i>JANET ALFRED</i>	<i>09.11.28</i>	<i>U.S.</i>	<i>05104856</i>
<i>ALDRIDGE</i>	<i>ROBERT CRESTON</i>	<i>15.04.26</i>	<i>U.S.</i>	<i>050740700</i>
5) Title/Rank: Appointment: Name: Family/Last	First:			
6) Title/Rank: Appointment: Name: Family/Last	First:			
7) Title/Rank: Appointment: Name: Family/Last	First:			
8) Title/Rank: Appointment: Name: Family/Last	First:			



APPROVAL BLOCKS (ERIC)

ICFY Desk - For B-H delegations to ICFY Activities

UNHCR YUGO DESK

UNHCR AIR OPS





US group & others at Ancona, Italy  
Taken by Dan Winters



Boarding the Ferry in Ancona  
Taken by Dan Winters



Mir Sada camp at Prozar  
Taken by Charlie Jackson



Mir Sada camp by lake near Prozar  
Taken by Dan Winters.



The lakes near Prozor  
Taken by Dan Winters.



Medjugorje overnight stay  
from Split to Prozor  
Taken by Dan Winters.





Mostar — In background is catholic church where Mir Sada had its ecumenical service.

Taken by Dan Winters



5 kilometer walk out of Mostar  
Taken by Dan Winters



Speakers' meeting at camp in Split.  
Taken by Dan Winters.



Jim ? & Dan Winters at camp in Split



Croatian soldiers at Mir Sada camp in Split.  
Taken by Dan Winters.



At Mir Sada camp in Split  
Taken by Dan Winters.

IME Aldrig~~7~~ Sup.  
NAME

202-2

NO ROOM

SAD

DRŽAVLJANSTVO  
NATIONALITY

RAČUN — BILL

№ 027053



Hotel "Bellevue"  
Split — Ante Jonića 2  
Telefon: 47-175  
Telex: 26-443

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761A12/08/93S ALDRI 374700.8

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SPLIT  
HOTEL



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SPLIT, Buvinova 1  
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**Račun** № 06871

**Fakture**

Datum 13.08.93 19...

Za M DOUGLASS-ALDRIDGE

Soba broj / Chambre No 103

Mjesec / Mois d.	Datum / Date	DINARA			
8 1993	13   14				
Stan / Logis		219000	219000		
Divan / Lit sofa					
Zajutrak / Petit déjeuner					
Doručak / Déjeuner à la Jour					
Ručak / Déjeuner					
Večera / Diner					
Restoran / Restaurant					
Piće / Boissons					
Etage					
Kupke / Bains					
Rublje / Blanchissage					
Boravišna taksa / Taxe de séjour		10000	10000		
Prtljaga — Garaža / Bagages — Garage					
Telefon / Téléphone					
Prijava / Registration		1000			
Osiguranje / Assurance		2000	2000		
<b>UKUPNO TOTAL</b>		<b>232000</b>	<b>232000</b>		
Donos / Rapport			232000		
<b>SVEUKUPNO Total général</b>			<b>463000</b>		
Odbici / Retraces					

HVALA NA POSJETI  
I DO SKOROG VIDENJA!  
MERCİ DE VOTRE VISITE  
A BIENTÔTI



»LAURUS« SPLIT • CROATIA  
Garni hotel »Slavija«  
Buvinova br 2

JESTE LI PREDALI KLJUČ?  
AVEZ-VOUS RAPPORTE LA CLÉF?

Umoljavamo račun podmiriti na dan uručenja  
On est prićé de regier la note de semaine à sa  
présétation.

Tjedni račun ukupno / Total de la note

478000

Izdaci portira / Debours du portier

\$210

15.08.93 Naplatio

M. P.



At Aviano Air Base in Italy — protesting possible UN bombing of Serbs around Sarajevo. (US bombers would take off from Aviano for such a mission.)

Steve Kelly holding up a sign saying:  
"PAX CHRISTI, NOT PAX AMERICANA"

Taken by Dan Winters

# MIR SADA: AN EXPERIMENT IN NONVIOLENT PEACEMAKING

By Janet and Bob Aldridge

6 October 1993

At last we have completed for our supporters a report of our trip to the former Yugoslavia. As most of you know, for several years now our interest has been sparked by nonviolent intervention to prevent or stop wars. When in early June we received from Jim Douglass a copy of the "We Share One Peace" initiative, both of us were immediately interested.

## FROM "WE SHARE ONE PEACE" TO "MIR SADA."

"We Share One Peace" called for nonviolent intervention in the war zone of former Yugoslavia. It was coordinated by *Beati i Costruttori di Pace* (meaning Blessed are the Peacemakers, but just *Beati* for short) -- a nonviolent organization in Padua, Italy -- and promoted by over a dozen other Italian organizations including Centro Interconfessionale per la Pace (Interfaith Peace Center) of Rome. Pax Christi USA and Pax Christi Italy were also supporters.

In December 1992, *Beati* sponsored "Solidarity for Peace in Sarajevo." Five hundred people from Italy and other parts of the world crossed the war zone to assert human rights and well-being for all people. This led to major contacts with the Italian Government, the Vatican, the United Nations, many embassies, and other civil and religious authorities.

*Beati* then planned a more permanent presence at three camps -- one in Muslim-governed Sarajevo and the other two in nearby Ilidza and Kiseljak, controlled by Serbs and Croats respectively. They would operate between June 25th and September 15th, 1993. These camps would demonstrate that the search for peace is not an exclusive function of governments but belongs to everyone, as spelled out in the International Law of Human Rights. Peace camp residents would be rotated periodically while responding to needs and emergencies without ethnic, religious or territorial discrimination. They would share the sufferings of war and furnish moral support for the local people.

This was the original "We Share One Peace" plan. By mid-June the response was so overwhelming that *Beati* predicted some 1,000 Italians, 350 Spaniards, and several hundred from other countries would take

part. Because of previous commitments we could not participate before August 15th and planned to leave home about August 12th. All participants were required to take nonviolence training and sign a contract that they understood the risks involved and would take sole responsibility for their own life, safety and behavior.

Two US participants -- Linda Beekman of St. Petersburg, Florida and Sister Ann Montgomery of New York -- obtained United Nations press passes in June and were able to fly to Sarajevo on a UN flight carrying relief cargos. They joined people from other countries and local peace people as part of the permanent organizing presence for "We Share One Peace." Edie Daley of Florida was also part of this group but we don't know when she arrived.

A private French relief organization, *Equi Libre*, had at the same time planned a huge demonstration in Sarajevo in early August. *Equi Libre* specializes in taking convoys of humanitarian supplies into war-devastated areas of Bosnia. By the end of July *Beati* and *Equi Libre* had joined forces under the name of "Mir Sada," meaning "Peace Now" in the Serbo-Croatian language. *Equi Libre* was responsible for logistics and leading the project through the war zones to Sarajevo.

This merger caused tension partly because of different organizing techniques. Tension was also heightened by having to translate into four different languages while making decisions. But with this merger *Beati* changed its focus to the first half of August to coincide with *Equi Libre's* plans. And because of heavy fighting around Ilidza and Kiseljak, the focal point for activity became Sarajevo. We changed our departure date to August 8th, hoping to get to Sarajevo in time for part of the nonviolent presence. Jim Douglass also had commitments and could not leave until that date. We made arrangements to meet in Rome.

On Wednesday, August 4th, *Equi Libre* led 13 busses, 25 vans, 32 cars, and five trucks from the Croatian town of Split toward Sarajevo. The caravan of some 2,000 people from fifteen countries included 48 Americans and contained all age groups and a variety of professionals from all walks of life. Our friend Tim McCarthy wrote an excellent article for the *National Catholic Reporter*, which we have attached to the end of this report. We suggest that you read Tim's article at this point for a factual description of the "Mir Sada" expedition.

. . . . .

We last saw Tim in Split, Croatia on August 11th, just before he left for another assignment in the Macedonia/Kosovo area of former Yugoslavia. He was finishing up the attached article at that time. He did not then know that all 58 people from the "breakaway group" would return from Sarajevo the next morning, after spending two days there. They had used a circuitous northern route both ways and successfully visited that besieged city despite some dangerous experiences. They delivered some relief supplies and were able to show solidarity and some support to the Sarajevans who welcomed them.

## OUR TRAVEL TO CROATIA

Our attempt to join "Mir Sada" in Bosnia began with our August 8th flight from San Francisco to Rome. We arrived at Rome's DaVinci airport early on August 9th and waited for Jim Douglass on a later flight. We were met by Jim Forest of the International Fellowship of Reconciliation, from Holland and Father Gianni Novelli, director of *Centro Interconfessionale per la Pace* in Rome. After preparing lunch for us at Gianni's apartment, they escorted Jim Douglass and us to Rome's Termini Train Station and saw us off to Ancona, Italy. That evening at Ancona we boarded the ferry for Split, Croatia.

After a wonderfully smooth crossing of the Adriatic Sea we arrived in Split early on August 10th. The beautiful sunshine foretold a very hot day. Given the tourist atmosphere of Split, one could hardly believe that a war was going on just over the mountains. We had a long wait before receiving our visa from the customs office.

Our first stop was Hotel Split which is headquarters for UN and foreign press activities. At the Foreign Press Bureau we obtained a foreign press pass -- the first step toward travelling on a United Nations relief plane to Sarajevo. Jim Douglass was representing *The Other Side* magazine and we had a letter from *Fellowship Magazine*.

We still needed a U.N. press pass. So we proceeded to the "Mir Sada" press office in the same hotel. After some time and many phone calls Jim obtained the name of a UNHCR (United Nations High Commissioner on Refugees) official in Geneva who could authorize us to fly to Sarajevo. Jim called him and was informed that if we FAXed the prescribed information to Geneva we could obtain a U.N. press pass in two days. Captain Covolan, chief of the French UNHCR detachment at the Split Airport, would then schedule us for a flight. We sent the FAX immediately.

With all our baggage in tow -- including two-weeks food rations -- we then took a bus to the stadium where we were told the "Mir Sada" group was camping. It was extremely hot and the stadium extended over a large area, but the group was nowhere to be seen. Finally, with some local help, we found the "Mir Sada" camp in a forested park a few blocks away. After their failed attempt to reach Sarajevo, they were meeting to discuss what course to take now. The night of August 10 we spread our sleeping bags beneath the pine trees with other English-speaking participants. The camp overlooked Split with all its brilliant lights.

We were greeted in the morning (August 11th) by Sherry Beville and Earl Johnson, both from San Leandro, Calif. It was the beginning of another hot day. We had coffee nearby and they showed us an easier bus route to Hotel Split. There we met the Michigan group and Tim McCarthy. Then, with our heavy luggage, we trekked to the "Mir Sada" press office to check with Geneva. The UNHCR official in Geneva said our FAX had been received and requested a bit more information. He told us the next step was for him to get approval from UNPROFOR (United Nations Protective Forces) in Sarajevo. Captain Covolan at the airport said there would be no problem getting on a flight as soon as approval came from Geneva. We then returned to the "Mir Sada" camp where we discussed what alternative actions we might pursue should our UN request be refused -- such as work in refugee camps or going to

Kosovo or Macedonia. Nothing seemed too feasible. We finally called it a day and bedded down for the night.

On the morning of August 12th we again set off for Hotel Split to check in by phone with Geneva and the French captain. Jim was told that we could get out on a plane the next day at 2:00 P.M. and to be at the airport by 1:00. So, after saying good-bye to the people at the "Mir Sada" office we took a bus to Hotel Bellevue right across from the ferry dock. The camp where we had stayed with the "Mir Sada" people was now closed and Hotel Split was far too expensive.

After checking in at the hotel we walked to a market where Jim bought food for a family in Sarajevo, changed dollars to Deutsche (German) Marks at the bank for use in Bosnia, enjoyed a shower, washed some clothes by hand, hung them out on the windows, and made return ferry reservations for August 24.

On Friday the 13th we checked out of the hotel and waited over an hour for a bus to the airport. A nearby travel agent finally told us the bus wouldn't leave until mid-afternoon, which was too late for us, so we took a taxi.

It was still only 10:30 when we arrived at the airport so we patiently waited to speak to Captain Covolan of the French UNHCR regarding our flight out. We read the notices on the wall and found out that we had to have flack jackets (bullet-proof vests) which would cost 50 Deutsche marks per day plus a deposit of 450 marks. That would be about \$650 for both of us plus the cost of the vests if they were stolen.

When we were able to talk with the captain, he told us the plane was full of soldiers and they had priority, but we could leave the next day at 10:00 A.M. Only seven passengers can go on each flight.

We returned to Hotel Split to ask ABC representatives about borrowing flack jackets, but they told us they could no longer loan them. They were losing too many jackets. In Sarajevo they are frequently stolen at gun point. We then made a reservation at cheaper Hotel Slavija and took a bus there. It was close to the market place and waterfront, not far from Hotel Bellevue. Many refugee children were in the cheaper hotels and rooms were difficult to obtain. At this point, after much discussion, we decided that we would not try to get on a plane for Sarajevo the next day. (See BOB'S ADDENDUM below) Jim was still determined to go.

On Saturday, August 14th, Jim again left for the airport and we bid him good-bye and God's blessings. We continued a search for a worthwhile alternate action. The Mennonite refugee camp at Makarska currently had more help than they could oversee. We talked to a woman working in the Brit Aid office in the hotel but were not successful in finding anything. We were unable to find information about an action at Aviano Air Base in Italy, where US planes would take off for air strikes around Sarajevo. (We later discovered that five U.S. people and the Cuernavaca, Mexico group remained at Aviano for a three-day peace encampment. Outstanding support from nearby Pordenone peace activists enabled the campers to leaflet soldiers both in town and at the base entrance. Steve Kelly of Berkeley, California climbed a radar tower and hung a sign plus a colorful peace flag. Several of the peace campers fasted for the duration. And on August 14th in

Cuernavaca, 6000 people prayed and vigiled in solidarity with the project while 150 joined for an ecumenical service.)

In the evening, as we were finishing our meal of dried fruit and zucchini with nuts, Jim Douglass knocked at our door. He had almost gotten on the plane in the morning but the pilot refused passengers because of too much weight. In the afternoon he and other passengers were buckled in and almost ready for take-off when the pilot announced that the plane was broken and the flight cancelled.

Sunday, August 15 was very quiet but there was a lot of noise until late last night -- apparently Saturday night is the night for singing and having fun. We three had breakfast together and then walked to a nearby church in time to receive communion. We then returned to the hotel room for Jim's baggage and walked him to the (correct) bus stop to see him off again. This time he was successful.

Back to the hotel we packed, had our meal-bar lunch, and checked out at noon. It was a long wait until the 5:00 P.M. ferry check-in. We did a lot of reading and walking, and drinking mineral water at the sidewalk cafes. Finally, we boarded the ferry for Ancona, Italy about 7:30 P.M.

It was good to see many of the "Mir Sada" people on the ferry and hear about their experiences. Willa Elam, a black woman from Florida, was the only American in the group of 58 that reached Sarajevo. She had been in the Navy and then worked for a large company that was trying to circumvent environmental laws to enhance company business. She quit and is now doing peace work.

On Monday, August 16 we arrived in Ancona after another smooth crossing of the Adriatic. We rode on the "Mir Sada" bus -- the one that went to Sarajevo -- to the train station and bought tickets for Germany. There, many friend put up with us for longer than they planned. But we were able to make good contacts there and do some speaking on behalf of peace and justice. On September 9th we flew back to California, travel-weary and homesick.

#### BOB'S ADDENDUM

I made the decision to not continue on to Sarajevo. Janet wanted to go but did not because we had agreed to stay together. So it is proper that I explain my reasons in the first person singular.

My sole motivation for participating in "We Share One Peace" was because it provided nonviolent intervention in a war zone. I was particularly attracted to the idea of a peace camp over an extended time. When *Beati* changed its focus to the first two weeks in August, I felt somewhat left out but thought that perhaps the camp might continue longer. Then on August 13th in Split, I made the decision not to go to Sarajevo. My reasons were three-fold.

1. By the morning of August 13th, all "Mir Sada" participants (except the permanent presence in Sarajevo) had returned to Split. The camp near the stadium was closed, as was the press office in Hotel Split. The project had ended.

2. To go to Sarajevo would have meant renting flack jackets which would have cost the two of us about \$650 for the time we would need them -- more if they were stolen. This seemed like a lot of money to spend when my reason for going to Sarajevo no longer existed.

3. I was influenced by memories from World War II. They bothered me in thoughts and dreams long before I left California, but the motivation for nonviolent intervention was stronger. That motivation no longer existed on the night of August 13th.

I have often had second thoughts about my decision -- I disappointed Janet, and Jim had to continue on alone, without the community we had built from Rome to Split. But also because, after days of frustration and suspense, I may have become overwhelmed by the third reason. However, next time I will be better prepared to handle the *deja vu* of previous wars.

#### THE "MIR SADA" EXPERIMENT: NO PAIN NO GAIN

"Mir Sada" got bad press because it did not fully achieve its goal. And one cannot deny the confusion. But in the context of a Gandhian-type experiment it was very successful. Bosnia is the greatest challenge to nonviolent solutions in modern times, and "Mir Sada" was an attempt to address that challenge.

You have to do something to make mistakes. One of our goals as parents was to help our children fail successfully. We believe "Mir Sada" failed successfully because if the experiment had not occurred the lessons would not have been learned. These lessons have been recognized by many participants.

Peter Dougherty of E. Lansing, Michigan said: "We learned that there must be much more discipline in preparing for such a venture. There must be a common focus and intent in the project. Participants must be screened in advance before being accepted. They must undergo a good nonviolence training which includes formation into small affinity groups. Proper logistics must be worked out, such as adequate medical and communications resources. There must be sufficient funding.

Charlie Jackson from Austin, Texas works for a computer company. This was his first experience on a peace mission. He hopes to help future peace groups with better communication. He said he learned several things: "1. The veneer of civilization is very thin. It's easy to see how [wars] get started and, in the absence of moderating voices will spiral downward. 2. Everyone, almost, truly wants peace. They just often have a hard time getting there, especially if they get caught up in blaming 'the other side' for the reluctance to stop. 3. Even in the worst of circumstances you can find good. Sometimes it's even easier to see/hear God during these moments. 4. There is nothing more important than people, and loving them. 5. Never let someone else be in charge of your logistics."

Christine Schweitzer from Germany adds her suggestions: "1. Have an unambiguous, clear and realistic formulation of goals. 2. Have a clear and common understanding of a common base, such as nonviolence, before the action. 3. See that everyone is conscious of the risks of such an action. 4. Only admit participants who share the goals and basis of the action. 5. Plan for as many problems as you can think of beforehand -- for instance, what to do in case of heavy fighting on the road (who returns and who continues), what to do if stopped at a checkpoint, and possible alternative actions if the original plan cannot be realized. 6. Build a democratic structure which guarantees

everyone access to all information and gives everyone equal responsibility. 7. Determine specific roles where necessary (for instance, not everyone can negotiate with commanders or at checkpoints) but have a clear agreement beforehand on limits (as is done for those who deal with the police or media in actions at home). 8. Form a group of supporters who will look after media information, infrastructure, etc. before and during the action. 9. The use of transportation and logistics needs to be regulated."

Nearly everyone mentioned the need for proper sanitation accommodations, or at least proper training on how to deal with wilderness hygiene. Likewise a means of translating through four or five languages for accurate and timely decision-making. We also experienced a need for balanced meal rations that are light enough and compact enough to be easily transported.

Other U.S. team members offered the following comments:

1. In future projects that involve intervention in risky areas it would be helpful to
  - a. Have control over the means of transport and communication, including information sharing.
  - b. Clarify, in advance of the project, that some plan to engage in direct action which could involve getting hurt or killed, while others plan to fulfill other essential support roles. As part of a mass action, all participants would be welcome, but it would be understood that those who intend to undertake serious risks should be allowed to proceed, as long as they are able to arrange minimal logistical support; in other words, we should avoid an "all or nothing" scenario (we all go or nobody goes) and instead affirm the various roles required for inventing nonviolent resistance to war and injustice.
  - c. Avoid over reliance on certain people; while it was understandable that so many would rely on Don Albino Bizzotto, it seemed odd that we counted so much on Gigi's participation in the final convoy effort. (Gigi was a member of the permanent team in Sarajevo)
2. The peace movement must face the fact that when efforts are made to nonviolently intervene in war zones, there will quite possibly be times when people are hurt or killed; we should not allow awareness of this danger to frighten us out of action. We should be prepared to continue nonviolent resistance to injustice even if someone is hurt or killed. (Consider the U.S. civil rights movement. The movement did not diminish after several civil rights workers were killed and many more injured.)
3. We didn't do all that we could in this project. It's important to acknowledge this in a positive spirit, noting that we believe the goals we set out to accomplish are attainable. We thankfully regard the project as a learning experience that prepares us for future actions.

Randy and Kay Bond of Grand Rapids, Michigan added their perspective: "As I think of our trip, I see so many similarities with Jesus and his disciples as they traveled toward Jerusalem. We each had our own agenda. We thought we knew what was going to or should

happen. We even argued who was the most willing to suffer. Some of us, like Judas, wanted to force the issue by walking or threatening to leave on their own. None of us seemed willing to see or hear what we were to really be about. So when the tensions and pressures mounted, we all scattered in many directions....But the project itself is God's and we [should] all look there for our direction and be careful when formulating goals because the mind of God is much greater than the human mind."

But "Mir Sada" was not just learning from bad experiences. It also had a definite positive side. Scott Schaeffer-Duffy from Worcester, Massachusetts points out: "The 58 people who went up the 'impossible' mountain road through Prozor arrived in Sarajevo safe and sound on August 11th. No one of our thousands who walked from Mostar was shot although everyone accepted that risk. God is not dead and the power of the nonviolent Cross is far from exhausted."

And Brad Lyttle from Chicago explained, "it was an important experiment in the nonviolent-action peace movement.... it demonstrated the ability of nonviolent actionists to cope with formidable logistical problems, and adapt themselves to primitive conditions. Also, it showed that there are a substantial number of people who are willing to risk their lives to demonstrate for peace."

Already a follow-on action to "Mir Sada" has been proposed, which will build on these lessons learned. It has been named "Sjeme Mira" ("Seeds of Peace" in Serbo-Croatian). It is scheduled for next December at Mostar where fierce fighting is taking place between Croations and Muslims while the Serbs are waiting in the wings to take on the winner. Anyone interested in more details can contact us or write directly to Sjeme Mira, 52 Mason Street, Worcester, MA 01601, USA.

We again thank all of you who have supported us with funds, friendship and prayers. May God bless all of you.

# Peace crumbles on the way to Sarajevo

## As plan for peaceful presence falters, peacemakers seek a way to fight other wars another day

By TIM MCCARTHY  
Special Report Writer

SPLIT, Croatia — About 40 Americans — Protestants, Catholics, Jews and nonbelievers — joined 800 or so others from 15 countries in laying their lives on the line for peace in one of the most bestial wars of our time. A presence for peace in besieged Sarajevo was their goal.

It was a venture fraught with fond hopes and a grand vision. They left Ancona, Italy, by ferry Aug. 1, with *pace* (peace) flags flapping and songs and cheers from the dock swelling their sails. Ten days later, they were back in Split, on the Croatian coast, the war having blasted their Sarajevo dreams to bits, their hopes a rubble around them. Yet, many say the vision of a global presence for peace in areas of conflict had survived and would grow from the messy compost the Mir Sada (Peace Now) convoy had become.

Ironically, crossing to Croatia on an Adriatic smooth as milk under a full moon was the last moment of peace the peace pilgrims experienced. The rest was a degenerating diet of discussion and dispute, anger, disillusionment, danger and distrust. Their overloaded buses broke down. Two of their cars were stolen at gunpoint, some of the women were molested. They were hot and dirty. They spent three days camping near Prozor, in central Bosnia and Herzegovina, with no running water, no toilet facilities, no refuge from the Balkan sun, sometimes mid the roar of artillery rounds and the crackle of small-arms fire.

And all the while they were arguing whether or not to push on into the maw

of a war even long-time mercenaries say is the most vicious they have seen.

But for many of the peace people that was not enough. As one American put it, "I am not going to go home with my greatest sacrifice being a sunburn on my neck and arms."

Wars rage on rumors, each one a devil in disguise, and this war is no exception. One moment they were barreling off to Sarajevo. The next they were retreating to Split. Then Radio Monte Carlo was reporting they had been pinned in a cross-fire and were being held hostage by the Croats.

There was no stability, no peace. From moment to moment, often far into the night, every option of procedure and process, tactic, strategy and logistics was

debated to the bone in small, large- and medium-sized groups. It was an exercise in direct democracy that convinced many participants of the value of a representative system, no matter how corrupt.

Where did this great, crawling monster come from, with its 80 or so cars, trucks and buses snaking across the Bosnian landscape? Oddly enough, it was as much a creation of war as the bombed-out Muslim houses in Prozor or the refugee children romping hotel lobbies in Split — a reality reared through a leap of faith, a desperate need to do something, to give peace its chance.

A few days earlier, late July in the old Italian city of Pádova, simmering in the lowland sun, it had all seemed much clearer.

## Blessed are the peacemakers

Beati i Costruttori de Pace (Blessed Are the Peacemakers) the Italian organization is called. It is headquartered behind the 16th-century wall of Pádova's historical district, on a cobbled street closed to vehicular traffic. There is no sign on the red door of the apartment building, only the name of Fr. Albino Bizzotto, the group's founder, above the doorbell.

Upstairs, the rambling apartment has the air of revolution before bureaucracy sets in. There are political posters and paintings on the walls, books and papers all around, backpacks and bedrolls, telephones and a fax machine, a perpetual hurly-burly. It calls up Prague in 1989, students' apartments in Paris and Boston in the 1960s.

Most of the volunteers are young. Maria Lama, 28, shows a visitor around. She is from Aviano, the small town north of Venice where the United States would launch its air strikes against the Serbs around Sarajevo.

But there are older people as well.



Donatelle Perfetti is a university professor from Perugia in the Umbrian region of central Italy. Her asthma will keep her from going to Sarajevo, but she has come to Pádova to do what she can, even

though it is not as "personally gratifying."

We sit drinking cold tea at a kitchen table. Bizzotto joins us. There he sits wearing his blue-striped polo shirt and simple wooden cross, his thinning brown hair and mild blue eyes somehow belying the urgency of his vision.

Last December, he managed to get 500 peace activists into Sarajevo for a few days. That venture convinced him that a larger effort might be possible. But the first inspiration came to him a year ago this month, on the anniversary of Hiroshima. People have to reject war as a means of solving international problems, he said. Not only pacifists but all people must rise to this challenge. If that happens, the people will gradually take back the power from their political and military leaders.

This notion of a global presence for peace has been taking root in the international peace movement in the wake of the Cold War. Witness for Peace in Nicaragua was an early example. There were other attempts in Israel and in Iraq during the Gulf War. But Bizzotto was attempting the largest effort yet.

He ended up collaborating with the French humanitarian relief organization Equi Libre, an experienced non-governmental organization with both money and clout. Relations between the two groups were edgy from the start. Equi Libre insisted on its name for the project, "Mir Sada," over Bizzotto's "We Share One Peace." Bizzotto gave way. Equi Libre, after all, had the sophisticated communications equipment and logistical expertise, including mechanics for the old Italian buses Bizzotto had contracted.

But that also left Equi Libre holding much of the authority. The worm was deep in the Mir Sada apple long before the convoy shipped out of Ancona.

Yet, there was hardly a hint of that in Pádova in late July. Bizzotto was buoyant. In response to criticism that he was asking people to risk their lives, he said no one was looking to risk his or her life (which turned out not to be true). The situation in Bosnia is especially difficult, he said, but "we are going there to work for life, not for death."

## A vacation it wasn't

The original plan was to have a peace presence in Sarajevo for three months, June into September, but the war kept chewing up the schedule. By the end of July Mir Sada was hoping for at least the first two weeks in August.

Equi Libre boasted it could marshal 10,000 volunteers. In the event, they came up with a couple of hundred and

the Italians far outnumbered them. August, after all, is the French vacation month and Bosnia was no place for a holiday.

The train from Pádova to Ancona skirts miles and miles of beaches, most of them thick with vacationers on July 31. For a reporter with one foot already in the Bosnian twilight zone, it was a small shock to realize that for most people life was going on as usual.

Mir Sada officials had been cavalier about finding the meeting place in Ancona. "Just go to the port," they said, "there are signs everywhere." As it turned out, there were no signs at the port and no sign of anyone except a crush of German and French tourists sweating in the 95-degree heat and waiting for ferries to Greece. The vast metal building where Mir Sada was assembling was nearly a mile from the main port. Almost everyone had trouble finding it, a mild portent of confusions to come.

The Americans had already staked out their territory on the concrete floor. They were a motley bunch. Consider, for example, Kathy Kelly, 40, a Chicago school teacher who served time for peace protests in Missouri, marched for peace in Israel, Iraq and Sarajevo last December, a born leader, adamant and irrepressible.

Or Scott Schaeffer-Duffy and Christopher Doucet, both Catholics from New England, both with young families at home.

Or Tom Malthaner, 49, from Rochester, N.Y., and Peter Cary, 57, a retired Marine chaplain and Vietnam veteran from Hereford, Ariz.

Or Fr. Peter Dougherty and Mary Thomas, part of a Michigan group that set out to raise \$4,000 to meet expenses and ended up with \$15,000, all donated.

Or Willa Elam, 50, from Rockledge, Fla., round and buxom with an easy laugh and maternal air, the only black in the convoy (except for an American expatriate living in France, who heard about Mir Sada in a bar and tagged along). Willa Elam turned out, as one American put it, to be "one hell of a woman."

"I'm a party girl," she said. "These wars get in the way of my fun so I'm going to stop them." Like water in a lock, Elam could lift the spirits of anyone around her.

Spirits needed lifting as the days unfolded. But that Sunday evening in Ancona it was cookies and cream. One driver worried because her bus had bowed under the weight of water and backpacks stuffed with food, but no one else seemed to pay it much mind. Kathy Kelly, a rail of a woman with a big voice, began singing "Blowin' in the Wind," as volunteers staggered up the gangplank under their loads. They were people of peace, but Italy was

sending them off as if they were going to war.

And they were.

But not just yet. Many of them were tossing back a few at the ferry bar, James Barham among them. A shambling, bookish man from Lancaster, Pa., Barham had been married to a Serb, lived in Belgrade for four years. He had been espousing liberal causes since the Vietnam era, he said, but this was the first time he had actually done anything. Reading George Orwell's *Homage to Catalonia* had shamed him into giving Mir Sada a try, although he was not a pacifist and not religiously inclined.

Many did not have cabins. The deck was so crowded with sleeping bodies there was barely room to walk. At dawn, off the craggy Croatian coast, three Buddhist monks, two men and a woman, chanted and beat their prayer drums into the rising sun. Every day of the pilgrimage they did the same, sometimes with artillery shells ripping the sky.

By midmorning the peace brigade had made camp in a wooded park not far from the Split soccer stadium. At the Hotel Split, a pricey communist creation where the telephones, TVs and elevators work only occasionally, a French NGO worker, Cédric Galbe, just back from Sarajevo, said the fighting was intense along the road. "The Croatia army is glad to see you coming," he said. "They will take your food and your cars. If you go without an escort, there will be only bloodshed."

The day, Aug. 2, was rife with such horror stories. Already some volunteers were saying the project should be abandoned in Split because the danger was too severe. It was becoming quickly clear that the Equi Libre contingent was more conservative than the Italians. The U.S. delegation pushed to move ahead.

That evening, a U.N. representative, British Maj. Simon Wolsky, warned: "You could be making things worse. We will have to shoot and kill people to protect you."

Bizzotto looked tired and depressed. "Everyone who has a feeling for life and loves life, they don't want to die," he said. "But that love of life can lead you to take chances you would never have felt possible." The French disagreed. They wanted to wait another 24 hours.

So the next day, Aug. 3, was given over to more meetings, both general assemblies and smaller units of 10 or more people called affinity groups. Because the Croats had reneged on a promise of more buses, probably for political reasons, there was talk of walking to Sarajevo and using the buses as relay shuttles.

Only the most ardent believed, however, that many pilgrims would make it more than 100 miles over the mountains. The average age of the American group was about 45, significantly older than the Europeans.

## The road to Sarajevo

By late morning Aug. 3, the plan to walk had been abandoned. Some people had sacrificed their bus seats to others. As one American woman put it, "There are those with a commitment to going that is purer than mine. Mine has too many strings."

Nevertheless, the caravan that set out for the Bosnian border was nearly a mile long — buses, festooned with Mir Sada stickers and flags. There were about 20 journalists, most of them Italian.

Military checkpoints were frequent, the going slow. This was dry, rocky, plateau country, apparently fit for little more than grazing goats and sheep and a few herds of milk cows. Late in the day, the convoy ended up on a mountain road so new it was not on the map, clearly another creation of the war. It was an agony of rocks and dirt, twists, heaves and holes, with grades that at times seemed almost to pitch straight up through the evergreens.

Croatian army, U.N. and other relief convoys plied the road day and night. That any of the decrepit Italian buses made it had to be counted as a minor act of God. This was guerrilla warfare terrain beyond imagining, turning tanks to dinosaurs and leaving little wonder why so many nations were reluctant to commit ground troops here.

Night came down as the convoy descended into the basin near Prozor. From the rear, you could see the lights of the lead vehicles snaking far below. Villagers stood by the road to watch. There were standstills of 10 or 20 minutes. It was hot. People got out of their vehicles during the delays and swilled mineral water by the liter.

Finally, toward midnight, the convoy came to rest in a cow pasture by a reservoir near the village of Rumboci. There were no trees. Cow patties and thistles abounded on the overgrazed land. But bedrolls were spread and tents went up. The French and Italians broke out wine and bread and real glasses and hot food, while most of the Americans ate peanuts and raisins and molding bread.

Except for Willa Elam. Her 80-pound pack bulged with tins of the finest fish and meat. "I'm an only child," she said. "Even when I go to jail for peace actions I have my stuff about me. I'm spoiled."

It was a splendid dawn. Cocks crowed. A church bell rang. The three Buddhists were praying by the lake. Then three artillery rounds split the sky — a horrendous noise, alien, ripping, as if someone were tearing the guts out of heaven. Some campers bounded from bed. Others burrowed deeper. But the cocks went on crowing. The church bell rang. The cows grazed and the Buddhists drummed their dreams into the dawn.

Even so, it was enough to convince most of the peace pilgrims that they were in a war. With sleep still crusting their eyes, Schaeffer-Duffy and Barham plunged into an argument about pacifist principles. Barham said he would go back to Split that moment if he thought his presence was obstructing a U.S. air strike on the Serbs surrounding Sarajevo. Schaeffer-Duffy countered that many activists were there precisely to prevent such a strike. With half a step back, Barham especially, the studious humanitarian, would have no doubt seen the Kafkaesque comedy of such a debate at dawn in a war zone. The BBC World Service was reporting that the Serbs had cut the last highway into Sarajevo from the west, closing their circle around the city, and that there was heavy fighting about 20 miles north of the peace camp.

There were two portable toilets at either end of the camp, one for men and the other for women. Some used them, simply sat there in full view of everyone, serenely contemplating the mountains. Most squatted where they could, littering the perimeter with mounds of excrement flying white flags of toilet paper.

The day turned hellish as the sun climbed and the heat crunched down. A Croatian helicopter landed near the camp and evacuated some wounded soldiers. All day, people met, argued, plotted in groups big and small. Tempers shortened with the noon shadows. The Americans, Greeks and many Italians were pushing to press on. Equi Libre demurred.

Kathy Kelly was elected chair of the midday general assembly. Many criticized her for exploiting her role to press the American agenda for immediate departure for Sarajevo. Some saw the Americans as arrogant and abrasive, while other looked to them for backbone. Distrust dominated every group as the entire Mir Sada leadership, French and Italians alike, came into question. Kelly commented that she had been on the Mir Sada international committee but now they did not even tell her where they were holding the meetings.

One rumor was that the Croatian army had offered to escort the convoy to Muslim territory, firing a fierce debate in the American camp. Michael Morrill

argued that "if we accept an armed escort, they've won." (The Americans and others had balked at a U.N. escort for the same reason.) Morrill, from Harrisburg, Pa., had a reasonable and articulate air, but he was adamant throughout for sticking with the gospel's call for sacrifice. Others were calling for compromise.

Three women from the village above the lake walked down to the camp and talked with Sr. Helen Plivelic, an American in her 60s, who speaks Serbo-Croatian (only in these parts you had best simply call the language Croatian). They stood there in the sun, the village women in their babushkas and Plivelic under her straw hat with its artificial yellow flowers, and the women told her the convoy was a danger to them. "If even one of you is killed, many Croats will die (in reprisal)," they said.

But late that afternoon a truck loaded with fresh water came down from the village so the campers could fill their containers. Meetings went on into the night. Many feared Mir Sada would retreat to Split. Some said that if that happened they would employ nonviolent tactics and refuse to leave.

People milled about, arguing, snapping. The camp seemed to be collapsing into chaos, as if it were a dirty, degenerating sprawl of refugees trapped in some backwater of war. Some saw that as a profoundly sad image of what was happening to the peace movement. Others counted it a blessing simply to have the sun go down. Sometimes peace is a solitary swim in night water.

## Roads divide

A general assembly was called at 7:30 the next morning. Bizzotto had arrived from Split overnight, along with Equi Libre official Alain Michel. Together they had driven the tortuous night road through the mountains, but they seemed to have ended up even further apart.

Still, Bizzotto's presence seemed to lift the hearts of many of the Italians. He had stayed in Split to wait for a second wave of pilgrims crossing from Ancona. Running on even less sleep than most of the campers, he looked fresh, closely shaved, in his blue polo shirt and gray slacks.

He said the Italian foreign ministry told him yesterday that the route to Sarajevo was far too dangerous and if the convoy went on the government would disassociate itself from it entirely.

"This war has never respected anyone and people may use us," he said. "Someone even at this moment may be considering us as hostages. ... But to stop now would be to give way to the laws of war."

He asked anyone "with even the slightest doubt or reservation" to go back and join the others in Split. Ten years ago, he would not have had the strength to go on, he said. At that moment, a shell ripped across the sky.

Then Michel spoke. "I find this situation almost unreal," he said. The war is going to intensify over the next five days. "Going further takes on the logic of the martyr," Michel said. So Equi Libre was withdrawing and Michel said he would not salute those who chose to go on. "The need to continue is pretentious and futile," he said.

Bizzotto responded that the group had never taken on a Holocaust mentality and would not proceed recklessly.

All morning, the small groups debated what to do. Many were worried about the unity of the project. But in the end so many people wanted to push on to Sarajevo that there would not be enough buses left to take them. More than 100 additional people would have to opt for Split. Older and handicapped people began to be pressured aside, which struck some as unfair.

Thomas Saffold, one of at least half a dozen participants from Michigan, said he would volunteer for Split for the benefit of the group. "Too many people are thinking as individuals," he said. "I signed on with the group."

It was another blistering day. Many people had tied cords around their plastic water bottles so they could wear them around their waist or over their shoulder. Mir Sada had warned against swimming naked for fear of offending the local people.

Several Americans and a Swedish journalist made a noon foray to Prozor for food and water. Many of the shops and houses had been damaged or destroyed. Some were already being rebuilt. There were no Muslims left. Soldiers were everywhere. Fruit and some other foods were scarce. The only store with any bread left refused to sell it to the foreigners.

Equi Libre pulled out for Split about midafternoon, taking most of the communications and other logistical equipment with it in a convoy of several

hundred people. The rest had decided to wait for the convoy from the second wave of volunteers due to arrive from Split that evening, then proceed together on to Sarajevo.

The atmosphere changed after Equi Libre left, as if they had towed the tension of the last days with them. A man stood alone in a field 300 yards from the camp, playing a violin. People broke out guitars and there was group singing all around.

Local kids were roaming the camp in droves, begging sweets and stealing what they could, becoming peckier every day. By the time the last convoy left, they were trying to slash tires.

It was Friday, Aug. 6, the anniversary of Hiroshima, which had been part of Bizzotto's inspiration for the peace project. He celebrated a Mass at 6 that evening. The violin player was there, some guitars and a makeshift Italian choir that had apparently been practicing all afternoon. Some village women had baked bread for the Mass.

Thunder and artillery fire punctuated the liturgy. During the consecration, lightning crashed across the hills behind Bizzotto and the convoy from Split began to arrive. Some people took these as signs from God.

But signs from God can be read many ways, depending upon where you are standing when the lightning strikes. Soldiers stole the last car in the convoy at gunpoint, only 200 yards from the camp, taking the occupants' documents and all their other belongings.

Meanwhile, the camp surged out to greet the newcomers, singing and shouting, mobbing each car as it came in and rocking it until the wheels nearly left the ground. (The next morning, Bizzotto admonished them for their behavior. "You behave like people who live in peace, not people living in war," he said, again implying how inappropriate such behavior was when people in the village were mourning their war dead.)

That night a general assembly was called. There was urgent news. A Mir Sada party had scouted the road to Gornji Vakuf, where there was heavy fighting. They were machine-gunned on the highway and escaped only by driving at top speed. The lumbering convoy buses would be sitting ducks, they said. Once

again Mir Sada was urging a return to Split.

Cries of "Liars!" and "Manipulators!" raged out as the camp again plunged toward chaos.

While an American reporter was at the meeting, Willa Elam and the Swedish journalist, Göran Böckman, were sitting in the American's rental car on the edge of camp, Böckman in back and Elam in the right front. Two soldiers, probably Ustasha irregulars, appeared out of the dark, cocked their Kalashnikovs and said they wanted the car. One spoke German as did the Swede, who offered them some Pepsi instead. They were not impressed. Both Böckman and Elam were roughed up as the soldiers searched for the car keys.

Luckily, the American reporter had the keys in his pocket. He came back, saw what was happening and went for help. Before he returned, the soldiers had gone off in frustration. Another car was stolen soon after.

Soldiers roamed the camp for most of the night. Men were urged to sleep in a circle around the women. At least two women had been molested earlier.

"Could anybody have told me what I was getting myself into?" Elam asked. She had been on peace marches in New England and sabotaged redwood logging on the Pacific Coast, but never anything like this. And she had sold her car and quit her job to get here. Her conviction was that if women simply stopped making love to men, especially soldiers, wars would cease. Shades of ancient Greece!

## Sarajevo, mon amour

By early the next morning, Mir Sada had done another flip-flop. Last night's decision to return to Split had been made in the heat of the moment, they said. It was still possible to explore ways of going to Sarajevo. An appeal for the international community to guarantee the group's basic human rights would be given to the U.N. Mir Sada was recommending another day of prayer and reflection to regain the basic unity of the project.

Hardly anyone seemed to want that. Go to Sarajevo or go to Split, but go somewhere. Today. That was the mood. It was clear to everyone, that the convoy had worn out its welcome in Prozor.

Anger and division snarled another morning of meetings and debate. The camp was on the edge of anarchy. "We may be witnessing the disintegration of the peace movement," Catholic Worker Schaeffer-Duffy said.

He was so depressed that he went and put on the clown outfit, complete with makeup, that he had brought to

entertain the children of Sarajevo. Shortly after noon, he shouldered his pack and, still in his clown costume, started walking to Sarajevo. With him were at least five other Americans, including Kathy Kelly, Christopher Doucot and Michael Morrill, along with a Greek couple and a Dutch priest sporting a wild gray beard.

They did not get far. A soldier with an interpreter told them there was a curfew at 9 and they would be shot, the women raped. They said they would keep walking and find a family to stay with. The soldier drove off.

A woman with a baby talked with them. She was a Catholic refugee living with Muslim refugees. Doucot said the baby looked a lot like his and he thought God was telling him he should be taking another look at the situation.

Then the soldier came back. Bizzotto was with him. The soldier said they should go with Bizzotto or they would be arrested and probably expelled from the country. Finally, they agreed. This soldier broke out a bottle of plum brandy and offered drinks all around.

Meanwhile, a compromise (unsatisfactory to nearly everyone) had been thrashed out at the camp. The convoy would go to the U.N. camp on the mountain road to Split. There they would present their international appeal. In the morning they would decide which direction to go.

Many people saw this as a subterfuge to get everyone headed back toward Split. Some refused to go. Among them was a 23-year-old Norwegian woman, Heidi Hovind. She asked Elam to stay with her so she would not be the only woman. Elam agreed ("I couldn't leave that little girl here alone"), then proceeded to try to talk her out of it ("for my own sake," as Elam put it).

"Peace people are so cowardly and so easily manipulated," Hovind said. But in the end she tearfully agreed to go with the convoy.

It took three hours for the convoy to heave itself 30 kilometers up the mountain to the U.N. camp. Sometimes people had to get out and push the buses. By the time they reached the British Royal Engineers U.N. camp — a cluster of buildings and construction equipment in an area bulldozed out of the evergreens — it was impossible to find anyone happy — much of anything.

The convoy parked along the forest road, barely leaving room for the steady traffic of relief and Croatian army convoys to pass. Some of the Croatian soldiers were drunk and a few fired wildly into the forest. By this time, most of the peace people hardly flinched.

Early the next morning, there was another meeting in front of the gates to the U.N. compound. The night before, Mir Sada officials had spoken with the Croatian commander in Tomislgrad at the foot of the mountain. The commander shared many of Mir Sada's values, they said, and they respected his opinion as more or less objective. It is the fiercest moment of the war, the commander said. He was surprised the convoy had even made it to Prozor, because the area was infested with bandits.

So the decision was that Mir Sada would return to Split. "It is the most unpopular decision I've ever had to make in my life," Bizzotto said. "I am very sad." But he said Mir Sada would disassociate itself from anyone who tried to go on to Sarajevo.

Again the cries of lies and manipulation rang out. A few men almost came to blows. Another French humanitarian group decided to leave for Sarajevo immediately. A few others joined them, including the Norwegian van with Heidi Hovind.

In many ways the Mir Sada project had been demolished. People of all nationalities saw two fundamental mistakes. One had to do with process. Groups in the United States, for example, screened volunteers rigorously. Most of those who ended up going knew pretty well what they might be getting into and were willing to make the sacrifice. Many Europeans joined simply because they saw a Mir Sada poster on a wall in some city.

The second mistake was to collaborate with a humanitarian relief group, because two different philosophies ended up clashing. Equi Libre wanted to deliver relief in the most reasonably efficient way possible, with a minimum of risk to everyone. And they had done tremendous good in Bosnia and Herzegovina.

But the nonviolent activists wanted to establish a presence for peace and were, in large part, prepared to accept the risk. The first approach was humanitarian, sectarian, while the second was largely (although not entirely) religious.

There were no bad guys here. Equi

Libre had done and would no doubt go on doing good work. And, in the end, few could fault Bizzotto for his vision or for his sincerity. "I only hope," he said that morning in front of the U.N. camp, "that one day we can start looking each other in the eye again and work on another project."

Many thought that would be possible. Cornelia Sullivan, an American from Boston, said the project had been a training process and the movement would grow. "I never owned a backpack before," she said, "but I will keep one ready now."

Fr. Peter Dougherty, said his Michigan Faith and Resistance Peace Team was already planning how to be a presence in future war zones, whether in Los Angeles, Bosnia or Detroit. "This has been a building block," he said. "It is like an army that came together for its first battle and lost it."

Willa Elam was standing by the American reporter's car as the small breakaway convoy left for Sarajevo that Sunday morning. One of the larger French trucks happened to stop nearby. On impulse, Elam asked them if she could go. They said yes. Someone threw her 80-pound pack onto the truck and she was gone.

## Epilogue

Later that week, the convoy, about 500 people this time, traveled to Mostar, a longtime war-blasted city southeast of Split. There was heavy firing all around, but the convoy was pelted by rain and stinging hail, instead of bullets. Some Americans refused to leave when ordered and once again many others resented them for putting the whole group at risk.

Chris Doucot said he went into a church in Mostar and saw a single bullet hole through the head of the baby Jesus in a stained-glass window behind the altar. Everything else was intact.

A U.N. report, unconfirmed, said that three Italians from the breakaway group had been taken hostage. U.N. reports are considered notoriously unreliable here.

Another report, equally unconfirmed, said that part of the breakaway group had finally made it to Sarajevo. Among them were Heidi Hovind and Willa Elam. ■

CIV

# FERROVIE ITALIANE DELLO STATO



Prezzo  
Prix  
Preis  
Price

Validità  
Validité  
Gültigkeit  
Validity



vedi tagliando  
voir coupon  
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see coupon

N° 959812 F

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CIV

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Prix  
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Price

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Ausgabestelle  
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RIF/REF 832623013800

16.08.1993  
Cachet d'émission

Le abbiamo riservato/Nous vous avons réservé

2 Posti/Places  
CON SUPPLEMENTO E.C.

VERONA P.N. --> MUENCHEN HBF

Partenza/Départ

30 16.08.93

17.21



80

Compartimento/Compartment  
CORRIDIO LATERALE  
NON FUMATORI

Ci. 1

262

Numeri dei posti/Numéros des places

Finestrino/superiore  
Fenêtre/haut

36 35

Mediano  
Milieu

0000 1600 093

Corridoio/Inferiore  
Couloir/bas

20

Riduz.  
Réduct.

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Motivo  
Motif

Live  
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Ausgabestempel

Ausgabestempel

018  
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1

TRAIN TICKETS & SEAT RESERVATIONS  
ANCONA, ITALY TO STUTTGART GERMANY



Train tickets ~ Heilbronn to Karlsruhe  
24 August 1993



Bus day passes at Heilbronn



Regular Heilbronn bus ticket

Town Hall



Lutheran Church with soldier on steeple

Bridge over Neckar River

Shopping Mall

Grüß aus HEILBRONN

Shopping Mall

Buss stops by Shopping Mall

HEILBRONN



Lutheran Church with soldier on steeple

Town Hall clock

Heilbronn on Neckar scenes.



Heilbronn Town Hall



Heilbronn Lutheran Church with  
soldier on steeple



Heilbronn on the Neckar,  
Klug's home is last  
row of houses in the  
distance, next to  
vineyards.  
Forest above vineyards.



Bus stop on Harmonie Street in center of Heilbronn. Where we catch the bus back to Lilo's & Herbie's.



Riverboat we took down the Neckar River to Gundelsheim.

Billet-Fuss, 6684 Ketsch

Personenschiffahrt Stumpf OHG, 7100 Heilbronn  
an der Friedrich-Ebert-Brücke (bei C&A, gegenüber Insel Hotel)  
Heilbronn Tel. 0 71 31 / 8 54 30  
7107 Bad Wimpfen - an der Hohenstauffer Brücke Tel. 0 70 63 / 85 41

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**Heilbronn - Gundelsheim**  
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Fahrpreis DM 11,-

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Heilbronn Tel. 0 71 31 / 8 54 30  
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03158

Fahrpreis DM 11,-

*River Boat tickets ~ Heilbronn to Gundelsheim*



*Train tickets ~ Gundelsheim to Heilbronn.*



Janet at Gundelsheim, Germany  
with the Neckar River in back.  
20 August 1993.



Janet on path through woods  
above Heilbronn, Germany.  
24 August 1993.



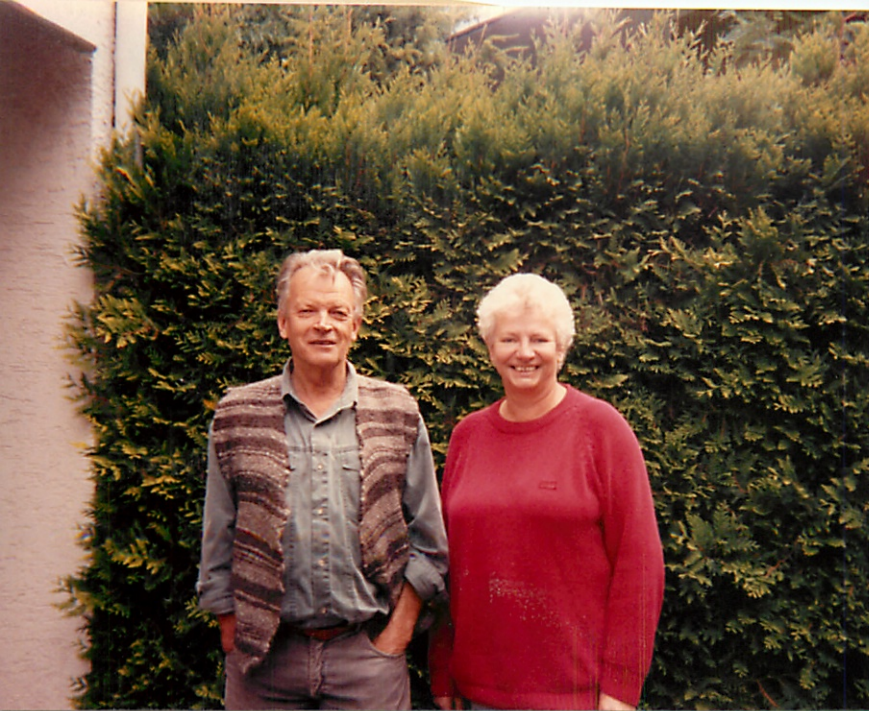
Looking down at Katzensteige  
Street in Heilbronn, Germany,  
from the vineyards.  
24 August 1993.



Andrew Mc Colloch (a visiting  
friend of Lilo's and Herbie's  
from Britain) on bike in  
Heilbronn, Germany.  
24 August 1993.



Andrew, Janet and Herbie at  
the Klug home on Katzensteige  
in Heilbronn, Germany.  
24 August 1993.



Lilo and Herbie Klug at their  
home on Katzensteige in  
Heilbronn, Germany.  
24 August 1993.



Janet and Bob at the Klug home  
on Katzensteige in Heilbronn,  
Germany. 24 August 1993.

Mitteilungsblatt der Bürgeraktion

# umweltschutz

Zentrales Oberrheingebiet e.V.

Peace Shop Staff.  
Karlsruhe



# Liebe Mitglieder, liebe Freunde!

es ist Zeit, nun ein paar Worte über den neuen Vorstand zu verlieren, der ja schon einige Monate im Amt ist, so schön hierarchisch auf dem Titelfoto dargestellt ist und zudem auf dem Foto auf dieser Seite Wichtigkeit und Kreativität zur Schau stellt.

Wie auch in der Vergangenheit versteht sich der BUZO-Vorstand als Team. Beschlüsse werden in Absprache und im wesentlichen in Übereinstimmung aller Vorstandsmitglieder gefaßt. Wir treffen uns mindestens einmal monatlich beim sogenannten Monatstreff, in der Regel aber öfter, z.B.

samstagsmorgens im Umweltzentrum beim allgemeinen "Sozialklimbim". Dort werden dann in mehr oder weniger lockerer Atmosphäre alle BUZO-relevanten Themen besprochen und die nötigen Entscheidungen getroffen und protokolliert.

So kam es auch zu der für die BUZO wohl seit Jahren wichtigsten Entscheidung, nämlich im Umweltzentrum eine Informations- und Beratungsstelle mit einer bezahlten Halbtagskraft (Brigitte Lassen) einzurichten und die Finanzierung von inhaltlicher Arbeit und Personalkosten zu gewährleisten.

Zum Titelbild: Der Vorstand, hierarchisch:

1. Reihe: Reinhold Hillenbrand, Brigitte Lassen, Wolfgang Melchert, Rosemarie Köhnlein
  2. Reihe: Vera Gübel, Rainer Schneider, Eva Kleinn
- ganz oben: Uwe Haack



Der Vorstand, kreativ

Fotos: Johannes Lotter



Das isse:

Mitarbeiterin Brigitte Lassen!

Foto: Uwe Haack

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Bob at the Baroque Palace  
residence in Karlsruhe,  
Germany. 25 August 1993.



Janet and Rosemary Kohnlein by  
tower at Devil's Mill in the  
Black Forest. 26 August 1993.



From towers at Devil's Mill in  
the Black Forest.  
26 August 1993.



From towers at Devil's Mill in  
the Black Forest. Janet and  
Rosemary Kohnlein.  
26 August 1993.



Janet with restaurant in the background at Devil's Mill in the Black Forest.  
26 August 1993.



Dieter, Rosemary and Helmut Kohnlein at their home in Karlsruhe. 27 August 1993.



*Grüße aus der* **Kongressstadt  
KARLSRUHE**



# Karlsruhe

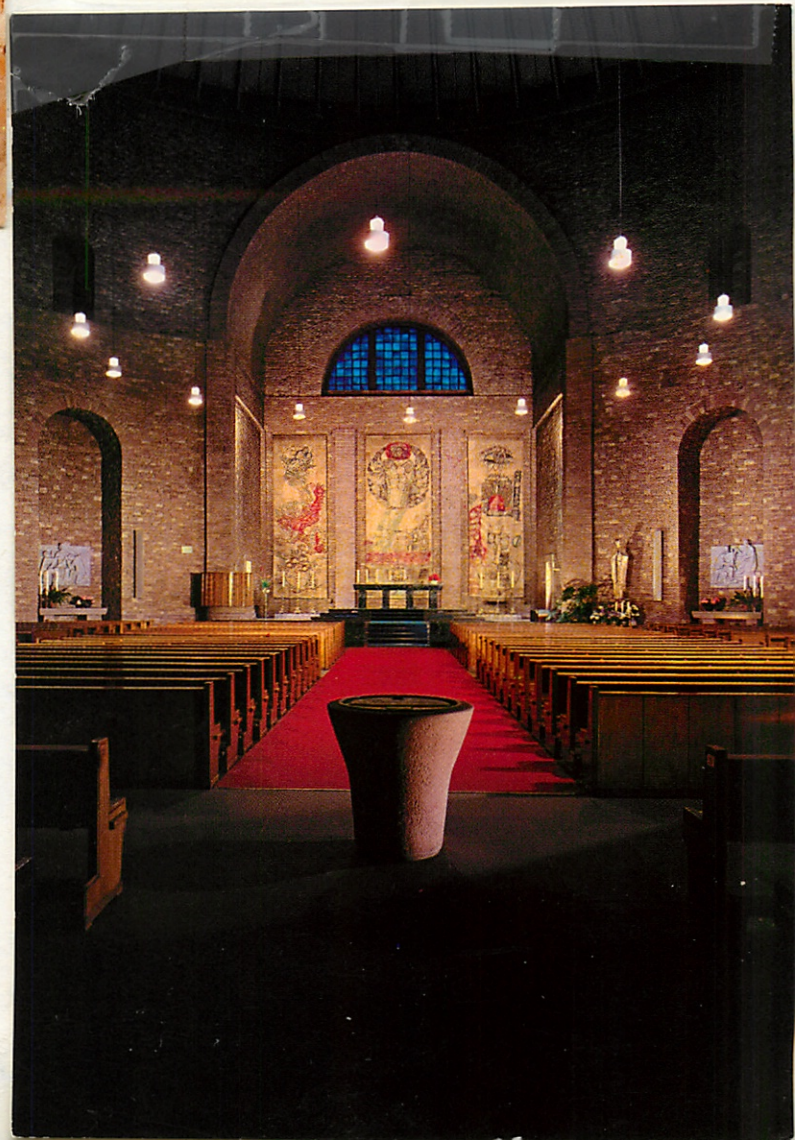




Frau Feltus at the Waldorf School in Karlsruhe, Germany.  
30 August 1993.



St. Stephan's Church  
in Karlsruhe



# Einladung zum Vortrag und Gespräch

mit Robert C. Aldridge, USA

## Die Militärpolitik von UN und USA

Über den Aufbau einer effektiven internationalen Friedensbewegung

Dienstag, 31. August 1993, 19.00 Uhr (mit kleinem Imbiß)

Ort: Cafeteria des Diakonischen Werkes, Karlsruhe,

Vorholzstr. 5 (Eingang über oberes Parkdeck)

**Bob Aldridge** ist vom PACIFIC LIFE RESEARCH CENTER, Kalifornien/USA. Er war 16 Jahre als Entwicklungsingenieur für die Lockheed Company mit dem Bau der strategischen Atomraketen Polaris, Poseidon und Trident in leitender Stellung tätig. Da er seine Arbeit nicht mehr mit seinem Gewissen vereinbaren konnte, verließ er den Rüstungskonzern. Anfang der 80er Jahre schrieb er das Buch "Erstschlag! Die Politik des Pentagon für den Atomkrieg".

Heute arbeitet Bob Aldridge in der internationalen Friedensbewegung. Er veröffentlicht zur Zeit ein Widerstands-Handbuch (Trident Resister's Handbook), das die Auswirkungen der fort-dauernden Rüstung auf die Dritte Welt aufzeigt. Weiterhin werden die Versuche der USA zur Beherrschung der gesamten Welt dargestellt.

Gegenwärtig ist der Autor mit seiner Frau auf Europareise, um vor allem den Bosnien-Konflikt kennenzulernen.

---

Es laden ein:

DFG VK Karlsruhe  
Evangelische Arbeitnehmerschaft Baden  
Evangelische Akademie Baden  
Friedensinitiativen der Karlsruher Bergdörfer

Auskunft und Rückfragen: Walter Trautwein, Eßlinger Str. 5, 76228 Karlsruhe-Grünwettersbach,  
Telefon: 0721/450584



Hildegard Trautwein, Bob and Janet at top of the mountain with Heidelberg, Germany in the background. 28 August 1993.



Walter and Hildegard Trautwein and Janet at top of the mountain with Heidelberg, Germany in the background. 28 August 1993.

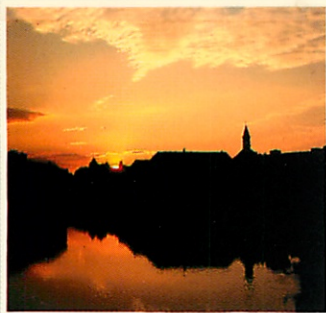


Castle and Bob from Carlos Teodoro Bridge over the Neckar River in Heidelberg, Germany. 28 August 1993.



Mountain Tram tickets.  
From top of mountain down to  
Heidelberg Castle.





*Strasbourg*



Janet with Walter and  
Hildegard Trautwein in  
Straussbourg, France on the  
Panoramic Terrace over the  
Ill River. 29 august 1993.



Janet with Walter and Hildegard Trautwein in Straussbourg, France by the Ill River. 29 august 1993.

Train tickets & seat reservation. Karlsruhe to Schwäbisch Gmünd

# Reiseverbindungen

Deutsche Bundesbahn



VON Karlsruhe Hbf  
 NACH Schwäbisch Gmünd  
 ÜBER

Gültig am Mittwoch, dem 01.09.93

BAHNHOF	UHR	ZUG	BEMERKUNGEN
Karlsruhe Hbf	ab 09:10	IR 2467	Bistro Cafe
Schwäbisch Gmünd	an 10:39		

Deutsche Bundesbahn

Besondere Angaben

Ausgabestelle  
 Karlsruhe  
 01 09 93 17

Deutsche Bundesbahn

Besondere Angaben

Ausgabestelle  
 Karlsruhe  
 01.09.93 12  
 142315066 00

Klasse	Tarif	Ermäß.	Grund
2	EINFACHE FAHRT	XX Erwachsene(r)	XX Kind(er)
1. Geltungstag	Zur Hinfahrt gültig bis einschließlich	Zur Rückfahrt	Rückfahrt frühestens am
01.09.93	04.09.93	-----	-----
von	Karlsruhe	über	Stuttgart*R516
nach	Schwäbisch Gmünd		

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Kirchweihmarkt



Gmünder Stadtfest

Gmünder Gaude



Gmünder Fasnet

Liebenswerte Stadt

SCHWÄBISCH GMÜND



mit frohen Festen



Gmünder Fasnet



Gmünder Gaude



Vierziger Fest



Teilansicht



Kath. Kirche



Rathaus

MUTLANGEN - OSTALBKREIS



Ozon-Hallenbad



Kreis Krankenhaus



Anti-War Day rally in  
front of cathedral at  
Schwabisch Hall, Germany.  
Janet peeking over Volker  
Nick's shoulder.  
1 September 1993.



Janet and Volker Nick in  
lot where original  
Pershing-2 resistance  
began. Next to  
Pressehutte in Mutlangen,  
Germany.  
2 September 1993.



Pressehutte in Mutlangen,  
Germany.  
2 September 1993.



Janet in front of Carl  
Kabat Haus in Mutlangen,  
Germany.  
3 September 1993.

The US-base of the nuclear Pershing-II-missiles in Mutlangen,  
Southern Germany -

what happened to it ? Are the missiles still there ?

A look back and forward.

(The following report is a translation by me, Hannes Fischer, Emil-Riedelstr. 11, W-8 München 22, Germany. The report has been written at my request by a member of the Carl-Kabat-Haus, Schulstr. 7, W-7075 Mutlangen - the member being Jutta von Ochsenstein. The Carl-Kabat-Haus is a center for nonviolent action. The report covers the time from 1987 till now : February 1993).

The nonviolent resistance at the Pershing-II-base in Mutlangen in the 1980ies gradually had become a symbol of hope.

In 1987 news were heard about the preparation of the INF-treaty (intermediate range nuclear forces; the translator); then members of the campaign "Ziviler Ungehorsam bis zur Abrüstung" (Civil disobedience until disarmament) who had taken part in blockades proposed to refrain from the then regular nonviolent blockades until it would become clear whether the treaty would be created. The last big action of Civil disobedience happened during May 1st to 10, 1987, in a blockade scheduled to last several days, the "Senioren- und Muttertags-Blockade" (Seniors' and Mother's Day's Blockade), when a Pershing-II-manoevre was hampered in the woods. After that still followed single actions like the one by an officer of the Bundeswehr (German army), who wanted to blockade the missile-base on the day after his dismissal, & a blockade organized by lawyers and by a music group. The "Press-Hut", the place where the resistance originated and was coordinated, and the nonviolent life-community in the Carl-Kabat-Haus observed the proceedings of the missile-base. By daily vigils the Carl-Kabat-Haus demonstrated the willingness to organize daily blockades in case the treaty would shipwreck.

December 8, 1987 Gorbachev and Reagan signed the INF-treaty; within 3 years the nuclear intermediate range missiles were to be disarmed.

During this period the Pershing-II-missiles continued to be used to rehearse nuclear war. Giant convoys drove into the surrounding woods, the piece of wood was secured and the process for getting the missiles ready to be fired went till count-down. Peace activists stood on the roads and vigiled in order to protest this madness, followed the soldiers into the camps in the woods, took fotos and sought the dialogue with the soldiers. Disarmament took place, and there was a begin of relaxation in the conflict between East and West. But it became visible in the rehearsals of nuclear war, that the military and the politicians continued to be willing to start nuclear mass-murder.

At last in November 1990 the remaining Pershing-II-missiles were removed from Mutlangen. And during the next months also the US-soldiers left the military base and the two big caserns in Schwäbisch Gmünd. The town bade them farewell as friends and planted a peace-oak in the town's park, while peace activists demanded from the soldiers to come back only as



# 700 Jahre Mutlangen

1293 - 1993

Die Gemeinde blickt zurück auf ihre Geschichte.  
Beim Festakt sagte Bürgermeister Seyfried:  
"In unserer Zeit ist es notwendig, sich unserer  
Geschichte bewußt zu sein. Nur wer die Geschichte  
kennt, lernt aus ihr."

Wer das Vergangene vergißt,  
ist dazu verurteilt,  
es noch einmal zu erleben.

"In dem Mutlanger Lager wurden Massenvernichtungswaffen einsatzbereit gehalten. Die Pershing II hätte das Ende unserer Schöpfung bedeuten können. Mit gewaltfreien Blockaden griffen wir in den alltäglichen Betrieb dieses Lagers ein. Das war notwendig. Und es gab Hoffnung, langfristig wachsenden Druck auf die Regierenden auszuüben.

Ich bin dankbar dafür, daß die Pershing II nie eingesetzt wurden. Es ist eines der Wunder, die unsere Hoffnung am Leben erhalten. Aber ich will und kann nicht vergessen, daß ihre Stationierung und damit die Bereitschaft zum nuklearen Massenmord überhaupt möglich waren. Das können wir doch erst verzeihen, wenn unsere Gesellschaft dies als Verbrechen anerkennt und sich auch selbst mitverantwortlich fühlt."

Jutta von Ochsenstein als sie 1992 wegen ihrer Blockaden ins Gefängnis mußte.



Wir schlagen daher vor:

Das Handeln derer anzuerkennen, die hier Zivilen Ungehorsam geleistet haben. Denn deren Engagement hat mit dazu beigetragen, daß Mutlangen heute atomwaffenfrei ist. Wenn auf der Mutlanger Heide neue Straßennamen zu vergeben sind, dann könnten sie heißen:

Heinrich Böll Allee

Petra Kelly Str.

Heinrich Albertz Weg

10 Year  
10 Jahre

EINLADUNG

## Widerstandskultur in Mutlangen

Liebe Mutlangerinnen und Mutlanger !

Im September jährt sich die Mutlanger Prominentenblockade zum 10. Mal, im November die Stationierung der Pershing 2. Die Friedens- und Begegnungsstätte Mutlangen und das Carl-Kabat-Haus laden aus diesem Anlaß nach Mutlangen ein, um miteinander zu besprechen: "Was bewegte uns damalt? Wo engagieren wir uns heute?"

Auch Sie sind bei unseren Veranstaltungen herzlich willkommen :

- Freitag 3.9. 20.00 Uhr **Mutlangen was bleibt ?** Impulsreferat  
Dieter Lattmann  
Gemeindehalle Mutlangen
- Samstag 4.9. 20.00 Uhr **"Klaus, die Gruppe für ungewöhnliche  
Maßnahmen"**  
Artistik, Politik, Bewegungstheater  
**"Sprengsätze, eine Deutschlandrevue"**  
Gemeindehalle Mutlangen
- Sonntag 5.9. 11.00 Uhr **Ökumenischer Gottesdienst beim  
ehemaligen Perhsingdepot**

Gott sei Dank ist die Stationierung von Atomraketen in Mutlangen inzwischen Geschichte. Damit die Ereignisse, die Mutlangen in den 80-er Jahren weltbekannt gemacht haben, nicht vergessen werden machen wir umseitigen Vorschlag.

Wir würden uns freuen, wenn Sie uns Ihre Meinung zum Vorschlag der Straßennamen mitteilen. Rufen Sie uns an, oder schreiben Sie uns oder kommen Sie bei unserem Trefffen vorbei. Wenn Sie das genaue Programm unseres Trefffens vom 3.-5. September wissen wollen wollen, können sie es gerne telefonsich erfragen.

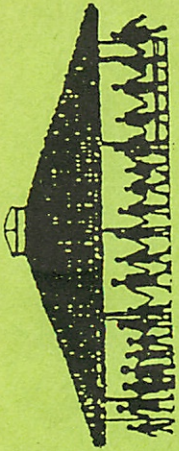
Friedens- und Begegnungsstätte Mutlangen, Forststr. 3

Tel. 75 66 1 *Pressehütte*

Carl- Kabat- Haus, Schulstr. 7

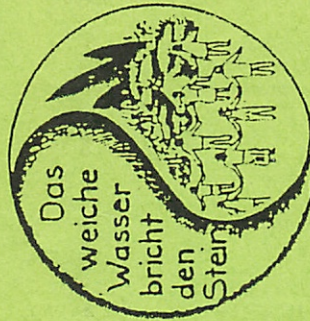
Tel. 74 26 3





**Friedens- und Begegnungsstätte  
Mutlangen e.V.**

**EINLADUNG ZUR  
MITGLIEDERVERSAMMLUNG**



**10 Jahre**

**Widerstandskultur in Mutlangen  
Erinnerungs- und Perspektivtreffen**

**3.-5. September 1993**

**Gemeindehalle Mutlangen**

## WORKSHOPS ARBEITSGRUPPEN

*(Rev) Howard Moll*

**\*1\* Workshop "Andere Öffentlichkeitsarbeit"**

Aktions- und Straßentheater u.a. gegen Rassismus

**Gruppe "Klaus"**

siehe Sa.-abendprogramm

**\*2\* Jagt den Eurofighter zum Teufel**

Konkretes Vorgehen anhand der Aktionen der kritischen Daimleraktionäre

**Paul Russmann**

ORL/ Krit. Aktionäre

**\*3\* Kampagne gegen die Atomwirtschaft**

Langfristigkeit und aktuelle Strategie am Brennpunkt AKW Gundremmingen

**Rolf Hiemer**

Mahnwache Gundremmingen

**\*4\* Pflugschar für Kurdistan**

Aktionen gegen deutsche Waffenexporte in die Türkei / Aktuelles aus Kurdistan

**Holger Jänicke**

**\*5\* Was tun für Bosnien**

Konkrete Hilfe für Flüchtlinge vor Ort

**Karl Enzelsberger** (angefragt)

Diakonie Esslingen

**Rosemarie Krokenberger u.a.**

FuB + CKH Mutlangen

**\*6\* Ökologischer Hausumbau**

Wie rüste ich ein normales Wohnhaus zu einem Ökohaus um?

**Volker Nick**

CKH Mutlangen

Liebe Mitglieder, Freunde und Freundinnen

**Mutlangen - was bleibt?**

Eine sehr große Zahl von Anfragen an unser Büro zeigt die langfristige Notwendigkeit unserer Arbeit. Vor allem die Fragen nach gewaltfreien Möglichkeiten in Konflikten (personalen, gesellschaftlichen, und internationalen) sind deren zentrales Anliegen. In den Trainings in gewaltfreier Aktion geht es darum, Wege zu finden zwischen Resignation und Aggression. Beim Zehnjahrestreffen werden wir nicht nur viele Wiedersehen feiern, sondern uns auch ganz konkret mit praktischen Ansätzen zu weiterer Friedensarbeit beschäftigen. Wir hoffen, daß das interessante Programm viele von euch zum Kommen ermuntert.

Um die Fülle an Arbeit zu bewerkstelligen, haben wir Veränderungen in unserer Bürostruktur vorgenommen. Nach den mißlungenen Versuchen mit gebrauchten Computern haben wir jetzt einen neuen, viel wichtiger ist uns aber unsere neue Bürokraft Gabi Blessing, die vor allem Martin bei den Büroangelegenheiten entlasten soll. Damit kann er sich wieder verstärkt der inhaltlichen und der Seminararbeit zuwenden.

Finanziell machen sich neben der Neuanstellung, dem Computer, den weiteren Umbaumaßnahmen während des diesjährigen internationalen Workcamps, vor allem verstärkte Rückzahlungen an Darlehensgeber bemerkbar. Um nicht in Zahlungsschwierigkeiten zu kommen, bitten wir neben Spenden diesmal vor allem um zinslose Darlehen. Vielen Dank.

*Kolle Martin*

**PROGRAMM**

11 Uhr	Mitgliederversammlung des e.V. Friedens- und Begegnungsstätte Mutlangen in der Gemeindehalle Tagesordnung: Vorstandsberichte Arbeitsberichte Entlastung der Kassensführerin mit Rudolf Hermes und Wolfgang Kuhn	
		Sunday
Sonntag, 5.9., 9.30-10.30		
20 Uhr	"Klaus, die Gruppe für ungewöhnliche Maßnahmen" Artistik, Politik und Bewegungstheater	
18.45	Abendessen in der Gemeindehalle	
18 Uhr	Mahnwache vor der Mutlanger Heide genutzt. ( Im Martinushaus, mit Kaffee) Die Kasernen auf dem Hardt werden als Asylbewerberdurchgangslager genutzt.	
16 Uhr	Gespräch auf dem Hardt mit Vertretern von Bürgerinitiativen diese ist auf dem Gelände der ehemaligen Bismarckkaserne gelegen	
14 Uhr	Übergabe der Foto-Dokumentation an die University of Maryland siehe Rückseite	
	Arbeitsgruppen	
Samstag, 4.9., 9-12 Uhr	Impulserferate von Dieter Lattmann und KlausVack (angefragt)	Saturday
	Mutlangen, was bleibt?	
Freitag, 3.9.93, 20Uhr		Friday

\*\*\*\*\*  
Bitte Zutreffendes ankreuzen und Anmeldung bis 29.8.93 einsenden - Danke  
\*\*\*\*\*

ANMELDUNG

Hiermit melde ich mich zum Zehnjahrestreffen / Mitgliederversammlung am 3.-5.9.93 an

Name \_\_\_\_\_ Telefon \_\_\_\_\_

Anschrift \_\_\_\_\_

Datum und Unterschrift \_\_\_\_\_

Außerdem bringe ich noch - folgende Personen mit:

- Kinder in folgendem Alter mit:

Ich benötige für Kinder in folgendem Alter Kinderbetreuung am Samstagvormittag:

- Ich benötige:  Übernachtungsmöglichkeit mit Schlafsack
- Übernachtungsmöglichkeit mit Bett
- Von Freitag 3.9. auf Samstag 4.9.
- Von Samstag 4.9. auf Sonntag 5.9.

Am Samstagvormittag nehme ich vorrausichtlich teil an Arbeitsgruppe Nr. ( )

Ich komme:  mit Pkw  
 ohne Pkw  
Ich biete /suche \_\_\_\_\_ Mitfahrgelegenheit

Den Tagungsbeitrag von DM 60 / Nichtverdiener DM 30  habe ich überwiesen  
 werde ich direkt zahlen

Der Tagungsbeitrag enthält einfaches Abendessen und Nachmittagskaffee  
Mittagessen ist im Gasthaus möglich.  
Kto.55 628 001, RaiBa Mutlangen, BLZ 61361975

① Un-ser Le-ben sei ein Fest, Je-su  
Geist In un-se-rer Mit-te, Je-su  
Werk In un-se-ren Hän-den, Je-su  
Gelst in un-se-ren Werken, un-ser Leben sei ein  
Fest an die-sem Morgen und jeden Tag. —  
(Abend)

T: J. Metternich Team / M: P. Janssens / Aus: Wir haben einen Traum, 1972 / Rechte im Peter Janssens Musik Verlag Telgte

<sup>38</sup> »Ihr wißt, daß es heißt: »Auge um Auge, Zahn um Zahn.« <sup>39</sup> Ich aber sage euch: Ihr sollt euch überhaupt nicht gegen das Böse wehren. Wenn dich einer auf die rechte Backe schlägt, dann halte ihm auch die linke hin. <sup>40</sup> Wenn jemand mit dir um dein Hemd prozessieren will, dann gib ihm noch die Jakke dazu. <sup>41</sup> Und wenn einer dich zwingt, ein Stück weit mit ihm zu gehen, dann geh mit ihm doppelt so weit. <sup>42</sup> Wenn einer dich um etwas bittet, dann gib es ihm; wenn einer etwas von dir borgen möchte, dann leih es ihm.«<sup>b</sup>

<sup>43</sup> »Ihr wißt auch, daß es heißt: »Liebe alle, die dir nahe stehen, und hasse alle, die dir als Feinde gegenüberstehen.« <sup>44</sup> Ich aber sage euch: Liebt eure Feinde und betet für die, die euch verfolgen. <sup>45</sup> So erweist ihr euch als Kinder eures Vaters im Himmel. Denn er läßt die Sonne scheinen auf böse wie auf gute Menschen, und er läßt es regnen auf alle, ob sie ihn ehren oder verachten.

5. September 1993  
in Mutlangen

ökumenischer Gottesdienst

② O Lord hear my pray'r, O Lord hear my pray'r: when I call answer  
me. O Lord hear my pray'r, O Lord hear my pray'r Come and listen to me. O



③ 1. Se-lig seid ihr, wenn ihr ein-fach lebt.  
2. Se-lig seid ihr, wenn ihr lie-ben lernt.  
4. Se-lig seid ihr, wenn ihr Frie-den macht.  
1. Se-lig seid ihr, wenn ihr La-sten tragt.  
2. Se-lig seid ihr, wenn ihr Gü-te wagt.  
4. Se-lig seid ihr, wenn ihr Un-recht spürt.  
3. Se-lig seid ihr, wenn ihr Lei-den merkt.  
3. Se-lig seid ihr, wenn ihr ehr-lich bleibt.

T: F. K. Barth und P. Horst / M: P. Janssens / Aus: Uns allen blüht der Tod, 1979 / Rechte: Peter Janssens Musik Verlag, Telgte

④ U - bi ca - ri - tas et a - mor, —  
Wo die Lie - be wohnt und Gü - te, —  
u - bi ca - ri - tas, De - us i - bi est.  
wo die Lie - be wohnt, da ist un - ser Gott.

Aus: „Gesang aus Taizé“  
© Les Presses de Taizé  
Deutsche Rechte: Christophorus-Verlag, Freiburg i.Br.

1. Dm F G C 2.

5 Der Him-mel geht ü-ber al-len auf, auf al-le  
ü - ber, ü-ber al-len auf. Der Him-mel geht  
ü-ber al-len auf, auf al-le ü-ber, ü-ber al-len auf.

Text: Wilhelm Willms. Melodie: Peter Janssens. Aus: "Ave Eva",  
1974. Alle Rechte im Peter Janssens Musik Verlag, Telgte/Westf.

6 Herr, er - bar-me dich, er-bar-me dich!

Herr, er - bar-me dich, Herr, er-bar-me dich!

Melodie: Peter Janssens. Satz: Karl-Heinz Saretzki. aus: "Ein  
Alleluja für dich" 1973. Rechte: Peter Janssens Musik Verlag,  
Telgte/Westfalen

1. 2. 3. 4. 5. 6.

7 Ju-bi-la-te De-o. Ju-bi-la-te De-o. Al-le-lu-ja.

Melodie: Michael Praetorius (1571-1621)

8 Lau - da - te om-nes gen - tes, lau -

da - te Do-mi - num! Lau - da - te om-nes

gen - tes, lau - da - te Do-mi - num!

Gesang aus Taizé. Musik: Jacques Berthier. Rechte: Les Presses  
de Taizé. Deutsche Rechte: Christophorus-Verlag, Freiburg i. Br.

9 Komm, Herr, seg-ne uns, daß wir uns nicht  
son- dern ü-ber-all uns zu dir be-  
tren- nen, Nie sind wir al- lein,  
ken- nen.

stets sind wir die Dei-nen, La- chen o- der  
Wei- nen wird ge- seg- net sein.

- Keiner kann allein Segen sich bewahren.  
Weil du reichlich gibst, müssen wir nicht sparen.  
Segen kann gedeihn, wo wir alles teilen,  
schlimmen Schaden heilen, lieben und verzeihn.
- Frieden gabst du schon, Frieden muß noch werden  
wie du ihn versprichst uns zum Wohl auf Erden.  
Hilf, daß wir ihn tun, wo wir ihn erspähen –  
die mit Tränen säen, werden in ihm ruhn.

T und M: D. Trautwein 1978  
Rechte: Burckhardthaus-Lactare Verlag GmbH, Gelnhausen

F C Gm Dm

10 1. Gott gab uns A - tem, da - mit wir le - ben.

Bb F Bb C4 3 Te

1. Er gab uns Au - gen, daß wir uns sehn.

F A Dm G C

1. Gott hat uns die - se Er - de ge - ge - ben,  
Bb C F Bb C

1. daß wir auf ihr die Zeit be - stehn.

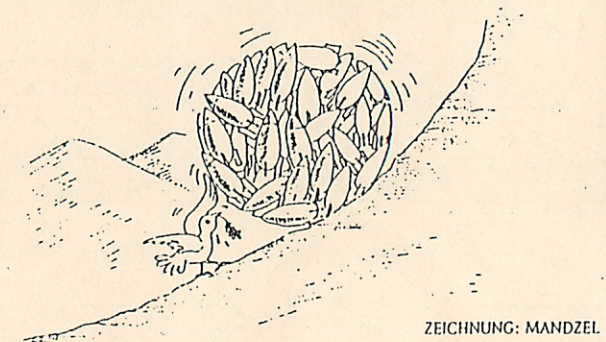
F A Dm Bb C

1. Gott hat uns die - se Er - de ge - ge - ben,  
F A Dm Bb C F

1. daß wir auf ihr die Zeit be - stehn.

- Gott gab uns Ohren, damit wir hören.  
Er gab uns Worte, daß wir verstehn.  
Gott will nicht diese Erde zerstören.  
Er schuf sie gut, er schuf sie schön.  
Gott will nicht diese Erde zerstören.  
Er schuf sie gut, er schuf sie schön.
- Gott gab uns Hände, damit wir handeln.  
Er gab uns Füße, daß wir fest stehn.  
Gott will mit uns die Erde verwandeln.  
Wir können neu ins Leben gehn.  
Gott will mit uns die Erde verwandeln.  
Wir können neu ins Leben gehn.

Text: Eckart Bücken, Melodie: Fritz Baltruweit



ZEICHNUNG: MANDZEL



Janet, Volker Nick and  
Holger Janicke during  
vigil at gate of former  
Pershing-2 base in  
Mutlangen, Germany.  
2 September 1993.



University of Maryland  
campus in Schwabisch  
Gmünd, Germany. Building  
that used to be the  
command center for  
Pershing-2 missiles.  
4 September 1993.

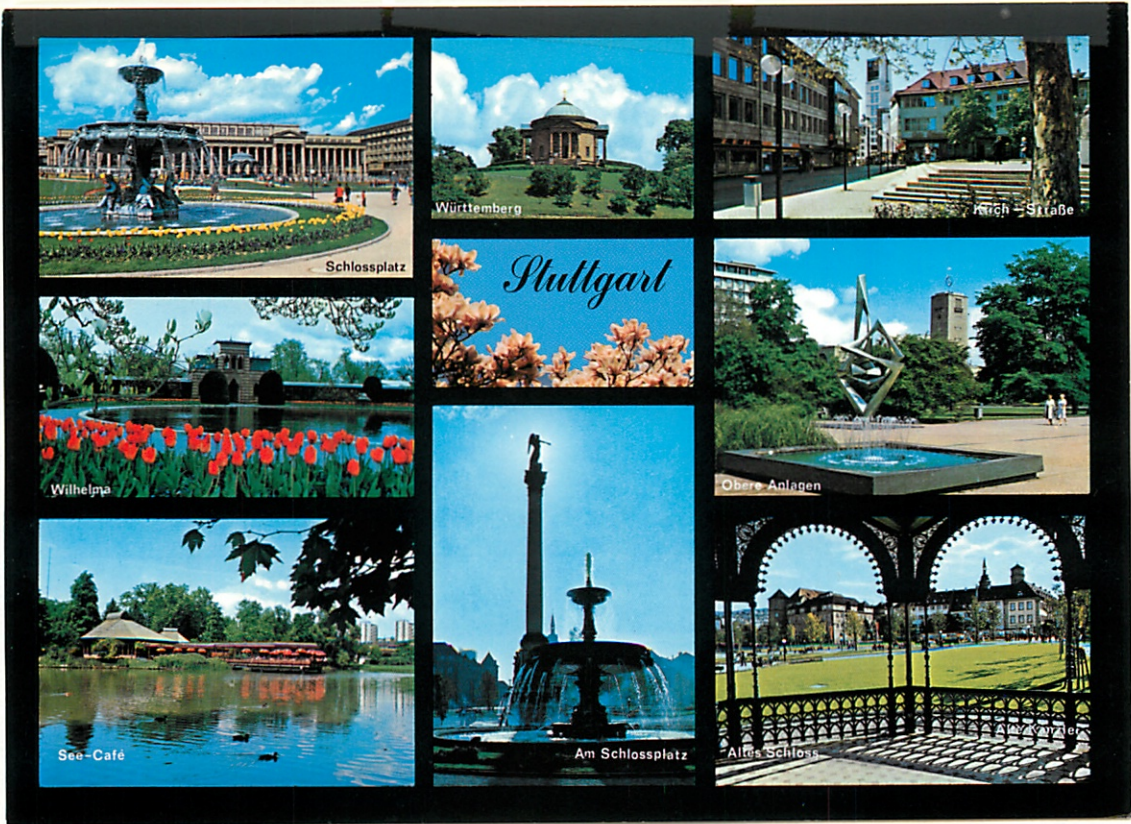


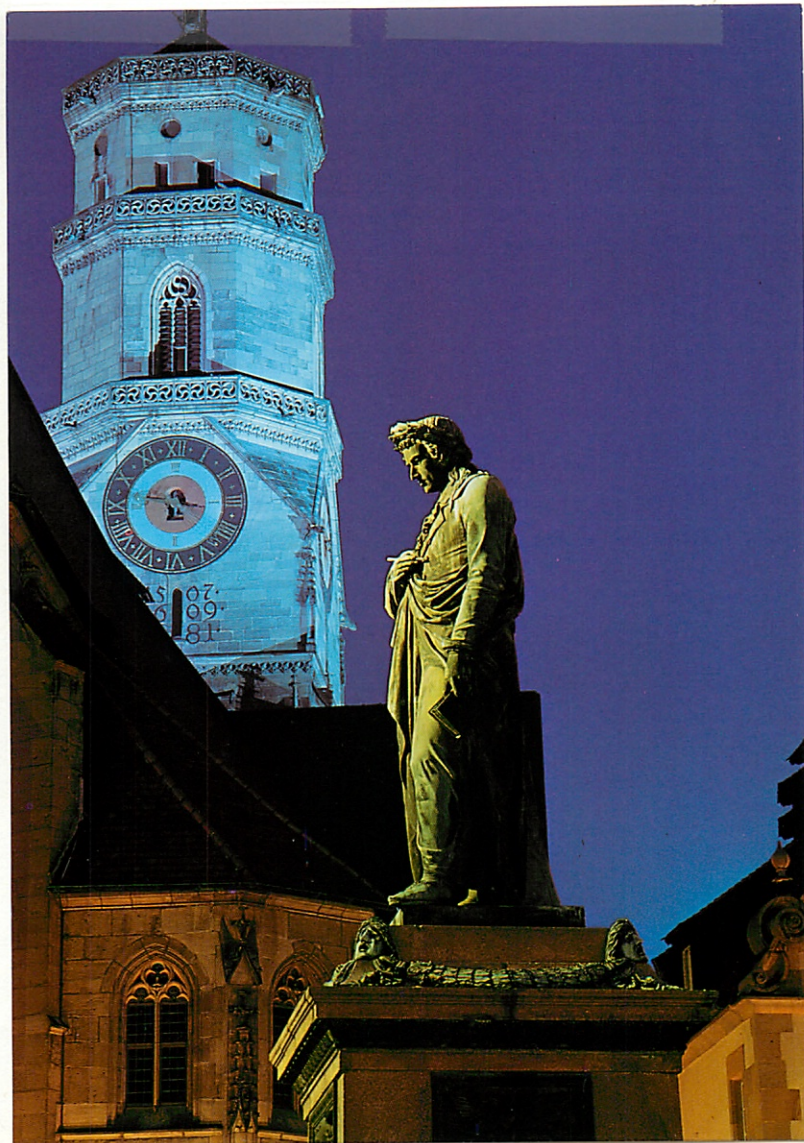
Train tickets  
to Stuttgart.



# STUTTGART









Janet and Wolfgang  
Sternstein in central  
Stuttgart.  
6 September 1993.



Bob and Janet with  
Wolfgang and Gisela  
Sternstein at their front  
door in Stuttgart.  
6 September 1993.

OHNE RÜSTUNG LEBEN (Living Without Weapons)  
Furtbachstraße 10  
7000 Stuttgart 1  
F.R.G.

Please detach and send to



At this time the following organizations  
have signed the pledge:

Aktion Sühnezeichen/Friedensdienste (AS/F)  
Christlicher Friedensdienst (cfd)  
Church and Peace  
Deutsches Mennonitisches Friedenskomitee (DMFK)  
Der Grüne Zweig; ökumenische Gemeinschaft  
EIRENE  
Evangelische Studentengemeinde in der  
Bundesrepublik und Berlin (West), Geschäftsstelle  
Internationaler Versöhnungsbund, Deutscher Zweig  
Initiative Kirche von Unten (IKvU)  
Kirchliche Bruderschaft in Württemberg  
Ökumenische Initiative Eine Welt (ÖIEW)  
Pro Ökumene  
Religiöse Gemeinschaft der Freunde (Quäker)  
Solidarische Kirche im Rheinland  
Solidarische Kirche in Nordelbien  
Weltfriedensdienst  
Plädoyer für eine ökumenische Zukunft e.V.

**OHNE RÜSTUNG LEBEN**

Ökumenische Aktion für  
Frieden und Gerechtigkeit  
Furtbachstraße 10 · 7000 Stuttgart 1  
Telefon (07 11) 640 96 20  
bank account  
**OHNE RÜSTUNG LEBEN e.V.**,  
Kto.-Nr. 111833-700 Postgiroamt Stuttgart  
(BLZ 600 100 70)

An Appeal to

**ALL  
CHRISTIANS  
ALL PEOPLE  
OF GOOD  
WILL**



**LIVING WITHOUT WEAPONS**  
an ecumenical action for  
peace and justice

The church should stress its readiness to live without the protection of weapons, and take on meaningful initiatives in order to bring pressure toward an effective disarmament" was the challenge in 1975 from the general Assembly of the World Council of Churches in Nairobi.

Accepting this challenge and working to put it into process, the ecumenical action, Living Without Weapons, has been making an appeal since 1977 through the following pledge:

**I am prepared to live without the protection of military weapons. I will take steps in our country to further the political development of Peace without Weapons."**

At this very moment we can see that the threat to life continues:

- through injustice worldwide
- through an increasing lack of peace
- through the ongoing destruction of creation.

Nevertheless, we see signs of hope for a new way of thinking and acting in this nuclear age:

- people living in prosperity are recognizing their common responsibility for social misery and are beginning to learn to share „bread and roses,"
- people are discovering the power of nonviolence and are refusing either to threaten or destroy their enemies,
- people, shocked by the destruction of creation, are changing their behaviour in many small steps, and are actively developing new political initiatives in ecological concerns,
- people are discovering a desire to give a common witness that cannot be ignored, on the way to the ecumenical world assembly for Justice, Peace, and the Integrity of Creation.

*The time has come, and the kingdom of God is at hand. Turn away from your sins, and believe the Good News.*" (Mark 1: 15)

This means for us now:

### **The time has come for a NO**

- to the institution of war
- to preparations for war, military service, and taxes for military purposes.
- to the production, possession, stationing, threatening with, and use of atomic, biological, chemical, and conventional weapons.

- to the testing of atomic weapons, the export of arms, and the military use of space.

With this »NO« we emphasize our willingness to live without the protection of military weapons.

### **The time has come for a YES**

- to peace education in the personal sphere as well as that of society, towards the development of trust and the ability to seek reconciliation.
- towards a politics of peace between nations, for concrete disarmament, for partner relationships between cities and townships here and in the east and the south.
- towards the development and the promotion of the concept of civilian based defense.
- for active engagement in the process of justice, peace, and the integrity of creation with nonviolent means and actions of civil disobedience.

With this »YES« we emphasize our readiness to develop peace through political means.

The Initiative Board of Living Without Weapons, in the summer of 1988.

Rose Dierlamm, Werner Dierlamm, Monika Gröner, Wolf-Dietrich Hardung, Manfred Hecker, Niels Hueck, Elizabeth Lempp, Elfriede Müller, Beate Roggenbuck, Paul Russmann, Gerhard Schubert, Reinhardt Seibert, Gerhard Voß

### **Further explanations:**

1. The pledge corresponds to the statement of conscientious objection. (refusal to fulfill military service for reasons of conscience)
2. It expresses the decisiveness, in solidarity with conscientious objectors, not only to refuse to participate in war, but also to resist the causes of war, as far as is possible, and to weaken the preparations for war by refusing to cooperate.
3. Those who make the pledge may still have to pay taxes which in some way promote military objectives, or through their occupation in some way further the process of increased weapons. She/he declares clearly, through this pledge, that this happens expressly against her/his will.
4. Signers of the pledge are asked to support the action through donations according to her/his ability.

Please detach and send to

OHNE RÜSTUNG LEBEN (Living Without Weapons)  
Furtbachstraße 10  
7000 Stuttgart  
F.R.G. 70178

**I am prepared to live without the protection of military weapons. I will take steps in our country to further the political development of Peace without Weapons."**

Name: .....

Occupation: .....

Street: .....

City, Country, Postal Code: .....

Signature: .....

Date:

Please send me

..... further copies of this appeal and

..... lists of material from OHNE RÜSTUNG LEBEN (Living Without Weapons)

Date: .....



Janet with Elfrieda Müller at Stuttgart main train station.  
7 September 1993.

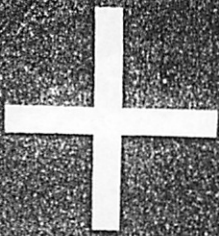
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07.09.93		10.09.93		
von Stuttgart		Reserv. 0		
nach Frankfurt(Main)		(ICE:S*F)		
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#12 Ruth Turner and Herbert Hampel in front of the Saalburg Gasthaus Restaurant near Bad Homberg, where we ate dinner.  
8 september 1993.



# Flughafenseelsorge

ECUMENICAL AIRPORT CHAPLAINCY  
D-6000 FRANKFURT/MAIN 75 FLUGHAFEN  
FLUGHAFEN-HAUPTGEBÄUDE · ABFLUGEBENE WARTEHALLE B INLAND  
EMPORE MITTE · RAUM 3080 · TEL. (0 69) 6 90-50 61  
HAUSBRIEFKASTEN · LETTER BOX 153

To all interest persons in the WCC

Sisters and brothers, dear friends,

in July 1992 I took over the position as chaplain at the Frankfurt-Airport for the Evangelical Church in Hessen and Nassau. It is an extremely complex task and we (my co-worker Elke Hartmann and I) are still in the process of working out our priorities. With 55.000 employees and approximately 90.000 passengers daily, there is more to do than any small team can accomplish.

Our employer is the "Evangelischer Regionalverband" in Frankfurt. Our direct affiliation is with the Task Area V, which is ecumenical relations and work with foreigners. When I applied for this position, it was agreed that industrial ministry would be a new area of concentration. This is a long range task which takes a lot of preparation and we also need additional space.

We cooperate closely with the Airport Social Service, which is responsible for the work with incoming refugees. Both - the chaplaincy and the Social Service - are supported by the responsible Catholic and Protestant Churches.

Presently we hold church services on Sundays, Church Holidays and on special occasions. The chapel is open 24 hours a day for all religious communities.

The occasion for writing this letter is to inform you that we are here and that we are happy to be of assistance to travellers related to the WCC. Since there are only two of us and we are not here day and night, we obviously cannot fulfill every wish. However, we are anxious to help in any way we can (Phone calls, further connections, coffee, etc.).

We have another reason for making this contact with you. Approximately one half of the passengers in this airport are in transit. Sometimes a transfer is possible in three quarters of an hour or less, on other occasions a wait of several hours or more is part of the travel schedule. In some of the latter cases we would be interested in utilizing the expertise of well-informed ecumenical travellers. If, for example, a traveller from Latin-America or Africa knows, that he or she will have a lay-over of several hours, we can contact interested persons from the Rhein-Main-Area, who are anxious to hear about the

latest developments from other parts of the world. Sometimes we can organize such contacts on short notice but chances are much better if we have time to get in touch with interested parties here.

We look forward to meeting many of you in the coming months and years. All our best wishes for your work.

Yours

Keith Chamberlain and Elke Hartmann

*Keith Chamberlain*      *Elke Hartmann*

April 1993



*Keith Turner introduced us to Keith when we went to the Frankfurt airport to return home.*



Janet



Bob

&

Giving a talk at FOR potluck after our return.