

KIN-DOM LIVING

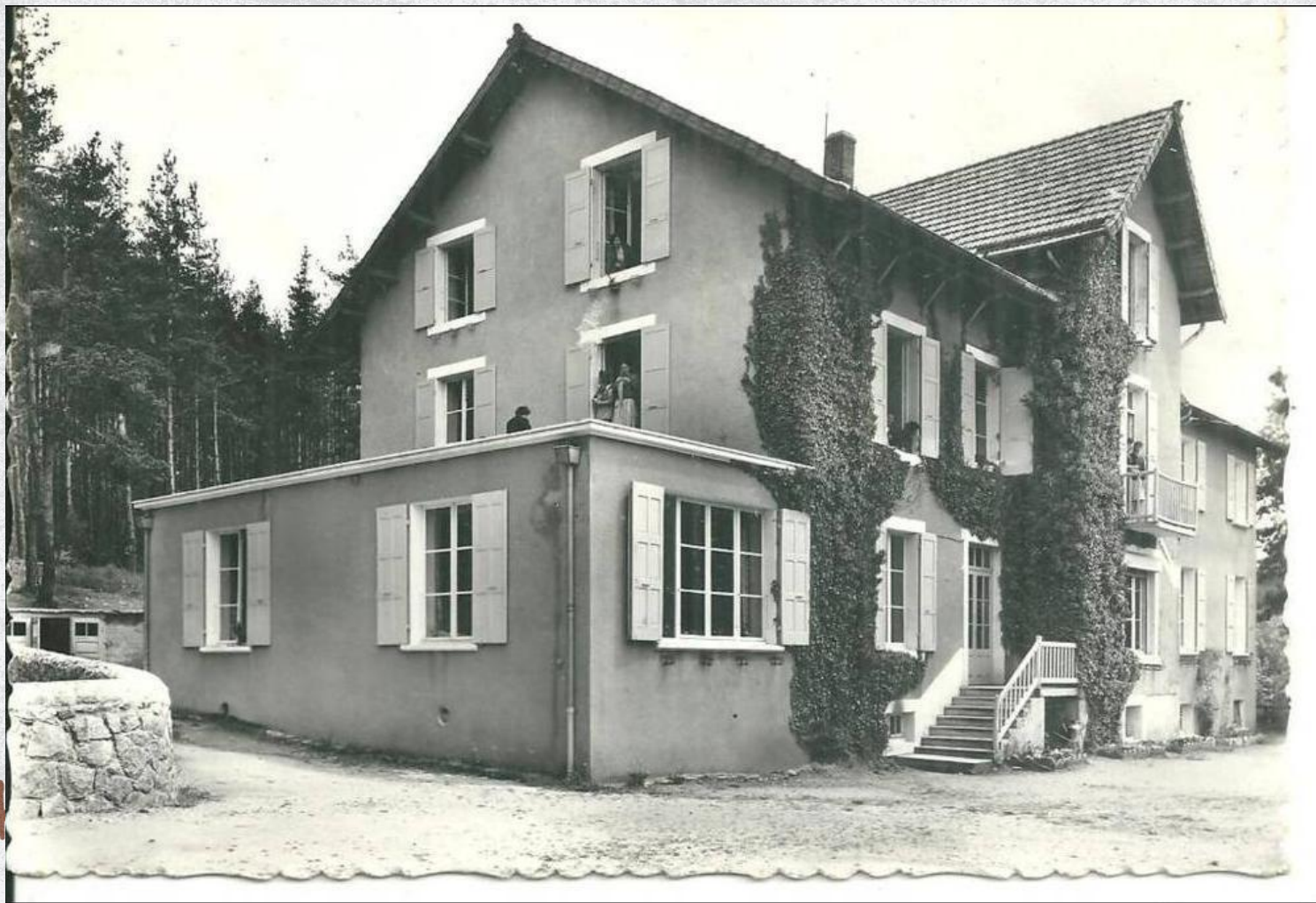




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Ethos: the characteristic spirit, moral beliefs, values, and guiding ideals of a person, group, or culture.

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Andre Trocmé saw Jesus as a revolutionary figure, whose goal was to bring about the kingdom of God. The spirit of this Jesus revolution to bring about the kingdom is one of compassion. The means of revolution are nonviolent.

For Trocmé, Jesus' message was revolutionary because it opposed systems of injustice and oppression. It was revolutionary, because it was about living life as God intended. For Trocmé, the incarnation instills a sense of sacredness in all human life.

This sense of sacredness in all of life explains why the Chambonnais helped Jewish refugees, and it also explains Trocmé's insistence that the villagers not hate the Germans.

I had to hurry a bit to place all the eternal books on the Old Testament. Tomorrow I shall be able to take five of them to homes, and I am utterly proud that my parishioners have shown themselves to be so interested in this genre of literature. This edition has come from a Marseille printing-press.

They are printing large editions, it seems, and without a doubt my good booksellers of Le Chambon will expect me to place a certain number here.

And then there is other literature to be disposed of: there remains a stock of Protestant books in German, even some in Dutch, it seems.

I don't know how they got sent here. I am writing in the kitchen of Madame Abell, my hostess, with a book from Chambon on the chair next to me.

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"These people came here for help and for shelter. I am their shepherd. A shepherd does not forsake his flock... I do not know what a Jew is. I know only human beings."

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יָד וָשֶׁם - רִשְׁתּוֹת הַיִּזְכּוֹן לְעוֹלָם וְלָעוֹלָם
Yad Vashem - Institut Commémoratif des Martyrs et des Héros de l'Holocauste

קֶלֶף כְּבוֹד Diplôme d'Honneur

עַם יִשְׂרָאֵל בִּקְרִי אוֹת וְשִׁבְּחָהּ לִהְיוֹת לָהּ שֹׂמֵרִים סוּר לִפְנֵי הַקְדִּילִית הַמְּשֻׁכָּת
אֲשֶׁר הִגְדִּישׁ עֲזָרָה לַיהוּדִים נִרְדָּפִים בְּעַת הַכֹּסֶס הַגִּדְּשָׁה
בִּשְׁנֵי 1944-1945 וְכִי קִדְּמוּ אֶת הַיִּזְכּוֹן לְחַיִּים לְחַיִּים וְלְחַיִּים
בְּכִינָתָם לִפְנֵי הַמְּשֻׁכָּת הַזֶּה שֶׁנֶּשֶׁה בְּכִינָתָם
כְּאִשֶּׁר נִתְּנוּ בְּמִשְׁכָּרָם בְּיָמֵינוּ לַיהוּדִים וְדָאֵן לְאַחֲרָם
בְּשֵׁן אֲהַבֵּת הַחַיִּים.

בְּאֵת הַזֶּה הַמְּשֻׁכָּת שֶׁל "אֲהַבֵּת לְרֵעֵךְ" כְּבוֹד (וְהִקָּא יִתְיָן)
שֶׁנֶּשֶׁה בְּכִינָתָם בְּאֲהַבֵּת בְּמִשְׁכָּרָם "כֹּל הַיִּזְכּוֹן שֶׁנֶּשֶׁה אֶת
כְּאִילוֹ קִים עוֹלָם סָלָה.

בְּעִשְׂתָּם הַזֶּה שֶׁל תִּשְׁבְּחָהּ לִהְיוֹת לָהּ שֹׂמֵרִים וְהַקְדִּילִית הַמְּשֻׁכָּת
יִשְׂרָאֵל וְיִזְכּוֹתָם לְעַד בְּתִנְיָנוֹת הַיָּם הַיְּהוּדִי.

LE PEUPLE D'ISRAËL REND HOMMAGE AUX HABITANTES
DU CHAMBRON-SUR-LIGNON ET DES COMMUNES VOISINES
QUI SE SONT PORTÉES À L'AIDE DES JUIFS DURANT
L'OCCUPATION ALLEMANDE DE 1940 À 1944, ET LES ONT
SAUVÉES DE LA DÉPORTATION ET DE LA MORT.

OBEISSANT À LEUR CONSCIENCE, ILS ONT MIS LEUR PROPRE
VIE EN DANGER EN RECUEILLANT DANS LEUR FOYER
DES JUIFS PERSÉCUTÉS ET EN POURVOYANT À LEURS BESOINS
PAR AMOUR DU PROCHAIN.

ILS ONT AINSI ACCOMPLI LA PRÉSCRIPTION DIVINE:
"TU AIMERAS TON PROCHAIN COMME TOI-MÊME" (LÉVITIQUE XIX, 18)
ILLUSTRANT LA PAROLE DU TALMUD: "QUI CONQUËT SAUVE UNE VIE,
SAUVE L'UNIVERS TOUT ENTIÈRE."

LES HAUTS RANGS DES HABITANTES DU CHAMBRON-SUR-LIGNON
ET DES COMMUNES VOISINES RESTERONT GRAVÉS DANS LA
MÉMOIRE DU PEUPLE JUIF.

יְרוּשָׁלַיִם, תְּשֵׁבַע וְחֵמֶשׁ אֶסְתָּו 1990 Jérusalem, Octobre 1990

יָד וָשֶׁם יִזְכּוֹן
YITZHAK ARAD
President of Yad Vashem

יָד וָשֶׁם יִזְכּוֹן
Dr. JACQUES BERNARD
President of la
Communauté des Juifs
d'Alsace

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1. The people of the plateau had themselves been persecuted for their religious beliefs.

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2. The people of the plateau were deeply devout.
3. The people of the plateau had role models in their leaders.

“Disciples of Christ are to commit their lives to the restoration of the world. The life of the disciple is not just about lofty ideas, but about engaging in concrete acts of healing and liberation. The life of discipleship is about putting the Jubilee into practice. This means discerning with the Spirit's help how to adapt the principles of Jubilee to new situations.”

“The church that announces God’s Jubilee and puts it into practice as the Spirit blows will show practical solutions to the problems of exploitation, oppression, inequality, and a whole host of other human evils. When this happens, the church will once again find its place in the world.”

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