

# Lynn Twist

## *One of my major commitments in life*

...has been to work as a fund-raiser to end hunger and poverty. This has given me the great privilege to interact with many people who have very, very little. In Bangladesh, India, Ghana, Senegal, I have seen in their faces and in their communal way of life, in their relationships with their children and their elders, a kind of satisfaction and fulfillment that's sorely missing in our society. People in our society, too, have a hunger. But ours is not physical: It's a hunger for meaning, for belonging, and for personal validation.

Our over-commercialized society has fallen into the belief that our wants and desires are really needs—we “need” more oil, more land, more cities, more freeways. But this whole myth about needs is just a result of being unclear about who we really are. Having lost our spiritual base, our connectedness with one another and with the Earth itself, the “needs” arise to fill an experienced void.

I think the outer world is a reflection of personal inner truths. So I've targeted my work more on the personal level, aiming to reach beyond surface concerns with money to the deeper issues of the heart. The plight of the poor is often more visible than that of the rich, but the rich, too, are trapped—in a vicious cycle of wealth. People seem to be more familiar with intervening in the vicious cycle of poverty. But we must remember that the vicious cycle of wealth is what has the whole planet going down an unsustainable track.

And I don't mean wealthy people only. I mean people who live in affluent societies, who are certain that they absolutely must have the next car, the next vacation, the next—fill in the blank. I'm talking about just average folks who are trapped in a “scarcity” mindset. Once you start making a little bit more than you need, you actually start acquiring so many things you really don't need—and then you have to take care of them. By then, to contribute money or invest in a better world becomes almost impossible because you have to maintain all these different parts of your life. You have extended yourself to believe that you are your car, your home, your job. In my view, this is the vicious cycle of wealth that is part of an affluent culture and a market economy. If we can break from that, just as individuals, we can begin to dismantle the great structures that are driving us in an unsustainable—perhaps cataclysmic—direction.

As one way to break from this cycle, I suggest we invest our money in not-for-profit work. When we take a stand for a better world with our money, we have our money say “This is who I am, this is my voice.” Most people can look in their checkbook and find out exactly what they're committed to—because in our society, money is the voice of our commitments.

As a fund-raiser for the past 20 years, my daily task, and privilege, has been to ask people for money. It's an intimate and deep interaction with the soul of who they are. I invite them to take money

and bring it into the very heart of their self-expression. And then the money flows around the planet. It belongs to none of us, or belongs to all of us—that's really the way to look at it. I'd like to see a world in the 21st century where people who are prominent in society are known for what they allocate, what they invest in, rather than what they accumulate. That's a recipe for a sustainable society.

To me, wealth is another word for prosperity—a sense of joy, creativity, and fulfillment in life. People have that, but they don't label it wealth. It doesn't take money for self-fulfillment—every morning the sun comes up and lights the sky no matter where you live. And when you sit and watch the sunset, you realize the wealth, prosperity, and well-being that's available to you just

in your relationship with the Earth, with the sun, with the solar system and the stars. Wealth is understanding the beauty and magnificence of a tree. Wealth is being in love with your husband, in love with your wife, in love with your work. Wealth is having the joy of raising a child.

True wealth costs nothing. It is an investment of the human spirit. When spirit is unleashed, we free the prosperity of the soul, of the heart, we experience love, relatedness, interconnectedness, and the deep truth that we are each other. In that truth, the whole world belongs to each of us.

*Lynne Twist, founding executive of The Hunger Project, serves on boards of The State of the World Forum and the John E. Fetzer Institute*



## Terry Tempest Williams

The gift of women, the role of women, has always been the role of community. If you touch a woman, you touch a family, you touch a community, you touch a nation. It is my great hope that as women we will be able to stand our ground in the places we love and say, "This is not acceptable. This is what we will fight for, this is what we will fight against." We may do it through feeding others, we may do it through writing, we may do it through political organizing, but we will always do it through an open heart—through a fierce heart. We can be both fierce and compassionate at once. I think this is the power of women. We hold the moon in our bellies and fire in our hearts and it is a great and honorable tradition that we belong to. I think about Virginia Woolf and the power of her work—the strength and courage she gives us in terms of thinking in a circular fashion. It is not linear. It is not objective. It is whole.

Terry Tempest Williams, *naturalist, author, poet*



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"It's ten o'clock, and seventy-seven percent of the people think all is well!"

## Beth Sawin

There is so much at stake. The trends are scary and they seem likely to get worse before they get better. There are going to be times, perhaps many of them, when we think: I don't make a difference, and it's too late anyway. But always, we have the option to reply in a voice that is just a little bit louder than that sly whisper: People are good. Small changes can snowball. It will be a great adventure.

Beth Sawin *of the Sustainability Institute*



## Thomas Moore

The goal of the soul path is to feel existence, to know life first hand, to exist fully in context. The power of soul is like the force of water in a fast-rushing river. It is natural, not manipulated, stemming from an unknown source.

Thomas Moore *from his book Care of the Soul: A Guide for Cultivating Depth and Sacredness in Everyday Life*



## Margaret Wheatley

We need the courage to let go of the old world, to relinquish most of what we have cherished, to abandon our interpretations about what does and doesn't work.



## Wendell Berry

And the world cannot be discovered by a journey of miles, no matter how long, but only by a spiritual journey, a journey of one inch, very arduous and humbling and joyful, by which we arrive at the ground at our feet, and learn to be home.

Wendell Berry, *author, poet, farmer*



## Joseph Campbell

When we quit thinking primarily about ourselves and our own self-preservation, we undergo a truly heroic transformation of consciousness.

Joseph Campbell, *expert on mythology and comparative religion, author of many books, including The Hero with a Thousand Faces*



## Albert Camus

Great ideas, it has been said, come into the world as gently as doves. Perhaps then, if we listen attentively, we shall hear amid the uproar of empires and nations, a faint flutter of wings, a gentle stirring of life and hope. Some will say that this hope lies in a nation; others in a person. I believe rather that it is awakened, revived, nourished by millions of solitary individuals whose deeds and works every day negate frontiers and the crudest implications of history. As a result, there shines forth fleetingly the ever-threatened truth that each and every person, on the foundation of his or her own sufferings and joys, builds for all.

Albert Camus, *author of The Artist and His Time*

## Peter Senge

In the West we tend to think of leadership as a quality that exists in certain people. This usual way of thinking has many traps. We search for special individuals with leadership potential, rather than developing the leadership potential in everyone. We are easily distracted by what this or that leader is doing, by the melodrama of people in power trying to maintain their power and others trying to wrest it from them. When things are going poorly, we blame the situation on incompetent leaders, thereby avoiding any personal responsibility. When things become desperate, we can easily find ourselves waiting for a great leader to rescue us. Through all of this, we totally miss the bigger question: What are we, collectively, able to create?

Peter Senge, *Senior Lecturer at the Massachusetts Institute of Technology; author of the book, The Fifth Discipline: The Art and Practice of The Learning Organization*



## Václav Havel

The whole history of the cosmos, and especially of life, is mysteriously recorded in the inner workings of all human beings...something that joins us together far more than we think.

Hope is not the conviction that something will turn out well, but the certainty that something makes sense regardless of how it turns out.

Václav Havel, *former Czech president*



## *Terry Tempest Williams*

Our home is being held in the arms of angels as it snows and snows, and throughout these winter days I hold the questions of woman's life in my bones. Quiet days. Days sitting by the fire. Days walking, sleeping, and dreaming. I see myself slowing down and moving away from a darkened state. The Winter Solstice becomes my own. I allow myself to struggle with the obligations of a public life and the spiritual necessity for a private one. Am I an activist or an artist? Do I stay home or do I speak out? When Edward Abbey calls for the artist to be a critic of his or her society, do we live on the page or do we live in the world?

*Terry Tempest Williams from her book  
An Unspoken Hunger*

## *Dr. Robert Livingston*

No two human brains will process information in exactly the same way.

*Dr. Robert Livingston, pioneer in brain research*



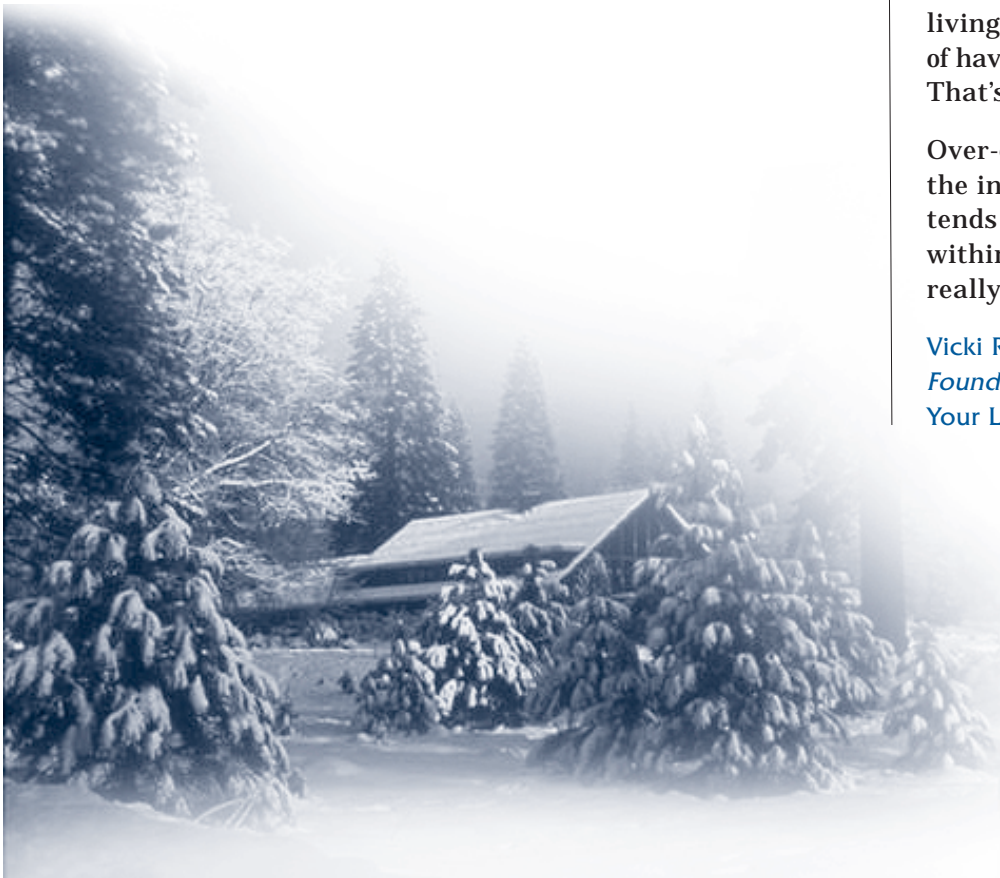
## *Vicki Robin*

The challenge is to create a life that is sustaining to us, is in balance, is pleasurable to us, is fulfilling, that doesn't feel like deprivation, and at the same time is not killing the Earth. It's a big task, but we're equal to it.

I've discovered it's not the process of accumulation that makes life worth living; it's the process of giving back, of having something to give to other people. That's what makes life worth living.

Over-consumption is a catastrophe for the individual simply in the fact that it tends to drown out the still, small voice within. It tends to distract us from what's really important.

*Vicki Robin, president of the New Road Map Foundation, co-author of Your Money or Your Life*

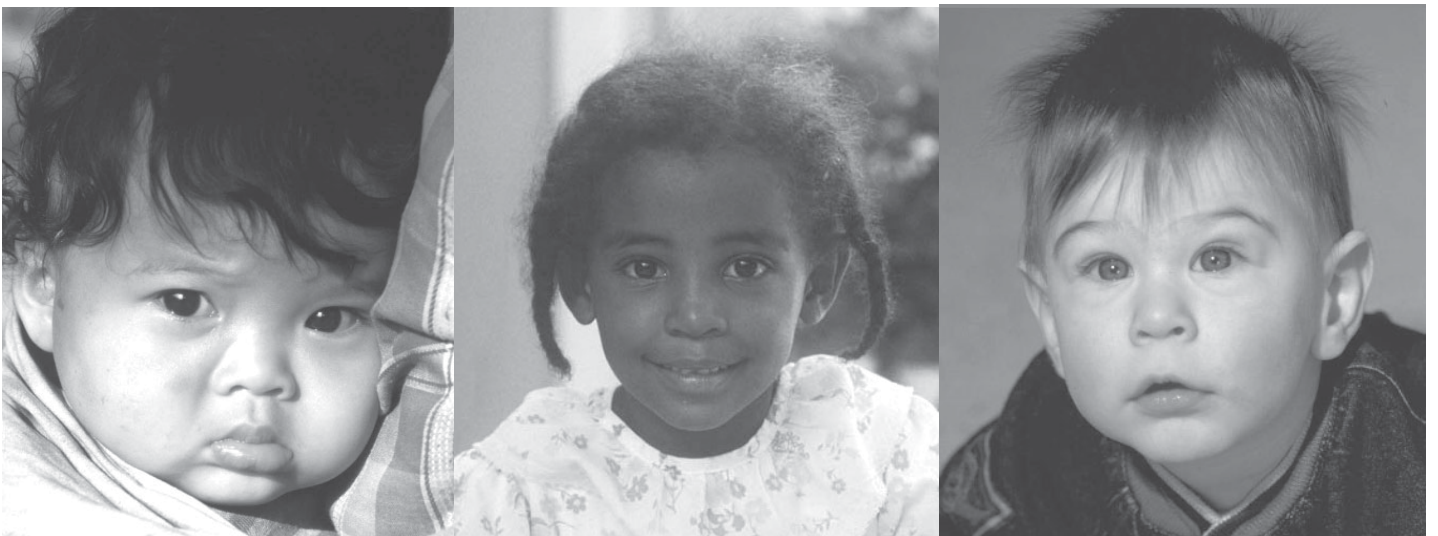


# Pablo Casals

*Each second we live is a new and unique moment of the Universe, a moment that never was before and never will be again. And what do we teach our children? We teach them that two and two make four and that Paris is the capital of France. When will we also teach them what they are?*

*We should say to each of them: Do you know what you are? You are a marvel. You are unique. In all of the world there is no other child exactly like you. In the millions of years that have passed, there has never been a child like you. And look at your body—what a wonder it is! Your legs, your arms, your cunning fingers, the way you move. You may become a Shakespeare, a Michelangelo, a Beethoven. You have the capacity for anything. Yes, you are a marvel. And when you grow up, can you then harm another who is, like you, a marvel? You must cherish one another. You must work—we must all work—to make this world worthy of its children.*

*Pablo Casals, Spanish cellist and conductor*



**REVENGE:** “to retaliate, to avenge oneself, to inflict injury in kind or degree, to get even.” What could be a more natural response when we get hurt or wronged or experience great injustice? Ah, but there is a Chinese saying: “He who opts for revenge must first dig two graves.” An African proverb: “He who forgives ends the quarrel.” A Shawnee chant: “Do not wrong or hate your neighbors; for it is not he that you wrong; you wrong yourself.” A saying by Huston Smith: “Learning to forgive someone who has hurt you may be one of life’s most demanding, yet most meaningful tasks.”



*Peter Russell*

The opposite of love is not hate, but judgment.

Peter Russell, *eco-philosopher, author of The Global Brain Awakens and other books on the spiritual significance of the times we are passing through*



*James Gilligan. M.D.*

I have yet to see a serious act of violence that was not provoked by the experience of feeling ashamed and humiliated, disrespected and ridiculed, and that did not represent the attempt to prevent or undo this “loss of face”—no matter how severe the punishment, even if it includes death.

*from the review of the book Violence: Reflections on a National Epidemic by James Gilligan. M.D.*

*Thich Nhat Hanh*

All violence is injustice. Responding to violence with violence is injustice, not only to the other person but also to oneself. Responding to violence with violence resolves nothing; it only escalates violence, anger and hatred, and increases the number of our enemies. It is only with compassion that we can embrace and disintegrate violence. This is true in relationships between individuals as well as in relationships between nations.

The violence and hatred we presently face has been created by misunderstanding, injustice, discrimination, inequity, revenge, and despair. This is the root of terrorism. We cannot locate this root militarily. Bombs and missiles cannot reach it, let alone destroy it. We are all co-responsible for the making of violence and despair in the world by our way of living, of consuming and of handling the problems of the world and our own interpersonal relationships. Understanding why and how this hatred and violence has been created, we will then know what to do and what not to do in order to decrease the level of hatred and violence in ourselves and in the world. We can then begin to create and foster understanding, reconciliation and forgiveness.

Hatred and violence cannot be removed with more hatred and violence. Rather this will make hatred and violence grow a thousand fold. Only understanding and compassion can dissipate hatred and violence.

*Thich Nhat Hanh, Vietnamese Buddhist monk who teaches, writes, and works to help refugees worldwide.*





## Scott A. Hunt

A dignified woman walks confidently through a large crowd. The woman is small in physical stature yet enormous in prestige. Her supporters are cheering, waving flags, and hoisting her portrait. Her slight build, colorful dress, and gracious smile stand in marked contrast to the heavily armed, drably uniformed soldiers lurking in the shadows. Without warning, the soldiers burst from the darkness, storm into the crowd, and form a line to keep the woman from reaching a nearby stage.

The standoff is fraught with danger. The woman and her compatriots are well aware that the soldiers have a history of firing on peaceful demonstrators, and they would not hesitate to do so again in the name of public order. Yet the woman shows no hint of fear. She steps forward, waving off those who try to stop her. She advances slowly, resolutely, staring deeply into the eyes of the soldier who is pointing his rifle directly at her. The woman stands there as the symbol of freedom, face-to-face with the soldier, a symbol of violence and subjugation. He starts to tremble in confusion and fear and finally retreats. The woman steps gingerly, even graciously, through the line, followed by a flood of her supporters. It is a small victory of peaceful means over aggression.

The woman is Aung San Suu Kyi, daughter of Burma's famous General Aung San and, later, winner of the Nobel Peace Prize.

Scott A. Hunt *from his book, The Future of Peace: On the Front Lines with the World's Great Peacemakers*

## Rabbi Michael Lerner

The central struggle going on in the world today is this one: between hope and fear, love or paranoia, generosity or trying to shore up one's own portion. There is no possibility in sustaining a world built on fear. Our only hope is to revert to a consciousness of generosity and love. That's not to go to la-la land where there are no forces like those who destroyed the World Trade Center. But it is to refuse to allow that to become the shaping paradigm of the 21st century. Much better to make the shaping paradigm the story of the police and firemen who risked, and in many cases lost, their lives in order to save other human beings whom they didn't even know. Let the paradigm be the generosity and kindness of people when they are given a social sanction to be caring instead of self-protective. We cannot let war, hatred, and fear become the power in this new century that it was in the last century.

It's about time we began to say unequivocally that violence doesn't work—not as an end and not as a means. The best defense is a world drenched in love, not a world drenched in armaments. The best way to prevent these kinds of [terrorist] acts is not to turn ourselves into a police state, but to turn ourselves into a society in which social justice, love, and compassion are so prevalent that violence becomes only a distant memory.

Rabbi Michael Lerner, *editor, TIKKUN magazine*



## William Ury

Help write your opponent's victory speech.

William Ury, *author of Getting Past No: Negotiating with Difficult People*



## Martin Luther King, Jr.

*Darkness cannot drive out darkness; only light can do that.*

*Hate cannot drive out hate; only love can do that.*

*Hate multiplies hate, violence multiplies violence, and toughness multiplies toughness in a descending spiral of destruction...The chain reaction of evil—hate begetting hate, wars producing more wars—must be broken, or we shall be plunged into the dark abyss of annihilation.*

Martin Luther King, Jr., *Strength To Love*, 1963

## Michael Henderson

That is indeed the challenge of forgiveness— or repentance—for each one of us: to jetison the baggage. Not to weigh up the pros and cons, the expedience or otherwise, but to take time in quiet to see if there is any step, small or large, that we are meant to take, now.

*from a review of the book Forgiveness by Michael Henderson*



## George F. Kennan

For the love of God, for the love of your children and of the civilization to which you belong, cease this madness. You are mortal men. You are capable of error. You have no right to hold in your hands—there is no one wise enough to hold in his hands—destructive power sufficient to put an end to civilized life on a great portion of our planet.

*George F. Kennan, chief architect of the policy of containment and one of the most influential figures of the Cold War*

## Alexander Solzhenitsyn

If only there were evil people somewhere insidiously committing evil deeds and it were necessary only to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart?"

Alexander Solzhenitsyn, *author*



## Blaise Pascal

Men never do evil so completely and cheerfully as when they do it from religious conviction.

Blaise Pascal, *physicist*



In one year, 11,127 Americans killed one another with guns. This compares with 381 gun murders in Germany, 255 in France, 165 in Canada, 68 in the UK, 65 in Australia, and 39 in Japan.

*from Micahel Moore's "Bowling for Columbine"*

## Chris Hedges

### *The rush of battle is a potent and often lethal addiction*

...for war is a drug, one I ingested for many years. It is peddled by myth-makers—historians, war correspondents, film-makers, novelists, and the state. It dominates culture, distorts memory, corrupts language, and infects everything around it. Fundamental questions about meaning or meaninglessness, or our place on the planet, are laid bare when we watch those around us sink to the lowest depths. War exposes the capacity for evil that lurks not far below the surface within all of us.

We Americans find ourselves in the dangerous position of going to war not against a state, but against a phantom. As the battle against terrorism continues, as terrorist attacks intrude on our lives, as we feel less and less secure, the acceptance of all methods to lash out at real and perceived enemies will distort and deform our democracy. For even as war gives meaning to our sterile lives, it also promotes killers and racists.

In *mythic* war we fight absolutes. We must vanquish darkness. It is imperative and inevitable for civilization, for the free world, that good triumph, just as the Islamic militants see us as infidels whose existence corrupts the pure Islamic society they hope to build. [Mythic war] gives a justification to what is often nothing more than gross human cruelty and stupidity. In war, the state seeks to destroy its own culture. Moral precepts—



ones we have spent a lifetime honoring—are jettisoned.

The myth of war is essential to justify the horrible sacrifices required in war, the destruction and the death of innocents. It can be formed only by denying the reality of war, by turning lies, the manipulation, the inhumanness of war into the heroic ideal. Only when the myth is punctured does the press begin to report in a sensory rather than a mythical manner. [When the public loses the mythic feeling for a war, as in Korea and Vietnam], it is doomed for failure, for war is exposed for what it is—organized murder.

*from a review of the book War is a Force that Gives Us Meaning by Chris Hedges*

# Loren Eiseley

*The need is not really for more brains,  
the need is now for a gentler, a more tolerant people  
than those who won for us against the ice, the tiger,  
and the bear. The hand that hefted the ax,  
out of some old blind allegiance to the past,  
fondles the machine gun as lovingly.*

*It is a habit man will  
have to break to survive,  
but the roots go  
very deep.*



Loren Eiseley,  
former president  
of the American  
Institute of Human  
Paleontology,  
author of the book  
The Immense  
Journey

*"I was wondering when you'd notice there's lots more steps"*



# Don Lathrop

## *Any reasonable person who looks around...*

...at the violence, greed, and insecurity so abundant today could conclude that it is impossible ever to have peace in the world. This is an entirely reasonable conclusion.

There are many examples of other “reasonable conclusions” in our past.

Reasonable people condemned Galileo for showing that the Earth revolves around the sun; and Giordano Bruno for suggesting that there are planetary systems out there other than our own. Reasonable people laughed at Fulton’s steamboat. Reasonable people rejected Picasso’s artwork.

Vast numbers of reasonable Americans saw nothing wrong with human slavery; others believed that women had no business voting.

Reasonable people thought it impossible for Gandhi’s tactics to rid India of British domination. Reasonable people believed such tactics, as used by Martin Luther King Jr. and his colleagues, would not be able to change the status quo of civil rights in our land.

Reasonable people thought Communist China such a scourge on the planet that we should never trade with them, but Richard Nixon changed all that. Reasonable people thought it would be impossible ever to depose a modern American president, but Nixon was deposed.

Reasonable people would never have predicted that a people’s movement could make Lyndon Johnson so uncomfortable in office that he would not run for a second term, but that was the case.

My wife and I were in Berlin in the summer of 1989. It seemed reasonable to us that the massive Berlin Wall was not coming down for a very long time, if ever. It was down within a few months.

During the Cold War, reasonable people could never imagine the dissolution of the Soviet Union, or envision the end of South African apartheid without enormous bloodshed.

Most people don’t want to kill others or despoil the environment. Most people appreciate cooperative interactions. Most people want love in their lives and an absence of fear. Most people want to live in peace.

It’s long past time for this majority of people to dare to believe that achieving peace is both reasonable and possible. What is needed is the courage to envision this possibility and act accordingly.

May the quest for peace through peaceful activity replace the quest of peace through war. It would be the greatest gift we can give ourselves at the beginning of this new century.

*Don Lathrop, coordinator of Peace and World Order Studies, Berkshire Community College in Pittsfield, Maine*



# General Lee Butler

*Now time and human nature are wearing away the sense of wonder*

...and closing the window of opportunity. Options are being lost as urgent questions are marginalized, as outmoded routines perpetuate Cold War habits of thinking, and as a new generation of nuclear actors and aspirants lurch backward into the dark world we so narrowly escaped without thermocuclear holocaust.

What, then, does the future hold? How do we proceed? Can a consensus be forged that nuclear weapons have no defensible role, that the political and human consequences of their employment transcend any asserted military utility, that as weapons of mass destruction the case for their elimination is a thousand-fold stronger and more urgent than for deadly chemicals and viruses—already

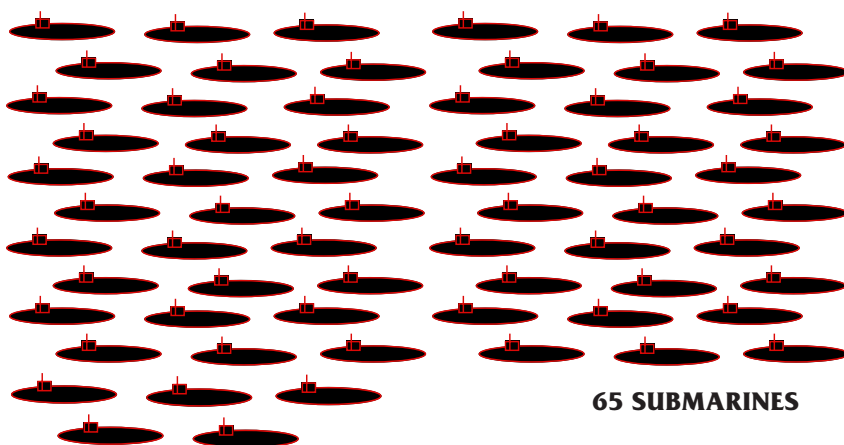
widely declared illegitimate, subject to destruction, and prohibited from any future production?

When I speak to former colleagues about nuclear abolition, they often ask three questions. One of them is, “What are you smoking?” A lot of people are just utterly mystified. They simply cannot understand why, from their perspectives, my views have changed so dramatically. Some of my mail is pretty hateful. It has absolutely no impact on my conviction or my assessment, but I’ve had to learn to live with the loss of relationships that I treasure.

The second question is, “I understand what you’re saying and I kind of endorse it in principle, but why in the world do you think this is really even possible?”

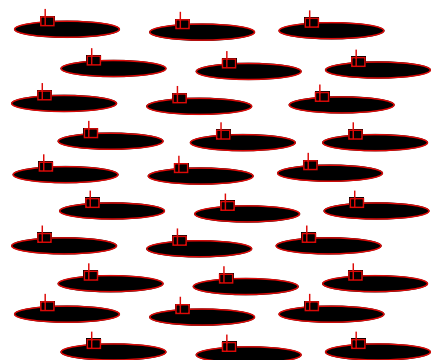
## YOUR TAX DOLLARS AT WORK

**U. S. submarines we already have whose sole purpose is to attack Russian submarines.**



Source: Center for Defense Information

**U. S. submarines we plan to build whose sole purpose is to attack Russian submarines.**



**2005 UPDATE: The 1999 estimate of \$63 billion for 30 new subs has now ballooned to \$93 billion.**

I got a question from my friend Warren Buffet when I discussed this with him. He said, "Lee, I agree in principle with what you are saying. I endorse it and I want to do what I can to help. But don't you think that instead of zero we ought to have just one?" That is the kind of question that I get from most people. Shouldn't we just have one? My answer is very simple. "Warren, if it's just one, how is it that we get to have it, and who gets to decide that?" And then there's a long pause, and the response is, "I've never thought of it that way."

The third set of questions that I get really pose a challenge. That is, "Lee you've just lost it. Nuclear weapons prevented World War III. They are all that stand between us and the forces of barbarism, the terrorists, the rogue nations. We, above all people, have the responsibility to continue to provide the barrier, the shield that shelters civilization and all that we hold dear. Nuclear weapons are the answer."

My response to that is really very simple. I've thought about this for a long time. It is the very core of my belief system. We cannot at once hold sacred the mystery of life, and sacrosanct the capacity to

destroy it utterly. They are irreconcilable. If we truly claim the values that underlie our political system, if we truly believe in the dignity of the individual, and if we cherish freedom and the capacity to realize our potential as human beings on this planet, then we are absolutely obligated to pursue relentlessly our capacity to live together in harmony and according to the dictates of respect for that dignity, for that sanctity of life. It matters not that we continuously fall short of the mark. What matters is that we continue to strive. What is at stake here is our capacity to move ever higher the bar of civilized behavior. As long as we sanctify nuclear weapons as the ultimate arbiter of conflict, we will have forever capped our capacity to live on this planet according to a set of ideals that value human life and eschew a solution that continues to hold acceptable the shearing away of entire societies. That simply is wrong. It is morally wrong and it ultimately will be the death of humanity.

*General Lee Butler, former Commander-in-Chief of the U.S. Strategic Command, responsible for all U.S. Air Force and U.S. Navy strategic nuclear forces*



## *Helena Meyer-Knapp*

Mercy entails action, and merciful acts are possible even in the absence of forgiveness, before anyone has tendered an apology and well before reconciliation can even be contemplated. Indeed, mercy may well be the only positive ethical stance that enemies still actively engaged in war can adopt toward one another. Without mercy, without the willingness to desist from punitive and destructive acts that remain within their power, there is no way for leaders in a war to bring the fighting to an end.

*from the review of the book Dangerous Peacemaking by Helena Meyer-Knapp, who teaches about war, peace, and politics at Evergreen State College in Olympia, Washington*