



2020

CRISPAZ PEACE AWARD

Betty Campbell R.S.M.
Peter Hinde, O. Carm.



WORDS OF WISDOM

"ANOTHER YEAR OF GRACE!
YES, WE FACE CRISES LIKE NEVER
BEFORE, BUT CRISES STIMULATE
HOPE, AND WITH HOPE COME
EFFORTS FOR TRUTH, JUSTICE
AND PEACE.
THAT EFFORT BREEDS OPTIMISM
AND EVEN JOY.
SOME SAINTS SAY THAT JESUS ON
THE CROSS, THOUGH CRYING OUT
IN DESPERATION, EXPERIENCED A
DEEP INTERIOR JOY AT A WORK
ACCOMPLISHED."

Betty Campbell & Peter Hinde



CRISPAZ MISSION

CRISPAZ IS AN ECUMENICAL FAITH-BASED ORGANIZATION DEDICATED TO BUILDING BRIDGES OF SOLIDARITY BETWEEN THE CHURCH OF THE POOR AND MARGINALIZED COMMUNITIES IN EL SALVADOR AND COMMUNITIES IN THE UNITED STATES, CANADA, AUSTRALIA, AND OTHER COUNTRIES.

CRISPAZ IS POLITICALLY NON-PARTISAN, COMMITTED TO NON-VIOLENCE, AND SUPPORTIVE OF THE FAITH JOURNEYS OF ONE ANOTHER.

BOARD OF DIRECTORS

Chris Kerr - Chair of the Board
Peter Buck - Vice Chair of the Board
Don Clarke - Secretary

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James Nickoloff
Fr. Peter Neeley, S.J.
Paul Knitter
Rev. Dan Long
Ernesto Valiente
Rachel Castillo
Carol Muntz





About the award

Inspired in the testimony on the Martyrs of El Salvador, the CRISPAZ Peace Award was established in 2009 to recognize individuals or organizations that embody the preferential option for the poor in their work for the promotion of peace and justice.



Past CRISPAZ Peace Award recipients

- 2019 Jean Stokan & Scott Wright
- 2018 Jon Sobrino, S.J.
- 2017 Fr. Paul Schindler
- 2016 Fr. Tom Smolich, S.J.
- 2015 Hospitalito Divina Providencia
- 2014 Asociación Pro-Búsqueda
- 2013 COFAMIDE
- 2012 Co-Madres
- 2011 The late Fr. Dean Brackley, S.J.
- 2010 Sr. Peggy O'Neill
- 2009 Centro Monseñor Romero



About CRISPAZ

Christians for Peace in El Salvador is a faith-based organization dedicated to building bridges of solidarity between the Church of the poor and marginalized communities in El Salvador and communities in the U.S., Canada, Australia, and other countries through mutual accompaniment.



Since our founding in 1984 CRISPAZ has been in ongoing solidarity with the people of El Salvador - walking alongside them for over three decades. Over the years we have hosted thousands of participants who have visited El Salvador through various delegations.



We are living in a world in which there is a tremendous lack of humanity. CRISPAZ' mission is to promote the humanization of such issues as migration, social and economic injustice, marginalization, and the environment. We believe that it is only through the understanding of our cultures that we can overcome the issues of injustice facing our societies.



CRISPAZ is politically non-partisan, committed to nonviolence, and supportive of our different faith journeys.

Our values

Accompaniment | Justice | Mutuality | Peace | Empowerment
Liberation | Nonviolence | Solidarity | Courage

Program

LAS 3 PROPUESTAS/ THE 3 PROPOSALS

Los Navegantes

WELCOME

Chris Kerr

INVOCATION

Fr. Thomas Smolich, S.J.

ABOUT

CRISPAZ and The Award

CRISPAZ'S FUTURE

Krista Chinchilla - Patzke

SALUDOS!

Video greetings from friends of the honorees

ABOUT THE HONOREES

Jean Stokan & Scott Wright

AWARD PRESENTATION

Francisco Mena - CRISPAZ Executive Director

HONOREES

Sr. Betty Campbell, R.S.M.

Fr. Peter Hinde, O. Carm

CLOSING PRAYER

Ana María Pineda, R.S.M.

LA JAULA DE ORO/ THE GOLDEN CAGE

Los Navegantes

Lyrics for "The 3 proposals" and "The Golden cage"

can be found in the following page



LOS NAVEGANTES

COPAPAYO COMMUNITY

La Jaula de Oro

Aquí estoy establecido
En los Estados Unidos,
10 años pasaron ya,
Aunque cruce de mojado
Papeles no he arreglado,
Sigo siendo un ilegal

Tengo a mi esposa y mis hijos,
Yo me los traje muy chicos
Y se han olvidado ya
De mi México querido
Del que yo nunca me olvidó
Y no puedo regresar

De q me sirve el dinero
Si estoy como prisionero
Dentro de esta gran nación
Cuando me acuerdo hasta lloro
Aunque la jaula sea de oro
No deja de ser prisión

Mis hijos no hablan conmigo
Otro idioma han aprendido
Olvidaron el español
Hablan como americano
Niegan q son mexicanos,
aunque tengan mi color

De mi trabajo a mi casa
No se lo que me pasa
Y aunque soy hombre de hogar
Porque no salgo a la calle
Tengo miedo de que me hallen
y me puedan deportar

De q me sirve el dinero
Si estoy como prisionero
Dentro de esta gran nación
Cuando me acuerdo hasta lloro
Aunque la jaula sea de oro
No deja de ser prisión

The Golden Cage

I'm established here
In the United States
Ten years have passed
Since I crossed as a wetback
With no proper documents
I'm still an illegal

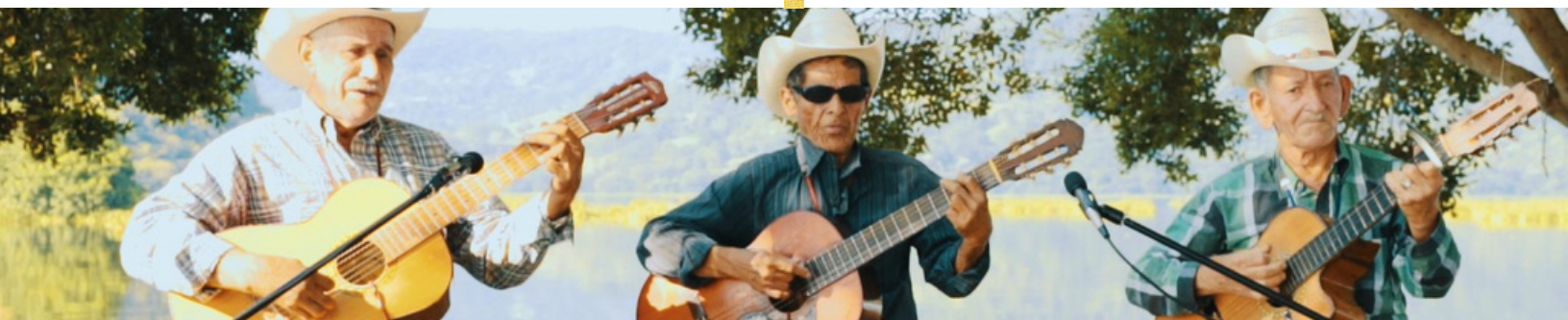
I have my wife and children
Whom I brought when
they were young
And they've already forgotten
My beloved Mexico
Which I can never forget
And cannot return to

What's money good for
If I live like a prisoner
In this great nation
When I'm reminded of this, I cry
Although this cage is made of gold
It's still a prison

My kids don't speak to me
They've learned another language
And they've forgotten Spanish
They think like Americans
They deny that they're Mexicans
Though they have my skin color

From work to my house
I don't know what's going on with me
Although I'm the head of the household
I almost never go out
Because I'm afraid that they'll catch me
And deport me

What's money good for
If I live like a prisoner
In this great nation
When I'm reminded of this, I cry
Although this cage is made of gold



Las 3 propuestas

El día 2 de noviembre del año 86
El alto comisionado, los refugios visito
Todo el pueblo refugiado muy deseoso de saber
La noticia que este hombre nos venía a comunicar

Los comités le explicaron todita la situación
Que se vive en el refugio para ver si hay solución

El alto comisionado de propuesta presento
repatriación voluntaria y hondureñización
Y como tercera propuesta era un tercer país
Pero el pueblo lo que aspira, retornar a El Salvador

Ya llevamos 6 años de ausencia de nuestra tierra donde hemos nacido
Y sufriendo en silencio el olvido de nuestros hermanos y seres caídos...

Esta guerra nos hizo alejarnos, pero más en alma no hemos podido

Pero ahora nos sentimos contentos
Al nacer una nueva esperanza
de retornar en comunal a nuestros lugares de origen

¡Que viva el retorno del 10 de octubre! ¡Que viva!

Ya con esta me despido de toda esta población
Esperando que se afirme el retorno a El Salvador.
Ya con esta me despido de toda esta población
Esperando que se afirme el retorno a El Salvador.

The 3 proposals

On November 2, 1986
The U.N. High Commissioner for Refugees
visited our refugee camp
We were all very eager to hear
what he had come to tell us

Our committees explained our situation to him
What it's like living in the camp
To see if there could be a solution.

The commissioner offered three proposals:
To return, of our own will, to El Salvador
To become citizens of Honduras
Or to go to a third country
What we wanted was to return to El Salvador

For six years we've been away
from the land where we were born
Suffering in silence that our loved ones
and the fallen have forgotten us
This war forced us to flee
But our souls are still back there
But now we're happy,
Because a new hope has been born:
The chance to return together to where we came from

Long live the return of October 10!

With this I say goodbye to everyone here
Waiting for the return to El Salvador to be confirmed.



The Sisters of Mercy
proudly join with CRISPAZ
to honor the 2020 recipients
of the CRISPAZ Peace Award

Sister Betty Campbell, RSM
and
Father Peter Hinde, O. Carm.

in recognition of their commitment
to peace and social justice.

*Share the mission of Mercy.
Discover how at sistersofmercy.org.*



The members of the Jesuit Community of Loyola University Maryland are proud to support the 2020 CRISPAZ Peace Award Program

Congratulations

Fr. Peter Hinde & Sr. Betty Campbell

Best wishes for a successful event



LOYOLA
UNIVERSITY MARYLAND

2018 AVCSS pilgrimage
to El Salvador



The Principals' Association of Victorian Catholic Secondary Schools

The **PAVCSS** is the professional body which supports, educates and represents Victorian Catholic Secondary School Principals in their work within the mission of the Church.

The **PAVCSS** seeks to be:

- An active and courageous witness in the mission of the Catholic Church.
- A collaborative and dynamic association responsive to the professional and personal needs of Catholic Secondary School Principals
- A visionary and challenging body which advances the quality of education in Catholic secondary schools in Victoria.
- An active and courageous witness in the mission of the Catholic Church.

Each year the **PAVCSS** organises a pilgrimage intended to depth the spiritual lives of the Principals; the 2018 pilgrimage "Central and South America" included a 5 day immersion experience in El Salvador with CRISPAZ



CONGRATULATIONS

SR. BETTY CAMPBELL, RSM

FR. PETER HINDE, O.CARM

**2020 CRISPAZ
PEACE AWARD HONOREES**

Thank you for working
toward a more just world.





CRISPAZ
Christians for Peace in El Salvador

*The Board of Directors of CRISPAZ
is honored to bestow this Peace Award to:*

**SR. BETTY CAMPBELL, R.S.M.
& FR. PETER HINDE, O. CARM.**

*whose lives have faithfully embodied the Christian ideals of solidarity,
justice, and peace.*

*For the last sixty years, you have immersed your lives among the Latin
American people, prioritized your friendship with the poorest of the poor,
and shared in their struggles.*

*We are deeply grateful to you because your extraordinary lives have
inspired us and given us reason to hope that liberation and peace will
ultimately flourish.*



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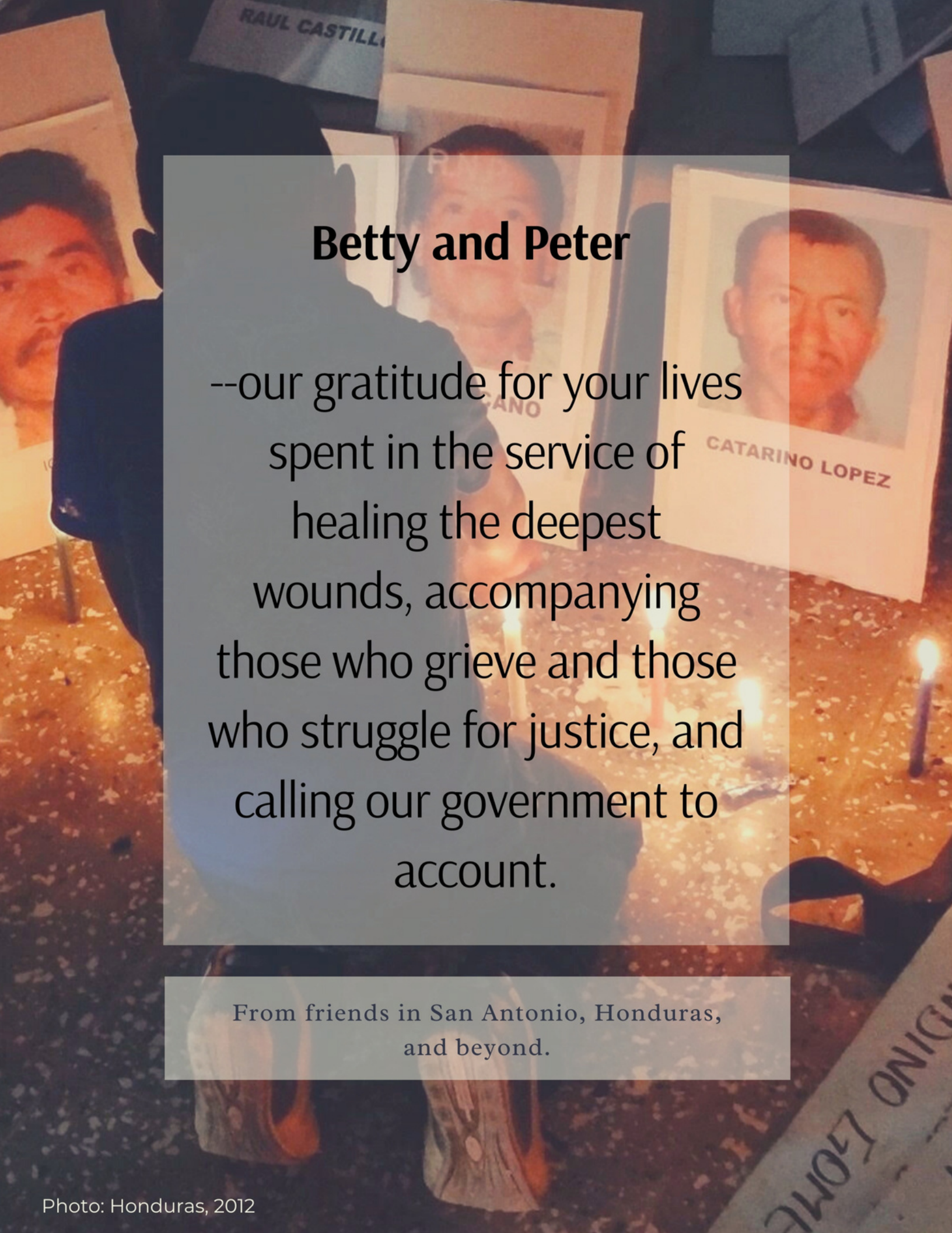
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Molly Graver - Board Member
James Nickoloff - Board Member
Ernesto Valiente - Board Member
Paul Knitter - Board Member
Rachel Castillo - Board Member

CONGRATULATIONS



SANTA CLARA UNIVERSITY
IGNATIAN CENTER
FOR JESUIT EDUCATION

To Sr. Betty Campbell, RSM
& Fr. Peter Hinde, O.Carm
as they are honored with the
2020 CRISPAZ PEACE AWARD



Betty and Peter

--our gratitude for your lives
spent in the service of
healing the deepest
wounds, accompanying
those who grieve and those
who struggle for justice, and
calling our government to
account.

From friends in San Antonio, Honduras,
and beyond.

The Spellman Jesuit Community at Fordham University

congratulates

FR. PETER HINDE &
SR. BETTY CAMPBELL

recipients of

The 2020 CRISPAZ Peace Award

and proudly salutes

their lifetime of service to the
highest ideals of peace and justice.



FORDHAM UNIVERSITY

THE JESUIT UNIVERSITY OF NEW YORK



FELICIDADES!

**Sr. Betty Campbell, R.S.M. & Fr. Peter Hinde, O.
Carm.**

OUR DEAR FRIENDS, HAVE SHOWN OVER MANY DECADES HOW TO
SERVE OUR BROTHERS AND SISTERS WITH COMPASSION AND
COURAGE.

THROUGH THEIR WORK OF JUSTICE IN SOME OF THE MOST
CHALLENGING AREAS OF THE WORLD, THEY HAVE MODELED THE
HIGHEST IDEALS OF OUR CHRISTIAN VALUES. WITH THEIR LIVES THEY
HAVE HONORED THE LEGACY OF OUR BELOVED

SANTO OSCAR ROMERO

WITH DEEP GRATITUDE AND JOY WE CONGRATULATE AND HONOR THEM.

WE PRAY MANY BLESSINGS ON BOTH AS THEY SERVE GOD'S PEOPLE.

**Dr. Manuel P. & Ms. María Antonieta Berriozábal
San Antonio, Texas**

Congratulations

FR. PETER HINDE & SR. BETTY CAMPBELL

*All our gratitude and admiration for the inspiration to
all the people of faith and good will of this world.*

*Todo nuestro agradecimiento y admiración
por ser una constante inspiración para la
gente de buena fe y para todos aquellos
que desean hacer siempre el bien.*



THE UNIVERSITY OF
SCRANTON
A JESUIT UNIVERSITY

**THE JESUIT CENTER
& THE ELLACURÍA INITIATIVE**

Como Tú

Yo, como tú,
amo el amor, la vida, el dulce encanto
de las cosas, el paisaje
celeste de los días de enero.
También mi sangre bulle
y río por los ojos
que han conocido el brote de las lágrimas.
Creo que el mundo es bello,
que la poesía es como el pan, de todos.
Y que mis venas no terminan en mí
sino en la sangre unánime
de los que luchan por la vida,
el amor,
las cosas,
el paisaje y el pan,
la poesía de todos.

Like You

Like you I
love love, life, the sweet smell
of things, the sky-blue
landscape of January days.
And my blood boils up
and I laugh through eyes
that have known the buds of tears.
I believe the world is beautiful
and that poetry, like bread, is for everyone.
And that my veins don't end in me
but in the unanimous blood
of those who struggle for life,
love,
little things,
landscape and bread,
the poetry of everyone.

Roque Dalton, El Salvador
Translated by Jack Hirschman

WE CELEBRATE OUR BELOVED PETER AND BETTY AS THE RECIPIENTS OF THE 2020 PEACE AWARD!

With love from former Crispaz staff and
volunteers Molly Graver, Wayne Gorst,
Paul & Umber Darilek, Jennifer Cevallos,
Loretta Geuenich, and Tara Mathur.



About the Honorees

Betty Campbell, R.S.M.

Betty was the last of thirteen, with 9 brothers and 3 sisters. Her musician parents led her to develop her talents in music and art. Three brothers entered the field of medicine. Their father, an enterprising engineer, died when she was 11. Her mother began working in a Mercy Sisters' hospital in Davenport, IA. Betty took up a nursing career. A few years later she entered the Mercy Sisters' congregation.

Betty has spent most of her professional life in solidarity with Latin America. As a nurse, she went to Sicuani, Peru in 1962, joining the pastoral team of Carmelite fathers and brothers, Mercy sisters, and PAVLA (Papal Volunteers for Latin America) volunteers.

She worked in a small government hospital which, in 1964, she saw flooded with dead and wounded campesinos (peasants) who had been attacked by the army as they staged a peace protest calling for the application of a land reform decree. For a while she worked as head administrator of the hospital, but later left that to work in public health.

Employing her talents in music and art, Betty organized 28-person polyphonic choir which gave presentations in a local theater and did artwork which adorned the main hall of the parish and the tower of the cathedral. Ten choir members, along with Betty and Peter, formed an ecclesial base community that served as the nucleus for a parish council and, later, a diocesan council.

At their meeting in Medellin in 1968, the Latin American bishops called on religious to insert themselves in the life of the poor working class.

Betty lived among the people in the new Christian base communities, experiencing theology of liberation and becoming aware of the U.S.'s unjust policies in Latin America.

In 1971-72 she lived with Antonina Callo, a Quechua single mother and her two children in a poor rural Quechua community.




These experiences led Betty to change, prefer a simple lifestyle and moving away from consumerism and materialism. When she left Sicuani in 1973, she wrote about her experience with this type of ministry in a bilingual Spanish-Quechua health manual for rural communities entitled, "Khali Kaninchis."

In 1973, Betty cofounded Tabor House, a Catholic Worker community, with Peter Hinde, O.Carm. Mary Sears, RSM, and Tadéo "Spike" Zywicki. As the last child in a family of 13 children, Having grown up with 12 siblings, Betty found the Tabor mixed style of life congenial. A contemplative political action community, Tabor's aim was twofold: to draw attention to the detrimental social and economic effects of U.S. governmental and corporate interest in Latin America, and to give hospitality to the homeless and to political refugees.

One focus was with the Madres de la Plaza de Mayo and friendship with one of the founders, Laura Bonaparte, an Argentinian mother with six family members among the disappeared.





Betty attended the meeting of family members of the disappeared at which FEDEFAM (Latin American Federation of Family Members of the Detained and Disappeared) was formed, and joined Laura at the first public outcry in Buenos Aires of thousands of people in a march protesting the military government's self-declared amnesty, "Punta Final."

In 1978, during Nicaragua's civil war, Betty was invited by the Sandinista rebels to work for a month at the border of Costa Rica and Nicaragua, in the clinic of a refugee camp. In 1979, she worked in another clinic in Triunfo, Honduras in early July, and when, on July 19, the Sandinistas overthrew the Somoza dictatorship, she moved the clinic across the border to Somotillo, Nicaragua. Later she went to Estelí to open a clinic in barrio Oscar Gomez.

Because she had participated in an action at the headquarters of the International Monetary Fund to protest its funding of the Somoza regime, she had to return to the U.S. for a trial date in Washington, DC in October. Before leaving Nicaragua, she went to the Central American Bank to gather information for the trial. By that time Somoza had fled with the money loaned, then to settle in Paraguay under the protection of another dictator, General Alfredo Stroessner. so the trial was canceled and the charges dropped.

Responding to Archbishop Romero's call for volunteers to accompany his people in El Salvador, Betty went to San Salvador in August 1980. The Archdiocese asked her to help as a nurse. She was sent to a parish church basement where 200 displaced people were being sheltered. She set up a clinic there, and trained health promoters. When she had finished her work there, she was taken back to the archdiocesan office by the pastor, Fr. Manuel Antonio Reyes. He was later murdered for starting to build a permanent clinic in the parish. In another refugee camp, located behind the seminary, Betty helped set up procedures for caring for the wounded. At another camp, located in the basement of Sacred Heart Basilica, she set up a simple labor/delivery room for the many women about to have babies, who were fleeing the bombing in the countryside.


Betty began to work with Maryknoll Sisters Carla Piette and Ita Ford in Chalatenango.

She last saw Carla alive after a meeting at the bishop's office, as Carla was hiding medicine in her jeep. She told Betty she had just finished making a retreat. As a North American she had been feeling the weight of the social sin of her own government's involvement in supporting and aiding the repression. She had come to see assisting the refugees, coupled with her solidarity with the people, as a way of disassociating herself from U.S. government policy, and countering the sinful structures that tarnished all U.S. citizens.

A few days later Carla and Ita were caught in a heavy rainstorm. When their jeep tipped over as they tried to cross a swollen river, Carla drowned and Ita barely escaped. The following day Betty helped Ita with the trauma she had suffered, and joined her at Carla's funeral of Chalatenango. Ita and Maura Clarke, who replaced Carla, began to take Betty to the villages around Chalatenango to teach the people first aid, how to care for wounds and give injections. They gave Betty the name "Maria" and never told her the names of the villages they visited as a safeguard, in case she were picked up by the military. Many of their friends were killed: people in the human rights work, nurses, priests, campesinos.

*Responding to
Archbishop Romero's call
for volunteers to
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El Salvador, Betty went
to San Salvador in
August 1980.*

Then the four churchwomen -- Ita and Maura, Ursuline Sister Dorothy Kazel, and lay missionary Jean Donovan -- were murdered, an event that shocked the church, the country, and the world. Betty accompanied the religious to Chalatenango for the Mass, funeral procession, and burial of Ita and Maura. She joined the many people who accompanied the bodies of Dorothy Kazel and Jean Donovan to the airport; they were flown to the U.S. for burial there. Betty and Peter were asked to return to the U.S. to rebut the lies of U.S. officials and give testimony about the life and work of their friends.



Tabor House in Washington D.C. was closed from 1981 to 1983, as the community was involved in solidarity work that took members on trips to Latin America.

Betty and Peter spoke of the churchwomen and the suffering people, and quoted Bishop Romero's letter to President Carter asking that the U.S. government stop giving military aid to El Salvador.

They gave many talks across the U.S., describing the situation in Latin America and the U.S.'s political and military involvement there. They supported the Sandinista revolution as a real hope for all of Latin America, and they denounced the killing and disappearing of opposition leaders, a practice of the U.S.-supported dictatorships in Chile, Argentina, Bolivia, Paraguay and Uruguay.

From 1977 to 1999, Betty and Peter went to Central America for two or three months each year, to find out what was happening, to take testimonies of the people suffering repression, and to examine the role of the U.S.. They took two long trips through Latin America by bus, receiving hospitality from families and churches, for six months from November 1976-May 1977, and nine months from June 1986-March 1987. All of the trips were undertaken to understand the reality, especially how the people saw the U.S. government and corporate involvement, so that they could then share that testimony in the talks they would give in the U.S.

In 1984 Peter co-founded CRISPAZ (Christians for Peace in El Salvador). In 1988 Betty and Peter spent three months in Cuba to study the experience of the Catholic Church there, and wrote up their experience to counter U.S. propaganda. The 99-page text was never published, for the situation of the people changed dramatically after the fall of the Berlin Wall.

From 2000 to the present Betty has accompanied Peter on annual trips to El Salvador to become updated on the situation.

In 1995 Betty, Peter, and Spike moved to Ciudad Juarez, Mexico to open Casa Tabor and accompany the church and the people in the border region.

They soon began to receive delegations from parishes and schools in the U.S., intent on learning about the refugee situation at the border.

Betty tells them about the terrible violence suffered by families here; in recent years, Ciudad Juarez has at times been rated as the most violent city in the world.

Neighbors asked Betty if she could create a space for the women to share their lives. Since then she has been giving workshops and serving as a facilitator for women's groups dealing with issues of self-esteem, domestic violence, and the economic reality. Betty has learned a lot from the women about the reality of domestic violence, and about how difficult it is to raise a family with the low pay the women earn in the assembly plants (the maquilas) and in domestic work. Betty has learned how the U.S. factories in Ciudad Juarez exploit the workers.

Tadeo followed his usual pattern of writing his chronicle, and would cross back to El Paso once a week to buy a New York Times. The altitude of 4,000 feet above sea level became a problem for him as he was taking Coumadin for his blood. The combination made him bleed at the slightest cut or bump. He decided to move to McAllen, Texas, where he was hosted by Mercy Sister Marion Stromeyer after her father died; Tadeo and her father had been friends. Tadeo died in McAllen in July 2003. Betty and Peter, along with Tabor folk from San Antonio, conducted his funeral.

Betty and Peter worked hard at converting an abandoned adobe house into Casa Tabor. Betty cleaned up the patio, set up raised gardens for vegetables, and sought help to build the chicken coop, all the while providing her TLC for the chickens. Peter put up the pallet fence and laid out the labyrinth to help provide an atmosphere for prayer and reflection. Over a period of years Betty painted different memorial murals and developed the liturgy on the mystery of Ciudad Juarez. Simple lifestyle and respect for nature has become more and more their central focus for life on the border.

*Simple lifestyle and respect for nature
has become more and more their
central focus for life on the border.*



Beginning in 1996, Betty and Peter crossed the border to El Paso every week to protest --at first against George H. W. Bush's war on children and on the people of Iraq. Together with a small group, they continue to gather every Friday in front of the U.S. Federal Court House to protest the continuing wars of the misguided U.S. leadership.

In the patio of Casa Tabor in Ciudad Juarez, Betty has painted memorial murals on the wall of the arbor.



Among the names written there: the 263 journalists killed in Mexico since 1993; the 56 priests killed in Mexico since 1990; the 43 students disappeared in Ayotzinapa; and the names of some of the 1,970 women and 18,443 men killed in Ciudad Juarez since 1993, some of the people disappeared in Ciudad Juarez since 1993, and some of the 450 migrants that die in the U.S. desert every year.

Then someone in the delegation reads the words of former president Rafael Correa of Ecuador in 2009, when he visited El Salvador on the 20th anniversary of the massacre of the six Jesuit priests, a housekeeper and her daughter: "The permanent struggle to change the conditions of life of our peoples constitutes: our profession of life, our song of love, our celebration of

memory...taking the Christs down from their crosses...giving the heart...sowing dignity...risking our lives for the poor, the needy."

Betty asks that people in the delegations write names on the wall, stand in a circle and read the names, and then say a prayer. The people then take the names they have written home with them to remember them. People in Latin America suffering under dictatorial control did not have that opportunity; they had to wait till nightfall to write the names of their beloved on the walls of their cities.

Emilia Requesnes, a teacher of children, came to join Betty in her work with the women. After a few years working together, she asked to join Casa Tabor. She stays in her own house, but comes frequently for prayer, breakfast and planning. That was the pattern also for Dallas missionary Fr. Jim McKenna over the years till illness retired him to the care of a family nearby here in Juarez. As a diocesan priest he treasured his independence. He died in 2016.

In 2012 Carmelite Brother David Semmens joined Casa Tabor. He is the chaplain at the Federal Detention Center for refugees in El Paso. Bishop Mark Seitz of El Paso let him rent a little house on the campus of an area for retired priests. He adopted a vegan-type diet, and found the earth there ideal for growing a garden. Until the Coronavirus struck, he came over every weekend to encourage us to respond to climate change. He leads the Carmelite Justice and Peace Integrity of Creation commission. Peter is a member of the same commission.

For those who have been received with love and respect not only in Mexico but throughout Latin America, U.S. immigration policy has become the greatest contradiction and pain; they continue to witness it up close. They take the considerable funds given to them by friends in the U.S. for work at the border, and steer directly to the ministry for the refugees both in El Paso and in Juarez. Thank God for the solidarity between peoples across all borders.

Peter Hinde, O. Carm.

His birth certificate and passport read “James J. Hinde, born in Elyria, OH,” as his Mom got off the train there to bring him to the light of day in a nearby hospital. Esther and Joe Hinde continued on to Sandusky from Cleveland to show their first born to grandparents. Travel would mark his future.

Three sisters and a brother would follow him to round out the family, by that time living in Blue Island a south suburb of Chicago.

He got off to a good start in baseball, thanks to his dad, and in his studies, thanks to the School Sisters of Notre Dame. At Mt. Carmel High, he was an excellent student and, after working his way through school, was named valedictorian of his class (1941).

He enlisted in the Army Air Force in his second year at Illinois Institute of Technology, and was called up for active service in February 1943. He arrived on the island of Ie Shima, Okinawa in late July, 1945. On a mission to Seoul, Korea, his Squadron flew over Nagasaki three days after the atom bomb had been dropped there. He saw where the city had been, but for a brain-washed pilot at 15,000 ft, it was simply a casualty of war.

He was promoted to the rank of Captain in the Reserves after 3 1/2 years in the service, including 18 months of in the Pacific. During that time he read a little book a chaplain had given him, “The Spiritual Exercises of St. Ignatius.” Reading it helped him decide to study for the priesthood.

In the Fall of 1946, he entered the Carmelite Seminary at Niagara Falls, Canada. In the novitiate he was given the religious name Canisius. He did theology studies at the Carmelites' Theology House in Washington, D.C., and was ordained June 1952.

After teaching for three years at Carmel High School and seminary, he went to Wolfnitz, in the Austrian mountains, for three years of contemplative life. Befriending fellow Carmelites who were German veterans from WWII, he began to break out of the shell of U.S. culture.



Three years later, while travelling through Europe, in Paris he met a young Japanese Catholic priest. Using Peter's map and motorcycle, they teamed up to tour Paris, and then went by train to Lisieux, where St. Therese of Lisieux had lived and died. They began to share more deeply, and Peter discovered that, like him, his companion had been a fighter pilot, and that while he was in training, he had lost his whole family when the atom bomb was dropped on Hiroshima.

The two were stunned by the providence of their meeting. After a long silence, Peter said, “When we get to Lisieux I will celebrate Mass in reparation the atrocities of the U.S. military on your people.” His companion replied, “I will do the same, in reparation for the atrocities of the Japanese Armed Forces.” And so it was.

From 1960-65 Peter served as Master of Students at the Carmelite Theology House in Washington, D.C.. Peter and the students were soon caught up in the Black civil rights struggle.



Peter considered this his second novitiate, as he began to see the deep structures of racism. It prepared him to see the structures of US imperialism from the perspective of the victims: his friends.

Peter had been volunteering since 1958 to go to Peru, and was finally sent there in 1965. His father died two months after his arrival. He flew back to Bradenton, Florida to celebrate the funeral Mass with his mother and family. He stayed two weeks extra over Christmas with his mother. It was then that he studied the just-released documents of Vatican II. Returning to Lima, he taught Vatican II concepts in various forums, and became involved with a group of progressive native clergy bent on social reform; Gustavo Gutierrez was one of them. In 1966 he joined the Carmelite mission in Sicuani, in the south sierra. There he was in charge of organizing missionary catechists for the rural Quechua communities.

In 1973 Peter and Mercy Sister Betty Campbell journeyed north, making contacts in Ecuador, Colombia, Panama and Mexico on their way back to the U.S. In September 1973, just as the CIA-military repressive coup was taking place in Chile, they set up Tabor House, a Catholic Worker- type community in a poor barrio in northwest Washington, D.C. They were joined by Mercy Sister Mary Sears and Tadeo (Spike) Zywichi. Tabor had an anti-imperialist agenda, and did reverse mission work to evangelize the U.S. about negative U.S. influence in Latin America.

They immediately began to receive labor leaders and missionaries expelled from Chile, and people who had been living on the streets and needed housing. They joined anti-war protests, and initiated others in front of the embassies of U.S.-supported dictators in Latin America. Along with others, Peter and Betty invaded the White House and the IMF, and were arrested and put on trial.

By 1975 the community had 25 members. It began the day with prayer and Mass. The contemplative rhythm of life made for deep reflection and analysis together.

There was also a contemplative farm community, outside the capital, which became a kind of retreat center.

At Tabor, all members worked to cover expenses for food and rent. They dedicated half time to hospitality, and half time to organizing protests. Peter was the principal contact person for outreach to allied institutions and activists; his prior experience in D.C. served them well.

In 1981, Tabor was closed, given that Peter and Betty were spending so much time in Central America, and so many Tabor members were working with refugees there. In 1983, Peter, Betty and Spike opened Tabor in San Antonio, Texas, and in 1984 Dan Long invited Peter to join him in forming CRISPAZ, an NGO which brings delegations and volunteer workers to El Salvador.

During these decades Peter and Betty have made frequent, lengthy trips to Central and South America to stay abreast of what's happening there. Among many others, they've met with Bishop Julio Gerardi (later assassinated) at his Human Rights Office in Guatemala; Brazilian Bishop Pedro Casaldáliga, making a three-day retreat with him in Nicaragua during the Contra war; Cardinal Paolo Evaristo Arns, in Sao Paulo, Brazil; Jesuit Tercer Mundists in Argentina; and Don Samuel Ruiz in Mexico, who briefed Peter and Betty after they arrived in Chiapas the week after the Zapatista uprising.

They closed Tabor in San Antonio on April 30, 1995, and opened Tabor in Juarez in September, 1995, planning to spend their remaining years accompanying the Church and people south of the border. They received many delegations -- one year they had 50 -- but the 2008 depression combined with extreme violence in Juarez cut off all group visits. The recovery was slow, but by 2019 they had 39 delegations. Then, in March 2020, the Covid-19 plague shut down everything.

Peter had a light stroke in 2018. He recovered quickly, but decided, at age 95, to stop celebrating Masses in public. He no longer attends the bi-weekly clergy meetings, but stays in touch with pastors nearby. Carmelite Brother David Semmens joined Tabor in 2016. After working as a volunteer at a refugee center in El Paso, he accepted a chaplaincy at the El Paso Refugee Detention Center. Emilia Requena, a retired teacher, also joined Tabor, and works with the network of activist women.





La Mora clinic, serving 26 rural communities



Marti & Michelle speaking with a nurse

CONGRATULATIONS FR. PETER & SR. BETTY ON RECEIVING THE 2020 CRISPAZ PEACE AWARD



We also take this opportunity to thank CRISPAZ for sponsoring educational pilgrimages to El Salvador. It was through them that a partnership was formed. between Resurrection Parish in Canton, Michigan, and La Mora Clinic in El Salvador.

Over the last 15 years this small Catholic parish has raised hundreds of thousands of dollars to ensure the clinic's continued operation - primarily through covering doctors' salaries.

Richard & Mary Dahlke

Salvadorans at the clinic waiting to be served

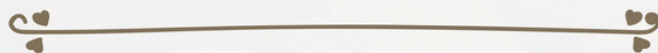


Resurrection parish youth and young adults painting the clinic





*Thank you for your many years of
leadership and guidance helping us to
build loving relationships with our
Salvadoran sisters and brothers.*



DON & KATHY MEYER



Peter & Betty

Border Peace Presence and Pax Christi EP



are grateful for your faithful witness to the Gospel.

It is a blessing to stand with you in solidarity, as we advocate for the most vulnerable, for care of creation, and for the end of militarization, war and systemic injustice.



Thank you for your guidance, love and inspiring hope.

San Oscar Romero ¡PRESENTE!



Photos taken by: MARY Gourdoux



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We congratulate Sister Betty Campbell and Father Peter Hinde for their recognition with the 2020 CRISPAZ Peace Award. Their ongoing commitment to the poor and marginalized in Ciudad Juárez is a model for all people of faith. ¡Felicidades!

For more information visit www.HopeBorder.org



Congratulations

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With Gratitude,
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& FR. PETER HINDE, O. CARM.

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*CRISPAZ, thank you for all you do.
Peace and prayers in the coming year, we look forward to
seeing you in El Salvador this summer.*



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SR. BETTY &
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*Gracias, Peter & Betty, por las
vidas entregadas por los
refugiados, los pobres y por la paz.*

THE REV. DANIEL LONG

Aggie Steichen

THE EL SALVADOR RETREAT GROUP

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SR. BETTY CAMPBELL & FR. PETER HINDE

Recipients of the 2020 CRISPAZ Peace Award

Thank you, Betty and Peter, for all the seeds of peace and justice that you and Tabor House have planted!

"Hay personas que luchan un dia y son buenas. Hay otras que luchan un año y son mejores. Hay quienes luchan muchos años y son muy buenas. Pero hay las que luchan toda la vida: esas son imprescindibles."

- Bertolt Brecht



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SR. BETTY CAMPBELL R.S.M.**

for your service to the people of
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Felicita a:

**Padre Peter Hinde y
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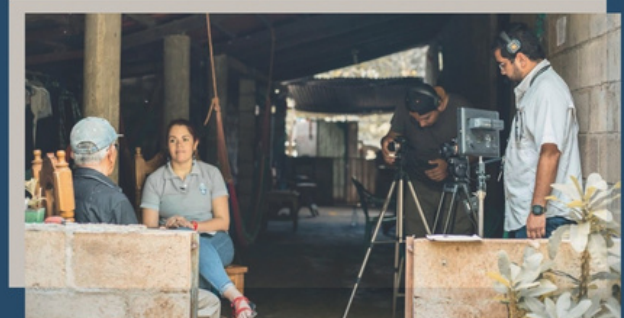
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God bless you.*

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*Betty &
Peter*

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*Love,
Jim & Janie Baker*

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NO ONE DESERVES IT MORE!

With love and appreciation,

Scott Wright & Jean Stokan



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