TRANSCRIPT: REV. WILLIAM KENNEDY

00:21 all right... you want half an hour discourse on that, heh, heh, well um the World Council of Churches never really had in its early years a department of education. It concentrated more on the European model of knowledge known no equal teacher mostly the lecture pattern and so forth so 00:50 uh

[Pause, off camera voice].

00:54 And they made eighty thousand dollars and so forth...(wiping his eyes murmurs something) well anyway it was wild they cut down trees and reshaped the place and all that kinda stuff. It was really interesting, everyone 01:09 getting involved.

[Pause, off camera question]

01:13 The World Council of Churches started...the World Council of Churches really began as a Bishop's council, they were church leaders and most of them weren't involved in the education, some of them were theologians of whatever ilk and the tradition of education was carried by another ecumenical agency and it really pre-dated the World Council by seventy-five years. Back in the nineteen and 1880s the World Council of Christian Education Sunday School Association was part of the mission movement around the world, from the centers of power from Britain, US and so forth it tended to be, uh, Sunday school kind of thing and one of the things they claimed was the most widely sung song in the world was "Jesus Loves Me, This I know for the Bible tells me so." well, anyway the man who became head of that, uh, Ralph Mose, himself a YMCA person and Presbyterian educator became the head of the WCCE and he was convinced that it had to integrate with the World Council of Churches a long time so during the 60s, 50s and 60s there were movement toward being one body and they

[Pause, 3 seconds, off camera question]

02:46 Right, right to bring together these two traditions the world Council on Christian Education and the world Council of Churches and in the process of that they already had for instance they had jointly funded a youth worker in the World Council and a youth program, so they had a history of some work together but in the 60s they set to it more directly and they had a study that led to recommendations at the 1968 assembly in Lunes, Sweden and that assembly set up and Office of Education. The Office of Education was supposed to have three people and the man who chose the three of us was a man called Lange Lundhart, L-A-N-G-E, a wonderful young German who

had a tragic history of being a young boy with a Jewish mother in Nazi Germany and so Lange went through the usual complicated process in Geneva in the World Council of having to select three people from around the world from all these different churches to start a new office so I was asked to be one of them, a German colleague named Vince Asinfadofer who died a couple of years ago and Paulo. The way Paulo got in was because of the Latin American zone staff they had known him, some of them directly, most of them indirectly they had followed his career from the time of exile he had from Brazil, into Chile where some of them had known him they had followed him up to Boston to the Institute up there. And so we three were chosen without any one of us tampering with the choices and that made for a delightful kind of relationship. I arrived first and then Vin arrived and then three or four months later, January of 19 uh 70, I guess, Paulo arrived and one of the, he with his part of the threesome was to deal with general education, the church's relationship to education in general and it was obvious that was where his interest had been. Vina had been in the Lee Academy movement in Germany and so he dealt with the theological education of the whole people of God as we would say and I was supposed to deal with what in the US is called Christian education which is congregational kind of nurturing of children and adult education, bible study and so forth. So we did not know, none of us was at the meeting that when we were set up there's a documented history, a good study and Theodore Gill gave the speech about it, which was a ringing speech about the importance of education at the World Council of Churches would gain from this new office that was to integrate the World Council on Christian education, so it fell to me to work to handle the integration and I had been on a committee for several years before I went to Geneva working on that. When Paulo came he obviously was gonna continue to do his own thing and Vina and I understood that and applauded that and so in a way we tried to protect him from the relative amounts of bureaucratic constraints but he had his own particular style and sets of contacts which were wonderful. I'm not sure whether he was the only Catholic on the staff at that time or not, but it was rare to have a Catholic so one of the things he did was tie in work we did do with the Catholic Church. SODOPAX. What was that? Social, Justice, Development and Peace. And so some of the contacts he did particularly with the congregations 10:06:46 of Religious Sisters in Rome he would go there and would make speeches and when they had to be too churchy, his name would not appear but it was obvious that warm relationship he had with a constituency that was not connected to the World Council. So everybody rejoiced in that. He joined the Latin Americans, who were a

sizable, who were a sizable force then, in the World Council of Churches and one of the education values [?] for me was getting to know people who lived always with a fear of oppression. most of them had been oppressed but the sad part was almost every week, somebody knew of somebody, a family member or a former colleague, who had been disappeared. and so Paulo was in one of those expatriate situations where the constant turmoil in Latin America, Central and Latin America than those of us from elsewhere. but when I came back to the States it made me realize how little of that experience we had, and therefore it was one of the problems of helping translate the work of Paulo into a meshing of education of our country and generally (07:58) of Britain. so Paulo was sort of oddball in the whole world council picture but very much treasured by the Latin American and Dr. Blake by ? Blake, who called him. And he (08:15) and? Langer, who was the head of our division of ecumenical actions had a wonderful time together and I can talk some more about how they met if you like.
[Pause, off camera questions]
8:53 I don't remember it ever coming...
[Pause, off camera statements]
8:58 the relationship of a Catholic to the rest of the staff, uh, we had so much diversity anyway. The orthodox colleagues who came at it differently a difference in how you perceived education and justice depending on what kind of society you live in for instance, when the World Council, the British and the Americans would take risks to support the liberation movements in Africa for instance and be criticized how they probably by people opponent back home and they would say weren't you as equally critical of the Russians, (09:58) of the Orthodox Church in Russia. Well Dr. Blake had a wonderful relationship with Nicodime and the other religious leaders of the church in Russia and he understood a the press did not of the press did not want to the fact that we have in our country to criticize the government and therefore it was a mixture like that, and the Latin Americans in that whole decade or so that I was there didn't much maneuvering room either. And the oppression was severe, so Paulo was part of the (10:10:37) hurt of that Latin American scene
[Pause, off camera questions] [Rev. will nods afterwards]
10:11:25 Paulo was an enigmatic in many ways, he was such a Brazilian, and so he always had an ambivalence about his love for his country and what he tried to do and how lasting the coup. And when he was able to go back it was a wonderful thing for him. To be Minister of Education (10:11:51) was unbelievable. But in the process of the whole thing he, uh, one day he came

into the office late which was not unusual (smile) but this time he said, " I've just had the best time" I said what you been doing, he said, " well I got, I went downtown and I heard two Brazilians speaking Portuguese" and he said "and I just followed them, listening to them speak because they spoke my language." and another time, when it in 1972 I think it was, when the World Cup was playing, and Pele was leading the Brazilians to enter the championship, if I remember, anyway, Paulo and Elsa had the whole Latin American contingent over there especially the Brazilians in town in his apartment. So I went over to watch it and it was, it would compare with the North Carolina Games in the hoopla. They were so excited that in one of the breaks in between for water or whatever it is in soccer, I said "Paulo, how can you do this? You know how you have articulated and taught me that the government is using these spectacles to take the people's minds off their misery and how can you get so excited about it?" He said, " Ah, well I know it but I'm a Brazilian!" Heh, heh, it was wonderful and he had that sense of humor about his ambivalence. But he, what I learned about, I never (10:13:31) pushed him on the experiences himself but he was afraid of police. Vina and I went with him one time to Germany, Stuttgart, wherever the airport was and the German police, green, gray kind of uniform and as we went through customs, through the checkpoint there with the passport, the man said in German, "Do you have anything to declare?" And Vina translated and he said, "No, no, no." "Well walk down that hall." I said, "Paulo you're a chicken! You should have said 'I declare that education cannot be neutral.'" Heh, heh, heh, but he had that fear. Once we had a conference, oh, in South America somewhere and he would have had to fly over one of the countries that, I may have forgotten which one, it may have been Mexico, anyway, he refused to go because he said "if that plane has to land in that country, I'm in real trouble." And he landed once in a country and it took a Catholic bishop type to get him out of the little room they put him in because his name was on the list. So he had a healthy regard for the police (10:15:03) from that experience. It was always there; it would pop up at times like that because most of the time that didn't occur in Switzerland like that.

[Off camera, Stoney's voice: That story helps a lot because it shows that he was human enough to understand other people's fear. Would you say that?]

Yes from that personal experience of knowing fear himself, and I gathered no real torture but the serious effect for a Brazilian patriot like Paulo to be exiled without a passport, and every time he went somewhere he had troubles and

entry (10:15:48) problems and exit problems and so it was constant fight for his secretary and machinery of that type in the World Council to work out all those things very carefully but that gave him an understanding deep down based on his experience of us who were (10:16:07) suffering.

[Stoney, off camera: I'm gonna ask you to repeat again that leaving out all of the details, so that we have a simple version, he experienced ? as you see I'm cutting it in my head.]

10:16:22 Right good for you I trust you to do that. Um because he had been exiled as a kind of ruthless person, he was very sympathetic to everybody who was experiencing similar and other kinds of oppression.

[Stoney, off camera: Could you describe your impression of Paulo. what kind of impression did he make?]

Well after I signed on, I, to become the---

[Stoney, off camera: After I signed on to the World Council]

Right I hear you, I was invited to join the World Council of Churches staff in the fall of '68, and I was working in Richmond, Virginia in the educational Board of the Southern Presbyterian Church, having a good time with it, I had been a professor and I left the seminary. but I was invited to be part of this new (10:17:34) team and since I had insisted that the definition of Christian education being so narrow. I did not want to be boxed into that and so they asked me if I would be the first of equals and sort of head it up. so they suggested I go to Boston and see Paulo, so I flew up to Boston. and snow on the ground and he and his family were up on the third floor of an old building-- you may have been in it--- but anyway, I walked up all those stairs, got out of the snow, went up there none of them could speak English and I sure couldn't speak Portuguese, so we had a most interesting thing, conversation, I think we had fixed and I could sense the warmth of Paulo and Elsa with each other and with the children, who were relatively small this was 19--70, early '69. so I left there and wrote, I think, wrote to Ernst Langer, we can work together, you know, I respect him, I sense what he is about and I've read enough of his stuff to say that's very important for the world of education and for the World Council of Churches. so I didn't see him again until they showed up a year later in January of 1970 and that's a story I just love. we,

uh, because all three of us had never had a chance to be together before we accepted what everybody else's interpretation of what we ought to be doing in the World Council of Churches, we ought to get our act together and see if it would work. so Vina and had a place up in the Black Forest, in a little ski town named Hintasarten and so we were going up there for three or four days away from all the traffic and talk about what we should do. well, uh, Paulo was new to that whole thing it was just an incredible experience, we were going to leave in the early morning to get there, well for various reasons, we ended up eating lunch in Geneva and then going. and Vina was driving, I was sitting by him and Paulo was huddled in the back seat of this little Fiat and so up we went, up through Bauxil and into Germany and to the Black Forest (10:19:59) up there and all the way we were initiating Paulo into the game. We were telling him who the characters were and who he had to work with and you know a general kind of introduction to the staff and to the ambiance and so forth. Well Paulo was coughing, and so we stopped to eat, I think in Bauxil to eat before we went on up, it was snowing by that time, heavy snow, and it didn't bother Vina a bit, (10:20:34) you know the Germans in the Black Forest, they just drive in the snow as if it was nothing, so by the time we got to his little house on the little road, snow was over our knees and he couldn't go down the long driveway to his house, (10:20:49) all of which , all the houses had to be built tourist so they would look like a black park, it was a beautiful house, but anyway, we had to walk down about fifty yards, I guess, through this snow up above our knees and the moonlight was rich and Vina was small, he had a physical handicap (10:21:10) [points over his shoulder] an so he marched first because he knew to go and then Paulo and I followed to make sure Paulo didn't die on the way and about half way down that drive, we went through that heavy snow, Paulo turned and said, "Will, my mother would never believe this!" heh, heh, so we got down there, and there was a overhang over where the main door was---both upstairs portion and bedroom and so forth--- so we got down there out of the snow over there and door was locked. It was about 2 am by that time and so we couldn't get in and Vina said, "Oh foo, she gave up on us and went down." So he had to hike a couple of hundred yards all through all through the snow to get the key. (10:21:58) Paulo and I were sitting doing like this, trying to stay warm. It was freezing, so when Vina finally came back and we went in the house was about forty degrees because something had gone wrong with the heat and so we couldn't get warm and Paulo said I gotta have some coffee. So Vina dug around in the cabin kitchen for some coffee. no sugar. and there could not have been anything worse. and it was (10:22:30) the funniest thing to see Paulo taking a

sip of that coffee with no sugar (he shakes his head in distaste) and just shaking, but he needed the heat, he needed the coffee. So he finally drank enough coffee and went to bed. Well in Germany often have coverlets that are over you, they don't have sheets that are tucked in, so it is very easy for those things to slide off you if you haven't grown up sleeping under them. So I think Paulo and I froze to death. they finally got the heat on, so the next day we had a wonderful, wonderful time and one of the incidents showed how he related to people. our boss Ernst Langer was away when we set up this trip, in fact he had psychiatric problems and was in a hospital, so he came by train to meet us at Hintasarten. (10:23:24) So the next day, we went back down to the little square in Hintasarten and met Ernst. Immediately after we ate, it was obvious that Ernst who spoke gook English and Paulo were simpatico. it was a wonderful meshing of interest and respect. So Vina and I went off somewhere and Paulo and Ernst went around getting postcards of whatever, it was a very picturesque kind of village and when we got back together, Paulo took Vina aside and he said, " That man is great. Can we get him on our staff?" We said, "Paulo, you knucklehead, he's our boss!" "Our boss!" he said. and it made us realize that the whole introduction the day before, on the way up, Paulo was sleeping and hurting and so forth. Anyway that was a great relationship and our whole history there would have been far different if Ernst had lived. well he lived on and finally committed suicide. but he went back to Germany because the strain of pressure in the World Council of a division head was so great---Dr. Blake use to say I would rather have (10:24:38) one half on Ernst Langer than a whole of anybody else in that squad. so we missed him terribly, but he was helpful in helping us shape our early ideas about it. But Paulo was still coughing and I think the second morning I got up early and went down to make some coffee and I heard this rattling and I thought that was a pipe getting over the cold. and I finally realized it was Paulo, he was sleeping downstairs in the one downstairs bedroom and I went in and he was really in trouble and so Vina and Ernst got up and Vina called the local doctor. there was a wonderful clinic there in the little town, fortunately. so this big, long black Mercedes came rolling down through the snow and this austere 6"6' German doctor appeared and I was watching from the door and this German doctor and our two German colleagues gathered around like this (he leans forward) and they were talking German and Paulo was (10:25:47) rolling his eyes, he was hurting, he had pneumonia. and so in the process, he was sure he was dead, and he heard all this mysterious language and in this strange place and Elsa was not there to hold his hand. so anyway we hauled him out to the front seat of the Mercedes

and off they went to the clinic. so after a couple of hours Vina came back, he had gone with him and we said, "How is he?" and he said, "Well, he's in good hands and they could take care of him, it wasn't life threatening but it needs treatment and they're giving it to him" and he said, "I think he'll be all right," he said, " the reason I think he'll be all right is that they put him on one of these high kind of stretchers that they haul them in from the emergency deck," and he said, "you remember this year that nurses all wearing very short skirts and said Paulo I lying like (leaning his head to the side) and he'd open his eyes and he was just at the level of short skirts began and ended on these nurses." And said, " he rolled his eyes up to me and said, 'Pretty girl, pretty girl.'" (10:26:54) And Vina said, "therefore I think he's OK." Heh, heh. So Elsa came up and spent a month with him, up there recuperating. And the weather turned nice and they had walks around. And it helped locate them outside the urban Geneva (10:27:12) and their apartment into the beauties of the mountains of Switzerland, so it had a long range beneficial effect, but it was scary, it was really scary and we did not get, we realized later that we did not get the best of Paulo's input because he was sick. But that was the integrated moment for all of us but it was unfortunate that it had to be at (10:27:39) Paulo's expense.

(10:27:40) [Stoney, off camera: Talk a little more about the role of Elsa played, it was not just a]

Well when Paulo talked about education he great critic to Elsa. She was a schoolteacher and a good one and so he when he talked about his younger years, he was a lawyer and he went out to serve subpoena some paper or something on a young dentist who couldn't meet his payment for his equipment. And he said to the man according to Paulo's story, "How long can you hold out if I don't turn this paper in until the last minute?" and the man said to him, "Next Monday" and (10:28:36) Paulo said, "I will not turn this paper in until next Monday." He said he went back home to Elsa and he said, "Elsa I cannot be a lawyer, I will not try to be a Paulo." And Elsa said, "Paulo I could have told you that a long time ago." When he talked about pedagogy he either went back to what he learnt from the peasants from Northeast Brazil or from Elsa. He had the doctorate in philosophy but I think that the reality of the educational process in elementary schools or in families, the broader kind of understanding of education was really tempered so by Elsa that he always was (10:29:19) aware of that. That when the Religious Education Society in 1983, decided the William Rainy Harper it was given to

him and Elsa together. (10:29:31) And he appreciated that very much, even though he couldn't come to California to receive it. But another story about Elsa that my wife knows better than I; she kept trying to talk Elsa into getting into the French courses that were offered in various places so would be more comfortable culturally because she was comfortable linguistically and (10:29:55) that was hard on both of them. They already spoke Spanish and Portuguese as their mother tongue but French and English always required that extra thought about it, it never became natural at least in the years I knew Paulo. So Frances had invited Elsa to go somewhere with her--- a luncheon with women connected with the World Council of Churches, that's a whole another story, my wife's still angry at the disdain of women and the Swiss requirements and all that--- but anyway, she went over to get Elsa and Elsa said I can't go and Frances said why can't you go? And she said who will cook Paulo's beans? Heh, heh. So in many ways he was the most helpless dependent spouse of a good woman, that I ever saw and it was great to see that relationship and of course with four children they had continual problems as all the expatriates did with adjusting to the ? of Swiss rigidities. (10:31:03)

11:00:38 One other story he told me about Elsa's influence on him, he went out to
[Stoney's voice off camera]
and Elsa's influence on Paulo back in Brazil, when he was in the process of becoming an educator and hadn't quite figured it out yet and so this was one of the ones he told, I seen it in print, my memory is kinda hazy but I'll ? it up a bit. He went out to make a speech on discipline or something (11:01:08) like that to what we would call a parents' group and it was a group of peasants who had their children in the schools and he was talking about how they had to (11:01:17) they had to help them with their schoolwork and this and so forth and finally one of them stood up and said, "Dr. Paulo..." everybody in Brazil, Paulo said called somebody else doctor, "Dr. Paulo how many children do you have?" and Paulo said four or was it five (mumbles: I didn't know the other one), he said "five." He said, " When they go to bed at night, do they have a glass of milk before they go to sleep?" And Paulo said yes. He said, "Dr. Paulo we don't have beds, we all have to sleep on the floor. And I have to get up at 4 am to walk two hours to (11:02:03) get to my job and when I get home at night I'm too tired and so we have to make the children be quiet and we put our children to bed they don't have a glass of milk." And the conversation went on that way and so in the car going home, Paulo said discipline with love or however Paulo put it and Elsa said, "Paulo

that man is right." And it was one of those moments. Here I thank the class dimension, the economic dimension of privilege was burned into him because he was realizing that he was speaking from a bourgeois privileged kind of home life, although he was not rich by any means, to an audience of people who didn't have a glass of milk for their children at night. So Elsa was so determined I think not only in helping him in understanding what teaching is like, we didn't talk too much about that but he loved the (11:02:07) cultural circles and all that whole kind of participatory stuff and the honoring of people's experiential knowledge which he was very strong on through out but he would have a hard time with his sensitivity to that if he had not been (11:03:29) married to Elsa.

[Stoney, off camera: Could you talk just a little bit about Luke Gardes difficulty in school, difficulty in adjusting to school in Geneva and you may want to generalize on that.]

(11:03:48) Well, uh, we didn't know what to do with our children when we went over there, about school. One of the reason I wanted to go was to give our children a chance to live in (11:04:00) another culture. So we were advised to put the older ones in the national school, we talked, who was about twelve, into going to transition where for a semester or so he and his younger sister who was ten then went to the Swiss school our youngest one started first grade there and I would walk to school. This beautiful school they spent 150% of what any American would do in order to (11:04:51) preserve the beauty of it. We lived right over a school, just gorgeous. I walked Emily over to school, I'd say 'bonjour' to her friends, she'd say, "Daddy don't say anything." Heh, heh, so it was an indication of how the Swiss school system and family system made it hard to break in, they were not accommodating and our daughter had a terrible time when we switched her to modern math because the pattern was to put kids in one class and keep them that way through colleges to high school and so Paulo's children had the same problems and they'd already been uprooted, which our children had not been, in Boston, so they had that kind of difficulty and the other thing that was hard on Paulo, I think, and Elsa, we didn't talk about this much but I sorta picked it up was the Swiss didn't have much respect (11:05:58) for what the parents knew. They didn't have a PTA and once a year they'd call the parents in and tell them what was going on and it was an interesting exercise for an old teacher like me and I couldn't believe it. (11:06:11) I couldn't believe it. They were organized that it was very hard, our daughter

Emily in the center, in the notebook was decorating like the book of hours around the edges whit all her scribbles and the supervisor came by and said, "you mustn't do that" and she said "why, I like to do it?" Well he didn't have a category for that except 'dump Americans,' 'ugly Americans.' So those were the kinds of pressures that Paulo's children experienced too. And the (11:06:49) you were looked down on because you didn't know French from your toenails up. And so the subtleties of French particularly as you got up into dicte, into when they would read passages and you would write it down and Jane's way of putting that, our third child, when she wrote her senior (11:07:09) paper at Ealem College on her education experience and the value of Paulo in her life, she said, "The question was always, "Combien de fautes?"" How many mistakes, not what have you learnt, not how far you've come from nothing to this point of knowing French and so those were the kinds of problems that we never talked about much but it ? I think dislocated, and all of our kids were dislocated in a way when we came back to the States, we were having a conversation (11:07:48) with Emily and Jane, when Emily said "I am tired of being like an oddball, I was in Geneva and I am back here, the teachers are furious because I still dream and think in French" and so we said, "Jane do you feel like an oddball?" and she reflected a (11:08:08) moment and said, " yes, thank goodness" and it was Paulo.

[Stoney, off camera: We know that Catholics, we know that Paulo had a deep influence on Catholics who had been inspired by the theology of liberation, but was there similar kind of movement at that time among Protestants. And did he have any influence?]

(11:08:44) Paulo's approach to education particularly in the background of Medien, the big conference and his writings

[Stoney, off camera: I'm sorry because they may not know that Medien was the liberation, they will know that phrase, but not the Medien]

Right in terms of liberation theology and liberation education they just gravitated to each other and most of the liberation theologians brought a background to it through, for instance, he met with the Board of Concilium, a Roman Catholic theologic journal and people like Johannes Mix and Goutiers, he was (11:09:32) in and out of meetings with them, Montmont in Germany, so that he, he found himself in those circles and he used to say, "I'm not a theologian," "I wish I wish I were." So that didn't bother them at

all because what he was saying, giving legs to the (11:09:51) liberation theology kind of talk and reality. And so another relationship that worked through the Catholics was with Rome not with the Vatican, not just with SODOPAX, the joint thing with the World Council but with the women the Congregation of Sisters and there he really had an influence and their back in the States were part of the growing (11:10:26) restlessness particularly among women. And so they took on the liberation education and liberation theology together. I'd think they would really make that separation and one or the starting things to Paulo was his ? was finally published in 1970 in the States. In England he got hundreds of letters from women in the US just blasting him for sexist language. They said how could you be liberated about education and unconscious what you're doing to women with all those 'he's, he's, he's.' And it hit him and I mean it hit him deep down and I mean everyday he would be in there with his secretary trying to answer those letters and say, (11:11:16) 'I was wrong, you've helped educate me about a major reality." but in the liberation theology circles, he fitted in so easily and we had liberation theologians on the staff of course and so that was part of the pain. we had a conference in Lima when the integration of the World Council of Christina Education with the World Council of Churches took place and because they were gonna be a lot of people there from all over Latin America, we set up a conference following that for the educators and we just had a wonderful group of Latin American educators and theologians and Paulo was one of the gathering points of course another one was a man I think his name was Busto(12:03), that we had to fly from Cuba it was not easy to get somebody out of Cuba, had to fly him to Spain and then back to Peru and then back to Spain and back to Cuba in order to have him there. he was a Presbyterian professor and his witness, he was even more popular than Paulo among the delegates because it was the first time they had a chance to say 'what's it like living in Castro's Cuba' and he would say 'it's hard, it's hard on my class, it's hard on my profession, I do not have all the privileges I use to have but it is good. People had health, aid, hospitals, medical care (12:51) people had education that they did not have before and I cannot be against it' And it was wonderful, but in the process of that Paulo lost his voice, that Peruvian dryness up there this where retreat center where we were and everybody lost their voice but it was an interesting time and the three of us really enjoyed it, it was one of the few things we had done together, usually we could not afford for all three of us to do something, so at that meeting there was some of the leading Catholic educators who had been behind the advance in understanding liberation theology and education at the Bishop's