

Glencree ... a place and an ideal

Glencree Centre for Reconciliation was founded in 1974 as a response to violent conflict in Irish society, in the conviction that there must be a better way than violence and vandalism, intolerance and sectarianism.

The Centre works to discover and promote the conditions for a just and peaceful society. It seeks to uncover and encourage in the people of Ireland the moral and physical resources to transcend the politics and economics of violence, pollution and greed and to reconstruct an island where young and old can live in security and hope.

A spirit of Christian commitment to this ideal inspired the foundation of the Centre and continues to motivate its varied activities of peace training, peace making and the respectful use of natural resources. It welcomes members and fellow workers from any religious faith and from none, from Ireland and abroad and from all social and political traditions compatible with the aims of the Centre.

Glencree is a place and an ideal. It stands for tolerance and justice; for an Ireland where individuals and families, small groups and large, can find the space and the environment to live and work together with dignity and mutual respect.

What the Taoiseach has said

"The work of reconciliation is the greatest single challenge that faces this generation in Ireland. As each of the last ten years has gone by, the task has become more daunting, more complex and more heartbreaking.... Too many young Irish men and women have sought relief in escapism or have yielded to a blind urge for violent revenge. Too many of my own generation have yielded to a weary fatalism

"If we fail to confront the crisis of Northern Ireland, it will inexorably worsen and fester.

"Until we all seek to understand this crisis, we will not be able to act intelligently and effectively for peace. The effort of understanding will require a willingness on our part, on the part of both sections of the community in Northern Ireland and on the part of the British to reject a good deal of our own cherished mythology as well as the mythology of others. It will require a readiness to contemplate difficult, expensive and probably painful options and it will require a commitment to give to this problem and to its solution a priority above all other issues."

From a speech by the Taoiseach, Dr. Garret FitzGerald, T.D. at the opening of a Glencree exhibition in May 1983.

Glencree - a beacon of hope

Dr. A. J. F. O'Reilly, Chairman of the Glencree Development Committee sends us this message on our tenth anniversary.

COMMENTING on the Anglo-Irish Treaty of 1921 and partition, a British author wrote, "So the Irish won in a way, but they lost too, for they never made friends with themselves." That observation was penned many years ago, but it is as true today as it was fifty years ago.

Glencree is one of those little beacons of hope that light up an otherwise turbulent, ungenerous sea. We have to learn the American lesson that compromise is the distinction of the intelligent man and not a synonym for surrender - or if it does mean surrender, it is surrender of a positive type to the forces of general good.

Glencree is all about creating space ... space for the mind, space for the spirit, space for the soul. It is a crossroads for tribes to meet. Properly used, it is a supermarket for low-cost generosity and high-quality Christianity.

Stop and shop at Glencree! You'll find the Christian message of peace alive and well and prospering there, thanks to your generosity.

Ten Years...

"Forgiveness is a catalyst creating the atmosphere necessary for a fresh start and a new beginning."

- Martin Luther King

AFTER a particularly horrifying outbreak of bombing in Belfast in 1972 a number of people met in Dublin to protest against the atrocities being carried out in their name and an ecumenical service to voice concern for the people of Northern Ireland was later held in Christ Church Cathedral.

Concern was not enough, however and the organisation known as Working For Peace considered injustice and social problems to be at the root of the conflict. The various peace groups involved soon realised that reconciliation was the key and that what was needed was a common base from which to spearhead an effective and non-violent approach to the urgent issues both north and south.

In February of the following year the old Glenree barracks were made available by the Government and in a generous act of faith, bankers Guinness and Mahon approved an overdraft of £47,000 for the work of renovation to be undertaken.

May 1975 saw the opening of the Glenree Centre for Reconciliation, which has been the scene of important events and projects during the ensuing decade. They are too numerous to detail here, but they have been wide-ranging in their scope, including the fields of education, recreation, fund-raising, work camps and holidays and hosting the flow of visitors to the Centre in the beautiful and peaceful valley of Glenree has been rewarding for all concerned.

THE work goes on. There is a continuous programme of North-South exchange, peace studies and conflict resolution courses for secondary schools, farm education for primary schools and inner city children and local and international work-camps.

Hundreds of families from troubled areas in the North have come to Glenree for holidays or shelter and community leaders, politicians and trade unionists of all persuasions have taken part in seminars and conferences.

All this activity and the practical effort entailed must surely have some stronger motive force if the ideals and aspirations of Glenree are to reach out and influence the hearts and minds of those to whom the concept of reconciliation is as yet unknown - or even unacceptable.

There is of course this motive force and it springs from the Christian belief which permeates everything to do with the Centre and which was what fired the enthusiasm of the founders over ten years ago.

FROM its earliest days Glenree has been inspired by and affiliated to Corrymeela, the Christian peace community in Co. Antrim which is twenty years old this year. Joint projects with Corrymeela are an ongoing feature of our co-operation.

There is also an affiliation with the Cross of Nails Community, a

special honour for an organisation so young as Glenree. Other Cross of Nails centres are in the United States, Dresden, Berlin, Taize and Corrymeela.

See what is meant by the stronger motive force and the Christian inspiration?

Glenree since 1974 has initiated an annual Peace Week during which there are lectures, seminars, exhibitions and street drama and always an ecumenical service. Distinguished preachers over the years have included the Rev. Michael Quoist from France and Bishop Helder Camara of Brazil.

During the last ten years there have been many seminars and the extent of the concept of peace and reconciliation can be gauged by the variety of subjects covered. These range from political (Irish neutrality, the politics of forgiveness and U.D.I. for Northern Ireland), economic (unemployment and renewable energy), religious (minority religions), social (pluralism, sexism in education and prison sentences).

AMONG the more significant of recent conferences was that held jointly with Corryrneela in Queen's University, Belfast. Political scientists, historians and other experts came from Europe and the United States to give their views on alternative models of political cooperation and their papers were afterwards published in book form. The book was subsequently presented by Glenree as their submission to the New Ireland Forum, which used it extensively as a source of reference.

From a valley in the Wicklow Hills where peace is being nurtured flows hope into a world of strife. In apparently small ways and practical day-to-day human contact and in the broad sweep of ideological influence, things are being made to happen.

Elsewhere in this booklet we tell you what is happening in Glenree now and how the work will grow

and develop with your help and the kind of vision that started off the whole glorious cycle of peace and reconciliation in our time.

The Glencree Centre and Christianity

The Rev. Alan Martin of the Abbey Presbyterian Church, Dublin, a former Chairman of the Glencree Council and the Rev. Denis Green, s. m., of Mount Saint Mary's, Dublin, a Glencree Council member, reaffirm the Christian presence at Glencree.

For Christians the Centre is an ecumenical effort to bridge divisions, they say. It is also a place to work with men and women whose faith or church membership is not explicit, or who have no religious faith or church.

THE Glencree Centre for Reconciliation is not a church-affiliated community, but Christian motivation was strong among the founders and finds a place in the latest statement of identity.

In the course of history the Church has been involved in violence or has become petrified in its organisation or expression of faith. Still, it has also persistently aspired and tried to be a place and sign of new beginnings and of peace.

The Christian presence at Glencree draws attention to God's hidden involvement in the human race. In the dialogue and communion through which individuals and communities develop, God is drawing mankind to

growth and reconciliation. This process persists despite violence and injustice. God's active presence in the world is part of that Good News declared through Jesus Christ and accepted with the gift of faith in him.

The Centre was established at a time when long standing divisions in Ireland had burst into renewed destructiveness. The opposed forces feed on each other, for the hopes of one side represent the fears of the other. In Glencree Christians see the conflict as a judgment we have brought on ourselves by worshipping the false god of sectarian interests and the Catholic/Protestant divide is used by some to underpin and justify these interests.

"He is the peace between us."

ALL this runs counter to the purpose of God revealed in Jesus Christ. He revered the mission God gave his people, respected the Law and worshipped with fellow Jews, yet he refused to identify with any of the religious or political groups of the day. They were representative of the kind of divisions the human race splits into at any period.

Rather than side with any of them he accepted death at their hands. We believe God showed his acceptance of Jesus by raising him from death. So, concerning the hostility between Jews and pagans, the New Testament says, "He is the peace between us and has made the two into one and broken down the barrier which used to keep them apart ... to create one single New Man in himself out of the two of them and by restoring peace through the cross, to unite them both in a single body and reconcile them with God. In his own person he killed the hostility."
(*Eph. 2:14-16*)

A sign of the power of Christ

RECONCILED to God by our faith in Jesus Christ, we are to be reconciled to each other and to be agents of reconciliation. Christians in Glenree want to be a sign of the power of Christ and his Spirit and to work with others

towards forgiveness and peace.

Thus for Christians the Centre is an ecumenical effort to bridge divisions within the Church and it is also a place to work with men and women whose faith or church membership is not explicit, or who have no religious faith or church. We believe that where there is goodwill there God is secretly at work. We acknowledge too that often rejection of the institutional Church or difficulty in believing comes from that very Christian exclusiveness, privilege or religiosity which Jesus himself rejected and which rejected him. We know Jesus has opened the Kingdom of God and with him we too want to be open to all. It is our belief that the work of reconciliation is so central to the faith, "that only what is said about and suffered in the service of reconciliation can be therefore truly described as Christian." (*Moltmann*)

From prejudice to understanding

By Geoffrey Corry, Chairman, Glencree Centre for Reconciliation.

BELFAST is miles closer to Dublin than Cork - nearer than Limerick or Galway or Sligo, but many Dubliners feel it is more distant both in physical terms as well as in the mind.

One of the ways Glencree has tried to develop greater contact and communication between North and South has been through a variety of youth exchange schemes. These tend to be weekend visits and involve youth clubs, peace corps, unemployed youth and trainees. Every effort is made to mix the groups so that there is a balanced cross section of Protestants and Catholics, Northerners and Southerners, girls and boys. This of course is not always possible because of last-minute changes, bombs going off, groups afraid to travel, parents putting pressures on the young people and other genuine fears.

Of great attraction for all who come to the Glencree Centre are the farm life and the variety of work around the place. They vary according to the time of year and can range from cutting turf on the mountains, milking the cows, building walls, making bread and so on.

Getting out of the city and going to a new place with out-of-the-ordinary experiences are the very stuff for breaking down barriers and getting everyone to rope in together. Hard necked boys from city life would have been slagged right out of it back home if it were known that they had made bread. At Glencree there is no question that this is a "sissy" activity.

MORE recently, the North/South link programme provides a weekend exchange which opens with a getting-to-know-you session on the Friday night. On Saturday morning the groups do work projects around the Centre and on Saturday afternoon they visit a local neighbourhood in Dublin to see the many new social problems faced by young people, for example, "joy-riding", unemployment, some drugs problems and poverty. On Saturday night an opportunity is provided for the young people to talk about each other's situation and to express their feelings about things. On Sunday morning there is time to do a number of things before the evaluation.

A very encouraging aspect

of all this is the friendships made which, if sustained, invariably lead to a change in opinions, a softening of attitudes and the desire to come together again. At the end of a successful weekend, a typical comment might be, "I can look at both sides of the story now," or "I realise now that the troubles are not only about Catholics versus Protestants," or "The Southerners do not want to take over Northern Ireland."

Building on these contacts, ex-changes and friendships, many of us have a bigger vision. By opening up channels of communication between groups divided by conflict and the events of violence, we can restore to people the possibility of doing some-thing to resolve their own situation - of becoming increasingly sensitive to how they have been numbed by the violence.

Conflict of all kinds - ideological, economic, cultural and racial - is going to play a bigger part in the lives of all of us because of the pace of change and the greater inter-mixing of people.

The most important skill for people today is the ability to resolve a conflict, yet we Irish tend to be better at taking one particular side or conviction and rigidly holding on to it. The daily violence and barbaric incidents are clearly

teaching us the hard way; we have to learn new ways of resolving conflict between groups and of forming a healthy respect for each other.

Divided in life, they are remembered in death

Two significant walks of remembrance in Dublin.

ON the Sunday before St. Patrick's Day during Peace Week of 1981 and again in 1983 there was a walk of remembrance through the streets of Dublin and along the way wreaths of shamrocks were laid at points of historic importance to commemorate Irish men and women of all traditions.

Before the start of the walk from St. Patrick's Cathedral, the walkers who numbered several hundreds assembled at the memorial there to commemorate the dead of two world wars and the words, "Though they were divided in life, let us remember them together in death," were recited.

The walk then proceeded down the hill and over the Liffey to the Four Courts where those who died on both sides of the Civil War were remembered. The final visit was to the G.P.O. where those killed in 1916 in the struggle for national independence, by the bombs of 1974 and by violence North and South were remembered.

The wreaths were laid in 1981 by Nobel prizewinner Sean MacBride, Una O'Higgins O'Malley, daughter of the late Kevin O'Higgins and actress Siobhan McKenna.

In 1983 Lieutenant-General Sean Collins-Powell, nephew of the late Michael Collins, accompanied by Lieutenant-Colonel Derek Boydell, OBE, President Southern Ireland Area Royal British Legion and other members of the Legion joined the gathering at the war memorial in the cathedral, then took part in the walk of remembrance. The wreaths were laid by Sean Lemass's grandson, Sean O'Connor, Chris O'Malley, grandson of Kevin O'Higgins and actor Cyril Cusack, who read the oration at the GPO.

In participating in a symbolic walk of this kind, Glencree was emphasising the need for forgiveness. Very little has been done to heal the scars of the Civil

War, the major political parties remain its captives and seldom do they find all-part-y opportunities to remind people of the things that hold all of us together.

WHILE time allows us to forget these past divisions and is itself a natural form of forgiveness, memories linger on and we can never fully escape from the brutalities and imperfections of the past. Through such a walk of

remembrance, forgiveness
can provide a way to
remember the past so that
it does not overshadow the
present, but can allow a
new future to emerge from
it.

Peace comes to a valley

GLENCREE has been a battleground for warring factions since the twelfth century, but it was not until the Rising of 1798 that what is now the Reconciliation Centre made its first appearance as the new military barracks of the time to deal with the insurgents. The Military Road (nowadays known and loved by motorists and walkers) was built at about the same time.

During the Rising some 11,000 Catholic and Protestant people in Co. Wicklow lost their farms, cottages and livestock. Peace gradually returned to the countryside when the Rising ceased and then began the long weary task of repairing farms and land. The army barracks were of no further use to the military and the buildings lay empty and neglected for over fifty years, a grim reminder of past turmoil.

In 1859 appear signs of human concern and building for the future in the valley instead of death and destruction and with the coming of the Oblate Fathers to Glencree the first seeds of reconciliation may be said to have been sown. The military barracks were taken over by the Fathers for the housing and training of delinquent boys in the charge of one Father

Lynch, a truly great man of faith and vision.

It was a tough life for them and visitors to the Centre today who observe the fertile land surrounding it may remember those boys who under the direction of the great Father Lynch relentlessly cut the turf and removed the tons and tons of stones.

AS well as cultivating the land the boys learnt useful trades to equip them for adult life and Father Lynch also taught some of them to play the fife, believing that music would be good for their characters. Very soon they were giving concerts for charity and singing in their choir.

By 1860 about 100 boys were being cared for in Glencree and they were making their own clothes, growing their own food and building their own furniture. Glencree Reformatory continued to rehabilitate boys from all over Ireland for another eighty years until 1940 when the staff of twenty-two and the 250 boys were moved to a more spacious school in Daingean.

The building was empty again, but not for long and during the Second World War it was occupied by recruits to the Civilian Construction Corps who cut turf, improved the mountain

roads and helped the farmers.

At the end of 1945 the Irish Red Cross Society invited 200 *French children for a 3-month stay in Ireland the following summer and for the next few years the old walls of the reformatory echoed to the laughter of refugee children from war-torn Europe.

TEN years ago with the formation of the Glencree Centre for Reconciliation the building entered yet another phase and now it is a meeting place for people of all classes and creeds north and south; it combines the work of practical reconciliation with the study of conflict particularly in relation to Ireland.

A few hundred yards from the gate of the Centre the German war cemetery lies in an old quarry beside the Glencree River and the spirit of peace and forgiveness pervaded the valley more than ever when in 1983 the Irish, British and Germans prayed together in an ecumenical service on Armistice Day in memory of the German dead there.

The story of the Valley is full of sound and fury, but the fury has gone now and the sound nowadays is that of voices in friendship. The great buildings which have served their various purposes as military stronghold, youth training centre and children's refuge now fling wide their

doors to study groups concerned with the nature of conflict, the politics of forgiveness and those in need of shelter from the storms of the new violence of our time.

Glencree draws the needy into the healing peace of the valley and from the Centre emanates the moral strength of non-violent action and the necessity to recognise how destructive violence can be.

These are concepts which can and must be heeded.

[*Web Editor's note:

The invitation was given to the French Sisters of Charity, who brought displaced German and Polish children to Glencree while awaiting foster placement with Irish families.]

Glencree today [1985]

Our aims

- To convince people that violence is destructive of the ends it seeks to achieve -ideological, industrial or social.
- To show the moral strength of non-violent action and what it can achieve.
- To provide an opportunity for people to meet, talk and listen more easily and more honestly than is often possible.
- To lend active support to non-violent movements trying to fight injustice and to improve the quality of life in our society.
- To provide a programme of peace education and research of international quality and value.

Our activities

- *Seminars and conferences* on non-violence, pluralism, integration through education, community development, Christian renewal, North-South dialogue.
- *International work camps* from June to September and *weekend camps* during the rest of the year, each camp providing opportunities for discussion and understanding.
- *Voluntary labour* on the farm, in the garden and in the kitchen, restoring the building, craftwork.
- *Schools programme*: 4-day residential courses including simulation games, discussions, group

activities and projects to develop an awareness in senior schoolchildren of their attitudes.

- *Training opportunities* for youth leaders and community development workers.
- *Family holidays* and rest for victims of violence North and South, for battered wives and for inner city children.

Farm education

Parties of children from primary schools in Dublin come for a day to see the hill farm in action. They see the cows being milked; they bake bread and hunt for gold treasure in the mountains and rivers.

Volunteers: They cultivate the garden which provides vegetables for the Centre all the year round. They also experiment with poly tunnels for forcing horticultural produce and with cheese-making in the dairy section where, it is hoped, some young people will be employed full-time.

Energy conservation

The Pelton wheel, which was built in the late 19th century by the Oblate Fathers, has been reactivated and now generates almost enough electricity to heat and light the Centre. Electricity for the farm is generated by the windmill.

Glencree ten years on

An anniversary message from the Rev. Ray Davey, founder of the Corrymeela Community in Northern Ireland.

AS one who took part in the opening ceremony, it is now a pleasure to greet Glencree on having completed its first decade. When one surveys the rise and fall of so many different peace groups and indeed peace initiatives, the very fact of having survived for that time and to be still in operation is a significant fact, for there is no doubt that the roles that both Corrymeela and Glencree have been and are attempting to play are like continually walking against the winds and storms that we all know so well on our northern and western coastlines.

They range on the one hand from cynicism and scepticism to unconcealed sectarianism and the tragic and bloody shortcuts of the men of violence. Perhaps even more significant is that unnumbered body of people who have opted out of any effort or obligation to work for peace and retreated into the private life and just don't want to know about anything else.

There is, nonetheless, a real question to be faced by such bodies as Glencree and Corrymeela. Why, although their efforts are

small and at times insignificant, should they continue to exist? Are they really necessary? Do they perform any useful function at all? I would offer three responses to these questions:

1. Every one of us in this country is very much aware of how much importance in our society is given to the various signs, symbols and emblems that are continually being brought to our attention. Alas, many of them are divisive, threatening and provocative. Nonetheless we cannot abolish the use of such indicators.

After all, they are really the shorthand way of promoting our understanding of the sort of society we want in the future or some cause that is especially important to us. It is therefore of paramount importance that we have positive and creative signs and symbols to inspire and encourage. I am sure that is why such places and such efforts and indeed such visions as both Glencree and Corrymeela are so important. They are a sign that a great number of people from different traditions and outlooks can

live and work together. They are (if I may use an image from the cinema world) "previews" of the sort of society we must have. This reminds me of the old age pensioner who visited Corrymeela for the first time and was heard to say, "This place is right. This is what we should have had fifty years ago".

2. Not only are the two Centres signs, they are also channels through which all sorts of people with different skills, experience and concerns can find an outlet for their longing to do something to help to build a better society. The tragedy and yet the hope is that in this country both North and South there is a vast reservoir of untapped energy, idealism and vision. Corrymeela and Glencree have at least begun the process of harnessing these incredible resources.

I am reminded of the lady who said to me after she had heard me speak about the work of Corrymeela, "You know you are lucky. You've got something you can do about the situation". I was quick to respond that Corrymeela was available for anyone who wanted to be involved and in fact like Glencree, needs far more backing and support if its work is to develop. It is indeed an idea for everyone who wants to take it up. As one of our early posters said, "Corrymeela begins where *you*

are".

3. Places like Glencree and Corrymeela are needed to challenge us that we do not succumb to apathy or despair and that we take up the search for reconciliation and healing. We are challenged to see that in spite of our deep political, social and cultural differences, the foundations of our common Christian faith go deeper still. We are indeed part of the one Christian family and have the one Lord and Master. If we go beyond lip service and take His way and His life seriously, a new dynamic can be released in our country that will break down the ancient barriers of hate and fear and create new structures and a new country.

Searching for new political structures...

by Geoffrey Corry

A number of leading experts in political science accepted an invitation from Glenree and Corrymeela to present papers on models of political co-operation at a study conference in Belfast in March 1981. World authorities such as Professor Bernard Crick from London, Professor Arend Lijphart from California and Professor A. P. Frogner from Louvain gave fresh insights into how other countries and regions have found ways of cooperating to overcome historic divisions.

The conference was attended by over 100 participants, representative of civil servants from the two governments and other leaders of public opinion, including politicians. The papers were subsequently published in hardback and paperback editions.

This initiative contributed to getting new thinking going in the search for new political structures in the deeply divided society of Northern Ireland. Like many other trouble spots in the world (Cyprus, Lebanon, Sri Lanka and South Africa) the Westminster model of democracy (normally known as majority rule) has not worked very well in Northern Ireland. When it was introduced in 1921 as

part of partition, Westminster politicians like Lloyd George saw it as the best possible arrangement in the circumstances, but many things have changed since then and new forms of government have been tried.

Above all it has been found that where a society is deeply divided by religious, ideological, cultural or ethnic divisions, partition is unlikely to be a workable and lasting solution.

THE models explored at the conference included systems such as federation, confederation, consociational democracy and condominium, all of which rely on a number of principles involving coalition, power-sharing, the mutual veto, proportionality and autonomy within certain territories.

One of the chastening experiences of the Belfast conference, however was that a prerequisite for any new Ireland was the need for a political will to respect others and to find solutions based on mutual understanding. Professor Charles Carter wrote later, "Without goodwill, no arrangement -

however cunningly balanced
- stands any chance."

Any new structure or
political solution will
come only as a result of a
slow process of building
respect and understanding
and the commitment of those
involved to continue to
talk, no matter what
differences may emerge.

Dimensions of reconciliation

The first decade

THE various "dimensions" of reconciliation have been represented in the undertakings of Glenree since the beginning. Of course these areas of reconciliation overlap. What benefits the individual benefits his interpersonal relationships; what aims at improving interpersonal relationships will benefit the individual and the group to which he belongs. A happier relationship with the environment, a more respectful use of it rebounds to the good of people and our whole society.

We list some of Glenree's activities. Our records are not complete at present; in particular we have no records in our office of that very busy first year and not much from 1975. Beginnings are like that. People are too busy to file away records for future historians, but the founders are alive and well and we shall be able to recover the first years from their memory and correspondence.

Formation of the INDIVIDUAL:

Days and weekends for Christian prayer and commitment groups; youth and community leadership courses; arts and crafts activities; peace study circle (1977-78, 1983-84);

Expression Corporelle (1979); hospitality to individuals suffering from violence etcetera; farm days for young children (1982-84).

INTERPERSONAL dimension: Glenree community building (at intervals and ongoing for resident community); local work camps (frequent weekends); hospitality to Sunday and other visitors (ongoing); youth group meetings (town house); Women Together.

INTERGROUP dimension: Revolutionary Violence and Social Change (seminar); national symposium on non-violence (3-day seminar); Roots of Violence (seminar); Gandhi and Non-Violence (day workshop); peace study groups and residential peace study courses for schools; Pluralism (group meetings and three seminars); Christianity and Communism (seminar); Religious Minorities in Ireland (seminar); Towards an Interdenominational Christian Community (seminar); Politics of Forgiveness (2-day workshop); Alternative Models of Political Co-Operation in a Divided Society (seminar); Irish Neutrality (debates); North-South work camps; Northern holiday groups, young people, families and old-age pensioners; Role of

Voluntary Service
International in Northern
Ireland (weekend);
Negotiated Independence for
Northern Ireland (seminar);
intergroup activities at
Glencree House, Belfast;
occasional shared
activities with Corrymeela;
international cultural
exchange; international
conference of peace groups;
international work camps;
Christian Movement for
Peace (work camp); Policy
for Primary Education
(workshop); Integration
Through Education
(workshop); Recreation For
What? Stereotypes and
Inequalities in Education
(workshop); relating people
to environment; city farms
project (1978/1979);
activity connected with
Glencree farm and garden
(resident community, work
campers and children);
Renewable Energy for
Employment (seminar).

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Trust Fund, Ireland	Tennant & Ruttle
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Voluntary women's organisations affiliated to the Women's Voluntary Emergency Service.

Glencree 1974/1975

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