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Transfiguration of the Lord

February

“Weapons of the Spirit”  
“The Story”: Chapter 20

Text: Esther Chapter 4 (selected verses)  
Ephesians 6:10-18  
John 6: 56-63

Esther, Chapter 4 (selected verses)

Hathak went out to Mordecai in the open square of the city in front of the king’s gate. <sup>7</sup> Mordecai told him everything that had happened to him, including the exact amount of money Haman had promised to pay into the royal treasury for the destruction of the Jews. <sup>8</sup> He also gave him a copy of the text of the edict for their annihilation, which had been published in Susa, to show to Queen Esther and explain it to her, and he told him to instruct her to go into the king’s presence to beg for mercy and plead with him for her people.

<sup>9</sup> Hathak went back and reported to Esther what Mordecai had said. <sup>10</sup> Then she instructed him to say to Mordecai, <sup>11</sup> “All the king’s officials and the people of the royal provinces know that for any man or woman who approaches the king in the inner court without being summoned the king has but one law: that they be put to death unless the king extends the gold scepter to them and spares their lives. But thirty days have passed since I was called to go to the king.”

<sup>12</sup> When Esther’s words were reported to Mordecai, <sup>13</sup> he sent back this answer: “Do not think that because you are in the king’s house you alone of all the Jews will escape. <sup>14</sup> For if you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father’s family will perish. And who knows but that you have come to your royal position for such a time as this?”

<sup>15</sup> Then Esther sent this reply to Mordecai: <sup>16</sup> “Go, gather together all the Jews who are in Susa, and fast for me. Do not eat or drink for three days, night or day. I and my attendants will fast as you do. When this is done, I will go to the king, even though it is against the law. And if I perish, I perish.”

<sup>17</sup> So Mordecai went away and carried out all of Esther’s instructions.

## John 6:56-63

<sup>56</sup> Whoever eats my flesh and drinks my blood remains in me, and I in them. <sup>57</sup> Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. <sup>58</sup> This is the bread that came down from heaven. Your ancestors ate manna and died, but whoever feeds on this bread will live forever.” <sup>59</sup> He said this while teaching in the synagogue in Capernaum.

<sup>60</sup> On hearing it, many of his disciples said, “This is a hard teaching. Who can accept it?”

<sup>61</sup> Aware that his disciples were grumbling about this, Jesus said to them, “Does this offend you? <sup>62</sup> Then what if you see the Son of Man ascend to where he was before! <sup>63</sup> The Spirit gives life; the flesh counts for nothing. The words I have spoken to you—they are full of the Spirit<sup>[a]</sup> and life.

## Ephesians 6:10-18

<sup>10</sup> Finally, be strong in the Lord and in his mighty power. <sup>11</sup> Put on the full armor of God, so that you can take your stand against the devil’s schemes. <sup>12</sup> For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. <sup>13</sup> Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. <sup>14</sup> Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, <sup>15</sup> and with your feet fitted with the readiness that comes from the gospel of peace. <sup>16</sup> In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. <sup>17</sup> Take the helmet of salvation and the sword of the Spirit, which is the word of God.

<sup>18</sup> And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the Lord’s people.

Before I begin today, I want you to imagine something with me—something that is difficult to imagine, let me suggest—and something that is also deeply challenging:

Imagine that the United States has been conquered and occupied by a vicious, oppressive, foreign power. Imagine that our officials decide not to resist this power but to do its bidding. Imagine that the foreign power has a consuming, murderous hatred for a segment of our population and is bent on eliminating them altogether.

And, finally, imagine the most Americans compliantly join in, singling out these men, women and children for persecution, agreeing to turn them over—when ordered--to be deported.

What would you do if this were to happen?

Would you stand idly by, pretending it was not happening.

Would you rationalize that “well, this really doesn’t concern me, anyway”.

Or would you be willing to put your lives on the line—even put the lives of your families on the line—because that is just the sort of person you are?

Let us pray:

O Lord, bless the words of mouth, and also the thoughts of our hearts this day, as I seek to proclaim the Gospel—the Good News—concerning Your Son, our Lord Jesus Christ, to this time and place. Amen.

The scenario I have lifted up really happened: It happened throughout much of Europe during the Second World War—during the years 1939-1945. Today, I will focus upon what happened in France.

In June 1940, France was defeated militarily by Nazi Germany in six weeks. Over 360,000 French soldiers were killed or wounded, and the city of Paris became the setting for a parade of victorious, German military might. An armistice was signed between the two countries, splitting France into two zones. In the southern zone—called the “free zone” because no German troops were stationed there--the French had a new leader—one of their own—Marshal Philippe Petain. He urged collaboration with the Nazi. Petain set up his government offices in Vichy, a town about 200 miles south of Paris.

40 miles south of Vichy lay the village of Le Chambon-sur-Lignon. On Sunday, June the 23<sup>rd</sup>, 1940--the day after the armistice was signed--most of the inhabitants of this village did what they had done for the last 300 years: They crowded into the town church to worship. As he had done for the past 6 years, the Pastor--Andre Trocme--

rose to speak. In his sermon, Trocme declared his opposition to the Armistice. He discouraged any collaboration with the Nazis. And he concluded his message with these words, drawn from Ephesians Chapter 6:

*“The duty of Christians is to resist the violence that will be brought to bear on their consciences through the weapons of the spirit. We will resist whenever our adversaries will demand of us obedience contrary to the orders of the Gospel. We will do so without fear, but also without pride and without hate.”*

The congregation rose—as one—in support of his call to action.

What enabled them to do this?

Three beliefs—and three points for my message, today:

- 1) First, they believed evil is real, and it had to be resisted
- 2) Second, they believed they had a duty to protect others.
- 3) And, third, they believed that God would work through them—and through others.

Evil is real. This is what Paul declares in this, the sixth, and final chapter of Ephesians, and let’s look at verse 12:

*“For our struggle is not against enemies of flesh and blood, but against the principalities, against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places.”*

Quite a mouthful—and mindful. Let’s unpack it, a bit.

First, Paul claims that there is a spiritual basis for evil. This evil may express itself in acts of flesh and blood—in the repressive actions of the Roman Empire in Paul’s own day, for example--but its roots go far deeper. It is a force—or being—that is beyond me, beyond you.

What else does Paul teach us about evil? Well, he infers that this evil opposes God—and it will oppose us. “For our struggle...” Paul declares. In other words, there is a battle going on, and by being a Christian--by showing the love, grace and forgiveness of Jesus Christ to others--you and I will be in the crosshairs, of this same force.

But there is still more: What does this evil want with us?

Here is an urgent question because it touches upon the choices we can make, and, in answer, I think Paul would say that evil wants our collaboration with it, first and foremost, but if it cannot have it, friends, I think Paul would say that this same evil wishes desires our destruction—the destruction of us, in mind, in body, in spirit....

This is the tough, cosmic reality that Paul points to, today, friends. It is also a reality that undergirds The Book of Esther—or Chapter 21, in “The Story”, today.

This book of our Bible is truly a unique one. It does not mention God directly in any way, and it surely departs from the historical/prophetic books we have been studying, these past several weeks; in fact, some biblical scholars, down the years, who have argued that there is no historical basis for the events described here. But it is a book about evil, plain and simple, friends, and it is—more to the point—about a systematic plan to eliminate God’s people from the earth. And don’t we know that this has been a very real fact of history? For me, it is hard to read this book and to and to fail to be reminded of this

Evil is real. It aims to destroy not only its target. And it also will destroy those who get in its way....

And so, who were these people who crowded in that church in Le Chambon, in June 1940? Who were these people who rose—as one—in support of their pastor’s call to resist the Nazi occupation? *There were people who had experienced destruction due to their faith, down the years: They were Huguenot.*

Yes, who were these farmers?

These peasants?

These people who would soon make a stand?

They were descendents of the first Protestants in France, and—as a group—they had regularly endured state-sponsored persecution. For nearly a century—from the sixteenth to the seventeenth century--their churches were burned, their men made galley slaves, their women imprisoned. By the end of the 17th century, nearly 200,000 Huguenots had been driven from France. But—through it all—the area around Le Chambon had remained fiercely Huguenot, *and—more importantly—this same area had become a sanctuary. It had become a safe haven--a place where people—of whatever background—or situation—could find safety, acceptance, and Christian care.*

Yes, who were these farmers?

These peasants?

These people who would make stand?

*They were people who knew that evil is real—for they had felt its destructive fury, down the years. And they were people —because they had felt this fury—who were also determined to shelter others from harm. Here was the kind of people they had become, through marginalization, persecution and suffering....*

Their ministry began with the refuse of the Industrial Age—with the children who had been maimed by machinery and weakened by disease. They came—in their hundreds-- to Le Chambon at the turn of the 20<sup>th</sup> century. There, they were fed, clothed, cared for. In the 1930's came refugees from further afield, from the Spanish Civil War—and people from both sides of this terrible conflict, as well--both Communists and Fascists. It didn't matter what side you had taken. You are cared for, just the same. And now—in the fall of 1940—another kind of refugee began to make their way to Le Chambon: They were the Jews of Europe.

In 1940, there were 300,000 Jews living in France. If they could have fled abroad they would have, but the Western world—including the United States—had slammed the door on immigration, and so France—a traditional land of asylum—had become a last refuge—thousands of Jews had already fled there by 1940.

But France would not a safe place for long: In October, 1940--less than 4 months after the Armistice—the Vichy government banned Jews from holding elected office and positions in the media. More restrictions came: Jews were soon denied access to education, their career choices were limited, they were denied ownership, freedom of travel. Finally, beginning in 1941, the Vichy government ordered all foreign-born Jews to be moved into filthy, French-run, internment camps. Police began this round-up in the streets of Paris--in broad daylight...

And then it began: A few Jews made their way—by train, bicycle, by foot--to Le Chambon. The peasants and farmers took them in. As the authorities stretched the net wider, more Jews arrived there—and the people of Le Chambon continued to take them in. Individuals. Couples. Families. The children. The elderly. Those who could pay—and those who could not. Jews without accents, and Jews with accents.

Jews from Paris, Warsaw, Vienna and Prague. Doctors. Merchants. Intellectuals. Homemakers.

They did so during a dark hour: The Nazis had proclaimed a Thousand Year Reich, and—as 1941 gave way to 1942—their goal appeared within reach: The armies of America, The Soviet Union and the British Empire were in full retreat. The anti-Semitic policies of the Vichy Government, moreover, enjoyed widespread support in France; indeed, they appeared to be the way of the future. And, yet, for the people of Le Chambon this was beside the point, because they had Christ dwelling with them, and this made them different:

*“Those who eat my flesh and drink my blood abide in me, and I in them.”*

The words of Jesus, John Chapter 6.

Here are hard words to hear, let alone to understand; indeed—and as our passage shows us—many of those who first heard these words were not only confused, but also deeply offended by them. The point, though, is really very simple: *Jesus says that apart from Him, we can do nothing—and nothing, in particular, against evil.*

*“Whoever eats me, will live because of me...” Jesus says.*

We need to have communion, friends—as it were—with our Lord. We need to be connected to God or else we really will not be “alive,” and by “alive” I mean more than simply breathing, friends: I’m speaking to being awake, and aware. Awake to the cosmic struggle that Paul speaks to, today—and—just as importantly—to be aware of—and to be made courageous by—the final victory over Evil that God has won for us, in Christ Jesus.....

What kind of people—are we?

What do we stand for—and, thereby, what do we stand against? You really can’t stand for two things that oppose one another.

What gives us confidence to stand for—and to stand against—something?

*My words are spirit—and life”, Jesus says.*

This is what he says. *Jesus says that his words to us—his example to us—his life, death and resurrection for us—these things—yes, these things!—are to be a source of*

*strength, power, and confidence for us—they are to make us into a different kind of people.....*

And the people of La Chambon were surely different. People roughly handled by the outside world and people, therefore, with every right to put up walls around themselves—to shut themselves off from the outside world—and, yet, people were not that way: People who chose to be kind and gentle, and people who continued to hide the outsiders who came knocking on their back doors, now, in the middle of the night, under the cover of darkness. *The words—the example--the presence of Jesus, as the Bread of Heaven—made them bold, daring, and courageous, even while the Nazis appeared triumphant, and—worse yet—even while the Roman Catholic church in France—along with the vast majority of the French population—remained largely silent over what the Vichy government was doing.....*

*“My words are spirit—and life”, Jesus says to us.*

What kind of people are we?

It’s an urgent question, and—to return to the Book of Esther—it is the matter Mordecai lays before Esther. Esther, we’ll remember is queen of Persia—the wife of King Xerxes. She is also a Jew, although not openly so in her religious practice, but now—and more to the point—when Esther has become aware of Haman’s plot to exterminate the Jews, she is more concerned about her own life. She is unwilling to stick her neck out:

*“All the king’s officials and the people of the royal provinces know that for any man or woman who approaches the king in the inner court without being summoned the king has but one law: that they be put to death unless the king extends the gold scepter to them and spares their lives. But thirty days have passed since I was called to go to the king.”*

You have to love Mordecai, don’t you: He will not let her off the hook, even though she is a queen:

*“Do not think that because you are in the king’s house you alone of all the Jews will escape. <sup>14</sup> For if you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father’s family will perish. And who knows but that you have come to your royal position for such a time as this?”*

*“For just such a time—as this”*

This is the time to make choice. It's no use pretending that this annihilation is not imminent—for it coming—no, now, it the time to chose either between supporting what will happen—being complicit in it—or to stand against it. Two options...

And two options, friends, set against a much larger backdrop—against the “Upper Story”—against the God’s “Upper Story” plan to use God’s people—even the nation of Israel—as the source of blessing—even salvation—for the entire world. This plan is being opposed by—is even in danger of being extinguished by—forces of evil, the principalities of the world. Will Esther stand up to these powers? Or will she let the pogrom occur—even try to convince herself that “people cannot so such evil things to fellow human beings....”?

What kind of person—is she?

*“Who knows, but that you have come to your royal position for just such a time as this?”*

What kind of people—are we?

A question with urgency, no matter the time—but perhaps with heightened importance for us, right now—as Americans--as Christians. And if you will allow me, my friends, to say something I have seen—and hold dear about who you are it is this: *You are people who are kind and caring. You are like this—sad to say—because many of you have know times when care and kindness have been in short supply. And here is what I also believe about you: You also know that good is more powerful than evil—that love is stronger than hate—for you, my sisters and brothers, have faith in Christ Jesus!*

Martin Luther King—once wrote: *“Only when it is dark enough, can you see the stars...”*

What stars are you seeing—just now?

What is God calling you to stand up for—and to stand against?

Deep in the French countryside, the people of Le Chambon saw the stars through the darkness, friends. They knew the darkness as real--*but they also knew—as you also know--that evil is a broken power, thanks to Christ Jesus...*

And so, they kept on saving lives. They kept on being the armor for those without any armor, the Jews of Europe--and the statistics, friends, are remarkable. By the end of World War Two, the 5,000 inhabitants of Le Chambon and the surrounding area—twelve church parishes in all and an area stretching roughly 12 square miles—had sheltered and saved 5,000 Jews—exactly one Jew for each Christian. In the nation of France—by contrast—over 76,000 Jews were handed over by their countrymen, to be killed by the Nazis...

The people of Le Chambon believed they had a duty to shelter others—point two for today's message—and they fulfilled it....

And, now, moving on to point three for today, I want to bring us back to Paul—to our passage from Ephesians, and I want to address a possible misperceptions concerning there may be over what he says here.

*“Be strong in the Lord, and in the strength of His power,”* Paul says here.

What is he saying?

*Well, while we may think that God calls us to become strong out of our own resources and talents—to be “self-made individuals”—this is not the case. Paul reminds us, here, that it is God who is the source of our strength, plain and simple, and—moreover—it is God who will act for our benefit.*

*And so, in what shape will this strength appear?*

Well, I think we all know so well the imagery that Paul gives here, but this passage—and today's story, friends--is not about the strength seen in offensive might, in the might of battleships, tanks, and aircraft—in armed men and women, marching in step—although military might played a role in the defeat of Nazism. No, today's story—and Paul's description, here—point us to items that are largely defensive in nature. Apart from a sword, we read of helmets, breastplates—shoes—and shields. **Here are items designed to protect the person wearing them.....**

Are you surprised?

Have you ever looked at this passage—in this way--before?

Have you?

This interpretation can raise questions, and here's a question I've wrestled with, this week: Could it be—given the defensive nature of this outfit--that Paul is teaching us to leave the fighting in God's hands, that God wants us to do this, friends, more often than we do?

What do you think?

**Well, consider how events played out at Le Chambon:**

By the summer of 1942, Nazi plans for the mass deportation—and the mass murder—of Europe's Jews were in place, and the Vichy government began to implement them. French-born Jews now became targets for arrest and internment, and not just men, women and young adults this time, but also children—in fact, it was the Vichy government which suggested including Jewish children as part of the round-ups, all to keep families together...

In August of that year, Vichy officials traveled to Le Chambon. They came to encourage compliance with this new policy.

They were met by empty streets.

The delegation then went to the town's sports field. A silent crowd met them. The Minister of Internal Affairs—shown in this photo--made a fiery speech in support of the government, and when he ended it with the familiar cry of “long live Marshall Petain!”, again, there was only silence. Until one voice in the crowd cried: “Long live, Jesus Christ!”

But the visit was far from over. A group of young people from Le Chambon approached the Minister and handed him a letter, which they asked him to read immediately. The letter referred to the recent round-up of French Jews in Paris by French police. The letter said that the youth of Le Chambon refused to make distinctions between Jews and non-Jews. The letter also said that the youth of Le Chambon would hide any Jews the French government tried to deport. What courage....

But still more was to come that day: The officials were then persuaded to attend a church service (I kid you not!).

*“It was my first time in a Protestant temple,” one of those officials later recalled, “and the dear pastor handed me his hymnal and asked me to sing—which I do very badly—but I joined in.”*

*“It was a good moment”, a member of the congregation remembers. “The temple was full and we sang the “Cevenole”—that great hymn to the persecuted, the story of our forefathers, the words in it still ring in my soul: “and from that granite was a victorious people carved.” We sang it out loud. We sang it without fear. And if they had lined us up against the wall, we were ready to face the machine guns....*

*They were not thrilled—the Minister and the officials,” this member further adds—and surely with a twinkle in her eye: “and they left us, with their tails between their legs.”*

Amazing....!

But the battle, friends, has just been joined: Days, later French police arrived with a group of empty buses. They ordered Pastor Trocme to provide a list of Jews living in Le Chambon. They threatened him with arrest if he did not invite the Jews of Le Chambon to come to the town hall to register. But Trocme refused, *“It is not the role of the shepherd,”* he said, *“to denounce his flock.”* The police left—but the government-provided food rations to Le Chambon were reduced as punishment, and hunger began to grip all of them.

Still, the battle continued: The police returned—yet again—and began a sweep of the town. But they were still unable to find the Jews living there—or to coax an inhabitant of Le Chambon into surrendering a single one of them.

Where were the Jews?

Hidden by farmers and peasants deep in the woods of the town, under kitchen floorboards—in creatively arranged haystacks.

Where were the Jews?

They were the people that the farmers and peasants of La Chambon—at gunpoint—claimed as family members, visiting from out of town...

For three whole weeks, the police lingered in Le Chambon. The same result. Not a single Jew was turned over. In the rest of the Southern Zone of France—by contrast--some 10,000 Jews were handed over by their fellow countrymen to be deported, in that same summer of 1942...

And, yet—yet!--this was still not the end of the contest: In the fall of 1942, the German Army entered the Southern Zone of France, and—get ready!--they occupied two hotels in Le Chambon, making one of them a headquarters.

The actions of the inhabitants, however, did not change a bit: Dozens of Jews continued to be taken in—and then ferried out—of Le Chambon each week, reaching safety in neutral Switzerland, 60 miles to the east. And how was this done, you may ask? Thanks to false identity papers—a papers produced by the French Resistance—and papers produced in a building that was located directly across the street from the headquarters of the German Army! *Not a single German raid was made of this location...*

*How could this happen, we must ask?*

*How could the commanding officer in Le Chambon, for example, Major Julius Schmelling—a much decorated soldier—have not known what was happening, right under his nose?*

*How could this be the same for his foot soldiers, stationed in the town?*

More for us to consider: In 1943, the French authorities sent a Protestant policeman to live in Le Chambon. All the better, they thought, to blend in with the locals. And he did blend in: in fact, he prepared and sent weekly reports to the Vichy government, providing estimates of the number of Jews he thought he was seeing in area of Le Chambon—and, yet, not another Vichy police sweep of Le Chambon would be made for the duration of the war.

*What prevented this?*

*Again, how could this happen? How can we begin to explain these events?*

**Could it be that more than human protection was involved in this situation—that it made itself felt, when needed?**

Could it be, therefore, that the German commander—Julius Schmelling--did know what was happening in Le Chambron, but then steered his fellow Germans elsewhere?

Could it be, therefore, that the personal contacts made by that Vichy official—during his time spent with Pastor Trocme, for one--then worked to sway his conscience?

*Could it be—when all is said and done--that you never know who will be won over by a conspiracy of goodness, when we launch it? By the kind of Christ-inspired, non-violent resistance practiced by our brothers and sisters in Christ—by the people of Le Chambon-sur-Lignon, during the years 1940-1945?*

We will never know, for sure.

But here is what we do know for sure.

We know that roughly one third of Europe's Jews—some 6 million men, women and children--were systematically murdered by the Nazis.

We know that this Holocaust occurred in the very heart of Christian Europe.

We know that the vast majority of Christians who lived in these territories did little to stop it.

We also know that the American soldiers who liberated Auschwitz and the other Nazi death camps did so by accident. We must remember that our country—along with the rest of the Allied nations that fought Hitler—did not go to war with Hitler in order to save Europe's Jews.

*But we can know that some people went to war to save Europe's Jews, and we can know that they used the weapons of the spirit to amazing effect.*

*That God worked through them.*

*That God worked through others, as well.*

*All in a place called Le Chambon sur Ligon.*

One last thought today: If the story of Le Chambon had been left to be told by the townspeople themselves, we probably would not have heard about what they did. They would have been quite happy with that result:

*“I do not understand what all the fuss is about”,* said a woman who ran a boarding house that sheltered Jews, when interviewed by a historian. *“They passed through, often arriving at night. They slept on the floor, and we gave up our bed when no other space was left, when there was no choice. I helped simply because they needed to be helped.”*

*What happened had a lot to do with people still believing in something. The Bible says to feed the hungry, to visit the sick. It’s a normal thing to do...”*

Thanks be to God for people like her—for someone surely in close communion with Christ—and for someone who contributed to the defeat of Hitler as much as any man—or woman—in a military uniform.

Thanks be to God for this story, as well—a story showing us that the Holy Spirit does have the power to transcend everything, that even though evil is real—and even though darkness often falls upon our lives—*that each of us—like women just quoted—can be an Esther: Someone with the freedom to decide whether—or not—we will be our brother’s—and sister’s—keeper.*

Let us pray:

We praise you, o God, for our creation—our preservation—and all the blessings of this life. But above all, we praise you, O God, for your love for us in Christ Jesus—for the means of grace—and for the hope of glory--that is ours through him.

Continue to mold us—shape us—and to equip us in His image—so that we may rise to the enormous responsibilities you place before us.

Hear our prayer for those who continue to defy the dark powers of this world and who speak—and live out—your Word—individuals who do so fearlessly, and at great risk to themselves. Guard them, your ambassadors of light. Preserve people made different by your Holy Spirit—and those who seek to make a difference in our world through weapons of the Spirit . *And hear our praise that these same acts of grace, mercy, and justice can change hearts and minds—that many souls can be touched by a conspiracy of goodness....*

Amen.

For Further Study:

*“Lest Innocent Blood be Shed: The Story of the Village of Le Chambon and How Goodness Happened There”*, written by the late Philip Hallie, and perhaps the best single volume published on the remarkable events of this period. ISBN-10:0060925178

*“Weapons of the Spirit”* an award-winning documentary film by Pierre Sauvage. Sauvage was born in 1945 to Jewish parents who were sheltered in le Chambon. He returned in 1987 to interview and film those remaining in the village who sheltered his family and others during the war. A unique testament to faith and non-violent resistance.

Sauvage has also established the le Chambon Foundation, which tells the story of Le Chambon and holds regular events world-wide. The Foundation website is [www.Chambon.org](http://www.Chambon.org).