

THE Anglican PEACEMAKER



The newsletter of the Anglican Pacifist Fellowship (Annual Report issue)

September 2017

Volume 17, Issue 2

ISSN 1474-4902

Price per issue £2

Price per year £7.50 (post-paid UK) £15 (post-paid overseas)

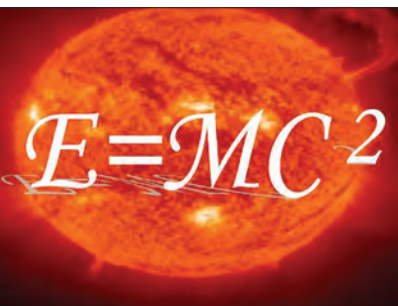
We are burdened by history and bad political decisions, none more so than those that have taken us to the nuclear weapons crisis with North Korea. The journey and where it might lead shapes our main theme.

It is easy for pacifists to argue that their policies would not have got us here, and this may be so. But the world is a complex place and hindsight can be misleading. It is important, therefore, to deal with the world as it is today, and how it can be transformed into a secure and peaceful place.

Several references are made to a seminal book by Charles Raven (published in 1938), which reminds us that pacifism is about much more than signing pledges and closed community discussion. He argues for a determined engagement with international politics and attempts to understand and communicate with the peacemakers who hold different views about the most appropriate action to take.

In this our 80th anniversary year, we also examine APF's achievements, adding to what our guest editor, Clive Barrett, covered in the last issue.

Our opening article centres on the role of scientists in the development of the atomic bomb and political attitudes towards the scientific community today.



Oh, can you tell me where we are going
And will it be like where we've been
When I won't see you again
I guess, I'll go rambling, rambling

Mothers there are far and few
And there's not much left to eat

And if we die in this dry ocean
Will time keep rolling on, rolling on

Somebody somewhere will find what's left
And we'll become a myth

'Myth' by Amythst Kiah, a Southern Gothic, all country blues singer. It was performed at this year's Cambridge Folk Festival

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Between the Hiroshima and Nagasaki bombings, President Truman warned the Japanese either to surrender or face 'a rain of ruin from the air, the likes of which has never been seen on Earth'. For him, the Japanese surrender was an attainable goal. Donald Trump recently challenged 'paranoid' Kim Jong-un with similar words and has likely reinforced Kim's view that his nuclear deterrent is indispensable.

When Albert Einstein learnt that the atom bomb had been used, he said that he could have burned his fingers for having signed a letter supporting the Manhattan project. Einstein had been caught up in the inevitability of history, a product both of his space and his times.

MOMENTOUS MISTAKES AND MISUNDERSTANDINGS

A full version of this article by Tony Kempster is on the APF website

SCIENTISTS AS 'DEATH, THE SHATTERER OF WORLDS'

(Section based on Keith Lowe's (2017) book, *The fear and the freedom* (See Book Look on page 7) If any one group felt themselves burdened in 1945 with both the world's dreams and its

nightmares, it was the scientists who spent the war years working on the atomic bomb.

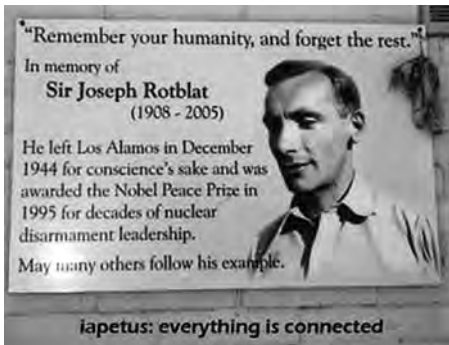
One of these was Eugene Rabinovich, a Russia-born chemist who had fled Germany to escape anti-Semitic persecution. He joined the atomic bomb project in 1943, understanding the pressing need

to build the bomb before Hitler did. If the allies failed, humanity could have been enslaved to a merciless Nazism.

But he also strongly felt that the America establishment was failing to consider the long-term implications of what they were doing. The secrets of nuclear power could

not remain an American monopoly for long. Once other nations also discovered these ‘secrets’, a new arms race was bound to ensue. In the spring of 1945 Rabinovich’s concerns gained a new urgency as the atom bomb was ready for testing. That June, a committee was hastily set up to consider the social and political implications of nuclear weaponry, particularly if it were used against Japan. Rabinowitch would become one of the principal authors of its report.

Joseph Rotblat followed a similar journey, leaving the Manhattan project when he realised that Hitler did not have the capability to build a nuclear bomb. He went on to establish (with Albert Einstein and Bertrand Russel) The Pugwash Conferences and was awarded a Nobel Peace Prize jointly with that organisation. (Joseph was also the first president of the Movement for the Abolition of War (mentioned on page 4/5)).



The ‘Frank Report’ as it has come to be known, made two carefully reasoned points.

Firstly, the advent of nuclear power represented not only an opportunity but also a terrible threat. If the nations of the world were to avoid a nuclear arms race, it was essential that America give up its temporary monopoly on the atom bomb and help instead to set up an international body with the power to control atomic energy for the general good.

Secondly, it argued, the bomb should not be used in an ‘unannounced attack’ on Japan, since this would seriously undermine the possibility of any international agreement being reached. It would be far better if the bomb were demonstrated perhaps in an uninhabited desert or barren island. If the Japanese military insisted upon continuing the war despite such a demonstration, the bomb could still be used against them.

The report was delivered to Washington and was ignored by the US government.

Less than two months later, the atomic bombs were dropped.

In the following months Rabinowitch decided to dedicate himself to publicising the scientists fears and their far-reaching implications for humankind. With colleagues he set up a new journal called the *Bulletin of the Atomic Scientists* for this purpose. In the coming years, it would become the unofficial mouthpiece of the ‘scientific movement’, publishing articles by the world leading physicists, philosophers, sociologists, economists and theologians.

Talks between the superpowers to internationalize atomic energy finally broke down in 1948 despite the best efforts of the UN and the International Atomic Energy Agency. The following year the Soviet Union detonated its own nuclear bomb, and the arms race and nuclear proliferation followed as the scientists predicted.

These historical developments are relevant to the present campaign for the UN Treaty to ban nuclear weapons (see our chairperson’s report on page 3), and also to Charles Raven’s point about understanding the complexity of international issues (pages 4/5).

If nuclear weapons are banned, how do we monitor and police such a ban, how do we prevent any country renegeing on its commitment and how do we prevent a conventional war eventually becoming a race to see who can obtain nuclear weapons first, as WW2 did? For the treaty to have any traction with the nuclear powers, these questions need answers quickly, especially at this time of international tensions.

THE DOOMSDAY CLOCK AND ‘LOCAL’ NUCLEAR WARS

Nuclear scientists under the banner of the Rabinovich’s Bulletin of Atomic Scientists (BOAS’s) established the Doomsday Clock. They knew better than anyone the dangers for people and the environment such weapons represented and wanted to communicate that to the public. The Clock indicates how acute the current danger of a nuclear disaster is in terms of the minutes to midnight. It has just been advanced by 0.5 minutes (to 2.5 minutes closer to midnight). The reasons for this is the public threats by Donald Trump and Vladimir Putin

to use nuclear weapons, North Korea’s nuclear weapons tests, and the increasing tension between India and Pakistan. The current war of words and sabre-rattling between Donald Trump and Kim Jong-un adds a crisis note.

A further unwelcome development is the return of Cold War chatter about ‘local’ nuclear wars – the notion that a few warheads exploded around East Asia might be manageable on a planetary scale.



This needs to be quashed. Quite apart from the difficulty in preventing local conflicts from growing into a large-scale multinational war, those who study nuclear war scenarios say millions of tonnes of smoke would gush into the stratosphere, resulting in a nuclear winter that would lower global temperatures for years. The ensuing global crisis in agriculture – dubbed a ‘nuclear famine’ would be devastating.

SO WHAT’S TO DO ABOUT NORTH KOREA?

It is now time for the UN Security Council to step up to its primary responsibility under the UN Charter: the maintenance of international peace and security? Its first action is usually to recommend both parties reach agreement by peaceful means, helping with mediation if necessary. Both Kim Jong-un and South Korean president Moon Jae-in are reported to be willing to talk, and there is a New York back channel between Joseph Yun, the US envoy for North Korean policy and North Korean diplomat Pak Son-il. Sweden has a longstanding diplomatic representation in North Korea and seven EU countries now have embassies in Pyongyang. The Security Council has recently imposed heavy sanctions – a much-vaunted case of unity among its members. There may also be some positive comparisons and insights here with the Obama’s deal with Iran over its nuclear energy programme (see the review of Trita Parsi’s book, *Losing an enemy* on page 7).

But there is a wider difficulty. Lost among the headlines is the fact that the

NO TIME TO WASTE, AND A NEW DECLARATION

FROM THE CHAIRPERSON – NAT REUSS

It's time to rid the world of Nuclear Weapons – now!

It is August 2017 and there have been several significant yet related events that I want to bring together, in the hope of highlighting some ways forward for action.

The first is the 72nd Anniversary of the destruction of Hiroshima and Nagasaki. The first, second and hopefully last use of the atom bomb dropped on largely civilian populations during WW2.

The destruction unleashed on these two cities was unlike anything the world had ever seen before and resulted in the immediate deaths of well over a hundred thousand people, not to mention the on-going deaths through radiation exposure, including an increase in cancer and birth defects. If you have seen the aftermath images of these cities or the thermal flash burns on survivors you will find it difficult to be unmoved by the horrors these weapons have inflicted.

Injuries from the fallout of nuclear weapons bring me to another story that has come to popular attention in Australia.



Former Premier, Lyn Arnold with Yami Lester (centre) in 1993.

On the 21 July this year, Aboriginal Elder and activist Yami Lester sadly died in Alice Springs. His life is connected to those who suffered in the Hiroshima and Nagasaki bombings, because Yami, as a stockman in South Australia in the 1950's, was blinded by the fallout from atomic bomb testing by the British Government at Maralinga.

In all, 21 atomic tests have been carried out in Australian territory, 9 of those at Maralinga, South Australia. Yami Lester to his great credit was instrumental in fighting the British Government to gain

recognition and acknowledgement for the 1,800 Aboriginal people affected by these Nuclear tests, not to mention bringing the wider public's attention to the long-term damage inflicted upon creation by the use of these weapons.

A MAJOR BREAKTHROUGH

On 7 July this year, a major breakthrough on the road to eradicating Nuclear Weapons forever was made. 120 nations (of 192 UN Member States) agreed on the 'Treaty for the Prohibition of Nuclear Weapons.' This means that: *'Any use of nuclear weapons would be contrary to the rules of international law applicable in armed conflict, in particular the principles and rules of international humanitarian law.'* So any use of a nuclear weapon by either Kim Jong-un or Donald Trump would in potential, be illegal under international law.

But despite this great progress, it seems as though societies still haven't learned any lessons from history. On 8 August, president Trump uttered these words towards North Korea from his golf club in Bedminster, New Jersey: *'North Korea best not make any more threats to the United States. They will be met with fire and fury like the world has never seen.'*

They are chilling words and mark a clear ratcheting up of the rhetoric towards North Korea. The lessons from Japan and South Australia teach us that these weapons are indiscriminate and through technical innovation are now capable of unleashing a blast more than a thousand times more powerful than the bombs dropped on Japan during WW2.

We are staring at the end of the world as we know it. And the power to make that happen is all on the shoulders of one man – Donald Trump.

As I write President Trump has just spoken at a rally in Arizona. This rally has further revealed his clear lack of fitness for public office and led one Washington aide to compare it to 1933 Germany.

SO TO THE QUESTION: WHAT CAN I DO?

Several things can be done to build a grass roots movement that will hopefully lead to nuclear weapons being removed once and for all.

The Treaty for the Prohibition of Nuclear Weapons will be open for signatures on 20 September, so its important to write to your local politicians urging them to make signing this treaty a key policy item for their governments. International Campaign to Abolish Nuclear Weapons (ICAN) Australia is doing tremendous work in doing just that. They are actively meeting with MP's around Australia and asking for their pledge to work for Australia's signature and ratification of the treaty.

There has been some Governmental kickback from this movement in the UN. Most notably in the UK by Baroness Anelay of St Johns who stated, *'The British Government did not attend the negotiations on a treaty to prohibit nuclear weapons... as we do not believe these negotiations will lead to effective progress on global nuclear disarmament. The best way to achieve this goal is through gradual multilateral disarmament negotiated using a step-by-step approach and within existing international frameworks.'*

This leads me onto the second step people can take. Taking the lead from Baroness Anelay, lobby your government to demand their plan and, most importantly, their proposed end date for multilateral disarmament; and that your vote is dependent upon such a policy and plan.

Thirdly, it's time for a new Barmen Declaration from the Church. The Barmen Declaration was written in Barmen, Germany in 1934 by the Confessing Church leaders who were opposed to the German Christian Movement, which was introducing Nazi ideology into the Churches that contradicted the Gospel.

Listening to members of Trump's Evangelical Advisory Board including the widely publicized comments by Dr. Robert Jeffress, who said on Fox News: *'The Bible gives President Trump full moral authority to do whatever is necessary, including using assassination or even war, to neutralize an evil dictator like Kim Jong-un.'*

I feel we are in a similar time when Christians are lining up, not just in quiet support for Donald Trump, but in vocal support that contradicts the Good News of Jesus.



CONTINUED ON PAGE ELEVEN

EXPLANATIONS AND JUSTIFICATIONS

EDITOR'S NOTE: MISUNDERSTOOD BY SOME, OF REAL VALUE TO OTHERS

I have been editor of TAP for quite a number of years. As happens when readers hold strong views, I have met criticism and praise and tried to respond wherever appropriate. But I thought it would be useful to explain the thinking behind the publication as some criticisms recur.

I have also taken this opportunity to make some comments on the last issue (our 80th anniversary issue) which was guest edited by Clive Barrett. In this Clive refers particularly to our early history and those people who were influential in the fellowship's thinking.

I understand that he was telling that story 'in a way which drew out the passion and commitment of our early predecessors in order to inspire existing members, casual readers and potential future members' (his words). Such words are powerful but the world today is very different and I do not share Clive's up beat view of our vitality and where we are going. We have to adjust our message and delivery to survive by finding new strengths.

Certainly the fellowship has maintained a valuable pacifist witness for conscientious objectors and for a small number of people signing up to the pledge over the years. But, at the same time, it has failed to establish support for pacifism in the upper echelons of the Anglican Communion (needed to effect any changes in its mission) or to inspire young people (needed to ensure the fellowship's future strength).

One way to improve to the fellowship's profile is to change our name to Anglican Peacemakers. More than ten years ago we voted on such a change defeated by just one vote.

If such a change is unacceptable we need to think seriously about how we attract new members and associates (the number of which has fallen significantly). Just a small increase in the number of people actively involved, particularly if some were on the General Synod or influential in the Church, would do wonders.

Since Clive didn't cover certain recent activities in the last TAP, I have referred

to the key ones below. A fuller account is given in the fellowship's 75th anniversary edition (TAP 12.1) which is available on our website.

THE FUNCTION AND RATIONALE FOR TAP

Our newsletter has a number of roles. Besides being a comprehensive record of the fellowship's activities, it informs readers about events carried out by the wider peace movement. It also emphasises pacifist theology to encourage other Christians to think seriously about the belief.

All this could be contained in a smaller publication but TAP aims to go further and include more on the wider political, artistic and technical scenes as these things might influence public thinking. We know these can be of particular interest to more general readers and are valuable when we speak in schools and so on. They can also challenge conventional ideas and ought to be a stimulus to debate about the state of humanity and the world in which we live.

My own thinking, reflected in TAP, owes much to Charles Raven's *War and the Christian* (1938), a seminal work written by a pacifist but not from a partisan or polemical point of view – he does, in fact, compare pacifism with less absolute beliefs. His book, although written before the Holocaust and nuclear weapons is as relevant as it was 80 years ago.

Two principles from his writing are especially important. First, he argues, that we have to understand the many issues associated with war and its complexity to ground the pacifist call for political action.

Raven says that any Christian thinking about war and peace, whatever their views about pacifism, would agree that a thorough investigation of the subject would include wide and complicated inquiries into problems many of them seemingly remote from the matter in hand. At whatever point you attempt to deal with evil its manifestations are so interlocked that you will ultimately be led to deal not with them but with evil itself, with sin, with self-centredness of the individual and society.

He speaks cogently about a concrete programme for dealing with war, believing that there can be no room for palliatives, for policies that would seek to remove one

symptom of evil while leaving untouched or even exacerbating others.

This explains the range of subjects covered in TAP.



And second, he points out that the differences between the absolute pacifist and others committed to the abolition of war are not as wide as often imagined and create opportunities for effective study and collaboration.

He discusses the middle way; the difference between the absolute pacifist and the view that war can be the lesser of two evils. On the pacifist side there are many who, while maintaining their renunciation of war, recognise that an immediate and total disarmament, even if accompanied by intensive reconciling activity, would involve so momentous a risk as to be impracticable. They would admit that until pacifying work on a far larger scale has been undertaken and tested no government could properly expose its citizens to defencelessness.

Most Christians would agree that a world without war is the aim but that a measure of military force in dealing with uncivilised and war-loving people might legitimately be employed during the preliminary stages of achieving complete pacifism.

Such points of view, each held by definitely Christian groups, at least indicate that the line of separation is not so broad or sharp as previous statements indicated. If the two views are appreciated, there is a basis from which the task of further and shared exploration becomes possible. It may be that this task should aim first at finding the highest possible measure of agreement as to a common policy at which all Christians who care for peace could combine.

This underlines the breadth of APF's work on peace making and collaboration with other peace organisations.

APF'S HISTORY

Here I would draw particular attention to the Just War Tradition (JWT) in our deliberations. JWT is much misunderstood and largely ignored in pacifist circles. Yet it is an opportunity rather than a threat in that it encourages and enables the Christian church to be practical and constructive but also have a distinctive and prophetic task in relation to political power.

When appropriately applied, JWT is not simply an uncritical pro-establishment stance. It stands in condemnation of much standard thinking and practice about the nature of war and international politics even though this sometimes claims to represent Just War thinking. It presents a challenge to discern and speak the truth about injustice and the forms in which obeying the command to love our neighbour might shape the task of political authority as it seeks justice in international politics.

In his (2016) book, *War and enquiry* (see Book Look, page 7) A C Grayling envisions JWT in new moral terms, taking into account the lessons of the Second World War and the Holocaust and laying down ethical principles for going to war and for conduct during war.

The fellowship's contribution to the **Council on Christian Approaches to Defence and Disarmament** are particularly relevant here going back to 1999 when Paul Oestreicher, Tony Dumper and myself were part of the team that produced *Demanding peace: Christian responses to war and violence* (edited by A E Harvey). I was also involved in the organisation of the Council's programme of lectures and seminars, its international conference and the discussion and publication of several books including *Britain's bomb: what next?* (edited by Brian Wicker and Hugh Beach) to which I contributed a chapter 'The bomb is not a holy weapon of peace'. My article 'The ethics of pacifism and Just War in today's world' was submitted with other APF briefing papers to delegates at the 2008 Lambeth Conference.

Then considering other key links:

APF was a founding member of the **Campaign Against Arms Trade** and our members have held many roles and functions over the years.

APF New Zealand has always held close relationships with college theologians and

was a key player in the establishment and funding of a National Centre for Peace and Conflict Studies at Otago University at Dunedin,

APF's membership of the **International Peace Bureau** has linked us to some 200 organisations around the world. I was vice-president of IPB, representing the fellowship at the time of IPB's celebration of its Nobel Peace Prize 100 year jubilee: Oslo 2010.

I would especially recommend IPB's 31 July 2017 newsletter for its take on the nuclear weapons ban (<http://www.ipb.org/newsletter-archive/>).

Bruce Kent and I established the **Movement for the Abolition of War** following the demise of the National Peace Council in 2002, with the nuclear scientist, Joseph Rotblat as its inaugural president. APF has close links to MAW and members have held offices and influenced its aims and policies.

Music and art have figured highly in our work over the past 20 years and particular reference is made to the excellent work of Sue Gilmurray as a singer/songwriter and the CDs she has been instrumental in producing. A number of her songs including 'Faslane' and 'The ones who said 'No'' have become standards at many events.

Special reference was made in our 75th anniversary issue to (1) various activities and projects in Africa, (2) various events and activities as a member of the Network of Christian Peace Organisations and teaching in schools in association with organisations in the Peace Education Network. The international work of the Episcopal Peace Fellowship, APF's sister organisation in the USA is reported.

RECLAIMING GOSPEL NONVIOLENCE, A SCOTTISH CONFERENCE

Report by APF GB member, David Mumford an organiser of the event

The practice of nonviolence was an integral part of the life, teaching and work of Jesus. This was the message heard by those attending the conference *Reclaiming Gospel Nonviolence*, sponsored by the Anglican Pacifist Fellowship, Pax Christi and the Fellowship of Reconciliation and held in Kinnoull, Perth on 14-16 July.

John Dear, a Roman Catholic priest from the USA, looked over the life of Jesus and



John Dear

the lives of the early Christians to draw inspiration for the idea that practising peace is the core duty of all Christians and people of faith. 'As a society we are addicted to death', he said, from the wars that have been continually fought for the last seventy-plus years to the dead and fossilised animals we burn as coal, oil and natural gas.

'Change happens when people act. Sometimes this may involve breaking bad laws and facing the consequences', said Dear. This can be seen in the life of Jesus, who Dear described as 'a one-man crime wave' for actions such as overturning the tables in the temple and healing the sick on the Sabbath. He urged participants to be witnesses for peace in their communities, through their actions and their lives, adding: 'We are called to be faithful, not to be successful'.

Also addressing the forty-strong audience was Lucas Johnson, International Coordinator of the International Fellowship of Reconciliation. Johnson highlighted examples of practical peace making around the world, including the Black Lives Matter campaign in the USA and the international observers physically standing with Colombian communities to protect them from attacks by paramilitaries and the army. 'In South Sudan, Fellowship of Reconciliation member the Organisation for Nonviolence and Development does something remarkable in creating cooperation across communities, but how long can that last in a situation with no education, insufficient food and poor healthcare?' he asked.

The conference also heard about recent shifts in Catholic teaching away from supporting 'Just War' to promoting nonviolence, and considered ways of strengthening peace activism in Scotland.

Editor's note: Clive Barrett also attended the conference and has some additional observations. These can be found on the APF website.

INTERNATIONAL PAGE

A MESSAGE FROM DONNA HICKS, APF MEMBER IN THE USA

This was written following the recent violence between white nationalists and counter protesters in Charlottesville, Virginia and elsewhere. Three people were killed amid the roiling racial and political divisions.

Recent days have seen a lot of discussions on how to cope with/challenge those who hold views that call for violence. In the week that has seen this manifest in white supremacists using Nazi flags, slogans etc. in the USA, the Episcopal Church calendar has remembered a young man who also was confronted by the challenge of violence and hate and how he chose to be an ally to those promoting non-violence and love.

A wise person once said, about traveling in Palestine and Israel, that if the trip didn't produce intellectual indigestion it wasn't done right. In these days, I suspect there's a good bit of intellectual indigestion going around with some of us and we are feeling the tensions between different tactics and ways of doing the work. So here's a little piece of a story.



Jonathan Myrick Daniels was an Episcopal seminarian when he felt called in 1965 to go to Alabama and be an ally with members of what we today name as marginalized communities.

On 20 August 1965, he and others, including Ruby Sales, were released from jail and headed to a small store. 'As sixteen year old Ruby Sales reached the top step of the entrance, a man with a shotgun appeared, cursing her. Jonathan pulled her to one side to shield her from the unexpected threats

and was killed instantly by the 12-gauge blast.' (Thanks to 'A Great Cloud of Witnesses' for the quote.)

I saw a Facebook posting yesterday addressed to Durham liberals that listed some suggestions for being allies. One was 'You be a good ally by taking a stick and beating the shit out the Nazi who is trying to hurt another person.'

I would invite us to compare and contrast these two examples of being allies. Where might you come down?

APF ZIMBABWE PEACE ACTIVITIES' REPORT

In May, the APF Zimbabwe Sports for Peace Project received a grant from the APF mother body in the UK to augment its work with local youths and the Islamic community. The grant was to formulate peace clubs in different districts of the country and to purchase branded peace balls.

The project is going well as most of the youths are enjoying the sporting activities that include soccer, netball and volleyball. The balls have a printed peace message quoted from the gospel of Matthew, which says 'Blessed are the peacemakers', and the APF logo.

APF Zimbabwe has taken advantage of these sporting activities to teach the gospel of peace, love and harmony to the participants and so far managed to denounce violence and conflict towards the youths.

The financial support has allowed APF Zimbabwe to cover ten district in Mashonaland West Province and more districts are being targeted. We were involved in sporting tournaments, distributing flyers, organising workshops and helping the marginalised communities in human rights education. The aim is that by the end of 2018 we will have covered half the total provinces in Zimbabwe. Our main objective is enshrined in the APF pledge and we encourage all our clubs to abide by the pledge.



We have also managed to forge a very strong friendship with members of the Muslim community and are closely working together in peace initiatives as evidenced on the recent pictures sent to you. We have also agreed in adding more sporting disciplines like volleyball, tennis, basketball and rugby so as to involve all the youths with different sporting skills.

Cloud Mabaudi

A CELEBRATION OF LIFE by Meg Hartfield, poet and long-time member of APF New Zealand

It is with sadness that we report that Meg Hartfield died in April. Her husband Jonathan wrote saying she was very diffident about publishing her poems, but was finally persuaded. Sadly a secondary melanoma recurred giving her only a month to even weakening life, so she was just able to complete the calligraphy. The book was published two days before she died and she was conscious enough to see and hold it.

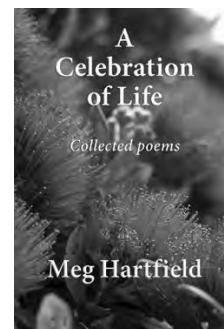
Meg's poems flow from her deep faith and a longing for a peaceful world. Poems in the first half of the book, *Light of the World*, are a retelling of the story of Jesus' life. 13 poems focus on Peace. Also includes a section of Tributes to family members and other people, poems about nature and a set of happy haiku. Use these poems in worship services, for devotions and for personal inspiration.

Meg takes us into the heads and hearts of the Bible characters and we find they were just like us: brave and afraid, striving to live well but often missing the point, capable of loving and hating, of violence and gentleness.

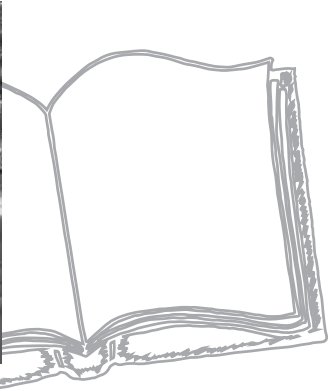
The card Jonathan sent us had, on its cover, Meg's last Haiku, written after visiting the Wanganui Art Society's Open Studio. Just inside she saw a greeting card depicting a fantail feeding its young. The fantail was Meg's most loved bird and one flew into our cottage sitting room the day before shed died. Maori mythology associates the fantail with imminent death.

aerial dancing
fitting, weaving companion
fantail dearly loved

The book is available from the publisher, Philip Garside Publishing (www.pgpl.co.nz) and is available on Amazon. ebook editions also available.



BOOK LOOK



KEITH LOWE (2017)

The fear and the freedom

Penguin Viking

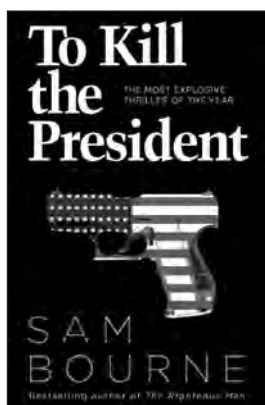
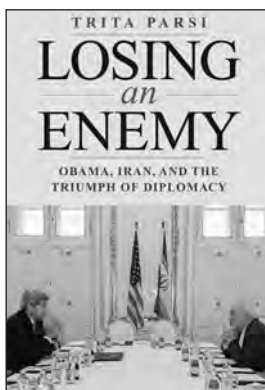
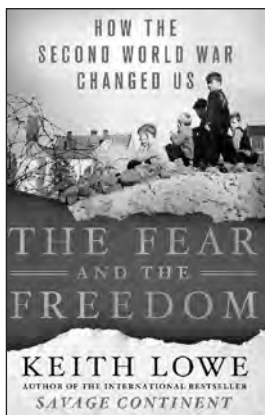
Keith Lowe explores the impact of WW2 – on nations, cities and families around the world.

WW2 was one of the most catastrophic events in human history. But how did the experience and memory of bloodshed – and bonding affect the modern world? How did fears of violence, dreams of equality, and craving for freedom change the countries and communities we live in today?

The Fear and the Freedom describes and analyses a period of unprecedented geopolitical, social and economic change. The new order, as it emerged after 1945, saw the collapse of European colonialism and the birth of two superpowers – the USA and the Soviet Union – in a global Cold War. Scientists delivered new technologies, beginning the nuclear age. Politicians fantasised about overhauled societies; some argued for global government, others for independence.

Living standards were altered dramatically. It was a time of both terror and wonder, which resonates in the arguments about nationalism, immigration and globalisation that exist today. As well as explaining the major changes and the myths that emerged, Lowe uses individual stories to reveal the philosophical and psychological impact of war, showing how leaders and ordinary people coped with the post-war world and turned one of the greatest traumas in history into an opportunity for change.

This is the definitive exploration of the aftermath of WW2 – and the impact it still has.



TRITA PARSI (2017)

Losing an enemy: Obama, Iran and the triumph of diplomacy

Yale University Press

The nuclear deal concluded between Iran and the P5+1 (the five security council powers and Germany) over Tehran's nuclear programme was finally implemented on 16 January 2016. It remains one of the most important – and controversial – geopolitical treaties of the century. In *Losing an enemy*, Trita Parsi sets out to analyse 'the roots of the rivalry among the US, Israel and Iran,' before detailing the secret negotiations that eventually lead to the deal. He is the president of the National Iranian American Council and a not entirely impartial observer: he has a tendency to attribute fault to US and Israel 'hardliners' rather than Iran. But the book's strength is its access.

It shows that the conventional wisdom in Washington, even among supporters of the deal, is wrong. It wasn't Western sanctions that enabled the US to clinch a deal with Iran. Rather, it was Washington's unprecedented move to accept nuclear enrichment in Iran. With Iran only eight weeks from possessing nuclear weapons, Obama made a bold diplomatic move that changed everything. The result is a most detailed examination of the nuclear deal so far written. Parsi argues correctly that the US might not have gained a friend in Iran (it has not), but it may have lost an enemy. How long it will last under a Donald Trump administration, however, remains to be seen.

A C GRAYLING (2016)

War: an enquiry

Yale University Press

For residents of the twenty-first century, a vision of a

future without warfare is almost inconceivable. Though wars are terrible and destructive, they also seem unavoidable. In this original and deeply considered book, A C Grayling examines the concept of war. He proposes that a deeper, more accurate understanding of war may enable us to reduce its frequency, mitigate its horrors, and lessen the burden of its consequences.

Grayling explores the long tragic history of war and how warfare has changed in response to technological advances. How might these results be achieved without violence? In a profoundly wise conclusion, Grayling envisions Just War Theory in new moral terms, taking into account the lessons of the Second World War and the Holocaust and laying down ethical principles for going to war and for conduct during war.

And somewhat lighter (fiction):

SAM BOURNE (2017)

To kill the president

Harper Collins

The United States has elected a volatile demagogue as President, backed by his ruthless chief strategist, Crawford 'Mac' McNamara. When a war of words with the Northern Korean regime spirals out of control and the President comes perilously close to launching a nuclear attack, it's clear someone has to act, or the world will be reduced to ashes. Soon Maggie Costello, a seasoned and stubbornly principled Washington operator, discovers an inside plot to kill the President – and faces the ultimate moral dilemma. Should she save the President and leave the free world at the mercy of an increasingly crazed would-be tyrant – or commit treason against her Commander in Chief and risk plunging the country into civil war?

DIARY OF EVENTS, AND NOTICES

CALLING FOR NEW MEMBERS OF THE GOVERNING BODY

The fellowship is seeking new members for several places on its Governing Body. This is not an arduous task, involving only three meetings each year, most of the business being done by email and Skype. We are looking particularly for people who can bring new ideas and help us decide how best to use the resources now available to the organisation (see the notice on money below). Please contact the secretary below if you are interested in standing as a member.

LOCAL AND NATIONAL EVENTS

2017

11 September Pax Christi silent vigil, 6.30 at London Excel Centre. More info: www.stopthearmsfair.org.uk/events

17 to 23 September World Week for Peace in Palestine and Israel: 'Voice of the young – visions of the future'. Information and resources: <http://tinyurl.com/UK-WWPP1>

21 September International Day of Peace. www.un.org/en/events/peaceday

24 September Peace Sunday. How can you mark this in your own church? A special service? Prayers? A speaker or preacher from APF? Details and resources at www.for.org.uk/peacesunday/

8 October The national service for the Week of Prayer for World Peace (8-15 October), 2.30pm, Hinde Street Methodist Church, London. www.weekofprayerforworldpeace.com

8 to 16 October Week of Prayer for World Peace. Leaflets from maggiembrizzi@yahoo.co.uk

21 October APF 80th Anniversary Day. St Mary's Church, Oxford (Details later).

21 October Taking Action on Militarism – speakers and workshops 10am – 5.00pm at Friends House, Euston Road, organised by QPSW and ForcesWatch. To book go to www.forceswatch.net.

28 October Church and Peace (Britain and Ireland) meets in Birmingham. www.church-and-peace.org

25 November Uniting for Peace World Religions for Peace Conference. Wesley's Chapel, London EC1Y 1AU. Further details from www.unitingforpeace.com

2018

3 March As a follow up to the 2017 Perth conference, *Reclaiming Gospel Nonviolence*, an Anglican-led day conference to consider further the theology of nonviolence. Threshold Centre, St John the Baptist, Princes Street, Perth PH2 8LJ (Details later).

APF WEBSITE

We have upgraded our website and become more involved with communication generally on the web through Facebook and other channels. Keep in touch with what we are doing at www.anglicanpeacemaker.org.uk. By using the following links in your browser the following is now available: Facebook: www.facebook.com/anglicanpeacemaker

You can access the Facebook Page via the APF website or via Google.

If anyone has something that they would like to share and have posted, simply email it to vicechair@anglicanpacifits.com

Twitter: <https://twitter.com/angpacifists>

Twitter and Facebook can also be accessed through the website (www.anglicanpeacemaker.org.uk/) by clicking on the icon links at the top and bottom right of the website. And the website can found on the Facebook page.

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If you would like to join the Anglican Pacifist Fellowship and are in agreement with the pledge:

'We believe that as Christians we are called to follow the way of Jesus in loving our enemies and becoming peacemakers. We work to transform our Anglican Communion and the world to overcome those factors that lead to war within and between nations.'

Members must be 18 or over and members of the Anglican Communion or Christians in communion with it. Then please (✓) box **one** in the form below.

If you are sympathetic to the view expressed in the pledge but feel unable to commit yourself to it, you may like to become an associate of the APF and receive the Fellowship's newsletter and notice of our various open events, then please (✓) box **two**.

Send your completed form to the Membership Secretary:- **Sue Gilmurray, 13 Danesway, Pinhoe, Exeter EX4 9ES.**

I am in agreement with the pledge and wish to become a member of the Anglican Pacifist Fellowship.

I wish to become an Associate of the Anglican Pacifist Fellowship.

Name and designation (Revd, Dr, Mr, Mrs etc):
please print clearly and give your Christian name first.

Address

..... **Year of birth** **Diocese**

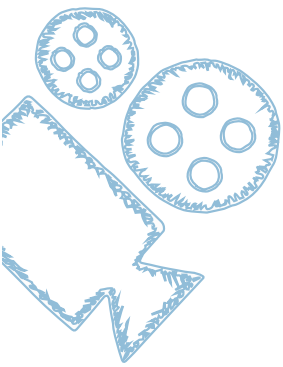
I enclose a cheque for as my first subscription (*makes cheque payable to the Anglican Pacifist Fellowship*)

Please ✓ if you are a UK-income tax payer and want your donation to be treated as a Gift Aid donation.
APF can then reclaim income tax paid on the donation.

Please ✓ if you want to make a regular monthly or annual subscription using a Standing Order

I heard of APF through **Signed** **Date**

FILM LOOK RECENT FILMS REVIEWED



ALL THAT REMAINS (2016)

Directed by Dominic Higgins and Ian Higgins

The film tells the powerful true story of Dr Takashi Nagai, scientific pioneer, war hero, Christian convert and survivor of the atomic bombing of Nagasaki. It is a visually stunning mix of live action and archive footage, the story of one man's search for God in the face of total desolation as he struggles to find meaning in the aftermath; as he works tirelessly to heal the wounds of a country utterly devastated by war.

Leo Ashizawa plays Nagai, a man who believes that science has all the answers to the mysteries of the universe, until he has a kind of epiphany while attending a mass on Christmas Eve night. The first part of the film concentrates on Nagai's spiritual awakening as he embarks upon a quest for the 'ultimate truth' – the meaning of life and death.

But on one sunny, August morning in 1945, everything vanishes in a blinding flash of light, and the world is turned into a burning inferno. Now the scientist is forced to turn to God, as he must become a father and a teacher, not just to his two young children, but to an orphaned nation, sick and debilitated by war.

Having been diagnosed with leukemia (a result of prolonged exposure to X-rays), he dedicates the rest of his short life to promoting world peace through his work as a writer. After a battle against censorship, his first book 'The Bells Of Nagasaki', becomes an instant bestseller though out Japan, as a people, defeated and demoralised by war, re-discover through his words, the healing of power of love.



AN INCONVENIENT SEQUEL: TRUTH TO POWER (2017)

Directed by Bonni Cohen and Jon Shenk

This is the sequel to 'An inconvenient truth' that won two Oscars and helped Al Gore win the Nobel Peace Prize in 2007.

The first film highlights the geopolitical repercussions of the environmental catastrophe. The drought that struck Syria in the late 1990's, caused 60 per cent of the country's farms to fail, killed 80 per cent of its livestock and helped to create the conditions for the subsequent civil war and rise of IS. Yet given the monumental scariness of the original documentary, it is striking how optimistic sections of the sequel are. That is mainly due to the qualified triumph of the Paris agreement on climate change in 2015, which 195 countries signed and whose negotiations provide the dramatic centerpiece of the sequel.

This year Donald Trump announced that he was pulling America out of the Paris agreement, neatly providing the film with the bigger, badder new villain that all sequels require. We see Gore venture into Trump Tower to meet the president, but the camera doesn't follow him, robbing us of a mouthwatering final clash, which is especially frustrating given the subtitle, Truth to Power. Gore has pointed out in recent interviews that the withdrawal won't be confirmed until the day after the next presidential election. By that time, who knows who will be in the hot seat!

Gore's passion for the cause is palpable as he compares the environmental movement with other great progressive battles:

universal suffrage, civil rights, the struggle for gay equality. He says that many things are moving in the right direction: renewables are now as cheap as coal; solar panels are spreading rapidly; electric cars are proving hugely popular. So 'despite Trump, the US will meet its Paris targets.

ANOTHER MOTHER'S SON (2017)

Directed by Christopher Menaul

The film is a reminder of something that the British prefer to overlook – something it doesn't quite fit into the Churchillian narrative of never surrendering: the Nazi occupation of British territory – the Channel Islands.

It is the extraordinary true story of Louisa Gould, a Jersey woman who hid 'Bill' a fugitive Russian slave-worker. The film persuasively suggests that Louisa shelters him as a quasi-son figure, after her own son is killed in the war.

The script was written by Louisa Gould's great-niece Jenny Lecoat, who was a stickler for getting the details right. Yet there was nothing conspicuously remarkable about Louisa.

Gradually, as Bill's command of English improves and he acquires forged papers, Louisa becomes more brazen at hiding him in plain sight. He accompanies her to St Helier, and even helps out in her shop. This seems like folly, yet it's another example of Louisa's innate goodness; she instinctively trusted people.

Whether she was right to, I will let you find out for yourselves, but I do urge you to see a film which chronicles such an overlooked chapter of WW2.

TREASURER'S REPORT ON ACCOUNTS FOR YEAR ENDING 5TH APRIL 2017

ANGLICAN PACIFIST FELLOWSHIP

REGISTERED CHARITY NO. 209610

The principal source of funds continues to be gifts of members and associates. Voluntary income is slightly down on the previous year. Excluding the joint Conference and the Scott Lecture income, is £14,482 and a deficit of £34,330. The accounts have, as last year, been prepared on an accruals basis. Member subscriptions produce over 90% of non-legacy income. The large legacy has now been finalised and another £1194 was received. A legacy notified last year has been delayed by probate complications. Expenditure increased substantially with the cost of paid help and advice and as previously announced expansion of grants. The grant money that was illegally diverted instead of going to the South Sudan organisation (SOSUCCA) is believed to be held by the Police authorities in Juba. Judicial procedures in the country are prolonged and delayed because of instability caused by war. It is still hoped that the grant will be released to the intended recipient. The accounts were independently examined by Richard Harries. The full report is available at the Charity Commissioners website or APF website.

Statement of Financial Activities for the year ended 5 April 2017

	Unrestricted Funds £	2017	2016
		Total Funds £	Total Funds £
Incoming resources			
Incoming resources from generated funds			
Voluntary income	10,044	10,044	13,307
Investment income	3,419	3,419	3,160
Incoming resources from charitable activities	6,042	6,042	531
Other incoming resources	86	86	—
Total incoming resources	19,591	19,591	16,999
Resources used			
Cost of generating funds			
Cost of generating voluntary income	158	158	361
Fundraising trading cost of goods sold and Other costs	255	255	794
Charitable activities	52,690	52,690	19,918
Governance costs	2,397	2,397	2,653
Total resources used	55,500	55,500	23,729
Net surplus (deficit)	(35,909)	(35,909)	(6,729)
Total funds brought forward	303,364	303,364	310,094
Total funds carried forward	267,455	267,455	303,364
Represented by			
Unrestricted			
General fund	267,455	267,455	303,364

Balance sheet as at 5 April 2017

	2017	2016	
	£	£	
Fixed assets			
Computer & Software	1,306	637	
Promotional Equipment	1,385	1,385	
Musical Equipment	443	-	
Total Fixed assets	3,134	2,023	
Current assets			
Inland Tax Recoverable	1,201	1,401	
Literature Stocks	3,449	3,344	
Nat West Current Account	12,568	8,308	
CBF Church of England Deposit Fund	49,993	49,780	
Virgin Money Charity Deposit Account	8,474	53,045	
Virgin Money Charity 100day Notice Account	77,897	101,626	
Cambridge & Counties 95day Notice A/C	85,070	83,561	
PayPal Account	553	270	
Skipton B S Community Saver A/C	25,300	-	
Office Petty Cash	100	-	
Accounts Receivable	30	-	
Total Current assets	264,635	303,364	
Liabilities			
Accounts Payable	314	-	
Total Liabilities	314	-	
Net Assets	Total	267,455	303,364
Reserves			
Represented by funds			
Unrestricted General Fund	267,455	303,364	
Total	267,455	303,364	

ANTHOLOGY OF NEW HYMNS

A note by Sue Gilmurray

Hymns for hope and healing is the title of a Stainer & Bell anthology of new hymns which has just been published. Editors are Jan Berry and Andrew Pratt. It includes texts and tunes from men and women of several different Christian traditions.

My own contributions include a hymn called *The healing we need* which is flowing and lyrical, and Jan Berry's *Give praise for the wonder encoded in genes*, which looks at the practicalities of modern science and medicine in the context of Christian faith.

The healing we need

God, who has made us both body and soul,
Jesus, who made our humanity whole,
Spirit, who lightens our lives with your fire,
hear when we pray for the things we desire,
and grant us the healing we need.

Some of us wake every morning to pain;
ailing or ageing, our bodies complain;
some will be patient while others despair.
God, as you never give up on your care,
please grant us the healing we need.

Some live with demons we carry within,
whether as sinners or victims of sin,
plagued by the bitterness, tempted to hate.
God, who forgave though your anguish was great,
please grant us the healing we need.

All of us know we are mortal and frail,
yet we believe that your love will not fail.
Through all the troubles and trials that we face,
help us to trust in your ultimate grace
to grant us the healing we need.

© Sue Gilmurray

North Korean crisis is just a symptom of a bigger drama unfolding in East Asia, where an entire postwar order, built and maintained by the US since 1945, is slowly collapsing. In recent months, it has become fashionable among journalists and foreign policy analysts to warn of the so-called Thucydides trap – the idea that a rising power (China in this case) is destined to go to war with an established power (the US). But there is another geo-strategic dilemma identified by the same ancient Greek historian which is more pertinent in the era of Trumpism and ‘America first’: it is even more dangerous to give the power away.

THE TRUMP ADMINISTRATION'S ATTITUDE TO SCIENCE

The administration has just disbanded an advisory committee that aimed to help the federal government incorporate climate assessment into the planning.

This comes as little surprise since Trump's administration is widely viewed as being anti-science. But this is only partly true. In August it published its first R&D Budget Priorities paper, identifying the key areas of American military superiority, American security, American prosperity, American energy and American health. The paper paints science as playing a heroic role in making America great again. Yet much of this support for science harks back to the 1950s with its thriving military-industrial

Al Gore's new film, ‘An inconvenient sequel: truth to power’ returns to the pressing challenge of climate change and what ought to be done (see Film Look page 9).

complex and ambitious space programme, while today's challenges are largely ignored. The environment unsurprisingly doesn't get a mention – in sharp contrast with Barack Obama's final priorities for R&D that include climate change, Earth observation and Arctic Science.

Trump has said that the US must greatly strengthen and expand its nuclear capacity and is launching a \$35 billion-per-year development programme, at a time when Russia has already started a nuclear upgrade. It seems that we are sleepwalking into this new nuclear arms race that could push smaller powers to

expand as well. This could deal the final blow to the tottering Nuclear Non-proliferation Treaty, which tells nuclear powers to disarm, not re-arm. New weapons also need testing, which would kill the 1992 nuclear testing moratorium and the 1966 Comprehensive Test Ban Treaty.

PLUS ÇA CHANGE: BEWARE THE KILLER ROBOTS



With parallels to the nuclear concerns of the early scientists, some of the world's leading robotics and artificial intelligence pioneers are calling on the UN to ban the development and use of killer robots. Tesla's Elon Musk and Google's Mustafa Suleyman are leading a group of 116 specialists from 26 countries who are calling for the ban on autonomous weapons. Their letter was published at on 20 August at the opening of the International Joint Conference on Artificial Intelligence (IJCAI) in Melbourne.

In their letter, the scientists warn that this arms race threatens to usher in the ‘third revolution in warfare’ after gunpowder and nuclear arms. The founders write:

‘Once developed, lethal autonomous weapons will permit armed conflict to be fought at a scale greater than ever, and at time scales faster than humans can comprehend. We do not have long to act. Once this Pandora's box is opened, it will be hard to close.’

And if that is not enough, *The darkening web* by Alexander Kimburg (2017) likens cyberwarfare to the threat posed by nuclear weapons. There is one critical difference he says that while the horror of the mushroom cloud has been burned into the minds of a generation of decision makers, there is little understanding within government of the consequences of all-out cyberwar. Without such a basic understanding, along with a more transparent policy, we risk being plunged into total cyber-conflict that could be as devastating as a shooting/bombing war.

END PIECE

One has to hope that the Trump administration is just a short-term aberration and that US scientists everywhere will continue to collaborate with one another focusing especially on the issues that threaten our planet and not create new weapons of war. The scope of the scientific revolution of our time is so immense, and so pregnant with still greater future potentialities, that it is transforming the very basis of human existence. It must lead to our common good and not the road to hell, such that we become ‘Myth’ as in the words of Amythyst Kiah.

CHAIRPERSON'S REPORT
CONTINUED FROM PAGE THREE

What is needed in response is for Christians in countries like America and it's natural allies, the UK and Australia to write a new declaration, like that of Barmen, carefully making the point that there can be no justification for violence from the Bible for either individuals or governments.

I don't think it's being too alarmist to say that when the President is the sole authority to launch a nuclear attack, which has the unquestioning support of America's leading Evangelical Church leaders, that a new multi-denominational confessing Church is needed to correct this gross error – a Resisting Church. The APF has the contacts, reach and knowledge to be at the forefront of leading this campaign.



Ted Lieu

Finally, if you are American, a Democratic Congressman Ted Lieu and Senator Ed Markey have introduced a bill (HR 669) that would prohibit the President from launching a nuclear first strike without a declaration of war by Congress. Whatever side of politics you sit on, lobby your representative to gain support for this Bill across parties.

THE ART OF PEACE

‘REQUIEM FOR ALEPPO’



This is a hard hard-hitting new dance show that uses the stories of Syrians to capture the horror of Aleppo and the hope that will never die.

Written by David Cazalet, a cybersecurity manager, it premiered at London’s Sadler’s Wells in April, raising £80,000, most of which will be used to train teachers in Syria. It was at the Edinburgh Festival and has been nominated for an Amnesty International Freedom of Speech award.

Reflecting Aleppo’s diverse cultural heritage, the music draws together Arabic, Christian, Berber and Jewish influences. It includes Christian requiem mass lyrics set to choral music as well as Arabic poetry. The work is broken up with the voices of Aleppo residents describing the fighting and their flight from what the UN has described as the biggest humanitarian crisis of our time. Cazalet said it was extremely hard to edit the interviews as the narratives of survival, grief and past joy come with direct responsibility. They carry an implicit message: no one should take having a home or country for granted.

Cazalet tries to add a positive note. ‘Seeing all this bloodshed, seeing all this killing and brutality, did not make me hate humankind. There are a lot of people who did really horrible stuff – they killed people, they beheaded people, they burned people alive. But still I cannot hate people. If we focus on the narrative of hatred and fear, then this bloodshed will never stop. We need to focus on the narrative of humanity – of hope that things will get better tomorrow.’

‘THE MAJORITY’

A solo piece by Rob Drummond at the Dorfman, National Theatre

Voting is becoming the theatrical vogue. Recently Ferdinand von Schirach’s ‘Terror’ asked the audience to decide whether it was morally right to shoot down a hijacked plane to prevent a further loss of life. Now this solo piece by Scottish performer Rob Drummond asks us to vote on a range of ethical issues, culminating in the question of whether violence is a legitimate weapon of political protest. Think perhaps of Jesus’ protest in the Temple in Jerusalem.

But although the show is a plea of nuance and civility, it poses a number of dubious, binary choices. Drummond gets us to vote early and often, and it is no great surprise to learn that a majority of the National Theatre audience is white, liberal and pro-remain.

It is astonishing that Drummond made no reference to current events in Charlottesville, Virginia, where white supremacist violence led to vehement counter-protest. Would that constitute ‘abuse’ in Drummond’s terms?



Drummond emerges as a decent guy who sees that it is not enough to boff bigots or to constantly chant: ‘If you’re right, you’re wrong’. But the flaw in his soft-liberal approach, which implies a moral equivalence between all forms of protest, is that it comes dangerously close to ‘Trumpism’ and indeed ‘Corbynism’ of late, and I can’t believe that is what Drummond would wish.

‘OSLO’ A PLAY BY JT ROGERS

Norway’s unlikely role in the Middle East is revealed in a surprise hit play that delights in making you think.

In 1992/3 Norwegians engineered an agreement between the Israelis and the Palestinians. The Accord was celebrated in September 1993 with the astounding spectacle of Yitzhak Rabin, the Israeli PM and Yasser Arafat, chairman of the PLO, shaking hands in Washington, both of them enclosed by the arms of Bill Clinton.



Re-enactment in the play.

Mona Juul, then a diplomat at the UN, and Terje Rod-Larsen, president of the International Peace Institute were the creators of managers of the secret ‘back channel’ meetings between Palestinians and Israelis in Oslo. They thought that close human contact rather than distant diplomatic manoeuvres was the way to solve the world’s intractable problems.

Having quite a tale to tell, it reached the ears of the playwright, JT Rogers. His play, ‘Oslo’ is the result. Its run at the Lincoln Center in New York attracted rave reviews. It will now run at The National Theatre, London, 5–23 September and at the Harold Pinter Theatre, 2 October to 30 December. As for the real world, History has played its usual role as the Fool, the supreme and tragic mocker of every plot and plan. During and after three rounds of talks in Oslo, life on the ground continued as usual.

Also in 1994, Arafat, Shimon Peres and Rabin were awarded the Nobel Peace Prize. But today, peace still lies in ruins, but if art has any say in the matter, not quite!

The Anglican Peacemaker is published by the Anglican Pacifist Fellowship, Registered Charity no. 209610, and printed by Holywell Press Ltd., 15-17 Kings Meadow, Ferry Hinksey Road, Oxford, OX2 0DP