

Celebrate Armistice



**APF Remembrance Resources
for the
Armistice Centenary 2018**



Introduction

ARMISTICE CENTENARY 2018

PEACEMAKERS OPPORTUNITY

There were several movements for peace before 1914: linked to The Hague, Geneva, International Labour and Quakers for example. They were overtaken by war in August 1914. After the years of brutality and suffering, the Armistice on 11 November 1918 was a profound relief, and a vital stage in enemies making peace with each other. Some inadequacies in the subsequent peacemaking were revealed by the outbreak of war in 1939.

Anglican Peacemakers are looking to the Centenary of the Armistice, as more than a closure of conflict: it is a platform for rediscovering the gestures and processes of making that peace in which enemies become friends. We thank God that since 1945, real friendship between Britain and our allies, and Germany and her allies has been established; but in penitence for unresolved embers flaring up into violence since then and in the present.

The Centenary is a great opportunity for representatives of former enemies to embrace each other in peace;

whether in Parish Churches, or with ecumenical and community participation in public spaces. We suggest early invitations to local German and other language group congregations; twinning representatives; colleges and schools; sporting links, as well as commercial colleagues and friends.

Here we offer materials for public acts of remembrance and for worship and we offer some examples of reconciliation and peacemaking post 1914. Many of the materials included are written by APF members.

We would also encourage you to consider Remembrance Sundays becoming Peace Sundays.

Revd Donald Reece
APF Counsellor



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1. St Martin's Day – 11th November

SAINT MARTIN, Bishop of Tours. born 335AD

St Martin renounced the weapons of a Roman Officer going unarmed into battle saying that he was now fighting for Christ. His day is November 11th, Armistice Day.

As a Roman Officer, he had given half his cloak to a poor beggar near Amiens. During the following night he had a dream in which Christ wore the half cloak given to the beggar. He heard the voice of Jesus say, you are only a catechumen, and you have covered me with your cloak. He sought baptism, but initially, out of loyalty to his tribune, he stayed in the army until Barbarians invaded Gaul.

Caesar Julien drew up his army near Vangions and was distributing payment to each officer, when Martin refused to accept it. He said to Caesar , 'Until now I have been at your service; allow me to serve God. I am now a soldier of Christ and it is not right to fight .' Caesar was angry and accused Martin of being afraid.

Martin then told Caesar that he was ready in the name of the Lord Jesus, under the sign of the cross, without shield or helmet to stand in front of the enemy battalions. He was imprisoned overnight ready to be exposed to the enemy. However, on the next day the enemy sent messengers to negotiate peace.

(Based on the Life of St by Martin edited by Sulpicius Severus c.400AD).



2. Remembering War

The first task of those committed to the way of peace is, I would argue, precisely to ensure that war continues to be remembered and that it continues to be remembered primarily for its tragic consequences at the level of the individual and family.

In 2016 I had the privilege of taking part in the national commemoration of the Battle of the Somme. The ceremony was held at Manchester Cathedral, in recognition of the fact that huge numbers of men from this region lost their lives on that first most bloody day of that most bloody of all World War One battles. Passages were read from letters written the night before and during the battle, including one from a German soldier. These were the last recorded words of very ordinary men whose lives would be obliterated just a few hours later.

Later that year, there was a service to dedicate six pavement plaques in honour of men who had won the VC during that same war. With the Order of Service, we were given short biographies of those whose deeds were being recalled. These included, not just accounts of their bravery in battle, but also what became of them afterwards. Often soldiers' lives after the War were very ordinary, whilst others suffered terribly with what we would now recognize as PTSD.

In neither of these services did I detect any desire to glorify war or to portray it as celebration of victory. In each case the human dimension, in all its complexity, and the human cost, was vividly central. There is a shared mourning and lamentation amongst all who stop to reflect on war and its impact on humanity.

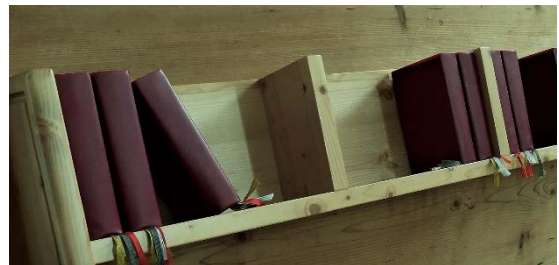
Rt Revd David Walker, Bishop of Manchester
APF Bishop Protector



3. Prayers

Prayer by Most Revd George Appleton (former Bishop of Jerusalem and APF Member)

May the peace which passes understanding
possess the minds of people everywhere,
banishing all anxiety and perplexity,
watching sentinel over their hearts and minds,
refusing entrance to every disturbing thought.
In everything that happens,
may people know that all things work together for good
when they love thee and want thy will.
Give them thine own peace,
which the world cannot give and cannot take away.
Let nations live together in peace
and know the things that belong unto peace.
And may thy peace in my heart
go out to all my fellow people –
to calm their worries and their enmities,
to let them know that the peace given me
is available for them also,
through him who made himself our peace,
even Jesus Christ, our Lord.



Prayer by Revd John Stephenson (former APF Member)

Let us pray for peace.
We pray for the leaders of the nations, that they will find an alternative to war, and
preparations for war, in the name of peace.
We pray that wealth invested in armaments will instead be channelled into the stomachs of
the hungry, into schools and hospitals where now is degradation and destruction.
We pray for those who cry out for bread, not bombs, for economic justice in the midst of
desolation.
May your Holy Spirit lead the peoples of the world into the way of brotherhood and peace,
and co-operation in bringing down the barriers that divide us.
Create in us a hunger for peace, and the courage to speak out against all that makes for war,
all that destroys our shared life as people made in your image.

Prayer by Revd Dr Roger Grainger (former APF Member)

Spirit of truth and judgement, who alone can cast out the powers that grip our world,
at the point of crisis, give us your discernment,
that we may accurately name what is evil,
and know the way that leads to peace.
Through Jesus Christ our Lord.



A prayer to God and to one another, by Sue Gilmurray (APF Trustee)

Teach me the way of peace,
not a peace that is frail and feeble
but a peace that is strong and firm and brave,
a healing of wounds, a facing of truth,
a building of new understanding,
and generous always.

Teach me the way of love,
not a love that is blind and foolish
but a love that is deep and true and wise,
an opening of hearts, a joining of hands,
a valuing people as precious,
and generous always.

Teach me the way of life,
not a life that is mean and narrow
but a life that is rich and full and free,
a finding of strength, a sharing of wealth,
a reaching for joy at its fullest
and generous always.

Teach me the way of peace.

Armistice Day Prayer

Almighty God and most merciful Father,
who wouldst have the kingdoms of the world become the Kingdom of thy Son Jesus Christ:
bestow thy blessing, we beseech thee, upon the Assembly of the United Nations and all who
are labouring for peace and righteousness among the peoples: that the day may be
hastened when war shall be no more, and thy will only shall govern the nations upon earth;
through the same Jesus Christ our Lord.

(From 'A Candle for Peace, Prayers for the Millennium' Eastmoor Books, 2000)

A Prayer for Peace

May the memory of wars strengthen our efforts for peace;
May the memory of those who died inspire our service to the living;
May the memory of past destruction move us to build for the future;
O God of peace, O companion of our souls,
O builder of Love and Justice in the world,
Hear our prayer.

4. Litanies

a) For use at War Memorials

Minister: Remember, Lord, those whose stories were unspoken and untold.

All **Jesus, remember them**
 when you come into your kingdom

Minister: Remember, Lord, those whose minds were darkened and disturbed by memories of war.

All **Jesus, remember them**
 when you come into your kingdom

Minister: Remember, Lord, those who suffered in silence, and those whose bodies were disfigured by injury and pain.

All **Jesus, remember them**
 when you come into your kingdom



Minister: Father of all, remember your holy promise, and look with love on all your people, living and departed. On this day we especially ask that you would hold for ever all who suffered during the First World War, those who returned scarred by warfare, those who waited anxiously at home, and those who returned wounded, and disillusioned; those who mourned, and those communities that were diminished and suffered loss.

Remember too those who acted with kindly compassion, those who bravely risked their own lives for their comrades, and those who in the aftermath of war, worked tirelessly for a more peaceful world.

And as you remember them, remember us, O Lord; grant us peace in our time and a longing for the day when people of every language, race, and nation will be brought into the unity of Christ's kingdom.

This we ask in the name of the same Jesus Christ our Lord.

Amen

Minister: Ever-living God, we remember those whom you have gathered from the storm of war into the peace of your presence; may that same peace calm our fears, bring justice to all peoples and establish harmony among the nations, through Jesus Christ our Lord.

Amen



**All: They shall grow not old
 as we that are left grow old;
 age shall not weary them, nor the years condemn;
 at the going down of the sun and in the morning,
 we will remember them.**

*The Last Post is sounded.
The names from our War memorials and War graves.*

Minister: May the souls of the departed rest in peace, and through the mercy of God, may they rise in glory.

**All: May they rest in peace,
 And let light perpetual shine upon them.**

The Reveille is sounded.

Minister: O Lord, our God, we pray for the governments and makers of the nations. Do not permit them to shed innocent blood, but inspire them to rule according to your will as you intend them to do. May they promote the good and repress the evil so that we who fear your name may lead quiet and peaceful lives here on earth.

Give leaders the spirit of wisdom and justice. Let all who exercise authority remember that they have over them God in heaven. Let them not pervert power which you have delegated to them, and may they be a blessing to the nations. May we respect and obey the laws that right and good have promoted. Let us live peaceably with each other, respecting one another, and serving God faithfully and in love.

Amen

**All: Vulnerable God,
 you challenge the powers that rule the world
 through the needy, the compassionate
 and those who are filled with longing.
 Make us hunger and thirst to see right prevail,
 and single minded in seeking peace,
 that we may see your face and be satisfied in you,
 through Jesus Christ. Amen**

(includes extracts from Church of England online resources for commemorating WW1)



b) Confession

Minister: Let us confess to God the sins and shortcomings of the world; its pride its selfishness, its greed; its evil distortions and hatreds. Let us confess our share in what is wrong, and our failure to seek and establish that peace which God wills for all peoples.

God the Father,
All have mercy upon us.
God the Son,
have mercy upon us.
God the Holy Spirit,
have mercy upon us.
Holy and blessed Trinity,
have mercy upon us.

From all fear and prejudice, bitterness, and all hardness of heart,
Good Lord, deliver us.

From all spite, revenge, and destructive anger,
Good Lord, deliver us.

From the desire to dominate others, to impose our will, and from all feelings of superiority,
Good Lord, deliver us.

Open our hearts towards our neighbour. And help us to work together for the common good.

Lord, hear us and help us.

Strengthen us to stand for all that is just and true and right.

Lord, hear us and help us.

Grant that we may come to understand our enemies,

Lord, hear us and help us.

Bring release to those with abiding memories of hurt and injury

Lord, hear us and help us.

Lord grant us the grace to receive forgiveness, and to forgive as we are forgiven.

Lord, hear us and help us.

Comfort all those who mourn, the troubled, and all who call upon you in their distress.

Lord, hear us and help us.

Guide the leaders of the nations and those who work for peace and make us all subject to Christ's just and gentle rule.

Lord, hear us and help us.

(includes extracts from Litany of Remembrance by Revd Magdalen Smith)



c) The Coventry Litany of Reconciliation

Minister: All have sinned and fallen short of the glory of God.

The hatred which divides nation from nation, race from race, class from class,
Father, forgive.

The covetous desires of people and nations to possess what is not their own,
Father, forgive.

The greed which exploits the work of human hands and lays waste the earth,
Father, forgive.

Our envy of the welfare and happiness of others,
Father, forgive.

Our indifference to the plight of the imprisoned, the homeless, the refugee,
Father, forgive.

The lust which dishonours the bodies of men, women and children,
Father, forgive.

The pride which leads us to trust in ourselves and not in God,
Father, forgive.

Be kind to one another, tender-hearted, forgiving one another, as God in Christ forgave you.



5. Poetry & Hymns

Remembrance Sunday by Revd Dr Malcolm Guite (APF Member)

November pierces with its bleak remembrance
Of all the bitterness and waste of war;
Our silence tries but fails to make a semblance
Of that lost peace they thought worth fighting for,
Our silence seethes instead with wraiths and whispers
And all the restless rumour of new wars,
For shells are falling all around our vespers,
No moment is unscarred, there is no pause.
In every instant bloodied innocence
Falls to the weary earth, and whilst we stand
Quiescence ends again in acquiescence,
And Abel's blood still cries from every land.
One silence only might redeem that blood;
Only the silence of a dying God.

(From Sounding the Seasons, seventy sonnets for the Christian year. Canterbury Press 2012.)

By the Sword by Revd Dr Malcolm Guite (APF Member)

Matthew 26:52 'Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.'

This word is still suspended like a sword
Above our heads, who have refused to hear it,
Too sharp and clear for us, too bright and hard,
Too close to home for anyone to bear it.
Our swords are long since beaten, not to ploughshares,
But into guns and tanks and bombs and planes,
And darker weapons still, and hidden fears,
And still the sword of Damocles remains.
What would it take to turn us to your wisdom,
Make us pursue the things that make for peace?
A radical conversion to your kingdom,
A casting out of fear, a deep release
Of trust and hope, until that prayer is true;
'None other fighting for us, only you'.

(From Parable and paradox: sonnets on the sayings of Jesus and other poems. Canterbury Press 2016.)



Re-Member-ing by Azariah France-Williams (APF Associate Member)

In the world's war
bodies charcoal and ashen alike,
stood side by side,
against the enemy,
in the furnace of conflict.

Mere boys taught how to
hate in Khaki hid.
All equally
oppressed,
pressured,
persuaded,
government aided,
captured,
to fight for freedom.

Those who conscientiously objected
were abjected
to prison and given,
a dressing down,
as lady truth was dressed up,
and sold on to the
poor masses
as an easy conquest.

The white poor finding pride
as the bunting flapped and
tea cups clinked a fanfare celebrating
their rite of passage,
in becoming men,
In becoming sacrifices,
fodder to bullets
and shells,
and those who would return
would be shells,
and some would never grow beyond
the tangled, and terrible trauma
which,
lurked and lurched in the fragile locked boxes of their minds.
The public hero hallowed, in time,
became the private hollow harrowed.



The proud British Empire converted
its slaves into subjects,
and its subjects into soldiers,
its most able men were recruited and
taught to use the very weapons that once subjected
them on Islands and lands, that were no longer theirs.

“The mother country accepts all bastard sons as long as they can
carry guns.”

Now those subjects would fire at white
Europeans who were never their master.

In the world's war bodies
charcoal and ashen alike
lay side by side against the
futility of the furnace of conflict.

Body parts blanketed with crimson speak of wars
indiscriminate thirst for blood,
As soldiers' limbs lay in torn ground and raped earth,
the cadavers no longer have enemies,
as the parts lay alongside the other victims from the
other side,
they make up a composite humanity with what remains.
The lifeless bodies a silent prophecy, never to be heard.

Until we can re-member our body parts, and remember
we are a part of a larger whole, we are hollow and harrowed.

Can we see ourselves through the others eyes,
our shared frailty and our mutual bond?
Can we lay down our mechanical arms,
and extend our true arms to embrace?
Then we may find ourselves held by the one with holes in hands and side.
as new men and women we stand from bruised ground our scars
a birthmark of the new age to come,
shielded in the shadow of the one who called down forgiveness
on his fear bound executioners,
the cosmic force of uncoercive love,
who is always amongst us,
whispering through tears the word 'peace.'



Heroes by Sue Gilmurray (Singer, Songwriter & APF Trustee)

The General was a hero, a veteran campaigner,
He'd known the heat of battle, and what it was to kill.
And now he served his country by visiting the wounded
To praise them for their courage, commend their iron will.

The soldiers, they were heroes, all damaged in the fighting,
And some faced life as cripples, and some an early grave.
The General moved among them, shook hands with those who had them,
Conveyed the nation's thanks for the sacrifice they gave.

The conchie had been stricken by sickness in his prison;
With nowhere else to lay him, they'd put him in this ward
Where, laughing, swearing, weeping, the soldiers talked of battles
And he who would not fight them was quietly ignored.

The general saw the conchie, decided to expose him,
To make him an example and shame him for his sin.
"And as for you," he thundered, "who would not be a soldier,
If every man was like you, what state would we be in?"

A snort of indignation, a nod of satisfaction,
The General turned, saluted, and swept out through the doors,
And did not hear the soldier who muttered "Bloody idiot!
If every man was like him, there'd be no bloody wars."

Further Hymns/Poems

The following were written as hymns. Where these texts have tunes, details are given. Any of them may, of course, be read as poems or prayers if that seems more appropriate.

A hand may be used to strike a blow,
or reach to hold another hand.
I want my hands to be used for peace,
I want my hands to be used for love,
I want my hands to be used by God
to help his kingdom come.

A heart may be used to hate and fear,
or reach to touch another heart.
I want my heart to be used for peace,
I want my heart to be used for love,
I want my heart to be used by God
to help his kingdom come.

Our strength may be used to hurt and harm,
or heal and help each other.
I want my strength to be used for peace,
I want my strength to be used for love,
I want my strength to be used by God
to help his kingdom come.

The people of earth can fight and kill,
or learn to live together.
We want the earth to be filled with peace,
we want the earth to be filled with love,
we want the earth to be filled with God
to help his kingdom come.

We pray that we may be filled with peace,
we pray that we may be filled with love,
we pray that we may be filled with God
to help his kingdom come.

Sue Gilmurray 2008. (APF Trustee)

Included in APF's *Songs for the Road to peace*, 2008 and 2012, where it has its own tune.





Hymn for Anzac Day

Honour the dead, our country's fighting brave,
honour our children left in foreign grave,
where poppies blow and sorrow seeds her flowers,
honour the crosses marked forever ours.

Weep for the places ravaged with our blood,
weep for the young bones buried in the mud,
weep for the powers of violence and greed,
weep for the deals done in the name of need.

Honour the brave whose conscience was their call,
answered no bugle, went against the wall,
suffered in prisons of contempt and shame,
branded as cowards, in our country's name.

Weep for the waste of all that might have been,
weep for the cost that war has made obscene,
weep for the homes that ache with human pain,
weep that we ever sanction war again.

Honour the dream for which our nation bled,
hold now in trust to justify the dead,
honour their vision on this solemn day:
peace known in freedom, peace the only way.

Shirley Erena Murray (teacher and hymn writer)
Published in *Hope is our Song* 2009.
Tune: Can be sung to *Eventide*

If peace remains our purpose,
what wisdom we shall need
to meet a world so broken
with healing word and deed!

We dare not claim the high ground;
we all need truth and grace
to humble our pretensions
and claim a servant's place.

With new and fearsome evils
in every shifting scene,
we feel dismayed and tarnished

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and no-one's hands are clean.

The lies that would deceive us
divide us as we pray;
yet still we cry for answers
to blow the fog away.

Where all is pain and darkness
and certainties are rare,
our one unfailing watchword
shall be, 'The Lord is here!'

For in our seeming chaos
he has not lost control,
nor yet withdrawn his presence
nor moved the Kingdom's goal.

For Jesus says, 'Be perfect
and raise your eyes above';
our Father is our pattern
for justice and for love.

If we love God, each other,
and neighbours far and near,
no enemy shall goad us
to hatred or to fear.

Yes, peace is still our purpose,
non-violence our creed,
and costly love, the programme
that meets all human need.

Come, Holy Spirit, guide us!
The empty cross still stands,
and Christ, in risen glory,
the hope of all the lands.

Revd Christopher Idle 2017 (Anglican Priest & APF Member)

Metre: 76 76D

Tune: *Pinhoe* by Sue Gilmurray, would also suit *Aurelia*



It was no empty dreamer

foretelling our release;
our God, the great Redeemer,
has promised perfect peace.

No crime will curse the nation,
no warfare wreck your days;
your walls shall be salvation
and all your gates be praise.

No sun will shine before you,
nor moon adorn the night;
your God will be your glory,
the Lord, your lasting light.

The tree that God has planted
will spread across the land,
the place that God has granted
the people of his hand.

The covenant he gave us
will bring that longed-for day;
for Christ who comes to save us
we watch and work and pray.

The Lord our God has spoken,
his purpose must prevail;
our peace cannot be broken,
his word can never fail.

Revd Christopher Idle 1997 (Anglican Priest & APF Member)

Based on Isaiah 60: 15-22

Published in *Light upon the River* 1998

Included in APF's *Songs for the Road to peace*, 2008 and 2012

Metre: 76 76

Tune: *Absolutio* by Sue Gilmurray, would also suit *Kocher*



Must the sword devour for ever,
ancient quarrels still persist?
How long brother use on brother
bomb or bullet, knife or fist?

When will someone break the deadlock,
halt the carnage, stop the race,
blow the trumpet not for battle
but for pausing, then for peace?

Let the strongest know their frailty,
let the weakest find their power;
let us seize the time for turning:
could this be God's day, God's hour?

Christ who lives in each believer,
come to make these murders cease;
win in us this greatest triumph,
Christ our champion, Christ our peace!

Revd Christopher Idle 1996 (Anglican Priest & APF Member)

Prompted by 2 Samuel 2: 26-28

Published in *Light upon the river* 1998, *Praise!* 2000

Included in APF's *Songs for the Road to peace*, 2008 and 2012

Metre: 87 87

Tune: *Chelwood* by Donald Webster, *Indutiae* by Sue Gilmurray, or *Sussex*

My Lord, you wore no royal crown,
you did not wield the powers of state,
nor did you need a scholar's gown
or priestly robe to make you great.

You never used a killer's sword
to end an unjust tyranny;
your only weapon was your word,
for truth alone could set us free.

You did not live a world away
in hermit's cell or desert cave,
but felt our pain, and shared each day
with those you came to seek and save.

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You made no mean or cunning move,
chose no unworthy compromise,
but carved a track of burning love
through tangles of deceit and lies.

You came unequalled, undeserved,
to be what we were meant to be;
to serve instead of being served,
to pay for our perversity.

So when I stumble, set me right;
command my life as you require;
let all your gifts be my delight,
and you, my Lord, my one desire.

Revd Christopher Idle 1978 (Anglican Priest & APF Member)

Metre: LM

Tune: *Splendour* or *O waly waly*

Published in *Hymns for Today's Church* and other hymnbooks

O where shall peace be found,
and where an end to slaughter,
all lands be holy ground,
all peoples free from murder?
 Where weapons are unmade
 the prophet's word comes true,
 and none shall be afraid
 when God makes all things new.

The mountain of the Lord
shall rise above all others;
in Christ we are restored
as neighbours, sisters, brothers:
 our grey machines of death
 are turned to nobler use
 when over all the earth
 his kingdom is let loose.

We long to see the day
when love completes that vision,
but God who hears us pray
demands our clear decision:

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Lord, give us ears to hear,
and wills to heed, your voice;
to yield no more to fear,
to make your path our choice.

Revd Christopher Idle 1984 (Anglican Priest & APF Member)

Published in *News of Hymnody* 31, July 1989; *Light upon the river* 1998.

Included in APF's *Songs for the Road to peace*, 2008 and 2012

Metre: 67 67 66 66

Tune: *Spes pacis* by Sue Gilmurray, *One-o-one* by Agnes Tang, or *Nun danket* or *Rinkart*.

Our Father God, who loves all humankind,

be with us now as we recall past wars
and, as we mourn the fallen, help us find
the way to shape our words and wills to yours.

The world has brought us change in recent years:
new ways to fight, new ways to work for peace,
new dreadful weapons and new dreadful fears,
and yet new hopes that one day wars will cease.

It is your battle that we now must face,
it is your enemy we must defeat,
not for the glory of one land or race
but for the day your kingdom is complete.

So, as we honour those whom war has killed,
we seek to end the ills that lead to war,
until your purposes have been fulfilled
with peace on earth and peace for evermore.

Sue Gilmurray 2018 (APF Trustee)

Metre: 10 10 10 10

Tune *Brownsea* by Sue Gilmurray; would also suit *Sursum corda* or *Yanworth*

Peace be with you, Jesus said;

now he lives, who once was dead:
giving peace to all his friends,
peace that lasts and never ends.



Jesus calls to me and you,
share his peace with others too;
making peace instead of war,
that is what we're praying for.

Those who make this peace, somehow,
they are called God's children now:
Jesus knew it long before –
One day wars will be no more.

Revd Christopher Idle 2016 (Anglican Priest & APF Member)
Metre: 77 77
Tune: *Rockbeare* by Sue Gilmurray; would also suit *Buckland*

Peace is the gift of God's true reign,
of heaven come to earth;
of joy through travail, grief and pain,
the kingdom brought to birth.

This is the hope the prophets saw
through years of bitter strife;
like us, they witnessed death and war
but dared to dream of life.

Peace is the fruit the Spirit grows,
a harvest from above,
when justice like a river flows
with mercy, truth and love.

This is the path we all must go,
and walk afresh each day;
there is no way to peace, we know,
peace is itself the way.

Peace is the song from every land,
wherever we call home;
a word all nations understand,
eirene, pax, shalom.

This is the goal for which we long,
the purpose we make known,
when we can march ten thousand strong
or need to stand alone.



Peace is the power to get things done,
but not by spear or sword;
not pest or poison, bomb or gun,
but taking Christ as Lord.

Peace is the name that Jesus bears,
the Word, the Prince of peace;
his title lasts through endless years,
his love shall never cease.

Here is the gift of God's true reign,
the hope the prophets knew,
the Holy Spirit's fruit we gain,
the path we must pursue;
here is the song we all can sing,
the goal for which we aim;
the power which he alone can bring,
our peace in Jesus' name.

Revd Christopher Idle 2017 (Anglican Priest & APF Member)
Written for APF's 80th anniversary.

Metre: DCM

Tune: *Broadclyst* by Sue Gilmurray; would also suit *Kingsfold* or *Coe Fen*.

Peace will flow out like a river

when we heed the Lord's commands:
justice like the mighty ocean;
earth and sky are in his hands.

God gives peace to all his people,
all who tremble at his word;
rescue reaches every nation
where his voice is truly heard.

Grace is like a living fountain,
peace a true life-giving stream;
Jesus shows how much he treasures
those he suffered to redeem.

Lord, your grace and peace shall bless us
by your Holy Spirit's power;
yours the costly love that saves us
in our worst or weakest hour.

Published by the Anglican Pacifist Fellowship 2018.
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Yours the glory, Hallelujah!
Songs enrich our earthly days;
soon in your renewed creation
grace and peace shall fill our praise.

Revd Christopher Idle 2016. (Anglican Priest & APF Member)
Based on Isaiah 48:18 and 66:12
Tune: Peace is flowing like a river

So shall the land have rest from war,
and truth and peace prevail?
The time is past when battle-strength
was judged some holy grail.

The time has gone when tribe on tribe
could claim a victor's prize,
with slaughtered flesh on poisoned lands
where every virtue dies.

The aching hearts and longing eyes
of nations everywhere,
of women, men, and boys and girls
want life, not death, to share.

Yet we who cry to God for help
or blame him for our woes
must search elsewhere, recall our votes,
trace where our money goes.

What have we written, said or sung?
What have we failed to do?
Where have we argued, marched, or stood,
or dared to think anew?

The cause of half-demolished homes,
wrecked hospitals, bombed schools,
lies in ourselves; for ruined fields
are made by ruined fools.

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So shall the land have rest from war:
some hope – light years away?
Not if, before we cry to God,
we hear God cry today.

Revd Christopher Idle 2006 (Anglican Priest & APF Member)
Suggested by a re-reading of Joshua 11:23 and 14:15; James 4: 1-2, and news from Israel
and Lebanon
Included in APF's *Songs for the Road to peace*, 2008 and 2012
Tune: *Levamentum* by Sue Gilmurray. Would also suit *Abridge* or *Bishopthorpe*

Teach me the way of peace,
not a peace that is frail and feeble
but a peace that is strong and firm and brave,
a healing of wounds,
a facing of truth,
a building of new understanding,
and generous,
generous always.

Teach me the way of love,
not a love that is blind and foolish
but a love that is deep and true and wise,
an opening of hearts,
a joining of hands,
a valuing people as precious,
and generous,
generous always.

Teach me the way of life,
not a life that is mean and narrow
but a life that is rich and full and free,
a finding of strength,
a sharing of wealth,
a reaching for joy at its fullest
and generous,
generous always.

Teach me the way of peace.

Sue Gilmurray 2000 (APF Trustee)
Part of song cycle *The Way of Peace*

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There came a day, the Scriptures say,
when leaders met together;
they spoke no more of making war,
and God was blessed for ever.

Once they would fight to set things right;
but this was their conclusion:
to speak no more of making war,
but find a just solution.

Let days soon be when we are free
to imitate such silence:
to speak no more of making war
and shelve our plans for violence.

When looking back, we see no lack
of sacrifice or sorrow;
will there be more of making war,
or making peace tomorrow?

These days of ours, when earth's great powers
are threatening all creation,
must we speak more of making war,
or reconciliation?

Let there be peace! Let battles cease
and Christ be Lord for ever;
we'll speak no more of making war,
but bless our God together.

Revd Christopher Idle 2017-2018 (Anglican Priest & APF Member)

Metre 87 87 iambic

Tune: *Barbara Allen*; would also suit *Dominus regit me*



Turn us around

Lord, you're my shepherd, you're faithful and true;
I know that I should be following you.
Still, like a sheep, I can easily stray;
turn me, my Father, back into your way.

Here in my life with its limited span,
I can be tempted to grab all I can,
fight to get more when you want me to share;
turn me, my Father, and teach me to care.

Out in our nation the powerful compete,
grabbing more wealth for a wealthy elite,
turning their backs on the people in need;
turn us, our Father, away from this greed.

Out in the world where the nations collide,
wounding each other in anger and pride,
turning to war as the pressures increase,
turn us, our Father, to justice and peace.

God who is living and God who is there,
listening hard for each faltering prayer,
turn us and turn us
and little by little,
as day follows day,
turn us around till we're living your way.

Sue Gilmurray 2008 (APF Trustee)

Included in APF's *Songs for the Road to peace*, 2008 and 2012, where it has its own tune.
When using as a song, the "God who is living" verse is the chorus.



6. Bible Passages

Psalm 91

Psalm 103

Isaiah 2:2-5

Isaiah 9: 2-7

Isaiah 11:2-9

Micah 4: 1- 4

Matthew 5:1-12

John 18: 28-40 & 20: 19-23

Romans 8:31-39 & 12:15-end

Ephesians 2:13-22 & 6:10-18

1 Timothy 2: 1-6

Revelation 21: 1-8





7. Readings

Revd Dr Clive Barrett (APF Counsellor)

Many of the 1916-1918 conscientious objectors opposed not only the one war, but all war, and they suffered for their insight. Their pacifism was no soft option, but a hard realism. Their arguments are as valid today as they ever were. “Never again” is still possible, but only with a common will....

The end alone cannot justify the means because the means one chooses become the end one achieves. It is as if peace becomes a verb as much as a noun. The methods used *are* the goal; peace is a state of becoming.... The pacifist would argue that only a society built by nonviolent means would stand any chance of producing the nonviolent peace to which its population would aspire. A Christian pacifist would base that approach firmly on the prayer and practice, the teaching and example of Christ.

from *Subversive Peacemakers* (2014)

Vera Brittain (former APF Counsellor)

I want to try to explain more fully why thousands of people, some for religious and others for political reasons, have felt compelled to renounce war. This is not actually the negative position that it sounds, for you cannot renounce war without making positive endeavours to build up the kind of civilisation in which war will have no part.

Most of the religious war-resisters – those, that is, who call themselves ‘Christian pacifists’ - believe that war arises, not from the evil ambitions of and one man or the inherent wickedness of any one nation, but out of the collective sin of all mankind. To them, war is an inconceivable remedy for the evil from which it springs, since those who make war justify themselves by laying all the blame on the other side, whereas the first and most necessary step in the cure of sin is to acknowledge the extent to which we ourselves are at fault. Because Christ, instead of blaming human failure, took the sins of the world upon Himself and sought to atone for them with his own death, His Christian pacifist disciples believe that ‘suffering which may lead even to the Cross’ is a high road to redemption.

This type of suffering ennobles the individual, for its secret is a love that can be neither destroyed nor conquered, whatever penalty it may be called upon to bear. ‘Not by power, nor by might, but by My spirit, says the Lord.’

from *Humiliation with honour* (1942)



Dr Nick Megoran (lecturer in Political Geography at Newcastle University, and APF member)

The Israel of Jesus' day faced the national political crisis of Roman occupation. Some Jews responded by withdrawing from the world, some by fighting the oppressors.

Jesus' response was very different. He taught us that just as God loved us, when we were his enemies, so we must love our enemies. He demonstrated this most clearly in his own death, which allowed us to know peace with God and each other.

United in Christ and following his example, the church drew together former national and religious enemies in to one new 'holy nation', whose very existence is a demonstration of the victory of Calvary and the possibility of real peace between God and each other.

Every person on the planet is called to new life in this new nation, the church. The Bible calls this message 'the Gospel of peace', and promises us the power of the Holy Spirit to live out the calling to be peacemakers.

from *The Gospel of Peace and modern conflict* (2004)

Canon Dr Paul Oestreicher (APF Counsellor, Anglican priest, & Quaker)

As I struggled with the gospel's radical vision of justice, on the one hand, radical because absolute love embraces but goes far beyond justice, and the gospel's even more radical vision of a peace from which no fragment of creation is excluded, Mahatma Gandhi came to my rescue.

It was Gandhi's conviction that to recognise evil and not to oppose it was to deny one's humanity. To recognise evil and to oppose it with the weapons of the evil-doer was to affirm one's humanity. To recognise evil and to oppose it with the weapons of God was to affirm one's divinity.

Here is a holy Hindu recognising that human beings are capable of being less than human, of being human, and of being more than human. Most human beings and most Christians with them have, until now, expressed their humanity through Gandhi's middle way. Jesus, Gandhi, Martin Luther King and others with them suggest that a third way is possible, that human beings are capable of transcending their humanity and entering into their divinity. What I am talking about are strategies of defeating evil with goodness.

Might it not be that the development of weapons technology is now bringing the human family rapidly to the point at which violent means will no longer be usable to achieve good ends? Might it not be that in the third millennium of the Christian era, weapons will have to become obsolete if the human race is to survive? Might it not be that only the pacifist who refuses to use lethal weapons is tomorrow's realist?

It may become true sooner than I have suggested that peace, meaning the absence of armed conflict, is a precondition for justice and not, as many still believe, the other way round.

from *Peace Together* (1987)

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Evelyn Underhill (Anglo-Catholic poet, novelist and APF member)

The Christian Church is the body of Christ. Her mission on earth is to spread the Spirit of Christ, which is the creative spirit of wisdom and love; and in doing so bring in the Kingdom of God. Therefore, she can never support or approve any human action, individual or collective, which is hostile to wisdom and love.

This is the first and last reason why, if she remains true to her supernatural call, the Church cannot acquiesce in war. For war, however camouflaged or excused, must always mean the effort of one group of men to achieve their purpose by inflicting destruction and death on another group of men. When we trace war to its origin, that origin is either mortal sin – Pride, Anger, Envy, Greed – or else that spirit of self-regarding Fear, which is a worse infidelity to God than any mortal sin. The Christian cannot serve these masters, even though they are wearing national dress.

from *The Church and War*, APF Leaflet.

Gordon Wilson (Former chair of APF)

In theory, the church preaches the absolute victory of love on the Cross over all evil. In practice, the church seems to believe that without the protection of the weapons the Devil has made available we should be at the mercy of the forces of evil in the world.

In theory, the church believes in the power of unconditional forgiveness.
In practice, the church believes in the deterrence of enemies.

In theory, the church believes in self-giving love, the way of the Cross, as the way to reconciliation in all relationships and conflicts.
In practice, the church believes that conflict, for instance between justice and injustice, may sometimes have to be resolved by violent means, and that the creation of just relationships may have to depend upon the violent overthrow of tyranny.

Is, then, the Gospel believed to be for practical purposes ineffective in creating the conditions in which peace can flourish? Is the power of the Gospel alone, without the aid of violence, insufficient to transform the harsh realities of power and ambition?

These are crucial questions for all Christians. If the answer to both of them is 'No', then Christianity is a pacifist faith. If, on the other hand, the principles of the Gospel sometimes have to be suspended in an emergency in favour of the use of violence, where is the theological justification for this?

There is no doubt that on the evidence of the teaching and example of Jesus, the Gospel does claim to offer the power to overcome conflict and to reconcile enemies.
What is lacking is simply faith in that power on the part of those who proclaim the Gospel.

from *Christianity is a Pacifist Faith*, APF leaflet.

8. Examples of Reconciliation and Peacemaking



a) CHRIST THE PEACEMAKER

When Jesus set his face to go to Jerusalem, he told his disciples that *“the Son of Man must undergo great suffering, and be rejected by the elders, chief priests and scribes, and be killed.”* (Mark 8:31) This was Jesus’ initiative, undergirded by proactive, pre-emptive redemptive love.

Jesus’ destiny was Jerusalem at Passover time, to fulfil the meaning of the Passover Lamb and the Day of Atonement. He had come to forgive sins, and to redeem society, making way for the Kingdom of God.

During Jesus’ journey, when he heard that Herod wanted to kill him, he replied. *“I must be on my way because it is impossible for a prophet to be killed away from Jerusalem... Jerusalem, How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing....you will not see me until the time comes when you say, ‘Blessed is the one who comes in the name of the Lord.’”* (Luke 13:33-35)

Jesus came to engage with the powers that be: King Herod, Roman Government, the Temple authorities and pilgrim crowds. As he neared the city of Jerusalem, Jesus *wept over it saying, If you.. had only recognized ... the things that make for peace.* Peace with God; Peace embodied among all people. Here was love of enemies in action; overcoming individual sins and the faults of society with good.

Jesus subjecting himself to crucifixion by the powers whose injustices he challenged was driven by God’s love for them, and for those whom they oppressed.

Jesus had made peace and he opened the way for peacemaking.

St Paul affirms this in writing to the Ephesians, referring to Gentiles and Jews, *“Christ is our peace, who has made us both one, and broken down the dividing wall of hostility.”* (Eph 2:14)



b) SIGMUND SCHULTZE

Sigmund Schultze was a pastor to the Kaiser, in August 1914, shook hands with British Quaker **HENRY HODGKIN** as they parted on Cologne railway station, affirming that they were 'One in Christ' and would not take part in the fighting despite war having been declared. Henry Hodgkin in November 1914 was a foundation member of the Fellowship of Reconciliation in Cambridge. In 1915, the Fellowship was founded in the USA. The Basis of the Fellowship of Reconciliation (see below) continues to be a source of inspiration. After the war, Sigmund Schultze met with a leading French Pastor Wilfred Monod in work for Franco-German reconciliation.

THE BASIS OF THE FELLOWSHIP OF RECONCILIATION 1914:

1. That Love, as revealed and interpreted in the life and death of Jesus Christ, involves more than we have yet seen, that it is the only power by which evil can be overcome and the only sufficient basis for human for human society.
2. That, in order to establish a world-order based on Love, it is incumbent upon those who believe in this principle to accept it fully, both for themselves and in relation to others, and to take the risks involved in doing so in a world which does not as yet accept it.
3. That therefore as Christians, we are forbidden to wage war, and that our loyalty to our country, to humanity, to the Church Universal and to Jesus Christ our Lord and Master, calls us instead to a life-service for the enthronement of love in personal commercial and national life.
4. That the Power, Wisdom and Love of God stretch far beyond the limits of our present experience, and that he is ever waiting to break forth into human life in new and larger ways.
5. That since God manifests himself in the world through men and women, we offer ourselves to his redemptive purpose, to be used by him in whatever way he may reveal to us.

c) ANDRE TROCME

As a teenager in 1914-18 Andre Trocme lived through the German occupation of his part of North East France, having German officers billeted in his home.

He was later ordained as a Pastor in the Reformed Church, and seeking reconciliation in 1932 brought **GERHARD HALLE** to the towns which, as a German officer he had obeyed orders to dynamite them. He returned to express his fault, and asked for forgiveness. At Sin-le-Noble, they listened with emotion and applauded him.

But there was drama the following evening in Douai. A badly wounded reserve officer Joly with l'Union locale des Anciens Combattants, at the Town Hall meeting convened by Trocme. shouted that it was not right to talk to a German here, in land impregnated with the blood of martyrs. Shut up and Go.



A minority wanted to hear Halle, but his confession of sorrow could not be heard over the mockery and cries of hatred.

Next day they went to Arras, but the morning paper announced that the Prefect of Pas-de-Calais had forbidden the meeting. Trocme later discovered that his senior colleague Lestringnant, responding to the news from Douai had sought the intervention of the Prefect. Trocme's pastoral career was compromised, and later, he was moved to the isolated mountain plateau of Le Chambon-sur-Lignon. (www.memoireduchambon.com/en/)

The Village is well known for sheltering thousands of Jews during the Vichy government's wartime collaboration with Germany. They were recognized as Righteous by Yad Vashem, in Jerusalem.

As the war drew to a close, some German POWs were held in Le Chambon. In August 1944, Andre Trocme preached to them in German the same message of peace that he preached in French to his own congregation.

(see, MAGDA ET ADRE TROCME, Textes Choisis et presentes par Pierre Boismorand. Les Editions du Cerf Paris 2007, pp70-73; and p.187)

d) THE ORIGINS OF ORGANISED ANGLICAN PACIFISM

Reflecting on the Horrors of War

With the benefit of hindsight, and reflecting on the horrendous human cost of the 1914-1918 war, Dick Sheppard remarked, "I was not a Pacifist in the first year of War: as a professing Christian I ought to have been." He was not alone in re-assessing his attitude to war. Even the Lambeth Conference of Anglican bishops declared in 1930 that

"War, as a method of settling international disputes, is incompatible with the teaching and example of our Lord Jesus Christ (Resolution 25)."

Sheppard, a Canon of St Paul's, was a journalist and broadcaster. He appealed for men to send him a postcard if they would refuse to fight in another catastrophic war. His Peace Pledge soon attracted 100,000 adherents.

The Founding of APF

Could there be such a group established specifically for Anglican Christians? Early in 1937 Sheppard and others held a rally at Westminster. They declared that "Jesus Christ would refuse in any cause whatever to employ the methods of modern war",

and that his disciples should refuse also. They processed by torchlight to Lambeth Palace to present their case to the Archbishops.



A group of them organised a follow-up meeting for 11 June 1937. There, laity and clergy pronounced,

“We, communicant members of the Church of England, believe that our membership involves the complete repudiation of modern war. We pledge ourselves to take no part in war, but to work for the construction of Christian peace in the world.”

The Anglican Pacifist Fellowship (APF) was born.

People and Prophecy

APF attracted clergy from all theological traditions, and some prominent lay people: the spiritual writer, Evelyn Underhill; the novelist and diarist, Vera Brittain, who campaigned fearlessly against the bombing of civilians; the politician, George Lansbury, who courageously visited most major world leaders in a diplomatic attempt to prevent a second disastrous war.

With the outbreak of such a war in 1939, APF supported a new generation of conscientious objectors. It lobbied the Archbishops again, eliciting a promise that they would speak out if attacks on civilians became part of British government policy.

Sadly, as bombs rained on German cities in 1943, the Archbishops did not hold to their promise. When, in 1945, atomic bombs were used for the first time, with such unimaginable consequences for human life, Vera Brittain remarked that Hiroshima “lay in the logic of history”.

The historic route to nuclear weapons having the potential to destroy the earth can be traced back to before the First World War. APF today presents the Christian case against nuclear weapons, and all war, with a foundation firmly in “the teaching and example of Jesus Christ”.



e) Further Resources, Links & Events

- a) APF has songs and hymns available in a songbook and on CD. ***Songs for the Road to Peace***: <https://www.anglicanpeacemaker.org.uk/resources/songs-for-peace/> gives details of 12 hymns and songs by Chris Idle and Sue Gilmurray. Chris's hymns may either be sung to well-known hymn tunes, or to Sue's new ones. (Available as music score and CD for £5 each or £7 for both.)
- b) Other Christian organisations are producing resources for the armistice centenary. You can find these on the **Network of Christian Peace Organisations (NCPO)** website: www.ncpo.org.uk
- c) Resources are also available from **Movement for the Abolition of War (MAW)**: http://www.abolishwar.org.uk/store/c1/Featured_Products.html

We will remember them: a collection of ideas for readings, prayers, litanies and hymns, put together with Remembrance services in mind, to give them a peacemaking orientation. (£3)

From war to peace: a collection of quotations from many varied sources, from renowned peace activists to military leaders, all of which steer us away from admiration for war and encourage the desire for peace. (2 sizes, £1 and £2)

- d) Find out about **Oasis INSPIRE**; a call to young people to learn from the past and to courageously engage with the present so that the future can be different. Events are being held across the UK in the run up to 11th November. www.oasisinspire.org
- e) The **Martin Luther King Peace Committee** has edited and amended resources originally produced for the centenary of the Christmas Truces of 1914 so that they can be used in constructing public worship around the time of the centenary of the WW1 Armistice. These can be found at: <https://research.ncl.ac.uk/martinlutherking/activities/markingeendofworldwar1/>
- f) **Annual Remembrance Lecture** by Caroline Lucas MP.
Saturday 3rd November 2pm at St John's Waterloo. It will end in time for people to attend the Act of Remembrance at Westminster Abbey later in the afternoon. (see below)
- g) **Act of Remembrance for the Innocent Victims of War**.
Saturday 3rd November at 4.30pm by the west door of Westminster Abbey.
Organised by NCPO. The outside service will last for 30 minutes and has support of the Abbey authorities.



Supplied by:

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