

THE Anglican PEACEMAKER

The newsletter of the Anglican Pacifist Fellowship

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We are currently without an Editor for TAP, since Tony Kempster stood down earlier this year. We are delighted that this collaborative version of the newsletter consists of articles and reports from Members and friends of APF on a number of subjects.

The last few months have seen the issue of a special leaflet for young people by the Week of Prayer for World Peace (page 2), the General Synod vote on Nuclear Weapons (page 3), the production of resources for Armistice (pages 4, 5), the vote by the General Synod of the Episcopal Church USA relating to Palestine and Israel (page 8), and the International Youth Gathering at Coventry (page 12). With all these positive things to say about helping the world become a more peaceful place it would be great not to have to report on the continuing arms race and other problems, but we have to face reality as Mary Roe writes in our leading article for this publication.

A PERSPECTIVE ON THE ARMS TRADE

by APF Counsellor Mary Roe



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One of my mother's favourite pearls of wisdom was, "Only fools need to learn everything through their own mistakes. Look, listen and learn from those of other people....." I have been reminded of this saying several times in recent history, most often in connection with our apparently indiscriminating sale of weaponry.

Although the 2017 Conservative election manifesto pledged "We will continue to champion British values around the globe: freedom, democracy, tolerance and the rule of law", in fact we continue to stoke the fires in the Middle East by supplying arms to states with dire human rights records. The UK Government's 2017 Human Rights and Democracy Report¹ identified 30 Human Rights

Priority Countries, where human rights are a concern. In 2017, the UK approved arms export licences to 18 of these including Israel, Saudi Arabia, Bahrain and Egypt.²

Despite evidence that UK weapons have been used on civilian targets in Yemen by the Saudi led coalition,³ the government refuses to suspend arms sales. (According to United Nations Human Rights Office, between March 2015 and 23 August 2018, 6,660 civilians were killed and 10,563 injured⁴) Despite having paid lip service to the widely accepted moral stance that arms should not be supplied to any country engaged in oppressing a minority of its citizens or in annexing neighbouring land, we continue our arms trade with the State of Israel. We accept the Israeli Government's justification of airstrikes on civilians and the use of live ammunition to break up largely peaceful demonstrations by dispossessed Palestinians, by the fact that some of the young men and boys, who have no prospect of employment, have thrown stones and shouted abuse over the fence which confines them in the hell-hole Gaza. The attacks from

inefficient, home-made rockets, which do little damage to people or property, do not make this an evenly balanced conflict between equally powerful proponents. When one side has weaponry which ranges from small arms through to machine guns, tanks to fighter & bomber aircraft, while the other has none of these things, the ensuing warfare could scarcely be more "asymmetric." Those of us who seek an alternative, peaceful resolution to the situation, one which would enable both peoples to flourish, are prompted to speak by a sense of moral injustice.

However, I want to return to my mother's dictum and ask why we continue to repeat the same short-sighted policies and make the same mistakes as our forebears. Rarely has the desired



Photo by R.McDonald / CC BY



result been achieved by adding to the violence or aggression and invariably the consequences have been dire.

The events that I personally remember in this context are those of 1937 to 1941. At the start of that period, Britain and Germany were perceived as firm allies (their rulers were first cousins) against the threat of a common enemy, Communist Russia. So “all in a good cause,” many of our wealthiest businessmen and prominent aristocracy withdrew all their investment from British coal mines and the cotton industry, and placed it with the German arms manufacturer, Krupp, of Essen. When the situation changed and Hitler turned his back on Russia to invade our neighbours across the Channel they attempted to claim a return of their capital. To sum up: the British taxpayer (the source of their wealth) had paid for the weapons which defeated us in France. On a personal level, the bomb which hit the little pleasure steamer, the *Gracie Fields* on which my father was being evacuated from Dunkirk, was supplied to the Luftwaffe by members of our own government.

Despite the above personal comment, this is not meant to be a sentimental or homespun view of a serious matter which involves the lives and well-being of thousands of human beings. The years that followed Dunkirk were very costly in every way, but it seems that we learnt nothing from our profit-driven decisions in the late 1930s through the Korean War, the breakup of the former Yugoslavia, Iraq, Afghanistan and so on to the present day. In many of these conflicts we sacrificed the lives of men, women and children and in all of them our weapons manufacturers made a pleasing profit.

However, even people who were opposed to joining in many of the conflicts I have

mentioned, will point to the creation of jobs in armaments, and their subsequent sale to any state or group which can afford them, as “at least one good thing to come out of it.” I have to disagree that this is a “good” since once the conflict is ended, those jobs will disappear and the people who did them will have no training skills in other areas of production. Even with the ongoing conflicts around the world a recent report in the Guardian⁵ stated that “Employment in the UK arms sector has been in decline for several decades, falling from 405,000 in 1980-81 to an estimated 142,000 in 2016.” Once more, the long-term goal at which we were aiming has turned out to be the exact opposite of what we imagined. The issue of defence diversification is an important topic – another article for another day!

One has to ask, “Why did the political leaders at each of these points in history have to discover their costly mistake for themselves instead of learning from those who trod the path before them?” If my mother’s saying is true, and I believe it is, then the more a government relies on armed force to protect its own security and achieve its ambitions in the wider world, the more certain the people should be that they are governed by fools.

1. www.gov.uk/government/publications/human-rights-and-democracy-report-2017
2. www.caat.org.uk/issues/introduction/human-rights
3. www.amnesty.org.uk/exposed-british-made-bombs-used-civilian-targets-yemen
4. www.ohchr.org/EN/NewsEvents/Pages/DisplayNews.aspx?NewsID=23479&LangID=E
5. www.theguardian.com/global-development/2018/jun/27/weapons-costing-lives-in-deadly-wars-abroad-are-also-costing-jobs-at-home

NEW YOUNG PERSONS RESOURCE

This year the Week of Prayer for World Peace (WPWP) has produced an eight page beautifully illustrated booklet to encourage younger people to think about peace. Using activities based on the arts, games, stories and writing it has something for all ages.

Ranging from making peace wreaths to face painting; from learning how to say ‘peace’ in other languages to writing letters; from creating floating peace prayers to looking at ‘Peace makers and peace breakers’ there is something in here for schools, Sunday schools, youth groups and families to do.

APF as a partner in the Community of the Cross of Nails will be sending a copy to each of the ICONS (International Cross of Nails Schools).

If you know a teacher, youth worker or school that could use this resource, contact Tilly at the APF Office. Leaflets can also be found under ‘prayers’ on the WPWP website.



YOUNG PERSONS’ LEAFLET

Ideas and activities for young people with a vision for World Peace, today and always

APF JOINT CONFERENCE 2019

FABIAN HAMILTON MP SHADOW MINISTER FOR PEACE AND DISARMAMENT

Keynote speaker on Saturday 9th March 2019 in Leeds

*A date for your diary
Contact Tilly at Peace House for more details*

THE ETHICS OF NUCLEAR WEAPONS



This debate was held at the General Synod of the Church of England in July. The motion was put by Bishop Stephen Cottrell. Below are extracts from his speech proposing the motion. (*The full speech and motion are available on the APF website*).

Our present Government says nuclear weapons are a deterrent and that so far the deterrent has worked but, as a previous report to this Synod maintained, and, as the Government concedes, for deterrents to work there must be a possibility that the weapons might be used. But this motion calls them unnecessary and dangerous. Why? Because nuclear weapons are disproportionate and indiscriminate in their capacity to kill and destroy by design, and these are the very tests whereby Christians have discerned what force could be used. Even today's so called "low yield" missiles would be devastatingly indiscriminate towards civilian populations and the land itself and the air we breathe. Their impact would not be constrained by national borders. No state could address the consequences.

Therefore, according to just war theory there are no circumstances in which they could be used, and yet they exist. They exist and they could be used. We are prepared to use them. Others want to procure them. Our holding on to ours only makes them seem more attractive to other nation states, often those with the most repellent governments. They

want to sit at the nuclear table and enjoy the power and leverage it brings. Our nuclear deterrent has not deterred them from wanting the weapons themselves. The world gets steadily more dangerous. It seems to me to be good fortune not good policy that there has not yet been a nuclear conflagration. Pope Francis has said that their possession is as immoral as their use. Therefore, the world at some point must choose another way.

It is 11 years since this Synod discussed nuclear weapons but this year, as we remember the 100th anniversary of the ending of the First World War, it is fitting that we are turn our attention to this most pressing of moral issues, for if we as Christians, as the established Church of this land, have nothing to say about making peace, then we are failing in our moral responsibility. But why this motion at this time?

This motion does not present the Synod with a binary choice between unilateral and multilateral approaches to nuclear disarmament, but, rather, seeks to give fresh impetus to the whole debate and to ask our Government to tell us what its plans are. The fact that it has not signed the United Nations Treaty on the Prohibition of Nuclear Weapons is for many of us hugely disappointing, but its failure even to engage with the process looks like complacency. Hence, we call upon Her Majesty's Government to reiterate its obligations under Article 6 of the Nuclear Non-Proliferation Treaty, which it has signed, and tell us how it proposes to meet them. What account is it taking of the overwhelming view of the non-nuclear states of the world? What does it consider is the place of nuclear weapons in a world where one of the main threats to our security is a determined fanatic getting on to an underground train with a home-made bomb in his duffle bag or driving a van on to a crowded pavement? And with the increase in cybercrime across the world, exactly how secure are our "secure" systems?

Sisters and brothers, all of us long for a world that is free of nuclear weapons. How could it be otherwise as followers of Christ? But whether our personal view is to seek unilateral or multilateral disarmament, we can all

vote on this motion and we can all ask our Government to make good on the promises it has made.

Whenever a bishop, or for that matter a Christian, gets up to speak on this subject, there will be all sorts of people queuing up to tell us that we do not know how the real world works. However, as Christians, we hold on to a vision of peace that is rather more than the silence after the guns have finished firing or the stand-off before they have started. Our Scriptures tell us that in God's Kingdom swords are turned into ploughshares or, as happened in the trenches in the First World War, rifles were turned into goalposts. Peace, the genuine peace this motion refers to, is possible, but it requires capacious vision, reconciliation painfully embraced and justice secured for every nation. In this motion we are not telling our Government what to do. We are asking them to stop telling us what they are not going to do and work towards plans to make the world a safer place. Let us simply be guided by this: what would Jesus do? And I for one am happy to stand alongside my predecessor making a fool of myself in the cause of peace.

The vote was - In favour, 260, against 26, with 21 recorded abstentions.

DUNBAR HIROSHIMA VIGIL

On August 6th, 73 years after the first atomic bomb was dropped on Hiroshima a peace vigil was held in Dunbar, Scotland. Held at the Peace Pole in the grounds of St. Anne's Episcopal/Methodist Church, the service commemorated those who died and witnessed to the continuing need for peace, disarmament and reconciliation. The witness was also supported by members of other churches in Dunbar.

The words of Pope Francis calling on humanity to reject war for ever and to ban nuclear weapons were read. Thanks was also given for the recent United Nations Treaty to Prohibit Nuclear Weapons which has been approved by 122 countries. Prayers expressed the hope that our nation would sign up to the Treaty.

The vigil ended with prayers for peace between countries.

ARMISTICE CENTENARY

FROM SUE GILMURRAY, APF TRUSTEE



“LEST WE FORGET”

Remember the war, nineteen fourteen to eighteen?
 A hundred years later we think of it yet,
 and posters remind us, with soldiers in silhouette,
 jogging our memory “Lest we forget”.
 So
 let’s not forget it was not unavoidable,
 no freak of nature, no act of God’s will:
 the Kaiser, the King and the Tsar and their generals
 called up the soldiers and told them to kill,
 And
 let’s not forget there were some who were optimists:
 “War would be madness with weapons this strong.
 Death would be wholesale – they’ll never go through with it.”
 So said the peace movement – shame they were wrong!
 And
 let’s not forget it was not all one-sided,
 with poor Tommy Atkins being ambushed by Fritz:
 both sides used rifles and bombs, and artillery
 set up to blow many thousands to bits,
 And
 let’s not forget it was not noble sacrifice,
 dignified heroes who laid down their lives:
 young men were herded in droves to destruction –
 too bad for their mothers and sisters and wives.
 And
 let’s not forget that the later atrocities –
 fascism, Holocaust, truly obscene –
 all had their roots in the cruelty and vengefulness
 shown by the victors in nineteen eighteen.
 Yet
 still there are those who would maintain the bigotry,
 pride for their nation, contempt for the rest:
 although we’re aware of the rights of humanity,
 still we must boast that “our boys” are the best.
 But
 now let us learn from the waste and the suffering;
 let us build peace and there’s hope for us yet,
 for war sends good people to kill one another,
 but peace values all of us – lest we forget!

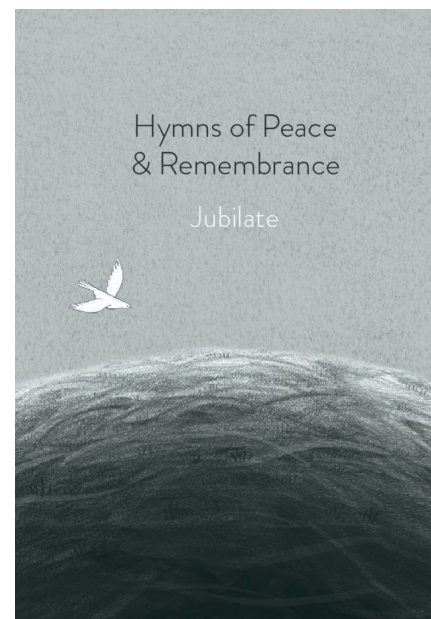
NEW HYMNS FOR REMEMBRANCE AND PEACE

Jubilate Hymns has been publishing and encouraging the writing of hymns and songs for worship since the 1960s. This year, the centenary of the 1918 Armistice, they held a competition to write a new hymn for peace. I entered, and so did Chris Idle, an APF member and much-published hymn writer. (Six of his peace hymns and six of mine are still available from the APF as *Songs for the Road to Peace*.) There were 147 entries to the competition, and the winner was Ally Barrett, whose hymn, “Hope for the world’s despair”, has now been recorded and is available with an accompanying video. Both Chris and I were among the 10 peace hymns available now. Details on www.jubilate.co.uk

Chris’s hymn, “Today of all these landmark days”, acknowledges the need to remember World War One, but adds “Ours is a different age, and world; still one in need of grace”, and ends with a prayer to “Christ, our Judge, our Life, our Peace” to bring in his kingdom.

Mine, “Lord, help us to remember”, asks God to help us, not only to remember the fallen but to “acknowledge the reasons why they died”, and to “consider the conflicts of our day, the cruel and complex struggles, the games the powerful play.” It asks for help to follow the non-violent way of Jesus, “to build your peace at last.”

I hope that readers of The Anglican Peacemaker will investigate these hymns, and perhaps use them to make sure that, in church services and Remembrance events this November, there is plenty of emphasis on the need to build peace for the future.





LET'S NOT STOP AT REMEMBERING

For many pacifists and other peace activists, Remembrance is a problematic time every year. Due respect for war's victims is often merged into respect for war itself, and admiration for the use of armed force, in which we cannot join.

The First World War Peace Forum is a coalition of many peace groups, APF among them, formed to meet the inevitable deluge of Remembrance events in 2018 with our own events and a coherent message of peace.

This centenary is a good time to remind people that those who experienced the horrors of the "Great War" had hoped that it would be the war to end all wars. What better way to show respect for those who suffered and died than to work to make war a thing of the past?

The Peace Forum wanted a symbol or logo. Should it include the red poppy, dear to many but rejected by some as a symbol of militarism? Was the white dove of peace essential, or was it too overused a symbol? In the end, the dove stayed and the red poppy was there, but in the background, with the white poppy of the Peace Pledge Union to the fore. The words chosen to complete the design were "No more war – let's make peace happen."

APF has assembled its own set of resources for use around Remembrance this year entitled 'Celebrate Armistice'. There are also some central London-based Peace Forum events, recommended for all within visiting distance of the capital.

As four years of First World War centenaries come to an end in November, we should, with the past in mind, look firmly towards the future. Wars are not inevitable: they are the result of decisions, and we can decide against them. As Christians we have the added encouragement of knowing that Christ both preached and practised non-violence. Let's make peace happen.

CELEBRATE ARMISTICE

RESOURCES FOR REMEMBRANCE 2018

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 have suggested inviting local German and other language group congregations; twinning representatives; colleges and schools; sporting links, as well as commercial colleagues and friends.

The resources include a piece on Remembering War by Rt Revd David Walker, Bishop of Manchester, APF Bishop Protector. There are materials for public acts of remembrance and for worship and some examples of reconciliation and peacemaking post 1914. Many of the materials included are written by APF members, including poems by Revd Dr Malcolm Guite.

Available free of charge from www.apf.org.uk or contact Tilly at the office in Peace House for a printed copy.

You can also find out about other resources from the Network of Christian Peace Organisations at www.ncpo.org.uk

REMEMBRANCE EVENTS IN LONDON

Sat 3rd November

Movement for the Abolition of War lecture
by Caroline Lucas MP at 2pm
St. John's church Waterloo

Act of Remembrance for the
Innocent Victims of War at 4.30pm
West Door of Westminster Abbey

Sun 11th November

No More War – Let's Make Peace Happen
at 1pm, an Act of Remembrance
Tavistock Square

Peace Festival at 2-5pm
Friends House, Euston Road
(Please let us know of other events
around Armistice so we can publish
them on the website)

JOURNEYING TOGETHER FOR RECONCILIATION IN A FRACTURED EUROPE



CHURCH AND PEACE INTERNATIONAL CONFERENCE

FROM JAN BENVIE, APF TRUSTEE

I must admit that I hadn't previously come across Church & Peace before. So, for those as uninitiated as me, Church & Peace is the European ecumenical peace church network. Although many of its members are the historical peace churches, membership is open to all communities, churches, congregations and organisations who are in full agreement with the aims of Church & Peace and attempt to live out this commitment as a corporate body. Its history goes back to the end of WW2 and Church and Peace began assuming its current form in 1975.

The theme for the international conference was Psalm 85:10 *"Justice and Peace shall embrace"*, a pilgrimage from 'just war' to 'just peace'. The conference was hosted by the Britain & Ireland region and held at High Leigh Conference Centre.

There were 93 'pilgrims', from many denominations and countries – from Albania to Ireland, from France to Russia. We all came together with the aim of "journeying together for reconciliation in a fractured Europe".

Reconciliation is more important than ever in a Europe that is increasingly putting up walls of division based on

ethnicity or religion, a Europe that is prioritising militarisation in their quest for security. And we have Brexit, increasing racism and exposing and widening societal fractures and injustice.

Setting the theme of pilgrimage, the conference began with a narrating of the ecumenical pilgrimage from 1983 to date. This was a sort of walking meditation, stopping at various points to hear how the peace church pilgrim path had interwoven with, and left a footprint of nonviolence on, various ecumenical events – the World Council of Churches' Decade of Churches in Solidarity with Women and Decade to Overcome Violence, the European Ecumenical Assemblies in 1989, 1997 and 2007 and countless other encounters both large and small, international and local.

The theme of a spiritual journey threaded its way through the conference. I believe that seeing our work for justice and peace as a journey, a pilgrimage, helps us to focus on what we are doing now. We may not get 'there', wherever 'there' is, and indeed 'there' changes. Working for peace and justice is on-going; it does not have a timed and measurable destination.

APF is going through a process of strategic review. The world is very different from 1937 when we were formed and wars are fought in very different ways. Our membership is both aging and decreasing, but if we see this process of change as a continuation of a pilgrimage towards justice and peace we may find necessary change easier.

A strong thread of the conference was how we support each other in our pilgrimage for justice and peace. Many of the attendees were from the traditional peace churches, but I was interested to learn that they too found in their ranks those who were less likely to regard themselves as pacifists, and might promote ideas of just war. For the last two years APF have held an annual event with Fellowship of Reconciliation and Methodist Peace Fellowship. We are learning that journeying together we are stronger. (The next joint event of this kind will be held in March 2019 – see Diary page).

It was inspiring to meet people from conflict areas around the world and to hear their desire for peace and their passion for working towards peace and encouraging to be with others seeking to work for a peaceful and just world.

Some reflections on the keynote speech...

The keynote speaker and Methodist minister the Revd Inderjit Bhogal traced his own pilgrimage of justice and peace from his origins in the Punjab through Kenya to the UK, where he has worked tirelessly for justice and to build cultures of welcome through the City of Sanctuary movement.

Bhogal said he looked *'for the footsteps of God through engagement, respectful conversation and dialogue and reflection with people of different faiths, beliefs, ideologies and political persuasions'* and spoke of the *'Methodist emphasis on "Prevenient Grace" of God, that all people have in them the Grace of God.'*

He warned about theologies that promote exclusivism. Wars and conflicts are presented by their supporters as being somehow necessary, as between 'us' and 'them'. Following the way of Jesus means respecting all people, *'keeping an open table where all are welcome'*, and not just Jesus – the Hebrew Scriptures only once command us 'love your neighbour as yourself' (Leviticus 19:18 and repeated by Jesus in Mark 12:31), but repeat no less than 36 times that we should 'love the stranger'.

Bhogal also spoke about the importance of reconciliation in peacemaking, *'God is engaged in a never ending, costly pilgrimage and relationship embracing all creation – in which we are constantly called to participate'*. This is where the balance of justice and peace can be challenging, since peace often comes at a much greater cost to the oppressed. Peace without justice can mean the subsuming of one group by another.

To quote Bhogal, *'A reconciled society will not be one without differences and disagreements, but it will be one where division is not destructive because there is a shared commitment to the enhancement of life for all.'*

REMEMBERING DR. PHILIP DRANSFIELD



An APF member for 68 years, Philip died at the age of 98 years in July

Stories from the First World War killing fields set Philip on the road to pacifism when he was a schoolboy. He said "my mother used to tell me about the experiences of Slaithwaite men who had fought on the Somme. They told her about finding family photographs on the bodies of dead German soldiers and said 'they were men, just like us'". He found that very moving and his pacifism was born out of that, so much so that he would never join the Army Cadet Corps at school.

Philip became a medical student and qualified as a doctor in 1943. He registered as a Conscientious Objector during the war but as he was in what was known as a 'reserved profession' he did not see active service. He was drafted and served as a medical officer from 1946 – 1948 in Italy, Libya and Egypt (where he objected to those in charge about standing in the sun on parade!).

In 1951 he went to Kearsney in Natal, South Africa where he worked for 8 years as a medical missionary. His work was mainly among the Zulu people whom, he stated, he "loved very much". When he left South Africa it was because the government gave him the ultimatum – take citizenship or leave.

Philip was a man of principles and he went to great lengths to stick to them. A poster in the local income tax office during the Sixties revealed that 25% of our taxes went on Arms spending. He decided that, instead of paying that amount, he would send it to the children's charity, Barnardo's. He thought the Inland Revenue would accept that but they did not and at the end of 6 years they took him to court and made him

bankrupt in 1970 to get the money. He was very true to his faith and principles and led a life of strict economy. He only took work as a locum doctor from 1970 onwards to deliberately earn below the tax threshold so that his money was not used on armaments.

In 1986 he had another brush with authority when he took part in a peaceful demonstration at the top-secret American Communications Base at Menwith Hill. He was among a number of demonstrators who symbolically cut the wire boundary fence and was arrested. In court he pleaded guilty and was fined £56.

His CND activities stretched back to the very first Aldermaston March in 1958 and he wrote to successive prime ministers, presidents and archbishops about the Arms Race and other issues he felt strongly about.

For many years he served as the APF Retreat organiser and took a great interest in APF publications. He faithfully took part in APF witnesses around the UK. Philip took part in both 'Lambeth Pilgrimages' in 1988 and 1998 (where at 79 he was the eldest APF Pilgrim and even slept on church hall floors with his sciatica!).

Philip was wise, opinionated, funny, a loveable eccentric and an inspiration to all he met. He lived a long and extremely fruitful life and will be remembered with great fondness by all who knew him.

With thanks to Christopher Dransfield

FROM THE CHAIR

SUE CLAYDON

I am writing this during the International Gathering of the Community of the Cross of Nails at Coventry Cathedral. It is a privilege to attend this Gathering representing APF as a partner in CCN. Over the next few days we will learn much, make new contacts and especially see how CCN can continue to help individuals and organisations to promote peace and reconciliation. There will be a full report in the next TAP.

Jon's report from the Youth Gathering here in Coventry (page 12) demonstrates that APF needs to be in greater contact with younger people. This is something that has been talked about over time but on which I hope more action will be

taken in the upcoming year. Are you working with students/young people in any context? If so please let us know how APF can support you.

APF will also be working in 2019 on the build-up to Lambeth 2020. We are submitting an application to the Planning Committee to hold a seminar on Gospel Nonviolence. Speaking to a few people about this has brought the response 'Yes, this should be there'. In order for this to work, speakers must be Bishops/Spouses attending the Conference. APF is looking to members around the Communion to contribute both ideas and contacts. Please let APF have your thoughts/suggestions on this piece of work.

Many were surprised at the size of the vote in the Nuclear Weapons debate at Synod (page 3). I think it reflected the mood to get a wider debate on the issue. While many of the countries in the Anglican Communion have signed or are planning to sign the UN Treaty, major ones including Australia, Canada and the United States have, like the UK, not even engaged. As other issues keep pushing nuclear weapons from the public view, APF will work with CCND and others to follow up on the Synod motion. I would like to thank all the APF members and supporters who wrote to their Synod reps, which brought good feedback.

I cannot finish this note without both a corporate and personal 'thank you' to Tony Kempster for his Editorship of TAP over 17 years. I have copies of most issues on my shelf and the consistency of quality over all those years is clear. I am pleased to say Tony has agreed to continue contributing to TAP especially on the arts and books section.

Finally, as the membership of APF has widened one thing that is apparent is the importance of all members having a say in the organisation. To this end there will be a vote at our AGM (see Diary) to alter the Constitution to allow 'absentee' votes on major changes. At present only those physically at the AGM can vote on such. Please send me your thoughts on this. The Members Day will include a keynote speech from Nathaniel Pierce, APF Secretary from the US. Nathaniel has a long history of justice and peace work and so I do hope many of you will be able to join us.

NEWS FROM GATHERINGS AND EVENTS

EPISCOPALIAN CHURCH PASSES RESOLUTION ON PALESTINE AND ISRAEL

FROM HARRY GUNKEL,
EPISCOPALIAN PEACE FELLOWSHIP

In July 2018, the Episcopal Church convened in Austin, Texas, for its 79th General Convention. By the time of adjournment, the Convention had taken an unprecedented step in its consideration of the situation in Palestine and Israel.

The triennial convention is the governing body of the Episcopal Church. Its bicameral legislature includes a House of Bishops and a House of Deputies, clergy and lay persons elected by their dioceses. Resolutions passed by this legislative process form an important part of the Church's policies and actions.

Palestine/Israel was only one among the many, many issues deliberated by the Convention, but it holds particular importance for many in the Church who look to the Holy Land as their spiritual birthplace and center of faith. So, many at the convention, including members of the Episcopal Peace Fellowship Palestine Israel Network, were heartened as the legislative committees, House of Deputies, and House of Bishops each in turn spoke out and supported actions that will significantly advance the Church's position on Palestine and Israel.

For the first time, the Episcopal Church will implement a human rights investment screen by passing a resolution that states in part, "... the Convention directs our Executive Council's Committee on Corporate Social Responsibility to develop criteria for Israel and Palestine based on a human rights' investment screen and the actions of General Convention and Executive Council over the past seventy years..." With this action, the Episcopal Church now joins nine other ecumenical partner US churches in so doing. Once the investment screen criteria are developed and implemented the Church will have the opportunity to create a No Buy list, divest from companies that do not meet the criteria, or further engage companies regarding their actions.

Although several other resolutions concerning Palestine and Israel also

passed, it was the Convention's bold step in taking economic action that some hope will have the longest lasting impact and set the Church on a path to address the steadily deteriorating conditions in Palestine and Israel. (*A longer version of this article is available on the APF website.*)

RECLAIMING GOSPEL NONVIOLENCE - PERTH CONFERENCE

Reclaiming Gospel Nonviolence was a day conference organised in Perth, Scotland in June 2018 by the Anglican Pacifist Fellowship (APF) and the Fellowship of Reconciliation (FoR). Speakers at the event were the Rev. Dr. Clive Barrett and the Rev. David Mumford.

Speaking on the basis for Christian nonviolence, Clive looked at how people's understanding of God changed during Old Testament times. He encouraged delegates to look at those stories which portray God as a strict, disciplining God. One example offered was the drowning of everyone except Noah and his family. Clive then asked the attendees to think about stories where God appeared more loving and caring. Examples included the story of Ruth and her loyalty to her mother in law Naomi, and the story of Jonah, who initially refused God's calling to prophesy, yet God still saved him.

Clive also spoke about the witness of Christian pacifists in the UK during World War One, looking at how we can find inspiration for our work in promoting nonviolent alternatives to war in our world today.

Both speakers looked at Jesus's personal witness to the way of nonviolence – refusing to be made a secular king by force and refusing to summon the legions of angels when faced with crucifixion.

David used stories from around the world to explore where faith-based nonviolence has been and is being carried through – the peace villages in Columbia and support for those refusing to fight in the Democratic Republic of the Congo and elsewhere.

The afternoon concentrated on looking at what next steps could be taken in Scotland to work for the growth of faith

based nonviolence. Delegates spoke about aspects of work they are currently involved in locally.

Among the suggestions that arose was organising an event with people from the Muslim community looking at what makes for nonviolence in Christianity and Islam. Many of those attending have links with the Edinburgh Peace & Justice Centre which supports religious and secular groups in the central belt not only working for peace but also supporting nonviolent resistance to war and oppression. There was also some discussion about how APF and FoR can support the campaign against militarism in schools promoted by the Quakers in Scotland.

News of the establishment of a Scottish Pax Christi branch was much welcomed. It is hoped that Pope Francis will issue an Encyclical on nonviolence in 2019.

I want to finish with Bhogal's closing remarks, a sort of checklist for our work for Justice & Peace:

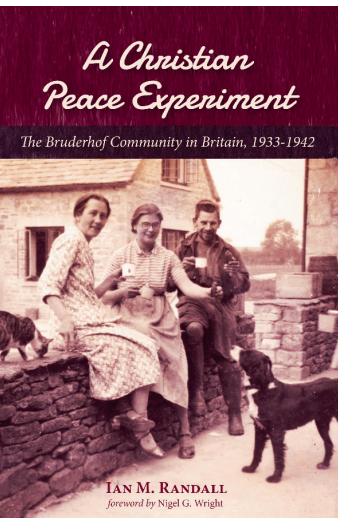
We live in a world of wars without end and in which it is hard work to raise the voice of peace.

- *We must maintain the witness and voice for justice and peace.*
- *We must incarnate our values of forgiveness, mercy, justice and peace, and the appeal of our values will grow.*
- *We must work for equality and fairness for all, and build a more ethical world financially. Make poverty history.*
- *We must raise our voices and action against racial and religious bigotry and hatred. Make racism history,*
- *We must focus more on climate change and environmental degradation.*
- *We must educate people for non-violence and peace, beginning in schools.*
- *We must strengthen the call for disarmament, nuclear and conventional.*
- *We must rediscover and strengthen the prophetic tradition, and preach Christ and his message of the Kingdom of God.*
- *We must promote forgiveness, sharing of memories, justice and peace.*
- *We must preach love with more passion and clarity.*
- *We must develop the theology and practice of non-violence and a commitment to "learn war no more".*

THE ART OF PEACE

HISTORICAL VIEW OF THE BRUDERHOF COMMUNITY

Ian M. Randall (2018). *A Christian peace experiment: the Bruderhof Community in Britain, 1933-1942*. Cascade Books, Eugene, Oregon.



This is a full and appealing account of a group who in troubled times wanted to follow Jesus and do his will. The Bruderhof tried to live a simple life dedicated to the ideal of peace. Their visionary German founder Eberhard Arnold had started the movement in the wake of the disasters that

enveloped Germany after WW1.

The community fled Nazi Germany to the Cotswolds, and started what became a remarkable Christian peace experiment. The book covers the connections with (among others) the Fellowship of Reconciliation, Dietrich Bonhoeffer, the Peace Pledge Union, the social work of Muriel and Doris Lester in East London, Jewish refugee groups, and artistic pioneers like Eric Gill.

Mention is made of the APF, its inception in 1938 and the key luminaries involved, but the community's main Anglican contacts were with the Tramp Preachers and the Brotherhood of the Way.

PROTEST EXHIBITION AT THE BRITISH MUSEUM

Challenging power and authority is an essential component of human development, acting as a driving force behind social and political change.

For this exhibition, Ian Hislop, the well-known satirist and editor of *Private Eye*, has gathered together some 180 objects that people have created, adapted and used to mock and attack the status quo in societies as varied as Egypt in the 11th

century BC, 16th-century England and 20th-century Afghanistan. These articles – ranging from badges, posters and prints and ceramics to items that contain messages hidden from first view, such as a set of wooden doors from Nigeria, a lacquer box from Burma and teapots from China – frequently illuminate lost or forgotten moments in history, giving voice to those who have felt disenfranchised or had no other way to express their views safely. Items related to the Vietnam War are included.

The exhibition entitled *I object* is at the British Museum until 20 January.

The book of the exhibition is:

Ian Hislop and Tom Hockenhull (2018). *I object: Ian Hislop's search for dissent*. Thames and Hudson and The British Museum.

Fully illustrated, it is a celebration of the wit and ingenuity of those who questioned the status quo, showing that the human spirit of rebellion is indomitable.

APF and other organisations might learn some tricks of the trade of campaigning from this book and exhibition.



'UNDER THE WIRE'

A film directed by Chris Martin

In the last issue (2018) issue of TAP we referred to the death in 2012 of the *Sunday Times* correspondent Marie Colvin, with a plea to make the murder of international journalists a war crime. The issue also included a review of the film 'Girls of the sun' which was inspired by Colvin.

A new documentary film, 'Under the wire' follows Colvin's final assignment

and constructs a portrait of a journalist who put the stories of others before her own safety. The film is adapted from the intimate witness accounts of Colvin's regular photographer, Paul Conroy.

It drops us into the darkness of Syria (Colvin and Conroy sneaked into Homs through a seemingly endless storm drain) and into the claustrophobia of a city under siege. The scenes presented are horrific and Colvin asks many questions about why the killing continues and the international community does nothing about it. This is both a study of a great journalist and a great piece of journalism itself.



THE PEACEMAKER

APF BLOG

Check out APF's blog, The Peacemaker, for interesting peace discussions by members and guests.

In July the blog featured 8 fascinating articles on the subject of Nuclear Disarmament on the lead up to the debate at Church Synod. Subjects ranged from the pitfalls of nuclear deterrents to creative poetry!

Recent articles have been;

How should we remember?

A discussion on the significance of remembering in the light of the upcoming armistice of the First World War.

Love in a time of Trump.

A discussion on how to cope with the honouring of those we disagree with.

We are always looking for new contributors, so if you have any interesting stories or reflections please get in touch with lucy@barbour.co

Find our blog at:

www.anglicanpeacemaker.org.uk/peacemaker-posts/

NOTICES AND DIARY OF EVENTS

APF JOINT CONFERENCE 8TH – 10TH MARCH 2019 HINSLEY HALL, LEEDS

A joint event with APF and other Christian Peace Organisations including FoR and MPF

Keynote Speaker: FABIAN HAMILTON MP

SHADOW MINISTER FOR PEACE AND DISARMAMENT

Contact Tilly Martin at Peace House for more information and booking details

LOCAL AND NATIONAL EVENTS

6 October CCND AGM and Annual Conference. 11.00–17.00 in Coventry.

14–21 October Week of Prayer for World Peace (WPWP).

14 October 2.30 WPWP Gathering of Prayers and Peace, at the Quaker Meeting House, High Wycombe.

24–30 October UN Disarmament Week. Worldwide.

27 October APF 'Members Day' and AGM, 10.00–4.00 at Peace House, Oxford. Trustee Nathaniel Pierce will be speaking on "Poverty, Pollution, Pistols & Peace." The Annual APF Eucharist will also take place.

3 November Movement for the Abolition of War lecture, 2.00 at St. John's Church, Waterloo.

3 November Act of Remembrance for the innocent victims of war at the West Door of Westminster Abbey at 4.00.

11 November No More War – let's make peace happen. 1.00 Act of Remembrance in Tavistock Square, WC1.

11 November Peace Festival at Friends House, Euston Road, London at 2.00–5.00.

6–18 November Faith & Peace Exhibition at Bradford Cathedral.

November UK Tour of *This Evil Thing* Michael Mears' acclaimed solo play about Britain's WW1 conscientious objectors.

APF ONLINE

Website: www.anglicanpeacemaker.org.uk

Facebook: www.facebook.com/anglicanpeacemaker

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

Blog: www.anglicanpeacemaker.org.uk/peacemaker-posts/

CALLING FOR NEW TRUSTEES

The fellowship is seeking new trustees to sit on its Governing Body. This is not an arduous task, involving only three meetings a year with 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 our resources.

Please contact Sue Claydon if you are interested.

OFFICERS OF THE FELLOWSHIP

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Disclaimer: This newsletter does not necessarily express the official views of APF but provides a place for people associated with APF to express their own personal views and opinions on issues relating to peacemaking and pacifism.

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**

APPLICATION FOR
MEMBERSHIP

TREASURER'S REPORT AND ACCOUNTS

FOR YEAR ENDING 5TH APRIL 2018

Anglican Pacifist Fellowship

Registered Charity no 209610

The accounts have been prepared on an accruals basis and in accordance with SORP FRS 102. To make the accounts more transparent joint conference income and expenditure are now shown in a designated fund. The principal source of funds this year was a legacy. The outstanding amount due from that legacy will be less than that received. The unrestricted deficit is reduced but still high at £29,219. This deficit is budgeted to substantially increase (£50,000), which may force a curtailment of activities within 3 years without significant income gains.

Member subscriptions produce the bulk of non-legacy income, though increased on last year, is only a small proportion of that needed. Expenditure is mainly the cost of paid assistance and advice and a further expansion of grants. The grant money that was illegally diverted in South Sudan is still believed to be held by the Police authorities in Juba. Judicial procedures have been further delayed and there is no known review date. The full report together with the Trustees report can be viewed on the APF website or at the Charity Commission.

Statement of Financial Activities for the year ending 5th April 2018

	Unrestricted funds	Designated funds	2017-18 Total Funds	Prior year Total Funds
Incoming resources from generated funds				
Voluntary income	48,491	—	48,491	10,044
Investment income	2,827	—	2,827	3,419
Incoming resources from charitable activities	565	4,015	4,580	6,043
Other incoming resources	309	—	309	86
Total income	52,192	4,015	56,207	19,591
Resources used				
Cost of generating funds	78	—	78	—
Cost of generating voluntary income	742	—	742	158
Fundraising trading cost of goods sold and other costs	977	—	977	255
Charitable activities	73,503	597	74,100	52,691
Governance costs	4,150	—	4,150	2,397
Other resources used	2,023	—	2,023	—
Total expenditure	81,474	597	82,071	55,501
Net income (expenditure) resources before transfer	(29,281)	3,418	(25,863)	(35,909)
Transfers				
Gross transfers between funds - in	—	—	—	—
Gross transfers between funds - out	—	—	—	—
Other recognised gains/losses				
Gains/losses on investment assets	—	—	—	—
Gains on revaluation, fixed assets, charity's own use	—	—	—	—
Net movement in funds	(29,281)	3,418	(25,863)	(35,909)
Total funds brought forward	267,455	—	267,455	303,364
Total funds carried forward	238,173	3,418	241,591	267,455
Represented by Unrestricted				
General fund	238,173	—	238,173	267,455
Designated Joint Conferences	—	3,418	3,418	—

Balance sheet as at 5th April 2018

Class	Description	2017-18	2016-17
Fixed assets	Computer & Software	668	1,306
	Promotional Equipment	1,265	1,385
	Musical Equipment	442	442
	Total Fixed assets	2,376	3,134
Current assets	Inland Tax Recoverable	1,352	1,201
	Literature Stocks	2,472	3,449
	Nat West Current Account	16,067	12,568
	CBF Church of England Deposit Fund	20,118	49,993
	Virgin Money Charity Deposit Account	8,529	8,474
	Virgin Money Charity 100day Notice Account	78,905	77,897
	Cambridge & Counties 95 day Notice A/C	86,518	85,070
	PayPal Account	1,161	553
	Skipton B S Community Saver A	25,491	25,300
	Office Petty Cash	50	100
	Accounts Receivable	—	30
	Total Current assets	240,662	264,636
Liabilities	Accounts Payable	1,447	315
	Total Liabilities	1,447	315
	Net Asset surplus(deficit)	241,591	267,455
Reserves	Excess/(deficit) to date	(25,864)	—
	Starting balances	267,455	267,455
	Total Reserves	241,591	267,455
	Represented by funds		
	Unrestricted	238,173	267,455
	Designated	3,418	—
	Restricted	—	—
	Endowment	—	—
	Total	241,591	267,455

There may be slight discrepancies in the totals as pence are not shown

COMMUNITY OF THE CROSS OF NAILS INTERNATIONAL YOUTH GATHERING 2018



FROM JON PRICE, ORDINAND AT WYCLIFFE HALL

(You can hear more from Jon about his time in Coventry at the APF Members Day, see Diary page).

At the end of July, the Community of the Cross and Nails hosted the International Youth Gathering at the cathedral in Coventry. I was privileged to represent the Anglican Pacifist Fellowship on this occasion.

The week was very well attended with a range of delegates from North America, Germany, South Africa, Poland, Austria, and Mauritius – each bringing different experiences and churchmanship, which proved invaluable during times of conversation.

The activities that were organised by the team at CCN were suited to a range of personalities and sensibilities. Embracing the oft-heard mantra that reconciliation is a journey, the gathering brought all of the delegates together each day for morning prayer and lively discussions during the bible studies that sought to theologically reflect on the theme of reconciliation. These sessions especially became a key to focussing our sensitivities towards exploring the interaction of justice, peace, forgiveness and truth, in the pursuit of reconciliation. Worship as well became a regular part of the gathering. The group worshipped together through regular services, such as those mentioned above, as well as the daily litany of reconciliation, Eucharist and compline – which was given an international flavour by whichever country was hosting it that evening. Additionally, we partook in a liturgical tour of Coventry, in which we prayed and sang through the ruins of the old cathedral, as well as its surrounding areas and the new cathedral. Two services that stood out were the Taizé service and the evening service in the cathedral lit by candlelight.

There were a number of sessions led by people that have had a great deal of experience in the field provoking plenty of conversations. Particular highlights included hearing from the Canon of Reconciliation, Rev. Canon Dr. Sarah Hills about her experience of working in the area of reconciliation in South Africa, the challenges that it brought and her reflections on its future. Another session led by Sandra Cobbin involved identifying causes of conflict and imagining alternatives, referring to Jonathan Sacks' book *Not in God's name* as a case study in the development of reconciliation in Genesis. The Archbishop's Reconciliation Team also hosted a session on the nature and hallmarks of a peacemaker, drawing on the gospels

to assist in identifying in Jesus Christ the characteristics that we ought to aspire to have in our future ministries. Finally, I thoroughly enjoyed listening to the panel discussion involving representatives from a range of different peace-seeking communities, including Christian Aid, CHIPS, CCN and the India Peace Centre all contributing valuable insights into the nature of the ministry and their personal reflections on engaging with reconciliation.

Due to the nature of reconciliation, it was also interwoven with interfaith dialogue – as displayed with the development of the Together for Good, a community aimed towards those that share the ideals of the CCN without being Christian. Having a partner share their experiences of being the inaugural member of this community, as well as attending a Gurdwara earlier in the day, really emphasized that the future of reconciliation was inherently linked to interfaith dialogue.

Personally, I came to Coventry with many questions as to what reconciliation within the church may look like. On the final day, having recited the litany of reconciliation outside in the cathedral ruins, we made a procession into the ecumenical chapel of unity in the new cathedral building – a place where we had shared a number of bible studies during the week. The Eucharist in that chapel acted as a moving reminder that perhaps, if this gathering of young Christians can laugh, debate, pray and worship together, then there may still be hope for global Christianity. I went away with a great deal to ponder over, yet feeling inspired to go out and to become a reconciler. For that, I must say that I am incredibly grateful to the Anglican Pacifist Fellowship for sponsoring my place at the International Youth Gathering. I made some tremendous friends, had some stimulating discussions and left feeling inspired and humbled by the work that others were doing.



**Copies of TAP
are available
on our website
apf.org.uk**

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