

THE Anglican PEACEMAKER

The newsletter of the Anglican Pacifist Fellowship

December 2018

Volume 18, Issue 3

ISSN 1474-4902

Price per issue £2

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

We are delighted to be publishing another collaborative version of the newsletter, containing reports and articles from APF members and partners. The lead article is a summary of the presentation given by Nathaniel Pierce at the APF Members Day held in October. You can find out more about the Day & AGM from the Chair's report (page 7). There are other items about the winners of the 2018 Wilson/Hinkes Peace Prizes (page 3) the Movement for the Abolition of War lecture (page 12), and the India Peace Centre, one of our Partners in the Community of the Cross of Nails (page 4). Finally, there is a beautiful reflection and poem for Christmas (page 10).

POVERTY, POLLUTION, PISTOLS AND PEACE

A presentation by the Rev. Nathaniel W. Pierce at the Annual General Meeting of the Anglican Pacifist Fellowship at Peace House, Oxford, England, on October 27, 2018



Photo by Phil Whitehouse

I am so grateful to be with you all today. I thank you for electing me as a Trustee of the Anglican Pacifist Fellowship. You are certainly one of the few Anglican organizations, if not the only one, to have international representation on your Board. This will surely become more prevalent in the years ahead as the Anglican Communion lives into our call to be at one with our brothers and sisters throughout the world.

The presence this morning of Elsie Hinkes brings back many memories. In the fall of 1987 I sponsored a visit by the Rev. Sidney Hinkes and Elsie to the United States. He presented several memorable lectures to various groups in the Diocese of Massachusetts and met with the leadership of the Episcopal Peace Fellowship (EPF). I treasure our work together on the 1988 Peace Pilgrimage to Canterbury which arrived just before the beginning of the Lambeth Conference. (The Officiant at Evening Prayer that day at Canterbury Cathedral somehow managed to avoid using the word "peace" throughout the entire service.) Then, you invited me to address the Annual APF Conference at Bishop Woodford House in Ely, England, on June 21, 1996. Now, this time together this morning is yet another chapter in our ongoing effort to collaborate with each other, this time on plans for the 2020 Lambeth Conference.

I thank Sue Claydon, APF Chair, for her generous introduction. She is quite right in her account of the beginnings of my journey into peacemaking. It all began in March 1960; I was moved by the

plight of Negroes (as we called them back then) who were denied service at the lunch counters in Woolworth Five and Ten Cent stores (those were inexpensive times!) in the American South. So I spent much of my prep school senior year spring vacation picketing the Woolworth store in downtown Boston, Massachusetts. This led to a deeper involvement in the civil rights movement of the 60s which in turn prepared me for active involvement in the anti-Vietnam protests. In 1967 I turned in my draft card; in 1969-70 I worked full time for the EPF in the States.

I would like to pause here for a moment and invite each one of you here this morning to share with us a brief description of how your own journey into peacemaking began. After all, no one is born a pacifist or peacemaker. We make the choice at some point in our lives and this often involves one significant event or person leading to another. (*Perhaps you, who are now reading this printed version of my remarks, would take a moment to think about the beginning of your own peacemaking and/or pacifist journey.*)

I think it would be helpful to recall that all of our significant choices in life almost always begin with an identifiable moment when some event or person impacted our lives. If our topic this morning were how you met your spouse or what led you to a particular vocation, we can often trace these life changing choices back to a very specific beginning. Thus, were we gathered today as a group of retired career military officers or scientists who specialized in designing nuclear bombs, we could share together similar stories of how that came to be. One of my theology professors called such significant life events "proleptic," by which he meant that only in

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Rev. Nathaniel W. Pierce APF Trustee

would later invoke the same danger as a major rationale for the utterly pointless war in Vietnam.

My journey as a peacemaker has its roots in the Vietnam War. Over the fifty years since that time I have become aware of the many other forms of violence: the violence of poverty and economic inequality, the violence of pollution and the burning of fossil fuels which is exacerbating global climate change, the violence of discrimination and hunger, etc. We in the United States now live on a daily basis with the terrible consequences of allowing almost anyone to buy a pistol, rifle, assault rifle, and, yes, even an AK-47. Mass shooting are now a new normal in the USA. Surely you folks in Great Britain and others elsewhere read about these terrible tragedies and wonder how we Americans can be so blind to the utter stupidity of our gun laws.

If we allow ourselves to be trapped by the principles of our own proleptic events as peacemakers, then we will continue to focus our energies only on wars and armaments, much in the same way that Munich trapped US diplomats twenty five years later in formulating policies for Southeast Asia. In the book by Barbara W. Tuchman, *The March of Folly* (Random House, 1984), there is this timely quote about the American military strategy in Vietnam (which was also trapped in WWII thinking): "The American mentality counted on superior [military] might, but a tank cannot disperse wasps." (page 352)

So, this morning I simply want to suggest that perhaps the time has come to build on our past, firmly convinced that violence simply begets more violence and thus is never the answer to any problem or issue, and thereby expand our mission and ministry to the pervasive violence in the world which, I would argue, is just as dangerous and destructive as war itself. Poverty, pollution and pistols are major issues today. The proposal to change the name of the APF, from Anglican *Pacifist* Fellowship to Anglican *Peace-makers* Fellowship, is timely and important.

I was once asked to state my primary goal in life. I responded, "I would like to see the Episcopal Church become a 'peace' church, standing shoulder to shoulder with the Quakers, Mennonites, and the Church of the Brethren and guided by a savior and early Christian community who rejected war, military service, and violence." Perhaps that is also the mission of the APF within the Anglican Communion.

retrospect could we come to appreciate their significance.

The potential difficulty posed by proleptic events in our lives is that their impact and meaning can harden over time. In 1938 Adolf Hitler, Benito Mussolini, French Premier Edouard Daladier, and British Prime Minister Neville Chamberlain signed the Munich Pact, which sealed the fate of Czechoslovakia, virtually handing it over to Germany in the name of peace. This agreement was subsequently derided as appeasement, a lesson too well learned by American diplomats who

I am reminded of Sam Keen's book, *Faces of the Enemy* (Harper & Row, 1986). He correctly argued that the need for an enemy is world-wide. "We human beings are *Homo hostilis*, the hostile species, the enemy-making animal. We are driven to fabricate an enemy as a scapegoat to bear the burden of our denied enmity. From the unconscious residue of our hostility, we create a target; from our private demons, we conjure a public enemy. And perhaps more than anything else, the wars we engage in are compulsive rituals, shadow dramas in which we continually try to kill those parts of ourselves we deny and despise." (pages 10–11) The APF can become, and indeed must become a force within the Anglican Communion to change that, to bring our spiritual gifts to bear on the enemy which lies within each one of us.

I close with a modern day parable. There was an old pacifist who lived near a major railroad line. Once a week a train would pass by which was carrying missiles and other weapons of mass destruction to a nearby military base. Each week she would stand by the tracks praying for peace and a world free of this madness as this awful train passed by.

One day a reporter from the local radio station interviewed her. "You have been coming to this spot for many years now, offering your prayers each week but nothing has changed. The train still comes, hauling its destructive cargo. Why do you still do it?"

She replied, "Because if I stop meeting this train and offering my prayers, then the train will have changed me."

The Rev. Nathaniel W. Pierce is a retired Episcopal Priest, who has served parishes in California, Idaho, Massachusetts and Maryland. He is the co-author of the book, *The Voice of Conscience: A Loud and Unusual Noise? The Episcopal Peace Fellowship 1939–1989*.

ADVENT

When the close-grasping hand learns to open in giving,
when the pain-hardened heart learns to weep and be healed,
when the cold, subtle mind yields with joy to love's reason,
then the Kingdom of God is among us.

When the lord on his knees take his place with the servants,
when the poor raise their heads, sure of freedom and worth,
when the trappings of rank are accorded no worship,
then the Kingdom of God is among us.

When the great men of power can feel small under heaven,
when the great men of war know their true task is peace,
when the great men of wisdom can laugh with the children,
then the Kingdom of God is among us.

When the rich and the poor, and the men and the women,
and the weak and the strong, and the hurt and the whole
can be joined in one joy by the birth of one baby,
then the Kingdom of God is among us.

You can seek him in power, you can seek him in glory,
you can search out the place where you think he should be,
you can strain every nerve, reaching up to the heavens,
then you find he is near as your heartbeat.

Sing to him, sing to him, as he lightens our burdens,
sing to him, sing to him, as he heals all our wrongs.
Through the deserts and dross, make a highway for Jesus,
and the Kingdom of God is among us.

Sue Gilmurray

PEACEMAKING IN ACTION

WILSON/HINKES PEACE AWARDS 2018



John Morris, Elsie Hinkes and Elizabeth O'Donohoe

The Wilson/Hinkes Peace Awards are an annual commemoration of the Revd. Gordon Wilson and the Revd. Sidney Hinkes both of whom were chairs of APF and of the Week of Prayer for World Peace. The Award is given to individuals or organisations for work at grassroots levels. This year there were three recipients of the Award: Issa Souf, John Morris and Sr. Elizabeth O'Donohoe.

Issa Souf is a Palestinian who with others founded the International Solidarity Movement, an organisation that encourages non-violent activists to come to the West Bank and to be witnesses to the realities of the occupation. In May 2001, Issa was shot by two Israeli soldiers. He survived but is now a paraplegic. On the third anniversary of being wounded

he wrote an open letter to the soldiers who had wounded him. Part of it reads: *"I rushed out of the house to distance the village children from the danger of the tear gas.*



Issa Souf

They were used to playing their simple games on the dusty streets of the village while the pregnant women watched over them and chatted. I didn't believe that your weapons contained live bullets or dum-dum bullets which are prohibited under international law. I was able to protect the children and get them away from your fire, and I don't regret that.

I pity you for having become murderers. Since I was a boy, I have hated killing, hated weapons and hated the colour red, just as I hate injustice and fight against it. That is how I have understood life since I was a boy, and

that in the same spirit, is what I have taught others. I gave all my strength for the sake of peace and justice and for reducing the suffering that is caused by injustice, whatever its origin. Yes I pitied you because you are sick. Sick with hate and loathing; sick with causing injustice, sick with egoism, with the death of the conscience and the allure of power. Recovery and rehabilitation from these illnesses, just as from paralysis, is very long but possible....

My resolve to continue living is also a desire to reach others with my message to understand that life is a gift that should not be tampered with, and that all people are equal on this earth, and that power should exist to protect justice and defend it and not to create oppression or to dominate other weaker people".

Issa's Award was made to recognise his continuing work, especially with children, and his uncompromising commitment to nonviolence.

John Morris's deep longing for a world free from violence and war had its roots in the disturbing times he had as a young child all through the Second World War when he lived in the southern suburbs of London. While studying at university he became involved with CND. During the Falklands War, his daughter challenged him to become a pacifist with her question, "Why do we send people to kill people?" Since then John has worked untiringly for peace even becoming known in Guildford as "The Peace Man". Using his teaching experience he became a member of the Peace Education Committee. He later helped establish the Peace Research and Education Trust (PRET), became a trustee and is now its Chair.

John helped to found the Guildford and District Peace and Justice Network, remaining as its secretary. Always searching for more ways to spread the peace message, John realised that a perfect time to do so would be when elections were taking place: giving people the chance to vote for peace. He founded the "Pacifist Party" in time to stand in the 1997 General Election. Worried at the possible confusion in voters' minds between "pacifism" and "passivity", he and his group of supporters soon re-named their party "The Peace Party", adding "Non-violence, Justice, Environment" to clarify its electoral position. He has used the political process

to bring voters' attention to a peace manifesto, addressing fully the question, "What would the world be like if the country took peace seriously?" John has been answering this question all his life.

John's Award was made to recognise his long commitment to peace in the public domain.

Sr. Elizabeth O'Donohoe's Award recognised her contribution to both aspects of the Wilson/Hinkes Award – grassroots work for peace combined with an interfaith perspective. Sr. Elizabeth is a member of the Catholic congregation of Sisters of the Holy Cross. After many years of teaching and serving as a university chaplain, she re-trained as a psychotherapist and that has been her work ever since. She is a very pastorally-minded person, and quickly establishes a sympathetic understanding with anyone she meets.

In 1994 she became involved with Westminster Diocesan Interfaith Commission. They organise an annual Multi-Faith Pilgrimage for Peace which attracts about two hundred people for a day visiting places of worship in a particular neighbourhood of London. En route, members of each host community explain aspects of their faith, symbols and practice, and the visitors have the chance to ask questions and share refreshments. For years Elizabeth has been a key person in organising this Pilgrimage.

She is a member of her parish justice and peace group and Pax Christi. On Remembrance Sunday each year Elizabeth invites Jewish and Muslim representatives to join the Catholic parish for a short interfaith service in the peace garden at St Mellitus. She takes part in public events such as the Ash Wednesday liturgy outside the Ministry of Defence. In the past two years Sr. Elizabeth has been working with other churches and faiths to welcome Syrian refugees being resettled in Islington. Together with an Anglican woman priest she has started a Christian-Muslim women's group for sharing belief and scriptures.

Sr. Elizabeth's Award recognises how an extremely modest, common-sense sort of person can accomplish much in supporting peacemaking at a local level.

COMMUNITY OF THE CROSS OF NAILS

Since April this year APF has been a Partner in the Community of the Cross of Nails. CCN is a worldwide network of over 200 churches, charities, peace-building centres, and educational and training organisations. In order to foster our connections across the network each issue of TAP will feature a CCN Partner. The first in the series is the India Peace Centre based in Nagpur.

INDIA PEACE CENTRE: A CCN PARTNER FROM KASTA DIP, DIRECTOR, INDIA PEACE CENTRE

India Peace Centre is an Inter-religious Centre for Justice and Peace initiatives. But what does that actually mean? It works for reconciliation in a complex context of social discriminations.

India is a country with rich traditions and an unbelievable variety of ethnic groups. A person's future can be determined by many factors that he or she can't influence. Your caste, your religion, your gender, your skin colour, your age and so much more can cause privileges for you or make you a victim of discrimination.

India Peace Centre promotes a dialogue above those barriers through its peace education programs and other activities targeted towards specific social groups. Our aim is to achieve peace for everyone and minimize discrimination in everyday life.

Discrimination is often a problem of society but it can also become visible in your closest surroundings, such as your family. The following story shows how discrimination can affect someone very personally and what India Peace Centre can do to help:

In India, despite the official termination of the caste system, many people still marry someone from their own caste and religion. This is also often expected by their family. In this specific case a young Hindu man from a high caste fell in love with a Buddhist woman, who also was a Dalit, a member of the lowest caste. Their families both opposed the marriage and placed severe pressure on the couple to change their decision.

As they were both members of one of India Peace Centre's programs, the problem soon became known to us, and in this quite personal case we were able to offer some help. There were many efforts to bring the families of the two together. We were able to make the marriage possible, but sadly still some family members wouldn't agree with it.

Finally, the marriage took place in the lawn of India Peace Centre. Since the Parents of the groom didn't want to be a part of the wedding, the groom was accompanied by Kasta Dip, the director of India Peace Centre, and his wife. The ceremony was completed successfully and now the couple can continue to live their life together as husband and wife.



Apart from this very personal approach there are many programs conducted which cater to a broader target group. As already mentioned, India Peace Centre regularly conducts peace education programs and other activities. One focus is Interfaith-Dialogues where representatives and leaders of different faiths come together to share their views on socially relevant topics. These dialogues are of special importance in a country like India. Many religious groups coexist on the same grounds and it is crucial for the communal peace to promote a culture of interaction instead of ignorance between these groups.

India Peace Centre also observes special occasions like World Water Day, International Day of Peace, UN-Day and many more. On these occasions we encourage people in our community to be active towards a more peaceful society. In past years we have held Bicycle Rallies on International Day of Peace. We spread the message of Peace throughout Nagpur and made people aware of their responsibility in the process of peace building. World Water Day was used to collaborate with local Colleges and inform the students about water conservation methods. The students and staff members also pledged to go further in the future in order to ensure a more sustainable use of water as a resource. Partnering with local schools and colleges has been a way for India Peace Centre to reach out to more people in the community. Encouraging the young generation to be part of the effort towards a peaceful and sustainable living has been an especial concern of India Peace Centre since its foundation and forms its core ministry of reconciliation.

We know that it is not easy to achieve the goals we've set for ourselves. However we're grateful to work for a more peaceful community every day and see the support for our cause from all over the world.



Sue Claydon and Kasta Dip at
The CCN International Gathering

RECONCILIATION IS A JOURNEY

THE CCN INTERNATIONAL GATHERING 2018 FROM TILLY MARTIN, APF COORDINATOR

In September 2018 Coventry Cathedral hosted the Community of the Cross of Nails International Gathering. Around 65 people from CCN gathered over five days to worship, pray, listen, learn, and reflect together. The overriding message from the Gathering was that reconciliation is a journey.

After a warm welcome from Canon for Reconciliation Ministry, Rev Canon Dr Sarah Hills and the Dean of Coventry, The Very Revd John Witcombe, we spent the first evening sharing our perspectives on how CCN organisations can respond to the current crises in the world. Conference guests shared their experiences of the challenges facing communities in Burundi, Germany, India, South Africa, UK and USA. This was a thought-provoking session as it demonstrated the depth of the fear of the other in each of our countries and how destructive this attitude can be.

Each day began with a Bible study in the Cathedral nave. We reflected together on a passage, sharing our thoughts and ideas

on the role of reconciliation in particular biblical stories. One passage that we studied was the story of the road to Emmaus. We walked around the cathedral, as Sarah Hills read the passage and we each journeyed alongside the characters. We discovered how reconciliation lay at the heart of the story. The disciples were dejected, disappointed, and alienated from the man they had followed. Their hopes had come to nothing. They encounter Jesus and he invites them to tell their story. He listens and opens the Old Testament to them. Together they walk and talk and the disciples begin their own journey of reconciliation, understanding more of what they have experienced and becoming open to what lies ahead. In the final moments of the story Jesus breaks bread and the disciples step forward into a new relationship with their past and their future.

At another time we learnt from Sarah Hills about the Coventry Way – the journey of reconciliation. We heard about her pilgrimage through remote landscapes in Iraq, finding desolation and hope mingled amongst the communities there. One afternoon Richard Dickson of Rising Global Peace Forum and Coventry University spoke to us about the role of peace and peacemaking within the city of Coventry.

International mediator and peacemaker Bill Marsh spoke with great humility and insight about some of his experiences. He described the role of the peacemaker as “bearing the reality of the situation and holding hope in equal measure without overemphasising or diminishing either”. He had found that fulfilling this role was aided by embracing four elements of a cycle:

- Encounter: beginning to enable the opposing sides to hear each other's stories and to see each other's pain and joy.
- Spaces: being at ease with difference, being able to spend time in unfamiliar places and with unfamiliar people.
- Unseen: seeing beyond the current situation. Having prophetic imagination to see the situation as God would have it, whilst living authentically in the gap between the seen and the unseen.
- Lament: taking time to express sorrow, allowing pain to be unearthed, and seeking a creative response to those emotions.

Each mediation situation may begin at a different stage of the cycle and may also require travelling onwards through the cycle more than once.

At noon on Friday we shared the Litany of Reconciliation in the old Cathedral ruins. This is a weekly event. It was moving to gather as an international group, each representing the need for reconciliation within our own communities and countries. We said the Litany together, led by Oliver Schuegraf, Lutheran Minister and Chair of the CCN German Board.

On Saturday morning, several CCN Partners were invited to share stories of their experiences of reconciliation. The day ended with the Cathedral International Gala Prom Concert with the Cathedral Chorus and Orchestra.

I left feeling changed by my time in Coventry. The pattern of regular liturgies held in the Cathedral, together with the speakers, the bible studies and the opportunities to talk with other Partners provided a powerful and challenging environment to consider not only how APF can work for reconciliation, but what is possible in my own life beyond APF.



CHRISTIAN AID: A CCN PARTNER

CHRISTMAS CARD CAMPAIGN

In early December, APF was part of a group of UK Partners in the Community of the Cross of Nails who signed a giant Christmas card to be sent to the Foreign Secretary. The card calls on him to be a peacemaker, in the first instance, by suspending UK arms sales to Saudi Arabia immediately and working with all parties to cease hostilities in Yemen. It also urges the Government to champion human rights, peacebuilding and mediation in the UK's global efforts.

The giant cards are part of a campaign by Christian Aid to challenge the UK Government's defence strategy, and to call for greater diplomacy and a focus on development. Photos of each card, and its signatory group, will be made into a book that will be sent to the Foreign Secretary, in time for Christmas, by Rowan Williams.

Find out more: [#WeAreThePeacemakers](https://www.facebook.com/wearethepeacemakers)



THE LITANY OF RECONCILIATION

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.***

Members of the Community of the Cross of Nails are encouraged to pray this litany at noon every Friday

THE APF SURVEY 2018

Huge thanks to all those who took part in the survey earlier this year. Survey comments and responses are being used to inform the development of the work of APF for the future.

We thought TAP readers may be interested in some of the key findings from the survey where 119 Members and 78 Non-Members took part.

Encountering APF

Interestingly 42% of Non-Members said that they had encountered APF through someone they knew, showing the important role that our current Members play in spreading the word about APF. The second largest medium for encountering APF was online/social media at 23% of Non-Members. The growing use of social media and the web by APF is enabling us to reach an increasing number of people. These online developments are something that we can build to increase our reach and raise our profile further.

The work of APF

When Members were asked to describe how APF had most supported them, 31% identified TAP, and 34% identified provision of fellowship or solidarity.

When Non-Members were asked what APF activities would appeal to them, the greatest number (70%) indicated that a focus on education on nonviolence and pacifism would appeal.

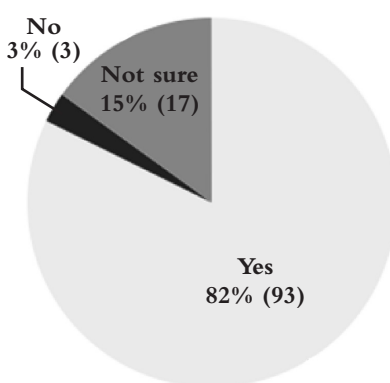
Identifying as a Pacifist

When Members were asked if they considered themselves to be pacifist, 82% identified themselves as pacifist, with almost a fifth (18%) choosing not to identify as pacifist, showing there is a variation in attitudes towards pacifism even within the Membership of APF. 46% of Non-Members identified as pacifist with higher proportion of Non-

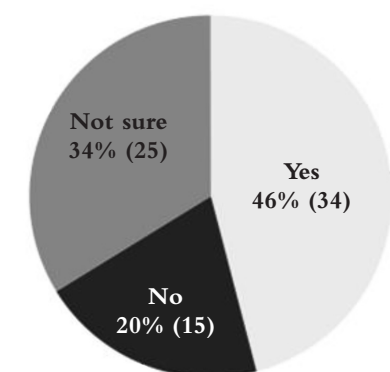
Members stating they were 'Not sure' if they were pacifist than Members.

Do you consider yourself to be a pacifist?

Members



Non-Members



Perspectives on Pacifism

Perspectives on what the word pacifist means was generally similar amongst Members and Non-members. The most frequent descriptions involved opposition to war; opposition to violence; peacemaking or seeking peaceful solutions; and nonviolence.

In both groups of respondents, it was found that around one fifth maintained that in some circumstances use of armed forces or war may be necessary. Interestingly, every Non-member, who felt that in some circumstances war or armed conflict was necessary, chose not to identify as a pacifist. Whilst half of those Members who felt that war may be necessary still identified as pacifist.

Changing the Name of APF

At least half of respondents in both groups were positive about including 'peace' instead of 'pacifist' in the name. Many of these people believed that removing the word 'pacifist' would give the organisation wider appeal. Whilst, several Members qualified this by saying that there would need to be clear thinking about the values of the organisation and how to maintain an anti-war stance.

On the other hand, three out of 10 of all respondents did not support the name change. Half of those who were not in favour of the name change indicated that pacifism has a more potent meaning, and those who are for peace may choose war or violence to get there.

Members and supporters of APF can be assured that the APF vision is being held at the heart of decisions and planning regarding the future of the organisation:

"The Anglican Pacifist Fellowship (APF) is a member organisation which believes that Christians are called to follow the way of Jesus in loving their enemies and becoming peacemakers. APF members work to transform the Anglican Communion and the world to overcome those factors that lead to war within and between nations."

And APF's opposition to war will not be in question.

REMEMBERING MARY MILLER

Mary Miller, former Executive Secretary of the Episcopal Peace Fellowship (EPF) died on the 26 September 2018 in Baltimore. Mary had served the Episcopal Church in many ways, including as vice-chair of the Standing Commission on Anglican and International Affairs and member of the Urban Caucus; she also helped in the formation of the Episcopal Society for Cultural and Racial Unity (ESCRU).

Mary was a respected leader of the Episcopal Peace Fellowship and received the John Kevin Sayre Award in 2012 for her exemplary witness to nonviolent peacemaking. She served as the Fellowship's executive secretary from 1989-2001. During this time Mary assisted in organising the Lambeth Conference Pilgrimages. She helped champion the registry for conscientious objectors in the Episcopal Church and

acted as a convener for The Consultation, a collaboration of progressive organisations within the Episcopal Church that work as partners for social justice. The Most Rev. Michael Curry preached at Mary's funeral which recognised the esteem with which she was held.

Married for 57 years to Episcopal priest, Ron, she is also survived by her son.

CHAIR'S REPORT

'Faith is always in action, more a verb than a noun.'
Ruth Burrows (Sr. Rachel, Carmelite)

This quote was in a posting sent to me recently and got me thinking about faith being a verb. When we talk of 'peacemaking' that implies action, and one of the reasons I have remained a member of APF is because through it I have been offered ways to be active in working for peace.

The past two months have been very active ones in many ways. The developing role of APF as a Partner in the Community of the Cross of Nails (see page 4), gives us an opportunity to work with a wide range of organisations/churches around the world. To help us know some of the other Partners, a new section of each *Anglican Peacemaker* will carry an article about one of the other Partners in CCN. The first of these brings an introduction to peace work in India.

The recent anniversary of the Armistice gave an opportunity for witnessing for peace at many levels. The APF Remembrance Resource for the Armistice Centenary 2018 was well received. This comment from Bishop Christopher Cocksworth is typical of many, "It is a very fine collection and I hope it will be made use of in the Diocese of Coventry." If you have used the resource in any way we would like to hear your comments on it.



A witness at the Memorial to the Innocent Victims of War at Westminster Abbey on November 3rd gave an opportunity to draw attention to the fact that of the 17 million deaths as a result of World War One, seven million were civilians - 4 out of every 10 people. At the national remembrance of

conscientious objectors in WW1, in Tavistock Square on November 11th, the commemoration of the right to say 'no' was followed by a commitment to work for peace. Then APF joined other peace organisations in the afternoon's Peace Festival at Friends House, a time of encouragement and a chance to share with one another.

In October, the Members' Day had a good session on peacemaking today led by Nathaniel Pierce (see page 1) and presentation by Jonathan Price (see TAP 18.2).

At the AGM, a proposal was tabled to change a section of the second part of the APF constitution (6(2)) *Any provision contained in Part 2 of this constitution may be amended, provided that any such amendment is made by resolution passed by a simple majority of the members present and voting at a general meeting*. The proposed amendment was to voting on any changes in Part 1 of the constitution. At present only those physically present can vote on changes to Part 1 of the constitution. In recent years attendance at AGMs has fallen and it has never given the opportunity for members outside the UK to vote. The proposal, which received unanimous approval, was for voting on

such changes either to be by voting on the day or by absentee ballot, either postal or electronic. All votes must be received by the day of the AGM and would only be opened or compiled on that day. This alteration is important for the Fellowship to genuinely reflect the wishes of the membership.

There followed a proposal, to be voted on at the 2019 AGM, by Revd. Donald Reece that: 'The name of the Fellowship be changed to the Anglican Peacemakers Fellowship'. The discussion on the day expressed the view that 'Peacemakers', as well as being scriptural, was also showing action, thus avoiding the erroneous connection many people make of "pacifist" with "passive".

I am writing to you all now to give you an opportunity to pray and think on the implications of this change. I am happy to receive your thoughts on this change and hope that each of you will vote when you receive notification next Autumn. Anyone wishing to write on this topic for the next two issues of *The Anglican Peacemaker* is encouraged to do so.

Returning to the comment on faith being a verb, I would encourage you all to reflect on what action you as individuals and APF as an organisation needs to take in 2019 to put our faith into the action of peacemaking.

In His peace, Sue



Nathaniel Pierce, Sue Claydon, Jon Price and Sue Gilmurray at Members' Day

HUMAN RIGHTS – 70 YEARS AGO

The year 2018 has seen many 'anniversaries'. 10 December 2018 will mark the 70th anniversary of the Declaration of Human Rights, which was proclaimed by the United Nations in 1948. In the aftermath of World War II, the international community was determined to see that the atrocities experienced by millions should not be repeated. The Declaration consists of 30 articles affirming an individual's rights which, although not legally binding in themselves, have been elaborated in subsequent international treaties.

UN High Commissioner for Human Rights Zeid Ra'ad Al Hussein has said, "The Universal Declaration has helped countless people gain greater freedoms and equality. Violations have been prevented; independence and autonomy have been attained. While not all the promises of the Universal Declaration have been fulfilled, many people have been able to secure essential rights and freedoms and put an end to discrimination."

The driving force behind the Declaration was Eleanor Roosevelt, who built a drafting committee of people from different parts of the world to reflect the ambition that this document should be 'universal'.

This anniversary is a chance for the world to celebrate the gift of the Universal Declaration and to help reaffirm the enduring human rights principles and standards it has helped establish, many of which are under threat in so many ways and places today.

NOTICES AND DIARY OF EVENTS

DIARY

Until 21 December The Collateral Damage Project: Large installation of white poppies to commemorate victims of wars in the century since WW1, on display in Friends House, Euston Rd, London.

11 December 7:00pm-9:00 pm. An Evening with Jim Forest Reflecting on Thomas Merton, Dorothy Day and Daniel Berrigan. St George's Tron, Buchanan Street, Glasgow, G1 2JX.

13 December 7:00 pm - 9:00 pm An Evening with Jim Forest Reflecting on Thomas Merton, Dorothy Day and Daniel Berrigan. At St Pancras Church, London, NW1.

27 January Holocaust Memorial Day: Learn lessons from the Holocaust and subsequent genocides to create a safer, better future.

23 February Peace is not a fairytale – we need to work to make it happen. Church and Peace Conference. Bull Street Quaker Meeting House, Birmingham, UK.
www.church-and-peace.org

8-10 March
Pathways to Peace APF Conference
Hinsley Hall, Leeds
see P. 9 for more details

27-28 April Commemoration, Conflict & Conscience Festival highlighting WW1 stories of peace-building and alienation from commemoration. Free, open access. Bristol University. everydaylivesinwar.herts.ac.uk/cc/

15 May International Conscientious Objectors' Day. Commemoration events. Worldwide.

ON OFFER: THE BEST UNPAID JOB IN THE UK CHARITY SECTOR?

What could be better than mixing with the foremost thinkers and workers for peace?

Being in amongst the decision makers, testing your opinions and action methods?

Helping members to express ways of peace that grow on others?

Interested?

Take over my job: the role of being Treasurer of APF. Make of it what you will, as large or as small a task. Stripped of bookkeeping it's a strategic post, making sure the finances drive the work of peace and encouraging members to support the work of APF through monetary means.

Add in bookkeeping and you will remain in touch with members and supporters and ensure their contributions are properly allocated. You will provide the trustees with timely updates on the charity finances.

Well, after 24 years I have decided to pass on both functions. So perhaps you might like to go for the best job? It's unpaid but with high rewards. You can start anytime. As I shall officially be in post for another 10 months the handover can be smooth.

Enquiries to Roger Payne,
retiring treasurer, 01844 351959,
treasurer@anglicanpeacemaker.org.uk

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.

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APPLICATION FOR MEMBERSHIP

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**

RESOURCING PEACEMAKING

TEACH PEACE

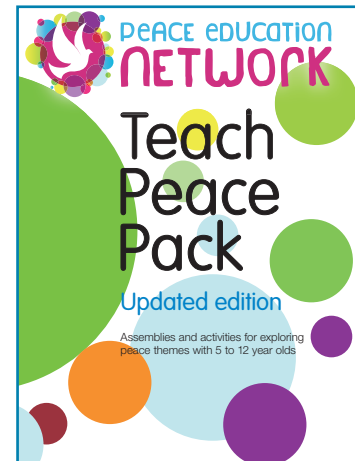
Updated resource for schools and those who lead assemblies

APF is pleased to have contributed to the reprinting of the **Teach Peace** pack. This resource of 10 assemblies, follow-up activities, prayers and reflections can also be used for workshops.

Produced by the Peace Education Network, the pack contains topics for the full school year. Whether you are Remembering for Peace [11 November], flying a kite for Nao Roz [21 March], or reflecting on the witness of Austrian peacemaker Franz Jägerstätter [21 May] you will find something to help children's education and thinking about peace.

The activities are suitable for a wide age range, from primary to early secondary school and can be differentiated accordingly. They would also be suitable for youth groups and junior churches. The pack can help meet the aims of Scotland's Curriculum for Excellence and the Welsh curriculum.

Free copies of this pack are available from Tilly at the APF Office in Peace House. (enquiries@anglicanpeacemaker.org.uk) or can be downloaded from www.peace-education.org.uk/teach-peace



PATHWAYS TO PEACE APF CONFERENCE 2019

Join us as we hold our annual conference, 8th – 10th March 2019 at Hinsley Hall in Leeds



The conference will focus on challenging the military mindset and finding alternative pathways to peace.

On Saturday 9th March Speakers and Workshops will include:

Rev Dan Woodhouse made headlines for breaking into a BAE Systems airbase in Lancashire alongside Quaker friend Sam Walton. The base was producing and maintaining warplanes for use in war crimes in Yemen by the Saudi-led coalition. Dan is a Methodist Minister currently serving in Leeds.

Fabian Hamilton MP for Leeds North East, and Shadow Minister for Disarmament and Peace argues that the UK has the institutional capacity to formulate, influence and implement international strategies to promote peace; and that these resources should be used to strengthen the liberal and social

democratic values of human rights, democracy, poverty reduction and global governance.

Rethinking Security with Celia Mckean:

Rethinking Security is a network of organisations, academics and activists who share a concern about the current approach to national security in the UK and beyond. The network is committed to building a much richer understanding of what security really means, and of what is required to tackle insecurity and build a more just and peaceful world.

Engaging with the Media - changing the narrative for peace with Philip Huggins:

What is the role of news and other media in reflecting and shaping attitudes to peace? This workshop will explore different aspects of engaging with news and other media on peace concerns. It will be a chance to reflect on the change of narrative that is needed and to explore in practical ways the skills and approaches that might be used to this end.

Civil Courage with Oliver Robertson:

How do we respond to challenging situations in order to de-escalate aggression and avoid verbal or physical violence? This workshop will be exploring nonviolent approaches to equip us for navigating conflict and seeking constructive progress through disagreements.

Throughout the weekend you can enjoy presentations, workshops, opportunities to enjoy fellowship, good food, time for reflection, & engaging conversations.

Janet Fenton, Vice Chair Scottish CND, will be reporting on progress with the Treaty on the Prohibition of Nuclear Weapons. And she will equip conference guests in how to campaign against and challenge policies and practices on Nuclear weapons and other areas.

Rev Alistair McKay will be leading a reflective session on "The Speck of Sawdust" (Matthew 7). He is an experienced adult educator and committed peacemaker. Having left St-Martin-in-the-Fields in June 2018 he recently finished writing a book called *Bridgebuilding - Making peace with conflict in the Church*, to be published in 2019.

Weekend and Saturday-only tickets available. We also offer bursary places. For booking, fill out the enclosed booking form or visit: <https://www.anglicanpeacemaker.org.uk/apf-conference-pathways-to-peace/>

For more information on any aspect of the conference email Tilly: enquiries@anglicanpeacemaker.org.uk

The conference is held jointly with FoR, URCPE, MPF & BPF and is open to all.

LIFTED UP

FROM JONATHAN HARTFIELD, APF TRUSTEE



It would have been on a stable floor, dampened by blood-tinged liquor, that Jesus took his first breath of air. Had he remained on the floor unattended, hypothermia would have set in.

But someone lifted him up from between his mother's thighs and placed him in the safety of her arms.

Mary may have done this herself, or it might have been a kind woman of Bethlehem, or it might even have been Joseph, forced by circumstance into a world normally reserved for women. Not surprisingly Matthew and Luke do not tell us these details, but Luke does say that Jesus was wrapped in swaddling cloths. This is an undoubted sign that some normal procedures were available, even if a manger was not the right place for a newborn. Swaddling cloths are also a sign that the baby was loved, cherished and accepted by his parents. We do not know whether the cloths were obtained locally, or were carried to Bethlehem by Mary and Joseph.

Childbirth was very much women's business and normally the labouring mother would have close friends and family with her to encourage and physically support her through her pains. They would continue to help with the actual birth and the immediate care of the baby. If all this were done by Joseph, as we often imagine, then The Holy Family was shamefully abandoned.

Mary and Joseph were strangers to Bethlehem as were many others arriving for the census, so life in town must have been pretty chaotic. However I think it likely that one or two women deserted their lucrative kitchens to help the young girl in her need.

Mary had said 'yes' to the conception, but from that moment on the normal physiological processes of pregnancy and birth would have taken over without the need for any further conscious decisions on her part. Until that moment when Jesus lay on the stable floor. We do not know who lifted him up to warmth and safety, but it was the first conscious act of kindness that he received on earth. God was so vulnerable and empty of power that his very life was dependent upon someone lifting him to the warmth of his mother's breast.

We do not know who it was, but I am sure that when Mary told the young Jesus how he came to be born in Bethlehem, she would have lovingly remembered the names of those who helped her.

Many years later at his arrest, Jesus once again made his life totally dependent upon the decisions of others. (John 18.5.6.) At the moment he declared this, his captors stepped back and fell to the ground in awe, for they must have seen the Glory of God in his face as he stood before them. So his helplessness as a baby was not an unfortunate aberration to be left behind as soon as possible, as his adult moment of vulnerability and total dependence on others had revealed God's Glory.

We hate being helpless and vulnerable, and we spend much energy, time and money on building up our defences, even though we know that the Blessings are given to people poor in spirit and meek, to people who are mourners and peacemakers.

Jesus shows us that to be defenceless and vulnerable is not shameful but is a situation where we can unexpectedly glimpse God's Glory.

I marvel that the Creator of the universe can owe his earthly life to being lifted up by an ordinary pair of hands. It is a great responsibility.

LORD GOD, TOO MIGHTY TO GRASP

Lord *God*, creator of all –
immensity of space
stars, galaxies beyond number
my mind reels, grapples, fails –
all too mighty to grasp.

Immensity of ocean
fish, silvery shoaled, beyond number
unplumbed depths – great sea-monsters
my mind reels, grapples, fails –
all too mighty to grasp.

Wonder of plants
multi-hued flowers, seeds, beyond number
each true to its kind
my mind reels, grapples, fails –
all too mighty to grasp.

Birds beyond belief
winging, gliding, darting,
feathers beyond number
my mind reels, grapples, fails –
all too mighty to grasp.

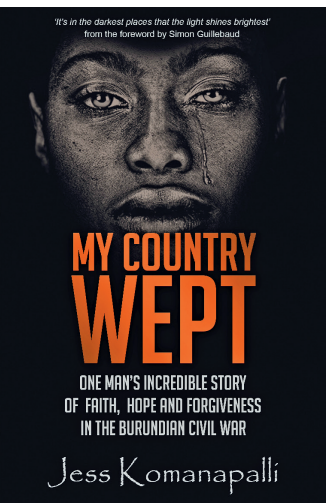
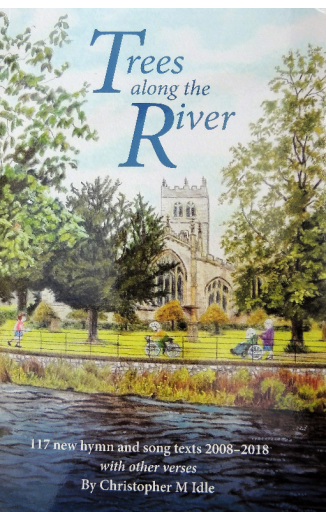
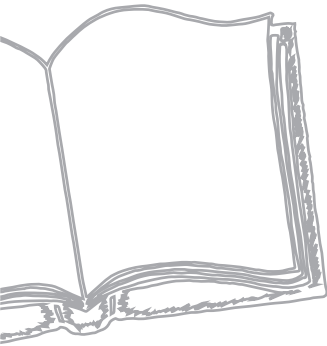
And then a *Baby*
Lord God, a *BABY*
Creator of the universe, you sent a Baby
my finite mind can grasp a baby

and wonder
and thank
and adore.

Meg Hartfield (1934–2017)



BOOK LOOK



CHRISTOPHER M IDLE (2018)

Trees along the river: 117 hymn and song texts 2008 – 2018

Reviewed by Tony Kempster, APF Trustee

What can one do but marvel at the diligence and depth of thought involved in this excellent collection of hymns and songs by one of APF's long-time members?

Christopher's book is the third in a series begun with *Light upon the river* (1998) and continuing in *Walking by the river* (2008), each book marking an important birthday, this latest being his eightieth.

His hymns are offered for congregations to sing in praise of God and encouragement of one another; a few are tailored to special places and events, and some are written for children (and road-tested by them).

Significantly, as the author Ann Benton emphasises (in her response on the inside cover) the hymns are doubly grounded. First in Scripture – Christopher has a particular passion for Bible truth thoroughly, cheerfully and clearly understood and loved. And secondly in that they relate to contemporary, generally urban, life – giving them a context reminding believers that living for Christ is in the now, in the time and place God's providence has placed us.

The hymns are arranged in Bible order, with some added extras. Background notes, suggestions for tunes and full indexes are provided, enabling one to enter the mind of the writer and his motivations

It is not easy to pick out examples for special mention, but I have three. The first is *When God made all things well*, written as a eulogy to for the loss of woodlands and the natural world in general (so important at the moment as Governments are failing so inadequately to heed the warnings about global warming). 'May humankind give earth its due till woodlands find their life made new'.

Then there is *What joy it is to see our children's children!* I am blessed with eight grandchildren, not quite Christopher's biblical twelve, but can echo his words. 'To work and play with them, to laugh or cry ... to enjoy the questions who and where and why.'

And finally, *If peace remains our purpose* (with suggested tune by APF's Sue Gilmurray. This contains five verses that underpin and exalt the call to pacifism. 'If we love God, each other and neighbours far and near, no enemy shall good us to hatred or to fear.'

Published by Lost Coin Books,
ISBN 9781784984250

JESS KOMANAPALLI (2018)

My Country Wept – One Man's Incredible Story of Faith, Hope and Forgiveness in the Burundian Civil War

Reviewed by Canon Robin Eastoe, APF Member

As civil war swept through the African country of Burundi in the 1990s, Theo Mbazumutima, as a Hutu, felt he had to flee from the Tutsis. He and a group of other Hutu young men found themselves surrounded by fellow Hutus who demanded that they come along with them, arm themselves, and seek out Tutsis to kill. The alternative, it was made plain, was to be executed themselves. Theo's frightened response was, 'We cannot come with you. We are Christians.'

Throughout the book violence and danger are never far away. Indeed part of the interest this book engenders is that Theo manages, again and again, to escape from situations where either imprisonment or death seem inevitable. His conclusion is that God has something in mind for him.

On another occasion Theo is surrounded again by people who want to kill him, this time Tutsis. What can save him? In fact it is a young Tutsi lady whom he has met in the past who rushes out and throws herself on him – 'to kill him you will have to kill me first.'

This book, written by a journalist but written in the first person, as if Theo himself were speaking, gains a lot from the simple way it tells a compelling story. Surrounded by violence and generations of deep mistrust, Theo and his friends never give in, never give up their love of peace. When Theo does feel deep anger at the way his fellow Hutus, including his close family, are being treated, he is suddenly struck by Jesus' words on the cross, 'Father, forgive them.' Painfully and with difficulty he learns also to forgive.

Life in a refugee camp is vividly portrayed; its sheer boredom and hopelessness comes through. How does one get away from these things?

While this book can be read as an adventure story with faith always in the foreground, it also makes us ask why people so easily give in to such hatred that they are prepared to kill those they have no quarrel with except that they belong to a different tribe. Simply being different can give rise to acutely violent feelings. History tells this story again and again, between tribes in Africa, between Gentiles and Jews in so many parts of Europe. Theo's tale seems to say that there is only one answer to all this, which is a love which is prepared to forgive and which forsakes violence, a love founded on Jesus. It is not a long book and is easy to read. It would be a good book for a discussion group or book club which wants to ponder deep questions and is not afraid of radical answers. APF members will warm to its tale.

Published by Authentic, ISBN 978-178078-464-9

ELOQUENT ENCOURAGEMENT TO “WAGE PEACE”

FROM SUE GILMURRAY, APF TRUSTEE



Caroline Lucas MP

On November 3rd, at St. John's church, Waterloo, the Movement for the Abolition of War welcomed Caroline Lucas MP to give their annual Remembrance Lecture. Its title: “Active Remembrance and waging peace together.”

As the UK's only Green party MP, Caroline has long been accustomed to working across political divisions, and having an influential voice despite her minority status, and she brought to her lecture a wealth of reasons to be positive and continue to work for peace on every level. With each of the main topics in her speech came ideas for actions we could all take.

She began with Europe, reminding us that, for all its failures and frustrations, the EU and its predecessors had also been a strong influence for peace and co-operation for a war-torn Europe, even winning the Nobel Peace Prize in 2012. All the recent arguments around Brexit had stressed our fears, whereas what was needed was hope. She reminded us of the laborious peace process in Northern Ireland, and the importance of keeping it alive.

Our actions: as well as pointing out the positive side of the EU's achievements, we could work for a “People's Vote”. But we should also discuss the issues with respect for those who disagreed with us: people's

grievances needed to be addressed, not dismissed.

Caroline then took a broad, global view of recent developments. There had been real progress in some areas, with a decrease in world poverty and the effective treatment of some diseases; but wars and abuses had also continued in many places. The United Nations had introduced a treaty to ban nuclear weapons, currently supported by 127 nations. Britain and the other nations who have nuclear weapons, while still claiming to be in favour of multilateral disarmament, had boycotted the treaty. We could take some comfort from knowing that the banning of biological and chemical weapons had begun in similar fashion and had eventually come into force.

Our actions: once again, we were urged to bear witness to the wrongs, but also celebrate the achievements. The arguments against nuclear weapons are stronger than ever, and we should acquaint ourselves with the facts.

Thirdly, Caroline addressed environmental issues. There is broad agreement among both scientists and politicians that climate change and its attendant damage to the environment are not only a danger in themselves, but also greatly increase the likelihood of future wars and conflicts.

In so many cases our leaders, while acknowledging the problems, fail to take the decisive actions needed to deal with them. Once again, we can agonise over the words and actions of some – Trump foremost among them – but here again, there were some hopeful signs. Spain was not only shutting down its coal mines but investing in re-training the miners who would lose their jobs, so that they could work in green industries.

Perhaps inevitably, given her Green Party credentials, Caroline found this area the most difficult in which to be hopeful. But it was not impossible. Our actions here should be awareness of, and solidarity with, those in a variety of campaigns to save our environment. We were also urged to challenge the worship of economic growth as if it were essential to life. The planet is finite: it cannot support infinite growth in production and consumption.

There are alternative ways to organise ourselves which don't rely on this unrealistic assumption, and she listed some of these.

We were encouraged to stick to our principles, to identify our strengths and draw upon them, and to be ambitious. Our leaders, it was apparent, did not have the answers to the challenges facing humanity at present. Active remembrance was up to us. We needed to reach out to those who were seen as the enemy and show them the alternatives. In a phrase that deliberately echoed the story of the Christmas truce on the Western Front in 1914, we were urged to “get out of our trenches first”.

These are largely my impressions and rough notes taken during Caroline's lecture. But you can read the whole text, or view a video of it, if you go to www.abolishwar.org.uk and I would encourage you to do so. Her facts and figures, examples and illustrations, are both powerful and accessible.

Of course, this lecture had no religious content, and *The Anglican Peacemaker* is primarily read by Christians. As a Christian I found it both relevant and helpful because it harmonises with several aspects of our faith. We were reminded of the need to look after the environment, all the more cogent if we see it as God's creation which is entrusted to our care. We were exhorted to engage with respect with those we disagreed with, an echo of Jesus' command to love our enemies. And we were challenged to work towards real peace, not the suppression of sources of conflict, but their removal by means of justice, the *shalom* for which both Jews and Christians hope and pray.

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

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