

THE Anglican PEACEMAKER

The newsletter of the Anglican Pacifist Fellowship

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We are delighted to be publishing another collaborative version of the newsletter, containing reports and articles from APF members and friends. The lead article by Canon Philip Groves takes a look at the necessary role of disagreement and conflict within peacemaking. We report on APF's ongoing funding of peace work (p.4-5) and our annual conference (p.9). People of peace are highlighted (p.7) and you can hear news and views from the Chair and APF members (p.10-11). Finally, TAP's previous editor Tony Kempster writes a tribute to academic and folk singer Roy Bailey (p.12).

PEACE AND CONFLICT BY CANON PHILIP GROVES



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Peace needs conflict. Disagreement is essential to a healthy peaceful society that is able to face up to the past and be open to the future.

Violence, and the threat of violence, are employed by those who seek to close down conflict and refuse disagreement. In support of their own power they employ the myth that difference, arguments and, yes, conflict destroy the good order that is the bedrock of peace. These myths are themselves the drivers of conflict.

The first myth is that disagreement is fuelled by a destructive media. The messenger is blamed for a false message and journalists are in the front line. All over the world force is used to close down freedom of speech so narratives that challenge the dominant message are ridiculed and removed.

The USA used to be the home of freedom of speech, but that bastion is crumbling. Journalists publishing during the excesses of the Nixon machine were in fear of legal responses, but now journalists are in fear of attack from those who believe that they are the enemies of the people and against 'making America great again'. The violent are the enemy of healthy conflict and seek

to shut down argument. They are offended by opinions that differ from their own.

This is not a new story. The Prophets of Israel were subject to threat as they challenged the powers of their time. They were confronted by false prophets who were marked out by their regurgitation of support for the direction of the king of the day. The rise in fake news outlets creates echo chambers cocooning supporters of destructive policies.

The film *Anchorman 2* heralded the rise in such news. The fictional news team on the graveyard slot in the early hours of the morning gained higher ratings than the breakfast slot by giving the people the news they wanted to hear, not the news they should hear. The validity of news was in the ear of the hearer: if they liked it, it was true; if it challenged them it was wrong.

Human Rights Defenders are also at risk. In 2017, 312 Human Rights Defenders in 27 countries were killed for their peaceful work, predominantly by states. They were killed for standing for the rights of women, indigenous peoples, fragile environments, LGBT+ people and for minority or majority ethnic groups. Many just disappear and others are tortured.



There is a myth around torture that it is about extracting information. The argument goes that only fools believe that intelligence extracted

by water-boarding has any validity. It is true that under torture the victim ends up telling the abuser anything they want to hear, but this gives rise to a more dangerous myth that describes torture as ineffective. Torture is very effective in repressing people, destroying disagreement and creating an illusion of order.



Canon Philip Groves

When candidate Trump praised the use of torture he ignited a debate on the usefulness which was rebutted by the security services. The effect of the debate was to free repressive governments to use torture, now free of the fear of the Obama era where such abuse led to economic sanctions. If torture was not effective why would anyone bother about its use in Egypt or Sri Lanka? Governments can indulge in repression free from the consequences of their actions.

The United Nations is meant to police the world, but it is a collection of states and states are the sponsors of violence against voices raised in argument. States repress their own

people and they have been known to sponsor terrorist organisations in other nations.

State violence enables cultures of violence to emerge. We are used to the closing down of argument by despotic governments of left and right, but now democratic politicians are at risk. In the UK Jo Cox was murdered for her opinions and death threats are common for British politicians from people who wish to silence them.

A free media and politicians free to speak are vital for peace. Peace relies on open disagreement and nonviolent conflict.

The next myth is that peace can be won in military victory.

The victor in a one-sided struggle may trumpet their conquest, but resentments fester and another chapter opens. The heralded fall of ISIS should not ignore the reality of the ongoing threat. ISIS is resilient with a far bigger machine than when it first exploited the weakness of a previous military 'victory'. It was the military 'victory' in Iraq that enabled the resentment to fester and the rise of ISIS.

When we read Psalm 137 we self-edit to ignore the last two verses – remembering the lovely Boney M version of the song. The psalm itself is a genuine description of the defeated people being asked to perform songs of their destroyed homeland to entertain their oppressor. They remember Jerusalem and they can sing of their homeland, but they complete the song with a commitment to destroy their captors. They sing: 'Happy is the one who seizes your infants and dashes them against the rocks.' (Psalm 137:9).

Military victory is never complete and final – it always breeds resentment and ferments new violence. Peace is not imposed and people cannot be forced into line. Peace requires disagreement to emerge. It requires the disagreements to be aired.

Another myth is that walls solve conflicts.

Where a conflict is seen as intractable it is much easier to separate the warring parties. Walls are a temporary fix. They restrict conflict and separate people, but ultimately they ferment violence.

The 1947 partition of colonial India was intended to build peace, but resulted in violence, the displacement of 14 million people and large scale loss of life. The building of a 'wall' between two post-colonial nations has resulted in conflict.

Both sides blame each other for their ongoing problems. This year's conflict over the border shows that the partition has not brought long-lasting peace; rather it has fuelled suspicion and cemented a sense of isolation and hostility.

National borders are complex expressions of human development. They develop their own mythology of being the dividing line between land owned by one people and another, but in reality they generally express a failure to engage with conflict in a healthy manner – a separation of peoples due to the failure to engage in good disagreement. They rely on fear and frightened people arm themselves. When frightened people are armed the situation can easily become dangerous.

Putting up barriers is to recognise failure and to desire to live in isolation: an isolation that destroys long term peace. Wars are often sparked by the crossing of borders which are often the most militarised zones in our world. Borders do not keep us safe: they are the points of danger.

Jesus shatters these myths.

If uniformity and an absence of disagreement was the way of peace then Jesus would have adopted the way of Satan offered to him in the wilderness. He would have demonstrated power, fostered dependency and imposed a rule-based system. Instead he walked a different path.

He walked the path of the prophet telling truth to power just as the best of our journalists do today. He put his life on the line like the Human Rights Defenders of our time, engaging with the poor and outcast and ignoring the approval of the powerful. For the leadership of the power block in Jerusalem Jesus had to die because he was an offence to good order (John 11). There could only be one king and he was the emperor in Rome. Jesus was tortured and murdered with no consequence.

The way of the alliance between the Roman-approved Jewish leaders and the empire did not bring peace. A few years later the people revolted and were repressed. The temple was destroyed and the people scattered again.

Jesus offered a different peace. Lasting peace did not come from military victory, but from forgiveness. Jesus engaged in arguments with people, listening as well as speaking, and offered a new way of reconciliation. The way of his death is only comprehensible through faith in his resurrection that offers hope for the future.

The hope is that walls can be broken down. Jesus crossed the divide between God and humanity, but he also broke down human divisions. Ephesians speaks of the dividing walls being broken down.

Peace is founded on truth, but truth is complex. We like to believe we are the good people and when confronted with the truth of our complicity in oppression we seek fake news, build arguments of our own goodness and refuse to listen to others. The way of Jesus leads us to peace through ongoing journeys of disagreement. We hear things that challenge us and speak challenge to others. We do not silence others. We do not seek victory. We break down walls.

Good disagreement is fundamental to following Christ and building peace. Peace requires nonviolent conflict.

Canon Philip Groves was Project Director for the Continuing Indaba of the Anglican Communion from 2009-2016. He is currently in parish ministry and coordinating the Anglican Peace and Justice Network.

COMMUNITY OF THE CROSS OF NAILS

It's a year since APF became 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 organisations. In order to foster our connections across the network each issue of TAP features a CCN Partner. In the last issue we heard from the India Peace Centre based in Nagpur. This time we hear from Flodden Peace Garden in Northumberland, UK.

FLODDEN PEACE CENTRE AT CROOKHAM UNITED REFORMED CHURCH

FROM REVD MARY TAYLOR

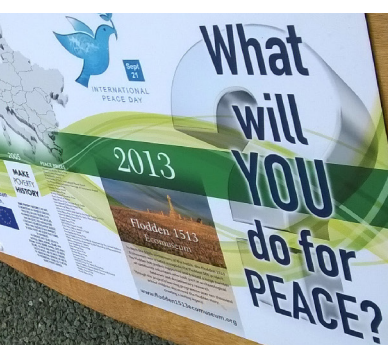
Flodden Peace Centre at Crookham United Reformed Church, Northumberland became a Partner of the Community of the Cross of Nails on 8th May 2018. This was a very special service when Rev. Canon Dr. Sarah Hills and her reconciliation team came from Coventry Cathedral and presented the specially inscribed cross.

Crookham's development of the Flodden Peace Centre was due mainly to the Rev. David Herbert and Diana, his late wife, who shared the vision of creating a peace centre as people across the borders reflected how to mark the fact it was 500 years since the Battle of Flodden. This battle in 1513, when over 14,000 died, was between Scotland and England. It was the last major battle before the two countries were united under one crown peaceably and accidentally in 1603.

Flodden Peace Garden is a journey to assist in the reflection of those mindful of particular conflicts near and far and seeking conflict resolution and peace. The garden has been designed to be a space for people of all faiths, and none, in which the path to peace, healing and wholeness in life is revealed. In that sense this is a working garden, planted to grow not fruit and vegetables, but peace and reconciliation.

As with all gardens, gestation is not instant, but hopefully the seeds of hope will have been sown in the lives of all who visit.

1. The Black Garden is a dark path and place to be, with dense dark shrubs gathering like clouds before the storm. The first zone represents the conditions that make for conflict: fear, prejudice, misunderstanding and manipulation.
2. In the Red Garden conflict erupts! There is a time for confrontation. Things must be said. Paths lead nowhere. Serried ranks gather for killing on an industrial scale along one side. The plants are red and spiky. Amidst it all is a red rose, symbol of The Red Cross and Red Crescent caring for civilian victims of war. It was planted on 8th May 2013 when the garden was opened.

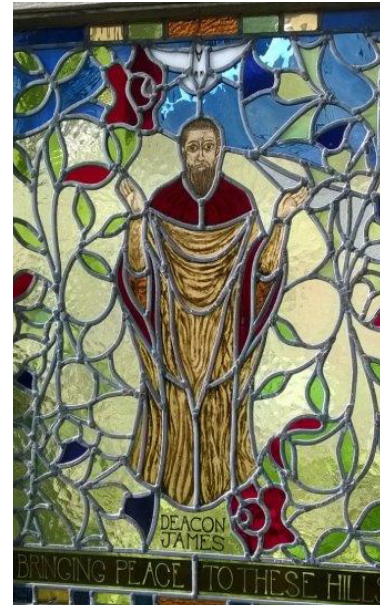


3. The Grey Garden is the place of loss and desolation. A weeping pear which is planted here is dedicated to the victims of the atomic bombs dropped on Hiroshima and Nagasaki in August 1945. The energy is gone; all is depleted. However, we have moved on from conflict and can continue to move on in the right direction. Peace cranes are sometimes tied to the weeping pear.

4. The White and Gold Garden is a place of parley and dialogue. This is where we can turn the corner, literally in this garden. Plants that are white and gold – colours of peace and hope – are found here. Here we can reflect on the outside stained-glass window which features Deacon James who worked with Paulinus in the 7th century bringing the Gospel of Peace to these hills.

5. A stunning timeline depicting 500 years of conflict and peace was designed by Bill Grisdale (Alnwick) and opened on 9th May 2017 by Reverend Professor June Boyce-Tillman during a day of music and dance. About 70 children from four schools – Ford, Selkirk, Scremerston and Wooler – took part in this peace-making day.

6. The Peace Garden is full of colour and life in the summer – the peace dividend. A solid, wooden bridge has been built across the water, the calming water that reflects the beauty of the here and now.



Stained glass window of Deacon James

On Fridays at 12noon there are prayers linked to the Coventry Cathedral litany of reconciliation and for World Peace.

It was lovely being part of the international CCN gathering in 2018 and meeting so many Partners including the Anglican Pacifist Fellowship. We appreciated learning together about the CCN's aims of healing the wounds of history, learning to live with difference and celebrate diversity, and building a culture of peace.

The peace garden is open 24/7. If you would like further information or to arrange a group visit with refreshments, please contact

Rev. Mary Taylor 01896 756990; m.taylor_1@btinternet.com
www.flodden1513.com

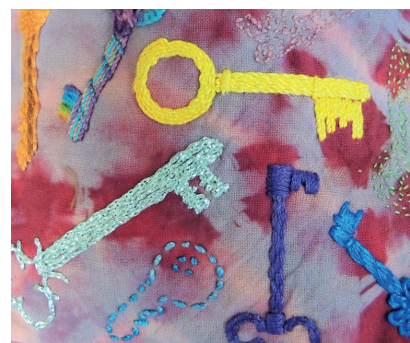
WARSHIPS IN SIMON'S TOWN HARBOUR

Go on, adorn your grey malevolence with strings of flags, march the Navy band up and down the crowded pier, give combat chopper rides, showcase your radar screens, flaunt the racks of missiles on your decks – do as you dare.

Up on the hill, the Galilean hill above False Bay, a shade will still be walking through the wind-bent trees saying, Blessed are the poor, the peace-makers, the meek, when you are rusted, missile-mangled hulks below the seas.

The South African poet, Chris Mann (stage name, Fafa Hopkins), attended the CCN International Gathering in 2018. He shared many of his poems/songs. This one about Simon's Town harbour (South Africa's largest naval base) seemed appropriate to share.

RESOURCING PEACEMAKING



FAITH AND PEACE BRADFORD PEACE MUSEUM FROM LIZ FIRTH, PROJECT LEADER

The Faith and Peace project, APF is sponsoring with the Bradford Peace Museum, has completed the second year of the three-year project. One of the areas of work has been 'Sanctuary'. This textile piece was created by a group of women who met at Bradford Cathedral. They were a diverse group including Christians (some members of the Cathedral congregation), Muslims and Sikhs. Some were refugees, some born in Bradford, others in Pakistan. Together they shared what home meant to them, where they found peace and how they understood 'Sanctuary'. The group dyed the cloth, created a house shaped pocket each and shared different embroidery techniques from their own cultures. They then embroidered designs/messages onto their pieces. (Some images are above).

AN UPDATE FROM CUEIBET, SOUTH SUDAN SUMMARY OF A REPORT FROM BISHOP ELIJAH AWET



Bishop Elijah Awet

APF are funding (with the help of another Trust) a 'Behavioural Change' Project in the Diocese of Cueibet in South Sudan over two years. Currently in South Sudan a fragile peace

agreement is holding. Bishop Elijah Awet recently reported on some work done under this project. A brief report is given here along with photos that reflect the people involved.

Part of the Project included organizing an outreach Mission to the deep villages and cattle-camps near to these villages. This area in the North of the Diocese is very remote and the roads are often inaccessible. Between the 15 January and 2 February 2019, Bishop Elijah and his team (which includes young people and women) visited 10 areas.

The purpose of this visit was:

- To train chiefs, goal-leaders and community elders on how to be an advocate on behalf of their people.
- To train pastors as counsellors to present peace messages on Sunday services in the churches
- To train peer educators on how to compose peace songs: these songs will include church song with confession, forgiveness and reconciliation

During the visits, meetings were held with chiefs, soldiers (who are disarming), young people and women to listen to concerns and discuss actions and to pray for peace.

PEACEBUILDING IN PRIMARY SCHOOLS IN EDINBURGH

FROM JAN BENVIE, APF TRUSTEE

APF are delighted to support Edinburgh Peace & Justice Centre's 'Peacebuilding Programme for Primary Schools'.

The programme lays a foundation for creating a culture of peace, developing a cooperative environment and establishing a sustainable restorative practice for conflict resolution throughout the primary school and the wider community.

The Centre first began a programme of Cooperative Games in Edinburgh schools in 2015, then in 2018, following positive feedback from the schools involved, they decided to grow the programme. Now

the Centre plans a substantial new programme, offering a whole-school approach to restorative practices. Currently, and until the end of the school year, the Cooperative Games programme is continuing with minor adjustments and the addition of sessions to develop Conflict Resolution skills. Beginning in August 2019 the redesigned 'Peacebuilding for Schools' programme, which includes Restorative Practice, will be introduced and will run until December 2020 – although it is hoped the success of the programme will ensure it continues beyond this date.

The conflict resolution skills developed through the programme are based on cooperation, communication, sense of community, empathy, self-control, concentration, self-efficacy, creativity and problem solving. There is evidence that cultivating these important skills in childhood not only improves pupils' academic performance but also develops psycho-social skills that the children will carry into adulthood and will help build more peaceful communities in the future.

The expansion of this programme reflects significant interest shown in recent years in the application of restorative justice principles within schools. Pupil behaviour is frequently cited by staff, parents and young people as one of the leading problems in schools. Restorative practices are based on the notion that, where conflict occurs, either or both parties and their relationship are harmed and it is this harm that needs to be addressed. Unlike punitive approaches, in which a third party acts as judge, jury and executioner, restorative practice is grounded upon placing ownership of the behaviour and any resulting conflict with



those directly involved. They also retain responsibility for resolution of the problem, hence the importance of teaching these skills.

Facilitator training has been a key part of this new programme, embodying the principle that the facilitators can only teach the children what they themselves are already practising. Training has involved developing collaborative team working practices through Play & Connect sessions where facilitators share experience and learn from each other (as well as receiving coaching from experienced facilitators). In order for the team to be able to model the way of working that is being taught, the Centre will be providing training in Nonviolent Communication (NVC) and Restorative Practice for the facilitators. The Development Coordinator, Emma Quayle, is working with Verene Nicholas, an experienced NVC trainer from Glasgow, to develop the training. www.verenenicholas.org

Looking ahead, the Centre is exploring ways it can introduce school staff to NVC and Restorative Practice, and hope in the future to work first with staff before working with the children. Studies show that the establishment of Restorative Practice is most effective when it is integrated within whole-school development. Successful development of such practice not only entails the acquisition of new skills and techniques but also requires schools to reflect on their value base and culture.

The Centre hopes that through the 'Peacebuilding Programme for Primary Schools' they can help to nurture group and organisational values where collaboration and the concept of nonviolence is the norm.

The 'Peacebuilding Programme for Primary Schools' is funded by grants from Network for Social Change, Pumphouse Trust, Fellowship of Reconciliation, Anglican Pacifist Fellowship, Edinburgh Peace & Justice Centre legacies and individual donations

Jan Benvie is a member of the Management Committee of Edinburgh Peace & Justice Centre. www.peaceandjustice.org.uk

WILSON/HINKES PEACE AWARD 2019

Do you know of someone or an organisation/project that has done something to promote reconciliation or peace this year?

Nominations are now sought for the 2019 Wilson Hinkes Peace Award. The Award will be presented on Sunday, 13 October 2019 at the annual Week of Prayer for World Peace service, which this year is at Rumi Mosque, London. This is the start of the Week, which encourages people of all faiths to pray for peace. The Award carries a value of £500.

Nominations can come from any individual or group. Submissions in the form of a letter describing the nominee's contribution to peace and justice issues should be sent to the WPWP Committee members Sue Gale and Sue Claydon. billandsuegale@blueyonder.co.uk chair@anglicanpeacemaker.org.uk

The closing date for nominations is 15 August 2019.

HOW TO RUN A PEACE STUDIES DAY

NICK MEGORAN, APF MEMBER

The Martin Luther King Peace Committee (established by APF members Andii Bowsher and Nick Megoran in Newcastle) has released a free resource for peace educators and schools on creative ways to teach peace within the confines of the current school system.

Up until the 1980s peace studies topics were widely taught in UK schools under the rubric of 'world studies.' This was fiercely attacked by right-wing ideologues, who influenced the creation of the Conservative government's national curriculum that squeezed out world studies. Subsequently New Labour's neo-liberal educational reforms prioritised achieving targets to rise up league tables, forcing head-teachers to

squeeze out lessons that didn't contribute to core targets. Coalition government austerity cuts to teacher numbers further exacerbated this.

However, as this resource, 'How to Run a Peace Studies Day' shows, teachers, parents and peace activists can still carve out spaces for peace education – for example in citizenship studies, PHSE, or through university visits to raise aspirations.

A 'peace studies day' is an off-timetable day set aside to explore meanings and practices of peace in a variety of formats, often in collaboration with external speakers and facilitators. Based on academic research around such days at Comberton Village College (Cambridgeshire) and Benfield School (Newcastle), it is a how-to manual with ideas, suggestions, illustrations and examples, plus a list of organisations who may be able to offer speakers to support such a day. These days can be rewarding and are a reminder that peace education is still possible even in the apparently-hostile terrain of an education system heavily influenced by militarism and neo-liberalism.

The resource is available for free download at www.mlkpc.org

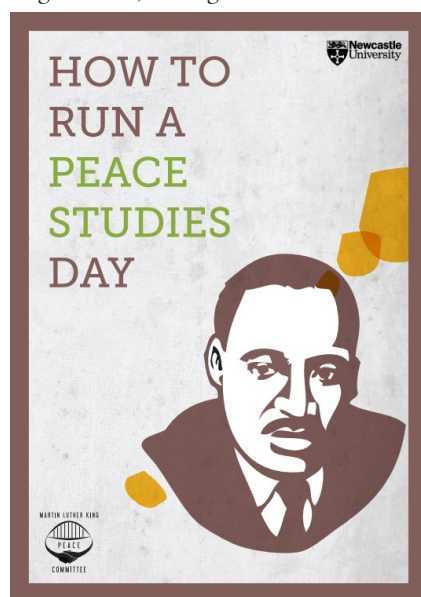
TREASURER VACANCY

APF needs a new treasurer after the AGM in October 2019. The job is not onerous, but useful and necessary.

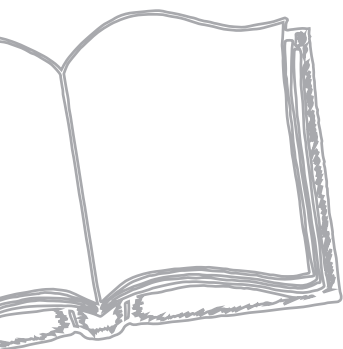
It does not take long: on average 12 hrs/month or 3 hrs/week to do the roles of treasurer, bookkeeper and Gift Aid records. The treasurer's role takes 1 hr/week plus some meetings during the year. The bookkeeper's role takes a little more time: about 5 hrs/month, and the Gift Aid role about 2 hrs/month. These roles could be shared. Take your pick. I can help you into the roles and provide continuing support as necessary.

You do not have to be an accountant – APF has not had an accountant in this role for over 30 years. You would just need to be good with figures, with an eye for detail and not fazed by computers.

If you could help APF in any of these roles, then please ring or email Roger Payne, retiring treasurer, 01844 351959, treasurer@anglicanpeacemaker.org.uk



BOOK LOOK



JOHN CARLIN & ORIOL MALET
(2018)

MANDELA AND THE GENERAL

Reviewed by Azariah France-Williams,
APF Member

This graphic novel charts the relationship between two men. They hold two ideologies and lead two movements. Both movements are depicted as fragile with elements of violence borne out of fear of the other. Mandela reaches out to an ex-general who is the nominated leader of the dispirited group of militant whites.

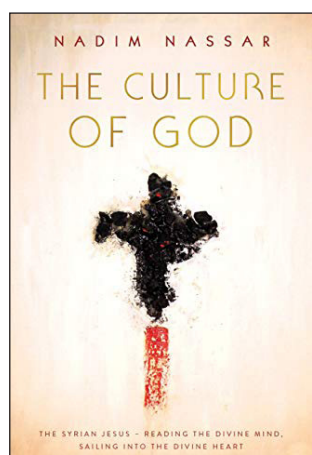
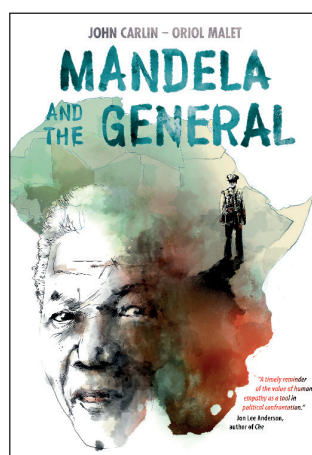
This is a superb piece of storytelling. It is an excellent example of the power of images and words to impact all the senses and draw the audience into the visceral and haunting narrative. The imagery uses newspaper headlines, with some iconic scenes. There is also a beautiful and evocative map of South Africa which is bleeding, from all the trauma its people have suffered.

My pushback with the book is the following. The front cover limits the potential of the 'general' to grow. He is seemingly set in his role and although we learn his name, he remains only partially humanised. On the other hand, Mandela is lionised in this tale and does not appear to put a foot wrong. Even when Mandela is vulnerable before his people, he wins them over during a conversation about the new national anthem, whereas when the general is before his people his authority breaks down and he loses both the argument and his position.

That said, the way in which the process of mediation takes place is instructive. The dignity and respect Mandela shows the racist general is remarkable. The story shows how one needs to have all one's people on board, and the incredible necessity of a leader to listen well. The theme of hidden hospitality, which leads to public peace, is wonderful. It was a story I had not heard before, and the mixture of voices which tell the tale make it truly a story in the round. I really liked how the servant class were given voices which added to the unfolding plot. The pace of the story is well executed. We hurtle through montaged action sequences to ponder the more intimate scenes of Mandela's masterful negotiation with the general.

I would love to see more in this series of graphic novels charting other lesser known stories of peace. Who else could be profiled? Who has averted bloodshed, held their nerve, and held the enemy until the enemy is transformed and all factions find themselves fractions of a new hopeful and peaceful whole?

Published by Plough Publishing House,
ISBN 978-0874868203



NADIM NASSAR (2018)

THE CULTURE OF GOD.

*The Syrian Jesus – Reading the Divine Mind,
Sailing into the Divine Heart.*

Reviewed by Donald Reece, APF Counsellor

Nadim Nassar was born in Syria. His hometown of Lattakia was bombed in 1973 by Israel. From 1981 until 1989 he studied at the Near East School of Theology in Beirut. That was during the civil war in Lebanon. Now ordained in the Church of England, he writes within experience of suffering.

From within the culture of Levantine people amongst whom the Son of God came to live, he takes us through the narrative of the Gospels to discern and expound the culture of God. For example, Nassar describes the importance of bread in Syria: it is considered holy, and if a piece falls on the floor, someone will pick it up, kiss it, touch it to his forehead. This culture highlights the divine significance of Jesus saying 'I am the bread of life. I am the living bread that came down from heaven.'

He presents Jesus in dialogue with others, but I think that a stronger word than 'dialogue' is required such as 'redemptive engagement'. Nassar follows Jesus as teacher, in his relationships with the apostles, and in his conflict with the culture of the Pharisees. The narrative follows Jesus into Gethsemane, the Crucifixion, and the Resurrection.

The culture of God enriches our earthly cultures, both Western and Levantine. Jesus, being lovingly immersed in his earthly culture, was able to challenge and transform it. As Jesus lived through the dark hours of trial and crucifixion, Christians in the Levant who are going through one of the darkest times in their history remind themselves that nothing can separate us from the love of God in Christ Jesus.

It is with this conviction that Nassar was one of the joint founders of the Awareness Foundation which has already helped 2,000 children in Syria to smile again. 700 young Syrians and Iraqis have become Ambassadors for Peace, showing communities how to handle conflict and build bridges with other faiths.

Published by Hodder and Stoughton.
ISBN-13: 978-1473671539

THE PEACEMAKER

Check out APF's blog, The Peacemaker, for stimulating and challenging pieces by APF Members and guests. The latest blog is a reflection on the cycle of revenge knife crime: Break the Cycle of Knife Crime Revenge

www.anglicanpeacemaker.org.uk

PEOPLE OF PEACE



PAT GAFFNEY RETIRES FROM PAX CHRISTI

This Easter, a central figure in the Christian peace movement in the UK retires. Pat Gaffney has been Director of Pax Christi UK for 29 years. During those decades, Pat has not only given leadership, inspiration and direction to Pax Christi but has shared her vision and gifts with many, including APF. She was a key figure in the establishment of the Peace Education Network (PEN) and a driving force in the Network of Christian Peace Organisations (NCPO). It was

through her initiative that many faith-based actions, often with well-thought-out liturgies, have taken place, especially against the arms trade and nuclear weapons.

Pat's creativity has contributed to many of the resources developed by PEN and the briefings (one included in this mailing) of NCPO for elections, Trident and the UN Nuclear Weapon Ban Treaty.

At both national and international levels she has promoted nonviolence. She once said, "As for nonviolence, for many the word still conjures up passivity, doing nothing, allowing oneself to be walked over. Yet we have only to look at key practitioners, Jesus, Gandhi, Martin Luther King, Mairead Corrigan, and the work of Pax Christi, to see that active nonviolence faces injustice, violence, the misuse of power, and aims to stop and transform them. Again, we need to invest in nonviolence – be educated about it, trained in it, develop a spirituality to underpin it so that we can confidently begin to apply creative nonviolent solutions to the challenges we face."

While Pat is leaving the Directorship of Pax Christi, her life-long commitment to peace and justice will not end with her getting her pension, and we look forward to her continued presence in faith actions in all areas.

Often when someone retires, you learn things about them you never knew. Pat was part of a group that was nominated for the Nobel Peace Prize in 2005. Maybe there should be another nomination!

BURGHFIELD BLOCKADERS IN COURT

Six months after blocking access roads and closing Burghfield Atomic Weapons Establishment (AWE) for a working day, eight defendants from Trident Ploughshares will be appearing in Reading Magistrates Court on 23 & 24 April. One of those charged is APF Trustee, Julia Mercer.

All are charged with wilful obstruction of the highway. Four are representing themselves, and four are represented by Bindmans, the wonderfully helpful London law firm.

Burghfield AWE and its partner facility Aldermaston AWE are where the UK's nuclear warheads are planned and produced before being trucked up public roads to the Trident submarine fleet in Scotland.

If any TAP readers feel moved to offer support outside the court on those days, it will be very much appreciated.

LET US BE YOUR ACTIVISTS

In December 2018 Alice Mogwe – Human Rights Defender and prominent Anglican – became the first person from civil society to address a High-Level Meeting of the United Nations General Assembly. In a piece on the website of the Anglican Peace and Justice Network she calls Anglicans to action by honouring and protecting Human Rights Defenders.

Anglicans are encouraged to make this Litany part of their prayers and then to live out this commitment:

We honour activist Human Rights Defenders who work to protect the environment, and those who confront corporate greed to preserve the collective rights of their community to the land.

We honour activist Human Rights Defenders who are being criminalised, delegitimised and defamed for their work in saving lives at sea and protecting migrants.

We honour activist Human Rights Defenders who are criminalised, tortured and jailed for exercising their freedom of expression and opinion, especially through social media.

We honour activist Human Rights Defenders who are silenced for calling for free, fair and transparent elections and pursuing peaceful, democratic transitions

We honour activist Human Rights Defenders, including lesbian, gay, bisexual, trans and intersex defenders and women Human Rights Defenders – who advocate for the right of all to live free and equal in dignity and rights

Lord, in your mercy, let us be your activists. Amen



DAVID FINNEY (1917-2018)

Certainly, David was one of the oldest and the longest serving members of APF. He had signed up in 1938 at the age of 21. His funeral took place on 7th December 2018 at Christ Church, Morningside in Edinburgh. David was a very regular attendee at the 8am Eucharist and preferred the Prayer Book services.

David was born in Warrington, studied mathematics at Clare College, Cambridge and subsequently specialised in statistical analysis.

During the war, he worked on increasing farming productivity at Rothamsted as his alternative service. He eventually became in 1966 professor and head of the statistics unit at The University of Edinburgh University. He played a significant role in the use of statistics to assess the side effects of thalidomide in pregnancy and was deeply involved in improving drug safety. In retirement he was a consultant both to the United Nations Food and Agriculture Organisation and to the World Health Organisation.

David had a strong sense of public service. His children gave moving tributes to him at the funeral.

David Mumford, APF Member

NOTICES AND DIARY OF EVENTS

13 April–9 May Global Day(s) of Action on Military Spending (GDAMS). Demilitarize: Invest in People's Needs! Find out what's happening where you are:
www.demilitarize.org

23–24 April Burghfield Action – Reading Court. Eight people who blocked entrances to AWE Burghfield in October will appear at Reading Magistrates Court charged with obstruction of the highway

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

3 May National Service of Thanksgiving to mark 50 years of the Continuous at Sea Deterrent (CASD). Westminster Abbey, London. Witness outside the Abbey.
www.christiancnd.org.uk

15 May International Conscientious Objectors' Day. 1pm event in Tavistock Square, London. Commemoration events worldwide.
www.ppu.org.uk

17 May–24 November Yemen: Inside a Crisis. An exhibition examining Britain's complex relationship with Yemen. Imperial War Museum, Manchester, UK

17–19 May Church and Peace International Conference. 'I will give you future and hope' 70 years of living nonviolence and resisting militarisation. Berlin, Germany. Registration by 20th April. www.church-and-peace.org

24 May International Women's Day for Disarmament. Worldwide.
www.womenpeacemakersprogram.org

29 June Molesworth Peace Garden Rededication. RAF Molesworth, PE28 0QA.
www.christiancnd.org.uk

26–28 July Forgotten People, Forgotten Places; finding church on the margins. Annual Justice and Peace Conference. With Keith Hebden: Urban Theology Unit, John Battle Former Labour MP. Chair, Leeds Diocese Justice and Peace Commission. The Hayes Conference Centre, Swanwick, DE55 1AU.
www.justice-and-peace.org.uk

6 August Hiroshima Commemoration Day. Worldwide

3 September No Faith in War Day, part of a week of protest against the DSEI arms fair. Excel Centre, London. www.apf.org.uk

22 September Peace Sunday

13–20 October Week of Prayer for World Peace. National Service: 13th October, Rumi Mosque, London

19 October APF Members Day and AGM. Oxford

The Ecumenical Accompaniment Programme in Palestine & Israel (EAPPI) provides protection by presence, monitors human rights abuses, supports Israeli and Palestinian peace activists and advocates for an end to the occupation.

EAPPI is seeking Ecumenical Accompaniers (EAs) to serve in their human rights programme in Palestine and Israel in 2020. Welcoming applications from people of all faiths and none.

Find out more at: www.quaker.org.uk
The closing date is Tuesday 23rd April.

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

RECENT GATHERINGS FROM TILLY MARTIN, APF COORDINATOR



Speakers and Chairs: Sue Claydon (APF), Bob Gardiner (BPF), Cami Taylor, Fabian Hamilton, Elaheh Pooyandeh, Diana Beaumont (MPF), Richard Bickle (FOR) and Andrew Jack (URCPF)

PATHWAYS TO PEACE 2019

In March we gathered in Leeds for a conference with a focus on challenging the military mindset and finding alternative pathways to peace. We heard from a wide range of speakers over three days.

On the first evening Professor Paul Rogers, Emeritus Professor of Peace Studies at the University of Bradford, spoke on "Hope in Troubled Times". He gave an overview of the three key challenges facing humanity at this time: economic injustice, climate change and lack of security. He then expanded on how these can be addressed, reminding us that "prophecy is suggesting the possible". Janet Fenton marked International Women's Day by speaking about the disproportionate effect of nuclear weapons on women and children.



Rev. Dan Woodhouse

Saturday started with a reflection led by Revd Alastair McKay on 'Pointing the Finger'. We heard from Rev. Dan Woodhouse about his experience of being an activist. He also took a biblical look at how Jesus provides a model for engaging in activism.

Starting with debate and conversation, Jesus frequently engages religious authorities in dialogue, often using parables to illustrate his points. If debate doesn't work, Jesus uses protest to challenge those in authority: for example, the 'triumphal entry' was a direct challenge to Roman rulers as he rode into Jerusalem in a kingly way. Moving on from protest, Jesus at times undertakes civil disobedience by choosing to break the law, when the law is not helping to make society a better place. Finally, Jesus engages in nonviolent direct action when he clears the temple courts and expels the money changers.

We were fortunate to have two Rotary Peace Fellows, Elaheh Pooyandeh and Camillia Taylor giving presentations on their involvement with peacebuilding in Zambia and Iran. Later on, Fabian Hamilton MP, Shadow Minister for Peace and Disarmament, spoke about his development of Labour's Peace Doctrine. Peace is a public good and Labour would formulate a new approach where there is an active focus on peace across government department.

Workshops offered opportunities to develop skills in engaging with the media, and nonviolent approaches for navigating conflict. A creative workshop on poetry offered an alternative way of understanding peace through poems and creative writing.

On Sunday morning, Janet Fenton, Vice Chair of Scottish CND, led an uplifting session where we were invited to reflect on where we are now, where we would like to get to and how to respond to the challenges that lie ahead. The weekend was punctuated by opportunities to worship in the Chapel, led by different denominations.

All in all, the conference offered plenty of food for thought, nourishing fellowship and inspiration for what each of us could do as we walk the Pathway to Peace.

You can read more and find resources and notes at: www.apf.org.uk
The conference was held jointly with Baptist Peace Fellowship, Fellowship of Reconciliation, Methodist Peace Fellowship and United Reformed Church Peace Fellowship.

PEACE IS NOT A FAIRY-TALE - WE HAVE TO WORK TO MAKE IT HAPPEN

CHURCH & PEACE MEETING IN BIRMINGHAM 23RD FEBRUARY 2019
About 30 people gathered for a day to reflect on how to make peace happen. The keynote speaker was Rev. Al Barrett, an Anglican parish priest in Hodge Hill, Birmingham.

Al described how poverty takes different forms: poverty of resources, poverty of relationships and poverty of identity, each of which can be damaging and debilitating to individuals and communities.



Adekola Abdullah and Tai Ogun leading the poetry workshop

He suggested that from his experience what often lies behind narratives about divided communities is a story about empire. The phrase "we are here because you were there" rings true and should be given a higher profile. The story of empire is a significant factor in the present reality of the UK. There is a post-colonial melancholia that has failed to accept that the glorious empire doesn't exist and wasn't quite so glorious.

Al challenged us, as activists, to consider our responses to people and communities in need. Perhaps we are too quick to identify ourselves with the active, performing, rescuing Christ; and see others in the position of the passive, vulnerable, broken Christ? So where does the power lie?

The invitation was to find a new way of being with each other, a new way of engaging, and a new way of listening; including a willingness to be interrupted, to be gentle, to be vulnerable and to allow our own tender spots to be touched by others. Power is relinquished and tenderness is embraced.

In the workshops, Charmian Kenner, from Lambeth More In Common, described how community groups from Lambeth met their counterparts in Boston (Lincs) following extremely different voting patterns in the EU referendum, in order to understand each other's experiences and points of view.

Rev. Inderjit Bhogal shared from his experience in the City of Sanctuary movement and his work on building a network of Churches of Sanctuary which will provide welcome, support and advocacy for asylum-seekers and refugees.

Ruth Tetlow highlighted the connection between peace, conflict and climate change. She hosted a discussion around one of her latest projects, which involves bringing different faith groups together around the issue of climate change. She highlighted the

APF has been a member of Church and Peace since 1991. Church and Peace is a Europe-wide network of churches and organisations that believe nonviolence is the centre of the Gospel message. This year Church and Peace are celebrating the 70th anniversary of the movement.

NOTES FROM THE CHAIR AND APF MEMBERS

FROM SUE CLAYDON, APF CHAIR

In this issue I have decided to share some recent correspondence. The first two pieces are in response to my request for thoughts on the proposed change of name for APF. There will be a ballot paper with the next *Anglican Peacemaker*. You can vote by post, electronically or in person on the day at the AGM in October 2019. Whichever way you choose, I do encourage you to cast your ballot.

FROM FRANK MCMANUS (APF MEMBER SINCE 1948):

I write as invited by our chair, Sue Claydon on the topic of our Fellowship's name, and in the light of the "APF Survey 2018" as reported in your December issue. Donald Reece's proposal for this autumn's AGM, of Anglican Peacemakers fell at the start of this century, as did my double name "Anglican Peacemakers, The Anglican Pacifist Fellowship", which I reiterate this year since *the Christian faith of Jesus bans war!* We hear this every Palm Sunday when, rebuking Peter for using a sword on soldier Malchus for his defence, Jesus says that all they who take up the sword will perish by the sword (Matthew 26:52)! Tertullian commented long ago (3rd century) that Christ in disarming Peter disarmed every Christian! St Paul echoes Jesus at 2 Corinthians 10:3-4, and his divine arsenal in Ephesians 6 lists the "sword of the Spirit" as sole weapon of attack.

A Methodist friend recently asked me how the fisherman Peter came to have a sword. In 85 years of churchgoing I have neither heard nor read the explanation that our Lord's strange bid to his disciples to buy swords but stop at two (Luke 22:36-38) was "stage-management" for Peter's impulsiveness, to underline the ban on taking the sword.

I well remember the insistence by APF's 1950's Chairman Canon Tom Scrutton that national armies and armaments are "anti-sacramental; outward and visible signs of an inward and spiritual disgrace" which caused hostility and division among men and against God Himself. It is not well known that Geoffrey Studdert Kennedy, famous as WW1 padre "Woodbine Willie", became a full pacifist who held that military weapons cannot normally be deployed in Christ's service.

FROM MARY ROE (FORMER APF CHAIR AND CURRENT COUNSELLOR):

We have all been long aware of the problems in our name, the Anglican Pacifist Fellowship, because very few people today have had the traditional classical education which would enable them to understand what the word 'pacifist' means, and even when they see it written, may still think it is an alternative spelling for passive-ist and perceive pacifists as people with a laissez-faire attitude who respond to news of armed conflict with regretful inertia. That is why I much prefer to be known as a peacemaker (literal translation of the word pacifist), the key element in that word being "...maker." We must make people aware of the enormous amount of energy and total commitment involved in doing everything humanly possible to make peace between warring factions wherever they exist, from world-dominating nations right down to the domestic scene.

The word 'Fellowship' in our title has also been questioned, but I think it is valuable because it conveys the image of a coherent

team of active people rather than just a group of rather quirky (cranky?) individuals. I certainly hope that the most accurate description of who we are and what we are about is the Anglican Peacemakers' Fellowship.

My wish to see this change is not driven by a desire to bring us up to date; it arises from my Christian faith. Jesus said "Blessed (happy) are the peacemakers" – a very positive call to his followers to create peace on earth.

FROM NEW ZEALAND

We were all shocked by the killings in Christchurch, New Zealand. In the days following, New Zealanders have shown much courage and continuing commitment to the peaceful society they have prided themselves on. The day following the shooting I received this from Paul and Barbara Oestreicher. Paul was a founding member of APF in New Zealand and is a current APF Counsellor.

Yesterday – 15.3.19, the Ides of March – will go into the records as Christchurch's third dark day 'one of New Zealand's darkest days' according to the Prime Minister. The two deadly earthquakes in 2010 and 2011 were a sign of how vulnerable life can be on our small planet. Our deep sadness at the deliberate slaying – with pride – of at least 49 of our New Zealand neighbours is much more frightening. It is a reminder of the darkness in the human soul that overshadowed so much of the 20th century, through which we have lived. No place, not even what Kiwis have long called 'God's own country', beautiful Aotearoa, is immune from our capacity to destroy each other



through hatred. When it happens, we are rightly shocked and left with no choice but to imprison the deluded. In this one humanity, thank God we no longer kill them. Loving our enemies is the hardest of all challenges.

'Do not be overcome by evil, but defeat it with goodness' wrote Paul of Tarsus a long time ago. It is still true. We are not hardwired to hate. Jacinda Ardern, New Zealand's remarkable young Prime Minister, has shown over the last 24 hours that light will overcome the darkness, love surrounds the wounded community. 'They are us', said Jacinda to the nation, of the Muslim worshippers who were so cruelly targeted. Many, many TV pictures, many embraces, convey the message way beyond New Zealand. The 'Others' are always us, whoever they may be. 'We are a country of welcome, compassion and kindness', the PM added.

We are writing this in New Zealand's capital city, Wellington, where Barbara was born. Today, 'the day after', was to be Wellington Pride. It has been cancelled, as a sign of mourning and solidarity by another once-ostracized community. Many sporting and other events have also been cancelled. In the inner city and way beyond, all is quiet. We are glad to be here, sharing the pain. We have just been out for a bowl of Chinese food, and the city centre is already plastered with posters and graffiti (like the image on the opposite page).

To you, from Aotearoa, the Land of the Long White Cloud, our love in the language of the original Maori people: Arohanui

FROM RWANDA

And finally, last year APF sent 12 copies of the 'Teach Peace' pack to schools in the Diocese of Kigali, Rwanda. It sometimes takes a while for things to get around, but this month I received the following email. It is encouraging to know that teachers think 'peace education' is the right of every child.

I'm Adam Muntuwimana a teacher at GS Maranyundo.

Today your teaching peace pack has reached to me and I have appreciated it to my fullest. We normally live in a world where people should consider peace education as a basic lesson for it helps long living in a friendly way. Our Rwanda country needs peace messengers to help many afflicted and destitute hearts for its historical background of Genocide.

I'm grateful for this, and I hope you will do more like finding for us peace story books to deliver to children in order to enhance their both forgiveness mind and their English level which reflects as a barrier to understand sweetest message like this.

We anticipate reaching far on your behalf may God improve spiritual, forgiveness and sympathetic status.

(NB 2019 is the 25th anniversary of the 1994 Rwandan genocide when up to 1 million, mainly Tutsis, were killed. While the country continues to address this, the forgiveness that many Rwandans have demonstrated is remarkable and a message for us all. Let us keep them in our prayers and hope they are a model for reconciliation to their neighbours who are still experiencing armed civil conflict.)



EPF 80TH ANNIVERSARY

Congratulations are sent to APF's sister organisation the Episcopal Peace Fellowship (EPF) on their 80th anniversary this year. The next issue

of TAP will outline their activities for the year. For more information visit their website: www.epfnational.org

NUCLEAR MATTERS

CALL TO ACTION!

NATIONAL SERVICE OF THANKSGIVING FOR NUCLEAR WEAPONS

On Friday 3rd May Westminster Abbey will be hosting a "National Service of Thanksgiving to mark 50 years of the Continuous at Sea Deterrent (CASD)".

The decision to host this service in Westminster Abbey is contrary to the motion passed by the Church of England General Synod in July 2018 which says that "nuclear weapons, through their indiscriminate and destructive potential, present a distinct category of weaponry that requires Christians to work tirelessly for their elimination across the world."

If you share our concerns, you can get involved:

Pray for our nation and those involved in decision-making around nuclear weapons.

Write a message to the Dean of Westminster, The Very Reverend Dr John Hall at The Chapter Office, Westminster Abbey, 20 Dean's Yard, London SW1P 3PA. 020 7222 5152.

Sign the Christian CND petition which calls on the Dean of Westminster Abbey to not go ahead with the service. This will be delivered to the Dean ahead of the service to demonstrate the opposition to this event.

Share the statement that CCND is coordinating alongside Anglican clergy who are opposed to the service. You can view the statement on the CCND website.

Witness outside Westminster Abbey on 3 May with APF, CCND and other peace organisations.

Petition and more details at www.christiancnd.org.uk

NUCLEAR WEAPON BAN TREATY

The Network of Christian Peace Organisations (NCPO) has published a briefing which provides an update on the progress of the Treaty on the Prohibition of Nuclear Weapons and outlines ways in which churches and individuals can get involved with campaigning and raising awareness of the Treaty.

The briefing is enclosed with this copy of TAP. More copies are available from the APF office or online: www.apf.org.uk

Nuclear Weapon Ban Treaty Briefing 2019

Network of Christian Peace Organisations

Where we are today

The Treaty on the Prohibition of Nuclear Weapons (TPNW) - also known as the Nuclear Weapon Ban Treaty - was agreed by the United Nations in July 2017 when 122 states voted in its favour. It is a landmark international agreement that would see nuclear weapons outlawed in the same way as chemical and biological weapons have been previously.

There are two stages to states joining the Treaty. They sign formally in New York before completing their domestic processes for ratification, which vary from state to state. The Treaty will come into force once it has been ratified by 50 states, although it will only be binding on those which have completed the ratification process.

The Treaty is the result of years of campaigning by organisations, highlighting the catastrophic humanitarian consequences of nuclear weapons. In December 2017 the International Campaign to Abolish Nuclear Weapons (ICAN) was awarded the Nobel Peace Prize for its work on the nuclear weapon ban. A number of Network of Christian Peace Organisations (NGPO) members are part of ICAN.

People of faith are "a constant life-light in campaigns such as this."

Beatrice Finn, Director of (ICAN), 2017

ican International campaign to abolish nuclear weapons NOBEL PEACE PRIZE 2017

Every signature, every ratification of this

ROY BAILEY TROUBADOUR AND POLITICAL SINGER

FROM TONY KEMPSTER, APF TRUSTEE



ROY BAILEY, ACADEMIC AND FOLK SINGER, BORN 20 OCTOBER 1935; DIED 20 NOVEMBER 2018.

Roy Bailey pursued a distinguished academic career in sociology at universities and colleges in Britain, Germany, Belgium, the USA, Canada and Australia. In 1989, he was elected a Fellow of the Royal Society of Arts (FRSA).

But he was most widely known as a folk singer, a performer par excellence. Rather than write his own songs, Roy took up material from others, often those he met on his travels, and introduced it to a wider audience. With songs from the likes of Si Kahn, Robb Johnson, Ray Hearne, Geoff Pearson and Leon Rosselson, he wove the threads of his own distinctive themes and causes: denunciation of war, political repression, injustice and the impoverishment of working people and minorities.

So doing he had a major influence on my own repertoire over the years, specifically bringing my attention to anti-war songs by people like John McCutcheon, John Lester, John Conolly, Si Kahn and Fred Small. For anyone interested in the role of song in peacemaking, I would encourage you to look them up and listen. A number of anti-war songs were included in the album 'Call back the fire' produced for the Movement for the Abolition of War by APF's Sue Gilmurray and myself (copies should be available from MAW – if not I have a few).

Roy started in the folk clubs around Southampton and Portsmouth in the early 60s, with a repertoire of the US-based folk and skiffle popular at the time, but quickly found his voice in folk

music as a popular expression of political and social dissent. Influenced by singers as diverse as Ewan MacColl and Bob Dylan, he became convinced that folk music could become a powerful vehicle for contemporary social criticism.

He formed several working partnerships, including one that took a historical perspective, with the politician Tony Benn. They first presented 'The Writing on the Wall' which won Best Live Act at BBC Radio 2 Folk Awards in 2003. This showcased the history of British dissent named after a book by Benn, with the Labour politician providing the narrative and Roy the songs. This and variants were performed to enthusiastic audiences the length and breadth of the UK until Tony Benn's death in 2014.

Roy also formed the Band of Hope, a group of traditional English folk musicians that included Martin Carthy, John Kirkpatrick and Dave Swarbrick. Together they recorded the much-vaunted album *Rhythm and Reds* (1994) with prominent protest songs including Robb Johnson's 'Ballad of Vic Williams', about a conscientious objector at the time of the Falklands war, and the terrible prospect, in John Conolly's song, of 'The last ploughshare' being turned into a sword.

His concerts often celebrated figures, from Tom Paine to Nelson Mandela, who rose from the ranks of ordinary people to challenge repressive social forms. In 'World Turned Upside Down' (written by Leon Rosselson), he sang about the Diggers, 17th-century reformers who challenged the grip that the landed gentry had over agricultural land. Defined as misfits in their own society, the Diggers were pioneers for the society to come after them, laying the ground for rights that we now take for granted.

There was an edge to a number of his songs, an anger directed against the power of wealth, war, and the misuse of religion: 'I ain't afraid of your Yahweh ... Allah ... Jesus. I'm afraid of what you do in the name of your gods.' But he had a whimsical side, too, and recorded a number of pieces for children, including Leon Rosselson's 'You Need Skin', a perennial favourite at his concerts.

Throughout his life, Roy remained committed to his life-long principles of equality, liberty, justice and internationalism. He represented the very soul of folk's working class ideals... a triumphal homage to the grass roots folk scene as a radical alternative to the mainstream music industry. In 2000, Roy was awarded an MBE for Services to Folk Music – an award he later returned in protest against Britain's support of the Israeli invasion of Lebanon.

My first real experience of Roy's musical power came via *Leaves from a Tree* (1988). The album took its title from the short opening song which, in essence, is a reminder of the strength to be found in solidarity and likens protesters to the leaves from a tree, which, whilst individually vulnerable, depend on roots firmly rooted to the earth. It serves as a reminder that change in society is often brought about by standing strong together.

Then there was Roy's anniversary concert at the Royal Albert Hall in 1998 when I sat with my late wife among an entranced audience of fans. Chris Smith, the Secretary of State for Culture, Media and Sport introduced Roy Bailey, describing him as 'one of folk music's finest performers and one of world's best carriers of the people's message.'

And finally on a very personal note, I would like to express my gratitude to Roy Bailey for introducing me to Fred Small's 'Everything possible' that became my daughter Rachel's special song and was performed at her funeral in 2017. 'You can be anything you want to be, but the only measure of your words and your deeds will be the love you leave behind when you're done.'

Thank you Roy.

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

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