

THE Anglican PEACEMAKER

The newsletter of the Anglican Pacifist Fellowship

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Welcome to the latest issue of TAP. Here you can read reports and articles from APF members and friends. In the lead article Tony Kempster reports on the annual international conference of the Council on Christian Approaches to Defence and Disarmament in Northern Ireland. You can read about the new faces at APF and how you too could get involved (pp. 4-5). Bishop Eraste Bigirimana reports on a new peacebuilding project in Burundi (p. 6). You can learn about the effectiveness of multiple identities in reducing violence (p. 7). News of peace awards are also included (pp. 10 & 12).

ESCAPING DIVISIVE LEGACIES IN NORTHERN IRELAND FROM TONY KEMPSTER, APF TRUSTEE AND MEMBER OF CCADD



Hands Across the Divide. Derry (Londonderry), Northern Ireland

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A report on the annual international conference of the Council on Christian Approaches to Defence and Disarmament (CCADD) held at Strathmillis University, Belfast in September 2019.

Thirty CCADD members from twelve countries gathered to discuss the work and progress made in peace and reconciliation since The Troubles, and lessons for the future.

The start of The Troubles is generally dated to the late 1960s and the civil rights campaign. Catholics were aggrieved at the discrimination they believed they faced in housing, in employment, in policing and in electoral votes, which stemmed from years of rule by a Protestant-dominated executive. However, many among the Protestant majority feared that the campaign masked a resurgence of the IRA and the renewed effort to unify Ireland.

In August 1969, British armed forces were sent to the province amid growing sectarian rioting and violence. At first, the Catholics welcomed them, as protection against what were widely seen as Unionist security forces, but the Catholic population soon turned against

the forces. The 1998 Good Friday Agreement eventually brought a semblance of order and a fragile peace. The British and Irish, with some assistance from US specialists, did the hard work towards the Agreement, but it was the existence of the EU that made it possible. Signed by prime ministers Tony Blair and Bertie Ahern, it offered dual nationality to every Northern Ireland (NI) resident.

THE CONFERENCE (KEY SPEAKERS AND TOPICS)

Rev Doug Baker, a Presbyterian Church campaigner, facilitated the introductions and drew out the expectations of delegates. He also gave an overview of the conflict which killed some 3,500 people (3,000 unaccountable) and injured 47,000.

Prof Kieran McEvoy (Queens University) who led a team of academics and civil society activists responsible for policy reports on The Troubles, fleshed out the detail. There was still no big picture for 'dealing with the past', which was essentially a piecemeal approach by different agencies. Inadequacies still existed in compensation provision and information

retrieval. Amnesties and prosecutions were still bones of contention.

Sir George Hamilton, Chief Constable of the NI Police Service (2014-19), explained the problems he faced, including the sensitive issue of collusion, and praised The Patton Report (1999) as a blueprint for really good policing. He was an active proponent for the changes that led to the improved Code of Ethics implemented in the creation of the current Police Service of NI.

Chris Maccabe, who worked at the centre of NI affairs for almost 50 years, set out the key political decisions and the various negotiations that led eventually to the Good Friday Agreement and beyond, including intensive dialogue with the IRA.

Brandon Hamber, a professor at the International Conflict Research Institute (INCORE) discussed the Truth and Reconciliation Commission and the value of community processes and involvement. Attention to detail and recognition of the trauma suffered by individuals was a crucial component here.

In an important session, representatives of the Catholic



Conference participants in front of the barrier that still separates predominantly Catholic from predominantly Protestant neighbourhoods.

and Protestant Churches discussed their involvement in reconciliation. The panel included Rev Harold Good, Rt Rev. John McDowell and Very Rev Norman Hamilton. It was evident that religion is rather more important politically for Protestants for whom evangelism is at the core of their identity. Successful examples of local Church co-operation have occurred but sadly only limited ecumenical integration has been embedded.

A tour was made around Belfast, to Stormont, the murals and the Peace Wall, where we met and talked with a loyalist (UDF) ex-combatant and a republican (IRA) ex-combatant. Both of their narratives were factual and expressed sadness about the conflict but revealed little of their personal remorse. The peace, they agreed, remains a chilly one – but it is peace. Interestingly it was the UDF man who was most emphatic about the possibility of resurgent conflict.

COMMENTS ON WHAT WAS SAID

The common thread of the story is that the Protestant majority still see themselves as a community under siege, apprehensive that their 'home place' may be threatened by Irish unity.

For both communities there is a continuing worry that the NI economy is flaky and held up by subsidies from London and Brussels.

Little integration has occurred in sectarian schools, and this is bound to be influencing how well future generations can shed the past. Could integration be a condition of UK Government funding?

Whatever has been achieved overall, it was terrible to hear and see how little has been achieved in the most troubled areas – defined by 20 km of walls overall, 15m high along the Shankill Road for example, which had at one time been described as temporary. Several of the non-British delegates 'could not believe that such an open sore of conflict could still exist in Western Europe'. The US participants found it hard to believe that a consolidated peace had not been achieved in 20 years. Perhaps the organisers should have included more audio-visual content to give a more profound impression of the elemental attractions of the two militant (and musical) traditions to show the tribal intensity of it all – not to mention the symbolic banners, marches, martyrdoms and anniversaries.

An important question here is whether British and Irish experts (or those from the US with a history of involvement with The Troubles) were the best people to manage the complexities involved in the peace process. Perhaps experienced outsiders

would have been more effective, as shown in some other conflicts of this type. It would have been easier then to assert that violence must not succeed, and war criminals must be brought to book, without accusations of favouring one side or the other.

There is as yet no authoritative evaluative historical account of interconnected civil, religious, political and military aspects of The Troubles. Consequently, differences in remembering exactly what happened 50 years ago continue to contribute to the cause of dispute, especially where there is a selective use of evidence. Additionally, new revelations are coming out with the retrospective media coverage prompted by the 50-year anniversary. These suggest that some extremists in both communities, and perhaps shadowy figures in the security forces, behaved more brutally and cynically than had been previously thought – see for example, the new BBC Spotlight series on 'The secret history of The Troubles'. Processing such information will have political effects that are hard to predict.

At times and with some speakers during the conference, there seemed to be a defensive and depressive reaction, especially from those who had spent decades of their lives trying to overcome the conflict. One summed this up: 'You catch us in a Province at a low point: continued failure to resume devolved administration, plus emerging extremist Republican violence – and everything to be worsened by Brexit.'

THE UNCERTAINTY OF BREXIT

If any place in the Britain risks being thrust into an economic and political crisis, Belfast is that place. For example, who will provide subsidies to NI to maintain standards of living if it changes constitutional status? How would jobs and religious and geographical inequalities in occupational chances be handled, especially after Brexit?

In December 1993, the UK Prime Minister (PM) John Major declared that the UK had 'no selfish strategic or economic interest' in NI. Those words helped to lay the foundations for the Good Friday Agreement. But now, PM Boris Johnson's attitude to the delicate political settlement is uncaring and contradictory. If ratified by Parliament, his revised withdrawal agreement with the EU implies a customs and security border between mainland GB and NI. Unionists feel betrayed because it denies them choice, while a hard border with Ireland would deny it to the nationalists. This is a formula for renewed conflict.

Such a border with Ireland is bound to harden, and ultimately security guards will be needed to defend against both angered nationalists and criminal gangs seeking arbitrage opportunities. Many criminal gangs are known to have begun as IRA paramilitaries who have kept their weapons, and even sometimes their ideology. Worse still, a militarised border could then become reality.

The ramifications of all this are huge because London has dismantled the security infrastructure in NI. Moreover, at present the UK and Ireland are bound by EU law. As the two legal systems diverge, police cooperation is bound to deteriorate, even with the best of will on both sides.

Let us pray that the indifference of partisan politics does not prevail and shatter the fragile peace. NI needs more time for the open wounds of history to heal, built around the core metanarrative of 'Diversity in unity'.

NOTES FROM THE CHAIR

FROM SUE CLAYDON, APF CHAIR



APF Kenya members with Sue Claydon, including General Secretary Rev. Paul Mwangi Mwaniki (centre left) & Secretary Tracy Rutiri (centre right).

When we get to December it seems appropriate for organisations to have a look back at the year that is finishing. For APF 2019 has been a busy and challenging year. In the UK we have continued our campaigning against nuclear weapons and arms sales. We promoted peace education with a grant in Scotland, books to Rwanda, and continuing to give the 'Teach Peace' packs to schools. In South Sudan Bishop Elijah of Cueibet has carried out peace work in his rural diocese; and in Burundi, Bishop Eraste has trained parish councils in peacebuilding and nonviolence (see p. 6).

In September I was privileged to meet with the committee and some members of the APF Kenya. They shared the work they have been undertaking, including using radio and TV. They even have a dance team, Dancers of Christ, which keep the audiences of students and church youth engaged in peaceful coexistence through nonviolence. Over the next few months they will be developing strategies to widen and implement further work.

This will include providing Peace Balls for children and young people. (Please see p. 4 if you would like to help with this project).

It has been some time since APF has produced a printed leaflet. We have designed one that highlights the work that we do and includes information on how to get more involved with APF. If you would like copies, by email or post, to put in your

parish, etc. please contact the APF office. I think it is worth sharing with you two parts of the leaflet:

APF equips & educates anglican peacemakers through:

- Regular updates on news, events and campaigns
- Resources & training on peacemaking and nonviolence
- Grants to support peacemaking project

APF is a Christian voice for peace which:

- Works with partner organisations on campaigns and events
- Challenges church structures which encourage militarism
- Enables Anglicans and their communities to engage in peacemaking

In 2020, APF will be working to implement these objectives. The Lambeth 2020 Conference presents us with an opportunity to engage directly with those from around the Anglican Communion, and APF is planning a few events during the 'hospitality' period before the start of the Conference in July. We hope these will give visiting Bishops an opportunity to share the challenges they are facing in peacebuilding in their areas, and to suggest ways APF can assist them in promoting Gospel nonviolence.

All of this needs more pairs of hands to carry out the work. We are pleased to welcome four new people to positions in the Fellowship and we have a number of volunteer roles still available (see pp. 4-5).

I would ask you to think if you have a skill or some time that can contribute to APF's work.

The role of APF Counsellors is an important one. These are members of APF who offer valuable advice to the Trustees. I am pleased to say that Bishop Philip Huggins has now joined this group and we look forward to his wise counsel on many issues.

As we move to the celebration of the birth of the 'Prince of Peace' it seems that the problems of our world just grow. It can sometimes feel overwhelming. This verse arrived in an email last week and I would like to end by sharing it, and with it my good wishes for 2020 – 'And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the Lord's people', Ephesians 6:18.

MAINTAINING RESPECTFUL COMMUNICATION

At this time of discord and division here is some guidance on helpful communication from Collaborative Scotland. They have developed a Commitment to Respectful Dialogue:

- Show respect and courtesy towards all those who are engaged in these discussions, whatever views they hold;
- Acknowledge that there are many differing, deeply held and valid points of view;
- Use language carefully and avoid personal or other remarks which might cause unnecessary offence;
- Listen carefully to all points of view and seek fully to understand what concerns and motivates those with differing views from our own;
- Ask questions for clarification when we may not understand what others are saying or proposing;
- Express our own views clearly and honestly with transparency about our motives and our interests;
- Respond to questions asked of us with clarity and openness and, whenever we can, with credible information;
- Look for common ground and shared interests at all times.

The aim of Collaborative Scotland is to help people to conduct respectful and dignified conversations locally, nationally and internationally. Their website states that: "We believe that it is a privilege to be able to engage in discussions about our future. How we engage with each other may be just as important as any outcome."

collaborativescotland.org/



WORKING FOR PEACE AT APF

Over the past few months we have welcomed several new volunteers to help with the running of APF. We are very pleased to have them all working with us and here you can learn a little bit about them and their roles:



Michael Futers

Michael Futers has taken on the role of Grants Administrator. He will be assisting the trustees in the oversight of the peacemaking grants that APF makes. Michael writes:

“I was ordained 34 years ago. After working in parishes, I have spent 20 years in non-stipendiary ministry while working in housing and for the last five and a half years as administrator for the Community of the Holy Name in Derby. I have been involved in peace issues for the whole of my adult life and campaigned on many issues, including nuclear weapons. I have particular interest in Palestine and was there in the spring. I can be found on [Twitter \(@mickfuters\)](#).”



Sarah Maguire

Sarah Maguire has joined the team to work on our online communications as Digital Media Administrator. She has brought her skills from her online business to our social media and website activity. You can follow us on [Facebook \(@anglicanpeacemaker\)](#), [Twitter \(@angpacifists\)](#) and [Instagram \(@anglicanpacifists\)](#) and keep up to date with what's going on. Sarah writes:

“I live in Swansea, where I run an online craft business. I am also involved in political and social activism at a local level as well as via social media. I maintain my interest in the classical world which I studied as a postgraduate at Swansea University and I also enjoy medieval music, vegetarian cooking, and the Viking art of nalbinding.”

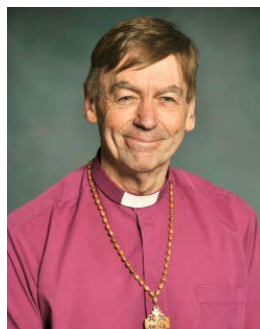


William Nicholson

William Nicholson has become a trustee of APF and taken on the role of Treasurer. William writes:

“I was born and raised in Hexham, Northumberland. During daylight hours I am Assistant to the Minor Canons of Westminster Abbey, responsible for organising the Abbey's statutory liturgy. In my spare time I am accompanist to many choirs around London and beyond. And I sing too with various other choirs. I am also

Assistant Treasurer for the Midland Association of Mountaineers, a club to which I have belonged since childhood: there is nothing I like more than travelling around the country on foot with little more than a map, a tent, and a tiny cooker for comfort, avoiding anywhere photographed by Google! I currently live in a quiet corner of Brockley in south-east London.”



Bishop Philip Huggins

Bishop Philip Huggins has taken up the role of APF Counsellor. He is a former secretary of the Australian branch of the Anglican Pacifist Fellowship. Last year he retired from his position as Assistant Bishop in the Anglican Diocese of Melbourne.

Bishop Philip continues as President of the National Council of Churches of Australia.

Commenting on his retirement, he wrote to APF:

“Life goes on, transition after transition. The need for peace-making stays constant. As I get older, I am both more resilient and more vulnerable. Resilient in terms of recognising human frailty and folly, my own included. More vulnerable because of the suffering caused by war and violence, each day. I look at the world through the eyes of little children, our grandchildren included. People of faith together need to bring reciprocal and retaliatory violence to an end. Partnerships for this purpose are my focus, as they are yours. With prayers for peace,
+ Philip.”

PEACE FOOTBALLS FOR KENYA AN ALTERNATIVE GIFT

Sport is always a good way to engage young people. Nine years ago, a group of APF members in Kenya began supporting young people following the violence of 2008. The group worked with the charity Alive and Kicking to design a ‘peace football’. This is a high quality leather ball which can last longer on the dirt pitches most football is played on in Africa. Quoting Matthew 5.9 “*Blessed are the peacemakers*”, the balls have played a part in getting young people together and learning about ‘keeping peace’ in difficult situations. APF projects have used them in a few countries and now our Kenyan members are planning a series of ‘Peace Tournaments’ in 2020. The aim is to bring children and young people from different ethnic groups together to learn more about each other and avert conflicts.



A donation of £20 will fund a football and make a great gift for Christmas or a birthday!

We will send you a Peace Football Card – please specify if you would like it by post or email and supply a name and address.

If you would like to support this project in Kenya then please send a cheque made out to ‘Anglican Pacifist Fellowship’ to the APF Office, or donate online at: www.anglicanpeacemaker.org.uk/donate-to-apf-now/

VOLUNTARY OPPORTUNITIES AT APF



Would you like to join a growing team of volunteers & trustees to support the work of APF? Location and experience are not an obstacle; do please get in touch if you would like to find out more. We are currently looking for people to help with the following roles:

Volunteer Bookkeeper: We are looking for someone to keep the organisation accounts and Gift Aid records of members and donors. You would assist the Treasurer in using cloud-based accounts and donation software. Some experience of accounting or charity accounts would be useful, but not necessary. Training can be provided alongside an introductory period.

It is expected that 1-2 days/month would be needed to complete regular updates of donor records and accounts. All expenses and setup costs would be reimbursed.

Become a trustee: Being a trustee is a rewarding and engaging experience. There are 3 to 4 trustees meetings per year, which can be joined in person or by Skype. We have two roles available on the board of trustees.

Honorary Secretary: This trustee is responsible for ensuring that APF follows its legal requirements, for example,

upholding the requirements of governing documents, charity law, and the Charity Commission. It will also include upholding requirements as a holder of personal information, e.g. GDPR. Regular review of APF policies and communications from the Charity Commission will be required.

This role is not onerous. It would require someone who has good attention to detail and who can commit 1-2 hours/month to undertake what is outlined in the role description above, and commit to attending the trustees' meetings.

Vice-Chair: This trustee acts as a deputy for the chair, taking on the chair's role when the chair is unavailable, for example chairing meetings and preparing agendas. The vice-chair can only take on specific roles if they have been authorised to do so as set out in the governing document.

This role would require someone who could be available to step in when needed, and commit to attending the trustees' meetings.

If you are interested or would like to find out more contact Tilly at the APF Office: tilly@apf.org.uk; 07494 272595

THANKS TO ROGER PAYNE

This autumn Roger Payne stood down as Treasurer to the APF after serving the Fellowship in that role for many years. There is a deep sense of appreciation for all that Roger has done over the years amongst many APF members and trustees:

From Sue Claydon, APF Chair:

The title 'Treasurer' does not reflect the many ways in which Roger has contributed to APF over the decades. He took APF into the digital age with the website and Facebook page. His analytical approach has meant that his sage advice on matters both financial and structural has kept us 'on track'. Although Roger is standing down as a Trustee, he has agreed to continue to advise and for that we are very grateful.

From Clive Barrett, an APF Counsellor and former Chair:

An organisation is as good as its treasurer. Finding someone with the appropriate expertise who is as committed, stable, competent and reliable as Roger, putting in countless hours behind the scenes, and with the skill and wisdom to release good ideas and restrain bad ones, is rare indeed. Thank you, Roger; a job well done.

From Sue Gilmurray, APF Membership Secretary:

In my former job as a librarian, I found it important to know when to be particular about something being

accurate and precise - fussy if you like - and when to be relaxed or flexible. I have always admired the way Roger has not been a fussy person, but has known where to insist on accuracy and has consistently achieved it. I am also grateful for the way he set up the membership database, and taught me how to use it, when I became Membership Secretary and our records were all on paper. Many thanks!



Roger Payne

From Henry Jansma, former APF Chair: When our dear brother in Christ Sidney Hinkes sat me down to talk to me about following him as the Chair of APF one of my first questions was to ask, "But will Roger Payne be continuing as Treasurer?" We all know that we need people of integrity, commitment and humility like Roger Payne in APF. He and people like him are the glue! It was an honor to serve with him as an officer

of the organization. Well done, good and faithful servant!

From Tilly Martin, APF Coordinator:

Roger has been a consistently patient and generous support to me whilst working for APF. I will miss his calm approach and sense of fun - particularly in those moments when technology almost got the upper hand! It has been a pleasure to work alongside you, and huge thanks for all your support.

From Tony Kempster, APF Trustee and former General Secretary:

Wherever one happens to be and with whatever APF purpose, many situations arise which demand timely support and sound advice. Roger, you have always been that one telephone call away, and a wonderfully reassuring presence. Thank you so very much.

From Jenny Nicholson, former APF Trustee:

Roger will be missed, not only as treasurer of APF over many years, but as a faithful and wise contributor on the Governing Body, and one who followed up initiatives speedily and thoroughly. Have a good 'retirement' Roger!

From Mary Roe, former APF Chair:

Roger was an invaluable support to me as Vice Chair and later Chair. I could not have done the role without him. Nothing was ever too much trouble for him and I wish him a good 'retirement'.

RESOURCING PEACEMAKING

PEACEBUILDING IN BURUNDI

FROM BISHOP ERASTE BIGIRIMANA, BISHOP OF BUJUMBURA

Since 2015 the Burundian community has faced ongoing political problems. Tragically, many people have been killed, others arrested and taken to prison, and others have fled the country. The situation is still tense due to socio-political unrest and the looming elections in May 2020.*

APF is funding a project which aims to train parish council members on peace building. In October, a two-day workshop was held in Bujumbura, Burundi. Involving people from various parishes it included pastors, Mothers' Union parish leaders, parish committee leaders or members and youth leaders. Also participating were Bishop Eraste and the Archbishop Emeritus Bernard Ntahoturi as well as four members of the Diocesan staff.

During the workshop, the group looked at the concept of Peace in the Bible, what the peacebuilding process is, and what the necessary conditions are to allow peacebuilding to take place. 'How to promote peace in your community' was the focus of the second day, looking at questions around 'Why is peace so important?'. The need for a personal commitment to peace building was discussed. The facilitator was Rev. Samuel Nsabimbona, who has worked with Transworld Radio for more than twenty years and is currently working on a programme called: 'Let's live in Peace with everyone'.

Along with group discussions, participants gave their stories on how they contributed to the promotion of peace and peacebuilding. One young man said how he refused to take part in disturbing peace in Bujumbura City instead he had found other young people to promote peace in their area. Some Pastors told how they helped the members of their congregation to remain united during the periods of crisis.

Mothers' Union members told how they worked on the side of women, helping them to be aware of their role as peacemakers



Bishop Eraste (centre left) with workshop participants and leaders

from their own homes. They introduced a programme called 'Parenting' in different parishes of the Bujumbura Anglican Diocese, based on family and child education, and peace in their homes.

The Archbishop Emeritus had worked for the National Truth and Reconciliation Commission for some years. He contributed to the sessions, emphasising why peace is so important in our communities. Each and every Christian, he said, should be an agent of peacebuilding, because we are called to live in peace with one another.

Bishop Eraste Bigirimana shared information about the historical background of the Anglican Pacifist Fellowship and invited participants to make a personal commitment to be a peacebuilder.

The training ended with certificates being presented, and a commitment to forming an APF group in Burundi.

*Following the workshop on peace, Bishop Eraste writes that he is initiating National Prayer Conferences for peace in Burundi. They will take place next year from January in 5 regions of Burundi (East, Centre, North, South and West). More than 30 churches will be involved. He says "Our aim is to proclaim the triumph/victory of peace in Burundi, before, during and after the electoral period." APF members are encouraged to pray for Burundi during this period.

FAITH AND PEACE PROJECT

The APF-sponsored three year project 'Faith and Peace' run by the Peace Museum, Bradford is now completed. In the third year work was done with the Maryam Project which meets in St. Philip's Church hall in Gillington. Maryam is a cooperative of women from all walks of life and multi-faith, diverse backgrounds wanting to help

other women. Sharing quilting skills, they decorated cushions as a gift to the Church. There was a dyed fabric workshop, and on the piece of work it produced, the women embroidered their hands and names to reflect the community of women around the Maryam Project, and the sense of peace and joy they find at the group each week.

This piece of work joined the others to form part of the 'Faith and Peace' exhibition. From 28 October until 24 November the exhibit was open to the public in the Chapel of Unity at Coventry Cathedral. The exhibit explores the ways in which the three faiths, Judaism, Christianity and Islam, promote peace, both in their teaching and in the lives of their people. It tells stories of their peacemakers. It shows the emphasis placed in each religion on

hospitality and welcome for the stranger, including those of other faiths.

The exhibition has been well-received in venues around the UK including Oxford, Bradford and Ely. The following comments have been left by those who have seen the exhibition:

"A thought-provoking exhibition, and great use of creativity"

"Very moving and well-presented"

"I find it all very moving – I love all the needlework, so beautiful, women working together – wish I could be in such a group."

"Thought provoking, inspiring and leaves a feeling of hope"

This is a mobile exhibition and APF is looking for venues for 2020. If anyone has a location that is open to the public and would like to host 'Faith and Peace', please contact the APF office.



Embroidered textiles from the Maryam Project

THE POWER OF MULTIPLE IDENTITIES

A summary of a talk by Mark Simmons, Chair of the Community of the Cross of Nails (UK & Ireland) and Dean's Advisor for Reconciliation Ministry at Coventry Cathedral, UK.



On Saturday 19th October Mark gave a talk at Peace House on the subject of identity. In it he spoke about how identity is key to developing our understanding of violence. Identities can easily be manipulated to encourage and validate violence. If one aspect of someone's identity is focused on and then challenged, it can be a powerful motivator for 'othering' and violence, for example, by saying, "If you really are Christian then surely you believe this ... surely you must do that ..., you can't accept these people ... etc." People make assumptions about what an identity means in different contexts and this can lead to all sorts of detrimental behaviours, thoughts and beliefs. By contrast, if we allow ourselves to inhabit multiple identities, and this

multiplicity is respected and treasured, then it acts as a protection against violence. People find themselves with numerous ways to connect and identify with other people and communities. In the context of peacemaking and nonviolence these areas of common ground can be actively used to protect against violence and enable reconciliation.

An example of this approach is embodied in the Coventry Litany of Reconciliation where the response is 'Father Forgive', rather than 'Father Forgive *them*'. There is no 'othering', rather a recognition that we all have the same identity before our Creator: all are fallen, all are forgiven, and all are free to follow. This allows individuals and communities to hold multiple identities and find places of connection with others.

Mark pointed us towards Walter Wink who describes angels as our sense of spirituality and identity. With this idea in mind, he went on to ask us what APF's angel might be. How do we define our identity as APF? Then, how do we use this to connect and find common identities with other people and groups? Our multiple identities could be used to narrow down to a very small group with whom APF identifies. Alternatively, these identities can be used to expand out to connect with numerous others across the many aspects of what it means to belong to APF.

A discussion developed around identity in response to what Mark had said. One area that was touched on was the issue of displacement, and how that impacts on people's sense of identity, either by a movement away from where they feel is home, or when they remain in a place but experience being exiled because the place stops being what they thought it was. There is a profound question around how we respond to that. When we become alienated from where we are, and our identity is threatened, we will often look backwards until we find a place of grounded-ness. This could be seen as a dominant theme within UK and other parts of the world at the moment. Perhaps if we were able to find real dignity in our current myriad of identities, then this might enable us to embrace the present and look forward to the future.

In contrast, another area touched on in the discussion was the radical example of Christ who gave up his heavenly identity in order to identify with humanity. There is also a call to us as Christians to step out of our identities and to find ourselves in other people's shoes in order to bring peace and reconciliation. By relinquishing our claims to ourselves we open up other possibilities through which the Holy Spirit can work.

We would like to extend our thanks to Mark for his thought-provoking talk.

PROPHETS & RECONCILERS

SATURDAY 25TH APRIL 2020
MARIA FIDELIS CATHOLIC SCHOOL
IN LONDON

The Network of Christian Peace Organisations (NCPO) of which APF is a member is holding a major conference on Christian and spiritual peacemaking.

Conference themes are

*Militarism and the Path of Jesus,
Nonviolence in Times of Climate Emergency and
United Societies in Divided Times.*

For more information contact Tilly at the APF Office.



Network of
Christian Peace
Organisations

HIGH QUALITY LEATHER FOOTBALLS

GIVE A GIFT FOR PEACE!

In 2020 APF Kenya will be using footballs in their peacemaking work with children and young people.

Find out how you can sponsor a football on p. 4



NOTICES AND DIARY OF EVENTS

APF NAME CHANGE VOTE

At the APF AGM on Saturday 19th October, the results from the vote on the motion to change the name from 'Anglican Pacifist Fellowship' to 'Anglican Peacemakers Fellowship' was announced. The count showed that there were 105 votes received out of 544 members. Those in favour were 65; those against 39; and 1 unclear ballot. This 62% majority in favour of changing the name did not reach the 2/3 (67%) majority required for this motion to be carried.

After a discussion amongst those present at the AGM it was decided that 'in light of the clear simple majority & narrowness of 2/3 majority we feel it appropriate to hold a repeat vote next year (2020).'

This will give the usual period of consultation and comment before the next AGM in 2020.

If you have any questions or comments on this, please do contact Sue Claydon, APF Chair, directly at chair@anglicanpeacemaker.org.uk.

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January to May Prayer Conference Events across Burundi. Pray with Christians in Burundi for peace during the electoral period

Until 26th January **Yemen: Inside a Crisis** is the UK's first exhibition to address Yemen's on-going conflict and humanitarian crisis. Imperial War Museum North, The Quays, Trafford Wharf Road, Manchester, Greater Manchester, M17 1TZ

27 January Holocaust Memorial Day. This year marks 75 years since the liberation of Auschwitz-Birkenau. Learn lessons from the Holocaust and subsequent genocides to create a safer, better future. www.hmd.org.uk

22 February The True Cost of War: Church and Peace Day Conference in collaboration with the Fellowship of Reconciliation. Quaker Meeting House, 40 Bull St, Birmingham B4 6AF, UK

4th March An evening with Kate Hennessy, Granddaughter of Dorothy Day. Bloomsbury Baptist Church, London, 7pm

8 March International Women's Day. Events worldwide

25 April Prophets & Reconcilers, NCPO Conference, Maria Fidelis Catholic School, London

27 to 30 April Nuclear Non-proliferation Treaty (NPT) Review Conference, New York

18 to 22 May Pax Christi International World Assembly (Hiroshima 75th Anniversary). Hiroshima, Japan. (paxchristi.net/world-assembly-2020/)

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

THE ART OF PEACE

PEACE QUILT – COMMON LOSS

In this quilt, Irene MacWilliam expresses her deep concern for the loss of life during the Troubles, which impacted on every county and community in Northern Ireland. Between 1969 and 1994 more than 3,000 people were killed, approximately half of whom were civilians.



Peace Quilt – Common Loss 1996, Irene MacWilliam
Photo Martin Melaugh © Conflict Textiles

Each piece of red fabric, deliberately torn to convey a sense of destruction, represents one of those who died. As the work began to take shape, people from Northern Ireland, Japan, the USA and England sent pieces of red fabric to Irene for inclusion. The white birds represent the dove of peace and the teddy bear reminds us of the many children who suffered the loss of loved ones.

I WEAR A POPPY

FROM DOUG CONSTABLE, SUPPORTER OF APF

This poetic hymn was featured on the APF blog, [The Peacemaker](#) in November. The hymn reflects on war and the way poppies can help us to remember and move forward in peace and hope. It can be put to the tune 'Down in yon forest'

I wear a poppy whose petals are red –
the hell-bells of weaponsville, I hear them ring –
each petal is blood that in war has been shed;
and I love sister, brother above anything.

I wear a poppy whose petals are frail –
the knell-bells of weaponsville, we hear them ring –
each petal's a soul that a war-deed will kill;
and I love sister, brother above anything.

I wear a poppy whose petals have flown –
the shell-bells of weaponsville, hear them still ring –
they've gone to a place where no warfare is known;
and I love sister, brother above anything.

I wear two poppies, one red, and one white –
a bell at reveille, I hear its faint ring –
it's red for remembrance, hope-white in the light;
for I love sister, brother above anything.

I wear a poppy whose petals are white –
the still-bells of weaponsville no longer ring –

each petal's a promise to live without hate,
for we love sister, brother above anything.

We'll wear a poppy that's rainbow and more –
the bright bells of commonwealth, let's hear them ring –
whose petals spell peace in a world without war,
for we love sister, brother above anything.

SANDS SINGS THE 'MUSIC OF HEALING' FOR NORTHERN IRELAND

Musician Tommy Sands is a gentle man with a powerful message, a songwriter who talks of hurt and healing, division and reconnection in his songs.

He has taken his songs of peace and justice from prisons in Nevada to community groups in the Middle East. The heart of his music, though, comes from his home country County Down in Northern Ireland.



Tommy Sands

Down lies right along the border with the Republic, a borderland that has seen more than its share of bloodshed and division among folk who would otherwise be a community of neighbours. It is a beautiful place, a land of mountain and water, legend and story. From these wellsprings, Tommy Sands draws his music.

The songs also come from and speak of the political and personal aspects of The Troubles. As well as the anger, and pain, they speak of the possibilities of hope and peace.

Don't beat the drum that frightens the children
Don't sing the songs about winning and losing
Sit down beside me, the green fields are pleading
Sing me the music of healing

And the chorus:

Ah, the heart's a wonder
Stronger than the guns of thunder
Even when we're torn asunder
Love will come again.

'Music of healing' is a song Tommy has sung across the world. As Sands was growing up, the violence and division of the Troubles was coming on, but he saw another side, too. 'When my parents played music -- my father played the fiddle and my mother played accordion -- people would come into the house, and it didn't matter what religion you were, what politics, soon I'd see their feet tapping in time, all to the same tune,' he says.

Another of his songs, 'There were roses' is one of the best songs directly about The Troubles. When both sides have suffered loss, 'the tears of the people flowed together'.

Tommy Sands' autobiography 'The songman: journey in Irish music' (First published in 2005) is the story of Sands' remarkable journey, the turbulent days of the civil rights movement, encounters with The Bothy Band, Pete Seeger, Ian Paisley, and a 'defining moment' during the Good Friday Agreement talks.

CEREMONIES AND EVENTS



Bruce Kent at a Stop Trident demonstration in London, 2016

BRUCE KENT RECEIVES SEAN MCBRIDE AWARD FROM TONY KEMPSTER, APF TRUSTEE

Bruce Kent was presented with the International Peace Bureau's Sean McBride Award* by Philip Jennings, co-president of the International Peace Bureau, at a special ceremony at St Thomas' Hospital in London in October.

In his speech Philip said: "The award recognises a man who refused to stay silent about things that matter. His message for peace and the prohibition of nuclear weapons has echoed across the decades."

Bruce is well known to everyone in the Peace Movement. Recognised as a figurehead, he has been deeply involved in many of its main campaigns over the years, continuing with energy and enthusiasm into his 90s. Bruce has played an influential role in many organisations including War on Want, CND, Pax Christi and IPB.

I am especially pleased to have been co-founder with him of the Movement for the Abolition of War, an organisation with which Sue Gilmurray and other APF members have been closely involved, especially in events at the Imperial War Museum on Remembrance Sunday. His circle of personal contacts and ability to find celebrity support is legendary.

Bruce has always stressed the importance of education, and in his acceptance speech he said 'I would like every child and school on this planet to have a copy of the UN Charter and Universal Declaration of Human Rights, and I hope they will one day be included in all school curriculums.' The document, he was said was difficult to find in bookshops - but he had brought some along for the evening and urged everyone to have a copy. Never a campaign opportunity to be missed!

* Sean MacBride, the distinguished Irish statesman, who was Chairman of IPB from 1968-74 and President from 1974-1985, launched the MacBride Appeal against Nuclear Weapons, which gathered the names of over 11,000 international lawyers from all parts of the world, many of them at the very highest level. This effort paved the way for the World Court Project on nuclear weapons, in which IPB played a major role. This resulted in the historic 1996 Advisory Opinion of the International Court of Justice on the Use and Threat of Nuclear Weapons.

COMMUNITY OF THE CROSS OF NAILS

It has been a busy year for the CCN with several new partners joining from Canada, Germany, Netherlands, USA and UK. On 29th September 2019, CCN partners across the world celebrated the first Cross of Nails Sunday. This was an opportunity for all worshiping communities involved with the CCN to pray together as one body, and a chance to reconnect with why the CCN matters, and why Coventry still inspires.

On Sunday 10th November Sunday Morning Worship was broadcast on UK's Radio 4 from Coventry Cathedral and a CCN partner in Berlin, the Chapel of Reconciliation. The joint service included prayers, hymns and readings broadcast from both churches. It was a wonderful demonstration of the ongoing partnership work and reconciliation between these communities, especially since that day was also the occasion of 30 years since the fall of the Berlin Wall.



The Cross of Nails, Coventry, UK

ALTERNATIVE REMEMBRANCE CEREMONY FROM SUE GILMURRAY, APF TRUSTEE

London, November 10th 2019: While the annual Remembrance Sunday ceremony, with its emphasis on all things military, was taking place at the Cenotaph, the Peace Pledge Union hosted its annual gathering in Tavistock Square of those who wished to honour war's victims without honouring war itself.

About 100 people of all ages gathered in the Square at midday. There were two speeches: one from a convinced pacifist, whose two young daughters would later lay a wreath in remembrance of war's child victims; and one from two Yemeni students who gave heart-breaking testimony of the suffering caused in Yemen by the weapons Britain sells to Saudi Arabia.

After two minutes' silence, wreaths of white flowers and some single flowers, including many of the PPU's white poppies, were laid by PPU, Conscience (the Peace Tax Campaign), Fellowship of Reconciliation, APF, Quakers, London Students for Yemen, and in commemoration of children killed in war.

There were no bands, no pomp, but a profound human fellowship and a determination to honour all who were robbed of their lives by war.



White poppy wreaths, Tavistock Square, London

EPF 80TH ANNIVERSARY

The Episcopal Peace Fellowship chose to celebrate its 80th anniversary with a two-day series of events focused on racial reconciliation. On 10th November, EPF hosted a “Commemoration of Witness” evensong service at St. Michael’s Episcopal Church in Bristol, Rhode Island, at which Bishop Nicholas Knisely of Rhode Island officiated and the Rt Rev. Shannon MacVean-Brown, the newly consecrated bishop of Vermont, preached.

The next day, the events continued at the Center for Reconciliation at the Cathedral of St. John in Providence. The day began with a presentation from Traci Picard, the center’s program and research associate, and volunteer tour guide Mark Burnham, on the history of slavery in Rhode Island.

“This is what we call ‘difficult history,’” Picard said.

She spoke of how the state, the church and businesses combined to create a “web of complicity,” even in states like Rhode Island, which lacked the large plantations found in the South but where the economy was heavily based on trade, including the slave trade. Until 1807, Rhode Island was the top slave-trading state in the United States, Picard said, and Rhode Island had some of the strictest laws on runaway slaves.

“We didn’t have a primary crop, like tobacco or cotton,” Picard explained. “The African people were the commodity. That was our primary product.”

In the afternoon, Byron Rushing – the vice president of The Episcopal Church’s House of Deputies and founder of the Episcopal Urban Caucus who also served as a Massachusetts state representative from 1983 until this past January – delivered a keynote speech in which he delved into some of the semantic problems encountered when talking about slavery, racial reconciliation and colonialism.

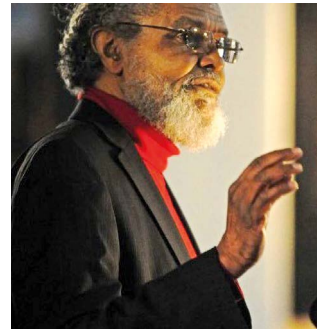
“Episcopalians, like many Christians, love words that start with the syllable ‘re-,’” Rushing said. “[Those] words have a huge implication: the implication of return. Returning to something that existed. Returning to a different relationship between humans.

“In the word ‘reconciliation,’ what was the ‘conciliation’? ‘Re-conciliation’ assumes there was a time when it was not a problem.”

Rushing also took issue with the use of the word “discover” to describe



Rt Rev. Shannon MacVean-Brown



Byron Rushing

European colonization of Native land, explaining the problem in a modern parable.

“I’m going to go out into the parking lot and I’m going to find your car. I’m going to figure out a way to get into your car. I’m going to get into your car. I’m going to drive your car to Boston! I have ‘discovered’ your car,” Rushing said.

The theft of Native land gave rise to the theft of the labour needed to exploit it, Rushing said.

“You have stolen the land, so you steal the people.”

Rushing then moderated a panel discussion with representatives from all over Province I, who spoke about the various racial reconciliation projects they had undertaken.

CAROL FOR THE WORLD

FROM SUE GILMURRAY, APF TRUSTEE

In 2001, as the aftermath of the 9/11 attacks continued, I became uncomfortably aware of the approach of Christmas, and wondered whether it would be especially difficult this year to sing carols about peace and goodwill, as anger and aggression seemed to have the upper hand. During December I wrote this to draw myself and others back to the implications of Jesus’ birth. I think it is still relevant this year.

The poem can be put to the tunes of these carols or hymns:

O little town of Bethlehem
(Forest Green)

It came upon the midnight clear
(Noel)

I heard the voice of Jesus say
(Kingsfold or Vox dilecti)

The northern world grows dark and cold,
the southern bright and warm,
as we prepare to celebrate
our God in human form:
the word that powers the universe
was born a baby here,
in human sight, one holy night
about this time of year.

The eastern world grows dark with hate,
the western world with rage,
and battle fires and funeral pyres
illuminate the stage,
where leaders stalk in pride and power
while people shrink in fear:
what is it worth, a saviour’s birth
about this time of year?

We know it was for peace he came
when angels filled the skies;
can we sing still about goodwill
with wars before our eyes?

We need forgiveness, mercy, grace
and love so strong and clear
as he would show, so long ago,
about this time of year.

No fire from heaven struck Herod down,
or Judas in his day;
no angels killed to save the Christ
when Pilate held his sway.
His victory came through love alone,
and not from sword or spear,
and we are his, whose feast it is
about this time of year.

Though north and south and east and west
the world may call us fools,
we follow him whose life and death
proclaim that his love rules.
It’s hard to fight with love alone
for all that we hold dear.
God says: That’s true: I was there too,
about this time of year.

TWO IS BETTER THAN ONE

A summary of writings from and about Theo Mbazumutima, the winner of the 2019 Wilson Hinkes Peace Award.



Theo Mbazumutima

Director of Rema, Burundi, Theo Mbazumutima has a remarkable story. As a young man he had to flee his country, Burundi, as his ethnic group was being targeted. Whist on this journey, 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 back in Burundi. The alternative, it was made plain, was to be executed themselves. Theo's frightened response was, 'We cannot come with you. We are Christians.' This commitment to peace has influenced his whole life. After a harrowing journey he arrived in Tanzania. There in a refugee camp, he worked hard but still longed to complete his education.

While living in exile in Nairobi, Theo and a group of Burundian refugees founded Rema Burundi. This is a Peace building, Christian, non-denominational and non-governmental organisation. Rema's activities focus on the long-term reintegration of forced migrants and returnees, and their overall strategy is to provide support to displaced people so that they can build the confidence needed to solve their own problems through constructive dialogue and advocacy. They work to prevent the forced displacement of people and also work with refugees from other countries who are now within Burundi.

Theo's story is one of both the sufferings of refugees and the power of the human spirit to overcome what seem to be insurmountable odds. He tells some of it in his acceptance speech:

"Brothers and Sisters dedicated to the call to be peacemakers, it is with great joy that I received the news that I was selected to receive the Wilson/Hinkes Peace Award for 2019. This came as a great encouragement to me personally and the whole team working for Rema Burundi- an organisation dedicated to peacebuilding in Burundi.

My personal journey towards peacebuilding in my country started from a rather personal experience which was very painful, as a young boy who grew up in an environment full of hatred and discrimination based on the Hutu-Tutsi animosity. I woke up every day to a series of events that would remind me that some Burundians were more important than others.

I was the second generation of this injustice after my father was forced to drop out of formal education in the 1970s, despite the fact that he was a very intelligent student. My dream was always to do better than my parents and study hard in order to break the cycle of poverty that had been haunting my family.

In 1993, I was full of hope. I was doing well at school and the political climate was changing with the opening of a more democratic space in the country. My dream had been always to become a medical doctor, and nothing was going to stop me from achieving that goal - at least from what I could see.

This did not last for long - history was going to repeat itself and like my father, I dropped out of school following the civil war that had started in 1993. Even with that, I count myself very blessed to be alive to tell my story because many of my colleagues were assassinated by classmates from the other ethnic group, despite the fact that we shared every detail of life in the boarding school where we were all staying.

After numerous miraculous events leading to my rescue from death, I ended up in the Tanzanian bush and then the refugee camps where life was going to be difficult. We were very often sick with malaria and dysentery which claimed many lives. We had lost everything we owned: housing, clothes, our livelihood and every social safety net. Families had been separated, we were mourning our beloved ones killed during the war and we always had to bury (or really throw away) those being killed by disease in the refugee camps.

Consequently, I lived with hatred towards the other "bad" guys and I blamed everybody-especially the church - for remaining indifferent towards what



Rema Burundi peacebuilding gathering

we were going through. I grew more and more bitter until Jesus took me through a long process of forgiveness. I was free and free indeed and a big smile was back to my face again.

However, life was even harder for all of us, with the most notable refugee rights abuse by those who were supposed to protect us. "Where are you, oh God?" I cried out in desperation. "Where is your Church?" "Are they aware of what we are going through so that they may come to our rescue?" I asked.

"You are the church! Rescue them!" God answered me! This was the turning point in my life. The Church is me and I could do that which I wanted others to do.

From that time, I looked to God for the provision of all I needed to assist my brothers and sisters who were suffering. To my surprise I was not going to do it alone. Indeed, God had been preparing a team that was going to work with me. Even more encouraging was the way in which He mobilized His Church universal to participate in this big peacebuilding project. We are now many, and geographic and cultural borders seem not to stop us. Although the journey to go is still long, we will walk it together. Two are better than one - so it is said.

Thank you for standing in solidarity with us, thank you for responding to God's call. Shalom, Shalom."

Theo has committed the Wilson Hinkes Award money to further the work of Rema Burundi. You can read more about Theo in Jess Komanapalli's biography entitled "My Country Wept". Copies of the book are available through the APF Office.

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