

THE Anglican PEACEMAKER

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Welcome to the latest issue of TAP. In this issue we are fortunate to have several articles from guest writers focussing on the environmental impact of war & militarism. We also hear about the effects of war from the air on pilots and drone crews. And as we face extraordinary times globally as the Coronavirus spreads, we have reflections on this situation from some of our trustees and the chair of the Episcopal Peace Fellowship.

WAR IS BAD FOR THE PLANET TOO! BY DAVID COLLINS & HILARY EVANS

David is from the Movement for the Abolition of War and Veterans for Peace UK; and Hilary is from the Movement for the Abolition of War



Movement for the Abolition of War at COP25 in Madrid

WAR CAUSES CLIMATE CHANGE – CLIMATE CHANGE CAUSES WAR: this eye-catching banner of Movement for the Abolition of War (MAW) aroused considerable interest outside COP25, the UN climate conference in Madrid last December.

We already know that war is a humanitarian catastrophe causing unfathomable suffering, but it is an environmental catastrophe too, with the inbuilt implications for future suffering which that entails.

It is now well recognised that climate change can lead to soil degradation, competition for scarce resources, mass migration and instability, thus greatly multiplying the threat of war. But still barely recognised is the first half of the vicious circle described by MAW's banner: that war and its preparations contribute significantly to climate change. Scientists for Global Responsibility (SGR) estimates that 6% of global greenhouse gas emissions result from military-related activity (see p.5). This figure covers the whole cycle: extraction of raw materials and manufacture of equipment and weaponry; trials and training with massive fuel use; maintenance of vast numbers of bases and buildings worldwide; use of fuels and explosives in warfare and resulting fires; and extensive rebuilding of devastated infrastructure.

Astonishingly, there was no mention of these military-related emissions in the Madrid conference programme nor at the associated public events. Perhaps this shouldn't be so surprising though, since the precedent was set at Kyoto in 1997, when it was decided, under pressure from the US, that there would be no obligation on countries to count these emissions or include them in reduction targets. In any case, since our delegates are government officials, can

we rely on them to ignore the risk of jeopardising lucrative arms and military aid contracts?

While COP25 was taking place in Madrid, NATO leaders were meeting in London. "*We work to increase the security of all*", said the leaders in their final statement. Yet nowhere in that statement was there any reference to the climate crisis – surely the biggest threat we face today.

WHAT IS SECURITY?

Readers of TAP may remember the edited version of MAW's Annual Remembrance Lecture 2009 delivered by Dr Mark Levene of Southampton University. In a chilling and prophetic presentation, he drew attention to the increasing tendency of nation states to treat climate change in state security terms, citing a CIA announcement of a permanent climate change bureau established to prepare for a medium and long term threat, and make preparations accordingly. The preparations in question, though, had little to do with combatting climate change but everything to do with the resulting mass migration. 'How to protect your homeland from the hordes' was the driving force of western security analysis. Dr Levene referred to the vast sums spent on research and development into perimeter-denial technology and into military strategies to control 'the hordes' if they do manage to get in.

Is this really what we need in order to feel secure? Diana Francis in a letter to *The Guardian* last November said "*We need a national debate on the meaning of security. Surely it needs to be understood in terms of human and planetary wellbeing and not as something that can be achieved through violent attempts at domination*". The current coronavirus crisis supports the truth of this.

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MILITARISM

Our militaristic mindset has kept the UK at war, somewhere in the world, every year since WW2. No other country, including the USA, has this record. Who is threatening us? Yet Britain has soldiers deployed in over 80 countries and has bases in 14. In truth we ARE the threat: in Afghanistan the recent conflict is known as the “British war”. Vietnam lost a generation of progress following what they call the “American War” from 1965 to 1975.

Yet no regret for any wars has been shown by our government. On the contrary, former Defence Secretary Gavin Williamson stated in December 2018: “The UK could build new military bases around the world after Brexit – this is our moment to be that true global player once more – looking into new opportunities for the armed forces – our biggest moment as a nation since the second world war”.

Our Ministry of Defence, whose primary role is the security of the nation, constantly assesses perceived security risks and makes contingency plans to cope with them. A report by The Oxford Research Group has established that MOD advice to policy makers is governed by the principle that even a 1% chance of a security risk materialising is unacceptable. This goes a long way to explaining the need for such immense sums spent by the military. Whether large or small, fictitious or true, any ‘security threat’ means more ships, more tanks, more aircraft and weaponry to ‘make us safe’. It also creates the anxiety amongst the population necessary to create public support for military expenditure and warfare.

FUNDING CLIMATE CATASTROPHE

Yet the certainty of impending climate catastrophe is ignored in favour of the possibility of ‘security’ threats. The unfolding climate catastrophe is not a 1% or a 20% or even a 90% risk. At a time in the near future, it is plainly 100%. We are past the moment when doubt gives an excuse for inaction. The basic facts of the science have been indisputable for over 40 years, and the young people of the world have rightly started demanding that resources be concentrated towards averting the extinction of life on earth. Those resources are readily available now from existing military budgets.

There is a grotesque disparity between resource allocation for the military compared with that for the environment. International climate finance dedicated to mitigating and adapting to climate change is lower than military spending by a ratio of nearly 12 to 1 although with huge variations in the amounts spent by each country.

The worst case is the USA where total climate finance amounts to a mere 0.2% of military spending. Italy is only 0.9%, the UK 3.1%, yet Germany manages over 22%, Japan 18% and China 13.6%. A tiny gleam of light is Costa Rica:

no army for 70 years, therefore adequate funding for social justice, education, health ...

It might be expected that vast military spending would be economically crippling but the revenue from arms sales and the opportunistic looting of resources in the aftermath of war is compensation enough for the failed diplomacy that causes those wars. For the military industrial complex, the misery of war is a very profitable business.

Imagine the repatriation from the destructive military industries of talent, human energy and peaceful research to where it is really needed. People engaged in productive positive work, instead of killing others while often harming their own sanity and health. War can and often does destroy both the aggressor and the victim.

What a golden opportunity was lost in the 1970s when the Lucas Aerospace workers’ plan for diversification from military to socially useful production was dismissed out of hand by the management. Many of the wide range of quality products, designed to utilise existing skills and equipment, are familiar today, having since been developed by other companies: hybrid cars, wind turbines, kidney machines ... Who knows where those visionary plans might have led had they been allowed?

SO WHAT CAN WE DO?

Firstly, demand that these military-related emissions are recognised and taken into account. “The atmosphere certainly counts the cost of carbon from the military, therefore we must as well”, Stephen Kretzmann, Director of Oil Change International, told the Guardian. MAW has applied for accreditation to the forthcoming COP26 conference to be held in Glasgow this November. If successful, it will increase our chance of getting our message heard at one of the official side events

Secondly, stop believing that war is inevitable. Having counted the military emissions, we must reduce them. We have better, more civilised ways of resolving conflict than by military means, through the channels already available: the United Nations and other well-established international institutions, international laws and treaties, and tried and tested non-violent methods of conflict avoidance and resolution. Still needed is the will to use these resources effectively: a change of mind-set, a cultural change. We should also recognise that international climate finance offers overwhelmingly better value in both resolving conflict and sustaining the environment than the equivalent spent on military operations, and we should demand that transfer of funding.

As the government prepares to review its national security strategy, we must engage with our elected politicians and persuade them to explore our vision of real human security.

WAR FROM THE AIR

AERIAL VICTORY: DEATH ON THE GROUND FROM DONALD REECE, APF COUNSELLOR

VJ Day 1945: the Japanese surrender, was announced soon after the bombing of Hiroshima and Nagasaki. RAF Group Captain Leonard Cheshire was an observer at 39,000 feet over Nagasaki when the atomic bomb blasted into a fireball of intense heat and destruction.

In that split second of nuclear fission, Cheshire, the man of war, became Cheshire the crusader for peace.

*"When Nagasaki blew up we felt nothing but an overwhelming sense of awe, not because an unusual number of Japanese had been killed, but because something had happened which altered our fundamental concepts of life."*¹

He later voiced his new found conviction that the world must, to survive, turn to a Christian way of life.

On their part, the people of Japan had a change of heart. Under UN supervision, their adopted Constitution included Article 9:

"Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as a means of settling international disputes."

In order to accomplish the aim of the preceding paragraph, land, sea and air forces, as well as other war potential will never be maintained. The right of belligerency of the state will not be recognised.

European nations after WW1 did produce The Hague Rules of Warfare in 1922. Article XXII (1) stated:

"Aerial bombardment for the purpose of terrorising civilian population, destroying private property not of a military character, or of injuring non-combatants, is prohibited. But these rules were never adopted."

In 1932, Stanley Baldwin believed that the League of Nations should ban the building of new military aircraft, but the Cabinet did not pursue it. Meanwhile US President Hoover had proposed that bombers should be abolished. Baldwin spoke of some instruments so terrible that mankind had resolved not use them. The implication is that if we can ban gas and biological warfare we can also ban aerial bombing. In 1933, Ramsay MacDonald, now Prime Minister, presented a plan

which quantified the armed forces permitted to each country in Europe; and the French suggested the formation of an international agency to supervise armament levels in France, Britain, Italy and Germany. But Germany withdrew from the Conference and the League of Nations. Collective action had failed.

The corporate failure of Western nations to ban aerial bombing is in contrast with this corporate success, and with the Japanese post WW2 Constitution. The example of Leonard Cheshire accentuates the need for repentance and a change of heart. The present-day use of drones, and frequent news of bombing in the Syrian region, demands an ever newer spirit.

¹ LEONARD CHESHIRE VC, Russell Braddon, Corgi Books 1957, pp 143; 151

THE 'MORAL INJURY' OF MODERN WAR FROM CHRIS COLE, DRONE WARS UK

Over the past 50 years or more, there has been a growing understanding that warfare can have a hugely damaging impact on the mental as well as physical health of those engaged in armed combat. With rise of 'remote warfare' – where we see the increasing use of remotely-controlled drones to launch lethal attacks from thousands of miles away – there is evidence that drone crews, while completely physically safe, are nevertheless experiencing psychological trauma from watching close-up images of the results of their strikes.

In the US, a number of drone crew have spoken out about the long-term emotional damage caused by such remote killing. Heather Linebaugh, a former drone imagery analyst, wrote in the Guardian: *"When you are exposed to it over and over again it becomes like a small video, embedded in your head, forever on repeat, causing psychological pain and suffering that many people will hopefully never experience."*

Former USAF drone pilot, Brandon Bryant, says *"It was horrifying to know how easy it was. I felt like a coward because I was halfway across the world and the guy never even knew I was there. I felt like I was haunted by a legion of the dead. My physical health was gone; my mental health was crumbled. I was in so much pain I was ready to eat a bullet myself."*²

In the UK, while so far none of the smaller, more tight-knit RAF drone community have spoken out, a recent



report by a group of UK military medical experts, commissioned by the Chief of the Air Staff, reveals there is concern about the mental health impact on drone crews.³

The military medical experts raise two particular concerns. Firstly, due to the increasing use of armed drones, they point to the workload stress on British drone crews. Secondly, they argue that being "being inches away from the screen while thousands of miles from the operational theatre" brings unique problems which breach ethical norms:

*"We found one distinct feature of RPAS ['Remotely Piloted Aircraft System'] service. RPAS crews are not alone in being required to kill but they do so without risk to themselves. There is risk of killing non-combatants and direct visual exposure to atrocities including human remains. These features may breach normal ethical standards and lead to moral ambiguity and moral injury. US research from conflicts with high levels of killing shows severe treatment-resistant post-traumatic symptoms in those who killed or observed killing."*⁴

Undoubtedly, the primary concern of peacemakers should be the innocent victims of war and armed violence. Drone attacks have killed thousands of civilians around the globe and there is evidence that their mere presence in the skies in war zones is having a damaging psychosocial impact on children and young people.⁵ But it is important that the damage to those engaged in so-called 'risk free' warfare is also recognised and challenged.



¹ Heather Linebaugh, 'I worked on the US drone program. The public should know what really goes on', *The Guardian*, 29 Dec 2013.

² 'Former Nellis AFB Drone Operator on First Kill, PTSD, Being Shunned by Fellow Airmen', *KNPR*, 25 Jan, 2015.

³ Lucy Fisher, 'Stress of killing from afar creates shortage of MoD drone operators', *The Times*, 13 Jan 2020

⁴ Dr John W Scadding, 'The Hazards, Risks and Adverse Health Effects of Remotely Piloted Aircraft Systems, The Independent Medical Expert Group (IMEG) 5th Report, November 2019

⁵ David Doyle, 'Drone attacks 'traumatising a generation of children' *Channel4 News*, 5 Mar 2013

PEACE ON EARTH?

FROM HANNAH MALCOLM

Hannah is an Anglican ordinand at Cranmer Hall and member of Christian Climate Action (CCA). She is writing a PhD on a theological response to Climate Grief.



The Lake Chad. Copyright: EC/ECHO/Anouk Delafortrie

We live in a delicately-balanced web of human and nonhuman existence, our collective survival dependent on the resilience of each strand. Violence against the earth is violence against its inhabitants, and vice-versa. This connection becomes increasingly

intimate the further we move from the protection of relative wealth: subsistence farmers must find new means of survival when crops fail, impoverished families have no choice but to leave stable communities and social ties to find reliable water sources, and families living from pay cheque to pay cheque cannot afford to flee conflict that erupts over land.

In the region around Lake Chad, conflict between state security forces and armed opposition groups have forced 2.5 million people from their homes. The lake is not shrinking, as some have claimed. But climate breakdown is still heightening the consequences of conflict in the region and creating a context where conflict continues. Temperatures are rising one and a half times more quickly than the global average. Higher than usual rainfall and more extreme temperature variation threaten the resilience of local communities, disturbing planting and harvesting patterns and creating job insecurity – one of the reasons given for joining opposition and terrorist groups like Boko Haram. Military restrictions on movement reduce the capacity of local people to adapt to a changing climate.¹ A vicious circle of violence. One strand of the web is threatened, and the web weakens as a whole.

Last year, a Stanford-led study published in the journal *Nature* examined the relationship between conflict and a changing climate,¹ estimating that 4 degrees Celsius of warming would trigger a 26% chance of a substantial increase in conflict risk. 2 degrees Celsius of warming beyond preindustrial levels – the current goal of the Paris Climate Agreement – would increase the risk of climate influencing conflict to 13%. The causes of conflict are not straightforward. But it should not be surprising to us that feedback loops of violence are perpetuated by threatening the shared gifts of the world: water, food, clean air, beauty.

The feedback loop of violence is not just one of climate exacerbating conflict, but conflict exacerbating climate: tools of death go hand in hand. A study² found that the U.S. military's supply chains, bureaucracy, and infrastructure make it a bigger polluter than 140 countries. If it were a country, its fuel use would make it the 47th largest emitter of greenhouse gases in the world. The UK is also complicit: we joined the fight over oil in the Middle East, surrendering ourselves to its economic stranglehold. When the threat of war in Iran hit our newsfeeds last Autumn, the share prices of fracking firms and oil corporations jumped. In the same greedy breath, we do violence to the Earth, and violence to each other.

The connection between violence against our biosphere and violence amongst humans is both a material and a theological truth. The Bible repeatedly connects human violence and violence to and from the earth, most vividly in the prophetic apocalyptic literature of the Old Testament. The bloodshed of humans pollutes the earth, triggering feedback loops of death for the whole community of creation:

Swearing, lying, and murder, and stealing and adultery break out; bloodshed follows bloodshed.

Therefore, the land mourns, and all who live in it languish; together with the wild animals and the birds of the air, even the fish of the sea are perishing.³

The word 'apocalyptic' comes from the Greek for 'reveal' or 'uncover': prophetic apocalyptic writing in the Bible is not only predictive, but also unveils sin and calls for response, revealing *both* human sin *and* God's purposes. The earth, along with its creator, is fiercely opposed to human degradation of the reign of peace. But the call God places on His people is not simply for the absence of violence, but the presence of peacemaking.

We are called to constantly live towards and long for *shalom*: healing for all relationships, the wellness and flourishing of all existence, renewal for all that is broken. A world at peace with itself and at peace with God. And for Christians, our vocation to be peacemakers is rooted in the incarnation: an act of peacemaking through which Christ reconciles all creation to Himself. Humanity becomes the location of the call to peace-creating, through which God begins the work of renewing the whole world. We find the courage to reimagine and work for the peaceable kingdom, knowing that it is God's work we do.

If we are to participate in the reconciling work of Christ, we must repent, oppose and resist tools of death in all their forms, and imagine together the peace of all things. Our role is not simply prevention, but cure. Just as peace is not simply the absence of violence, *shalom* is not achieved through human absence from the rest of creation but through human *presence*, the conduit God has chosen for his peacemaking. As climate activists and anti-war activists, we long for a world at peace together. We do not work only for the absence of violence, or the reduction of emissions, but the creation of something new.

If you are interested in joining a local CCA group, get in touch at christianclimateaction@gmail.com, find us on Facebook and Twitter.



CCA Ash Wednesday Service in the UK © Hannah Malcolm

¹ Janani Vivekananda, Dr Martin Wall, Dr Florence Sylvestre, Chitra Nagarajan, 'Shoring Up Stability: Addressing Climate and Fragility Risks in the Lake Chad Region', *Adelphi* (May 2019) <https://shoring-up-stability.org/wp-content/uploads/2019/06/Shoring-up-Stability-Executive-Summary.pdf>.

² Devon Ryan, 'Stanford-led study investigates how much climate change affects the risk of armed conflict', *Stanford News*, (June 12 2019) www.news.stanford.edu/2019/06/12/climate-change-cause-armed-conflict/.

³ Oliver Belcher, Patrick Bigger, Ben Neimark, Cara Kennelly, 'Hidden Carbon costs of the 'Everywhere War': logistics, geopolitical ecology, and the carbon boot print of the US military', *Transactions of the Institute of British Geographers*, Vol 45, Issue 1 (2019)

⁴ Hosea 4:2-3 (NRSV)

NUCLEAR MATTERS: CLIMATE NUKES

FROM JANET FENTON

Janet is Vice Chair, Scottish CND and International Campaigner, International Campaign to Abolish Nuclear Weapons (ICAN).

How we live, get about, share our food and resources, make stuff, shelter and educate ourselves and our children and generally organise our society, needs a radical rethink. Currently, a small elite exercises dominance through the use of force. The development of nuclear weapons is the ultimate step, and now the use of drones and autonomous weapons adds to the risk to which the planet and all upon it are being exposed. Even space is not considered off-limits, and decisions are made secretly and undemocratically. Scientists and many academics can confirm that the extreme arrogance in ignoring human reliance on the planet puts its potential ability to sustain us in grave peril.

An asteroid wiped out the dinosaurs, and global overheating may be the end of us. There could be a pandemic with even more fatal consequences than Covid 19, and then there are the nuclear weapons. Nuclear weapons are inhumane instruments of mass destruction that can each kill hundreds of thousands of people instantaneously. Their use would additionally poison land, and the fallout would irradiate people many miles away, causing indescribable suffering, and of course this legacy would be delivered for several generations.

The nuclear threat is compounded by the global rise in temperatures caused by human activity. Our economic systems and consumer-focussed lifestyles are set to trigger irreversible chain reactions leading to the Sixth Mass Extinction in Earth's history. Preventing this requires our insistence that governments immediately end all fossil-fuel subsidies and immediately and completely divest from fossil fuels, as the very minimum amount of effort that is needed to start the required rapid sustainable transition.

The immediate risks from nuclear use or accident are constant reminders of danger. Manufacturing nuclear weapons produces radioactive waste on a continuous and protracted level, to be dumped in water or buried. Now, rising sea levels and violent climate episodes show up these proposed solutions as unpredictable and unstable, and an immediate halt must be called to any more nuclear waste. To counter the impacts of the climate crisis, we must develop less centralised and more responsive ways to meet sustainable levels of energy. The UK's nuclear weapons policy already has a legacy of rusting radioactive remnants, yet new submarines and reactors are under construction, creating additional radioactive waste and squandering badly-needed resources. The environmental damage is not contained by the borders of the nuclear-armed states, but affects internal indigenous communities and neighbours around the world. From weapons testing in Maralinga, Australia to the Jaduguda uranium mining in India, populations are exposed to poison without informed consent. Farmers in Dumfries and Wales are well aware that the Chernobyl accident prevented the sale of sheep from their own hill farms a decade later, and the same disaster also impacted adversely and permanently on fish stocks in the North Atlantic.

The uniquely comprehensive scale of the destruction caused by any nuclear weapon use would include infrastructure like computers, electrical supply and access to the internet,

meaning that the injured, sick and dying would be left to fend for themselves in horrific environmental circumstances. A nuclear war anywhere, using as few as 100 weapons, (NB about half the potential payload of one of the UK's subs) could disrupt the global climate and growing seasons so severely that the lives of more than two billion people would be in jeopardy.

The Treaty on the Prohibition of Nuclear Weapons addresses the shortcomings in the Non-Proliferation Treaty, which aimed to prevent the spread of nuclear weapons use. The TPNW presents a comprehensive prohibition that is clear enough to lead to elimination.

The Scottish Government is in favour of the TPNW but this is disregarded by the UK, which has no feasible option for re-siting its nuclear weapons outside Scotland. This is still a key issue in the debate on Scottish independence, and is an indicator of the fragility of the UK Government's claim to a democratic mandate, since Scotland's views have been expressed through the appropriate democratic processes. Along with the Pope's clear moral directive that the possession *per se* of nuclear weapons is immoral, not just their use or the threat of use, this democratic deficit puts those who choose nuclear weapons into the category of shameful renegades.

Climate change increases the likelihood of nuclear weapons being used. Severe weather crises cause food and fresh water scarcity. Increasing rates of human migration add pressure on governments. These factors increase conflict between different states who may be competing for resources or aid. Combating climate change must include working for the global ban. Nuclear disarmament campaigning includes challenging governments on climate change as an imperative.

The requirement to be the change we want to see has never been more urgent. We must stand aside from patriarchal structures and attitudes that contribute to irresponsible environmental policies, and we need preparation and training for action made with the love and respect needed when a firm refusal to co-operate is required. Covid 19 is teaching us how much can go wrong, and how quickly it can go wrong unexpectedly. There is also a positive lesson in how quickly people can adapt, change behaviour and have an impact.

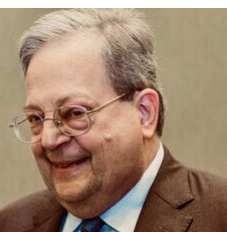
While big demonstrations are off the agenda, we can get informed, check on the impact of our own lives, consolidate supportive relationships virtually and grow some food, even if it's only sprouts!

To find out more: www.icanw.org www.skysprouts.co.uk
See the film *2040* (2019). Read the book *Disarming Doomsday* by Becky Alexis-Martin (2019).



WORKING FOR PEACE AT APF

Earlier this year, we welcomed two more people to join those overseeing the running of APF.



The Ven. David O. Selzer, APF Counselor:

David is currently the Executive Archdeacon for the Anglican Diocese of Ottawa in Canada. He has served in the Anglican Church in Canada since 2008. Prior to that he was in parish ministry in Buffalo, New York and University Chaplaincy in Minnesota.

David served on the National Executive Committee of the Episcopal Peace Fellowship from 1989 to 2003, being Chair for 1997-2003. During this time, he was also Scholar in Residence, Tantur Ecumenical Institute, Jerusalem, Israel, and undertook a sabbatical in Barbados. He has extensive experience in Police Chaplaincy.

In accepting the role, David said, *"Thank you for the opportunity to serve APF as a Counsellor - I would be very honoured. I will gladly be in communication and offer counsel when the occasion arises, as well as bring current peacemaking issues from the Canadian context."*



Geoff Smith, APF Trustee:

Earlier this year Geoff Smith became a trustee of APF. Geoff is a semi-retired civil servant working in the area of corporate governance who lives with his wife Jane in Cardiff. He is a Reader in the Church in Wales. Geoff admits to having a passion for trains, particularly those of the steam variety, and enjoys walking in the countryside, as well as

his parental and grandparent responsibilities. Commenting on his new role Geoff writes:

"I believe that there is so much that the Anglican Church and other Christian churches can offer to help resolve conflicts at a national and local level in the world. There are many ways in which, motivated by our following of Jesus Christ, we can use our influence at all levels and support peace initiatives everywhere. The tragedy and horror of armed conflict has been seen in the past, and is still being seen, all too often, everywhere. I hope I can bring my corporate governance experience to APF as a contribution towards achieving APF's mission."

Read Geoff's Passion Sunday Reflection on page 12.



"TAP IS SPECIAL AND TO BE COMMENDED"

The publication of the APF magazine (TAP) has been a long-term commitment of APF. We aim to produce a high-quality publication that encourages, informs and equips peacemakers throughout the Anglican Communion. Recently we asked readers of TAP what they thought of the magazine. Here are some of the comments we received:

"I like the media and book reviews and the summaries of speeches people have made that have been turned into short essays."

"I'm nearly 90 and can no longer march, demonstrate etc for peace, but TAP keeps me praying!"

"I especially appreciate the worldwide coverage of TAP and the range of opinions included."

"TAP reflects and records the considerable APF involvement in the Peace Movement."

"I value: theology about Christian peacemaking, practical examples of recent conflict resolution, insights for prayer about current conflicts."

"Sue Gilmurray's songs always move us."

TAP is a valuable resource which APF is proud to publish. And APF is keen to encourage a wide readership around the Communion. Members and Associates receive copies by post or email as part of our commitment to them. Copies of TAP are also part of the materials that we provide for free at conferences and events in order to inform people about APF and the work we do. This approach means we ask for a nominal contribution towards the cost of production where possible.

APF would like to continue with this approach. And so, we are asking our readership to consider sponsoring TAP:

- £15 per year would cover the annual cost of TAP for you and one other regular reader.
- £25 would pay for 10 issues to be placed in a church or peace centre.
- Perhaps you would consider becoming one of our TAP Sponsors by making a larger donation towards the ongoing production of TAP?

To donate online: www.anglicanpeacemaker.org.uk/magazine or contact Tilly at the APF Office (p.10).



NOTES FROM THE CHAIR: THE WORLD IS CHANGING

FROM SUE CLAYDON, APF CHAIR OF TRUSTEES



APF Kenya General Secretary Rev.
Paul Mwangi Mwaniki with Sue Claydon

I have now drafted this piece three times over recent weeks. Each one when re-read seems 'dated' although only written a short while ago. The comment of 'the world will never be the same' seems to be everywhere.

My original draft mentioned the new decade we were entering. It asked about what this would mean for peacemaking. I wrote: *'The start of a new decade should bring with it hopeful anticipation.'*

Sadly, 2020 is opening to a world where 'security' does not mean what it might once have done. The war threats in the Middle East and the news of arms manufacturers adding huge profits in their wake, the environmental crisis, the spending on Trident costing more and more - all do not give much hope.'

None of us could imagine the world we are in today (I am writing on 26/3/20). A week ago I wrote: *'Governments will be re-evaluating as well, once the crisis is over. Will the citizens of all countries challenge the way governments spend money, and shift to priorities that reflect human need and not greed?'*

So, what are my thoughts today? I am still in Kenya and have been watching this pandemic roll across East Africa. Covid-19 cases were all originally coming in with people returning

from overseas. Measures were put in place that you will all know from your own communities: schools and universities closing, promoting hand-washing, etc. These have escalated, and now there are no international flights (I am on a 'ghost flight' with BA tonight, which means it must land with no one but crew on board). Limiting 'social contact' in an African community is almost impossible, but all markets have been closed in an attempt. We are all aware of the hardships those in our own communities are suffering economically. Here, where huge numbers of the population live day-to-day, the effect will be catastrophic. If our highly developed health services cannot cope, how will the limited facilities in rural and slum areas manage? On top of this is the underlying fear of civil unrest when people cannot get their daily needs.

The one thing about this virus is that it knows no boundaries – geographic, class or wealth. In this edition of TAP we are looking at the links between the environmental crisis and militarism. Comparisons are being made on many fronts at the moment of the availability of bombs to that of ventilators. All these issues are linked.

I want to share this space with parts of two letters I received today. But first I want to give you this comment from my youngest niece as she had to travel home from study in New Zealand:

"The world is changing and we're the ones who get to decide what it changes into."

That should give us all something to think about over these next few months.

LETTER EXTRACTS FROM OUR PARTNERS IN NEW ZEALAND AND USA

FROM JONATHAN HARTFIELD
CHAIR APF NEW ZEALAND AND APF TRUSTEE

So here we are as a nation entering a wilderness time which will test our way of life and reveal what is of real importance to us.

Although the Share Markets collapsed at the first whiff of the desert breeze, in contrast our Churches began to develop plans for sustaining and caring for their communities. The consumer ethic that is destroying so much of our planet is in abeyance, and although our supermarket behaviour is revealing the selfish individualism of some people, we are spending up on toilet rolls and rice, and presumably spending less on Lotto, alcohol and other non-essentials.

Governments are also spending differently and more positively, and much more is being spent on the population as a whole.

It is noticeable that armaments are of no use in the present situation. The civilian skills of our armed forces may prove very useful over the next few months, but their weapons are of no help at all.

So, this virus drives us into a wilderness experience which we do not want, an experience that will change and test us all. We may find it a difficult and frightening journey as we discover how we adapt to it, how we relate to other people in these difficult circumstances, and the grief it may bring us. The desert is a place where our priorities in life are tested, so it is also a place for growth and learning. The wilderness gives God an opportunity to meet us in a new way.

FROM REV. BOB DAVIDSON
CHAIR EPISCOPAL PEACE FELLOWSHIP

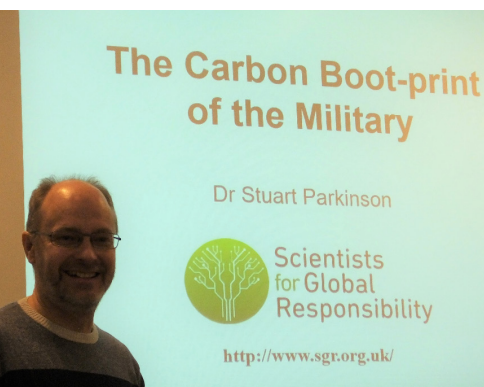
During times of national and global crisis, the Episcopal Peace Fellowship has maintained a vital and indispensable voice that addresses many of the root causes of inequities and imbalances regarding who is vulnerable, who has access and who is being marginalized. While COVID-19 reinforces the truth that, "Death is the Great Equalizer," this pandemic exposes the structural disparities and racism that cry out for voices of PEACE and JUSTICE.

During the COVID-19 pandemic the Episcopal Peace Fellowship is working to combat the stigmatizing of communities of Asian descent by proclaiming the respect and dignity of all human beings. EPF is addressing gun violence prevention as the sale and possession of firearms escalates in the illusion of self-protection. EPF is speaking out about historic shutdowns and occupation without proper access to health care services in Palestine and indigenous communities. EPF carries on our decades-long opposition to capital punishment and the disproportionate risk to those incarcerated in correctional settings.

Both letters in full can be found on the APF website

EVENTS AND COMMEMORATIONS

THE CARBON BOOTPRINT OF THE MILITARY



Summary of a presentation given by Dr Stuart Parkinson, at the Church & Peace/Fellowship of Reconciliation Conference, Birmingham UK, February 2020. Stuart is Executive Director of Scientists for Global Responsibility and has been an expert reviewer for the Intergovernmental Panel on Climate Change.

The presentation took delegates through a detailed assessment of how the various components of the UK and US military sectors contributed to carbon emissions. This included military personnel, military equipment (research, production and testing) and military operations. The overall bootprints were estimated to be: for the UK 13 million tonnes (3% national) of CO₂; for the USA, 340 million tonnes (6% national) with a global figure of 5%. War impacts were estimated to be 1% or maybe more. (2018 figures).

To put these figures in perspective, global military spending is \$1800 billions compared with \$200 billions for climate (2019). Stuart also discussed the likely climate impacts of nuclear weapons use, on different scales, on reduction in climate temperature (disruption, nuclear winter). This was the main focus of discussion in the questions session, which included calls for nuclear disarmament especially in this year which marks the 50th anniversary of the nuclear Non-Proliferation Treaty (NPT) coming into force.

It is also important to record that the reduction of military carbon emissions are not in general included in national targets, but it is clear that the US and UK militaries are trying to reduce emissions and that the US figures are falling notably.

Stuart also discussed with delegates the action that anti-war campaigners might take using these figures and what his own organisation was doing. Key points were as follows.

- Highlight the high military carbon boot-print
- Highlight the huge imbalance between military and climate spending
- Point out that that security goals are better served by shift from military to climate spending
- Key target audiences are policy makers (environment and security), environmental campaigners, climate scientists

Stuart ended by encouraging people to act and not collude by being silent on this issue, in what is fast becoming a post-truth world.

For further information visit: www.sgr.org.uk

Here you can find the slides that he used in his presentation.

I REMEMBER MAY 8TH 1945

FROM DONALD REECE, APF COUNSELLOR

Schoolboys were moving between buildings when the Headmaster leaned out of his window and shouted:

THE WAR IS OVER!

We threw our caps into the air and broke into a run. It was a day of laughter joy and hope: a step on the way to peace. In France May 8th is now "Liberation", a national holiday. In 1945 in Le Chambon sur Lignon, Pastor Andre Trocme preached the same sermon on making peace to German prisoners, as he had given to his French congregation that day. When conflict ceases, we need extraordinary gestures of goodwill to make peace. We thank God for the goodwill which has blossomed between Coventry Cathedral and the Church in Dresden. Out of this commitment to reconciliation grew the Community of the Cross of Nails, of which APF is proud to be a partner. As VE Day approaches, let us pray:

We thank you heavenly father
for giving us peace and goodwill in Jesus Christ.
By the grace of your Holy Spirit,
make us instruments of your peace;
where there is hatred may we sow love;
where there is injury pardon;
where there is despair hope.
May enemies become friends
for we know that repentance brings joy in heaven
and peace on earth ready for the New Jerusalem.
Amen

OBITUARY FOR BETTY WILLIAMS

Betty (Elizabeth) Williams was a peace activist from Northern Ireland. She was a co-recipient in 1977 with Mairead Corrigan of the Nobel Peace Prize for her work as a co-founder of The Community of Peace People

Betty was drawn into the public arena after witnessing the death of three young children during a car chase and shooting in 1976. Following petitioning and media coverage, she organised peace marches involving tens of thousands of Protestant and Catholic women. 'There had been other tragic deaths' Williams said at the time' but the tragedy of the little Maguires was the moment when I felt we just could not take any more.'

From this outcry against sectarian violence, Peace People was formed with Williams and Corrigan its figureheads. The organization, mostly involving women, was highly influential in providing support to victims and promoting a peaceful resolution to the Troubles.

The two women eventually went their separate ways, Corrigan stuck to her primary concern of Northern Ireland, while Williams became an international peace activist. She lectured widely on topics of peace, education, inter-cultural and inter-faith understanding. The rights of women and children were given special emphasis, and she headed the Global Children's Foundation and was the President of the World Centre of Compassion for Children International. She was also the Chair of Institute for Asian Democracy in Washington. Betty died on 20 March 2020.

REVIEWS

THE SEVEN STREAMS OF THE RIVER OTA

The National Theatre London



Robert Lepage's extraordinary, seven-hour fusion of horror, romance and French farce made for a fitting final show before London's theatres went into coronavirus lockdown.

An opening image of the play features a girl blinded by the Hiroshima bombing. She stands against a backdrop of blazing red sky and says: 'I saw the final flame. The flame of the end of the world.' If the seven-hour play begins with doomy premonitions of end times, it takes us to unexpected places in its portrait of human resilience in the face of large-scale historical trauma. If Hiroshima is 'a city of death and destruction, it is also a city of rebirth and survival', we are told, and it feels like a message of hope for our own anxious times.

Directed by Lepage and staged by Ex Machina, the drama was first staged at the National Theatre in 1966. Returning to London for nine performances as part of a world tour, the new staging marks 75 years since Hiroshima.

Seven interconnecting stories take us around the world (New York, Osaka, Amsterdam, Nazi-occupied Terezín) and across half a century. Trauma unites the strands: the generational fallout of Hiroshima, Aids, the Holocaust. The original source for the diverging plotlines is a Madame Butterfly-style love affair between an American army photographer documenting the damage in Hiroshima and a Japanese woman whose face we never see but are told has been disfigured by war.

Tracing survivors and their descendants across five decades, this giant theatrical journey through time and space explores the way a few kilograms of uranium falling on Japan changed the course of human history.

There is a book of the play by Robert Lepage and Eric Bernier published by Bloomsbury and a Google Play Book.

1917

Directed by Sam Mendes

This is a relatively contained personal tale of two messengers sent on an urgent mission to prevent a potential disastrous attack during WW1.

By narrowing the theme, 1917 gives some engaging drive and momentum to a war that is often depicted as immobile. We trail the messengers Blake and Schofield through their story as the camera follows them in 'real-time' with no cuts (a piece of editing trickery that is superbly done and adds a breathless, knife-edge quality to the experience).

And throughout, the grim reality of war is written in the faces of soldiers and the horrific landscapes surrounding them. These create an unemotional quality, another striking feature of the film. The whole is stirring and immensely powerful yet also notably dispassionate.

The film has received many plaudits and awards, and rightly so. But it has limitations when you compare it with other outstanding anti-war films. 'All quiet on the Western front', for example, rests on more than its depiction of the frontline experience. It finds room to explore the ideology behind warfare; its soldiers discuss the causes of war as well as its impact on them. It deals with attitudes displayed in training camps and on the home front as well as on the battlefield. '1917' is also very different from 'Oh! What a lovely war', the bitterly savage satire which reflected the common view of the Great War as a monumental blunder.

But Sam Mendes' film does have a saving grace in that the two messengers do not give up whatever the difficulties faced. It shows what it means to put duty first, at the expense of your own self-interest, something essential today as our world struggles to cope with so many threats.

One of the film's most touching moments, and a delicate allusion to the suffering of families torn apart by the carnage at the front, is when Schofield extracts from his tunic a picture of his loved ones on the back of which are scrawled the words 'come back to us'.



SIBLINGS OF SHALOM

Published by Christian Aid.

From Robin Eastoe, APF Member

This book (only 36 pages) packs a lot into a short space. Christian Aid has a good record in recent years for peacemaking, and this book is a very useful read for those interested in using the bible in building peace.

Basically it gives examples of where biblical stories are used to create peace.

The stories are Cain and Abel (Genesis 4.1-16), Amnon, Tamar and Absalom (2 Samuel 13), Joseph and his brothers (Genesis 37-55) and Martha and Mary (Luke 10.38-42.)

An example: we read with horror the story of the rape of Tamar, but also realise this has so many contemporary resonances in our world. The book mentions how, in the Ujamaa Centre in South Africa, using this story, with its vivid portrayal of the effect rape has on Tamar, helps other women to speak out about the hurt of their own experiences. 'If this story is in the bible we will not be silent' is a memorable quote. The same story is used in Brazil to emphasise the high percentage (85% at the time) of physical violence that occurs in the home, mostly perpetuated by the spouse.

It is not a long book and often the reader will wish for longer case studies, with more details included; occasionally the brevity obscures the point being made. But it is easy to see how using bible stories, with their long history of being charged with importance for all believers, can help unlock many feelings and emotions and can begin the process of healing and of building up peace. Many examples given here could be models for similar work in different situations. The examples are inspiring and uplifting. It is a short book, but one that repays a careful study backed by thought. It is not an easy read, but one that would make anyone interested in peacemaking sit up and take notice.

You can download a copy of the book from www.christianaid.ie/resources/siblings-shalom-theological-reflections-peacebuilding Or request a hard copy, free of charge, Tilly at the APF Office (p.10).



NOTICES AND DIARY OF EVENTS

At the time of writing around 1/3 of the population of the planet is in lockdown as the Coronavirus spreads. Public gatherings in many countries have been banned. However, there remain important dates that we can still mark in our own ways together-apart.

25 April – Anzac Day Australia & New Zealand.

8 May – VE Day. Time to Remember Lost Lives From World War II.

15 May – International Conscientious Objectors' Day. The planned gatherings in Tavistock Square, London and other venues have been cancelled. The ICOD planning group, however, are compiling a list of ways in which people can mark this day individually, and the Peace Pledge Union will put them on a special page on its website www.ppu.org.uk which will include letters to write, activities to do and songs to sing, with online links where appropriate.

19 June – International Day for the Elimination of Sexual Violence in Conflict. To raise awareness of the need to put an end to conflict-related sexual violence.

6 August – Hiroshima Day.

9 August – Nagasaki Day.

15 August – VJ DAY.

24 October – APF AGM. Peace House, Oxford, UK.



ANGLICAN PEACEMAKERS PRAYING, EQUIPPING AND INFLUENCING FOR PEACE

Find out more about becoming
part of the Anglican Peacemakers:

[www.anglicanpeacemaker.org.uk/
join-the-movement](http://www.anglicanpeacemaker.org.uk/join-the-movement)

enquiries@anglicanpeacemakers.org.uk

07494 272595

APF, Peace House, 19 Paradise Street,
Oxford, OX1 1LD

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APF is a member of
Community of the Cross of Nails,
International Campaign Against Nuclear Weapons
and Network of Christian Peace Organisations.

*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.*

OFFICERS OF THE FELLOWSHIP

Chairperson:

Mrs Sue Claydon
Bridge House, Whittlesey Road,
March, Cambridgeshire,
PE15 0AH
013546 54214
chair@anglicanpeacemaker.org.uk

Honorary Treasurer:

Mr William Nicholson
APF Office, Peace House,
19 Paradise Street, Oxford,
OX1 1LD
07494 272595
treasurer@anglicanpeacemaker.org.uk

Honorary Membership

Secretary:
Mrs Sue Gilmurray
13 Danesway, Pinhoe, Exeter
EX4 9ES
01392 464982
suegilmurray@icloud.com

APF Coordinator:

Tilly Martin
APF Office, Peace House,
19 Paradise Street, Oxford,
OX1 1LD
07494 272595
tilly@apf.org.uk

NAME CHANGE OF THE FELLOWSHIP

FROM SUE CLAYDON, APF CHAIR OF TRUSTEES

In the last *TAP I* gave the results of the vote to change the name of APF to Anglican Peacemakers Fellowship. This resulted in a 62% vote in favour. While this was a clear indication of the feelings of the majority, it did not meet the 2/3 requirement of the constitution.

It was agreed that another vote would take place in the Autumn 2020. In view of the vote in 2019, APF Trustees, meeting in February, voted unanimously to recommend the change of name.

I have received two letters on the topic which are below. I wish to encourage all APF members to vote in the Autumn. Details will be in the September *Anglican Peacemaker*.

'Blessed are the peacemakers, for they shall be called the children of God' Matt. 5:9.

FROM DAVID MUMFORD, DUNBAR:

"I was one of those who voted against the change of name. I did so as the name is now the only thing in the constitution that commits APF to gospel nonviolence.

I would have been perfectly happy to change the name to 'peacemakers' or 'peace' had APF kept in the constitution

the declaration that members pledge to renounce war and all preparation to wage war.

The present revised pledge does not commit members to refuse to participate in wars. It leaves the way open for APF to become a body with a preferential option for nonviolence. This is a worthy cause and reflects where many Anglicans are currently at, but it is very different from a pacifist commitment to love and nonviolence and a conscientious objection to being recruited into the military.

I joined APF many years ago precisely as it was a pacifist fellowship. I want that commitment to be continued. Unless other safeguards are rewritten into the constitution, then the name needs to remain the Anglican Pacifist Fellowship."

FROM WILLIAM NICHOLSON, LONDON:

"I joined the APF because of the word "pacifist", and that remains, as the Gospel teaches, my primary guide, because it encapsulates everything that we're taught: love, God in creation, how to deal with fear and doubt. So, yes, the name change is favourable, because the APF desires the action towards this goal, and "peacemaking" is the name of that action. Pacifism as a lifestyle is not clearly demonstrable in such a peaceful age, but peacemaking, in making sure that peace is not lost, is of fundamental importance as ever it was."

EXISTENTIAL THREATS AND UK DEFENCE POLICY

FROM TONY KEMPSTER, APF TRUSTEE

From the coronavirus to the growing threat of antibiotic resistance and climate change, the most existential challenges we face are truly global. They make a mockery of outdated notions of national sovereignty: the idea that so long as we exert control within our tiny corner of the world, everything will be fine. They also serve as a grave warning to those who would bury their heads in isolationism at a time when the balance of world power is shifting in unpredictable ways.

Global challenges like these will test to destruction the ability of transnational institutions such as the WHO, the UN and the WTO to chivvy along global coordination. They are already failing to respond effectively to changing circumstances. As China initially covered up the truth about coronavirus, the WHO was unable to coordinate an international response. The UN was powerless to prevent the war in Syria or Russia's annexation of Crimea. NATO too faces an uncertain future and constant criticism from the USA.

More significantly, international controls on nuclear arsenals are vital if we are to avoid their use, which on any scale would lead to global nuclear winter. Notably this year marks the 50th anniversary of the nuclear Non-Proliferation Treaty (NPT) coming into force. The goal of the treaty is simple: to abolish all nuclear weapons. Adherence to the NPT is crucial at a time when North Korea continues to flaunt its defiance of international law, and when Iran seeks nuclear weapons as Saudi Arabia may also be doing.

US post-war strategy of engagement with international conventions has been fundamental to global stability. But now retrenchment is emerging as a favoured alternative. By dissolving alliances and ending the forward presence of US forces, this strategy will almost certainly destabilise the regional security structure in Europe and Asia. Countries no longer protected by the US nuclear umbrella may well be tempted to acquire nuclear weapons of their own.

Western leaders have failed to respond to this changing world and invest sufficiently in their defence and security capabilities. They attend summits hosted by international institutions oblivious to the need for reform, when the world needs a new multilateralism where rising powers such as India and Indonesia are recognised at the top tables.

Of special concern now is the spectre of the USA starting a war with Iran over its aggression in the Middle East and its attempt to acquire nuclear weapons. Most worrying was the exchange of threats following the recent assassination of General Qassem Soleimani. Fortunately, it does seem that the US and Iran have taken a deep breath and pulled themselves back. But the situation is unresolved and there is a danger that Britain may be called upon to back the USA and defend its interests in the Gulf.

The UK is about to embark on a sweeping review of foreign policy and security, and recent events may lead it towards a reconfiguration of the armed forces. It may no longer depend on a 2010 policy which says that in future the UK will only fight large-scale war alongside the USA. Any reform could also mean replacing infantry soldiers with hundreds of hackers, or training more specialists with skills once seen as preserves of the

special forces. One hopes that this will mean that the country becomes more proactive in advancing its interests by using aid and diplomacy rather than using military force.

Regardless of what the US does, UK, like France and Germany, will remain a target for Islamist terrorists. It will need to stand with the Five Eyes alliance and our European allies where our interests converge. While Brexit requires that Britain remains genuinely independent of the EU, it will need to negotiate a close future relationship incorporating security considerations as well as trade.

The UK also needs the strength to defend its interests in this more complex and dangerous world, but reject completely the unsuccessful, wasteful and debilitating wars fought in the name of liberal interventionism. While it should make every effort to avoid involvement in sectarian wars fought across the Islamic world, it needs to protect itself from its fallout, including the risk of extremism, terrorism and mass migration.

It is patently clear that existential threats cannot be solved without peace and international collaboration.

The UK must press more actively for implementation on the UN Sustainable Development Goals, nuclear disarmament and the Paris Climate agreement. If the Conservatives are preoccupied elsewhere, these are clearly things that a Labour Party in opposition could be prioritising with support from the peace movement.



LET US RAISE OUR VOICE

Let us raise our voice
for the sake of the planet,
for the earth we love
to be free from fear;
we will take a stand
for our friends and neighbours:
neither bomb nor gun
shall infect us here.

Let us join the march
for the sake of our children,
and a future hope
that can still be theirs;
we will walk the miles
with a mind to make it;
we will sing our songs,
we will breathe our prayers.

Let us set our goals
for the sake of the needy;
let us persevere
though the road seems long;
we reject all faith
in the stockpiled weapons;
we will speak the truth
to the rich and strong.

Let us plead our cause
for the sake of the nations;
with the Lord's great love
still at large today;
we will wear the badge
of our clear commitment,
as we tread the path
on the pilgrim way.

Let us trust in God
for the sake of the Kingdom;
let us take the cross
into every place.
We will look to Christ
for his fruitful Spirit,
building peace on earth
by his love and grace.

*By Christopher Idle for Christian
CND's 60th Anniversary in 2020.
The tune 'Aldermaston' can be heard
at: [www.soundcloud.com/mightierpen/
let-us-raise-our-voice](http://www.soundcloud.com/mightierpen/let-us-raise-our-voice)*

*Music score is available from
Sue Gilmurray (p.10)*

JESUS RAISES LAZARUS: A REFLECTION

FROM GEOFF SMITH, APF TRUSTEE



Image: I, Davezelenka, CC BY-SA 3.0

Were our Churches still to have been open I would have been preaching about the raising of Lazarus on Passion Sunday 29th March. I was really looking forward to sharing the message of this story from the pulpit. To me, next to the Easter Day Resurrection accounts, this must be one of the most thrilling passages in the Gospels, this amazing story of Jesus beating death in the face and raising Lazarus from the dead.

If only you had been there my brother would not have died.

That's what Mary and Martha said to Jesus when he finally got to Bethany two days after he was told that Lazarus was dangerously ill.

Where were you when you were needed, she is saying, why weren't you here?

People may well be asking that question today.

They may ask it at any time they see war and suffering in the world, but particularly now in the middle of the Coronavirus Pandemic and all the grief and fear that it is bringing.

In the story Jesus waits two days to go to Lazarus. He says He was glad He was not there when he died, which must have seemed an odd thing to his hearers, but they did not realise that His not being there would give them the opportunity of seeing an amazing miracle.

And that is just what they do see. Jesus commands Lazarus to come out of the tomb and he does.

In the grief of Mary and Martha Jesus feels the misery of the human race. That's probably why He wept. He is not remote from the sufferings of His fellow humans.

In the same way He is not remote from our sufferings whether they are through this latest virus or, more commonly, through violence and war.

Likewise we may have to wait for a solution to the Coronavirus Pandemic, but one will come. A vaccine or a medication, measures put in place to stop it spreading finally working as they are planned to do, numbers of people affected starting to go down instead of continually up.

And during that time let us pray that the waiting will give us the opportunity of seeing the world changed for the better when we come out of it, in the same way as Mary and

Martha's wait changed their world for the better through the miracle of Lazarus being raised.

Even now we do see hopeful signs. For a while at least countries are united in the fight against this terrible disease rather than the fight against each other. Armies are being used for the medical, engineering and transport skills they possess to help people.

Bravery and selflessness are being shown by those trying to fight the disease. Both here in the UK and in the refugee camps in Syria and Turkey which still remind us of the horrors of war and how vulnerable its victims are.

As with Jesus coming to raise Lazarus from the dead and the new hope that provided, let us hope that when all this is over, which it will be eventually, our priorities will have changed.

Coronavirus is a terrible thing.

But before this outbreak it was already true that 25,000 people worldwide died of hunger every day.

And that so far this century it is estimated that 800,000 people have died in wars in different parts of the world.

All of the war and hunger related deaths would have been preventable if the focus and resources now being put into trying to beat the Coronavirus outbreak had been put into fighting hunger, and into the effort and cooperation needed to make peace.

There are no limits to the possibilities of God's power.

If through Jesus Christ God could work the miracle of the raising of Lazarus from the dead, He can work such a miracle of change through the whole of humanity's situation today. Even though it may seem He withholds Himself from immediate attendance, His love is still there and He will still bring solutions.

Let us hope and pray that God will work through us through this crisis to bring to an end to those things that also take such a toll on humanity.



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