

# THE Anglican PEACEMAKER

The newsletter of the Anglican Pacifist Fellowship

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Welcome to the latest issue of TAP. David Selzer opens with a thought-provoking piece on policing in North America. We report on peacemaking people and projects on page 4; and pages 6-7 cover activities relating to the Treaty on the Prohibition of Nuclear Weapons. For a more reflective read you can find poetry on page 9, and reflections on Franciscan Peacemaking on page 8 and the real meaning of security on page 11. Finally, we end with news from recent events hosted by the Community of the Cross of Nails.

## ‘DEFUND THE POLICE’ – A WAY OF UNDERSTANDING CULTURAL CHANGES FROM THE VEN DAVID SELZER, APF COUNSELLOR

*David is a priest of the Diocese of Ottawa of the Anglican Church of Canada and a former Police Chaplain*



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Part of the social outrage in the United States and Canada concerning Black Lives Matter has been the focus on policing and the use of lethal force, particularly on black individuals and, here in Canada, Indigenous people. The disproportionate number of incidents raises the question not only of the use of excessive force, but also of the frequency of attacks and the degree of violence against individuals. This points to systemic racism within the policing communities, who ostensibly are sworn officers dedicated to preserving the ‘peace.’ Along with the militarization of police forces in recent years sits a history of policing that is rife with racism, sexism and heterosexism, as well as police officers no longer in relationship with their constituencies. This complex historical and contemporary scenario has exploded in North America and elsewhere as people have revolted against the use of excessive force and a police culture that struggles with systemic issues of race, gender, sexual orientation, etc.

As a Police Chaplain of over sixteen years (in both university and urban police departments) and as a priest (both Episcopal Church and Anglican Church of Canada) I had many experiences working with police officers and their departments. These experiences were positive and enriching. I met many dedicated and committed police officers who were focused on the care and well-being of their communities, were collegial and respectful of the varieties of individuals they encountered, and at the same time were vigilant about dealing with crime and their own well-being. I experienced officers who were acting clearly as social workers in their roles, who treated individuals respectfully, and who fostered a sense of community and partnership with each other and those they served.

At the university police department where I served, most of the officers were younger, well educated, and appropriately connected to the community of students, faculty, and staff they served. Their approach was overwhelmingly low-key, although they all had long guns or rifles in their patrol cars. Many were walking their beats; most welcomed chaplains and other professionals to work with them, particularly in times of death notifications and crises that involved conversations rather than use of force. The officers were overall respectful of the university community, and yet were very capable of dealing with force and violence when that happened. The campus at the time I was there was peaceful with minimal confrontation, although there were regular protests.

In the urban environment the police force was significantly larger, more racially diverse, and in a city of crime, gun violence and racial tension. There was a clearer ‘blue wall’ between the police officers and the non-officers, both in the police department and with the civilian population. I experienced the killing and wounding of police officers, and also the racial and gender gaps between officers, along with high levels of stress. There was still a connection between the law enforcement community and the wider community, and basically a respect for each other, with law enforcement officers working with the communities they served for education, information, and mutual understanding. There were efforts to reach out to youth and young adults, to the immigrant community, and for working to resolve conflict rather than be strictly law enforcement. I had the opportunity to work with officers and teach basic stress reduction as well as coping mechanisms, given the ‘blue wall’ dynamics of policing. Overall, the experience was positive.



The Ven David Selzer

When I moved to Canada, I ended my law-enforcement Chaplaincy and am now part of the diocesan administration. I have, however, kept up with trends and issues in policing. All of this ministry happened while I remained committed to peacemaking and peacemaking efforts within law enforcement. I never handled or trained in firearms or strong-arm tactics and relied on persuasion and non-violent methods of dealing with conflict when it arose.

I am aware that my view of policing is fundamentally shaped by growing up in a predominantly white and straight middle-class environment as a male,

whose views of police and policing are shaped by the image of the police officer as friend and helper, one who keeps the peace and enforces the law. This worldview is clearly distorted by the realities of the societies we live in, and the privileges many of us have. I have worked with law enforcement officers, and I have had police protection. I have never been stopped due to my race or ethnic origin, or 'been in the wrong place at the wrong time.' I have a 'liberal view of policing' as described by Alex S. Vitale that sees police as struggling to fight crime in a complex and at times morally contradictory environment.<sup>1</sup>

The histories of policing (and I speak from a North American point of view) are rife with racism, sexism, heterosexism, and a clear bias supporting the dominant culture, often at all costs. The lack of accountability, the linkage between the law enforcement system and the courts and government, all contribute to the question of the roles of police in our societies and the consequences of the lack of justice for 'the others.' There is a very clear demand to rethink the roles of police and policing in our societies; numerous instances arise where the roles of police and the authority of police are more the problem than the solution; we can think of George Floyd, Eric Garner, Trayvon Martin, and so many more.

In an article entitled, 'The Invention of the Police' Jill Lepore<sup>2</sup> states that there are nearly seven hundred thousand police officers in the United States, about two for every thousand people. That rate is lower than the European average; the critical difference is guns. In 2013, police in Finland fired six bullets; in 2015, in Pasco, WA, three police officers fired seventeen bullets when they shot and killed an unarmed 35-year-old orchard worker from Mexico. In the first 24 days of 2015, police in the US fatally shot more people than police did in England and Wales combined over the past 24 years. US Police are heavily armed, with more than \$7 billion worth of surplus military equipment sent from the Pentagon to eight thousand law-enforcement agencies since 1997. At the same time, police face the most heavily armed civilian population in the world: one in three Americans owns a gun, typically more than one.<sup>3</sup>

Lepore argues that the role of slavery was vital in the creation of police forces in the US. The quasi-military patrols that enforced slavery and returned runaway slaves as well as meted out punishment were frequently rampant. Between 1840 and

the 1920s American vigilantes were likely to kill Indigenous peoples, blacks, and Mexicans and Mexican-Americans—some 500 Mexicans and Mexican-Americans in Texas alone. Thousands more were killed, not only in Texas but in territories that became the states of California, Arizona, Nevada, Utah, Colorado, and New Mexico. A Los Angeles vigilante committee targeted and lynched Chinese immigrants.<sup>4</sup> Additionally, the US Army operated its own police force and engaged in more than a thousand combat operations against Indigenous peoples. In Canada, similar activities were conducted by the RCMP.

The disconnect between the view of police officer as a community peacekeeper and the police officer as a 'law and order' enforcer against peoples who are black, Indigenous, women, or other than the straight white male population is not only external but internal. The RCMP, the national Canadian police agency, has and continues to struggle with rampant sexual harassment and violence within its ranks, as well as racism and heterosexism. The police suicide rate is very high, a combination of extraordinary stress, harassment and violence, and other internal factors. The system, which has a 150-year-plus history, clearly does not work, in spite of its history and perceived image.

Added to these issues is the increasing militarization of police forces. As previously mentioned, the infusion of (either obsolete or replicated) military equipment as a result of demilitarization and the deployment of former military combat forces personnel have led to the increased reliance on military approaches and tactics in 'crowd control' in our own time. Witness police presence in St Louis, MO, Washington, DC, Portland, OR, Minneapolis, MN or Kenosha, WI among other places where heavy duty military equipment has been used.

In 2013, when the Tsarnaev brothers set off a bomb at the finish line of the Boston Marathon, three people were killed and 264 were wounded. The police in Boston and its suburbs sent armored cars into the streets and deployed officers dressed like Storm Troopers and carrying assault rifles.<sup>5</sup> Craig Atkinson asked himself the question of when the local police forces, in their equipment and tactics, come to resemble armies of occupation? Atkinson's documentary film 'Do Not Resist' traces the rapid militarization of local police forces. In 1997 the US military began donating unused military equipment to local police forces, which rapidly accelerated after 11 September 2001.<sup>6</sup> The overall value of military equipment acquired by police forces is around \$34 billion, more than the entire defense budget of Germany. Policing has now become militarized and increasingly violent in its 'peacekeeping' role of protecting citizens.

Consider also the use of tear gas. Dr. Anna Feigenbaum in her book, *Tear Gas: From the Battlefields of WWI to the Streets of Today*, states that while tear gas, while not immediately lethal on contact, can lead to terrible injury and even death in certain circumstances. 2-chlorobenzalmalononitrile, or CS gas, 'irritates the eyes, skin, and lungs and mucous membranes of anyone standing within a few metres of the canister's landing'.



<sup>1</sup> The End of Policing, Alex S. Vitale, 2018, Verso Publishing, New York, p. 32.

<sup>2</sup> 'The Invention of the Police' by Jill Lepore, The New Yorker, 20 July 2020.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid.

<sup>5</sup> 'Do Not Resist' and the Crisis of Police Militarization', by Dexter Filkins, New Yorker, 13 May 2016.

<sup>6</sup> Ibid.

The use of 'gas' in World War I tormented soldiers both physically and psychologically, and terrified the public. Both the Treaty of Versailles (1919) and the Geneva Gas Protocol (1925) prohibited the use of chemical weapons, including tear gas, on the battlefield. The Chemical Weapons Convention that entered into force in 1997 notes that modern tear gases are considered 'riot control agents' permitted for use on civilians by domestic law enforcement authorities, yet still prohibited in war.<sup>7</sup> Dr Feigenbaum argues that a proper study of CS gas and its long term effects has not been done. She contends that CS gas remains a dangerous weapon.

Police dogs, also known as criminal apprehension dogs, are animals used to find and bite whomever the police tell them to. Police canines are bred and trained to ensure that their bite is far more severe than a normal dog bite. The pressure from a police canine bite has been likened by one court to the force of being run over by a car. Unlike normal dogs, police canines are trained to bite hard, use all their teeth and bite multiple times.<sup>8</sup> Studies have found that over 3,500 police canine bites annually result in emergency room visits, and that canine force results in a higher proportion of hospital visitations than any other type of police force. The US has a long history of racialized use of canine violence, from hunting fleeing enslaved people and terrorizing civil rights workers, to chasing immigrants.

As Alex S. Vitale says, 'Policing needs to be reformed ... We need to get rid of the warrior mindset and militarized tactics. It is essential that police learn more about the problems of people with psychiatric disabilities. Racist and brutal police officers who break the law, violate the public trust, and abuse the public must be changed so that policing is no longer obsessed with the use of threats and violence to control the poor and socially marginal.'<sup>9</sup> There are alternatives. We can use the power of communities and government to make our cities safer ... Communities deserve protection from crime and even disorder, but we must always demand those without reliance on the coercion, violence, and humiliation that undergird our criminal justice system.<sup>10</sup>

As a onetime police chaplain, I would add that not to be overlooked is the police officer, who is in need of pastoral care and approaches to stress and appropriate training to deal effectively and nonviolently with the community they serve. Given the experiences of working with officers, the challenges are to support those who are genuinely concerned about the communities they serve, and to provide training for them to work better and more effectively with the people they encounter on their day-to-day routine. This will go far to lessen the militarization of police and to respond to the prejudices that they encounter from groups that want 'Law and Order' at any cost.

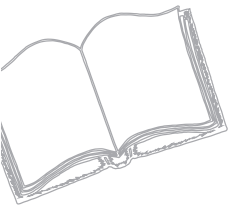
<sup>7</sup> 'A Toxic Legacy' Anne Feigenbaum, The Globe and Mail, 29 August 2020, citing Tear Gas: From the Battlefields of WWI to the Streets of Today.

<sup>8</sup> 'Don't overlook one of the most brutal and unnecessary parts of policing: Police Dogs' Opinion by Christy Lopez, Professor from Practice at the Georgetown University Law Center in Washington, DC. Washington Post, 6 July 2020.

<sup>9</sup> The End of Policing, op cit., p. 221.

<sup>10</sup> Ibid, p. 228.

## BOOK LOOK



MARGARET MACMILLAN (2020)

*WAR: how conflict shaped us*

FROM TONY KEMPSTER

This is an insightful and disturbing study of war as an aspect of human culture. MacMillan explores the deep links between society and war and the questions they raise, arguing that war should be seen as an essential part of human nature. Her central argument is that war is one of the great forces in history and that its study is essential if we are to make sense of our past and avoid future wars.

MacMillan offers a useful survey of the subject, analysing war's causes and its effects (which are not exclusively malign). She dissects the experience of fighting – the horror, excitement and boredom. Atrocities, leadership, comradeship, weapons, strategy, remembrance of the dead, cyber-wars – all are grist to her mill.

She argues that the very study of war, and its impact on every facet of civilisation and culture, is often overlooked, because to do so suggests tacit approval of violence. Moralists correctly denounce its miseries but err in claiming that it is an aberration, peace being the normal state of affairs. In this vein, she emphasises that effective peacemaking demands a strategy that is more than simply the rejection of war. In today's world, which is increasingly dominated by superpowers, a multinational approach to global politics is probably the most efficient way of staying safe and vigilant. Regional integration, patient diplomacy, economic assistance, trade agreements, international law, democracy promotion, and other non-

military tools of statecraft can make the world a better place. European leaders should not give up on efforts to construct an autonomous bloc capable of taking issue with the behaviour of China and the USA.

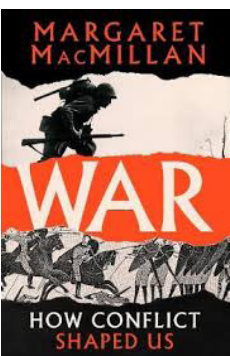
Wisely, perhaps, MacMillan resists the temptation to speculate about the nature of future warfare, conscious that most previous military experts have been proved spectacularly wrong in their predictions. But she does suggest that rapid technological change, which has extended the battlefield into cyberspace and outer orbit, may further destabilise the international order. 'With new and terrifying weapons, the growing importance of artificial intelligence, automated killing machines and cyber war, we face the prospect of the end of humanity itself,' she writes. 'It is not the time to avert our eyes from something we may find abhorrent. We must, more than ever, think about war.'

Margaret MacMillan's book ends on a sombre note. Wars are not part of our past: they are ongoing and are very likely to shape our future. Yet despite this note of caution, the book is delightfully readable.

The book is based on MacMillan's 2018 Reith Lectures, 'The Mark of Cain' available at

[bbc.co.uk/programmes](http://bbc.co.uk/programmes)

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# PEACEMAKING IN PRACTICE

## APF GRANT-MAKING

An important aspect of the work of the APF is funding peacemaking projects around the Anglican Communion. Many grass-roots peace projects have received grants from APF over the years. Do you have an idea for a project that would benefit from APF funding? Visit our website or contact Tilly at the APF Office.

## PEACEBUILDERS IN SCOTLAND

APF has made a grant to support the Cooperative Games Programme being delivered in Scottish schools by the [Peace & Justice Centre](#). During the time that schools have been closed PeaceBuilders have been working away at creating resources for returning to schools. In addition to this planning, a series of 8 videos and a handbook have been put together which can be provided to schools and teachers. Extra funding required for the videos and handbook was raised through a successful crowdfunding campaign. The campaign also raised interest in the project from more schools across Scotland.

Alongside this, a new model is emerging of 'Collaborative Classrooms' and a more whole-school approach, with peer mediators and education in nonviolence. Plans continue to develop for 2021 as engagement and interest grows.

Find out more: [peaceandjustice.org.uk/what-we-do/peacebuilding-for-primary-schools](https://peaceandjustice.org.uk/what-we-do/peacebuilding-for-primary-schools)

## WILSON/HINKES PEACE AWARD 2020



The annual Wilson/Hinkes Peace Award (sponsored by APF) was awarded this year to Simone Ramacci at the Week of Prayer for World Peace (WPWP) virtual Interfaith Gathering held on Sunday 11 October. The service included reflections, prayers and songs, and the presentation of the annual peace award.

Laurence Wilson, son of Gordon Wilson, in presenting the Award said, 'My Dad was a lifelong committed pacifist and one of the

founders of the Week of Prayer for World Peace, and in whose memory, along with his great friend and partner in the cause of peace, Sidney Hinkes, this award is named. I am very pleased, therefore, in memory of my father, to present the Wilson/Hinkes Peace Award for 2020 to Simone Ramacci.'

Simone is an Assistant Congregational Pastor in Essex. He is a trustee of the Fellowship of Reconciliation and a long serving volunteer with the St. John's Ambulance Brigade.

Simone was nominated by Katlyn King for his work on promoting peace using social media. The Committee felt that this type of 'grassroots peacemaking', the recognition of which is the reason the Peace Award was established, should now be seen as a major way of working for peace in the third decade of the 21st Century.

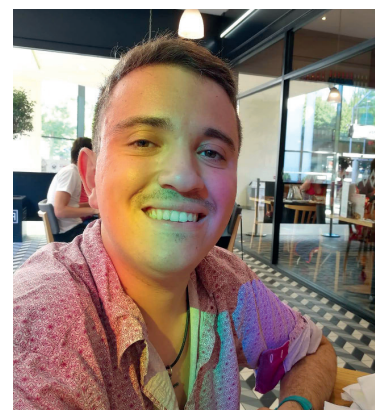
In her nomination, Katlyn wrote: 'I met Mr. Ramacci in an online Christian Pacifist group and he has continually shown he is dedicated to the cause of pacifism and peace. He has been involved in many peace campaigns and written many great pieces on pacifism.'

In his acceptance talk, Simone focussed on the need to widen opportunities for all to be involved in peacemaking. He said

'Not everyone can afford to have enough free time for the kind of peace work we imagine is the gold standard, so it is our duty today to discover the next generation of peacemakers even if they don't look like us and they don't sound like us, and empower them to find new and creative ways to amplify their voices and be heard. With the technology we have access to today, we have no excuses if we fail to look for them further than our universities or young professionals'

Part of the Award is a £500 stipend. Simone told the Gathering, 'I will be using the award money to empower peacemakers across the globe by donating to the International Peacemaker Fund by The Fellowship of Reconciliation, and to help people in my local communities who are struggling with everyday costs of living.'

Simone concluded his talk by saying, 'Peacemaking may start with a single person, but it would go nowhere without fellowship and networks of people working together. By nurturing an orchard of different people from different backgrounds, we can ensure peacemaking has the right root stock to tap much deeper streams of creativity and commitment, and weather whatever these troubled times we live in might have in store for us'



Simone Ramacci

## WPWP DAILY PRAYERS

Throughout the Week of Prayer for World Peace in October, APF hosted a series of daily online prayer meetings. We welcomed people from Africa, North America, UK and other European nations, giving the week a truly international feel.

Reflections, prayers, songs and Bible readings focussed on a theme for each day. Contributions were made by APF members and friends and it was a wonderful way to enjoy fellowship together whilst praying for the peace of the world. A special thank you to everyone who contributed to those prayer meetings.

## A PRAYER FOR WORLD PEACE

We pray for the power to be gentle;  
the strength to be forgiving;  
the patience to be understanding;  
and the endurance to accept the consequences  
of holding on to what we believe to be right.

May we put our trust in the power of good to overcome  
evil and the power of love to overcome hatred.

We pray for the vision to see and the faith to believe  
in a world emancipated from violence,  
a new world where fear shall no longer lead  
men or women to commit injustice,  
nor selfishness make them bring suffering to others.

Help us to devote our whole life and thought and energy  
to the task of making peace,  
praying always for the inspiration and the power  
to fulfil the destiny for which we and  
all men and women were created.  
Amen.

# APF NEWS

FROM APF CHAIR SUE CLAYDON

As I write this letter, we have just begun the Church Year and Advent. Like all 'new years' we look forward and backward. For all of us 2020 has been challenging. For a long time, the word 'unprecedented' was in daily use. Yet, we have adapted and accepted the restrictions/separations that the global pandemic has caused. For some this has been harder than for others.

And while no one would have chosen this route to 'change', it has brought some benefits. One of these has been the use of Zoom and other platforms to connect people. For APF this has meant the ability to gather in a way none of us might have imagined. Gathering with members around the world for prayer, discussion and interaction has become part of our fellowship. I want to thank all those who contributed to the Week of Prayer for World Peace daily prayers and Armistice Day prayers.

Another way to look at these past months has been as a 'fallow time'. This is an opportunity to reflect and review how we as individuals want to contribute to the bringing of Gospel nonviolence to a world in much need of it. While it has been wonderful for me personally to connect with so many, I would like to extend an invitation to all to get in touch. What do you see as ways that you can continue or start new peacemaking in your parish/school/diocese? The opportunity to do more localised APF work, using the technology we have available, is before us. Hopefully more local groupings can be formed. In Canada, a group will be making use of the APF Zoom account. The account is available to help you if you would like to organise something. APF will also be holding monthly prayers and I hope even more of you can take part.

While we say a not-fond farewell to 2020, I do hope that 2021 will bring opportunities and a blossoming of peacemaking on a scale that this time next year we will reflect on with much thanks. And to you all a blessed Christmas and 'peace on earth goodwill to all'.

## APF AGM 2020

The APF AGM was held online on 24 October at 2pm. The benefit of holding the meeting online was that a much greater number of people were able to attend, and not just from the UK. Before the formal business of the AGM, we began with prayers read by Margaret Goodall and the hymn 'Put peace into each other's hands' led by Sue Gilmurray. A greeting from Bishop Protector David Walker encouraged us to accept both the challenge and the opportunity of this time.

## UPDATE FROM SOUTH SUDAN

We heard from The Rt Revd Elijah Matuony Awet, Bishop of Cueilbet South Sudan. Due to the challenges of the internet Bishop Elijah did not join us directly on the day. He had sent through videos and photos which Sue Claydon shared.

APF has been funding a Behaviour Change programme in Cueilbet. Though South Sudan gained independence in 2011, the civil wars which had plagued it for many years started again. Although there is currently a peace agreement which holds in many places, there is still local conflict from rebel groups. There are many displaced people in South Sudan itself and refugees in neighbouring countries. There have been bad floods, which have destroyed crops and homes. The people have been greatly affected by Covid19. As the lockdown continues to ease, the price of

commodities is skyrocketing. The depreciation of the South Sudanese pound has doubled. It is especially difficult, as many things are imported from Eastern Africa.

A large proportion of the population belongs to the Episcopal Church of South Sudan. Bishop Elijah travels the region leading rallies and services for peace. We saw pictures of a women's 'Mitigation Conference' in 2019 and an education meeting where Bibles were distributed, and heard how shared cattle camps between groups of cattle herders was solving the problem of local cattle raiding. The Bishop asked for prayer for fences and protection, and also for transport, which is very limited.

## NAME CHANGE BALLOT RESULT

The outcome of the member vote on the proposal that 'Anglican Pacifist Fellowship' is changed to 'Anglican Peacemakers Fellowship' was announced. The votes cast were 132 with 86 for the change and 46 against. The APF Trustees and Counsellors gave this statement to accompany the result:

'We thank all who voted on the issue of changing our name. While a majority of votes favoured replacing 'Pacifist' with 'Peacemaking,' the necessary two-thirds majority was not achieved. Consequently, our name will remain unchanged and, we would add, our mission will remain unchanged as well.'

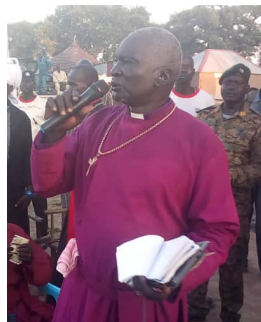
## NEW TRUSTEES

Two new trustees were appointed: David Tomlinson and Sarah Maguire. Sarah has been making a significant contribution to APF over the past year as the APF Digital Media Administrator. We are very thankful that she continues in this role, as well as becoming a trustee. David, who has been an APF member for about a decade, writes:

'It was when I was 14 years old and spending my summers in Exeter with my grandparents that I first came across 'Christian CND'. The rather faded shop unit held together by volunteers gave me a taste of what was out there, as, new to any kind of live faith, I was trying to reconcile 'loving my enemies' with the willingness of the church to bless weaponry. Joining the movement enabled my developing understanding and it was a few years later, on a CND London march followed by the viewing of a film about the after-effects of nuclear war, that my understanding of pacifism settled into a core belief. I joined APF about ten years ago against a backdrop of rising violence in a world that seems determined to stamp out the reasonable voice. As an ordained person, a Dad, a foster Dad and recently a Granddad, the radical call to pacifism needs to be one of the voices responding to government failure, climate change, economic imperialism and more. I am grateful to APF in welcoming me onto the board of trustees and look forward to supporting the increased volume of that voice.'



Sue Claydon, APF Chair



Bishop Elijah Matuony Awet



Revd. Canon David Tomlinson

# TREATY ON THE PROHIBITION OF NUCLEAR WEAPONS



On 24 October 2020, the UN Treaty on the Prohibition of Nuclear Weapons (TPNW) reached the required 50 state parties for its entry into international law. Ninety days

later, on 22 January 2021, the treaty becomes law, cementing a categorical ban on nuclear weapons, 75 years after their first use.

This is a historic milestone for this landmark treaty. Prior to the TPNW's adoption, nuclear weapons were the only weapons of mass destruction not banned under international law, despite their catastrophic humanitarian consequences. After 22 January 2021 we can call nuclear weapons what they are: prohibited weapons of mass destruction, just like chemical weapons and biological weapons.

## A NOTE FROM NEW ZEALAND

*In November, APF Counsellor Revd Dr Paul Oestreicher, wrote the following letter to the New Zealand Listener:*

New Zealand has every reason to be proud to have sponsored the UN Prohibition of Nuclear Weapons Treaty. Honduras has ratified it as the 50th nation. From 22 January 2021 it will have the force of international law, only to be ignored by the nuclear powers. At this time of global instability, the danger of nuclear war, as the UN General Secretary has warned, is greater than ever. I am a returned Kiwi, happily stranded by Covid-19 in my Wellington home. I am Vice-President of the UK Campaign for Nuclear Disarmament. New Zealand's nuclear record is as widely admired as is our Prime Minister. I am dismayed however that at home, in our nation's political discourse, the nuclear danger is on a back burner. Our consistent 'no' to nuclear power and nuclear weapons needs to resonate again in Kiwi minds. In international diplomacy this is the time to use our credibility to help save the world from nuclear suicide.

## ANGLICAN BISHOPS URGE UK GOVERNMENT TO SIGN TREATY

*In November, The Archbishops of Canterbury and York along with 29 Bishops in the Church of England published a letter, in [The Guardian](#) (a UK national newspaper), calling on the UK Government to sign the TPNW. Among the signatories was Rt. Revd. David Walker, APF Bishop Protector.*

'As bishops of the Church of England, we warmly welcome and applaud the recent ratification, by the required number of member states, of the United Nations' treaty on the prohibition of nuclear weapons and we rejoice that the treaty will therefore come into force on 22 January 2021.

For so many of the nations of the world to speak clearly of the need to ban these weapons of mass destruction is an encouraging and hopeful sign. We commit ourselves to pray and to work so that this ratification will indeed help to see an end to nuclear weapons in the future. We very much regret that the UK, together with other nuclear states, has not yet signed the accord. We call on the UK government to do so and thereby to give hope to all people of goodwill who seek a peaceful future. We echo the UN Secretary General who 'commends the states

that have ratified the treaty and salutes the work of civil society, which has been instrumental in facilitating the negotiation and ratification of the treaty'. Accordingly, we renew our support for the work of the International Campaign to Abolish Nuclear Weapons, together with sister organisations and agencies in each nation, whose advocacy and commitment continues to make such a difference.'

Roger Morris, Bishop of Colchester, has written in the [Church Times](#) explaining why Bishops are pressuring the Government to sign the TPNW.

## ANTI-NUCLEAR CAMPAIGN IN INDIA

Anti-nuclear weapons campaigning has continued through the current pandemic. Earlier this year, the India Peace Centre (IPC) together with the Coalition for Nuclear Disarmament and Peace (CNDP) organised a webinar to discuss nuclear weapons on the 75th anniversary of the atomic bombings.

Experts who contributed included Prof. Achin Vanaik, Retired HOD of Political Science Department of Delhi University and founder of CNDP, Dr. Suvrat Raju, Scientist and founder of CNDP from Bangalore and Dr. Vaishali Patil from Raigad District of Maharashtra. More than 100 participants from all over India as well as from abroad participated in this webinar.

Kasta Dip, Director of IPC, (a partner in the Community of the Cross of Nails), reported:

Achin Vanaik pointed out that we must strive to achieve the object of a 'nuclear-free world', as many countries have had the capacity to develop nuclear weapons but have opted not to do so.

He brought up the UN Treaty on the Prohibition of Nuclear Weapons (which will now come into international law in January 2021). He stressed that in view of continuous tension between India and Pakistan, both nations should sign a 'no first use' pact in respect of nuclear weapons.

Dr. Suvrat Raju stated that it is also equally important that Pakistan and India should also sign a 'no war' pact. He further expressed the need to reduce expenditure on defence and increase the funding for education and health.

Explaining the need to have a movement of people against nuclear weapons as well as nuclear energy, Dr. Vaishali Patil said that they are inter-connected closely. She also asked the participants to be aware about nuclear waste and dangers from the same to all humanity.

In his concluding remarks Rev. Kasta Dip urged one and all, irrespective of ethnicity, culture, nationality, faith/religious belief, colour or gender, to be resolute for a nuclear-free world. All governments, irrespective of ideology, form and type should sign and ratify the UN Treaty on Prohibition of Nuclear Weapons (TPNW) so that our dream becomes a reality here and now.

At the end of the webinar, it was a unanimous suggestion made by the participants that it is necessary to demand from Indian Government that it should sign the Treaty to Prohibit Nuclear Weapons. Similarly, there was consensus on the aspect that Indian Government also should be made to sign a 'no first use' treaty in respect of nuclear weapons between India and Pakistan, looking to the fact that tension is mounting day by day on the borders.



## PUTTING ON THE PRESSURE

*Trident Ploughshares Member, and former APF Trustee,  
Julia Mercer encourages us to get writing:*

During this time, it is important that we communicate support for the TPNW as widely as possible. ICAN is urging all those engaged in this issue to '...increase pressure on, and support in, nuclear armed and nuclear endorsing states, including parliamentarians, financial institutions and cities.'

(In the UK, I would also include here town and parish councils. Yorkshire CND has worked with several, to adopt a resolution of support for the TPNW.)

Though probably all MPs would put their hands up to endorsing multilateral disarmament, they will be aware that the terms of the treaty are only legally binding on countries which have ratified. And since none of the nuclear armed nations have engaged with the treaty, key statements of support for it can be more subtle than simply saying 'Nuclear weapons are now illegal under international law' though this is also true and important to state.

- *Historical process:* We can stress that this is a time of hope, and a moment in a long historical process which began in fact with the founding of the UN and its opposition to nuclear weapons. Countries which continue to resist this process are on the wrong side of history.

- *Present danger:* As long as nuclear weapons exist, we cannot be sure that they will not be used, by intention, miscalculation or accident. There is also the present damage and trauma caused by historic nuclear use and testing.

- *A legal instrument:* The treaty is important because it is an instrument of law to stand alongside those which outlawed landmines and chemical weapons.

- *Huge expenditure:* A report published by ICAN this summer shows UK spending on nuclear weapons is the 3<sup>rd</sup> highest in the world, only exceeded last year by the US and China, with billions wasted on MOD mismanagement.

The UK's continuing readiness to use nuclear weapons is a moral horror which all people of faith must oppose. The Anglican Bishops' letter of 14 November has led the way... let's get writing!

## CHURCH BELLS RING OUT THE GOOD NEWS

On Friday 22 January the TPNW is due to come into force. On this day at noon, we are calling for as many church bells as possible to be rung throughout the land in a celebration of peace. And so, we call on all clergy, Tower Captains and hand-bell ringers to *make a joyful noise*; and all non-ringers to get active and encourage them: [www.tridentploughshares.org](http://www.tridentploughshares.org) or contact Tilly at the APF Office for more info.

### UK CLERGY TPNW BRIEFING & DISCUSSION ONLINE



Network of  
**Christian Peace**  
Organisations

APF, as part of NCPO, is hosting a briefing for UK-based clergy and Christian leaders in January 2020 ahead of the TPNW banning nuclear weapons under international law.

The briefing is an opportunity to hear from Rebecca Johnson, one of the architects of the Treaty and founder member of the International Campaign to Abolish Nuclear Weapons (ICAN). There will also be speakers discussing practical steps Christians in the UK can take to support the Treaty and a chance for discussion and sharing ideas.

We are running the briefing twice on **Thursday 7 January 2021** 8-9pm or **Tuesday 12 January 2021** 12-1pm. Click the links to register in advance. Posters are available to promote the TPNW on the events pages at [www.apf.org.uk](http://www.apf.org.uk).

### THANKSGIVING FOR THE TPNW: FRIDAY 22 JANUARY, 11:30AM

On Friday 22 January APF, along with NCPO partners, will be gathering to celebrate the entry into force of the Treaty on the Prohibition of Nuclear Weapons with a short Thanksgiving Service hosted by the Network of Christian Peace Organisations. You are invited to join us online and we hope to finish with bells ringing in celebration of nuclear weapons being banned. Join here: <https://zoom.us/j/92764498337>

For more info on the TPNW:

International Campaign to Abolish Nuclear Weapons: [icanw.org](http://icanw.org)  
Christian Campaign for Nuclear Disarmament: [christiancnd.org.uk](http://christiancnd.org.uk)  
Nuclear Information Service: [nuclearinfo.org](http://nuclearinfo.org)

## IN MEMORY OF CAROLINE GILBERT FROM SUE CLAYDON



Caroline and Bishop Stephen Cottrell  
at 2018 Synod

I first met Caroline in the summer of 1998 when she joined the APF/EPF Pilgrimage to Canterbury for Lambeth 98. Over the ensuing decades she represented Christian CND at many of the activities to promote nuclear disarmament.

Caroline's commitment to campaigning against these weapons of mass destruction started when her mother took her on the second Aldermaston March. They intensified when she returned to the UK after a number of years teaching in Africa just as the Cruise Missile Crisis began. She was involved with the Greenham Common protests where she was arrested. It was at this time that she became aware of Christian CND.

She went on to work as part of CCND, including a number of years as Chair.

One of Caroline's special interests was to get the Church of England to take a strong stand, as other denominations had, on Trident and the UN Treaty to Abolish Nuclear Weapons. She had stalls at General Synod, getting signatures on petitions etc. In February 2018, CCND and APF organised a fringe meeting at Synod. This was supported by then-Bishop Stephen Cottrell. Archbishop Welby joined us and said this was an important issue and he would like it debated in July! That was the first step to the ground-breaking resolution by Bishop Stephen in July 2018 which overwhelmingly asked the UK Government to engage with the UN Treaty.

Sadly, Caroline died in June of this year. I think it is very poignant that as I write this, the letter from the two Archbishops and many CofE bishops has appeared in the press calling on the UK Government to sign the Treaty.

# FRANCISCAN PEACEMAKING

FROM REVD DONALD REECE, APF COUNSELLOR

Donald writes regularly for the APF blog *The Peacemaker*. Here he reflects on St Francis as an inspiration for peacemaking in the world.

[www.anglicanpeacemaker.org.uk/peacemaker-posts](http://www.anglicanpeacemaker.org.uk/peacemaker-posts)



Francis's town of Assisi was often at war with neighbours such as Perugia. Initially Francis had a fine horse and shining armour. He renounced these things, but while he started to rebuild ruined churches he was in danger from bandits. It was in these situations that he introduced his brothers to this greeting 'The Lord Give You Peace.'

These were the words of one whose peacemaking was to become a mirror to Christ the peacemaker.

## FRANCIS AND MUSLIMS

Francis lived in the time of the Crusades against Islam, but he renounced military action. He wanted to meet the Sultan Malek el Carmel who was being besieged at Damietta on the Nile Delta. Francis warned the Crusaders not to attack, but they did and were routed. He was ridiculed by the Crusaders when he and Brother Illuminato went unarmed and barefoot into no-man's-land. There they were beaten by the Muslim soldiers, but eventually were taken to meet the Sultan. He received Francis and for several months each spoke to the other of his faith in God, and Francis was returned unharmed.

In love for his adversaries, he had made himself vulnerable to them. He had chosen to take up the cross in making Jesus known. The gospel-based Rule he gave to the Brothers who joined him reflected this:

Brothers can live spiritually among Saracens and non-believers and not engage in arguments, but be subject to every human creature for God's sake... For love of Christ Brothers must be vulnerable to their enemies.

Francis practised what he preached. He was filled with so much love that he would give the clothes he stood up in to any beggar who was worse off. He is an example for us today.

## FRANCISCANS FOLLOW JESUS

I know of a man who often went to a street market in London. One day he heard shouting and rounded the corner to find men fighting. A stallholder and a customer, each from a different ethnic heritage, were wrestling. The customer picked up a broom and whirled it round like a helicopter blade.

The man walked into the middle of them and said 'Peace to you'.

The situation was quietened by this intervention. And in front of the gathering crowd the adversaries began to talk sensibly to each other.

Like Francis, like Jesus, the love of God compels us to enter trouble spots and to engage with injustice, being prepared to take up the cross wherever we may be. The London example is nothing in comparison with Jesus setting his face to go to Jerusalem. He was not trapped by circumstances. His proactive love led him to engage with those in Jerusalem in the circumstances he chose, by being vulnerable to Herod, Pilate, High Priest and pilgrim crowds. He readily accepted their rules and unjust judgments. Jesus had chosen when and where to make his crucial witness to the Kingdom of God. The time of Passover and the holy city of Jerusalem were integral to his redemptive mission.

## A FRANCISCAN IN AFRICA

Someone in the twentieth century who was inspired by Francis is the Oxford poet and priest Arthur Shearly Cripps. He was associated with the Society of Divine Compassion, an antecedent of the Anglican Society of St Francis.

From 1901 until 1952 he was pastor in the Enkeldoorn District of Southern Rhodesia administered by the Cecil Rhodes Company. The white settlers in what is now known as Zimbabwe had by deceptive bargaining taken as their own the resources and the land of the Mashona and Matabele peoples. Indigenous opposition was met with force.

Arthur, however, shared the rural poverty of the indigenous Africans, and established sixty rural places of worship, walking and running between the small kraals in his care. The most significant Church is at Daramombe, built of five rondavels of pole, mud bricks and thatch.

He named it Maronda Mashanu, the Church of the Five Wounds, which alludes to the five wounds of Christ.

In his poem *The Death of Francis*; Francis says,

*"Hands grew to hands, feet seemed to grow to feet,  
His hands to my hands, feet of his to mine,  
exalted and extended on his cross;  
I seemed in one great eager stab of pain  
To feel his heart beating within my heart..."*

This refers to Francis' Stigmata.

In the days of his critical illness Francis had prayed to Jesus: 'that I may feel in my heart the abundance of love with which you, Son of God, were inflamed so as to willingly endure so great a passion for us sinners.'

Prayer, Preaching and Practice make for Peace.

*In 1956 during the Suez crisis, I was aware that my developing faith in Christ crucified showed an alternative way. I discovered the Fellowship of Reconciliation basis for the enthronement of love in personal, commercial and national life. I was ordained in 1960, married Julia in 1963 and we have three sons and four grandsons. We served in Warrington, Matlock, Sheffield, Zimbabwe, Leicester and London, mostly in urban priority and multicultural parishes. We now live in retirement in Oxford, and I am also involved in the Oxpeace Network*



Revd Donald Reece



# POEMS THAT SPEAK FOR PEACE

## THE BATTLE OF BLENHEIM

BY ROBERT SOUTHEY (1796)

It was a summer evening;  
Old Kaspar's work was done,  
And he before his cottage door  
Was sitting in the sun;  
And by him sported on the green  
His little grandchild Wilhelmine.

She saw her brother Peterkin  
Roll something large and round,  
Which he beside the rivulet  
In playing there had found.  
He came to ask what he had found,  
That was so large, and smooth, and round.

Old Kaspar took it from the boy,  
Who stood expectant by;  
And then the old man shook his head,  
And with a natural sigh,  
"Tis some poor fellow's skull," said he,  
'Who fell in the great victory.'

'I find them in the garden,  
For there's many here about;  
And often, when I go to plow,  
The plowshare turns them out;  
For many thousand men,' said he,  
'Were slain in that great victory.'

'Now tell us what 'twas all about,'  
Young Peterkin, he cries;  
And little Wilhelmine looks up  
With wonder-waiting eyes;  
'Now tell us all about the war,  
And what they fought each other for.'

'It was the English,' Kaspar cried,  
'Who put the French to rout;  
But what they fought each other for,  
I could not well make out;  
But everybody said,' quoth he,  
'That 'twas a famous victory.'

'My father lived at Blenheim then,  
Yon little stream hard by;  
They burnt his dwelling to the ground,  
And he was forced to fly;  
So with his wife and child he fled,  
Nor had he where to rest his head.

'With fire and sword the country round  
Was wasted far and wide,  
And many a childing mother then,  
And new-born baby, died;  
But things like that, you know, must be  
At every famous victory.'

'They say it was a shocking sight  
After the field was won;  
For many thousand bodies here  
Lay rotting in the sun;  
But things like that, you know, must be  
After a famous victory.'

'Great praise the Duke of Marlboro' won,  
And our good Prince Eugene.'  
'Why, 'twas a very wicked thing!' Said little Wilhelmine.  
'Nay, nay, my little girl,' quoth he;  
'It was a famous victory.'

'And everybody praised the Duke  
Who this great fight did win.'  
'But what good came of it at last?' Quoth little Peterkin.  
'Why, that I cannot tell,' said he;  
'But 'twas a famous victory.'



"Tis some poor fellow's skull," said he,  
'Who fell in the great victory.'

FROM SUE GILMURRAY, APF TRUSTEE

Earlier this year, an APF member and former editor of TAP, Alan Hiscock, suggested that we print in TAP Robert Southey's poem 'After Blenheim' as a poignant message opposing warfare. Then, soon after, we received a short poem written by Peter Musa, who lives in Zimbabwe. Peter had entered a poetry competition run by APF Zimbabwe in which a peace football could be won. The footballs were provided by APF to support APF Zimbabwe's work in peace education. Peter's poem brings the voice of an 11-year-old into the conversation about 21st Century peace.

Why put an accomplished set of verses written by a poet laureate in 1796 next to a simple text by a fifth-grade child in 2020? Because Southey shows the children in his poem as having a better understanding of war than the adult who was telling them about it.

My knowledge of English history is poor, so I looked up the Battle of Blenheim, which took place in Germany in 1704. It was won under the command of the Duke of Marlborough, John Churchill, ancestor of Sir Winston, leading the British cavalry with great courage; it defeated the army of the French King Louis XIV; it prompted the building of Blenheim Palace, and gave the Churchills wealth and reputation which has lasted 300 years.

Yes, it was a 'famous victory'. It also left 30,000 French and 11,000 English dead.

Yes, it was 'a very wicked thing'. Little Wilhelmine could see that, while old Kaspar was blinded by military dazzle.

And in 2020, as world leaders hurl insults, and we hear that our government will increase its spending on lethal weapons, it is Peter who resolves to 'respond steadily to heated arguments'. Amen to that.

## PEACE-LOVER

BY PETER MUSA (2020)

I am a peace-lover  
I speak to my family calmly.  
I am a peace-lover  
I teach my children well.  
I am a peace-lover  
I respond steadily  
To heated arguments.  
I am a peace-lover  
I can apologise  
Even when I am not wrong.  
I am a peace-lover  
I try to mediate  
When trouble arises.  
I am a peace-lover.



Peter Musa, APF Zimbabwe Poetry Competition Winner 2020

# NOTICES AND DIARY OF EVENTS

**7 January** 8 – 9pm. UK Clergy TPNW Briefing & discussion. Online event see p.7 for how to register.

**12 January** 12 – 1pm. UK Clergy TPNW Briefing & discussion. Online event see p.7 for how to register.

**22 January** The UN Treaty on the Prohibition of Nuclear Weapons come into force.

11.30am – 12pm. Thanksgiving for the TPNW online. Hosted by APF and the NCPO. <https://zoom.us/j/92764498337>

12pm UK Church Bell Ringing. Calling for as many church bells to be rung in celebration of the Treaty. See p.7 for info.

**27 January** Holocaust Memorial Day. Learn lessons from the Holocaust and subsequent genocides to create a safer, better future. [www.hmd.org.uk](http://www.hmd.org.uk)

**8 March** International Women's Day. Events worldwide.

**13 March** 'Building peace from the ground up'. A study day with keynote speakers and a choice of workshops. Church and Peace, with the Fellowship of Reconciliation study day. Register: <https://us02web.zoom.us/meeting/register/tZcofu2hqDMvH9H-N1wose5fy3RLspJJQ4033>

**Throughout 2021** APF Monthly Prayers. Keep an eye on our website and look out for the links and dates by email. The first prayer meeting will be the TPNW Thanksgiving on 22 January.

## Journey of Hope

A 6-month leadership programme for Christians and people of all faiths to learn about peace-making, reconciliation and community resilience in a UK context. It is a virtual pilgrimage to five of the leading peace centres in the UK – including Coventry – and the teachers and mentors are cutting edge practitioners who lead the field in the UK and Northern Ireland. An opportunity not to be missed!

Deadline 31 December. Find out how to apply: [www.reconcilerstogether.co.uk](http://www.reconcilerstogether.co.uk)

## Fully-funded PhD studentship on peace and/or anti-nuclear activism since 1945

Proposals are welcome on any topic in this area, pertaining to any part of the world, provided they make use of some of the (excellent) archival holdings of LSE Library. Full funding is provided by the Arts and Humanities Research Council (one of the main funding bodies in the UK) and is open to applicants of all nationalities. The successful applicant would be registered as a PhD student at the Open University, and would also have access to libraries, seminars, training, etc. at LSE, Oxford and Cambridge. The application deadline is 12 January, for a start date of 1 October 2021. Full details: [www.oocdtp.ac.uk/peace-and-anti-nuclear-activism-since-1945](http://www.oocdtp.ac.uk/peace-and-anti-nuclear-activism-since-1945)

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

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## ANGLICAN PEACEMAKERS PRAYING, EQUIPPING AND INFLUENCING FOR PEACE

Find out more about becoming part of the Anglican Peacemakers:

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# WHAT IS REAL SECURITY?

FROM JULIA MERCER, APF MEMBER



Julia Mercer

There can be no real security without an environment that we can rely upon to sustain all life.

However, we often succumb to fake notions of security and risk destroying the unfathomably intricate network of our natural world, the home we come from, and on which we depend. What is *real* security? What is fake security? When I'm out campaigning against nuclear weapons, people often come up to me and say: 'We need those weapons to protect us, to preserve our freedoms, our way of life.'

But what kind of freedom is this, based on the threat to annihilate our neighbours and destroy our planet? The possession of nuclear weapons is surely the end result of seeking the fake security of an aggressive defensiveness. This hideous logic never works on any level.

Then there is the fake security of consumer culture: our insane pursuit of houses, cars, movies, savings accounts, nice clothes, central heating, massive burning of fossil fuels. In these ways we shore up our identities and hope that with enough nice stuff we'll become nice people! This fake security can carry us through life without thinking of the cost to the environment. It reinforces our cocoon of comfort, our belief that *we* are the centre of the universe – the anthropocentric bias of our times.

In a wonderful article in the Christian Climate Action handbook, Bill McKibben, the co-founder of 350.org, shifts the focus of our search and points towards a true identity and a real security. Looking at the Book of Job in the Hebrew Scriptures and God's speech at the end, McKibben writes:

'The stark warnings of our scientists in the face of climate breakdown lead to the same conclusion that God draws for Job in his mighty speech. Our anthropocentric bias is swept away. The question becomes this: what will replace it?'

The answer comes in two imperatives from the voice of God in

the whirlwind: the call to humility and the call to joy. Humility leads us to walk more lightly on the earth, and joy calls us to immerse ourselves in the natural world because it is God's mirror: wild, free and beautiful and *other*.

So, we have something truthful and real: a personal security based on a sense of belonging in the natural world. I began to have that sense as a young child, taken on expeditions over the Sussex downs. Years later, grief and unease grew in my heart as I saw how the beautiful world of nature was being trashed. Now we speak of the sixth extinction event: our sisters and brothers in the non-human world are being slaughtered and driven out of existence by human activity.

The way I can live with the grief of this is to be an activist. Activism is the rent I pay for my place on this planet.

Working with Extinction Rebellion I've come to appreciate the work of Joanna Macy, a Buddhist teacher and activist. Her 'work that reconnects' binds us more closely to the natural world. In this work a sense of gratitude is foundational.

(I think of the lovely prayer in our own tradition: '... give us we pray such a sense of all your mercies that our hearts may be unfeignedly thankful'). Perhaps a deep sense of gratitude is the most important activist tool and will see us through these difficult days.

There are signs of hope in the natural world. I'll close with a beautiful image of renewal and hope. Last weekend my sister went to Knepp Castle Wildland Project in Sussex, and she saw the white storks flying and wheeling round above the treetops. They are glorious birds with a six-foot wingspan, symbols of birth and regeneration, and they are now living and breeding again in Sussex after 600 years of absence.

To find out more read: Michael S. Northcott's books '*A Moral Climate*' which is both biblical and informative: or '*A Political Theology of Climate Change*'. And I would encourage you to watch David Attenborough's '*Extinction: The Facts*'.

## APF NEEDS YOUR SUPPORT – OUR FUNDING COMES FROM YOU!

Over recent years the work of APF has expanded. We have joined networks, built new partnerships, produced resources, increased our online presence, joined campaigns, hosted conferences, and funded many peacemaking projects. As we look to the future, we want to continue and expand our work. But we cannot do this without your support. Here are ways you can support us on this journey:

### BECOME A REGULAR GIVER

Regular giving is the simplest and most reliable way to support APF. As we look to the future, we are increasingly aware of the need for growing financial support and this generous group of supporters will help us plan for the future. If you are not already, please consider becoming a regular giver today:

Register and donate via our website:

[www.anglicanpeacemaker.org.uk](http://www.anglicanpeacemaker.org.uk) ways-to-give-form

Bank details for a standing order: Anglican Pacifist Fellowship, Sort Code: 51-70-55, Acc no: 79531199. To Gift Aid your standing order please contact the APF Office and we will send you a form.

### LEAVE A LEGACY

When you make a gift to APF in your will, you will be investing in the future. Your support will help us to continue to pursue peace and promote nonviolence. A previous legacy has enabled APF to open an office and employ staff for the first time in decades, enabling a flourishing of APF activity. We need investment, not just now, but for the years ahead. Are you able to help us achieve this?

When making or updating your Will, we recommend that you get professional advice from a solicitor to decide which type of legacy is most appropriate for you. **If you decide to include us you will need these details:** Anglican Pacifist Fellowship, Peace House, 19 Paradise Street, Oxford, OX1 1LD. Charity No 209610 (England & Wales).

For more info on Legacies: [www.rememberacharity.org.uk](http://www.rememberacharity.org.uk)

Thank you for considering APF. We are incredibly grateful for your involvement in the work of APF in this way. If you have any more queries, please contact the APF Office.



# COMMUNITY OF THE CROSS OF NAILS

## ONLINE PILGRIMAGE EXPERIENCES

FROM ALICE FARNHILL, CCN CO-ORDINATOR

Pilgrimage to Coventry is, in normal times, a key feature of the process of joining the Community of the Cross of Nails. However, this year things were done differently and two APF trustees joined with others from the CCN in an online pilgrimage at Coventry Cathedral.

CCN partners are invited to come and spend 2-3 days immersed in Coventry's sense of place and its story, and to pick up the rhythm of the cathedral, its prayers and services, and to meet others in all their rich diversity around the table, bringing their own lives and stories to join ours. We look forward to hosting usually around 15-20 pilgrims in this way each spring and autumn.

But 2020 had other ideas. It was online or nothing! And thus, across three afternoons in mid-October, 19 pilgrims from five different countries and three different continents assembled remotely. It was a gloriously diverse cohort. What an inspiring, thought-provoking series of afternoons we had, with the active input of all those attending, and two wonderful external speakers from the wider CCN network on the middle day. It is a format we will certainly use again and retain alongside regular pilgrimages. In the short term, we look forward to a short 'follow-up' session with the same group of pilgrims next month.

FROM GEOFF SMITH, APF TRUSTEE

I attended this online Pilgrimage for the first time in October 2020. What inspired me most of all about it was the story about Coventry Cathedral itself and the Community of the Cross of Nails, and the fact that out of the horror of the destruction of the original Cathedral through war in 1940 there emerged a message of hope and peace stronger than the powers of destruction. The remains of the original Cathedral still stand adjacent to and in contrast with the new one, a permanent reminder that whatever has gone before can be replaced with new hope and a new future. And CCN bears witness to this today through the work of its partners across the world.

It gave me hope also that I was sharing the Pilgrimage experience with other Christians from across the world for whom peace means so much against the background of the violence we hear about every day in the news. And in the breakout groups this included meeting the other pilgrims and hearing some pretty amazing stories of how through patience and hard work and seemingly against all the odds Christians can achieve peace in previously fractured communities.

FROM SARAH MAGUIRE, APF TRUSTEE

It was a privilege to be able to attend the CCN Pilgrimage for the first time this year as a delegate of APF. Due to the pandemic, of course, it was not possible to be there in person, but a virtual tour of the remains of the old cathedral and of the new gave me an insight into what I was missing and made

me determined to get to Coventry when possible and see it all for myself. The interior of the cathedral was quite awe-inspiring with its sheer walls of stained glass and the huge-scale figure of Christ with the tiny figure of a human being standing seemingly oblivious at his feet.

The story of the bombing of Coventry and the mission of reconciliation that grew from that terrible night was powerful and inspiring. I was also inspired to meet pilgrims from around the world, including South Africa, Germany, the US, Belgium, Scotland and, of course, Geoff and I from Wales. (I did have to explain to someone that this was just a coincidence and that the APF wasn't a specifically Welsh organisation!)

Over the three days of the pilgrimage we discussed our experiences and explored new questions and fresh approaches as to how we do peace and reconciliation in the fractured world of the twenty-first century.

## COVENTRY BLITZ 80TH ANNIVERSARY

On Saturday 14 November the CCN UK & Ireland Board hosted an online event to mark the 80th anniversary of the bombing of Coventry, and the resulting birth of the Community of the Cross of Nails. Dean of Coventry, John Witcombe led the opening prayers after which Justine Huxley, CEO of St Ethelburga's, led a reflection. As we reflected on the impact of the bombing on Coventry and the resulting birth of the CCN, Justine encouraged us to consider what we, as CCN partners, are called to do in this time of pandemic, political polarisation and climate breakdown. We were asked to consider the question: 'In our current times, what am I doing or thinking that no longer makes sense?' This was a helpful springboard from which to consider how we might move forward. (Read Justine's reflection: [stethelburgas.org/blog](https://stethelburgas.org/blog))

We were then joined by partners in the CCN Germany steering board. This was a hugely symbolic, and significant, connection between CCN Boards, and a living sign of the legacy of reconciliation. The Boards shared reflections and prayers together, as well as agreeing that another online meeting should be arranged to enjoy more time and fellowship together. Oliver Schuegraf, Chair of the German CCN Board, spoke about the

CCN being a community of remembrance, that tells our stories. These will be stories of celebration and joy, as well as stories of failure and darkness. The stories of reconciliation within the CCN are important, and these are the stories for us to be telling in these times.

At midday we joined the sharing of the Coventry litany of reconciliation which was live-streamed from the Cathedral ruins.



Reconciliation by Josefina de Vasconcellos