

# THE Anglican PEACEMAKER

The newsletter of the Anglican Pacifist Fellowship

April/May 2021

Volume 21, Issue 1

ISSN 1474-4902

Price per issue £2

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

Welcome to our first issue of 2021. We begin the copy of the magazine with two perspectives on Nonviolence. Amongst other articles, APF member Bruce Carlin writes a thought-provoking piece on Virus as an Instrument of War. Jan Benvie writes about the increasing Nuclear Threat in our world, and we highlight the activities of several partners within the Community of the Cross of Nails. Ways to engage creatively with peacemaking are also highlighted through a Craftivism project and a UN video challenge.

## PERSPECTIVES ON NONVIOLENCE

We begin this copy of TAP with perspectives on nonviolence. APF member, Rev Lorraine Street shares the story of her conversion to nonviolence and pacifism; and Pax Christi member Joan Sharples writes about the new resource published by the Catholic Nonviolence Initiative.



Fr. McCarthy, at an annual atomic bomb vigil, New Mexico 2016

### MY WAY TO PACIFISM...

Before seeing the movie *Gandhi* when it was released in 1982, I am not sure I ever gave pacifism more than a passing thought. And though I was certainly moved and inspired by the portrayal of Gandhi's words and actions, I left the theatre that evening more impressed and intrigued by the Anglican vicar, Charles Freer Andrews (1871–1940), who showed up one day outside Gandhi's door in South Africa and became a valued colleague and close friend, a tireless worker in the nonviolent struggle for the cause of Indian independence, one who spent (literally) the rest of his life serving the poor and dispossessed of India (the name he was given in India, *Deenabandhu*, means servant of the poor). I began to search for anything and everything written by Andrews and about him, and he quickly became and has remained an exemplar for me of someone following the way of Christ. The example and writings of Charlie Andrews percolated in my heart, mind, and soul as I went about my business over the next year, and then the whole world (at least MY whole world) changed forever.

In early October of 1983, I noticed a flyer posted on a bulletin board in St. Michael's College in Toronto, Ontario, Canada. It carried the details of an upcoming weekend-long Workshop on the Theology of Christian Non-Violence. Instinctively, intuitively, I knew I had to attend. On Friday evening, October 14th, 1983, therefore, I sat in the front row and listened to the first lecture of the weekend. The workshop's speaker was Fr. Emmanuel Charles McCarthy, a Melkite Catholic priest from Massachusetts who had taught at Notre Dame. I will never forget the moment, about thirty minutes into the lecture,

when I said to myself, "You had better get up and leave now. If you stay, your life will never be the same." I didn't move. I was right.

What Fr. McCarthy shared that weekend was a vision of the Gospel I had never heard before. Trained both in theology and the law, his presentation was at once completely biblically centred and focussed, intellectually rigorous, ruthlessly logical, theologically profound, and spiritually electrifying. By the time the workshop ended on Sunday, I was converted, convinced that this presentation of the Gospel was true—that the heart of the Gospel of Christ is a call to radical nonviolent *agapé* (which we usually translate "love") because that is the heart of God's reality, and that this *agapé* includes, at least, two components: the willingness to serve where there is need, without the desire for recognition, reward, or recompense; and the willingness to suffer, without the desire for revenge, retaliation, or retribution; and both of these in relation to family, friends, neighbours, strangers, and enemies, and with no attention to merit, only to need.

It is now almost forty years later: I have not followed this path without interruption, but it has shaped who I have become (an Anglican priest working in a retreat centre located within the grounds of a men's medium-security penitentiary) and the research, study, and writing that I continue to do on Christian understandings (and, I would argue, misunderstandings) of the biblical notion of righteousness and the related matters of justice and mercy.

A story from the early days of my conversion may be of particular interest to APF members. In August of 1985, a group of people who had participated in the workshop on Christian

### Contents

- 1 Perspectives on Nonviolence
- 3 Weapons on the Streets and in the Air
- 4 Creative Peacemaking
- 5 Virus as an Instrument of War?
- 6 A Christian Calling to 'Serious Annoyance'
- 7 A Note from the Chair
- 8 Nuclear Matters
- 10 Notices and Diary of Events
- 12 Community of the Cross of Nails

nonviolence sponsored a public vigil outside of City Hall in Toronto to commemorate the fortieth anniversary of the bombings of Hiroshima and Nagasaki. Among those gathered were Fr. McCarthy; Setsuko Thurlow, a survivor of the bombings; and Fr. George Zabelka, who had been chaplain to the Roman Catholic members of the bombing crew of the aircraft that dropped the atomic bomb on Hiroshima. Fr. Zabelka had wholeheartedly supported WWII and had blessed the bomber crew as they set out on August 6th, 1945. Some thirty years later, he attended one of Fr. McCarthy's workshops and came to believe that he had been wrong all those years before. He repented of his support for the war and his part in it, coming to believe that the heart of the Gospel was indeed radical nonviolent *agapé* in relation to family, friend, neighbour, stranger and, yes, enemy. He did not remain silent about his conversion; he wrote and spoke about it at great personal cost. Fr. Zabelka was profiled in a 1986 BBC documentary titled *The Reluctant Prophet* (see it on YouTube at [www.youtube.com/watch?v=-oITZo3ejz8](http://www.youtube.com/watch?v=-oITZo3ejz8).)

Fr. McCarthy—who to this day continues to study, write, teach, and speak about Gospel nonviolence (see [www.emmanuelcharlesmccarthy.org](http://www.emmanuelcharlesmccarthy.org))—was and is fond of quoting the late Fr. John L. McKenzie, noted scripture scholar and the first Roman Catholic priest to be elected President of the Society of Biblical Literature, the most prestigious academy of biblical scholars in the world. Fr. McKenzie was similarly convinced about the heart of Jesus' teaching. He writes: "if we cannot know from the New Testament that Jesus rejected violence absolutely, then we can know nothing of Jesus' person or message. It is the clearest of themes." I still believe this is the truth.

*Rev Lorraine Street, Co-Facilitator, St. Luke's Renewal Centre. St. Luke's is a retreat centre for prisoners, located in the grounds of Springhill Institution, a men's medium-security penitentiary in Springhill, Nova Scotia, Canada.*

## NONVIOLENT STRATEGIES FOR SUSTAINABLE PEACE – A NEW RESOURCE

If you've ever longed for the decisions that shape our world to be made using the principles and practices of nonviolence, read on...

*A Policymaker's Tool for Understanding Effective, Nonviolent Strategies for Sustainable Peace* is a new resource from the Catholic Nonviolence Initiative (CNI).

Readers may remember an article on the Initiative written by Pat Gaffney, former Coordinator of Pax Christi UK, in a previous newsletter (September 2019). CNI emerged from a conference on Nonviolence and Just Peace organised by the Pontifical Council for Justice and Peace and Pax Christi International in 2016. Much has happened since then to encourage people in parishes to engage in prayer, study and action on nonviolence and the resources on Pax Christi's website are well worth a look.

It is, however, one thing to produce material for 'peace people of faith', and quite another to create resources for policy makers who may have little understanding of nonviolence, and who may not share our faith language.

Over the past eighteen months, a group of Pax Christi members with a wealth of experience, including advocacy at the UN and EU, have been seeking to 'encourage a deeper and more expansive understanding of nonviolence on the part of national governments, international governmental institutions,

international organisations, churches and public opinion by identifying and advocating specific policies that will address peace and security challenges through means other than the threat or use of violence'.

They have produced a publication which outlines the effectiveness of nonviolence and asserts the human imperative for its practice. It offers strategies and case studies, and it is hoped, will be of use in international, national and local contexts.

Producing something for decision makers from such different situations and from widely divergent social and cultural realities has been a challenging task. But, as members of the group shared and reflected on their lived experience, a framework for a book gradually emerged.

Drawing on Pax Christi's seventy-five years of experience in peace work, the book's introduction defines nonviolence in broad terms as 'all that enhances dignity and respects life' and argues for increased investment in nonviolent strategies by international institutions, observing that, although proven to be more effective in preventing and resolving conflict, they are still underfunded.

In a brief yet compelling section, a case is presented for using a Just Peace ethic, which would develop virtues and skill sets to engage conflict constructively, break cycles of violence, and build sustainable peace.

A list of questions to help policy makers reflect on policies is offered. For example:

*Are the skills and capacities of communities being strengthened to deal with conflicts or potential conflict situations in nonviolent ways, with specific attention to reaching out to the most vulnerable populations?*

Case studies in chapters on civil society, ceasefire, unarmed civilian protection, inclusive decision-making, education for peace, and collaboration by states and civil society, provide inspiring snapshots of nonviolence in practice.

Educating indigenous leaders in Peru about their right – under International Labour Organisation Resolution 169 – to be consulted, led to mine owners agreeing to remedy environmental damage to a river made toxic by waste from a tungsten mine. 'If these documents come alive, it would make such a difference to the lives of the indigenous people', commented a member of the group.

A member of Pax Christi England & Wales shared from her experience on the Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI) offering an example of the effectiveness of unarmed civilian protection and including the telling comment of a village mayor 'that our pens and cameras are more powerful than their guns'.

The importance of diplomacy as a tool of nonviolence is illustrated by an account of the effective joint collaboration by states and civil society which led to the Treaty on the Prohibition of Nuclear Weapons which came into force through the UN in January 2021.

*(Continued on page 3)*



Mary Yelenick, of Pax Christi and the CNI

At the end of each section are practical recommendations for policy makers. This example is from the section on peace education:

*Review school curricula at every level, from early childhood through universities; promote and invest in courses in nonviolence and practical peacemaking. Make education for peace and nonviolence a priority in basic and required courses.*

Designed to be brief and accessible – and thus more likely to be read – this publication attempts to make nonviolence visible and put it at the heart of the conversation on how public policy is made.

It could, moreover, serve as a useful introduction to nonviolence for individuals, nongovernmental organisations, churches and others. In these times of division and fragmentation, whatever issues of peace and social justice engage us, tools which help us all negotiate disagreement more effectively and move towards nonviolence, where the dignity of all is enhanced and the life of our common home respected, are surely to be welcomed.

*Joan Sharples is an Executive Member of Pax Christi England and Wales and is on the International Advocacy Group for the Catholic Nonviolence Initiative.*

## WEAPONS ON THE STREETS AND IN THE AIR

### MILITARY DRONE MANUFACTURING IN NI



Spirit Aerosystems sign 'improved' by INNATE

In January 2021, the RAF announced that it had awarded a £30 million contract to Spirit Aerospace in Belfast, Northern Ireland. The contract with the US-owned company is to develop an unmanned air vehicle known as a “loyal wingman”. It is described as an un-crewed, armed fighter jet drone.

The unmanned vehicle is also part of the air force’s push to produce a low-cost machine in a fraction of the time of normal combat jets.

In February, APF was among the signers of an open letter (also

signed by Nobel Peace Laureate, Máiread Maguire) which was published in the Belfast press. Its text is given below.

There has been other local campaigning, including an appearance of St. Patrick on the 17 March to ‘drive the drones out of Ireland’.

If you are interested in being involved in campaigning against the arms trade in Ireland, contact: [chair@anglicanpeacemaker.org.uk](mailto:chair@anglicanpeacemaker.org.uk)

### LETTER ON ‘LOYAL WINGMAN’

Sir, The Northern Ireland ‘peace process’ risks becoming a Northern Ireland ‘war process’ with the contract awarded to the US-owned company Spirit AeroSystems to develop an un-crewed, armed fighter jet for the RAF. If this enters production presumably it will also be sold to various regimes around the world with appalling human rights records (as happens).

This contract may represent some skilled jobs for Belfast, but at what cost? With Thales missiles already manufactured in the city (technically Castlereagh and Lisburn council area), Belfast will deserve a reputation as ‘Bomb City’. We are still recovering from the various different sides killing each other in the Troubles; should we embark on producing weapons of destruction to kill others? No.

Drones (un-crewed aircraft) increase the risk of war and violence because they are considered more expendable with no human lives at risk on the side of the drone; the opposite is the case for the receiving side of an attack, with civilians considered expendable casualties.

There are many advanced engineering needs in our world today in terms of providing for the welfare of people, human security, and dealing with issues associated with global heating. It is sad that the UK should be investing in this war technology, and doubly sad that it is being done in the city of Belfast which deserves better. Yours etc.

### A CHRISTIAN VOICE ON GUN VIOLENCE

FROM BOB LOTZ, CONVENER FOR GUN VIOLENCE PREVENTION, EPISCOPAL PEACE FELLOWSHIP

On March 22<sup>nd</sup> this year, an American man went into a public place, this time a grocery store in Boulder, CO, and gunned down 10 people. This is not the first mass shooting of this year. Nor is it the 10th. It is not even only the 100th, according to Gun Violence Archive. No one should be surprised that it has happened again.

We can say he is a lone wolf. In a hyper-individualized society of toxic masculinity and male entitlement, we raise all our boys to be lone wolves. In a society in which violence is normal and quotidian, in a society that tells us the only answer to a bad guy with a gun is further violence by a “good guy,” we cannot pretend surprise. We live in a society that believes in violence, that in fact believes violence is redemptive. Violence is the way our society maintains the order of things, from erasing indigenous cultures and peoples to maintaining the racial hierarchy and upholding the patriarchy: violence is normal and even necessary.

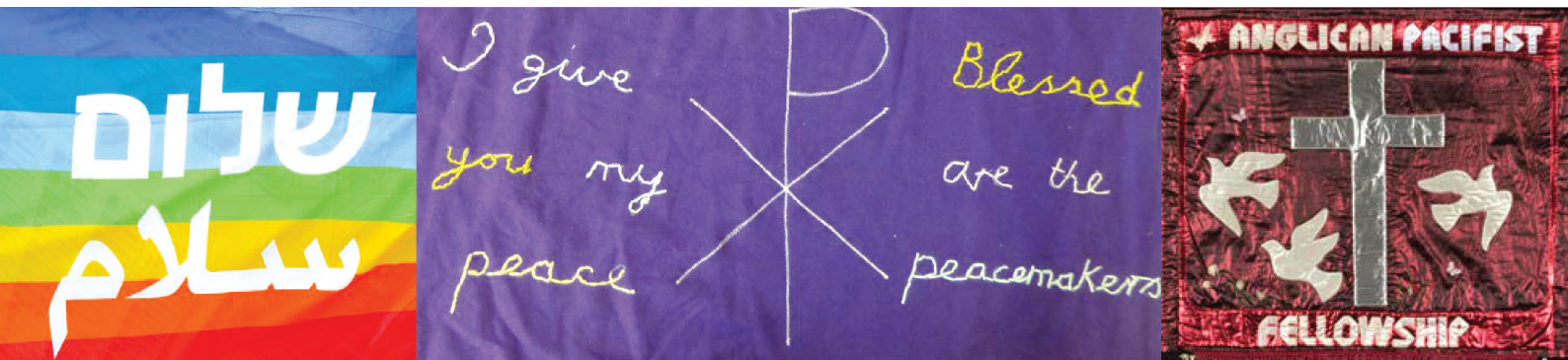
A man who was sworn to protect and serve the people of Minneapolis has been found guilty of murder there. Fifty years ago, a constitutionally-sworn officer of the US Army led his platoon on a rampage in My Lai, Vietnam. Fifty-six years ago, state police officers sworn to protect the people of Alabama attacked peaceful marchers on the Edmund Pettus Bridge. Are all these men – and so many others – so wildly abnormal? If so, why are incidents of gun violence so ordinary?

We need tighter restrictions on firearms, no doubt. But there are so many firearms already available that we cannot simply rely on the passage and enforcement of new laws, especially as many law enforcement officers have said they will not uphold gun regulations.

The way forward is to create a new culture, a culture based on peace and solidarity, a transformation to create a world in which we can live on earth as it is in heaven. This is the task of the Church. That is why we must have a Christian voice in the movement against gun violence.



## CREATIVE PEACEMAKING



Images from Faith and Peace, from left to right: Words of Peace: Shalom in Hebrew and Salaam in Aramaic (© The Peace Museum). Oxford Christians for Peace banner. (© The Peace Museum). APF Banner (© Anglican Pacifist Fellowship).

### FAITH AND PEACE EXHIBITION GOES ONLINE

APF is very pleased to announce that the 'Faith and Peace' exhibition is now available online, along with educational resources for schools and groups. The exhibition focusses on the potential for peace in Abrahamic religions, so often perceived as sources of violence.

Creative artwork, made by women from mixed-faith groups in Bradford, gives an informative glimpse into Judaism, Christianity and Islam as religions for peace. Female and male peacemakers of each faith are highlighted, as is each faith's tradition of respect and hospitality for each other, for refugees and strangers. The artwork and textile creations reflect the women's own experience of conflict and their longing for peace. The creation of these works of art has itself been a process of peace-making and hope.

You can access PDFs of these resources here – [www.anglicanpeacemaker.org.uk/projects/](http://www.anglicanpeacemaker.org.uk/projects/)

### GETTING CRAFTY IN THE UK



Earlier this year the UK government announced that the number of warheads in the British stockpile would increase with the cap being lifted from 180 to 260. This is a clear breach of the Nuclear Non-Proliferation Treaty, which the UK signed more than 50 years ago.

See page 9 for NCPO's Crafty response and how you can take part.

### "WHAT IF — SPESTERRA" YOUTH VIDEO CHALLENGE

The United Nations is launching the "What if — Speterra" Youth Video Challenge to stimulate young people's interest and knowledge in making a safer, more secure and sustainable world for all.



Coined from the Latin words 'spes', which means hope, and 'terra', which means land, the "What if — Speterra" Youth Video Challenge calls on young people, aged 18-24, across the globe to imagine a world without weapons of mass destruction, in which conventional arms are strictly regulated and resources are directed towards tangible social and economic benefits for people and the planet.

Making use of multimedia productions like short films, animations, documentaries, and music videos, young people around the globe are invited to showcase their vision of what the world would look like if we put people at the centre of our disarmament efforts to save lives and make our world a safer place.

The Speterra Video Challenge begins on Thursday, 15 April 2021 (World Arts Day) and ends on 15 July 2021 (Youth Skills Day). The winners will be announced by early August. Find out more: [www.youth4disarmament.org/speterra-video-challenge](http://www.youth4disarmament.org/speterra-video-challenge).

### LAMBETH CROSS FOR ECUMENISM



APF welcomes the award of The Lambeth Cross for Ecumenism to Bruce Kent and Dr Valerie Flessati. The award has been made 'For exceptional, tireless and lifelong dedication to the Christian ecumenical search for peace, both individually and together.'

# VIRUS AS AN INSTRUMENT OF WAR?

FROM BRUCE CARLIN, APF MEMBER

To begin I must be clear that I do not subscribe to the conspiracy theories that China deliberately released coronavirus on to the world, not least because if a nation is going to do something like that it would presumably not start by releasing it among its own people, and would make sure it had a vaccine/antidote ready before doing so (unless of course it was an accident). Nevertheless, as we pass the anniversary of the virus being found it does more than cross my mind that such a thing could well be the future of warfare. After all, why destroy the country you wish to conquer by using bombs or nuclear weapons, inviting the likely response of mutually assured destruction, when you can do it by releasing a contagious virus that will instead destroy the spirit of the country you wish to take over while leaving its infrastructure largely intact?

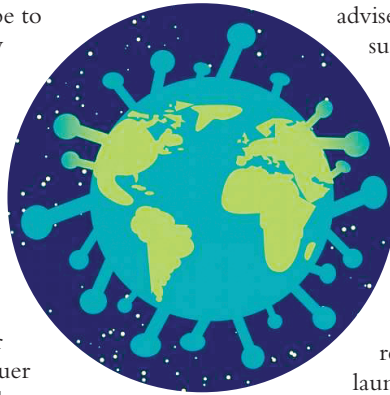
Let's just imagine some of the possible consequences in a country on which you waged war by releasing a virus such as COVID.

The population would be put into lockdown, initially, people would think, just for a few weeks while things were brought under control, releasing a positive spirit of mind, even one invoking a 'war time spirit,' that if we all do our bit, we can conquer this.

But lockdowns are then lifted and re-imposed, relaxed and imposed more strictly, creating a feeling of uncertainty. What are the rules and what must we do to obey them? Of course, the easiest answer to this is to do nothing – just stay at home. This situation runs on to a year and beyond. Schools are closed, disrupting an entire year for children; shops are closed, many never to re-open; hotels and pubs are closed, and travel bans come into place restricting movement for ordinary citizens to their home area. Sports venues, cinemas, theatres and concert halls are all closed – live entertainment of any kind is ended, and much of it will never re-start. Even places of worship are closed in an unprecedented curtailment of civil liberties never seen before, even in actual war time. People's lives are controlled to the extent that families are not even allowed to visit each other – parents cannot see their children or grandchildren, and old people are left to live, and die, alone in care homes, their dementia preventing them from understanding what is happening, leaving them feeling that they have been abandoned by their families.

Even when from time to time some restrictions are lifted, rules remain in place that make venues no longer enjoyable to visit in the way they were before. In places of worship singing is not allowed, and in all places, socialising is banned, distancing must be maintained, and masks worn, disrupting even those facial signs we give to one another in normal communication. Public address systems in places such as shops, once used for advertising or background music, are now used to give repeated and often hectoring instructions as to how we must behave in these settings.

Parliamentary democracy is effectively sidelined as government rules by decree: a small group of ministers and unelected



advisers, using statutes that were never intended for such purposes, make increasingly arbitrary laws controlling the way people are allowed to live. Protests and demonstrations are banned, even if people still have the will to mount them.

With the country now mired in apathy and with a mounting mental health crisis, along with the legacy of illness and disease caused by the health service focussing solely on the virus, massive poverty and deprivation from the huge loss of jobs as a result of businesses closing, our adversary that launched the virus would now inform us that it had the vaccine / antidote to overcome it, and would make it available in return for a role in government.

We could not refuse!

Gradually the conquering government takes more and more control. But even as the vaccines are rolled out and some restrictions are eased, others are actually tightened, including a ban on all foreign travel and even movement in our own country outside a defined local area. Despite the death toll falling dramatically, rules on distancing and mask wearing are not relaxed, and people continue to move about fearful of each other. The need to scan a QR code and check into any venue we visit remains, no longer for virus control, but now as a means of tracking our movements. So used to being hectoring about virus precautions on public address systems in shops and other venues, we do not immediately realise that they are now broadcasting political propaganda. The daily public briefings that took over our television schedules morph from virus control to propaganda and new regulations for how we must live.

We would have got so used to the increased police presence, asking us where we were going, breaking up parties, forcing people to leave pubs as soon as they had eaten, even inspecting shopping trolleys in case we had bought something inessential, that we would not initially notice their increasing involvement in controlling our daily lives. And the army, who had naturally been drafted in to help with virus testing and vaccinations would have become such a familiar sight on our streets that we would not notice what had now become routine patrols.

The population, at first keen to do its bit, would by now be so worn down, depressed and demoralized, if not infantilised and incapable of making decisions for itself, that, far from responding with any 'war-time spirit', it would be quite incapable of forming any kind of organised resistance, let alone fighting the new regime.

Could this really be the way forward for waging war? And as pacifists, what would our reaction be to this? It is, after all, war largely without destruction, even mostly without killing. Yes, there would be maybe 100,000 or more 'collateral deaths' from the virus, along with maybe as many again from other illnesses that had been ignored while we concentrated on the virus, but that is a fraction of what we would expect from even conventional warfare, let alone nuclear. But it would still achieve the same result as a conventional war in the hostile takeover of one country by another.

# A CHRISTIAN CALLING TO 'SERIOUS ANNOYANCE'

On 28th April, NCPO hosted an event to explore how the UK Police, Crime, Sentencing and Courts Bill would impact on the Christian Call to protest and non-violence. The speakers were:

- Pat Gaffney, Vice-Chair of Pax Christi
- Melanie Nazareth, Christian Climate Action
- Tim Gee – Amnesty UK
- Mike Royal – CoChief Executive of Cinnamon Network

The UK Government has shown its disregard for following the law or upholding human rights through its actions in recent years. Although this is a shocking development, it does continue a trajectory that the UK Government has been on for a couple of decades.

Actions we can take:

- Join with other members in your church or faith community to speak out against the Bill
- Find others across your wider community who want to speak out and challenge the Government.
- Take time to write to your MP, especially if they are on the Parliamentary Committee considering this Bill.
- Follow organisations like Amnesty and keep updated on how the Bill is progressing through Parliament.

## PROTEST

This poem by American Ella Wheeler Wilcox, written at the peak of the Women's Suffrage movement and just as WWI was about to erupt, is a mighty and mobilising anthem against silence, and stands as an anthem for our own time:

To sin by silence, when we should protest,  
Makes cowards out of men. The human race  
Has climbed on protest. Had no voice been raised  
Against injustice, ignorance, and lust,  
The inquisition yet would serve the law,  
And guillotines decide our least disputes.  
The few who dare, must speak and speak again  
To right the wrongs of many. Speech, thank God,  
No vested power in this great day and land  
Can gag or throttle. Press and voice may cry  
Loud disapproval of existing ills;  
May criticise oppression and condemn  
The lawlessness of wealth-protecting laws  
That let the children and childbearers toil  
To purchase ease for idle millionaires.

Therefore I do protest against the boast  
Of independence in this mighty land.  
Call no chain strong, which holds one rusted link.  
Call no land free, that holds one fettered slave.  
Until the manacled slim wrists of babes  
Are loosed to toss in childish sport and glee,  
Until the mother bears no burden, save  
The precious one beneath her heart, until  
God's soil is rescued from the clutch of greed  
And given back to labour, let no man  
Call this the land of freedom.

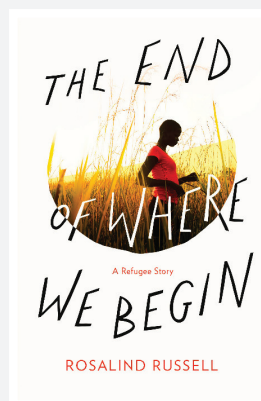
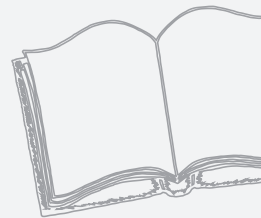
From: *Poems of Problems* by Ella Wheeler Wilcox

## BOOK LOOK

ROSALIND RUSSELL (2020)

*The End Of Where We Begin*

FROM SUE CLAYDON



*The End of Where We Begin* is a gripping and intimate true-life account of three young people whose promising lives are brutally interrupted by war.

Journalist Ros Russell interviewed over 50 refugees, but in this book relates the stories of three from South Sudan. She meets them in Bidi-Bidi camp in Uganda, one of the largest refugee settlements in the world.

Each story starts with their lives prior to the war, which started in 2013. While each has challenges, they are 'getting on' and have the prospect of full adult lives. However, the war changes that. And in the often terrifying experiences of Veronica, Daniel, and Lilian, we are offered snapshots of a far wider refugee experience. The traumas of reaching the border and the complications and privations of camp life are accurately reported. The work of James, a Ugandan counsellor, helps them to find light and hope in the darkest of places. Things seem to be moving in a positive way for each after years of struggle.

If the book had ended with their lives in 2018, as originally planned, I would still highly recommend it as an account of resilience in adversity. However, the author adds an epilogue. This reflects the struggles to gain a lasting peace agreement in South Sudan. But more importantly she was able to contact Veronica, Daniel and Lilian again. She brings their stories right up to date with the first few months of the Covid pandemic. The restrictions imposed to deal with the pandemic mean the camps cease all support activities. The lives of all three are thrown into more testing situations. This is a side of the pandemic that has not been reported and as we have come to 'know' the three it makes for difficult but important reading.

*This book 'caught my eye' because the advertising stated the fact that in 2016 thousands were again streaming across the Ugandan border. I knew that was the time that 'the war' in all its ferocity reached Yei. This is the town I was working in as a VSO volunteer in 2013 when the war started. And yes, I was right, Lilian is from Yei. While I did not know her, I do have many friends still in the camps in Uganda. Their stories in varying ways reflect the stories shared here.*



# A NOTE FROM THE CHAIR

FROM SUE CLAYDON, APF CHAIR

While the pandemic continues to impact on lives around the world, much has still been happening in efforts for peace.

The use of video connections continues to bring us together for prayer (see below for APF Monthly prayers and search 'Anglican APF' on YouTube: [www.youtube.com/channel/UCas5eN8vY4ZXVXmsfYOLE3Q](https://www.youtube.com/channel/UCas5eN8vY4ZXVXmsfYOLE3Q)), to join with others on issues of peace and justice and to support APF members to strengthen work for peace within the Anglican Communion.

Alongside hosting online events for fellowship, prayer and campaigning, APF continues to produce *The Anglican Peacemaker* which maintains high-quality content on a range of issues and reflects the work of members. In both hard copy and online this is a resource I would encourage you to share with others. Our international Board of Trustees/Counsellors continues to provide resources of skills and time. Membership is growing. Many members are actively working locally in a variety of ways.

That brings me to the other 'resource' APF needs – funding. This is an area we tend to shy away from promoting. Somehow other things always feel more important. I must now be honest and say if APF wants to continue to expand and support peacemaking we have to have the financial resources to do it.

I was surprised when I joined APF (decades ago!) that there was no 'annual membership fee'. This impressed me as it meant that anyone who wanted to 'Say No to War' could be part of a fellowship of peacemakers regardless of their personal circumstances. APF continues to have this policy and I support it.

For a number of years APF has been dipping into reserves and now is digging deeper into those limited reserves. Like all charities, for APF to do planning, we need to know what monthly/annual income to expect. Regular contributions enable us to plan ahead, and to budget. We are extremely grateful to our members who contribute to the work of APF regularly. If you are not one of these members, then I would like to ask you to consider a monthly or annual donation. A monthly donation of £5 (or other currency equivalent) or £2 would go a long way towards our knowing what financial resources we can count on in developing the work of APF. Details for setting up a regular contribution are below.

Over recent years, APF has been developing our online presence and the website is the next step in our planning. In this day and age our website is a way to engage and support our members as well as being our primary exposure to new people. This will take financing and is an example where a regular income can contribute to the ongoing work of APF.

As the challenges of 2021 continue to bring out creative ways to promote nonviolence (P 1-2) I again encourage you to get in touch with ideas. The UN Video Challenge may spark thoughts of ways you could encourage young people to join in our peacemaking (P 4).

## INTERNATIONAL FELLOWSHIP - APF MONTHLY PRAYERS ONLINE

Over recent months, our regular prayers online have brought members and friends from across the globe to join in prayer and fellowship. Some have had participants from four continents! Advent was the focus of our December prayers, and in January we joined with others to welcome in the new UN Treaty to Prohibit Nuclear Weapons.

In March, the focus was on 'Women and Peacemaking'. We were joined by some members of the Mothers Union, who were that day praying for peace around the world. Julianne Funk, an APF member based in Switzerland, shared the stories of two women who have worked in the Balkans over decades bringing communities together. We also heard the stories of two women peacemakers, Betty Bigombi of Uganda and Darlene Keju of the Marshall Islands.

In April, our theme was 'Reconciliation', and we were joined by fellow Partners in the Community of the Cross of Nails. Jenny Wilson, from the Church of the Good Shepherd Protea in South Africa told us the story of Protea. The area, originally formed in the early 1800s as farms for freed slaves, developed with the Church being the focus of the community. In the 1960s, as Apartheid laws separated people to live in distinct racial areas, people were removed from their homes. However, they have always considered Protea their 'home'. In recent years, this commitment to 'home' has led to getting legal rights to their land as an example of reconciliation in action.

Our prayer sessions benefit from Sue Gilmurray's live music and so many members sharing prayers, poems and scripture. For May, APF is hosting a prayer event on CO Day, 15<sup>th</sup> May. The June event will focus on the TPNW and will be on June 17<sup>th</sup> at 8pm BST. Please do join us. Email: [tilly@apf.org.uk](mailto:tilly@apf.org.uk) to get regular event details by email. Monthly Prayer link: [www.zoom.us/j/94834891947](https://www.zoom.us/j/94834891947)

### KEEPING IN TOUCH

Would you like to receive occasional emails about events and campaigns? We can also send you TAP by email instead of hard copy. Email [tilly@apf.org.uk](mailto:tilly@apf.org.uk) and let us know if you'd like to join the mailing list, and/or receive TAP by email.

## MAKE A REGULAR CONTRIBUTION TO PEACE

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.

Making a regular contribution is the simplest and most reliable way to support APF. Please consider becoming a regular giver today:

- Visit [www.anglicanpeacemaker.org.uk/ways-to-give-form](https://www.anglicanpeacemaker.org.uk/ways-to-give-form)
- Set up a standing order: Anglican Pacifist Fellowship, Sort Code: 51-70-55, Acc no: 79531199
- Contact the APF office if you have any queries or would like a Gift Aid form.

Thank you for considering this. We are incredibly grateful for your involvement in the work of APF in this way.

# NUCLEAR MATTERS

## WILPF CELEBRATING A NUCLEAR WEAPONS - FREE FUTURE

*APF Counsellor, Bishop Philip Huggins shares his reflections from the WILPF Australia (Women's International League for Peace and Freedom) webinar held on 22nd January 2021.*

### Introduction

Dag Hammarskjöld, wonderful former UN Secretary-General, said that the whole point of the Universal Declaration of Human Rights, and other UN human rights legislation and monitoring, was so people could live without fear. The Treaty on the Prohibition of Nuclear Weapons (TPNW), is, likewise, so people can live without fear – the fear of nuclear annihilation.

It is a wonderful step on a journey still to be completed. We strive for a world in which none live in fear and none manipulate or create fears. “Perfect love casts out fear” (1 John 4:18).

Gifted with life as one human family on this beautiful planet, the wisdom of all major world religions encourages us to live lovingly, with compassion – never doing to others what we would not want done to ourselves. Not under any circumstances. No one wants to suffer like the poor souls of Hiroshima and Nagasaki. Today therefore, the wisdom of the ages prevails, to a degree.

### Looking Ahead

This achievement is in a global context in which trust is low and there is still much fear. The achievement of the TPNW is precarious unless and until we build greater trust between the people of this one planet – a more loving, compassionate understanding of each other.

One lethal weapon system may otherwise be replaced by another. For example, when the “Ban the Bomb” movement stopped tests in the atmosphere, testing just went underground, even under beautiful Pacific Ocean atolls.

After a Comprehensive Nuclear Test Ban Treaty was negotiated (and Australia then was a creative, persuasive middle power of influence at the UN Conference on Disarmament), the Nuclear Weapon States still found ways to “modernise” and expand their nuclear arsenal. On it goes.

We pray the TPNW helps re-strengthen the Nuclear Non-Proliferation Treaty (NNPT), but relationships must become healthier or threatened nations and nations with narcissistic leaders will keep seeking nuclear weapons.

Therefore, trust building is the key and Australia has a special contribution to make. Our response to the pandemic is a model: following the science and the best medical advice; co-operating together; and recognising this is an emergency.

Thankfully, in Australia there has been enough trust in each other's good will and sufficiently clear policy with relevant sanctions, to contain the pandemic, so far. Every major issue facing the human family requires the same approach, including the prevention of climate change and the prevention of nuclear war. The consequences of a nuclear war would be disastrous for the human family and for a planet already suffering climate change and a loss of biodiversity. We need to cooperate to prevent this by eliminating nuclear weapons. And we need to recognise this is an emergency as the control of the weapons is in the hands of fallible beings.

Some things are clear about how to build stronger, deeper trust in the wider human family.

1. *Quality of leaders.* We can't continue to elect political leaders who are intentionally or ineptly divisive, that is, leaders who feed off and fuel fears of an ‘Us –versus –Them’ nature. I was at the UN Special Sessions on Disarmament in New York, mid 1980's. Then it was Presidents Reagan and Brezhnev of the USA and USSR, speaking out of their negative perceptions as superpower rivals. Forty years on we hear and see the same negative, fearful, hateful stereotypes with new superpowers adding to the disquieting noise. We hope and pray the faithful, decent elderly President Biden can shift this. He might put on his desk the picture of President Putin at Midnight Mass in Holy Trinity Moscow where Russian St Sergius is buried under Rublev's beautiful icon of the Holy Trinity. It was Sergius the saintly woodcutter who had us remember that “the contemplation of God dissolves all enmity”.

2. *History Matters.* Where trust is low, for historic reasons, we have to start with the little steps that are available to us so as to build trust incrementally. Each potential decision needs to be examined: Will this build trust? Is it truthful, kind and does it foster the beauty that gives peace to others?

3. *There will continue to be resistance.*

There will be resistance for a time, both from those so habituated to “Us versus Them” that they cannot or will not imagine a better future, and also from those with a vested interest in perpetuating enmities.

4. *Trust -Building can seem fragile but it is not.* Through the pandemic, here in Australia, we have seen how goodwill and common decency, built up over generations, has facilitated the necessary level of cooperation in an emergency. There is this wonderful reservoir of social capital. Divisive, hate-filled groups have, so far, got little traction here.

5. *Australia's potential - given how we embody the diversity of the human family.* That's why Australia has such an important leadership role now, congruent with the fact of ICAN's international leadership today. Australia's relative social cohesion and our multifaith and multicultural character helps us see through the differences to our common humanity. Parents and grandparents of every culture just want their young ones to be safe, living without fear.

### Conclusion

With other faithful souls, my personal involvement in disarmament policy and advocacy has continued alongside years of work with refugees who have had to flee their homeland because of war, violence and abysmal leadership. Many speak of the sustaining peace of the divine amidst their turmoil. Peace is a divine gift and, with it, comes our calling to be peacemakers. “Blessed are the peacemakers, for they will be called the children of God”. (Matthew 5:9).

Blessed are those who have brought the Treaty on the Prohibition of Nuclear Weapons to this point. It gives great hope for a safer future. Now we must all consolidate this achievement with our best peacemaking together.



## APF CELEBRATES THE TPNW

On Friday 22 January APF members and friends celebrated the entry into law of the Treaty on the Prohibition of Nuclear Weapons with an online Thanksgiving Service hosted by the Network of Christian Peace Organisations.

Representatives from the 4 nations of the UK each shared a reflection and prayers. We also received a message from Alice Kim of the Bargn Nuri Community in South Korea and enjoyed a Korean drumming display. We welcomed people from around the globe; and the event ended with the Peace Bell being run at Coventry Cathedral.



## NUCLEAR WEAPONS – A THREAT TO PEACE & THE ENVIRONMENT

FROM THE PEACEMAKER BLOG,  
JAN BENVIE, APF TRUSTEE

On 16 March the UK government showed their contempt for recent efforts, supported by a wide range of senior church leaders, to rid the world of nuclear weapons, and instead announced its intention to increase the number of nuclear warheads from 195 to 260.

On 22 January, 2021, endorsed by church leaders throughout the UK, the Treaty for the Prohibition of Nuclear Weapons (TPNW) entered into law. The Treaty's preamble sums up the cost of nuclear weapons for "the environment, socioeconomic development, the global economy, food security and the health of current and future generations."



Photo by EVA HAMBACH / APF

I believe that as Franciscans pledged to "fight against injustice", "see others as belonging to God" and "speak out for social justice & international peace", we should support the banning of nuclear weapons. Our former Bishop Protector, Archbishop Stephen Cottrell, reflecting on the treaty, said "from a Christian point of view ... weapons of mass destruction can never be used in a proportionate way, and therefore can never be used. It follows that they should never have been possessed."

Like other nations who possess these weapons, the UK has not signed the Treaty. Instead, it is renewing the Trident nuclear programme and increasing its nuclear warheads. It is difficult to put an exact financial cost on this – the government estimates £31 billion for replacing the submarines alone but this excludes running and decommissioning costs. CND has calculated that the overall cost could be at least £205 billion, money that could otherwise be spent on health, social care, education etc.

There are also environmental costs arising from decommissioning. Since 1980 the Ministry of Defence (MOD) has retired 20 nuclear-powered submarines from service, all containing large amounts of hazardous radioactive waste. The MOD estimates the work of dismantling the 27 vessels currently in service or retired will not be completed until at least the late 2060s.

Around the world 9 nuclear states hold about 13,400 nuclear weapons. As climate change leads to increased competition between states over dwindling resources, such as land, clean water and food, the threat of conflict and even nuclear war is increased. Studies suggest even a regionalised nuclear conflict (e.g. between India & Pakistan) would not only kill hundreds of thousands of people instantaneously, but would leave a legacy of suffering for future generations and catastrophic climate destruction.

In January 2021, the Doomsday Clock – which indicates how close humanity is to catastrophe caused by human activity – was set at 100 seconds to midnight – the closest it has been since it was founded in 1947. The atomic scientists who set the clock confirmed the reason for the closeness to midnight is the threat of nuclear war and climate change, showing how closely Peace and Creation issues are linked.

## A CRAFTY RESPONSE TO THE UK GOVERNMENT

In response to the plan to increase the number of UK nuclear warheads the Network of Christian Peace Organisations is crafting a banner with the text of Article 6 on the UN Treaty on Non-proliferation of Nuclear Weapons (NPT). This will be presented to the UK Foreign Office ahead of the five-yearly NPT Review Conference, in New York in August.



'Craftivism' is the act of combining the use of craft and activism to make a positive difference in the world. Undertaking a collective craft project offers the chance to reflect on the people, places and issues involved, and consider why we are taking part. At the current time, when we are living with restrictions on gatherings in large groups, Craftivism has become even more important and offers a collective endeavour to take part in.

### What's the idea?

We are inviting Christians in the UK to stitch the words of Article 6 onto pieces of fabric. These will then be made up into a large banner and taken to the Foreign Office in the summer.

*"Each of the Parties to the Treaty undertakes to pursue negotiations in good faith on effective measures relating to cessation of the nuclear arms race at an early date and to nuclear disarmament, and on a treaty on general and complete disarmament under strict and effective international control."*

No particular skill level is required to take part, just a passion for peace, and hands and heart that want to engage and make their mark.

### Reflection

An important part of Craftivism is taking time to reflect on why issues are important and why we want to make a difference. We can also use the time to pray for change.

### How to get involved

ncpo.org.uk/craft-against-nuclear-arms  
Email [tilly@apf.org.uk](mailto:tilly@apf.org.uk) or call 07472595942 for the Craftivism pack

# NOTICES AND DIARY OF EVENTS

**10–27 May** Key issues facing Christian peacemakers. Event series offered by NCPO on Caring for Creation, Militarism and Racism. [www.ncpo.org.uk/events/keyissues](http://www.ncpo.org.uk/events/keyissues)

**4 June** International Day for Children as victims of war. **WORLDWIDE.** [www.unicef.org/gmfc/](http://www.unicef.org/gmfc/)

**17 June** APF Monthly prayer online. Focus on TPNW. [www.zoom.us/j/94834891947](https://www.zoom.us/j/94834891947)

**6 August** Hiroshima Day

**9 August** Nagasaki Day

**2–5 September** Church & Peace Annual General Conference and International Conference. 'Images of God and Nonviolence.' Strasbourg, France. [www.church-and-peace.org/en/events/](http://www.church-and-peace.org/en/events/)

**10–17 October** Week of Prayer for World Peace. National UK Gathering Sunday 10 October

APF members are taking part in the annual prayer event Thy Kingdom Come from 13th to 23rd May. Christian CND has produced a Prayer Diary and is hosting online gatherings. APF will be leading a prayer slot on Sat 22nd May from 4.30pm. To take part visit: [ChristianCND.org.uk/TKC21](http://ChristianCND.org.uk/TKC21)

## A SPRING PRAYER FOR ALL FAITHS AND NONE

Thank you, God, for wonderful days  
For the sun which shines with golden rays.  
Perhaps we will see the moon tonight  
As she walks the sky with silvery light  
Help us to move, see, hear, taste, touch and learn  
The beauty of nature on earth to discern  
In flowers, animals, fruits, shrubs and trees  
Bees, butterflies and birds flying in the breeze.  
Show us how these precious gifts to share,  
Tackling climate change, because we care.  
Teach us to break down Co/Vi/D  
as a nasty negative  
Into a miraculous, identified, positive  
Of worldwide Co-operation, Vision  
and Determination  
To save our planet from future extinction.  
In praise of Faith, Hope, Love, Trust and Prayer  
May we work for Peace and Joy, if we dare.

*By Meriel Pipkin, APF Trustee*

## WILSON/HINKES PEACE AWARD 2021 - CALL FOR NOMINATIONS

Do you know of someone or an organisation/project that has done something to promote reconciliation or peace this year? Nominations are now sought for the 2021 Wilson Hinkes Peace Award. The Award will be presented on Sunday, 10 October 2021 at the annual Week of Prayer for World Peace service. This is the start of the Week, which encourages people of all faiths to pray for peace. The Award carries a value of £500. Nominations can come from any individual or group. Submissions in the form of a letter describing the nominee's contribution to peace and justice issues should be sent to the WPWP Committee members: Sue Gale and Sue Claydon [billandsuegale@blueyonder.co.uk](mailto:billandsuegale@blueyonder.co.uk) [chair@anglicanpeacemaker.org.uk](mailto:chair@anglicanpeacemaker.org.uk)

**Closing Date 31 July 2021**

## OFFICERS OF THE FELLOWSHIP

### Chairperson:

**Mrs Sue Claydon**  
Bridge House, Whittlesey Road,  
March, Cambridgeshire,  
PE15 0AH  
013546 54214  
[chair@anglicanpeacemaker.org.uk](mailto: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](mailto:treasurer@anglicanpeacemaker.org.uk)

### Honorary Secretary:

**Jan Benvie,**  
APF Office, Peace House,  
19 Paradise Street, Oxford, OX1 1LD  
[mailto:enquiries@anglicanpeacemaker.org.uk](mailto:mailto:enquiries@anglicanpeacemaker.org.uk)

### Honorary Membership

#### Secretary:

**Mrs Sue Gilmurray**  
13 Danesway, Pinhoe,  
Exeter EX4 9ES  
01392 464982  
[suegilmurray@icloud.com](mailto:suegilmurray@icloud.com)

### APF Coordinator:

**Tilly Martin**  
APF Office, Peace House,  
19 Paradise Street, Oxford,  
OX1 1LD  
07494 272595  
[tilly@apf.org.uk](mailto:tilly@apf.org.uk)

**Copies of TAP  
are available on  
our website  
[apf.org.uk](http://apf.org.uk)**

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

The Anglican Peacemaker is published by the Anglican Pacifist Fellowship, Registered Charity no. 209610.

Designed and printed by Holywell Press Ltd., 16–17 Kings Meadow, Ferry Hinksey Road, Oxford OX2 0DP



## 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](mailto:enquiries@anglicanpeacemakers.org.uk)

07494 272595

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

 Anglicanpeacemaker

 Anglicanpacifists

 Angpacifists

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

# IN MEMORY

FRANK MCMANUS

FROM CLIVE BARRETT



Frank (far right) at a Molesworth protest

It was the 1980s. Frank McManus helped to organise Christian protest processions around Molesworth Cruise Missile base, in the name of APF I recall rainy days, trudging through muddy fields, behind the APF cross, singing Frank's collection of revolutionary hymns, under the eye of a thoroughly bemused and equally drenched police escort!

A Cambridge-educated chemistry teacher, born in Southport in 1927, Frank gravitated towards pacifism around 1947, in response both to the Hiroshima bombing and the way the establishment transformed Russian allies into Cold War enemies.

"It was just obvious that war and Christ were incompatible. I don't know if I'd located the text 'All they that take the sword will perish by the sword', or the text 'The weapons of our warfare are not the weapons the world uses'. Or the Christian armour which has the sword of the spirit as the only weapon of attack. They came in later life... It's just that the whole thing was overshadowed by the risk of nuclear war which was frightening at times in the 1950s, and in fact through dissatisfaction of the line of the bishops in general with the H-bomb..." (From an interview I recorded with him in 2016)

Frank joined APF in August 1948. His first APF conference was in 1952, where he met Canon Scrutton and Percy Hartill, "and above all Vera Brittain who was absolutely brilliant, an incredibly brave woman". Peace-campaigning until the end, active in Calderdale CND, he attended a Todmorden rally in autumn 2020 to mark the International Day for the Total Elimination of Nuclear Weapons.

Frank had strongly held principles. Jesus was a pacifist, so we should be too. The psalms banned usury, hence capitalism, even bank savings accounts, was unacceptable. (This, after discovering with horror in the 1980s, that his retirement lump-sum produced more bank-interest than families of striking miners had to live on.) It was all so counter-cultural; Frank forced us to justify our unthinking compromises and deviations from strict Christian principles.

His expression of faith was counter-cultural, too: English Prayer-Book catholic radicalism, rooted in tradition, and righteousness. A Reader and Labour activist – Mayor of Todmorden, 1994 – he spoke from pulpits and political platforms. He regularly wrote thought-provoking, sometimes quirky letters to the church press, local newspapers, APF newsletters.

Prophets are not always appreciated, nor indeed easy to get on with. Frank had his obtuse side. His near-deafness meant his views were loudly expressed, and he could be awkward, infuriating. Indefatigable and idiosyncratic, he was passionately committed to peace, APF, CND, Labour. He travelled halfway across England to vote in a meeting. Principled, if not always pragmatic, he made us think, called us to account.

Frank contracted Covid-19 late in 2020 and passed away in Huddersfield General Infirmary two days before Christmas. As the local CND rep said at his funeral, "Let's hope we can say not just Rest in Peace, Frank, but Rest in World Peace."

## GEORGE SHULTZ

FROM TONY KEMPSTER

George Shultz, who died in February, was an elder statesman and 'sphinx' of US politics who helped to shape foreign policy in the Reagan years. Several politicians and diplomats from the 1980s lay claim to have played a pivotal role in ending the Cold War, but he had a better case than most. Calm, patient and unexcitable, he was a listener, consensus builder and masterful resolver of conflicts through persistent and private diplomacy.

He became secretary of state in 1982 when relations between the US and Soviet Union were at a dangerous low and the Republican administration was packed with anti-Soviet hardliners. President Reagan himself in 1983 dubbed the Soviet

Union 'the evil empire'. Nevertheless, Shultz persevered, opening up a secret channel for negotiation and gradually winning Reagan over. Relations between the countries began to improve.

Four years after taking office, Schultz was in the room at one of the most extraordinary diplomatic encounters of the 20<sup>th</sup> century, the 1986 Reykjavik summit at which Reagan and the Soviet leader, Mikhail Gorbachev, came tantalisingly close to agreeing to eliminate nuclear weapons. Both believed in the possibility.

Although they failed to seal that deal, they made very significant progress behind the scenes on arms reduction, human rights and other issues. A year later, they signed the intermediate-range nuclear forces treaty, eliminating a whole class of nuclear-related weapons, destroying thousands of missiles. The pact remained in place until 2019, when President Donald Trump suspended it, blaming Russian non-compliance.

When Shultz left office in January 1989, he said Americans were unable or unwilling to recognise that the Cold War was over. 'But to me it was all over bar the shouting', he wrote. Ten months later the Berlin Wall came down and in December 1991 the Soviet Union was dissolved.

After leaving government, he continued to be a champion of a nuclear-arms-free world and criticised successive US administrations for failing to build on the relationship with Russia.

Unfortunately, the world is now slipping into a second Cold War, more complex than the last because three nuclear powers are contenders for supremacy, with two of them effectively run as authoritarian dictatorships. The Arctic (appropriate by name) has become a particular flash point and Russia is planning to deploy nuclear weapons there. The Joe Biden administration now faces a major challenge and could well do with a figure of Shultz's foresight and skill at diplomacy.



Ronald Reagan and George Shultz



# COMMUNITY OF THE CROSS OF NAILS

During the season of Epiphany, partners in the Community of the Cross of Nails (CCN) were spotlighted on social media. A few lines of explanatory text and a link were shared, in order to highlight the range of transformational charities and peace organisations within the CCN. This initiative was undertaken by CCN Coordinator, Alice Farnhill and we have decided to share a selection of the posts here in TAP to give APF members another chance to find out more about some of our fellow partners within the CCN.

**CFR Footprints' Touch of Hope programme** aims, through workshops, discussion and prayer, to help build a healthy society based on a culture of nonviolence, in the former war-torn areas of Croatia, Serbia and Bosnia-Herzegovina – areas still facing considerable challenge. [www.cfrfootprints.org](http://www.cfrfootprints.org)



**CHIPS** have been Christian peacemakers living in the heart of conflict for over 50 years. From London, UK to Ghana, we're invited to join with communities to help build sustainable futures free from violence and division. Inspired by the life of Jesus Christ, we believe that the best way to bring about lasting peace is to take sides. Both sides. [www.chipspeace.org](http://www.chipspeace.org)



© CHIPS

**Christian Aid** is a UK based charity which works with local partners and communities to fight injustice, respond to humanitarian emergencies, campaign for change, and help people claim the services and rights they are entitled to. We work with some of the world's most vulnerable communities mainly in 29 countries in Africa, Asia, the Middle East, and Latin America and the Caribbean. [www.christianaid.org.uk](http://www.christianaid.org.uk)

**Cord** develops and equips local organisations and those in authority in Burundi, Cambodia, Laos and Myanmar to come together, resolve differences, and lay down the foundations for a world where everyone can live in the fullness of peace. [www.cord.org.uk](http://www.cord.org.uk)

**Global Care** works with the most vulnerable and marginalised children in Asia, Africa, central America, the Middle East and eastern Europe, empowering local people to develop projects which work in their community. [www.globalcare.org](http://www.globalcare.org)

**HOPE Africa** is a non-profit organization created as the Anglican Church's response to poverty and inequality in southern Africa, to build the capacity of the church by facilitating effective development through partnerships. [www.hopeafrica.org.za](http://www.hopeafrica.org.za)



**Musalaha** is a faith-based organisation founded in 1990 that teaches, trains and facilitates reconciliation mainly between Israelis and Palestinians from diverse ethnic and religious backgrounds, and also international groups, based on biblical principles of reconciliation. [www.musalaha.org](http://www.musalaha.org)



© Musalaha

**New Generation Burundi** was established in 1998 and conducts a wide range of programmes with children and young people in Burundi and East Africa, including leadership training, assistance to street children, skills training and campaigning to help communities embrace forgiveness and reconciliation. [www.newgenerationburundi.org](http://www.newgenerationburundi.org)



© New Generation Burundi

**Novi Most International** is a Christian charitable organisation which works with young people in Bosnia-Herzegovina, encouraging creativity and freedom to do new things and to build bridges across ethnic groups. [www.novimost.org](http://www.novimost.org)

**St Luke in the City** is the most recent new partner in the CCN, joining on May 6<sup>th</sup> with a service of dedication and the presentation of the Cross at St Luke's in Liverpool, UK. The original parish church of St Luke is known locally as 'The Bombed Out Church', having undergone similar devastation to Coventry Cathedral in the Blitz in 1940. The ruins have been preserved as a war memorial and peace garden. The parish is now served by three churches: St Bride's, St Dunstan's, and St Michael in the City. It also hosts Open Table, a growing Fresh Expression for the LGBTQIA+ community. [www.stlukeinthecity.org.uk](http://www.stlukeinthecity.org.uk)



© St Luke in the City