

THE Anglican PEACEMAKER

The newsletter of the Anglican Pacifist Fellowship

September 2021

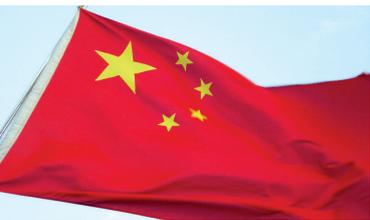
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We begin this issue of TAP with a piece on China/USA relations and perspectives on how to avoid armed conflict from former editor Tony Kempster. On other pages, APF member David Chapman writes a personal piece about pacifism and faith; Actions against DSEI are reported upon; and Creative Peacemaking is celebrated through a Craftivism project, an exhibition in Edinburgh and the APF Zimbabwe poetry competition. A report from the APF Hiroshima vigil details the affect of nuclear testing after WW2. Finally, we highlight the activities of several partners within the Community of the Cross of Nails.

A STRATEGY FOR MINIMISING THE RISK OF GLOBAL CONFLICT

FROM TONY KEMPSTER, APF TRUSTEE

This article reviews and draws on Oliver Letwin's China vs America: a warning (2021), Biteback Publishing.



In this cautionary study, the former Conservative minister argues that the US must rethink its relationship with China and embrace peaceful rivalry to avoid military conflict. Although not pacifist, his message is politically rational and holds to the generally accepted tenets of Christian ethics concerning peace making.

The issue for the US is desire to maintain global supremacy. As China's authoritarian regime becomes increasingly assertive, flexing its muscles on the world stage and particularly openly in its extended neighbourhood, the US is growing ever more hostile to its Asian rival.

The heart of the matter is that the rise of China has engendered fundamentally conflicting views in Washington's hawks and Beijing's hardliners, quite regardless of any ideological divergence. This is a dangerous state of affairs which needs to change if world peace is to be preserved. It is also important that the anti-war movement takes a credible position on this issue as a basis for its campaigns and other political action.

Having reviewed the history, Letwin considers three main options to tackle the deepening crisis.

BUSINESS AS USUAL

Although seldom discussed explicitly, this is the stance of many governments – to flow with the trends and developments as they are. It has the advantage that everyone knows how to do it because they are doing it already. It does not require any strenuous employment of geopolitical imagination.

The disadvantage is that things might well get a lot worse – in particular more serious clashes over critical resources are all too likely, especially since

China can use its industrial might and its vast financial reserves to buy influence in the world.

Further, business as usual is not likely to encourage change to the existing international rules-based order and grapple successfully with the new global challenges. Any serious effort at modernising the treaties and institutions in the current system requires geopolitical imagination to effect change. Without this, trade conflict, resource conflict and cyber-conflict would continue, as would the strategic mistrust which could lead to war in the arc of tension where several flashpoints exist – the East and South China seas to the Indian Ocean, the Himalayas to Central Asia.

OUTRIGHT CONFRONTATION

This second strategy would be rather like the Cold War and is essentially the preference for the hawks in Washington. They seek to create, preserve and extend the US military advantage and options to protect, and wherever possible to expand, the existing advantages in relative power, and develop a range of credible non-nuclear escalation options for US leaders. This is more than a little reminiscent of the language of cruise missiles, Star Wars and rearmament that characterised the Reagan period.

It appears to have history on its side. Outgunning the enemy in the 1980s and 1990s succeeded. But like many attempts to learn from history, Letwin argues that this is based on a series of mistaken assumptions. The first is that the desire of both sides to avoid mutually assured destruction will inevitably prevent a new Cold War from turning very hot. The second is that it will be possible to destroy China's power by outspending Beijing as in the way the US outspent the Kremlin in the old Cold War.

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ENGAGEMENT WITH COMMON CONCERNS

The third strategy does not assume that all we need to do is continue with business as usual and hope for the best. Instead, it seeks to actively foster a world in which the West can live with China, China can live with the West and the world order can accommodate many powers. Letwin describes this as ‘peaceful competition through enterprise internationalism.’

Support for such an approach comes from many quarters. Perhaps the most striking recent exposition was given by Mikhail Gorbachev

in his speech to the UN General Assembly. Given the remarkable shift he had engineered in the global aims of the USSR vis-à-vis the West, he told the UN that ‘the meaning of our international efforts, and one of the key tenets of the new thinking is ... to impart to this rivalry the quality of sensible competition in condition of respect for freedom of choice and a balance of interests.’ Henry Kissinger also recommended what he calls a strategy of ‘co-evolution’ in which ‘neither side endorses the aims of the other or promises a total identity of interests, but both sides seek to identify and develop complementary interests.’ Former Australian Prime Minister Kevin Rudd promoted the strategy under the title, *Towards a new framework of constructive realism for a common purpose*.

Letwin accepts that anxieties and uncertainties will exist with this. The approach doesn’t explain what the US, or the west, should do if, for example, China were to invade Taiwan, although he puts a lot of store on China being constrained by relationships around the Pacific Rim, and its economic rationality. Then there is the demand for raw materials and other resources in critically short supply. Further, if a regime is prepared to mete out inhumane treatment to the Uyghurs, who are nominally Chinese, can we be confident it will play fair when the balance of power shifts? As Letwin acknowledges, China may well affect a belief in international law just so long as it suits its interests and then abandon it when it’s no longer useful.

But all such anxieties are, he says, besides the main point. As he puts it: ‘We have ultimately to judge whether we prefer to minimise the chance of losing a war or whether we prefer to minimise the chance of experiencing such a war, with all of its incalculable consequences.’

This third strategy would require some major revision of international law and rejuvenation of the key international organisations which many now accept are not fit for purpose.

We are more likely to have a peaceful world if the major state actors all feel themselves to be full participants in a set of international rules and institutions whose modus operandi is negotiated. This cannot be achieved within the existing official post-war conventions, charters and institutions because these do not reflect the emerging global power balances. Not only the Chinese, but also the Indians and people of Asia as a whole, need to feel that they have been able to shape the future global rules-based order rather than being permanent ‘price takers’ for rules already determined elsewhere by others.

So, what is needed is not piecemeal reform but a radical paradigm shift, to create this new form of enterprise internationalism. Letwin argues that a good case of the above would be a rejuvenated version of the G20. This should be built in a way

that makes it a genuine venture between China and the US, and with a structure properly adapted for resolving financial crises in a multi-polar world. In that way, the joint aim of China and the US to preserve global financial stability can be fulfilled. Other key members would be those needed to maintain global financial stability. Many other functions could be added, for example the construction of hugely increased global financing of climate change adaptation, or the establishment of a new G20-sponsored global health protection budget.

A change of this type would afford an opportunity to re-examine the architecture of the World Trade Organisation and its foundational charter, the General Agreement on Tariffs and Trade. The effective management of cyberspace is also a clear requirement here to avoid network failures. The management of natural resources is also extremely important and requires existing initiatives to be brought together to form a single, internally consistent set of conventions and institutions capable of ensuring their fair, peaceful and sustainable global management.

If we choose the path of establishing a new form of enterprise internationalism, thereby forging new links between China and the West, we might at least diminish the chances of conflict. But, to prevent war, we also need to defuse the time bombs that are latent causes of global conflict. This would include a new global ‘No unauthorised first strike agreement’ for the nuclear powers. The second shift is the re-establishment of a serious approach to multilateral nuclear disarmament. Someone needs to lead the way towards such a mechanism, and the West is in the position to do that.

Letwin also includes what some might see as a contentious point. He argues that the Western-aligned powers should be willing to reject the use of military force to promote Western liberal values in other countries. Rhetoric, soft power and diplomacy would, of course, be a different matter.

So, three points stand out:

- a radical paradigm shift in the international rules-based order through the creation of new enterprise associations that are genuine joint ventures between the US and China;
- the establishment, through the new enterprise associations, of new global regimes for the governance of cyberspace, natural resources, food security and the ecosystem;
- the forging of new bilateral and multi-layered relationships capable of progressively reducing the likelihood of conflict in the arc of flashpoints from the East China Sea to central Asia.

Understanding China is crucial here. But neither logic nor history supports the largely unspoken but politically potent assumption that China’s ultimate ambition is to rule the whole world. The fact that the current Chinese regime is highly assertive does not logically entail it seeking to impose its regime on others far outside its borders. Historically the very long trend has been for the Chinese to want to trade with the whole world while remaining culturally detached, rather than wanting to run it.

From a Christian perspective and with any calm consideration of the risks on each side, this overall strategy is commendable. To defuse the causes of tension is – though dangerous – altogether less likely to precipitate warfare than an unsuccessful US attempt to win an arms and power race. As well as avoiding the horrors of war, peaceful competition offers the prospect of continuing trade, continuing technology transfer, continuing capital investment flows and continuing cooperation in tackling a wide range of common enemies such as climate change, resource scarcity and pandemics.

ACTIONS AGAINST DSEI



APF ONLINE VIGIL

APF has always had a presence in the demonstrations on the site of the DSEI (Defence and Security Equipment International) Arms Fair in East London. This year APF held an online vigil the night before the opening on Monday 13 Sept. Rev Azariah France-Williams' reflection on Just War is shared below:

This piece has been written in response to the Palm Sunday reading from *Mark 11.1-11*:

Theologians Marcus Borg and John Dominic Crossan have calculated that, as Jesus rode into Jerusalem on Palm Sunday, Pontius Pilate was leading a military procession into the city from the opposite direction.

NO JUST WAR

FROM REV AZARIAH FRANCE-WILLIAMS

To pull this together I used the work of Marcus Borg, and John Dominic Crossan, they are the thinkers to applaud, as they gave context to the Bible's text, a day of action to make whole the fractions and heal the factions, leaving empire unsatisfied, dissatisfaction, leading to disaffection. Let's engage in recollection, deep reconnection. Roman might was a counter to the light, which exposes, and deposes, the powers that be, because those powers call those it binds, 'the free'...

There is no Just War, because there is never *just* war, but escalating casualties, piling up at heaven's door. There is no Just War, because there is never *just* war, but treaties and covenants broken, a disregard of human law,

So Jesus writes another way, and there were two processions on that day, on the east side, on the backside of a donkey, our saviour's carnival came, a grown man on a young colt, a large clown on a tiny bike, ridiculous, preposterous, it was nothing like the west side story, of Pilate regaled in his glory, countless troops, war horses, proud eagles on shields, intimidation law enforcement, woe betide those who would not yield, reinforcements, sent in to manage the riotous feast, whilst on the east side the cheers were made by the last, the lost and the least.

The power of the empire: peace only comes through the sword, the power of the kingdom is a ragtag cohort of the Lord. To understand this Messiah, let us turn to Matthew quoting Zechariah:

'Tell the daughter of Zion, look, your king is coming to you humble, and mounted on a donkey, and on a colt, the foal of a donkey...'

Like call and response the author leaves a gap, you've got to be sharp, no time for taking naps... hear the rest of the text...

'He will cut off the chariot from Ephraim and the war-horse from Jerusalem, and the battle bow shall be cut off, and he shall command peace to the nations'

So that was the situation. This march was to silence the violence, to banish weapons and abolish national warfare, in favour of global welfare... because that's well, fair...

Jesus' crew were peasants, labourers, widows, and the lame. His procession with this fragile group was rewriting the game. He was going to be tested, interrogated and bruised. He was going to be arrested because he advocated for those the empire discarded after use. He arrived in simple humility, but would not survive the military. As he became a threat, they could take his voice, but his message would still be strong; they could extinguish his life's candle, but his peace would still burn on.

Take courage my friends, called to hold the line; it is your turn today, tomorrow will be mine, a relay of grace, and peace for all time. We may be few, but our protest acts as a sign that...

There is no Just War, because there is never *just* war, so we need witnesses, to what this is, may our doves of peace now soar...!

SINGING AGAINST DSEI

FROM SUE GILMURRAY, APF TRUSTEE

For over 20 years I have had the pleasure of singing, as an occasional member, with Raised Voices, a London-based choir who specialise in songs on issues of peace and justice. They have several of my songs in their repertoire, including 'The war machine rolls round' which denounces the international arms trade, which I sang at APF's online vigil on the eve of the DSEI on September 13th.

As DSEI approached, I had contacted Raised Voices to see whether they would be there and whether I might come and sing with them. To my delight, they said 'Yes'. So the morning after APF's vigil I made the train journey to the Excel Centre in London's docklands. A shame that it was pouring with rain, but we had a rehearsal outside Royal Victoria station and then sang to the assembled protesters outside the arms fair.

The speaker before us was an African lady who pointed out how often women were the innocent victims in conflicts fuelled by our arms dealing. The speaker after us was Dame Vivienne Westwood, who passionately connected the climate crisis with resisting war and armed repression. So we were in good company.

We sang for about half an hour. The rain eased off just a little, and our efforts were much appreciated. A few hours later I was on my way home, having greeted old friends and made one or two new ones. When BBC London reported on DSEI they included coverage of the protest, and Rev. Matt Harbage, of Christian CND and APF, explaining the reasons for it.

It is time my friends for us to say we will not sell death to earn our pay. It is time for arms exports to cease, for the world can never live in peace while the war machine rolls round.

CREATIVE PEACEMAKING



PEACE CRANES EXHIBITION

FROM JAN BENVIE, APF TRUSTEE

Originally planned for 2020 to mark the 75th anniversary of the atomic bombings of Hiroshima and Nagasaki, but postponed due to Covid, Peace & Justice Scotland¹ (formerly Edinburgh Peace & Justice Centre) launched their *Peace Cranes* exhibition on Friday 6 August.

The installation by Scottish artist Janis Hart displays 140,000 hand crafted origami peace cranes made by children & adults from Scotland to Japan. It transforms the whole heritage space of St John's Episcopal Church, Edinburgh, into a bird sanctuary to peace and hope, and includes a short video of archive footage of post-atomic scenes in a side chapel that is populated with sculptures of carbonised trees hung with garlands of cranes - inspired by *The Hiroshima Tree*, created in 2005 by Scottish sculptor George Wyllie (and situated in St John's).

The aim of the exhibition and linked events is to create a space for people to reflect upon the huge impact humans have had on the planet during this last century, through war and environmental destruction, and how this might be transformed into something positive.

Folding paper cranes is done in memory of the

children killed by the atomic bombs because of the story of Sadako Sasaki (1943–1955), a Japanese girl who was just two years old, living in Hiroshima when the bomb was dropped. While in hospital suffering from leukaemia she heard the legend that anyone who folded 1000 paper cranes would have their wish granted, and so wishing for peace Sadako set out to fold one thousand paper cranes. Sadly, she died aged 12 and there is a statue of her holding a golden crane in the Hiroshima Peace Memorial Park.

The Edinburgh Peace Cranes project² was initiated by teacher, pacifist & member of Peace & Justice, Atsuko Betchaku (1960–2017) in 2015, at the time of the 70th anniversary of the atomic bombing of Japan. The project aimed to fold 140,000 origami peace cranes to commemorate the Hiroshima victims and illustrate a desire for peace and disarmament, and continued despite Atsuko's early death in 2017. People from throughout the UK, Japan, France, New Zealand and Canada, sent envelopes, bags & boxes of cranes to Edinburgh.

Scotland has the misfortune to host the UK's four nuclear submarines and 215 nuclear warheads at Faslane, near Glasgow, so it seems fitting that as Scotland's capital, Edinburgh is the home of this wonderful exhibition of paper cranes dedicated to Peace & Hope.

¹ *Peace & Justice is one of the organisations that campaigned for a global ban on nuclear weapons. The Treaty on the Prohibition of*

Nuclear Weapons entered into force on 22 January 2021. In 2017 the International Campaign to Abolish Nuclear Weapons – of which Peace & Justice is partner – won the Nobel Peace Prize for this work.

² *Info about the peace cranes project, including the online talks, films, theatre and workshops: <https://peaceandjustice.org.uk/what-we-do/peacecranes/>*

CRAFT AGAINST NUCLEAR ARMS

The Network of Christian Peace Organisations (NCPO) are co-ordinating a craftivism project to raise voices against the UK Government's plan to increase nuclear weapons stockpiles. The project involves taking a stitched and sewn quilt to the Ministry of Defence ahead of the Nuclear Non-Proliferation Treaty Review Conference. Contributions of sewn and knitted words will be used to spell out Article 6 of the NPT - which the UK is breaching by expanding the nuclear warhead stockpile. We've still got a few words that we need to have made, so if you would like to get involved please get in touch with Russell Whiting on CCNDDevelopment@cnduk.org

APF ZIMBABWE POETRY COMPETITION

APF Zimbabwe continues to run a poetry competition for young writers. Each winner gets a Peace Football. The latest is Sheila Sakala with this poem:



Sheila Sakala

POWER IN FORGIVENESS BY SHEILA SAKALA

There is power in forgiveness
 If you fail to forgive
 You contaminate every relationship in your life
 Watch out!
 Others can initiate events or behavior
 But it is you who chooses how to react
 Acknowledge history
 Without being controlled by it
 Be committed to resolve
 Rather than perpetuate hatred
 There is power in commitment to a peaceful world.
 I thank you.



Sadako Sasaki

PACIFISM AND CHRISTIAN FAITH

FROM DAVID CHAPMAN, APF MEMBER

In the last issue of TAP, APF Member Rev Lorraine Street wrote about her journey to pacifism and resulting commitment to nonviolence. Below, another APF member, David Chapman shares his story.....

One of my earliest pre-school memories is of accompanying my mother to 8am Eucharist, in post-war London, and staring at the stained-glass east window of an inner London church, now deconsecrated and an artisans' studio. The walk to church was littered with bombsites, shattered buildings and gaps in terraces where people's homes once stood. Other buildings, cinemas, churches, shops etc were still awaiting demolition for safety reasons.

But where I saw damaged property, my father saw, and experienced, human tragedy. He had been in the Home Guard, perhaps better known as "Dad's Army", due to having a reserved occupation and a history of medical problems which precluded front-line military service. He told me that in many of the buildings, people had been killed or maimed, and that part of his role had been to look for survivors and to recover the dead. Many had been people he knew, and who he believed were innocent casualties of war. He always encouraged me to look beyond, and below, the surface of politics and to ask questions. He was fond of saying that it is not about finding answers but about asking the right questions.

Both my parents attended church, an unusual activity even in the forties and fifties for an inner-city working-class family. I am unable to remember ever having a Damascene moment, but for as long as I can remember I have always experienced an awareness of something larger and deeper than myself and the material world around me. I continue to attend the reflective and contemplative early morning Sunday service to this day. The sense of mystery and wonder of the creation underpins any faith I may have. I feel close to the creed of the Quakers and the idea that there is something of the transcendent in everyone. I love silence and stillness.

I would currently describe myself as a Christian agnostic for shorthand, and certainly do not know the God that our secular society rejects.

There is a sense in which the scientist

and atheist James Lovelock's concept of the planet being a system, Gaia, in which everything is dependent upon, and in relationship to, everything else, is close to my current imagining/understanding of "God".

I would extend that concept to the universe and see "God" as "the whole which is greater than the sum of its parts", similar to St. Paul's metaphor of "the body". However, faith is a journey, and I will no doubt experience differing understandings and imaginings of "God" as I journey further. I am continually conscious of the increasing coming together of science and religion and believe that their separation is, and always has been, largely artificial.

I became a conscious pacifist some forty plus years ago when I trained as a professional social worker working mainly with children and their parents. In those days we were trained generically, and I retained a Mental Health Act warrant for over thirty years, accompanying psychiatrists to assess people experiencing an emotional crisis and whether they could safely remain in the community. Working closely with people, I became acutely aware that people's thoughts, feelings and behaviour were largely a result of childhood/life experiences, and led me to conclude that any form of aggression, physical or emotional, was clearly in opposition to the message of Jesus. I found I could not accept the notion of a "just" war.

I feel unable to separate my Christian experience and understanding from my pacifist beliefs and need the former to offer some kind of perspective and grounding.

The "whole" of the universe (God?) is Love I believe. Everything is in loving, peaceful relationship with each other, and to interrupt that leads inevitably to catastrophe.

I am unable to separate Love from that which Jesus manifested through his lived life and spoke about in his Sermon on the Mount. He knew his message and behaviour of love, peace, and social justice, would result in his death. Yet he refused to enter into any physical or emotional abuse of anyone, not even his enemies, knowing that the only way to remain faithful to "God" is through love, and

love unconditionally. Hence my adoption of pacifism.

I find it hard to relate to the current language of the church. Relational images of "royalty", "father" etc seem to me to get in the way of helping people in today's wider society to experience something greater than themselves. Vertical relationships and patriarchy have severe negative connotations for many. We need to find different words and metaphors in order to make connections. The arts, science and humanities have much to teach us in that regard.

Further, the notion that we can only come to know "God" exclusively through Christianity is triumphalist and arrogant it seems to me. "God" is in relationships and community: how we relate to each other, and to the whole of creation, in love and peace. I know that people of other faiths, and those with none, have had much to teach me. As in the time of Christ, the Holy Spirit is "heard" as often by others outside the church as those within it.

Surely all forms of misogyny, homophobia, discrimination, and exclusiveness of any kind cannot co-exist with the inclusive message of Christ, of love and pacifism.

That part of the Church which can be so punitively critical of humankind has no place, it seems to me, within a loving and sacrificial society. Physical, emotional/psychological abuse has no part in loving relationships whether at the personal or community level. If we live by the sword we die by the sword; love and peace alone are the resurrection and the life to come, the fulfilling of the meaning and purpose of creation.

THE Anglican PEACEMAKER
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FOCUS ON THE HOLY LAND
The next issue of TAP will be publishing **Christian Voices from Palestine/Israel**.
If you have an idea for a contribution please contact Tilly
tilly@apf.org.uk | 077494 272595

NUCLEAR MATTERS

FOCUS ON THE MARSHALL ISLANDS

FROM GEOFF SMITH, APF TRUSTEE

Whilst the focus of our online Hiroshima Day vigil was rightly on the dropping of the atomic bombs on Hiroshima and a few days later Nagasaki, we cannot forget the other wider, dreadful implications of nuclear weaponry.

So, our vigil contained a video produced by the Marshallese Educational Initiative (MEI) on the legacy of the atomic bomb testing programme by the USA which took place on the Marshall Islands between 1946 and 1958. I was shocked to hear what they had to say in what was a very sad and moving testimony. Whilst I knew that testing of nuclear weapons has taken place in various parts of the world, I was not aware of the extent to which human lives played secondary importance to the testing of weapons, and the consequences of the testing programme on innocent people.

The Marshall Islands are a series of islands situated on coral atolls located north of the Equator between Hawaii and Australia. The Marshallese people have lived there for several thousand years. Captured by the Japanese in 1914 and used for military bases, in 1944 they were taken by U.S. forces who also used them for that purpose.

Their remoteness and sparse population led to them being chosen as locations for testing nuclear weapons. Between 1946 and 1958 a total of 67 nuclear tests were conducted there on two of the atolls, although the fallout from the tests spread throughout the islands.



Benetick Maddison

The video was presented by Benetick Maddison and Marcine Langrine of the MEI. The organisation is based in Arkansas USA, the state which has the highest proportion of Marshallese descendant population in the USA. The Education Initiative works to raise awareness of the Marshallese in the USA.

Both Benetick and Marcine are of Marshallese descent. Benetick related how his own grandmother had to relocate from her island, and what a highly emotional experience that was, not knowing whether she would ever return.

Those asked to relocate were told that their island would be used “for the good of mankind,” that they were a chosen people and that perfecting atomic weapons could prevent future wars. Although promised they could return one day, they had no choice but to move.

The largest test nuclear detonation ever undertaken, called Bravo, took place in March 1954 on Bikini Atoll. This test involved a bomb over 1,000 times more powerful than the bomb dropped on Hiroshima in 1945. It was in fact the first test of a hydrogen bomb. It released radioactive debris into the atmosphere, as well as to the surrounding islands. Ocean currents, weather conditions and wind patterns contributed to the fallout spreading. Particles from it fell like snowflakes and the atoll

was covered with a fine, white, powder-like substance. No one knew it was radioactive fallout. The children actually played in it, and even ate it. Traces of radioactive material were later found in parts of Japan, India, Australia, Europe, and the United States.



Marcine Langrine



Atomic bomb testing, Marshall Islands

This was the worst radiological disaster in US history and caused worldwide backlash against such testing.

Although the residents of the atolls where the tests took place were relocated, they were all exposed to the risk of nuclear fallout.

It was later confirmed that some researchers were trying to study humans living in radiation-contaminated environments and, appalling though it may seem, this may have influenced the decision to allow the Marshallese of Rongelap Atoll to return in 1957.

The Educational Initiative is important in ensuring that the history of what happened there is recorded and remembered, as it is not taught in schools, and is seldom talked about these days by the Marshallese themselves. The Marshallese feel empathy with the people of Japan who directly experienced the horror of the use of nuclear weapons against them in World War 2.

The video contained some harrowing pictures of the consequences of radiation on people including children who had suffered exposure to it. Many Marshallese suffered not only from forced relocation, but also burns, birth defects, and cancers. Many adults developed cancer two or three decades after the testing ended. And all against the background of the US celebrating the success of the tests.

The radiological legacy of US nuclear weapons testing in the Marshall Islands still affects the Marshallese today. Radiation-related cancers and birth defects are a major problem they face. The quest for weapons seems to have taken priority over all other considerations about fellow human beings.

What drives the Marshallese Educational Initiative, and what can drive peacemakers across the world, is the need to educate the world about the actual impact of nuclear weapons if ever they are used, whether in tests or as a weapon of war, and the reasons why such weapons should not exist at all. Those who do not understand that would be wise to watch this video. As Christians we cannot do anything but campaign against such weapons, be grateful that they are now illegal and do all we can to persuade those countries not yet signatory to the Treaty on the Prohibition of Nuclear Weapons to sign, and to start dis-arming rather than re-arming. The devastating impact of testing these weapons is something we must also remember as we mark the tragedies of Hiroshima and Nagasaki.

The recording of the Hiroshima Day Vigil, including the video made by the Marshallese Educational Initiative can be viewed on the APF YouTube channel.

Director of the Marshallese Educational Initiative, Dr April Brown will be speaking at the APF AGM. See p.10 for details.

SHADOW ON THE ROCK

BY DANIEL BERRIGAN, S.J.

At Hiroshima there's a museum
and outside that museum there's a rock,
and on that rock there's a shadow.
That shadow is all that remains
of the human being who stood there on August 6, 1945
when the nuclear age began.
In the most real sense of the word,
that is the choice before us.
We shall either end war and the nuclear arms race now in this
generation,
or we will become Shadows On the Rock

Following the APF Hiroshima Vigil an APF member was reminded of this poem.

DUNBAR CHURCHES PEACE VIGIL

FROM THE REV. DAVID MUMFORD, FORMER APF TRUSTEE



Members of Dunbar churches peace vigil

The vigil service held at the Peace Pole in the grounds of St. Anne's Episcopal/Methodist Church, Dunbar, commemorated those who died and witnessed to the continuing need for peace, disarmament and reconciliation.

The vigil on August 8th was led by the Rev. David Mumford and supported by members of other churches in Dunbar. The words of Pope Francis were read, calling on humanity to reject war for ever and to ban nuclear weapons. Phil Lucas from East Lothian Quakers read the Quaker peace testimony. Thanks were given for the recent United Nations Treaty outlawing nuclear weapons and prayers were said that our nation would sign up to the Treaty. The vigil ended with prayers for peace between countries.

PEACEFUL YEARNINGS AMID NUCLEAR PLANS

Recently the Australian government and defence force insisted their submarines will be nuclear-powered, and never nuclear-armed. However, Gem Romuld, Director of the International Campaign to Abolish Nuclear Weapons, Australia, responded: "Important questions remain over construction of the submarines and the potential imposition of military nuclear reactors on Adelaide or other cities, making construction sites and host ports certain nuclear targets,"

FROM BISHOP PHILIP HUGGINS, NATIONAL COUNCIL OF CHURCHES IN AUSTRALIA (NCCA) PRESIDENT AND APF COUNSELLOR

As I swam in the ocean this morning, I could not help but think of nuclear submarines. I met, out there swimming, a friend who has just written a book about Chinese people on the goldfields in the time of Ned Kelly.

Jesus says to us plainly "love your enemies and pray for those who persecute you". (Matthew 5:43).

Elsewhere we are encouraged to be peacemakers and to take whatever steps we can to resolve differences with the quality of forgiveness God is always giving us.

We pray, in the prayer Jesus gave us: "Forgive us our sins as we forgive those who sin against us."

The time has arrived for us ordinary disciples of Jesus to pray for the healing and renewal of our relationship with the people and leadership of China.

We can see the danger in the drift of events.

We know from history how events can get away from leaders and have entirely unforeseen and tragic consequences.

I have spent much of my 25 years as a Bishop in small country churches with large plaques that remember local youngsters who went off to World War 1 and never returned.

In the September Joint Message offered by Pope Francis, Ecumenical Patriarch Bartholomew, and the Archbishop of Canterbury, these gracious leaders draw from the global pandemic and all the threats to God's creation to say that now:

"We must decide what kind of world we want to leave to future generations".

We have seen where adversarial, hostile relations lead. There are already more than 80 million people displaced globally, seeking refuge somewhere safe. The opportunity cost of every arms race is that it causes more of the poor to suffer.

God mandates: "Choose life, so that you and your children might live" (Dt.30:19)

We have been gifted with life for this short while, between the mysteries of birth and death. The earth is our common home, and all children are our children to care for at home together on planet earth.

We must pray that our international relations lift beyond the repeated limits of times past to embrace our new reality.

We must pray for fresh initiatives in diplomacy that open up opportunities for relational warmth, reconciliation and new beginnings.

We are already deeply bonded with China at many levels.

For example, through study and trade, cultural exchanges and migration there are many lovely friendships.

These are the basis for a new beginning.

The wisdom of our spiritual traditions is that when there are difficulties, we must sit with each other for as long as it takes for better understanding of each other to emerge; for our mistakes of history to be sufficiently healed that we have enough light for our next steps together - away from enmity, towards friendship.

We must pray such opportunities for deep listening emerge.

We must pray for our national and international leaders, tired as they are from months of crisis - management through the pandemic.

The United Nations General Assembly began on Tuesday 21 September. This is also the UN International Day of Peace and a focus for our prayers for peace.

A PRAYER:

"Dear Jesus, in your peace guide as to how we can be better peacemakers in these days that are ahead.

Dear Jesus, we pray for our leaders.

Dear Jesus, we pray for a healing and renewal of relationships with the leadership of China.

Dear Jesus, we pray for the wellbeing of all children and pray that our every decision gives them more of your abundant life.

Dear Jesus, have mercy. AMEN."

This article was originally published at www.ncca.org.au



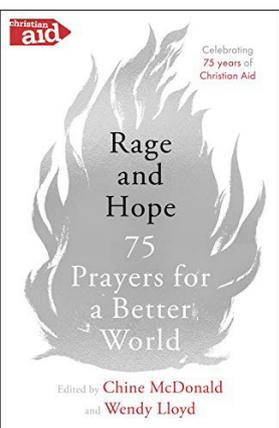
BOOK LOOK

EDITED BY CHINE MCDONALD
AND WENDY LLOYD (2021)

Rage and Hope

75 Prayers for a Better World

FROM REV JOHN HARPER



Since the end of the Second World War Christian Aid has striven to achieve justice and dignity for some of the most disadvantaged communities around the world. To mark its 75th anniversary a collection of fresh and compelling prayers and reflections by 75 different authors has been compiled that in varied ways reflect the

theme of ‘Rage and Hope’. They express rage against many of the injustices of the age we live in: conflict, climate heating, poverty, abuse of human rights, racism, gender injustice, as well as the global imbalance of protection against the virus. There is lament at human intransigence and hubris and the suffering that results both to humanity and to the natural world, but there is also conviction that the God of resurrection persistently provides reasons to hope that His love will prevail, and that His purposes will not be defeated.

The authors range from well-known communicators, including Rowan Williams, Christian Aid’s Chair, and John Bell, to activists in specific fields of engagement. Every prayer bubbles with authenticity and originality and resonates with a longing to see justice and peace restored.

Throughout its history Christian Aid has sought to tackle some of the underlying causes of conflict and worked to bring support and hope to its victims in many war-torn countries. For years it has campaigned about the climate crisis, which in turn can and does provoke conflict. Currently it is providing essential supplies for camps in Southern Ethiopia for those displaced because of conflict, where members of former rival communities are learning to live together peacefully.

Peace making features prominently in ‘Rage and Hope’ as its prayers give

honour to the Prince of Peace in striking and imaginative words. I can warmly recommend this book as a tool for inspiring personal prayer, or to stimulate ideas for corporate worship. It is also a rich resource for deepening awareness of some of the major issues facing so many of our global neighbours.

Publisher: SPCK
ISBN 9780281086238

MALCOLM GLADWELL (2021)

The Bomber Mafia

FROM REV LORRAINE STREET,
APF MEMBER

This is Canadian journalist Malcolm Gladwell’s seventh foray into social psychology, this time the social psychology of World War II – more specifically, of two widely differing (nominally anyway) views of the best way to prosecute the war in order to end it quickly. If the major characters (mostly senior American army and air force officers) are to be believed, what motivated both groups was the horrifying statistic that thirty-seven million people were killed in World War I. They were thus moved to find a way to wage a “better” war.

One group fought for “area” or saturation bombing of anything and everything within a particular targeted enemy area. Military? Civilian? Didn’t matter. The goal was to inflict as much pain as possible as quickly as possible so that the enemy would capitulate and sue for peace.

The other view was the “dream” of the book’s subtitle. It was the dream that high-altitude precision bombing of very specific targets – e.g., not a single munitions factory, but the factory that supplied ball bearings to it and many other factories – would mean both that fewer non-combatants would be harmed and that the enemy’s ability to continue to wage war would be quickly and thoroughly choked off, leaving little option but to sue for peace.

Gladwell tells the stories of both groups and their intersection with the British authorities – Churchill, Arthur “Bomber”

Harris, and others—and how, in the end, those who promoted area bombing won out, in large part because high altitude precision bombing had proved to be a complete pipedream. Horrifyingly, what made area bombing even more “effective” was the recent creation of napalm, the weapon that spewed fire, destruction, and death on Tokyo in March of 1945 and then on sixty-plus other Japanese cities, including a number destroyed in the week *after* the nuclear bombs were dropped on Hiroshima and Nagasaki.

Many readers will no doubt find the surface story of this book compelling. To this reader, the deeper story is not just

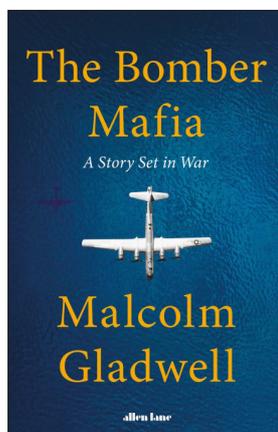
compelling but terrifying. Gladwell casually labels one of two of the most powerful leaders of the Allied war effort a “sadist”; the other he calls a “psychopath.” He describes equally casually the business-as-usual of deception, lies, and manipulation of data on the part of both groups to support their baseless claims, assumptions, ignorance, and arrogance, and which, by the end

of the war, cost millions of lives. But even as he points these things out and describes their cost, he never challenges the morality of war airpower.

Equally, if not more, disturbing is Gladwell’s unquestioning acceptance of the claims of a number of the most significant characters to be quite specifically acting out of their Christian faith. Indeed, he explicitly compares one of the “dreamers” of high-altitude precision bombing to Jesus being tested in the desert. This American general (Haywood Hansell) kept the faith (as Jesus did, says Gladwell), by not giving in to the pressure to change his mind and order area bombing. Sadly, tragically, these individuals were the products of a Western Christianity that would have seen these matters in just this way. Would most Christians today see it any differently?

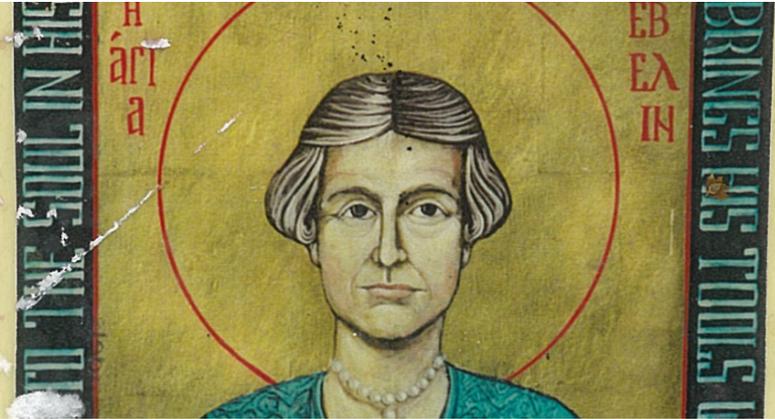
A more detailed review of this book will be posted on the APF Blog.

Publisher: Penguin Books Ltd
ISBN: 9780241535004



THE SPIRITUAL SUMMIT OF PACIFISM; EVELYN UNDERHILL, 80 YEARS ON

FROM REV CLIVE BARRETT, APF COUNSELLOR



Icon of Evelyn Underhill by Suzanne Schleck (schleckicons.com)

Evelyn Underhill was the pre-eminent spiritual director and retreat-conductor of the inter-war years. Christian pacifism was the culmination of her own spiritual journey.

INDIVIDUALISM, INCARNATION, PACIFISM

Some early, profound, religious experiences led her towards mystical prayer. She published a huge, learned volume, *Mysticism*, in 1911, on individual spiritual experience.

Later, she was drawn towards the sacraments, corporate worship and engagement in society, helping at Kingsley Hall, London, discovering “the Christo-centric, incarnational side of religion”. Previously, she admitted, she might “just go off on God alone.” Her second magnum opus, *Worship*, 1936, described a spirituality which is more communal, rooted, incarnational.

The culmination of her spiritual journey was her embrace of Christian pacifism. Pacifism was the whole orientation of life, not an add-on, not an “implication” of the Gospel. Her biographer said pacifism was “the last development of the Way she had followed; it was, in her, and for her, our Lord’s chosen method”. For Underhill, pacifism, as with mysticism

and worship, was none other than part of human relationship with the divine. Violence destroys relationships, both with one’s neighbour and with God.

She rejoiced in 1930 when Anglican bishops declared war to be incompatible with Christ’s teaching and example, saying “Surely, St. Francis congratulated George Fox when the news of that decision reached the rose of Paradise.” She joined a prayer-group for disarmament, and the PPU, and she was invited on to APF’s first Advisory Council in 1937.

SPIRITUALITY OF NON-RESISTANCE

Underhill’s *The Church and War*, 1938, is an amazing APF pamphlet. We would all agree with most of it, but parts remain challenging, today. Many of us accept the possibility of nonviolent resistance, but Underhill embraces a more uncomfortable *spirituality of non-resistance*: “it was not by any resort to arms that the world was to be saved; but by the suffering, patience, and sacrificial love of the Cross”. In a 1939 APF pamphlet, *A Meditation on Peace*, she explores Jesus’ teaching on “Resist not evil”.

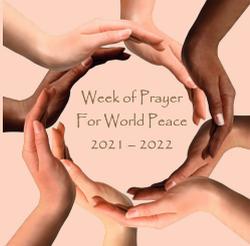
PROPHETIC PRAYER

It is now 80 years since she died, and she appears in the calendar of Anglican commemorations. Her prophetic writing still has the power to challenge or inspire us, to draw us into God, incarnation, and peace. She still makes us consider the boundaries of pacifism, and our limits of faith.

Appalled by war-time patriotic prayer days, she devised her own *Service of Prayer*, including:

O God, who art peace everlasting, and whose chosen reward is the gift of peace, and hast taught us that the peacemakers are thy children; make us, we beseech thee, children of quietness and heirs of thy peace, that all wars and hatred may vanish from among us, and thy tranquillity be about us evermore. And this we ask for Jesus Christ’s sake.

Amen, to that.



**WEEK OF PRAYER
FOR WORLD PEACE**

10th – 17th OCTOBER 2021

Online Interfaith Service:
Sunday 10th October 3.30pm (UK)

APF Prayers: Thursday 14th October 8pm (UK)

For links & info: www.weekofprayerforworldpeace.co.uk

2021 Prayer Leaflets available from tilly@apf.org.uk; 07494 272595

**ANGLICAN PACIFIST
FELLOWSHIP**

AGM & ONLINE EVENT

**Saturday 30th October
2.30pm (UK)**

Join APF Members and Friends
to share fellowship, encouragement
and to hear

Dr April Brown, Director of the
Marshallese Educational Initiative

Visit apf.org.uk or email tilly@apf.org.uk
for the Zoom link

NOTICES AND DIARY OF EVENTS

26 September The International Day for the Total Elimination of Nuclear Weapons. www.un.org/en/observances/nuclear-weapons-elimination-day

26 September Coventry Cross of Nails (CCN) Sunday. Join CCN partners around the world. For more info and to download a liturgy: www.coventrycathedral.org.uk/ccn/cross-of-nails-sunday

2 October International Day of Nonviolence. Marked on 2 October, the birthday of MK Gandhi. www.un.org/en/observances/non-violence-day

10–17 October Week of Prayer for World Peace. Annual Service online at 3.30pm (UK) Sunday 10th October. For [links](#) & info: www.weekofprayerforworldpeace.co.uk

14 October APF Monthly Prayers Online. 8pm (UK). Theme: Week of Prayer for World Peace. For link: tilly@apf.org.uk

18 October Protest against drones at RAF Lossiemouth, Scotland. www.dronewars.net/NoUSDroneTests

27–29 October Community of the Cross of Nails online Pilgrimage. www.coventrycathedral.org.uk/ccn/pilgrimage

24 October 7pm–8:30pm (UK) Community of Christ, Religion and Politics (Online Belief in Dialogue Series). Sue Claydon, Chair of APF on a panel alongside a Humanist/Secularist, a Sikh Labour Councillor, a Mennonite Anabaptist and a Muslim. Email abolton2@live.com for Zoom link

24–30 October Disarmament Week. www.un.org/en/events/disarmamentweek

30 October 2.30pm (UK) APF Online Event and AGM. Join APF Members and friends. For zoom link email tilly@apf.org.uk or visit the APF website to register.

1–12 November GLASGOW. COP26 United Nations Climate Summit. Global climate strike day on 5th November. www.campaigncc.org/COP26_2020

11 November Armistice/Remembrance Day. APF Monthly Prayers Online. 8pm. For link: tilly@apf.org.uk

25 November International Day of No Violence against Women

25 November–10 December 16 Days of Activism for No Violence against Women and Children. This year marks the 30th anniversary of the Global 16 Days Campaign. www.16dayscampaign.org

9 December APF Monthly Prayers Online. 8pm (UK). Theme: Advent prayers. For link: tilly@apf.org.uk

10 December International Human Rights Day.

White Poppies at the Peace Pledge Union shop is open: www.shop.ppu.org.uk or call 020 7424 9444.

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APF MONTHLY PRAYERS

A regular opportunity for fellowship and prayer online at 8pm (UK)

14th October

Week of Prayer for World Peace

11th November

St Martin and Remembrance

9th December

Advent prayers

Email: tilly@apf.org.uk for the link

YOUNG PEOPLE'S PEACE ESSAY COMPETITION

An opportunity for young people aged 25 or under to express their ideas, and gain exposure to the world through publication online and in print (for the winning essays).

Entry is free. Submit your essay before 31 October. See the youngpeoplespeaceessay.org website for all the details. The competition is organised by United Nations Association Coventry Branch.



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
enquiries@anglicanpeacemakers.org.uk

07494 272595

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

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 [Angpacifists](https://twitter.com/Angpacifists)

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

FROM THE CHAIR, SUE CLAYDON



Sue Claydon

The last few months have seen the world continuing to struggle with the pandemic while at the same time the forces of violence persist.

In our online prayers and discussions, we have been able to focus on International Conscience Objectors Day in May, when APF members Nathaniel Pierce and David Selzer, COs during the Vietnam War, shared their stories. In June we looked at Care for Creation. The Hiroshima Day Vigil in August included a powerful reflection by Bishop Paul Bayes (APF YouTube) and a presentation from the Marshallese

Educational Initiative. On 13 September APF held an online vigil to support those demonstrating at DSEI in London. The Defence Security Equipment International Trade Fair (DSEI) is the largest arms fair in the world. Supported by the Ministry of Defence, it invites official military and security delegations from around the world, including many that represent human rights-abusing regimes and countries involved in conflict. Bishop Roger Morris shared with us just one of the many examples of the UK's involvement in the sale of arms. He spoke movingly of the fact that the UK continues to supply Saudi Arabia with weapons of all types. These are known to be used in Yemen, where a humanitarian crisis has been ongoing for years. Many other countries have refused export licences for similar sales, but the UK is promoting them. Actions against DSEI are further written about on page 3.

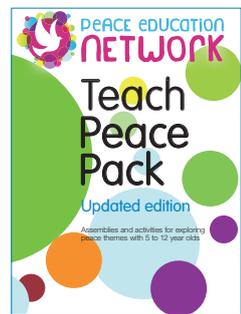
One of the great joys of online worship is to be with APF members and others from Europe, North America and even some early risers in New Zealand! All these prayer sessions are available on the [APF YouTube](#) so I would highly recommend viewing if you have not been able to attend.

In other actions, APF joined 120 organisations in an Open Letter to the States Parties to the Arms Trade Treaty on the need to impose a Comprehensive Two-Way Arms Embargo on Israel. APF was invited to sign an open letter with regard to the Police, Crimes, Sentencing and Courts Bill here in the UK. This legislation will severely curtail - among other aspects of the Bill - the right of demonstration in the UK. APF has now added our name to the open letter.

Today as I write, the 20th anniversary of the 9/11 attacks has

just occurred. While events on the day and those immediately after were frightening, did any of us think that our world would never be the same, or that so many would still be paying the price for the decisions made that September? For some this recalls a very difficult moment. It would be easy to just look at the losses on that day and in the following years. However, I am grateful for a report from Janet Chisholm of EPF who recently posted a summary of that time. She reminded us of those family members of people killed in the bombings of the Twin Towers who bravely adopted the motto, "Not In Our Name." They went on to start a new organization, "September Eleventh Families for Peaceful Tomorrows." Their actions gave and give many of us hope and the 'peaceful tomorrows' are what we are challenged to help bring about.

When speaking of 'peaceful tomorrows', APF is looking for ways that members might more actively engage in their parishes etc. To this end, if you would like multiple copies of the Week of Prayer for World Peace prayer leaflet enclosed in this TAP (or you are getting an electronic copy) APF can supply them free. You might leave them in the back of your church, give to groups in the parish, use in schools etc. Also, APF has copies of the 'Teach Peace' packs for primary schools. Contact Tilly via email for either of these.



It is important for a membership organisation like APF to engage with and listen to members. Being such a dispersed membership that has been difficult in the past. With internet access now part of many of our lives, engagement has become more of a reality. On 30 October the Annual General Meeting will take place via Zoom. This will be an opportunity to hear about some of the work going on, especially behind the scenes to make APF function more effectively. It will also help to build a working plan for the next few years. Our speaker will be Dr. April Brown, Director of the Marshallese Educational Initiative. This ties in with our remembrance of the first atomic bomb tests (see page 6).

At the recent online Church and Peace European Network conference, the theme was 'images of God and nonviolence'. One of the questions asked of those participating was 'Will you be a mirror image of the nonviolent Jesus?' How each of us would do that will be different, but do it we must.

LEAVE A LEGACY FOR PEACE

Did you know that APF is funded almost entirely through support from individual contributions and legacies?

A previous legacy has enabled APF to open an office and employ staff for the first time in decades, which supported a flourishing of APF activity. APF needs investment, not just now, but for the years ahead. Are you able to help us achieve this? If 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.

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.remembercharity.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

TAP readers have a further opportunity to find out about some of our fellow partners in the Community of the Cross of Nails. In the last issue of TAP we highlighted partner organisations such as charities and NGOs. This time we are highlighting Churches and Cathedrals which have been featured on the CCN facebook page over recent months.



The Evangelical Church of St. Nikolai in Kiel, northern Germany, has been a CCN partner for an incredible 74 years, and was the very first German church to be presented with a Cross of Nails. Heavily destroyed during WW II, the church of Kiel later became a symbol of peace and hope, forming a profound friendship with Coventry. Today, St. Nikolai is not only a spiritual house but a “warm room for souls with colds”.



The Cathedral Church of Holy Trinity in Bujumbura became a CCN Partner in 2004 and since then believes that when people from different groups come together and share in prayers, they become reconciled. One aspect of its reconciliation work is the care for displaced persons. Together with the Barnabas Fund, they opened a Computer Science Training Centre near the church to enable access to the digital world for everyone.

Bergen Cathedral Congregation is one of Norway’s largest congregations and covers the old centre of Bergen, Norway’s second largest city. It was divided into six parishes before merging into one large

parish. Bergen Cathedral is the parish’s main church, and the centre of many liturgical and cultural activities – are the Nykirken and Mariakirken, two of the other five churches. The Congregation was brought to the CCN in large part through its own partnership with Southwark Cathedral: both of them were welcomed into the network early last year.

www.kirken.no/bergendomkirke

The Roman Catholic parish of St. John Fisher in Coventry is an open and welcoming community, reflecting the different social, religious and cultural backgrounds of its locality. Its aim is to care both for the people locally and those in need across the world. Two primary schools belong to the parish as well, St. John Fisher and St. Gregory’s.

www.sjfcov.org

As a parish of the Episcopal Diocese of Jerusalem, the **St. Paul’s Church** in Shefa’amr, Northern Israel has been a CCN partner for 22 years. In their ministry, they aim to help Christians grow together in their faith through youth groups, a children’s and women’s ministry, a young couple’s group and Bible Studies. They are also working closely with the Diocese to build a kindergarten school near the church on land purchased with the help of partners.

www.j-diocese.org

Grahamstown Cathedral is an Anglican Cathedral in the Eastern Cape province of South Africa and filled with life by an active community. “Spiritfest” takes place every summer as the church’s initiative in the National Arts Festival to celebrate the arts in the context of Christian faith with worship, music, an ecumenical street parade and visual arts.

www.grahamstowncathedral.org

St. Sebald Lutheran Church, destroyed during World War II and rebuilt post-war, is still the oldest church building in Nürnberg, located right under the castle of the city. For 22 years now, their Cross of Nails has been at home in the “City of Peace and Human Rights”. One of the community’s ecumenical initiatives is the Breakfast for the Homeless that’s shared every week in one of the participating churches of the city.

www.sebalduskirche.de

The **Pauluskerk** in Breukelen, one of our more recent new partners, is part of the Protestant Church in the Netherlands

and is a traditional, open and progressive church with a vibrant community life. Believing that God can be found everywhere means that ecumenism is of great importance and reflected in the broad program with lectures, group discussions, concerts and other activities that contribute to searching together, learning as individuals and people, and meeting each other and the world.

www.pauluskerkbreukelen.nl



It’s the **St. Mary’s Church**, Santiago de Cuba’s 21st anniversary as a CCN partner this year. As a Cuban Episcopal Church, it has a long-interconnected history: The Episcopal Church in Cuba is one diocese consisting of the entire country of Cuba. After the Cuban Revolution, from 1966 to 2020, it was an extra-provincial, autonomous part of the Anglican Communion. But conversations and encounters finally led the Episcopal Church to inviting the church back and readmitting the diocese.

St. Paul’s Chapel, New York City, remembers the appalling tragedy of 9/11 whose 20th anniversary the world remembers this year. In its aftermath St. Paul’s became the site of an extraordinary, round-the-clock relief ministry to rescue and recovery workers. St Paul’s joined the CCN 16 years ago.

www.trinitywallstreet.org/visit/st-pauls-chapel

Copies of TAP are available on our website 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.

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