

# THE Anglican PEACEMAKER

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This issue of TAP focusses mainly on the Holy Land. We bring you a number of voices from Palestine/Israel writing on nonviolent resistance, conscientious objection and the work of reconciliation and peacemaking. We also have a report from the first National Day of Truth and Reconciliation in Canada, and we celebrate the 90th birthdays of four impressive peacemakers.

## THE ROLE OF NONVIOLENCE IN PALESTINIAN RESISTANCE

FROM JONATHAN KUTTAB, FRIENDS OF SABEEL NORTH AMERICA (FOSNA)

*A Palestinian Christian, Jonathan Kuttub is a well-known international human rights attorney. He practices in the US, Palestine and Israel. Jonathan is a co-founder of Nonviolence International and a co-founder of the Palestinian human rights group Al-Haq, and currently serves as Executive Director of Friends of Sabeel North America (FOSNA)*



Palestinian Resistance  
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Western media often paint a picture of Palestinian resistance that is marked by violence and terrorism. Palestinian tactics, from airplane hijackings in the 1970s to suicide bombings in the first decade of this century, seem to stick in people's minds as the distinctive trademarks of Palestinian resistance. The title "terrorism" also is automatically assigned to any Palestinian act of resistance.

The truth, however, is that these spectacular actions have been few and far between, and that the most distinctive feature of Palestinian resistance historically has been nonviolent political activism. I dare to make this bold assertion, which runs contrary to the prevailing stereotypes, because I am intimately aware of the details of Palestinian history, as I will show in this article. Yet this misunderstanding is not solely the result of malicious bias. It may be natural that outrageous acts of violence are more newsworthy and leave a greater impression than acts of nonviolence, which produce little bloodshed or fatalities except among their own practitioners. Another reason for the persistence of these stereotypes may be the fact that, while Palestinians have never been too successful in their military resistance, they have mastered the language and poetry of violence, and did not develop the language of nonviolent resistance. In flowery exaggerated language, they praise and inflate their puny attempts at armed resistance, giving blood-curdling promises to "make the earth burn under the feet of their oppressors" and making wild threats of raining destruction on their enemies, while in point of fact most of their resistance has been nonviolent.

Palestinian nonviolent resistance to the encroaching threats

of Zionist designs on their homeland started in the early 1920s when they led a popular six-month long strike against the British colonial powers and their Balfour Declaration, which had promised to create a national home for the Jews in Palestine. Palestinians correctly viewed this as coming at their expense. Such plans were contrary to the promise of liberation and decolonisation that was made to the Arabs who, like other people, were emerging from the colonial period with high hopes for freedom, independence and self-determination.

While Zionist forces were busy arming themselves, and training their cadres, Palestinians were demonstrating, protesting, and seeking to obtain recognition of their rights and desires for independence, largely by peaceful means.

Throughout their long history of struggle with the Zionist movement, the major tools for Palestinian resistance were strikes, demonstrations, and protests, as well as sending delegations to the United Nations and seeking Arab support for their cause. Even after the Nakba in 1948, when Israel was created and the majority of them were driven from their homeland, few of them obtained weapons or tried to infiltrate and attack Israel, hoping that the Arab world and its armies will return them to their homes. Following the defeat of the Arab armies in the 1967 Six Day War, and the occupation of the West Bank and Gaza,



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## AL-HAQ

Defending Human Rights



however, Fatah and other Palestinian factions decided to resort to armed struggle. They began to carry out attacks on Israeli forces and settlers in the occupied territories, mostly from Jordan, with a few local cells as well. While the local Palestinian population sympathised with and supported these attacks, and glorified its heroes, the vast majority of the population continued to carry out mostly political acts of resistance and demonstrations.

In addition to the armed resistance of the PLO and its factions, Palestinians were busy building civil society institutions which carried out constant nonviolent activities in support of the national cause. These activities culminated in the First Intifada in 1987, where the entire population rose in a sustained campaign of nonviolent resistance, civil disobedience, and confrontation of the Israeli occupation.

Christian Palestinians were very prominent in these nonviolent nationalist activities, yet they consciously downplayed their religion. This was true also of those involved in armed struggle, like George Habash, or in political activism. They insisted on keeping the national movement, and their own role in it, secular and non-religious. One of the prominent figures of that Intifada was a Christian Palestinian from Jerusalem, Mubarak Awad, who has been called the Palestinian Gandhi. He boldly and openly promoted nonviolence as the best strategy to liberate Palestinians. He started the Palestinian Center for the Study of Nonviolence in Jerusalem. He went around the West Bank and Gaza urging Palestinians to throw off the yoke of occupation by civil disobedience, and by refusing to obey the military orders of their occupiers. He translated into Arabic and distributed the writings of Gene Sharp, who listed hundreds of nonviolent tactics used by oppressed people in other struggles. The Israeli government quickly realised the danger of his ideas and jailed him, then deported him to the United States, but not before his ideas had taken root. These included boycotts of Israeli goods, planting olive trees on lands threatened with confiscation, and building alternative institutions for conflict resolutions through local committees, as well as nonviolent defiance of the Israeli military orders.

Mubarak was not alone. In the Christian town of Beit Sahour, Ghassan Andoni and others led an organised nonviolent tax revolt, and Jad Ishaq started “home gardens” to reduce reliance on Israeli products, which were being boycotted as part of the Intifada. The ideas of nonviolence, being spread by the Unified National Command (through weekly leaflets guiding the popular struggle), sustained the Intifada for several years and forced Israel to accept and enter into negotiations with the PLO. These ideas found fertile ground, because they were merely a natural extension of the struggle which had been taking place for many years. Mubarak was only giving voice and language to years of Palestinian struggle and nonviolent activism.

One area where nonviolence was regularly practised was in Israeli jails, where most of the Palestinian fighters and political activists ended up. Prisoners used hunger strikes to demand improved conditions and visitation rights, and the right to elect their own prisoner representatives, rather than

interact with prison authorities through a prison-appointed Shaweesh (“liaison officer”). I remember one Palestinian prisoner saying that the right to watch television in his prison was bought by 7 tons of human flesh, which was the number of kilos of weight Palestinian prisoners in that jail had collectively lost during one long hunger strike.

In addition to the activities of street demonstrations, flag-raising, writing slogans on walls and publishing illicit materials, other Palestinians started a robust human rights movement which documented human rights violations and spread education and information about human rights, international conventions and the rule of law. Foremost among these was Al Haq, started by three Christians 40 years ago, and recently declared a “terrorist organisation” by Israel.

In the meanwhile, the PLO representative at the UN, another Christian named Zuhdi Tarazi, was busy using international law, and seeking resolutions at the United Nations in support of the right of Palestinians for self-determination, and condemning Israeli settlement activities as well as their violations of international law. While the PLO continued to insist on the legitimacy of armed struggle, and its right to fight for freedom, the truth was that most of its activities were political in nature.

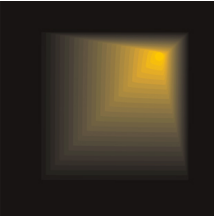
The most current expression of Palestinian nonviolent resistance well known in the west came in 2005, in the form of a call by 160 civil society institutions in the West Bank and Gaza, calling upon the international community to adopt tactics of BDS ( Boycotts , Divestments, and Sanctions) as a nonviolent response to the continued Israeli occupation, and its refusal to abide by international law, and to move towards a just solution. This position was endorsed by Christian Palestinians and by many churches abroad, even though Israel undertook a determined effort to fight BDS and try to smear it as anti-Semitic. A ministry of the Israeli government, the Ministry of Strategic Affairs, was formed specifically to deal with BDS, and to fight its successes abroad. That Ministry recently boasted that it has managed to convince over 30 states to pass laws and regulations prohibiting BDS activities and requiring American corporations and organisations to sign commitments that they will not support BDS.

Throughout this long struggle, Palestinian Christians have been at the forefront of this resistance and have influenced its nonviolent character. Palestinian Christians are usually reluctant to highlight their Christian identity and insist on a secular nationalism that respects but does not depend on their religion. Yet their role has been prominent, and far out of proportion to their percentage in the population. The involvement of Christians in nonviolent and peaceful protests was in fact a result of their faith. Unlike Christians in most countries, since Constantinian times, Palestinian Christians of all denominations understand the teachings of Christ to mandate nonviolence and pacifism. In most other contexts, and throughout their history, Christians have found excuses to bear arms and fight, sometimes on both sides of the same war, excusing their actions under the “just war” theory, and the need to defend themselves and obey the civilian authorities calling them to fight. Palestinian Christians however, of all denominations, understood the teachings of Christ to reject violence and killing under any circumstances. Rev. Naiim Atik, a Palestinian Anglican pastor from Galilee, started an ecumenical movement, Sabeel, which highlighted »

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# EVERY ENEMY IS SOMEONE WHOSE STORY WE DO NOT KNOW

FROM ROBI DAMELIN, DIRECTOR OF INTERNATIONAL RELATIONS, THE PARENTS CIRCLE - FAMILIES FORUM



**פורום משפחות שכולות  
ישראל-פלסטיני בעד שלום  
ISRAELI PALESTINIAN  
BEREAVED FAMILIES FOR PEACE  
منتدى عائلات ثكلى فلسطيني  
إسرائيلي من أجل السلام**

The Parents Circle – Families Forum (PCFF) consists of more than 600 bereaved Palestinian and Israeli families who have made a unique commitment to reconciliation and nonviolence. The organisation was created in 1995 by Mr. Yitzhak Frankenthal and a few Israeli families. The first meeting between bereaved Palestinians from Gaza and Israeli families took place in 1998.

We work even though there is an ongoing conflict, because the trust we have built up in the organisation is above the everyday conflict and violence. Our mission is to prepare the public for a future reconciliation framework – an integral part of any political peace agreement. Without this framework the best we can hope for is a ceasefire. More than 25 years of experience makes the Parents Circle the most relevant organisation to take on the role of reconciliation between Israelis and Palestinians.

A lot of the work we do can be adapted and used around the world both in conflict areas and places where polarisation has taken over. There is a need for sharing of ideas and methods for creating harmony and the Parents Circle would be pleased to share our methods. Here are some projects we are doing on the ground :-

## PARALLEL NARRATIVE EXPERIENCE (PNE)

This project was born out of the knowledge that we may have shared the same pain, but that did not mean we agreed with each other's interpretation of milestone events happening in our history. We knew that to create complete trust we had to learn and experience how we saw our own history and that of "the other". Even if we did not agree, we would acquire the skill of listening with empathy. The project was so

successful that we decided to take it out into the general public.

The program lasting three months includes a visit to the Holocaust Museum, not for comparison of suffering, but to understand the DNA of fear in the Jewish people and learn parts of their history. We also visit a village which existed before 1948 as part of Palestine, but today is part of Israel. Understanding the longing of the Palestinians for "what was", and seeing keys to doors which will never open again around the necks of some Palestinian women, creates empathy and understanding of their narrative and sense of loss.

The programme also includes a lecture by a Palestinian and an Israeli professor, each giving their interpretation of the milestones of our shared history: e.g. 1948 would be both the creation of the State of Israel and the Palestinian "Nakba" (catastrophe) of having to flee and losing their homes. Each milestone has a different narrative, and hearing both narratives with empathy can be an extraordinary, life-changing experience.

## DIALOGUE MEETINGS

The Parents Circle conducts dialogue meetings both in Israel and in Palestine, in schools, in private homes, in women's centres and with many groups visiting from overseas. A Palestinian and an Israeli bereaved member of our group tell their personal stories, and then take questions. Many in our communities do not know each other. In a school class of around 30 Israeli 17-year-old students most have never met a Palestinian and they do not speak Arabic. There is almost a mirror image of how the Palestinians interact and see the Israelis. For many, the only Israelis they have ever encountered are settlers or soldiers, so why would they think other Israelis are any different?

## THE WOMEN'S GROUP

Realising that the time has come for women to come to the peace table, the Parents Circle created a Women's Group. A core of women went through an intensive course on reconciliation and

leadership. It was incredible to see 140 Israeli and Palestinian bereaved women walking up Rothschild Boulevard in Tel Aviv on International Women's Day, handing out flowers to the public, attached to each flower a note which read "we would rather give you a flower than put one on a fresh grave".

## SUMMER CAMP

Each year we run a summer camp for bereaved youth. This year was particularly moving as it was the first time they could meet in person since Covid. Some 40 teenagers, aged from 14 to 18, spent several days together getting to know and understand the narrative of the other, but also having fun and discovering just how similar they are. They shared their personal stories which led us to understand that bereavement does not stop with one generation. It is gratifying to see that some of the past participants in summer camps are now the facilitators, and have gone on to be Young Ambassadors doing work in their communities and together.

## MEMORIAL DAY CEREMONY

For the past 14 years we have held an alternative ceremony on Israeli soldier Memorial Day. The ceremony starts with Palestinians and Israelis telling their stories of loss and with wonderful music and poetry. In the beginning it was controversial and very few people attended. This year we held small ceremonies both in Israel and Palestine with a small number of guests and it was moving to see some 250,000 people join online.

## INTERNATIONAL TRAVEL

Members of the group have been invited to almost every place on the globe. We speak and lobby in places in various Parliaments. We have been invited to give briefings in The House of Commons as well as Congress and have met many members of the Senate.

No matter how difficult the situation is, we continue to do the work, and will not give up.

Find out more:

[www.theparentscircle.org](http://www.theparentscircle.org)





# NATIONAL DAY FOR TRUTH AND RECONCILIATION

*This article has been compiled by The Ven David Selzer, priest in the Diocese of Ottawa, and APF Counsellor*

Governor General Mary May Simon (Canada) noted the first National Day for Truth and Reconciliation (30 September 2021):

“As we mark the first National Day for Truth and Reconciliation, I think back to how my childhood shaped me. How so many in our community, and thousands more Indigenous children across Canada, were ripped away from their homes, separated from their families and sent to residential schools, where they were not allowed to speak their languages or honour their cultures, and were punished if they did.

As the child of a white father and an Inuk mother, I was not allowed to attend. I stayed behind, home-schooled, and visited families where there was a palpable void. I was a stand-in, a well-loved substitute, for mothers and fathers who desperately missed their children.

We all felt it. The sorrow of missing a part of our community.

Since the launch of the Truth and Reconciliation Commission of Canada and the publication of Calls to Action – and more recently with the discoveries of unmarked graves of residential school children – Canada’s real history has been laid bare. The legacy of colonization has had devastating repercussions for Indigenous peoples, including the loss of language, culture and heritage. The pain has been felt from generation to generation, and it continues today. There are uncomfortable truths, and often hard to accept. But the truth often unites us ...

Reconciliation is a way of life, continuous, with no end date. It is learning from our lived experiences and understanding one another. It is creating the necessary space for us to heal. It is planting seeds of hope and respect so that our garden blooms for our children.”

There were 140 federally run Indian Residential Schools which operated in Canada between 1831 and 1998. The last school closed only 23 years ago. The Truth and Reconciliation Commission ran from 2008 to 2015 and provided those directly and indirectly affected by the legacy of the Indian Residential Schools policy with an opportunity to share their stories and experiences. The Commission released its final report detailing ninety-four calls to

action. The National Day for Truth and Reconciliation is a direct response to Call to Action 80, which called for a federal statutory day of commemoration.

Archbishop Michael Peers, Primate of the Anglican Church of Canada, issued an apology to the Native People on 6 August 1993. In his apology, he says,

“I have heard the voices that have spoken of pain and hurt experienced in the schools, and the scars which endure to this day. I have felt shame and humiliation as I have heard of suffering inflicted by my people, and I think of the part our church played in that suffering...

I also know that I am in need of healing, and my own people are in need of healing, and our church is in need of healing. Without that healing, we will continue the same attitudes that have done such damage in the past. I also know that healing takes a long time, both for people and for communities.

I accept and confess, before God and you, our failures in the residential school. We failed you. We failed ourselves. We failed God.”

## ORANGE SHIRT DAY

30 September has been declared Orange Shirt Day annually, in recognition of the harm the residential school system did to children’s sense of self-esteem and well-being, and as an affirmation of our commitment to ensure that everyone around us matters. Phyllis (Jack) Webstad’s story is ...

“I want to the Mission for one school year in 1973/1974. I had just turned six years old. I lived with my grandmother on the Dog Creek reserve. We never had much money, but somehow my granny managed to buy me a new outfit to go to the Mission school. I remember going to Robinson’s store and picking out a shiny orange shirt. It had string laced up front and was so bright and exciting – just like I felt to be going to school!

When I got to the Mission, they stripped me, and took away my clothes, including the orange shirt! I never wore it again. I didn’t understand why they wouldn’t give it back to me. It was mine! The colour orange has always reminded me of that and how my feelings didn’t matter, how no one cared and how I felt like I was worth nothing. All of us little children were crying and no one cared.”

CONTINUED FROM PAGE 2

» the theological basis for acting for justice, and developed the concepts of Palestinian liberation theology, particularly in his book, *Justice and only Justice*.

Perhaps the most clear Christian articulation of the Palestinian position on resistance came in the form of the Kairos Document issued in 2009 and signed by all the heads of churches in Palestine. This document mirrored the Kairos document issued by churches in opposition to apartheid in South Africa. In that document, the leadership of all

churches in Palestine endorsed, on theological grounds, the need for nonviolent resistance and the nonviolent tactic of BDS, which had previously been issued by 160 organisations composing civil society institutions in Palestine. BDS was chosen specifically as a nonviolent tactic.

The current oppression of the Palestinian people justifies and requires resistance to achieve justice and freedom. Yet the majority of Palestinians have chosen to use nonviolent tactics in that struggle.

# ISRAEL: CONSCIENTIOUS OBJECTORS RESIST FOR PEACE

The following article was first published by War Resisters' International, October 2021, [www.wri-irg.org](http://www.wri-irg.org)



Shahar Peretz and Eran Aviv

At the end of August 2021 when many students, having just left school this summer, were excited about the prospect of starting University or commencing full-time employment, student Shahar Peretz in the town of Kfar Yona, Israel, was drafting a statement to present at the local army induction base. On the 31 August, she attended the Tel Hashomer base, refusing to enlist

in the Israeli Defence Force (IDF). Her actions resulted in her being sentenced to be detained in a military prison.

Shahar, 18, is one of 120 teenagers who signed the "Shministim Letter" (an initiative with the Hebrew nickname given to high school seniors) in January, in which they declared their refusal to serve in the Israeli army in protest of its policies of occupation and apartheid in Gaza and the West Bank.

While Shahar was drafting her statement Eran Aviv, 19, from Tel Aviv, was preparing for his fourth period of imprisonment as a conscientious objector.

In a recent interview, facilitated by the *Refuser Solidarity Network* (which supports organisations in Israel that assist Conscientious Objectors against the occupation in Gaza and the West Bank) both Shahar and Eran described how young people, from an early age, are habituated through school and the wider society to their joining the IDF. They described seeing uniforms or machine guns being carried on buses as a natural part of the public arena, which they argued has resulted in a space that sanctifies soldiers, death, and dead heroes, and where streets are named after commanders.

Shahar remarked that she had decided to refuse to join the army after participating in a summer camp between Palestinians and Israelis. She said that she could not become part of system that oppresses them and their families daily. "I do not want to wear a uniform that symbolises violence and pain. I do not want to become their enemy."

Eran expressed the view that there are two systems in Israel and the Occupied Territories (OTP), Israeli civil law and Israeli military law, and that Palestinians live every day subjected to military law. He described how conscripts in the military service are taught that the only way to protect Jewish people is through force. They are therefore expected to practice violence and of course many Palestinians object and are violent in return. He believes that this environment of violence perpetuates not only the behaviour of young conscripts but Israeli society in general, reinforcing the narrative that there will never be peace, and consequently all violence is justified to protect Israeli citizens.

Shahar concurred with Eran's view by describing witnessing, whilst volunteering to assist Palestinian farmers in the Hebron hills in the West Bank, Palestinian children being attacked and harassed by Israeli soldiers as they walked to school.

## CONSCIENTIOUS OBJECTION AS A WAY OF STANDING FOR PEACE

Both Shahar and Eran have found their immediate families supportive of their actions, but many in the local community have expressed criticism, accusing them of neglecting their national and civic duty to undertake military service. However, Shahar appears to have experienced more verbal abuse through social media and at times has felt fearful for both herself and her family though has not been threatened with physical violence. Eran expressed the view that he has experienced more criticism whilst in prison than from his community, even though some soldiers he has met in prison were there because they had gone AWOL due to their dislike of the army and their experiences in it.

Having taken the decision to become a conscientious objector, Shahar remarked she could have attended the conscience committee (which evaluates the applications for the conscientious objection status) in order to seek an exemption, but they would only consider her case if she does not mention the Israeli occupation as her reason for objection. "I refuse to do this and would rather go to jail in the hope it will make people think about what we are doing."

Both Eran and Shahar described feeling unafraid about the prospect of going to prison, though Eran states that after three separate periods of imprisonment he does not look forward to the long monotonous days and having to get up at 5.30 a.m. They both remain resolute because they feel they are being true to their beliefs and values. Shahar stated that she has already spoken to other conscientious objectors who have been imprisoned and they have provided advice on how to cope.

Shahar described the process of attending the IDF induction base, where she will be subjected to numerous interviews at which there will be attempts to persuade her to enlist. As she intends to refuse there will subsequently be a trial at the base where they will decide her sentence, which is likely to be between 10 and 14 days' detention.

After her release Shahar intends to refuse again and will undergo another trial and be sent back to prison. She remarked "I know this is likely to be a recurring scenario for many months and I am likely to be celebrating my 19th birthday in jail".

In concluding our interviews both Eran and Shahar admitted that their prospects may be adversely affected by their decision, but both passionately expressed their need to be an active contributor to the struggle to make conscientious objection a legitimate option, and to work towards peace and reconciliation between Israelis and Palestinians. Both hope their stance will encourage public debate and consideration of a different approach to resolving issues with greater co-operation between Israelis and Palestinians.

*Footnote:* Eran Aviv has been released from prison since the publication of this article. He stayed in prison in total of 114 days. Refuser Solidarity Network [www.refuser.org/refuser-updates](http://www.refuser.org/refuser-updates)

## APF NEWS

FROM SUE CLAYDON, APF CHAIR

Work is being undertaken with outside help to get the various 'bits' of our IT to work effectively to improve both information sharing and administration. This includes the APF database and website. While I am writing, to help with effective communication, if you have an email address, and are happy for us to use it to keep you posted about APF activities, please send it to Tilly for the database. APF adheres to all the data protection guidelines.

You will note that this issue of TAP has a focus on Christian Voices from Palestine/Israel. Many thanks to Jan Benvie for guest-editing this. It has been agreed that one of the three editions of TAP each year will be on a specific issue. If you have an issue that you think TAP should cover, please let us know.

The end of the calendar year is a time to thank people for their contributions in the last twelve months. It has been another 'unusual' year but still one in which the world continues to see violence in so many forms. Nevertheless, the list of those of you who have helped APF deliver on our objectives of pray, educate and campaign is long and that is very heartening. I also want to thank all of you who have made donations to APF this year. APF has always been a non-subscription membership and it is donations that keep the Fellowship functioning. The internet continues to bring us together across the Anglican Communion. I am sure that during 2022 this will continue. Please see the piece below on how you might join in.

As I write we are in the first week of Advent, the waiting time for the 'Prince of Peace'. It is a time when Christmas carols are part of the season and so many include the words of the angels 'Peace on earth, good will to men (and women)'. I look forward to another year of widespread and creative peacemaking with APF.

FROM GEOFF SMITH, APF TRUSTEE:

Following on from feedback from members at our AGM in October, the trustees have been considering how the Fellowship can work in the future and how trustees can more effectively engage with members.

It has been agreed that one area to develop is the setting up of Working Groups consisting of members, trustees and counsellors to work on issues which we face as a Peace Fellowship, both in terms of the conflict areas in today's world and on matters which concern the Fellowship itself

Below are the first groups we plan to set up from January 2022 and we would be pleased to hear from members with an interest in any of these areas – or if anyone has further suggestions. If you would like to be involved in any of the groups, please email [chair@anglicanpeacemaker.org.uk](mailto:chair@anglicanpeacemaker.org.uk)

### Groups:

**Membership** – supporting members, raising the profile within the Anglican Communion and encouraging membership

**Worship** – online prayers and vigils, developing resources

**Ecological/Climate Crisis and Conflict** – working with others to

show the links between these two crucial areas.

**Arms Trade/Nuclear Weapons** – continuing campaigning

**Palestine/Israel** – supporting nonviolence, justice and reconciliation

## A GIFT FOR CHRISTMAS

Peter Musa, APF Zimbabwe Poetry Competition Winner 2021, has sent a gift poem to APF members this Christmas. You can read it here.

Thank you, Peter, for your inspiring gift to us during this season of hope and peace!

### SING A SONG OF LOVE

In spite of problems  
Sing a song of love  
Like an emerald dove  
Cooing high above.

Sing a song of peace  
Soothing like a kiss  
Binding Mary and Christ.  
Sing a song they cherish

Sing a song of unity  
Try to restore sanity  
We all like serenity.

Sing a song of trust  
Violence is the song of past  
Singing it we die in dust.

Sing a song of progress  
Mingle it with love and grace  
Love and grace which won't digress.

Sing a song of tolerance  
Bless it with benevolence  
And give birth to good governance.



Peter Musa

## 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.rememberacharity.org.uk](http://www.rememberacharity.org.uk)  
Thank you for considering APF. We are incredibly grateful for your involvement in the work of APF in this way. If you have any more queries, please contact the APF Office.



# CHRISTIAN PEACEMAKING IN ACTION

## CARLISLE DIOCESE PASSES HISTORIC CRY FOR HOPE MOTION



Malak Mattar, (2019).  
"When peace dies, embrace it. It will live again."

On Saturday 9<sup>th</sup> of October 60 members of the Church of England gathered together under the leadership of the Bishop of Carlisle, The Rt Revd James Newcome, for their autumn Diocesan Synod meeting. Members included clergy and lay people. On their agenda was a motion calling on the Church of England to be more proactive in its support and solidarity with Palestinian Christians.

Valerie Hallard proposed the motion during the Diocesan Synod meeting and gave a powerful address, highlighting the ongoing injustices and the deteriorating situation in Palestine. She quoted directly from Cry for Hope in which Palestinian Christians describe their situation as 'beyond urgent' and say that as Christians

*'We have come to the end of the illusion that Israel and the world powers intend to honour and defend the rights of the Palestinian people to dignity, self-determination, and the fundamental human rights guaranteed under international law'.*

During the debate that followed, several members of the Synod expressed support for the motion, speaking about the importance of challenging injustice, not being silenced on this issue, and how it could be used to set a precedent for the Church to challenge situations of injustice across the world.

The Bishop of Carlisle gave a short speech of support during which he

described how during a visit to the Holy Land, a former female soldier in the Israeli Defence Forces had spoken powerfully against the occupation and the actions of the Israeli military in how they treated Palestinians.

For more info: [www.sabeel-kairos.org.uk/carlisle-diocese-passes-historic-cry-for-hope-motion/](http://www.sabeel-kairos.org.uk/carlisle-diocese-passes-historic-cry-for-hope-motion/)

## WILSON HINKES PEACE PRIZE 2021

The Wilson/Hinkes Peace Award was established by the Week of Prayer for World Peace (WPWP) to recognise significant contributions by individuals, organisations or projects in furthering peace, justice and reconciliation. The Award focuses on grassroots initiatives. It enables otherwise-untold stories to be told and honoured and seeks to inspire others. Named in honour of Revd. Gordon Wilson and Revd. Sidney Hinkes, both former Chairs of APF and WPWP, the Award this year was presented to Patricia and Michael Pulham.

In nominating them, Russell Whiting of Christian CND wrote: 'Michael and Patricia have been working together for peace for decades. While living in Cheshire both were regular attendees at demonstrations at the British Nuclear Fuel facility and since moving to the south of England both can regularly be found at demonstrations and witnesses in London and elsewhere.

They are both active members of Pax Christi and the National Justice and Peace Network, and have been on the Christian Campaign for Nuclear Disarmament Executive Committee for many years and served in a number of ways, including Patricia as national organiser.



Patricia and Michael Pulham

They have a wealth of experience of campaigning at all levels from visiting embassies in London to meeting diplomats at the United Nations. They are a formidable team for peace.'

Among other actions, Michael and Patricia have also been present at the General Synod to promote nuclear disarmament, never wavering in their commitment. The Award was presented at the delayed celebrations of the 60<sup>th</sup> anniversary of the founding of CCND in October.

## THE OLIVE TREE RECONCILIATION FUND (OTRF)

Inspiration for this peacemaking charity comes from Saint Paul's letter to the church in Ephesus: "For Christ Himself has made peace between us Jews and you Gentiles by making us all one people. He has broken down the wall of hostility that used to separate us. By His death on the Cross he ended the whole system of Jewish law that excluded the Gentiles. His purpose was to make peace between Jews and Gentiles by creating in Himself one new person from the two groups." (2: 14)

The OTRF was founded in 2008 to build bridges between Arab Christians and Messianic Jewish believers. The OTRF operates across Israel, the Palestinian Areas and the wider Middle East. The work is currently being led by Julia Fisher and has main four aspects:

- identifying the needs of people,
- making those needs known to the church worldwide,
- organising relief of poverty through donations from Christians, and
- building bridges in a spirit of reconciliation.

The OTRF's YouTube channel currently has 352 videos and 114 subscribers! One of the most popular videos with over 1,400 views is simply called: "Understanding modern Israel".

Further information is available from the website: [www.olivetreefund.org](http://www.olivetreefund.org)

# HOPE NOT DESPAIR

FROM FATHER FADI DIAB, RECTOR AT ST. ANDREW'S EPISCOPAL CHURCH, RAMALLAH



As the church journeys through Advent, a season of prayer, preparation, anticipation, and hope, it is pertinent to reflect on hope as a sign of God's liberating presence among the suffering community. In the Palestinian context, hope is a sustenance of life and mission. People from different parts of the world visiting Palestine frequently ask: "What keeps you steadfast in your faith and mission?" "Why not relocate to another country?" "How can you remain hopeful despite the systematic subjugation and oppression?" HOPE is the answer! Hope is the feeling of expectation and desire for a certain thing to happen. The subjugated endures by hope in a just and loving God who hears the cry of his oppressed peoples and comes for their deliverance. The Palestinian community continues to anticipate a different future when justice shall roll on like a river, peace shall prevail over war, and love shall overcome hatred.

There are times when Palestinians feel hopeless. The traumatic Palestinian *Nakba* continues to haunt the community's present and future. Palestinians were forced out of their homes and land. They undergo numerous challenges, military occupation, restrictions of movement, a racist legal system, and daily humiliations. Israel's settler colonial project continues to thrive with impunity from the international community, especially the UK and the US. The Palestinian Authority is incapacitated by a colonial power that continues to prevent any development toward a Palestinian autonomy. Corruption of the Palestinian Authority is permitted by Israel's endeavour to maintain control over the Palestinian community. To maintain its presence and personal and sectarian benefits, the Palestinian Authority sustains a status quo, making the Authority an administrator of colonial system. Unfortunately, the Palestinian disunion and the separation of the West Bank from Gaza continues to impede a Palestinian unified political agenda, thus undermining the Palestinian cause nationally and internationally. These factors force hopelessness on the Palestinian community. It is true that Palestinians sometimes feel hopeless.

The young Palestinians look for an opportunity to relocate to some other places. This category of hopelessness is not despair. It is a temporary lack of hope and not a complete loss or absence of hope. The Palestinian disenfranchised community continues to stand these political, social, and economic challenges, yet, with steadfast soul trusting in a loving and just God who never abandons his community. Hope becomes even sharper when believers find themselves in captivity or suffering defeat and persecution.

The ultimate basis of hope is Christ's exemplary faithfulness to the reign of God, a reality of justice, equality, and neighbourliness experienced in the present and the future. The Christian hope is anchored in following Christ's example of faithfulness to proclaim God's kingdom to the poor and the oppressed. Such a hope calls the Palestinians to trust in God who owns the present and the future. Hoping means believing in God's love as a promise. It is a constitutive experience of the people's awareness of God and God's mission in history. The Palestinians are pointed to the future through anticipatory signs of the divine presence among God's people.

In Jesus' time, the term in which this hope was expressed was the Kingdom of God. Jesus preached the Kingdom of God as an eschatological reality in the "already and not yet." The reign of God is God's power already acting in the present. This reality is clarified theologically by the resurrection of Jesus, which is the work of God the Father's absolute freedom and love, by the power of the Spirit. Believers share in Jesus' resurrection through every free act welcoming God's reign of love, justice, and freedom. It is the oppressed who dream and act towards God's reign because their present is much harder for them. The resurrection of Christ presents God's victory over empire, an act of hope and life. The resurrection communicates that the last word in history is God's. No human power, no dictator, no ruling power will decide the final destiny of God's beloved community of the poor and the oppressed.

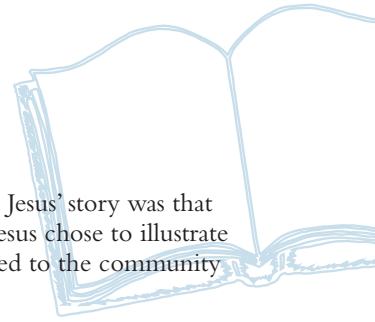
In the Palestinian context, hope is manifested in the spirit of resistance and struggle and desire for freedom. It is

demonstrated in the community's faith and praxis toward God's divine reign. Hope is present in the daily struggles for liberation as well as in the desire for education, construction, and telling a story. Hope is displayed in the determination of six Palestinians who escaped incarceration, in the prisoners on hunger strike, as well as in their families' refusing to allow the oppressor to steal their joy, and in every Palestinian that has chosen to come back or stay, and in every piece of street art. Every decision to stay, learn, live, find joy, join in community, and be—these are all embodiments of resistance and the fight for liberation and justice. Above all, hope is celebrated in the Palestinian refusal to let the colonial power set the terms of peace. And yet that insistence and spirit are not flavoured with cruelty or desire for vengeance. Instead, radical hospitality prevails, a willingness to fight for peace and not destroy but share this land with equality.

Palestinians may get tired of resisting, or exhausted to continue fighting for the basic dignity of humanity. Yet, they are not despairing. They refuse to allow that to get in the way. They continue to celebrate their achievements, to initiate new opportunities, to explore new potentials, and to continue share their "radical" hospitality with others. Palestinians demonstrate hope in their refusal to be quiet in the face of settler colonialism, in their determination to find and share joy, in their pride in Palestine and Palestinian culture, and in their faith in a just God who accompanies the disinherited and marginalised.

Whenever the cross of their struggle turns weighty, Palestinian Christians are reminded that crucifixion and death don't have the last word. The empty tomb in Jerusalem continues to witness to the fact that the last word is God's, not human domination and exploitation. Palestinians find hope in the God of history who vindicates the outcast and the disinherited.



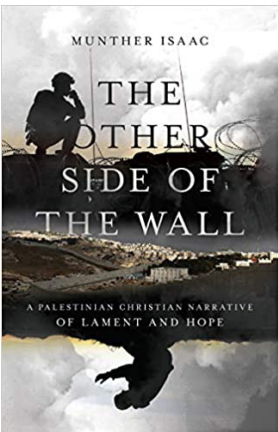


## BOOK LOOK

MUNTHER ISAAC (2020)

*The Other Side of the Wall: A Palestinian Christian Narrative of Lament and Hope*

ISBN 978-0-8308-3199-9



*This review was first published in the Scottish Episcopal Institute Journal 2020: [www.scotland.anglican.org](http://www.scotland.anglican.org)*

This book is written by the Academic Dean of Bethlehem Bible College and Pastor of the Christmas Evangelical Lutheran Church in Bethlehem, Palestine. It reflects not only the depth of scholarship apparent

from his previous publications, but also the profundity of his theological insight, pastoral compassion and spirituality.

The opening chapters present the reality of Christian life in Palestine, pointing out that there have been Christians living in the “land of the Holy One” since the first century, representing continuity with the mission of Jesus and the first apostles.

The third chapter analyses the phenomenon of Christian Zionism, and the fourth chapter presents a brief but scholarly treatment of the biblical texts on which Jewish and Christian Zionists base their claim to exclusive Jewish possession not only of the land between the Jordan and the Mediterranean, but in some versions vast tracts to the north, east, and south as well.

The fundamental principle he establishes is that the land belongs unequivocally to God, who makes clear to Moses that Israel would be “tenants”, not owners. It is clear from the biblical text that the parameters of the “promised” land fluctuated, the destruction of the Hebrew kingdoms was interpreted as divine judgement by the prophets whose writings are sacred Scripture to Jews and Christians alike, and that

possession of the land has no part in Paul’s vision of the restoration of Israel in Romans.

Three chapters explore what it means to be a neighbour. Inspired by the parable of the Good Samaritan, Isaac explores what being a neighbour both to Jews and to Muslims means for Palestinian Christians in particular, but the principles he expounds are universal. While condemning Jewish exceptionalism, anti-Semitism and Islamophobia with equal vehemence, he is frank about the socio-economic, theological and spiritual challenges in the parable, and in the Christian call to neighbourliness with all human beings created in God’s image.

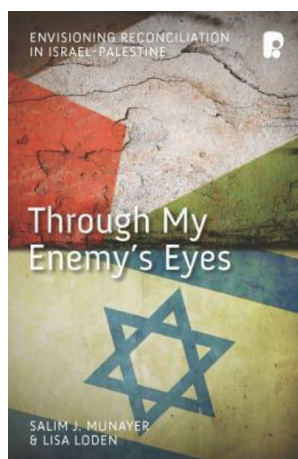
In the eighth chapter Isaac explores the challenges of the Beatitudes, particularly for people who have been oppressed and dispossessed for generations. He argues that this is the only way to overcome injustice and establish peace.

SALIM J. MUNAYER  
& LISA LODEN (2014)

*Through My Enemy’s Eyes - Envisioning Reconciliation in Israel-Palestine*

ISBN 978-1-84227-748-5

FROM DONALD REECE



A Palestinian Christian and an Israeli Messianic Jew, living in parts of the land of their ancestors, address the universal theological dimension of reconciliation. The method of Palestinian and Israeli listening to each other, made easier by their respective allegiance to Christ, is of wider application in the complex divisions of their land.

After historical introductions to Palestinian Christianity and to Israeli Messianic Jewish identity, their respective readings of scripture and theology are each considered. These are the basis for their search for a theology of reconciliation and its application. Their conclusion recalls the parable of the Good Samaritan which “epitomises unconditional love of one’s neighbour, but what shocked

those who heard Jesus’ story was that the one whom Jesus chose to illustrate true love belonged to the community of the other.”

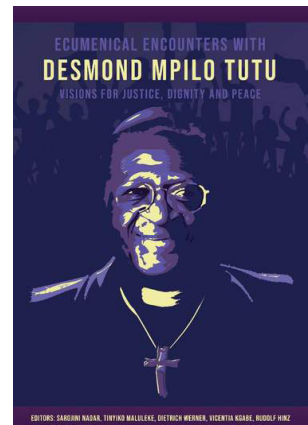
SAROJINI NADAR, TINYIKO MALULEKE, DIETRICH WERNER, VICENTIA KGABE, RUDOLF HINZ (EDITORS) (2021)

*Ecumenical Encounters with Desmond Mpilo Tutu – Visions for Justice, Dignity and Peace*

ISBN: 9781914454240

FROM SUE CLAYDON

To mark the 90<sup>th</sup> birthday of Archbishop Tutu, this inspiring collection of 72 critical and creative contributions honouring his life and work comprises a rich and diverse array of reflections on the ecumenical global struggle against apartheid, and Archbishop Tutu’s role therein, as a political priest, prophet and intellectual. The encounters with ‘the Arch’ and his work has shaped ongoing faith-based, activist and academic pursuits for justice, peace and dignity. Anyone familiar with his outstanding contributions to the promotion of these aims will know that a hallmark of Desmond Tutu’s celebrated style is his use of narrative and real-life stories. In honour of his unique and remarkable example, the contributions in this book combine oral history and written history paradigms, as well as sociological, philosophical and theological approaches. Among the contributors is Canon Paul Oestreicher with a title ‘Cheeky Boy’ – Personal Reflection on the Arch, Peacebuilding and Reconciliation. While the book is meant to be a memorial recollection of encounters with the Arch, the hope is that these recollections will continue to inspire collective struggles and hopes for justice, peace and dignity.



# NOTICES AND DIARY OF EVENTS

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

**29 January** Waihopai Spy Base Protest, New Zealand. The protest will start at 10 a.m. at the spy base outer gate, Waihopai Valley Road. There will be speakers, including Green MP Teanau Tuiono. For more info: [abc@chch.planet.org.nz](mailto:abc@chch.planet.org.nz)

**5 March** Church and Peace, Britain and Ireland regional day. The Work of our Hands? Reconciliation in Turbulent Times', Bull Street Quaker Meeting House, Birmingham, UK. More info [www.church-and-peace.org](http://www.church-and-peace.org)

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

**27 July – 8 August** Lambeth Conference

## APF MONTHLY PRAYERS

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

**20 January**  
Nuclear Disarmament & TPNW

**17 February**  
Peace & Justice in the Anglican Communion

**17 March**  
St Patrick & the island of Ireland

Email: [Tilly@apf.org.uk](mailto:Tilly@apf.org.uk)  
or use this link:

[www.zoom.us/j/94834891947](http://www.zoom.us/j/94834891947)

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

## REVIVING A COLLECT FOR APF

Bishop Paul Jones of the Missionary District of Utah USA was forced to resign by our Episcopal House of Bishops in 1918 because he had publicly stated during a meeting in 1917 (sponsored by the Fellowship of Reconciliation): "War is unchristian." (Yes, those three words threw the Episcopal Church into utter chaos.) In 1994 Bishop Jones was added to our calendar of saints (*Lesser Feasts and Fasts*) of The Episcopal Church. Here is the original Collect as proposed for his day (September 4) written by the Rev. Canon Charles Mortimer Guilbert:

Loving God, Creator and Sustainer of humanity, to whom each person is sacred and for whom all wars are unchristian: Raise up in this and every land and time courageous women and men who, like your servant Paul Jones, will stand firm in proclaiming the gospel of peace when the multitude is clamoring for war, and who will dare to call your church to fulfill her reconciling vocation. This we ask in the name of the One who calls us to peace and reconciliation, your Son our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Paul Jones is still on the USA Episcopal calendar but the Collect has since been watered down: the phrases "for whom all wars are unchristian" and "when the multitude is clamoring for war" have been deleted. The APF is reviving this prayer but omitting "like your servant Paul Jones."



## 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

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



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# ACHIEVING THE POSSIBLE: A MIDDLE EAST FREE OF WEAPONS OF MASS DESTRUCTION

FROM SHARON GAYA DOLEV, DIRECTOR, THE METO PROJECT; DIRECTOR, ISRAELI DISARMAMENT MOVEMENT ICAN IN ISRAEL (2017 NOBEL PEACE LAUREATE)



Sometimes it seems as if mankind has forgotten that, at any minute, civilisation as we know it may disappear at the press of a button by a leader of one of the nine nuclear-armed states. Or the end could happen by mistake, a cyber-attack or an accident. It is the obligation of civil society to find ways to approach these nuclear-armed states (and the five states hosting US weapons as part of NATO sharing) in a constructive way to compel them to the negotiating table. This article will focus on how to bring Israel to the table.

Since the late 1960s Israel has maintained a policy of ambiguity, neither confirming nor denying the existence of its nuclear programme. While ambiguity outside Israel mainly covers the question of possession, the ambiguity inside Israel is different. There is some limited discussion amongst a small group of academics and think tanks, and steadily growing discussions in the media, though the focus is usually on Iran's nuclear program and not Israel's.

The vast majority of Israelis believe the main reason for ambiguity is security. Keeping the secret became sacred, and not only covers the question of Israel's arsenal, but also the security of the reactors, radioactive waste, and nuclear energy. This taboo prevents a more responsible discussion on the meaning of possessing weapons of mass destruction and their relevance to Israel's security.

Assessments about the size of the arsenal are based on informed speculation and unconfirmed revelations, including by former Dimona nuclear technician Mordechai Vanunu in the *Sunday Times* in 1986. For many years, experts and analysts estimated Israel's nuclear arsenal at from 60 to 400; in recent years this number has ranged from 80 to 90 nuclear bombs.

Israel is not a party to any of the major arms control treaties but is (since 1957) a member state of the International Atomic Energy Agency (IAEA). Similar to other states possessing nuclear weapons, Israel abstained from participating in all conferences preceding the negotiations of the Treaty on the Prohibition of Nuclear Weapons (TPNW), voted against the UN General Assembly to commence the negotiations in 2017, and voted against the adoption of the treaty itself.

It is reasonable to assume that the US, UK and France won't move forward without Russia and China, and India won't disarm unless Pakistan will also. Israel doesn't have a nuclear adversary in the Middle East (though Pakistan might be seen as a threat because of its close relationship with Saudi Arabia and for possessing an "Islamic bomb"). For Israel to feel safe the solution will have to be a regional one – a regional

comprehensive approach that includes all weapons of mass destruction.

A weapons of mass destruction-free zone (WMDFZ) was first proposed by Egypt in 1990 with backing from Iran. In 1995, the NPT Review and Extension Conference approved a specific resolution calling for the establishment of a WMDFZ in the Middle East. This resolution linked the indefinite extension of the NPT to commitments to create such a zone. At the 2010 NPT Review Conference, state parties agreed to practical steps to progress towards establishing the WMDFZ. A subsequent conference was meant to be convened in November 2012 but was scuttled by the USA on Israel's behalf. In 2018, the UN General Assembly First Committee adopted a resolution, submitted by the Arab states, to convene a regional conference on the zone by the end of 2019, outside of the NPT process.

The first conference on the zone was convened at UN Headquarters in New York in November 2019, attended by the 22 member states of the Arab League plus Iran. Four nuclear-armed states were there as observers (China, France, Russia, and the UK). Israel and the USA did not take part. A short political declaration by 23 of 24 countries of the region was agreed upon, a small victory for dialogue over war!

Currently, the second session of that conference is taking place with 23 of the 24 countries of the proposed zone discussing issues from the Rules of Procedure (how they organise themselves) to the substantive elements that will need to be included in a treaty to prohibit nuclear, chemical and biological weapons. This has not been done before in any part of the world. We are in new territory.

## THE ROLE OF CIVIL SOCIETY

Meanwhile, the role of civil society in supporting and advancing this process toward the Zone is paramount. A network of civil society activists and analysts has begun crafting a constantly evolving Draft Treaty text that addresses the substantive elements that such a treaty will eventually contain. This network has established an organisation named the Middle East Treaty Organisation (METO) to advance the establishment of the Zone through policy, advocacy, and educational programs.

The Draft Treaty evolving text aims first and foremost to assist with an ongoing conversation between civil society and diplomats, changing the discourse from 'impossible' to 'possible'.

While METO and the Draft Treaty provide governments with a tangible and realistic path forward, it is only one piece of a bigger puzzle working toward achieving the Zone. Closer collaboration between international organisations and those in the region, similar campaigns for other nuclear-armed states, and a global push for a time-line for disarmament, are the only healthy environment to disarm the Middle East.



# CHRISTIAN PEACEMAKERS AT NINETY

Nobel Peace Prize Laureate, **Archbishop Desmond Tutu** needs no introduction.



For decades he has inspired generations. His role in the South African Council of Churches during the 1980s drew national and

international attention to the injustices of apartheid. He emphasised nonviolent means of protest. In his role in the South African Council of Churches as head of the Truth and Reconciliation Commission, which investigated allegations of human rights abuses during the apartheid era, he set in place an approach to reconciliation that has been applied in other settings.

Throughout his challenging of injustice, his noted sense of humour has brought a unique way of bringing people together. The 'Arch' has given us many outstanding quotes to encourage peacebuilding:

*"Hope is being able to see that there is light despite all of the darkness."*

*"If you want peace, you don't talk to your friends. You talk to your enemies"*

*"If you are neutral in situations of injustice, you have chosen the side of the oppressor."*

A special Eucharist service was held at St George's Cathedral in Cape Town to celebrate this special birthday. After the service his daughter Mpho said "I couldn't be more grateful for my father's life [and] the work he has done in the world. It has made a real difference in many lives, and I am incredibly grateful."

**Mary Roe** has been a key figure in the work of APF over decades. Mary has often told how she became a pacifist at



the early age of 8 on seeing her father's rucksack soaking in a red bathtub the morning after his return from Dunkirk. Her Mother told her "Don't worry it is not Daddy's blood".

Mary thought how terrible it must be if this is the blood of others and from that day believed war is wrong. Mary read theology as a mature student and had

various senior roles in education. After tutoring ordinands and readers for many years, she became a reader herself.

Mary served APF as Vice Chair and Chair and has been an advocate for peace in all her activities. As a prolific writer of letters to the Church Times, she espoused many causes, including the ordination of women.

In her role as 'Bishop's wife' she influenced and supported Gordon in many ways. One of her favourite stories was a call she had on the morning Gordon was to bless the 'peace camp' at Alconbury (in the days of cruise missiles). A local farmer phoned to say he would spray Gordon with liquid manure if he turned up. Mary said, "Thank you, I will make sure he wears his oldest cassock and wellies".



Current APF Counsellor **Dr Paul Oestreich**, both Anglican priest and Quaker, also joined those now 90. Paul's work for peace needs more than these few words but here is a reminder: Paul was co-founder of the Anglican Pacifist Fellowship in New Zealand. In 1959 he joined the Campaign for Nuclear Disarmament and is still one of its Vice-Presidents. He joined Amnesty International at its inception in 1961 and was Chair of AI UK from 1975 to 1979. From 1964 to 1969 he was the Secretary of the East-West Relations Advisory Committee of the British Council of Churches. He continued in an honorary role until 1985 especially linking with churches in East Germany.

His role as Canon Residentiary and Director of the International Centre for Reconciliation at Coventry Cathedral UK enabled him to further the work of the Community of the Cross of Nails, and he was the proposer of APF for Partnership in CCN.

A prolific writer, Paul has authored many books and articles on peace

and reconciliation. He was a member of the working party that produced 'The Church and the Bomb' report.

Now living in New Zealand, Paul continues to campaign against nuclear weapons. His advice is valued by APF, and he has contributed videos for the online vigils.

As a conscientious objector to military service, **Norman Kember** worked in a hospital in the early 1950s, which stimulated his interest in medical physics. He went on to become a Professor of Biophysics. However, his commitment to peace did not



stop and he has been an active member of the Baptist Peace Fellowship and the Fellowship of Reconciliation. With the Baptist Peace Fellowship, Norman had a stall at the Annual Assembly of the Baptist Church. He has written numerous articles for both church and general media. Both before and after their marriage, he and Pat took part in the Aldermaston marches and continued to campaign against nuclear arms through the decades.

Norman and Pat were keen to involve others in raising the presence of 'peace' at the annual Greenbelt Festival. Over many years they supported the 'Peace Tent' organised by NCPO, including APF. Norman has written a number of leaflets for young people to explain Christian pacifism in ways that can make sense to a younger generation.

In 2007, Norman published 'Hostage in Iraq' in which he shared his experience of kidnapping as part of a four-person Christian Peacemaker short-term team, a book described on the cover as 'an unforgettable testament to the enduring power of the human spirit'.

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

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