

THE Anglican PEACEMAKER

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In this issue of TAP we start with a trilogy of pieces in response to the violence in Ukraine. TAP also focuses on Conscientious Objectors, from an informative piece on St Martin to celebrating a new CO memorial in New Zealand. APF is launching a Fundraising Appeal for Youth Work in Burundi, and there is a look at the need for peacemaking and reconciliation in the light of the ecological crisis.



The Virgin of Kyiv

WINTER IS HERE, BRINGING DEATH AND SUFFERING FROM TONY KEMPSTER, APF TRUSTEE

In 2015, Garry Kasparov, the professional chess player and later a leader of the pro-democracy opposition movement against Vladimir Putin, published *Winter is coming: why Vladimir Putin and the enemies of the free world must be stopped*. This examined Putin's rise to power and anticipated his military ambitions.

The ascension of Putin to the presidency of Russia in 1999 was a strong signal that the country was heading away from democracy. Yet in the intervening years – as the US and the world's other leading powers have continued to appease him – Putin has become an international threat. With his vast resources and nuclear arsenal, Putin is at the centre of a worldwide assault on political liberty and the modern world order.

In *The age of the strong man* (2022), Gideon Rachman has shown that authoritarian leaders are now a central feature of global politics. He sees Putin as both archetype and the model for the current generation of such leaders.

Just before Russia's invasion of Ukraine, Putin met with the Chinese president, Xi Jinping. In a classic example of vice paying tribute to virtue, their post-summit communique spoke eloquently of the importance of democracy appropriate to their needs: in their case one compatible with eliminating opponents and controlling the judiciary and the media to ensure they can stay in power. Lies and deception are implicit elements of such control. Nothing is true, all is possible!

Recent events have once again highlighted the dysfunction of the UN Security Council, which rejected a draft resolution on 25 February on ending Russia's war on Ukraine. The Russian Federation, a permanent member,

vetoed the draft, while China, India and the UAE abstained. We should not have any expectations of what the Council could do in future without major reform.

This, then, is the global context within which the West has to respond to Putin's aggression. In the immediate term those supporting Ukraine need a game plan which will end the war, without losing the moral high ground. But political and military experts are not optimistic about a negotiated peace. Max Hastings for one, a respected voice on such matters, argues that defeating Putin decisively or calling his bluff are unrealistic options. This means the West has to prepare for a costly and protracted struggle. To cede part of Ukraine would be, he believes, 'a sordid bargain'.

Consequently, NATO nations must literally dig in to repel a hostile Russia. Although pacifists would not accept this, perhaps to continue to support Ukraine militarily is the sanest answer, bearing in mind the great peril the world is now in; some would say, its moment of maximum danger. In this we can but regret the failure of nuclear disarmament campaigns and continue to support the peace activists working in this area.

THE RUSSIAN ORTHODOX CONNECTION

Highly significant to the Christian perspective is the fact that Putin sees the war as a spiritual mission. Roger Boyes of *The Times* argues that atrocities in war occur when soldiers have a sense of impunity, when they are heady with power – and sometimes when they are convinced that they have God, any god, on their side. Leading the charge with blessings and icons is the Orthodox patriarchate in Moscow which

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is under the leadership of Kirill. He has effectively become part of Putin's armoury. Lord (Rowan) Williams has been vocal in his criticism of Kirill's position and has backed calls for the Russian Orthodox Church to be expelled from the World Council of Churches.

LOOKING NOW BEYOND THE IMMEDIACY OF THE WAR IN UKRAINE

The defenders of democracy seem caught off balance by what has happened in Ukraine. This is not just about the blatant criminality of the new autocrats but also about the onslaught against democratic checks and balances.

Liberalism cannot rely on the flaws of its antagonists. It needs to refresh, re-evaluate and rethink, which is not particularly easy. A major difficulty when it comes to rousing the liberal spirit is that liberalism is one of those words that means different things to different political persuasions. Essentially a system that is founded on the principle of equality of individual rights, laws and freedom, it has evolved rather conspicuous inequalities. This distortion needs to be remedied and the Churches could take more of a lead here.

As for those of us involved in the politics of peace-making, we need to focus more closely on the issue of free speech. Democracies should join forces to expand the shrinking space for dissent and civil society around the globe. We should be more ready to expose and condemn censorship and repression and offer civil society organisations technical support that can amplify dissent and circumvent repressive measures.

But above all, we should listen to the dissidents and give them more oxygen, even if we do not entirely agree with what they have to say. They are the ones that reveal to us the dark realities of our societies, the realities that most of us have the luxury to turn away from. Listen to the dissidents because they warn us of the threats that target minorities first and inevitably spread to the majority.

Besides telling us that winter was coming, Garry Kasparov's book also reminds us that 'the good thing about the seasons of political and social change is that we can affect them if we try hard enough'. Each situation, each crisis (like the invasion of Ukraine) has its own requirements. But in a carefully played strategy, the shift of a single pawn can transform the whole game.

HARD POWER, SOFT POWER

FROM DONALD REECE, APF COUNSELLOR

Some have compared Ukraine's resistance to Russian aggression with David killing Goliath, in their goal of driving out the invaders. Russia may have more heavy armour, but Ukrainian patriotism centred on their President Zelensky is a softer power, which with defensive planning and strategy has surprised the invaders.

Yet, in Christ, there is a further goal: to redeem Goliath. Hard lethal power may be required to reach an armistice, but redeeming the enmity between Russia, Belarus and Ukraine in search of the goal of peace and harmony needs sacrificial goodwill inspired by love. These nations claim allegiance to Christ, largely through Orthodox Christianity, so we pray for an outpouring of the Holy Spirit.

I shall begin with Russia. Neither the Christian tradition nor the rules of the United Nations supports their invasion of an autonomous neighbouring nation: it is robbery with violence on an international scale. We pray for a change of heart: for Russians to repent. Two Orthodox priests, Edelstein and Burdin, are reported in *The Tablet*, April 2nd, to have denounced Putin's invasion. Burdin has been arrested, as have many of those who protested in the streets. Marina Ovsianikova showed sacrificial courage in interposing a No War placard during a TV newscast. She exposed President Putin and Patriarch Kirill's lies about the nature of Russian aggression. I also refer to Alexei Navalny, who recovered in Germany after being poisoned in Russia, and bravely returned to call to account Russian leadership, risking persecution. Such soft power requires sacrifice in a nation for whom aggression and destruction appears to be their policy. The protesters may be compared to John the Baptist calling for repentance, and looking for a leader who, in the name of Christ, would save the Russian people from their sins.

Jesus calls us to pray for those who persecute us, and Navalny's return to Russia resonates with Jesus's crucial journey to Jerusalem. Jesus entered Jerusalem to engage lovingly with those whose unjust religious and brutal political policies he challenged. His submission to crucifixion was his redemptive overture of love for those who crucified him, thus defusing the enmity. He paid the price for evildoers to be reconciled with God and sowed the seeds for peace between aggressors and victims. The buds of peace opened when Jesus was raised from the dead, and flowered in the outpouring of the Spirit at Pentecost. I call to mind the peaceful revolution in 1989 in Leipzig and Berlin and pray for a Pentecostal transformation in Moscow.

Neighbouring countries had engaged in diplomacy with Russia, supported by trade, cultural, religious and sporting exchanges: softer power to encourage the common good. But once Russians had ignored human rights and invaded, commercial exchanges were sanctioned, with determined resistance by Ukraine. It may be deduced from Jesus's words about dialogue with sinners that he knew that offenders may refuse to be reconciled (Matt 18.15-20); but that he is present where two or three are gathered together. Diplomacy and corporate initiatives of goodwill must continue, within Ukraine as well as through members of the United Nations. The weakness of a policy of non-violent action is exposed by the lethal and destructive action of Russian aggression. I also point to difficulties arising from the conduct of lethal engagement. What are the right means of engagement, and how can military conflict be ended? Jesus lived through these difficulties, and said, 'When you see Jerusalem surrounded by armies.....flee to the mountains' (Lk.21.20). But despite Jesus' recognition of personal and international conflict it is difficult to deduce his support for lethal violence. So lethal military

resistance is based on United Nations conventions on Human Rights and national security. I ask how much partnership is possible between advocates of hard power and soft power.

Ukraine has not declared war and is acting in the self-defence of its people, its land and its civilised life. In the light of Christ, and of the basic rules of the United Nations, what is the place of nonviolent action and of lethal military resistance? The Sojourners report advocacy by some religious leaders for unarmed civilian defence in Ukraine; and the Lithuanian Ministry of Defence prepared manuals on the Modes and Principles of Civil Resistance.

During a webinar on Ukraine from the Blavatnik School of Government in Oxford, Tom Simpson, the military representative, spoke of the patriotic soft power of Ukrainian defensive action, but also of the need for hard military power to achieve the goal of defeating the invading Russians. Furthermore, other nations are showing confidence in the leadership of President Zelensky by receiving refugees and giving humanitarian and military aid.

I realise the difficulty of showing love for an enemy attacking with artillery and from the air; and that the fruits of loving our enemies may feel miles away. Nevertheless, we must not hate, or nurture revenge. Some invaders may want to defect.

THE VIRGIN OF KYIV

FROM DAVID SELZER, APF COUNSELLOR

One of the most famous and loved icons in the world is that of the **Virgin of Kyiv** (see page 1). This icon was made by a Byzantine artist about the year 1132 for Prince Mstislav of Kyiv. Mstislav decided to build a church near Kyiv, and this icon was commissioned to be made.

The icon, Our Lady of Kyiv, arrived in Ukraine around 1134. It is a masterpiece comparable for its beauty to the Mona Lisa. Ukrainians usually call it the Virgin of Vyshorod. In 1155 or 1164 Prince Andrew of Bogolubsky removed the icon to his northern city of Vladimir prior to destroying the city of Kyiv. (Some Ukrainian historians consider this the first attack of the nascent Russian nation on Ukraine.)

The icon has an animated face and shows the tenderness of Mary for her child, which is unusual for the strict icon code of its day. Mary's head, touching her child, is a gesture of such

On March 1st our TV news showed an unarmed Ukrainian resisting a Russian tank, and also the recording of a Ukrainian soldier speaking to a Russian tank driver who had run out of fuel, and offering to tow him back to Russia. Both soldiers laughed. Within the vocation to love our enemies, and the goal of peace, soft power, the weapons of the Spirit, must be encouraged in combination with diplomacy, multilateral sanctions, and military power.

In support of partnership between practitioners of soft power and lethal power, I refer to the witness of the people of Le Chambon sur Lignon in France from 1939-44. The local Churches not only shielded thousands of refugees but acted only in non-violent opposition to the Vichy government and German invaders. Then maquis resistance combined with allied forces forced German surrender. Even so, in August 1944, Pastor Trocme preached the same sermon on peaceful reconciliation to German prisoners as to his own congregation.

In combination with the hand of God in internal Russian opposition, President Putin must be defeated in Ukraine to reach the preliminary goal of an agreed ceasefire and armistice. Then we seek the forgiveness, goodwill, and mutual humanitarian help to achieve peace and love within Russia, Ukraine and all involved.

deep affection that it is described as tenderness. Mary is both a symbol of her own individuality and of motherhood in its day.

Through centuries of war, this icon has been preserved for over 800 years. In 1395 it was taken from Vladimir to Moscow and is currently in the Tretjakov Gallery there.

In the midst of the present war in Ukraine, in the midst of great suffering of women, children, and men, and incredible and needless destruction of property, we cry for assistance to the Virgin of Kyiv for this to end. We are in great need of tenderness, compassion, justice and peace, not only in Ukraine but in Russia, with NATO and the West.

Shalom / salaam Mary, God is with you.

Blessed are you, and blessed is your child, Jesus.

Holy Mary, Theotokos, pray for us now and for ever. Amen.

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.



APF Prayer Cards

PRAYING FOR PEACE

APF WORKING GROUP ON WORSHIP

This group has been meeting since January 22. Along with planning APF's monthly online Prayers, work is being undertaken to update the Prayer Cards published in 2017. These four revised cards will be available online and also in hard copy for placement in churches etc. and to use with groups. The first one is completed and is entitled 'How can I be a peacemaker?'.

A revision of the APF resource written for the 100th Anniversary of the Armistice is also taking place with a new title of 'Armistice and Remembrance'. It is hoped to have this available in early September for planning for November.

A 'calendar' of peacemakers and important dates in peace history is being compiled. This will be used to contribute to the APF online presence on Facebook etc. and will also be

available for reference on the APF website for members to use.

We are looking for ways to promote the collect for Bishop Paul Jones. (see below) This collect was part of the Episcopal Prayer Book in the US but seems to have fallen out of use.

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 clamouring for war, and who will dare to call your church to fulfil her reconciling vocation. This we ask in the name of the One who calls us to peace and reconciliation, your Son our Saviour Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen

Finally, as online worship now seems to

be a form of worship for many churches, we would like to look to putting visuals to the current hymns and songs on the APF website for people to download and use when they wish.

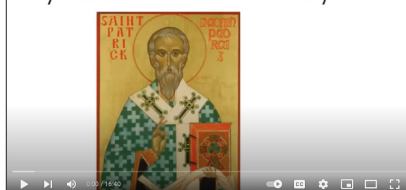
If you think that you have ideas or would like to join this working group, please contact Sue Claydon.

APF MONTHLY PRAYERS AVAILABLE ONLINE

Over the past year APF has established a regular monthly online prayer event. Reflections and prayers have been shared by APF members and friends from many countries and continents. You can view these meetings on the APF YouTube channel:

www.tinyurl.com/2232rszw

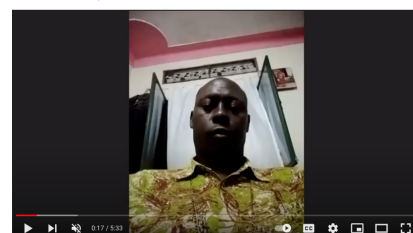
Prayers on St. Patrick's Day



APF online monthly prayers in March



Mairead Maguire, Nobel Prize Laureate



Archbishop Samuel Peni, Archbishop of Western Equatoria, South Sudan

WEEK OF PRAYER FOR WORLD PEACE

16–23 OCTOBER 2022

There is one overall theme this year – 'Continuing Wars and their Consequences'

The Prayer resource booklet will be available from August. Regular readers of TAP will receive a copy with the September issue, but this year APF members can receive multiple copies for use in their prayer groups, parishes or cathedrals. Please book the number you would like to receive with your postal details via wpwp2021@yahoo.com. The National UK Gathering will be held on Sunday 10th October, venue TBC. Contact Tilly for info nearer the time.

CALL FOR NOMINATIONS FOR THE WILSON/HINKES PEACE AWARD

Do you know someone, or a group or a project, that has worked for peace and reconciliation? Nominations are now being taken for this annual award. Named after two



former APF Chairs, Revd. Gordon Wilson and Revd. Sidney Hinkes, who played major roles in the Week of Prayer for World Peace, the Award is intended to focus on grassroots initiatives. The Award enables otherwise often untold stories to be told and honoured, and seeks to inspire others. Along with acknowledgement of the work, there is an award of £500 to the recipients to use as they choose for further peacemaking.

The last year has seen, alongside the many tragedies of violence, some outstanding work for peace. Most of this goes unrecognised. Here is an opportunity for you to bring one of those stories to a wider audience. Nominations can come from any country and can be made by simply emailing with the details of the nominee and why you think they are deserving of recognition to wpwp2021@yahoo.com. Nominations need to be in by the 15 July 2022.

HONOURING CONSCIENTIOUS OBJECTIONS

A MEMORIAL TO NEW ZEALAND'S CONSCIENTIOUS OBJECTORS IN TWO WORLD WARS

FROM PAUL OESTREICHER, APF COUNSELLOR



Professor Kevin Clements, Chair of the Archibald Baxter Memorial Trust

'Saving the Empire' in the First World War cost New Zealand more lives – per capita – than Britain. "Where Britain goes, we go" was a popular slogan. It survived throughout World War II, now no longer in a colony but in an independent Commonwealth nation. Anzac Day, commemorating the disastrously lost Battle of Gallipoli in 1915, remains the nation's most solemn memorial to the war dead. New Zealanders are proud of their fighters, not least of their Māori warriors.

Nevertheless, there were those, in both World Wars, whose conscience would not permit them to go into battle. Whatever their reasons, they were prepared to be despised and rejected and labelled as cowards. They risked everything in saying 'we will not kill'. They did not love their country less. However, there were not a few self-styled patriots who thought they should be shot.

Conscientious objection to war has only very gradually been recognised as a human right. There are still many countries where it is not. Certainly in 1914 it was thought right and proper to break the will of those who said no. Their objection was to war itself. They would not wear a uniform, even as stretcher-bearers. The price they had to pay was a bitter one. It was to suffer state-sanctioned torture.

Many were transported to the battle front and subjected to Field Punishment No 1, tied to a pole, left alone even in sub-zero winter cold. Some were broken, some went mad. Some of the

soldiers around them took pity on them. A few held out.

One of the survivors who later became famous was Archibald Baxter, an ordinary Kiwi farm labourer. One of his sons became New Zealand's most celebrated poet. Archibald's memoir *We Will Not Cease* has become a classic which is still in print. His strength of character comes through and says all that need be said in plain, straightforward English.

The history of the Great War of 1914–18, the slaughter of a young generation in a cause no better than the clash of empires, raises the question: who was more right, those who killed and died in no cause better than 'my country right or wrong', or those who with a different kind of bravery believed in one single humanity?

In the Second World War, a direct consequence of the First which was in no way 'a war to end wars' as some had hoped, there was a new generation of those who again said no. There were more of them. Now, with some degree of tolerance, those who were able to religiously justify their conscientious objection were given some form of exemption. The rest, over 300, were called military defaulters and imprisoned in camps, like prisoners of war, and detained until well beyond the end of the conflict. This time, war did have a respectable and even moral cause. Some pacifists changed their minds. However, it ended with the mass slaughter of civilians, a new kind of war with no rule book.

Once again, the fallen – at least among the victors – had to be ritually commemorated. Anzac Day was given a new lease of life. 'We will remember them' was the new, as it had been the old, watchword. Who would deny, to those left alone, the right to honour and to mourn their loved ones? Year by year at least five generations of New Zealanders have publicly and privately continued to remember. Grandad's and Great-grandad's uniformed portrait graces many a Kiwi mantelpiece.



Ven Indrea Alexander, APF New Zealand

This year, in early November, on a date approaching the First World War's Armistice Day, a countercultural commemoration was held in Dunedin not far from Archibald Baxter's home. A Peace Garden and a Sculpture to commemorate New Zealand's conscientious objectors in both world wars was formally inaugurated at the heart of the city. Yes, there were still some opposing it, but times have changed. This had the blessing of the community: the civic and the Māori leadership spoke movingly. Most significantly Grant Robertson, New Zealand's Deputy Prime Minister, apologised for the suffering imposed in the nation's name on its conscientious objectors. Perhaps this fell short of a formal expression of national regret. Far from detracting from the honour accorded to the war dead, this ceremony, honouring Archibald Baxter and his comrades, complemented it. Courage takes many forms.

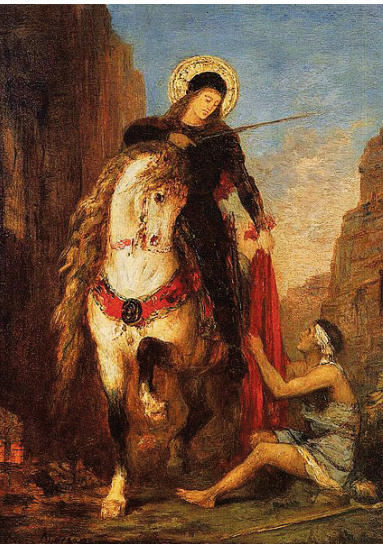
The Archibald Baxter Memorial Trust and its chairman Professor Kevin Clements had taken many hurdles to make this day possible. Some 300 people made it despite Covid travel restrictions. The Trust has taken a significant step in enhancing New Zealand's reputation as a tolerant and compassionate society.

For your interest and the wider APF, here is a link to an Anglican Pacifist Fellowship-connected story that appears in the New Zealand Anglican Province of Aotearoa, NZ and Polynesia's news today.

https://www.anglicantaonga.org.nz/news/our_heritage/baxter_memorialopens

ST MARTIN OF TOURS: PATRON SAINT OF CONSCIENTIOUS OBJECTORS

FROM SARAH MAGUIRE, APF TRUSTEE



St Martin c.1882, Gustave Moreau

Martin of Tours is a complex saint. He is best known and commemorated as the soldier who cut his military cloak in half to give half to a freezing beggar. This image of Martin, reproduced in numerous works of art, has allowed his cult to be co-opted for military and imperialistic causes at various times and places. It has been used in fact to present Martin as the quintessential Christian soldier. In France, during the Franco-Prussian war and later in the 1st World War, Martin of Tours was adopted as a patron of the French Republic. To this day, Martin is the patron saint of the US Army Quartermaster Corps.

Martin, however, is also the patron saint of conscientious objectors. In this article I will explore the episodes in his life that bear this out and which make him an early Christian exemplar of an anti-war activist and advocate of non-violence.

Here is the brief outline of the life of Martin of Tours.

Martin lived in the fourth century CE between around 316 and 397. He was born in Pannonia, in what is now Hungary. Around the time of his birth, Christianity was legalised in the Roman Empire, though it would not become the state religion until the end of his life. Martin was the son of a retired military officer and grew up in northern Italy, where his father had been awarded a grant of land.

Much of what we are told about Martin of Tours, both factual and legendary, comes from the writer Sulpitius Severus who knew Martin personally and, as a great admirer of his, wrote several works about his remarkable life and acts.

Sulpitius tells us that Martin became a Christian on his own initiative at the tender age of ten, turning up at a church and asking to be made a catechumen. He also had youthful ambitions to become a hermit. His father and the Roman Empire, however, had other ideas.

When Martin was fifteen, an edict was issued requiring the sons of military veterans to enlist. With the connivance of his father, unimpressed by his son's religious leanings, Martin was taken in chains and forcibly conscripted, being made to take the officer's oath to the emperor. From the very beginning, Martin felt that his Christianity was incompatible with military service.

For at least a couple of years, Martin served in the cavalry, a privileged position. We are told however that he insisted on only keeping one servant, presumably being entitled to more as due to his rank. What's more, his attitude to his servant was highly unconventional –

“And even to him, changing places as it were, he often acted as though, while really master, he had been inferior; to such a degree that, for the most part, he drew off his [servant's] boots and cleaned them with his own hand; while they took their meals together, the real master, however, generally acting the part of servant.”

This suggests that Martin's rejection of militarism went deeper, to a wholesale subversion of the hierarchies and inequalities that supported Roman imperialism.

MARTIN GIVES HIS CLOAK TO A BEGGAR

It was during this period of his military service that Martin took the action for which he was most famous.

“At a certain period, when he had nothing except his arms and his simple military dress, in the middle of winter, a winter which had shown itself more severe than ordinary, so that the extreme cold was proving fatal to many, he happened to meet at the gate of the city of Amiens a poor man destitute of clothing. He was entreating those that passed by to have compassion upon him, but all passed the wretched man without notice, when Martin, that man full of God, recognised that a being to whom others showed no pity was, in that respect, left to him. Yet, what should he do? He had nothing except the cloak he was wearing, for he had already parted with the rest of his garments for similar purposes. Taking, therefore, his sword, he divided his cloak into two equal parts, and gave one part to the poor man, while he again clothed himself with the remainder.”

The writer mentions that while Martin's action drew the admiration of some bystanders, many others mocked him. A Roman officer wearing a ragged half of his military cloak was showing little regard for maintaining the fear and respect that the dignified display of Roman military might was supposed to inspire.

That night, Martin had a vision in which Christ himself appeared to him, wearing the piece of cloak that he had given to the beggar. Waking from this dream, Martin resolved that the time had come to receive baptism and change his way of life. Sulpitius explains that the reason Martin did not immediately leave the army was because his friend and fellow soldier offered to leave with him if he would wait until his period of service had expired. Agreeing to this, Martin remained in the army for almost another two years.

This passage makes explicit the assumption on the part of Sulpitius Severus and Martin that military service is incompatible with living as a committed Christian. The act of sharing his cloak with a beggar and the vision of Christ that followed heralded the end of Martin's career as a soldier rather than glorified and justified him in that role.

After this delay in putting his resolve into practice, things came to a head as Gaul was threatened with invasion from outside the Empire and the Emperor Julian mustered an army to drive them out. To encourage enlistment, Julian offered a gift of money to serving soldiers. When it came to Martin's turn to receive his gift from the Emperor, he refused it, saying,

"I am the soldier of Christ: it is not lawful for me to fight."

The Emperor Julian was a pagan who returned the Roman Empire to paganism during his reign. As one can imagine, he was not impressed by Martin's refusal. With rhetoric that would become familiar through the history of conscientious objection, Julian accused Martin of seeking to avoid the battle out of cowardice rather than conviction.

Martin's response was to offer to stand unarmed in the line of battle, confident that his faith would protect him from harm. The Emperor Julian took him at his word and had him locked up for the night in preparation.

Martin's courage was not however to be put further to the test. Unexpectedly, the following day, the enemy sent ambassadors to the Roman army and sued for peace. To Sulpitius, this is evidence that not only did God act to protect his saint from harm but was keen to preserve him from any involvement in a bloodthirsty battle. Instead, Martin's side was granted a victory without violence.

Having left the army, Martin spent some time travelling, learning from Hilary of Poitiers and living as a hermit before being consecrated Bishop of Tours in 371.

Not everything Martin of Tours did as bishop would commend him as a hero of the peace movement today. He was zealous in rooting out the traditional Romano-Gallic paganism still remaining in his province, not so much by persecuting individual practitioners as by destroying their places of worship, including sacred trees.

However, Martin's opposition to violence and bloodshed continued. It even, seemingly, extended to relations between humans and animals. Sulpitius describes Martin in action as an early hunt saboteur, relating that on one occasion, Martin felt pity for a hare that was being pursued by hounds. At his word, the hunting dogs were temporarily frozen into immobility, allowing the little hare to make her escape.

As bishop, Martin of Tours used his status to challenge the cruel and unjust behaviour of those in power. On one

occasion, a ruler named Avitianus had chained up many citizens of Tours, intending to execute them the following day.

Learning about this late that night, Martin hurried alone to Avitianus' palace to remonstrate with him. Unable to gain entry, Martin lay down on the threshold of the palace and waited. Avitianus meanwhile was fast asleep, until he was visited by an angry angel who struck him, reproaching him with sleeping while a holy man lay outside on his threshold. Eventually, Avitianus went to investigate and was mortified to find the revered bishop lying on the ground in front of his door as a suppliant. Contrite, Avitianus immediately promised him that he would free the doomed prisoners. Martin of Tours was clearly an adept at non-violent public protest.

Our final example shows Martin standing up to the Emperor Maximus and the bishops in an attempt to prevent the violent persecution of the Priscillianists, a gnostic sect active around that time. While Martin strongly disapproved of the Priscillianists, he also disagreed that the imperial secular authority had a right to condemn them to death. The Emperor Maximus didn't want to displease Martin or the party of bishops who urged the eradication of the Priscillianists. While Priscillian and some of his followers were killed, Martin managed to prevent Maximus from sending his military tribunes to hunt adherents out throughout the region.

Sulpitius makes explicit Martin's reasons for interceding on behalf of the gnostic sect:

"Martin felt a pious solicitude not only to save from danger the true Christians in these regions, who were to be persecuted in connection with that expedition, but to protect even heretics themselves."

He thus offered an example of tolerance and compassion in the fourth century to those of differing theological viewpoints that could stand as a reproach to much of the history of subsequent Christian centuries.

About twelve years after this, Martin himself died in 397. He was quickly venerated as a saint and his cult expanded through France and beyond.

INTERNATIONAL CONSCIENTIOUS OBJECTORS' DAY

FROM SUE GILMURRAY, APF TRUSTEE

The annual ceremony to mark this day took place in Tavistock Square London at 1.00 p.m. on May 15th, when people gathered around the stone which honours those who have maintained the right to refuse to kill. Although there was sporadic rain, several dozen people came to the Square. The event was also live-streamed by Peace Pledge Union at co-day.org and a recording is available via PPU's Youtube channel. Actor and playwright Michael Mears introduced the speakers. First Semih Sapmaz from War Resisters' International, told us of WRI, and was able to bring us words from current war resisters in both Russia and Ukraine. Anti-war protest in Russia, and nonviolent resistance in Ukraine, are going on, though not widely reported. Actor Kika Markham, whose father was a CO in World War Two, read a moving extract from her mother's memoir of the

time, and also *Go down fighting*, verses written to honour poet and pacifist Adrian Mitchell. Sahar Vardi, an Israeli CO, spoke of her experience. Having served a prison sentence in Israel, she is now doing Peace Studies at Bradford University. She urged us all to be COs, maintaining protest against war and militarism even if we were not personally threatened with conscription. The names of 85 COs, past and present, representing countries all over the world, were read out as white carnations were placed on the stone. Then a minute's silence was observed. The Raised Voices choir sang two songs by Sue Gilmurray: *The ones who said No*, which has been sung there every year since 2000, and *A climate for peace*: earth's climate crisis makes peaceful collaboration between nations more vital than ever. Events also took place at several other UK locations, including Brighton, Leicester and Wokingham.

APF NEWS AND VIEWS

FROM THE CHAIR, SUE CLAYDON



For weeks I have been struggling with what to write in this piece. The news and images that confront us daily have been difficult both to understand and to react to. While our prayers for peace in the Ukraine are unceasing, we are also holding all the other places of conflict in the world in our prayers. Further, the 'ripples' from this 'European'

war are causing so much damage to those least able to adapt around the world. Hearing that the World Food Programme is operating with only 10% of what it requires in some countries confirms our belief that war is wrong. Nothing else can be said about war but that it is 'wrong'!

We have also been hearing the reports of those in both Russia and Ukraine that have been struggling to follow the seventh beatitude, which Russia seems to have outlawed. Here those speaking for more arms, more military, etc. can often seem the loudest voices and drown out any others. However, I received this comment from an APF member, and I thought I would share it as it is a good reminder to us all. 'Our vicar preached a really good sermon, making reference to the Beatitudes. She said that Jesus didn't say "Blessed are those who ENJOY peace" but "Blessed are those who WORK FOR peace."

APF has been in contact with the Orthodox Peace Fellowship. They are a worldwide pacifist group, and it is good to share with them an understanding of their work and especially supporting those in Ukraine and those priests in Russia who have been fined and others removed from their parishes. Please see postings on the APF website and Facebook page for more information.

Another effect of Putin brandishing the 'nuclear card' has been the decision of the US Government to up the number of European countries housing US nuclear weapons from 5 to 6, the sixth being the UK. This will mean the return of these weapons of mass destruction after an absence of 14 years. On 21 May, APF with Christian CND will hold a worship service at the US airbase at Lakenheath, Suffolk, before a rally by CND.

I now want to shift emphasis a bit and share some of the work APF is undertaking. APF continues to support work for peace with members in areas where 'peace' is a fragile thing. To that end a grant has been made to Zimbabwe to continue with the work in schools. APF is also asking members to directly help fund a new project in Burundi (see p.9). I want to thank the two members who have kicked off this fund and ask you to help to meet the total before the end of June.

APF monthly online prayers have continued and are now twice a month with an 8PM and a 12-noon session on the

same theme. I am grateful to all who have contributed to these prayer sessions and highly recommend that, if you have not been able to participate, then do watch the YouTube videos (p.4).

In October, there will be vacancies for two APF Trustees. If you are interested in helping APF continue 'to follow the way of Jesus in loving our enemies and becoming peacemakers', then please contact Sue Claydon.

Another way members can contribute to the work of APF is to consider joining one of the Working Groups. These are small groups with a particular focus on an aspect of APF work. Along with the groups on Worship, Palestine/Israel and Fundraising there are plans for ones on the arms trade and conflict and the environment. If you have an interest in any of these groups, please contact Tilly.

I will end with this quote from the Orthodox Peace Fellowship:

Often the teachings of Jesus have been dismissed, even by believers, as too idealistic. Yet every generation, even in the era of Hitler and Stalin, has been blessed with heroic witnesses to membership in "an army that sheds no blood," as Clement of Alexandria described the Church ("Soldiers of Peace" in The Proteptikos).

THE TRAGEDY OF CHRISTIAN NATIONALISM

A LETTER FROM CANON DR PAUL OESTREICHER,
APF COUNSELLOR



The indiscriminate killing of children, women and men is an inescapable part of modern warfare. In World War II, it was a policy that culminated in turning to ashes the people of Hiroshima and Nagasaki. With hindsight, Churchill called the bombing of Germany 'terror... though under other pretexts'. The churches, patriotic as ever, were silent, complicit

in the face of this crime. I'd call it blasphemy. The lonely voice of Bishop Bell in the House of Lords was not enough to exonerate the churches. 'My nation, right or wrong' has always been a heresy.

Back to the present. The killing of the people of Ukraine is condemned by the West – rightly. It is also condemned by the Patriarch of the Ukrainian Orthodox Church. His people are suffering. Not so, by his brother Kirill, Patriarch of the Russian Orthodox Church. I knew him long ago as a young monk. He is, true to tradition, of one mind and soul with his President. Together they recently consecrated a magnificent military Cathedral in honour of Russia's brave heroes. (Did not, less grandly, Westminster Abbey honour our nuclear submariners?) Kiev (Russian spelling) not Kyiv (Ukrainian

spelling) – we should remember – is at the ancient heart of Russian Orthodoxy. It is unthinkable to Putin that it should ‘fall to western decadence’. Kiev must be embraced, rescued by Moscow, brought back to Mother Russia. So, for many Russians, Putin’s war is a holy war. Those who are brave enough to dissent will be made to suffer.

The fallen Russian heroes will be buried under the Orthodox Cross. The heroic Ukrainian defenders, under the same Cross. Likewise, around the world, under a western Cross on the cenotaphs of the Empire’s war graves, our glorious dead. That is no paradox. It is our condition.

Kyrie eleison, Kyrie eleison, Christe eleison.

THE WAR MACHINE ROLLS ROUND

APF Trustee and songwriter Sue Gilmurray was recently interviewed by an academic from the University of East Anglia, Oskar Cox Jensen, about the song *The war machine rolls round*. He is part of a big project on protest songs called Our Subversive Voice. This has included many and varied songs, some from centuries ago and some more recent. APF is mentioned in the interview. If you are able to get online, you can enjoy listening to it <https://oursubversivevoice.com/interview/sue-gilmurray/>

LIGHT THE FIRE OF PEACEMAKING FUNDRAISING APPEAL

Later this year, with the help of generous APF members, the Diocese of Bujumbura in Burundi, will be training the country’s future leaders through a reconciliation programme. The project will be delivered by the Diocesan Youth Department. You can join generous APF members by donating towards this valuable project.

Throughout its history, Burundi has faced ethnic wars. From 1993 to 2005, the country was at war. The Anglican Church of Burundi in general, and Bujumbura Diocese in particular, contributed a lot to the process of peace as different parties negotiated to find solutions. Despite around a decade of peace, the country went back to a period of insecurity and violence in 2015 because of the contested third term of Burundi former President Pierre Nkurunziza. The youth of Burundi had been the major tool that was used by politicians.

When explaining why the project is so important, Revd Jean Marie Nzambimana, Diocesan Youth Department Coordinator wrote:

“In the past, we have realised that the youth is the target of people who have bad intentions. After the troubles of 2015, the Burundian youth has been divided. This project will help to address issues of peace, justice and reconciliation. The Church is the only place where young people from different political parties can feel comfortable together. Sitting together will be a first step towards the journey of peace and reconciliation.”

The project will involve peacemaking training for youth leaders from different political parties in the 24 parishes of Bujumbura Diocese. These young people will spend time together experiencing reconciliation and in turn will train other young people in their local groups and help them in reconciliation based on the Bible’s teachings. The final event will be a basketball match where youth from 2 different parishes will be invited to watch. The day will be themed as a day of peace.

The Vice President of Burundi Commission of Truth and

Reconciliation will facilitate the training, and a member of National Human Rights Commission of Burundi is expected to share their experience during the sessions.

APF members have already pledged £662 leaving a remaining £2644 to raise.

Will you join with other APF members and make a donation?

Please give generously!

How to donate:

Donate by BACS to the APF account, please reference ‘Burundi’, sort code: 51-70-55, acc no: 79531199

By cheque to: Anglican Pacifist Fellowship. Write ‘Burundi Appeal’ on the back and send to: Sue Claydon, Bridge House, Whittlesey Rd, March, PE15 0AH.

Donate online via the ‘Donate’ button on the APF homepage, www.anglicanpeacemaker.org.uk and put ‘Burundi Appeal’ in the Extra Information/message box.



The Rt Revd Eraste Bigirimana, Bishop of Bujumbura



The Cathedral Church of the Holy Trinity, Bujumbura

NOTICES AND DIARY OF EVENTS

21 May RAF Lakenheath, UK, CND demonstration at the gates 1 PM. APF and those in NCPO are planning a worship service before that.

25 May 60th Anniversary of Community of the Cross of Nails, Coventry Cathedral

26 May APF Monthly prayer online. Children and War. 8pm BST (London). Email tilly@apf.org.uk for link to join

29 May The International Day of United Nations Peacekeepers to honour nearly 4,200 peacekeepers who have lost their lives serving under the UN flag since 1948, including 135 last year. www.un.org/en/observances/peacekeepers-day

4 June International Day for Children as victims of war. WORLDWIDE. www.unicef.org/gmfc/

8 June APF Monthly prayer online. Children and War. 12 noon BST (London). Email tilly@apf.org.uk for link to join

19 June - International Day for the Elimination of Sexual Violence in Conflict.

23 June APF Monthly prayer online. Military Spending. 8pm BST (London). Email tilly@apf.org.uk for link to join

6 August Hiroshima Day - online vigil 8pm BST (London)

9 August Nagasaki Day

16-23 October Week of Prayer for World Peace. National UK Gathering Sunday 10th October

APF MONTHLY PRAYERS

A regular opportunity for fellowship and prayer online

CHILDREN AND WAR

26 May
8pm BST (London)

8 June
12 noon BST (London)

MILITARY SPENDING

23 June
8pm BST (London)

29 June
12 noon. BST (London)

Email tilly@apf.org.uk for link to join

ARE YOU A MEMBER OF SYNOD?

Would you like to raise the profile of peace and nonviolence within the Anglican Church? APF members and friends who are also synod members are in a good place to do this, so APF is interested in helping you make this happen. Initially we hope to work primarily with UK synod members by coming together, sharing experiences, and developing ways to raise issues of peace and nonviolence at Synod. As this develops, APF aims to facilitate synod members in other parts of the Communion in a similar way. Alternatively, you may have some experience of learning to share with us that would help us develop APF's activity in this area.

If you are a synod member, lay or ordained, and you are interested in this developing plan, or you have experience to share, please contact Tilly at the APF office.

OFFICERS OF THE FELLOWSHIP

Chairperson:

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

Honorary Treasurer:

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

Honorary Secretary:

Jan Benvie,
APF Office, Peace House,
19 Paradise Street, Oxford, OX1 1LD
enquiries@anglicanpeacemaker.org.uk

Honorary Membership

Secretary:

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

APF Coordinator:

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

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.



ANGLICAN PEACEMAKERS PRAYING, EQUIPPING AND INFLUENCING FOR PEACE


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www.anglicanpeacemaker.org.uk/join-the-movement
enquiries@anglicanpeacemakers.org.uk

07494 272595

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

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



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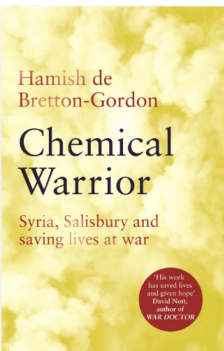
BOOK LOOK

HAMISH DE BRETTON-GORDON
(2020)

Chemical Warrior

ISBN 9781472274588

FROM SYLVIA BARNARD



This book is actually an exciting book, a page-turner, an almost guilty pleasure, as if one were still a post-war teenager, reading the exploits of all-virtuous Brits and Yanks against all-evil Germans. Although much younger than this reviewer, de Bretton-Gordon starts out in a military family with this mindset and is still at school at the time of the Falklands War, when he can hardly wait to enlist straight out of university. But on his first military tour in the Gulf War in 1991, he is issued a faulty gas mask and develops an almost irrational fear of chemical warfare.

Of course, as fate has it, he is assigned to command the CBRN (Chemical, Biological, Radiological and Nuclear) regiment in Iraq, where the corpse of a dead camel gives off natural anthrax and sets off a false alarm! On to Afghanistan, where leaking bottles of chemicals from a raided opium factory have to be taken to a British base for neutralising in a hair-raising time frame.

After his military service, DBG volunteers in Syria collecting proof that chemical warfare is in fact being conducted there. Here he also gets involved with rescuing children who have been the victims of chemical

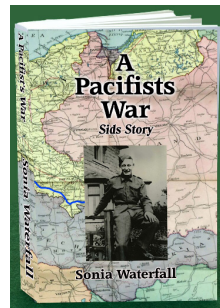
attacks, and training health professionals in treating such victims. From there he moves into advocacy against all chemical warfare, and humanitarian work for refugees. *Chemical Warrior* is an inspiring memoir of a fine human being whose goals and values constantly develop from boyhood to middle age.

SONIA WATERFALL (2021)

A PACIFIST'S WAR: SID'S STORY

ISBN 9781839458408

FROM ARTHUR CHAMPION



The book feels like the author's tribute to a much-loved father, born 25th June 1917 and died 10th May 2004 (aged 86). Sid's life unfolds in a chronological series of chapters.

The Waterfall family were Quakers and at the outbreak of WW2 Sid's Christian faith was expressed not by fighting but by serving in the Royal Army Medical Corp (RAMC). The author tells how in 1939 Sid left his hometown of Skipton in North Yorkshire for deployment on Crete, but due to enemy activity the troop ship was diverted around the Cape of Good Hope and through the Suez Canal.

Two months later they arrived on Crete where the fighting was intense. At one point Sid used his rock-climbing skills to lead his colleagues

into the relative safety of a gorge. He survived intense bombardment but was soon captured by the Germans. Sid was one of hundreds of POWs loaded into cattle trucks and imprisoned at Stalag VIIIB in what is now Poland. Three and a half years later the Germans emptied the POW camps ahead of the Russian advance, and forced the POWs to march across Europe in the depths of winter on starvation rations. Sid was liberated by the US Army and repatriated just as the war in Europe was ending. In the Afterword, Sonia says about the surviving family: "None of us identify as Quakers, and I believe Sid lost his faith during the war years".

After the war Sid returned to the family's bookshop in Skipton. The bookshop became a meeting place for the Craven Pothole Club, as well as for climbers heading to the Lake District and Scotland. On the Yeti Expedition in 1982 the Waterfall brothers were mentioned by five of the seven expedition members whilst sitting around a campfire! Sid and his brother also had "a curious under-the-counter side-line – selling explosives!"

There is much to admire about the book: the author's meticulous research with extensive references, maps, photographs and appendices. However, I found the style of writing was quite dry and sometimes skipped over details that might have been better if presented as appendices. The book would have benefitted from a chapter exploring Quaker beliefs and the theology of pacifism which led Sid into becoming a conscientious objector.

CONTINUED FROM PAGE 12

How can it be that people who have never met speak so badly of one another? It is as if we have learned nothing about reconciliation from the mistakes of times past.

But we have. Including that an enemy may be someone whose story we do not know very well. Therefore, we should seek an opportunity to meet. We should create space by acknowledging our own mistakes and asking forgiveness. We should look for initial small steps that are trust-building. We should meet quietly, diplomatically. We should restrain language that amplifies enmity.

If only those politicians, so quick to speak words of war these past days, as regards China and the Solomons, had instead taken a vow of silence and sat in St Pauls Cathedral, pondering our planet in the place of Holy Communion.

It was, looking back, the choice of biblical King Solomon to seek wisdom so that he could make good decisions for his people.

Thus, a third reflection is therefore that Australia is at a moment of choice

On our island there are many fine people who know what makes for peace. Including folk with a background both in China and in the islands of the Pacific, the ocean named for peace. Australia still has the potential to give the global family hope and optimism about the future. It can be a future of peaceful co-operation. We cannot let this opportunity be trashed by leadership ill-suited to the hour.

As the old song goes, 'all we are saying is give peace a chance'! For more info: www.cathedral.org.au/gaia

ONE HUMANITY, ONE PLANET

FACING THE FUTURE – ECOLOGICAL CRISIS AND RECONCILIATION

From Tilly Martin, APF Coordinator

APF recently worked in partnership with the CCN (Community of the Cross of Nails) to offer a series of three online events to look at the unfolding environmental and ecological catastrophe that we are facing, and how we, as Christians committed to peace and reconciliation, might respond. The events were skilfully led by Paul Bodenham from Green Christian, and Chloe Greenwood from the Deep Adaptation Forum.

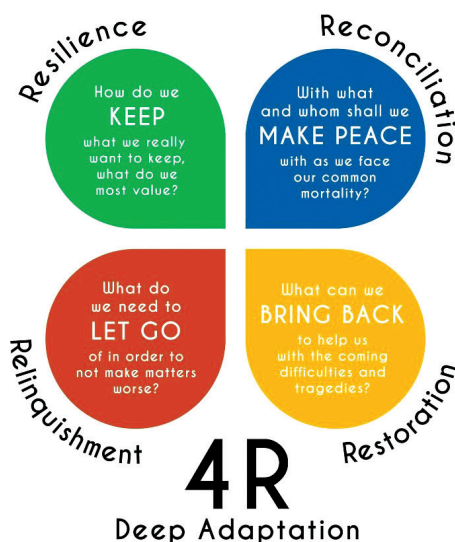
What seemed apparent to many of us was that some elements of the world as we know it are likely to be changed permanently or even gone for ever, whatever we do to mitigate humanity's damage to the planet. Even in the best-case scenarios there is unlikely to be a complete return to a past reality, with all that this means for social justice for different parts of the globe. This realisation can be a traumatic one for any of us to come to terms with, and there are pressing questions around what is happening and how we can respond.

We spent some time considering our lives and the life of the planet. And we considered using the following framework to help develop our thinking and begin to gather thoughts on approaches we might take as Christians committed to peace and reconciliation

- **Resilience:** what do we most value that we want to keep, and how? What's working well? What do we want to see continuing?
- **Relinquishment:** what do we need to let go of so as not to make matters worse? What is unhelpful or destructive? What do we want to stop?
- **Restoration:** what could we bring back to help us with these difficult times? What would we like to see more of? What skills or knowledge are we missing?
- **Reconciliation:** with what and whom shall we make peace as we awaken to our mutual mortality? How do we create spaces where reconciliation and peacemaking are possible?

You may like to consider these questions yourself or in a small group as a way of developing peace-making and reconciliation work in the face of our uncertain future.

Design by Claire Kaou. Based on an idea by Julien Lecaille. Text by Jem Bendell



ABOUT THE NEED FOR PEACE - MAKING LEADERSHIP TO GIVE HOPE

From Bishop Philip Huggins, Australian Centre for Christianity and Culture

With inspired leadership, St. Paul's Cathedral in Melbourne has a beautiful globe of our earth suspended above the altar now and for these coming weeks. One's eye is drawn to it immediately upon entering the Cathedral.

If I could make one wish, it would be that those with and seeking political leadership might come to the Cathedral and sit silently, taking this in. When I look at it, I have three current reflections.

First, everything is a gift

Everything. In spiritual practice, one learns attention to our breath. As we breathe in and out, we know life is here now and is a complete gift.

Yes, in the web of life on our tiny planet, in a universe of incomprehensible vastness and wonder, it is so wonderful that we are now seeing light that left a distant star some 13 billion light years ago! It is a divine creation, as we appreciate the wonder of being here at all. Yes, down here, on our island along with the kookaburras, the kangaroos, the waratahs and the wallabies, the call of all faith traditions is that we cherish and care for this gift of planetary life. Hence the insistence that science shapes policy and political leadership so that the Paris Agreement is fully implemented and the rise in global temperatures is contained to the 1.5 degree limit, ASAP. All this is a matter of justice and love.

Secondly, when we look at our one earth as portrayed in St Pauls Cathedral, it is obvious that we are one human family

Much that currently passes for reality then looks to be complete folly.

How can it be that, with potentially catastrophic global warming, a pandemic still ravaging many communities, more than eighty million people already displaced internationally by war and violence, and thousands of nuclear weapons sitting on trigger alert, that, in this context, we can have leadership speaking words that fan hate and fear? [CONTINUE ON PAGE 11 »](#)



Gaia by Luke Jerram at St Paul's Cathedral, Melbourne

Copies of TAP are available on our website apf.org.uk

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