THE Anglican PEACEMAKER

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We begin this issue of TAP with a piece on developing an understanding of what peace looks like in Mostar, Bosnia and Herzegovina.. On other pages, APF counsellor Bishop Philip Huggins writes a personal piece on the commandment 'you shall not kill'. We have film and book reviews on a range of subjects. And we hear about peacemaking in Northern Ghana from CHIPS.

DECADES AFTER WAR, PEACE LOOKS DIFFERENT THROUGH ORDINARY EYES



EPI Mostar team

UNDERSTANDING EVERYDAY PEACE IN MOSTAR, BOSNIA & HERZEGOVINA

BY DR JULIANNE FUNK, A PEACE SCHOLAR-PRACTITIONER SPECIALISED ON THE RELIGIOUS COMMUNITIES IN THE WESTERN BALKANS

Thirty years ago, the war in Bosnia & Herzegovina began. Since then, the country has received continuous (financial and political) attention by the international community. Still, in some places, things haven't changed much. How long is a country's reality considered 'post-war' and how long do internationals and nationals pursue peacebuilding? In the case of this small Balkan land, both terms are still used even though 'peacebuilding' came into common international use and practice because of what happened in Bosnia & Herzegovina. Not surprisingly, perhaps, citizens of Bosnia & Herzegovina are very tired of the word 'peace' all these decades after the war. They, above all, know how much time has elapsed since their world was turned upside down and how disappointing the post-war interventions have been in improving their personal living situations. Nevertheless, international peacebuilding continues, albeit more development- and EU enlargement-oriented, in what has been often called a frozen conflict of no winners and all losers.

Much has been learned in Bosnia & Herzegovina with regard to peacebuilding practice. One of these lessons is to consider local voices and experiences when pursuing and measuring peace, rather than simply external and elite expert opinions. Everyday Peace Indicators is a research methodology and an NGO with just this intention: to glean communities' own understandings of peace and to identify the ordinary signs of peace (or the lack thereof) on the street, in apartment blocks and playgrounds where people live their normal lives. These indicators are altogether different in both content and language from indicators of security or constitutional reform, thereby bringing a reality check to the work of peace even decades after a war has disintegrated while giving a voice to ordinary people. I am coordinating participatory peace research investigation in the Herzegovinian city of Mostar, in the southern part of the country, in order to hear and record such local and everyday knowledge that is usually overlooked and rarely if ever systematically considered.

Most people who know a little about Mostar think of the reconstructed 14th-century bridge over the Neretva river that runs through town, which has become not only a symbol of reconciliation in this city, but beyond. I am always surprised at how many books, websites, etc. use the bridge in the context of peace and conflict transformation, especially when I know how misleading this symbol is. A bridge is a common sign of bringing people from different sides together and the elegant Ottoman arc is aesthetically rather perfect. But in fact, while the city is indeed known to be divided between west and east due to the war's ethnic cleansing process, the bridge does not span these two sides. Rather, it connects two parts of the old Ottoman center on the east side of Mostar, an area historically Muslim (or today, Bosniak)

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and not frequented by many from the Croatian west side of the city. When one knows this, the fact that the wartime Bosnian Croat army destroyed it is less surprising; it was yet another Muslim cultural site to be 'cleansed' from the space. Once again, a lack of local knowledge misleads, and the image of bridge is easily misappropriated.

EPI METHODOLOGY

In our research, therefore, we organized focus groups in seven communities (*mjesne zajednice*) out of some 40 in total in the greater municipal area of Mostar, where we spoke separately with groups of women, men and youth (aged 12-25) about two themes: peace and 'life together'. We asked them how they know whether there is peace in their neighbourhoods and in their city: what do they observe in their everyday lives that marks the presence or absence of peace or a shared life? In two- to three-hour discussions with each group we learned a great deal about the character of each location and the most pressing issues related to what I would call 'the good life'. After this brainstorming, community members were asked to vote on the most important of these indicators for them, and we compiled hundreds of everyday indicators of peace.



Voting on everyday indicators of peace

LIFE TOGETHER IN MOSTAR

I was surprised by how different each community's concerns were, despite plenty of common and repeated ones across the city. These seemed more aligned when we asked them about their everyday indicators of 'life together' than the perhaps broader topic of peace. When asked what life together in their city looks like on a daily basis, Mostarians highlighted both city-wide and very localised (and less known) issues. Across all seven communities, we identified the key concerns of *infrastructure* – a category tightly intertwined with development of the city – and *public space* as well as the less tangible priority of *integration and acceptance*.

Infrastructure was considered an important topic particularly when discussing rebuilding the ruins from the war ('A child who comes to Mostar doesn't think the war is still ongoing'), the handling of trash ('More trash bins exist in Bulevar and Cernica'), street lighting ('There are streetlights in every street in Potoci'), drainage ('In Mostar the sewer does not clog as soon as it starts to rain'), and parking, while public space concerns often focused on (missing) recreational offerings ('The new park in Bijeli Brijeg is full of kids and parents') or appreciated city-wide gatherings ('Summerfest attracts people of all faiths')

Integration and acceptance, another category of high concern for all seven communities, referred to daily signs of cooperation ('In Mostar everyone helps everyone else'), respect ('People greet each other with smiles on their faces in Zalik'), and equal treatment between different groups ('Parents do not teach their children to hate others'). In particular, issues dealing with political coexistence or acceptance ('Mostarians feel welcome in every part of town') or referring to actions or expressions of integration on the social level were important ('Other people don't ask people from Mostar whether they live on the "Muslim" or "Croatian" side of the city').

Each community also knew its very localised obstacles to peace, from a stolen irrigation pump in an agricultural area of the city to urban residents' distaste for their river's 'decoration' of litter. These nitty-gritty specificities are uncommon to high-level discussions about peace which so often fail to acknowledge the everyday needs of those who live, day-in and day-out, in the post-war situation.

EVERYDAY PEACE IN MOSTAR

When considering the reality of everyday peace (or the lack thereof) in Mostar, residents of the seven communities we researched prioritised different kinds of indicators from those for their 'life together'. Five of the seven communities identified *health* and *sports* as the most important categories of concern for their everyday peace, reminding us that perceptions of peace are not necessarily security or constitutional issues, but issues of well-being and lifestyle can be even more important. Issues of health and sports connect with the availability and use of public goods and public space that are, of course, intertwined with wider political and identity issues, so we should not dismiss them as apolitical peace issues. Numerous communities pointed out insufficient local health infrastructure and staffing (e.g., a neighbourhood clinic open only three hours per day rather than 24; a woman needing to wait two years for a mammogram appointment). Regarding sport, insufficient facilities were mentioned and voted on repeatedly ('Children from Bulevar can use the football/soccer field that they themselves made; There are plenty of activities for children at SC Kantarevac [not only concerts and the Christmas tournament]). However, the competitive and sometimes violent presence of two competing football teams also arose as a key concern ('A boy from Zalik who doesn't cheer for Velež doesn't have any problems [because of it]').

Women, men, and youth in Mostar often noted different indicators as important, which points to the need for flexible and reflexive peace programming. It is worth making the point that men, women and youth experience (or aspire to) peace in different ways. In Mostar, men and women agreed upon the importance of everyday health- and sports-related indicators for peace whereas the youth seemed to see things quite differently. Besides sport, which was also a concern, youth, aged 12-25, focussed on their own social category (youth), as well as legacies of war ('A person's name is not important, but rather his/her value as a human'), integration and acceptance ('A Bosniak boy, who went to Neum with Croat children from the club where he trained with them, is not insulted by Croatian children on religious grounds'), and tranquility and security ('It's in no one's interest for there to be another war in Bosnia & Herzegovina').

CONTINUES ON PAGE 3 >>>

PRAYING FOR PEACE

OLLAH LIFE PEACE PILGRIMAGE

FROM TILLY MARTIN, APF COORDINATOR

In August, a group of young adults from the Bargn Nuri community based in South Korea made a peace pilgrimage to Europe. The group of young musicians performed at locations including the Taizé Community in France, and the World Council of Churches 11th Assembly in Karlsruhe, Germany.



Members of the Ollah Life Peace Pilgrimaage 2022



Pungmul Band performance

Bargn Nuri is an intentional Christian community committed to caring for the earth and to living in peace with the planet and all living things. The purpose of this pilgrimage was to connect with like-minded people and organisations through the prayers and performances of the Pungmul Band. Pungmul is a Korean folk music tradition which includes four percussion instruments.

On August 23rd, the band performed in the ruins of Coventry Cathedral, and it was a privilege to welcome them on behalf of APF and CCND, who had helped to arrange the UK part of their tour.

It was a beautiful sunny afternoon as many Cathedral visitors listened to and admired the informal concert. The young adults' performance was especially poignant in both location and timing: a prayerful and musical witness rang out from the ruins of Coventry Cathedral, (a place familiar with both the suffering of war and the healing of reconciliation), while at the same time the Tenth Review Conference of the Parties to the Treaty on the Non-Proliferation of Nuclear Weapons was taking place at the UN.

APF MONTHLY ONLINE PRAYERS

Reflections and prayers continue to be shared by APF members and friends from many countries and continents at the monthly APF Prayers. You can view previous meetings on the APF YouTube channel.

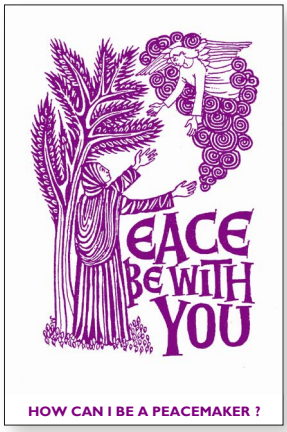
The next one will be held on 27th October. Dates for the following few months are on Page 10. If you would like to make suggestions for these or contribute as a reader, please email chair@anglicanpeacemaker.org.uk

APF REMEMBRANCE RESOURCES

Revised Edition of the APF Armistice and Remembrance Resources, which were originally published for the Armistice Centenary, will be available on the APF website: www.anglicanpeacemaker.org.uk/resources/

There is a range of readings, hymns, poems and writings for use in public acts of remembrance and for worship, and we offer some examples of reconciliation and peacemaking post-1914. Many of the materials included are written by APF members. If you do make use of the resources, you could drop Tilly a line at tilly@apf.org.uk, as we always like to hear how and where resources are used.

APF PRAYER CARDS



Many TAP readers and APF members will have received copies of the APF Prayer Cards that have been published in recent years. The latest card to be revised is 'How can I be a Peacemaker?' which replaces "Self-examination for peacemakers". Copies are available from the APF office.

The prayer card was printed and distributed at the Lambeth Conference, and it addresses the Call for Reconciliation which followed the Conference.

WEEK OF PRAYER FOR WORLD PEACE

16-23 OCTOBER 2022

You will be receiving a copy of this year's leaflet with your copy of TAP. This year APF members can receive multiple copies for use in their prayer groups, parishes or cathedrals. Please email your postal details and the number of copies to wpwp2021@yahoo.com.

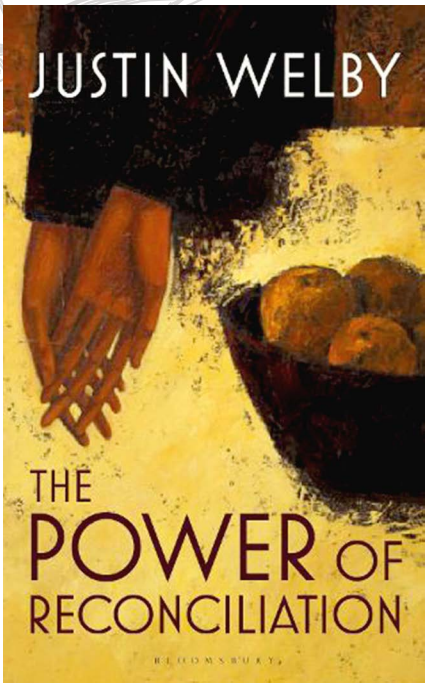
The Week of Prayer for World Peace Annual Gathering will again this year only be online. This is to allow as many as possible to participate. It will be held on Sunday, 16 October at 3:30pm (London). All are welcome, to join. Please email wpwp2021@yahoo.com or use the link: https://tinyurl.com/wpwpannualservice

CONTINUED FROM PAGE 2

PROJECT MOSTAR: SPACES TO ACTIVATE AND REJUVENATE

This input about peace and life together from ordinary Mostarians now informs a larger project funded by the UK government with the goal of changing the story about Mostar from a divided city to one city for all. A consortium of five organisations (Everyday Peace Indicators, People in Need, the Youth Cultural Center Abrašević, Local Democracy Agency and Nešto Više) are facilitating an inclusive process for all residents' voices to discover shared priorities for public spaces which will then be renewed and used for integrative activities. In a country where anything can be coloured ethno-politically, this can be a minefield where each step should be celebrated. On a broader scale, the approach of Everyday Peace Indicators gains ground with each location where it investigates (from Afghanistan to Colombia to Sri Lanka), and we hope to foster outsider learning that emancipates all actors for more just and sustainable peacebuilding.

BOOK LOOK



JUSTIN WELBY (2022)
THE POWER OF RECONCILIATION
ISBN 9781399402972
FROM SUE GILMURRAY

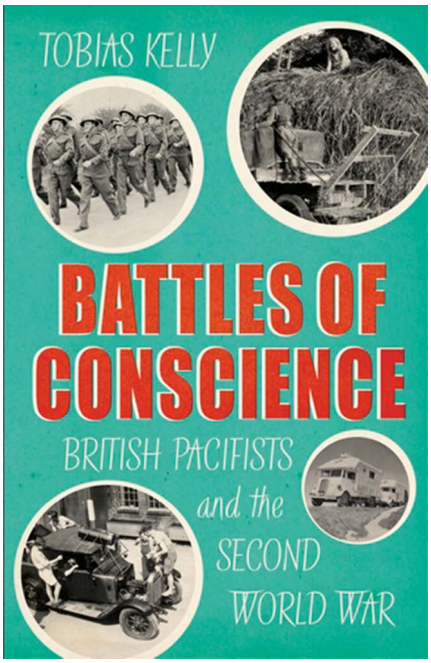
Justin Welby is now the Archbishop of Canterbury, but before his ordination he worked in the oil industry. After ordination he spent some years at Coventry Cathedral, as part of a group supporting peace building in Africa. This book, then, is the fruit of considerable experience in negotiating complex and difficult situations in both secular and religious contexts.

In recent years there has been a tendency, made more extreme by contemporary media, towards instant polarisation in debates on almost any issue. We are tempted to take one side or the other, and pour scorn, ridicule, even hatred, on any who disagree with us. This can make even petty arguments difficult to resolve; where there are thorny issues affecting large numbers of people, it can encourage violence, even warfare. But at the centre of this book's message is the necessity, to achieve peace, of "disagreeing well".

Welby does not deal here with the Just War theory. He is not an absolute pacifist, and thinks it is possible for a situation to get so bad that a violent solution may be the lesser evil. He points out, however, that while the use of violence always demands justification, peace does not. It "speaks for itself".

True reconciliation, rather than the temporary suppression of a conflict, or the papering over of cracks, tends to be a lengthy and complicated business, and the Archbishop spells this out in detail, offering both actual and imagined examples for us to consider. What makes this book special, perhaps unique, is the extent to which his worldly experience and his Christian faith are closely interwoven throughout. One is not weakened at the expense of the other: rather, each illuminates the other. And Jesus, the supreme reconciler of God and human beings, is always central.

The result is not an easy read with comfortable answers, but it is grounded in the real world, with the companionship and encouragement of the Prince of Peace.



TOBIAS KELLY (2022).
BATTLES OF CONSCIENCE: BRITISH PACIFISTS AND THE SECOND WORLD WAR
ISBN 9781784743949
FROM TONY KEMPSTER

Kelly takes five pacifists, and skilfully weaves their stories into a broader narrative about how claims of conscience ruled the lives of the 60,000 British citizens who stood apart as conscientious objectors through World War II.

His cast of key players are Roy Ridgway, a factory clerk from Liverpool; Tom Burns, a teacher from east London; Stella St John, who trained as a vet and ended up in jail; Ronald Duncan, who set up a collective farm; and Fred Urquhart, a working-class Scottish socialist and writer. And we meet others on the journey. Their reasons for objecting were diverse. Some were influenced by their religious faith, or by political hopes for socialist revolution; others by a fundamental objection to causing human suffering. Kelly is sympathetic towards them but clear-eyed about their importance in thinking through the collective and individual duties of citizens in a national public emergency, questions which are hardly irrelevant in our present age of pandemics, lockdowns and vaccine mandates, and becoming more important because of global warming.

Although conscientious objectors were often criticised and scorned, figures such as Winston Churchill and the Archbishop of Canterbury supported their right to object, at least in principle, suggesting that liberty of conscience was one of the freedoms Britain was fighting for. And their rich cultural and moral legacy – of humanitarianism and human rights, from Amnesty International and Oxfam to the US civil rights movement – can still be felt all around us.

Yet how can conscience be evaluated or even measured? Is conscience about individual autonomy, or should it be seen rather as a duty or a calling, not entirely different from conscription, which cannot be resisted?

The personal and political struggles collected in this book tell us a great deal about personal and collective freedom, conviction and faith, war and peace. Does conscience make us free?

THE ART OF PEACE

FROM JAN BENVIE, APF TRUSTEE

"INNOCENCE" A FILM BY ISRAELI DOCUMENTARY FILMMAKER GUY DAVIDI

Premiered on September 5 at the Venice Film Festival's Horizons section, "Innocence" is a film by Israeli Guy Davidi, the Oscar-nominated director of "Five Broken Cameras". The film looks not at those who refuse military service* in Israel and serve prison sentences, but those who, whilst initially refusing, later capitulated and who died (some who committed suicide) during their military service.



Innocence by Guy Davidi

In Israel military service is mandatory (three years for boys, two for girls). Davidi's film depicts the inner turmoil faced by young people in a society pressuring them from childhood to enrol in the military.

Based on ten years of research, the film uses home videos and narrated excerpts from the diaries of the dead soldiers themselves, as well as footage of military training shot by serving soldiers. Mixed with footage shot by Davidi, the film examines how Israeli society coerces young people from early childhood to enrol in the army, from the Kindergarten teacher describing the green paint as 'the colour of the military', the introduction to weaponry and the visit to a grave of a 'fallen soldier', through to older children learning to shoot.

Innocence seeks to address the issue of militarisation and its impact on the lives of young Israelis, and warns of the social and personal costs of increasing global militarisation.

The film (Hebrew) is produced by Copenhagen-based Danish Documentary Production and Real Lava, Tel Aviv-based Medalia Productions, Helsinki-headquartered Making Movies, Iceland's Sagafilm and Davidi's Israel label Guy DVD Film.

* *Further information on those who refuse military service can be found at Refuser Solidarity Network, which provides an international base of support for those who refuse to serve the Israeli occupation.*

ART & ACTIVISM IN THE NUCLEAR AGE

It was against the background of efforts to prohibit and eventually eliminate nuclear weapons**, that the closing exhibition of the two-year long Peace Cranes project by Peace & Justice (https://peaceandjustice.org.uk/), took place in Edinburgh in August 2022.

The two-year project, about peace, people and planet, highlighted the twin existential threats of nuclear weapons and climate chaos.

The 2022 exhibition, Consequences - Art & Activism in the Nuclear Age, is an example of contemporary artists taking up the mantle of addressing these issues, bringing together the arts with the social justice and peace movements to imagine and achieve a better, safer and more sustainable world.

Consequences presented a selection of over twenty works of contemporary art, showing in Scotland for the first time, including artists' films, photography, installations and poetry by twenty Scottish and international artists.

Many of the works in the exhibition, including those by Peter Kennard, Maxim Dondyuk, Alla Georgieva, Alena Rogozhkina, Daria Svertilova, Elena Subach/Helen Zhgir and Mare Tralla explore the catastrophic, widespread and persistent humanitarian and environmental consequences posed by Russia's invasion of Ukraine – another terrible reminder of the nuclear knife-edge on which the world is precariously balanced.

A series of new and historically significant works in the exhibition, by Ian Dodds/Janis Hart, Su Grierson, Madelon Hooykaas, Daniel Lin/ Kathy Jetnil-Kijiner, Makana, Keiko Sato and Pam Skelton, highlighted the ramifications of the nuclear power accidents at Chernobyl and Fukushima, as well as the dropping and testing of the atomic bomb in Japan, Soviet Russia and the Marshall Islands.

The Peace Cranes project is dedicated to the children of this world who live in a nuclear age with its destructive power and the impact of nuclear weapons on the survival of our environment and humanity.

** *After 4 weeks of work, the 10th Nuclear Non-Proliferation Treaty Review Conference ended without agreement, but this simply means that we must redouble our efforts to rid our world of these heinous weapons.*



YOU SHALL NOT KILL

FROM BISHOP PHILIP HUGGINS, APF COUNSELLOR AND DIRECTOR, CENTRE FOR ECUMENICAL STUDIES, AUSTRALIAN CENTRE FOR CHRISTIANITY AND CULTURE

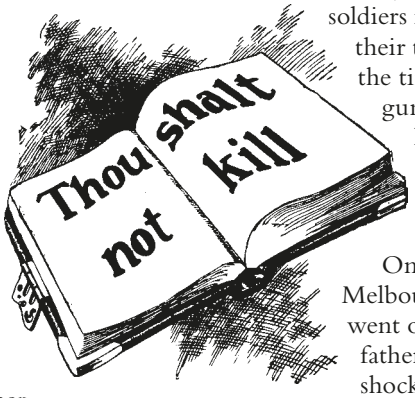
Amidst wars and rumours of wars, can people of faith help the human family hear afresh what the creator is saying to us? "You shall not kill".

Our context is one of wars and rumours of wars. The suffering is vivid wherever we look – Ukraine, Myanmar, many places in the Middle East and Africa. More, even worse may lie ahead unless we focus our will to face this reality and change direction. In recent days, after the missiles launched by China towards Taiwan, there was ominous language about deepening conflict, even war.

In this context, what can people of faith do to prevent more suffering; more innocent, dead children in the arms of grieving parents? There is a saying of the philosopher Ludwig Wittgenstein:" If something can be said, it can be said simply. And if it can't, then it should be consigned to silence". Speaking simply, can we go back to basics and build a new and universal coalition of peacemakers aiming to stop people killing one another? This simple message has been with us for a very long time.

"You shall not kill" (Exodus 20:13). Moses wrote it as Yahweh gave the commandment to him. Moses came back down Mt. Sinai with this and the other commandments he had received from the creator of heaven and earth. "All the people shook with fear at the peals of thunder and the lightning flashes, the sound of the trumpet, and the smoking mountain; and they kept their distance" (Exodus 20:18.) Such experiences of our vulnerability focus minds, at least for a while.

The few survivors of Hiroshima and Nagasaki felt an obligation, on behalf of the thousands killed instantly, to keep minds focused on why nuclear weapons should never again be used. I remember listening to one survivor as he delivered a huge petition to those at a UN Special Assembly regarding nuclear disarmament. His face shone, as we read was also true when Moses came back down Mt Sinai.



In August, Liz Truss the new UK Prime Minister was applauded as she conveyed her readiness to use nuclear weapons.

Jesus carried forward the commandment given to Moses (Matthew 19:18; Luke18:20). Jesus took us deeper into how the killing begins. It begins in our heart. Jesus links killing to the anger that hates. Jesus, therefore, urges us to pursue reconciliation (Matthew 5:21-24).

The early Church had this wisdom reinforced. "Everyone who hates is a murderer, and murderers, as you know, do not have eternal life in them" (I John 3:15). Jesus guides us to guard our heart and to be forgiving, for otherwise "out of the heart come evil thoughts". Killing, murdering, is the first evil intention that is mentioned (Matthew 15:19).

Jesus' wisdom is our existential reality. Our thoughts do shape our words and actions. The pattern, over time, will shape our character and our destiny. We will become what we think, as the sages remind us. The thinking about killing has led to exactly what we see. Poignantly, Jesus prayed forgivingly as his own killing took place. Jesus said then, "… they do not know what they are doing" (Luke 23:34)!

Three reflections follow from this scriptural summary.

Firstly, don't we now know what we are doing? The question is, can we summon the collective will to stop the killing? Can there even be a day when no one gets killed? The preamble to the Constitution of UNESCO declares, "Since wars begin in the minds of men and women, it is in the minds of men and women that the defences of peace must be constructed".

Can we make it front of mind to stop the killing? This past week we have seen more pictures of grieving young parents holding their dead children killed in war zones. Nothing justifies this. Nothing…

A second reflection:

Every family on the planet will have a story which conveys the need to stop the killing. Our father took photos during WW2. A war historian, Jim Claven, saw their significance and gave them context in his book, Grecian Adventures (to be launched on 20 October).

Like many children, my brother David and I never asked our father enough questions, including about the war. But there was a time he wept when talking about having friendly, happy banter with some New Zealand soldiers in the morning but finding them all by their truck that afternoon, shot dead. There was the time he spoke of the terror of machine-gunning planes flying low and how, one day, hearing them coming, he jumped into the ditch on the left of the road. Some blokes went left, some went right. All those who went right got killed.

Once, as we entered the gate of the Royal Melbourne Agricultural Show a firecracker went off. It was part of a celebration, but our father fell to the ground screaming. We were shocked. I was very young. He mumbled that, momentarily, he thought he was back in the unpredictable terror of war.

Over the years I met many of our father's contemporaries in my pastoral ministry. Sometimes, later in life and after the busy years of family and work, the terror would return in nightmares. My turn came with the Vietnam War. I was an Economics student at University when it was possible I might be conscripted by ballot. But that war did not seem like confronting the hypnotic psychopath called Hitler. It did not seem to be a just war. Notwithstanding his own experience of war's killings, our father and his contemporaries felt we should go. The propaganda of the day convinced them. It is a long way back to what Moses was told on Mt Sinai and what Jesus said in the Sermon on the Mount about loving enemies and praying for those who

persecute us. In the poetic phrase of TS Eliot, "between the idea and the reality falls the shadow".

As in our family, so in millions of families, the consequences of humankind's wars are vivid. In Australia we are now focused on the suffering revealed in the interim Report of the Royal Commission into Defence and Veteran Suicides. (Rate of veteran suicide is a national disgrace. Not enough is being done to help the 6000 defence force veterans each year, many still in their 20s, who face the challenge of adjusting to civilian life).

Since the late 1980's I have worked to help refugees because of how their lives are affected by violence and war. There are now estimated to be around 90 million displaced people and contemporary wars are adding to the number.

Last week we held a Global Prayer and Remembrance Service for Myanmar and to remember the four democracy activists executed by the military regime. The anguish is heartbreaking, as it is when we read of the numbers continuing to die in Ukraine. Meanwhile, the UN frameworks on disarmament and sustainable development are only partial and are currently under stress from a ferocious arms race, the cost of which diverts resources from beneficial human services. It causes more of the poor to starve, even as the weapons kill.

The point of these statements of the obvious comes next as a third reflection. But, just to complete this more personal story, I was not conscripted in that ballot and therefore did not have to be a conscientious objector. The obligation to take this seriously woke me up and did shape my subsequent direction. I have never had to respond to an order to kill someone else.

The third reflection gives grounds for hope. There is an emerging universal consciousness marked by empathy and compassion. The necessity is for this to be evident now in unambiguous religious and political leadership. We must simply say, as a coalition reflecting the diversity of our human family: "You shall not kill".

It is an astonishing time to be alive. We now know so much about our planet. We are seeing light that left its place in the cosmos 13 billion years ago. There is so much to encourage our wonder and delight. The fruit of ingenuity is longer life expectancy for many. We can see what is needed to protect biodiversity and prevent catastrophic climate change. With leadership of character and competency, all our problems can be solved. To reach an era in which every being can flourish, wouldn't it help immensely if a coalition of faithful people were simply and consistently saying, "please, let us stop killing each other"?

"You shall not kill" is what the creator conveyed to Moses. It is unambiguous. And then the creator came, God amongst us born of Mary. Jesus, full of grace and peace, elaborated our understanding and then, after his own killing, was raised on the third day. That God wants us to stop killing is evident. In resurrection faith we do have the capacity to fulfil the divine will. The point of this reflection is to renew our will to do this. I keep before me a photo of our grandchildren, so as to stay focused.

This piece was originally published 25th August 2022 by the Centre for Ecumenical Studies, Australian Centre for Christianity and Culture.

COVENTRY CATHEDRAL

THE LITANY OF RECONCILIATION

All have sinned and fallen short of the glory of God.

The hatred which divides nation from nation,
race from race, class from class. ***Father, forgive.***

The covetous desires of people and nations
to possess what is not their own. ***Father, forgive.***

The greed which exploits the work of human
hands and lays waste the earth. ***Father, forgive.***

Our envy of the welfare and happiness
of others. ***Father, forgive.***

Our indifference to the plight of the imprisoned,
the homeless, the refugee. ***Father, forgive.***

The lust which dishonours the bodies
of men, women and children. ***Father, forgive.***

The pride which leads us to trust in ourselves
and not in God. ***Father, forgive.***

Be kind to one another, tender hearted,
forgiving one another, as God in Christ forgave you.

Members of the Community of the Cross of Nails are encouraged to pray this litany at noon every Friday

APF is a partner in the Community of the Cross of Nails.

LEAVE A LEGACY FOR PEACE

Did you know that APF is funded almost entirely through support from members' 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. Please let us know if you do include APF, or have already done so, as this will help with financial planning.

We would recommend that you get professional advice from a solicitor to decide which type of legacy is most appropriate for you. You would need these details: Anglican Pacifist Fellowship, Peace House, 19 Paradise Street, Oxford, OX1 1LD. Charity no 209610 (England & Wales).

For more info on Legacies: https://www.rememberacharity.org.uk

Thank you for considering APF. If you have any more queries, please contact the APF Office.

APF NEWS AND UPDATES

FROM THE CHAIR, SUE CLAYDON

At the Lambeth Conference, the Anglican Peace and Justice Network (APJN) had a stall, and I was fortunate to spend a few days there talking with Bishops and others from around the Anglican Communion. This was a wonderful opportunity to speak with those working in some very difficult situations. I should not have been surprised by the first response from at least 65% of the Bishops when I asked them what the top issue of peace and justice was - gender-based/domestic violence. There are many Anglican groups working on this issue, including the Anglican Women's Network and the Mothers Union, but should APF and APF members be looking at ways to support this work?



Bishop Adviser David Walker; Sue Claydon; Archbishop Samuel Peni, member of the APJN.

Other issues included everything from armed violence, cattle rustling, inter-communal fighting, tensions where Christians are a minority and the desire for more democratic freedoms. The issue of trauma healing from various experiences of violence was mentioned often.

This was also an opportunity to raise the profile of APF. The new prayer card (See page 3) was very well received as were back issues of The Anglican Peacemaker and WPWP leaflets. I was able to get contact details from many and will be following these up.

The main follow-up from the Lambeth Conference will be with the 'Call for Reconciliation'. This was well received in Canterbury, and APF through the APJN is planning to support this. The final statement included: We invite the peace-building function of the Archbishop of Canterbury's reconciliation team, working with the Anglican Communion Fund and Anglican Peace and Justice Network, to report on ways to develop peace-building response and support for individual peacebuilders in Provinces experiencing acute conflict at ACC 2023.

It would be good to hear from APF members what their local Bishops have said about this 'Call'.

The challenges and opportunities for APF are clear. What we now need are members and resources to support, in however a small way, the peace-building needed. I thought this definition from the Lambeth Palace team can set our way forward: Peace-building is creating an architecture through which peace can develop processes, structures, relationships and values that lead towards - even incentivise - non-violent action and disagreeing well, reducing or removing the drivers of violent conflict.

> "Reconciliation is one of our greatest needs and toughest challenges as human beings. In a world plagued by conflict, division and indifference, the Church has a crucial role to play as a community of reconcilers. Jesus calls every one of us to love God, our neighbours, ourselves and our enemies – a challenging command, with nobody left out."
>
> *– Archbishop Justin Welby.*

As I write this the UK is in National Mourning for Queen Elizabeth II. In the last few days there have been many comments about how she was inspired by her faith and worked to heal and reconcile often divided communities. Among the many things being shown is the newsreel of her broadcast as a young woman during WW2, "When peace comes, remember it will be for us, the children of today to make the world of tomorrow a better and happier place." It is clear she did her best to see that happen.

The National Anthem with its changed words is being sung widely. The hymnal used in my parish church includes a third stanza, which has not changed. I share it as a way forward in all countries.

Not on this land alone,
but be God's mercies known
on every shore.
Lord, make the nations see
that all humanity
should form one family
the wide world o'er.

NEW WORKING GROUP ON PALESTINE/ISRAEL

This new APF Working Group aims "To encourage the church to play a role in seeking justice and peace for our Palestinian and Israeli brothers and sisters."

The Working Group is led by APF Trustee Jan Benvie and it is looking for more members. An initial focus is to look at morally responsible investment within the Anglican Communion. To this aim links are developing with the Scottish Episcopal Church and Sabeel-Kairos (https://www.sabeel-kairos.org.uk/). To find out more contact Jan Benvie enquiries@anglicanpeacemaker.org.uk.

CALL FOR TRUSTEES

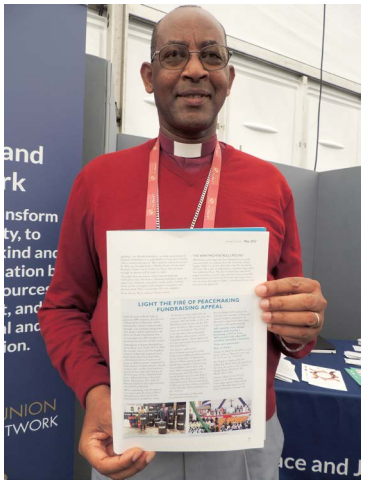
Over the past year David Tomlinson has retired as APF Trustee. And long-serving trustee Meriel Pipkin has become an APF Counsellor. This means APF is in need of new Trustees. The main purpose of the Trustees is to direct the work of APF as a charity and in its role in the Anglican Communion. The Trustees meet formally three or four times a year. APF is a worldwide charity and so Trustees are based in different countries. Meetings are usually online. Alongside this, some of the work (such as the approval or not of grant applications/consultation on events or campaigns) is done via email, but this is not onerous.

It is important that the Trustees bring a wider understanding of the ways in which APF can address its Vision and Mission, which is to pray, equip and influence for peace within the Anglican Communion and in the world. Each Trustee's individual skills and experience contribute to discussions and decisions. APF is particularly looking for people skilled in fundraising, communications, or with IT/website experience.

If you are interested or would like to find out more, contact Sue Claydon, Chair of Trustees: sueclaydon112@gmail.com.

BUJUMBURA PEACEMAKING APPEAL

At the Lambeth Conference, APF Chair, Sue Claydon, met with Bishop Eraste Bigirimana of Burundi. Together, they discussed the planned initiative 'Light the Fire of Peacemaking' training. This project will involve young people from the 24 parishes in the Diocese of Bujumbura and is scheduled to begin before Christmas.


Bishop Eraste at the Lambeth Conference.

A number of APF members have generously supported this project, and we are now looking to raise the remaining funds that are urgently needed to enable the project to go ahead.

Please consider contributing if you are able.

You can email tilly@apf.org.uk for details on BACS transfer. 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.

PACIFISM IN THE CHURCH OF ENGLAND

FROM CLIVE BARRETT, APF MEMBER AND FORMER APF CHAIR

At long last, my PhD thesis from the 1990s has been made available for free download by the British Library. Pacifism in the Church of England, 1930-1937 tells the story of the founding of APF in the amazing context of the 1930s' peace movement: https://etheses.whiterose.ac.uk/30930/. Alternatively, Google "British Library theses" and put "Barrett pacifism Church England" into the search engine.

NUCLEAR WEAPONS UPDATE

On Saturday, 21 May, members of APF and Christian CND (CCND) and others met at RAF Lakenheath, Suffolk, UK, to raise the issue of the return of nuclear weapons to this base after an absence of 14 years. Before the main rally, APF and CCND held a worship service and prayed for a peace that seeks security through love, justice, cooperation and respect and 'Not a Nuclear Defence that risks all life on our planet rather than facing our fears.'

This message from Bishop David Walker, APF Bishop Adviser, was read: 'In a time of conflict it is important that those of us committed to peace do all that we can to help de-escalate the situation. As part of that, we are called to speak out when actions are taken which threaten to exacerbate international tensions. The return of nuclear weapons on British soil represents a very dangerous development; one that must not go without challenge or protest.'

The Treaty on the Non-Proliferation of Nuclear Weapons Review ended on 25 August. The four weeks of talks at the UN ended with failure to issue a final document.



Article VI of the NPT banner displayed at Greenbelt Festival 2022, UK. Created by members of NCPO (Network of Christian Peace Organisations).

The NPT has three elements: (1) non-proliferation, (2) disarmament, and (3) peaceful use of nuclear energy. The war in Ukraine has brought all three into focus again, but progress if anything seems to be going in reverse.

All the current nuclear powers have signed this Treaty, including the UK, USA and Russia. The currently planned update of nuclear facilities at Lakenheath, Suffolk, are yet another reminder that we need to continue to press for implementation of the NPT rather than the flouting of it.

The UK's Civil Aviation Authority have opened a public consultation seeking views on airspace changes that will allow armed drones to fly in UK airspace from RAF Waddington in Lincolnshire. If you want to know more, Drone Wars Wales has written a short guide at https://dronewars.net/2022/09/13/waddington-consultation/

The consultation is open until 30 November 2022. While drones are not nuclear warheads, this is yet another increase in the expansion of military weapons.

Finally, we cannot forget those who have suffered as the result of the nuclear tests. To learn more about compensation measures for Nuclear Victims/Survivors around the World in light of the TPNW go to https://nuclear-justice.net/

DIARY OF EVENTS

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

16-23 October Week of Prayer for World Peace. Annual Service online at 3.30pm (BST) Sunday 16th October. Zoom link: https://tinyurl.com/wpwpannualservice

27 October APF Monthly Prayers Online. 8pm (London)

29 October APF AGM Online at 2.30pm (London) To join please register by emailing tilly, or going through this link: https://us06web.zoom.us/meeting/register/tZEud-ihrjssE9XiSoA1j_UbMQJQcwkzbVHW

17 November APF Monthly Prayers Online. 8pm (London)

25 November International Day of No Violence against Women

10 December International Human Rights Day

15 December APF Monthly Prayers Online. 8pm (London)

APF MONTHLY PRAYERS

A regular opportunity for fellowship and prayer online

22 September

RECONCILIATION
We will be building on the 'Call' from the Lambeth Conference

27 October

PRAYING FOR WORLD PEACE with the Religions of the World as part of the Week of Prayer for World Peace

17 November

PAYING FOR WAR and defending minorities, using the example of Bishop Hugh of Lincoln

15 December

PEACE ON EARTH
what is our role?

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.

ANGLICAN PEACEMAKERS

PRAYING, EQUIPPING AND INFLUENCING FOR PEACE

Find out more about becoming part of the Anglican Peacemakers:

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

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

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TRIBUTE TO DAVID TRIMBLE

FROM TONY KENPSTER



David Trimble, who died in July, was a true peacemaker and someone who can undoubtedly be said to have shaped the history of Ireland. An astute British politician, he led the Ulster Unionist Party (UUP) between1995 and 2005 accepting a life peerage in 2006.

During his time in office, he rose to the challenge to become the architect of the Good Friday agreement. He led the UUP into an historic power-sharing arrangement between nationalists and republicans in Northern Ireland. Lord Trimble was the first person to serve in the role of first minister, and won the Nobel Prize with John Hume, the leader of the nationalist SDLP, for their part in negotiations for the Good Friday agreement.

Tony Blair, who was one of the brokers of the peace deal (as Labour's prime minister) and often had a fraught relationship with Trimble, has said 'he had showed politics at its very best. He was clearly the right man in the right place at the right time'.

So much can be said of this man's courage and stubborn perseverance. But most important was his own journey from hard-line unionism to a risk-taking partner with his sworn enemies. Trimble's advocacy of the agreement was essential to its acceptance. He had to perform the duty of leadership that is acknowledged as the most difficult of all: telling your supporters they were wrong about a cherished belief and needed to think again. Any political huckster can throw red meat to their tribe, but he was not of that ilk.

Trimble was a giant of British politics and will long be remembered for his intellect, personal bravery and fierce determination to change politics for the better. He championed democracy over violence and played a huge role in setting Ireland on the road to peace. He reached open-handedly across Northern Ireland's political and religious divide to forge a deal.

TRIBUTE TO BRUCE KENT

FROM TONY KENPSTER

Peace people are big of heart and well-meaning. They have a vision of how this world should be – free from the scourge of war. They do their thing but know that making real change is difficult to achieve. Then one day, a gifted and inspirational person appears, and progress looks possible. Bruce Kent is such a person.

I have known Bruce since 1990 and worked with him on a range of anti-war campaigns with different organisations, all the time linked and strengthened by my involvement with APF. I have shared many platforms with him, and his response to audience questions gives a measure of the man. A stalwart and indefatigable peace campaigner, he inspired me as so many during his career. I will miss his no-nonsense outspokenness, his conviction and his sense of humour which could disarm people in any difficult situation.

Bruce and I were founding members of the Movement for the Abolition of War. This was inspired in the UK by the 1999 Hague Appeal for Peace conference, and also as a replacement for the National Peace Conference. Its aim is to convince people that wars are not inevitable. Everyone, pacifist and non-pacifist alike, can take the steps necessary to make the nonviolent settlement of international disputes the norm and not the exception. MAW held a prestigious lecture at the Imperial War Museum each Remembrance Day. Speakers of the highest level were drawn from Bruce's wide circle of contacts. Indeed, he was renowned for his ability to find money and use his wide circle of friends to find speakers and propose celebrities to be leaders of his cherished peace organisations.

When asked about the value of his work, Bruce was humble and cautious about the overstated answer. I remember him at college seminars stating how difficult it is to promote moral change when the majority are against you. It takes time, he said.

It is seldom we call someone a 'peace hero' because, as peace activists we are generally against such terms. But Bruce was one of these historical peace figures with his deep, life-long, emotional and argumentative engagement for peace, loyally supported by his wife, Valerie Flessati.



Sidney Hinkes and Bruce Kent at Upper Heyford.

MAKING PEACE IN NORTHERN GHANA

AN UPDATE FROM CHRISTIAN INTERNATIONAL PEACE SERVICE (CHIPS)

FROM ANDREW JACKSON, DIRECTOR

It began with a fight between two men from the Konkomba and Nanumba tribes over the price of a guinea fowl in the market at Nakpayili, Northern Ghana at the end of January 1994. In the following days, violence erupted between the two tribes and other tribes leaving an estimated 12,000 people dead, 400 villages destroyed and over 150,000 people displaced.

After 11 days of fighting, the national Government imposed a state of emergency and military intervention stabilised the situation. A Government-initiated peace treaty was unsuccessful, but in March 1996, a separate peace process led to all the factions in the conflict signing the Kumasi Peace Accord.

Despite the signing of the accord, the tensions continued. The underlying causes of the conflict – poverty, land ownership, power and identity – remained.

CHIPS were invited to visit the area to see whether a peacemaking project would be viable. Local Christian leaders were aware of CHIPS work in Uganda in peacemaking between the Karamajong and Iteso tribes in the Teso region. They had invited CHIPS to see if a similar project would work to bring long term peace between the Nanumba and Konkomba tribes in Northern Ghana.

The principles behind CHIPS peacemaking work are relatively simple. The foundation is a belief that peace is not just the absence of violence or war, but the peace we read of in the New Testament - a dynamic, creative harmony between people that enables them to resolve conflict without violence. Our belief is that peace can be made where a group of Christians live and work with each other as peacemakers at the heart of conflict, bringing the sides together through small scale development projects and other initiatives.

In 2009, Paul Maxwell-Rose moved from the UK to Ghana to begin the project. Living with both tribes, he initially spent time learning the local languages and culture and gaining an understanding of the relationships



CHIPS Ghana team

between the tribes. He then recruited a team from both Konkomba and Nanumba backgrounds, a base was constructed at Nakpayili where the violence had broken out, and the team moved there to live and work together and begin the programme aimed at bringing the two tribes together.

FROM DESMOND MPABE, PROJECT LEADER

When the violence broke out in 1994, I was about 14-years-old and living in Lungni, a town about 20km south of Nakpayili. I'm from the Konkomba tribe, which was the majority tribe in Lungni even though it was a mixed community. We had sensed conflict was coming but the scale of the violence was a shock. We didn't have a radio or phones but when news of the killings reached us we left Lungni to go out to live in a more remote village.

I first met Paul through the Priest at my church. Paul had been visiting churches and was looking for people to join a team and live and work with him as peacemakers. He was also doing bible studies on peace and peacemaking. I went to those studies and my eyes were opened to the possibility of reconciliation and peace between the tribes. I agreed to join the team.

Last year we marked 10 years of peacemaking work in the area.



Akwabi and Kosi goat sharing.

From small beginnings, we are now running projects in 17 communities. We run groups for savings and loans, animal rearing, sanitation and hygiene, crop planting and beekeeping. In addition, we have trained and support a team of Community Animal Health Workers and run a child malnourishment project from our base. Each of these groups empowers and equips communities to tackle the poverty that is one of the roots of the conflict, whilst also bringing the two tribes to work together so that trust can be rebuilt, and relationships deepened.

Our approach is different from the conventional methods of peacemaking in the area, which are often led from outside. We are currently a team of four – two Konkombas, a Nanumba and a Dagomba. As local people we can work at a grassroots level, addressing the root causes of the conflict and living as an example of what is possible in relationships between the tribes.

Whilst we cannot say that there is yet the peace that we want to see, there are definite signs of hope. In our savings and loans groups we have members of different tribes saving together and trusting each other with their money. With our beekeeping project, members of different tribes work together in caring for the hives. In the market in Nakpayili, I have spoken to women who now trust each other enough to trade yams between tribes.

Prior to the violence in 1994, many of the communities were mixed tribe and there was a lot of intermarriage. One of my hopes is that we will see both return. We know that peacemaking is a long term process, and we are committed to staying and working right at the heart of the communities we are serving.

CHIPS is a partner in the Community in the Cross of Nails and member of the Network of Christian Peace Organisations.

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

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