

# THE Anglican PEACEMAKER

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In this issue of TAP we start with a look at greenhouse emissions from the military. TAP also focuses on the art of protest and resistance against occupation with a piece on Gaza and another on Protest! We have a reflection on Queen Elizabeth's funeral, and news on peace publications and the recent Church and Peace Conference in Croatia. We also have a review of the Archbishop of Canterbury's 'Difference' Course which we are encouraging APF members to take part in.

## CLEAR AND PRESENT GREENHOUSE EMISSIONS

FROM TONY KEMPSTER, APF TRUSTEE

*This article is informed particularly by the three references/sources at the end.*

When NATO secretary-general Jens Stoltenberg opened the alliance's summit in Madrid, Spain, at the end of June last year, he announced a new climate policy which, on the face of it, sounded ambitious – reducing the alliance's military emissions by 45% by 2030 and reaching net zero by 2050.

'We have a responsibility to act now,' he said. 'To this end, we have developed the first methodology for measuring NATO's greenhouse gas emissions, civilian and military. It sets out what to count and how to count it, and it will be made available to all allies to help them reduce their own military emissions.'

Momentum had been building for all member countries to agree a joint climate plan with emissions reduction targets, and some media reported that this happened in Madrid; but what was actually agreed at the summit remains unclear. As the website Energy Monitor reported, observers objected to important details being left vague, such as which member countries it covered and what the base year for measurement would be.

'Stoltenberg's statement was disappointingly ambiguous,' says Doug Weir, research and policy director at the think tank Conflict and Environment Observatory. The agreed target is only for the facilities NATO runs itself. 'It is the militaries of its members that are NATO's primary source of emissions, not NATO as an institution,' he points out. That, alongside its decision not to publish the methodology about how they are going to be counting their

emissions, makes it an incredibly disappointing outcome. Clearly NATO should be taking a lead on this. They had the possibility here to set an international standard because big polluters like Russia and China also have large military emissions.

Getting an alliance-wide agreement on reducing military emissions was always going to be a challenge, Weir concedes, because NATO members are coming from very different starting points. Some, like Norway, the US and France, are monitoring military emissions in a somewhat transparent way. Others, like Poland and Turkey, have not shown any enthusiasm for this.

The inability to scrutinise or assess how NATO, and those of its members that adopt the methodology, are counting their emissions is unhelpful. It means that external stakeholders, whether they are policymakers, researchers or civil society, will be unable to determine the veracity of any claimed cuts or pledges, says Weir. 'In essence, NATO is asking for its emissions reduction policy to be a matter of faith'.

Since the first international climate summit, military emissions have been largely exempted from reporting and reduction targets. It is time this changed, says Neta Crawford, an international relations expert at the University of Oxford and Codirector of the Costs of War Project. In her new book, *The Pentagon, climate change and war*, charting the rise and fall of US military emissions, she puts numbers to the emissions produced by NATO's largest member, the US military. Using only publicly available sources, she finds that in 2019 the



Jens Stoltenberg, NATO Secretary General speaks in Madrid, Spain. June, 2022

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US and its manufacturers were responsible for emissions equivalent to more than 100 million tonnes of carbon dioxide. The official number cited is about half that.

## THE PENTAGON, CLIMATE CHANGE, AND WAR

Charting the Rise  
and Fall of  
U.S. Military Emissions

Neta C. Crawford

The great irony is that the US Department of Defense (DoD) has been among the loudest voices in federal government on climate change, recognising, for example, threats such as flooding, or the melting of Arctic ice making submarines easier to detect. It has also grasped that climate change may lead to food wars and mass migration, such that military decision makers are facing a new set of challenges. And, of course, these challenges need to be considered in terms of conflict prevention wherever possible.

Crawford writes that fossil fuels are so integral to the US military that it is hard to see how history could have been much different.

But she convinces the reader that US military emissions should be accounted for like any others and that it should work harder to cut them, not just for the planet, but to shed a dependency dating back to the US civil war, which still shapes domestic energy policy today.

'If climate change is a more certain national security threat than many other potential threats' she says, 'the military might move beyond adaptation and consequence management to true climate change-related conflict prevention, by further reducing fuel use and greenhouse gas-emitting fuels. This is a win-win strategy'. By reducing the use of greenhouse gas-emitting fuels (coupled with emission reductions in other sectors) the Pentagon would decrease its contribution to the associated climate change threats to national security. Indeed, the Pentagon could play a major role in preventing or reducing the worst effects of climate change, and any potential security consequences of global warming, rather than reacting to climate change emergencies or cleaning up after those effects have occurred.

These steps are related. A significant reduction in the size of the military and its infrastructure is possible if the US rethinks its overall approach to potential conflict and changes its military posture. A smaller military would be a less expensive military. A reduction in the size of the US military would also allow the resources freed by reduced military spending to be used to support a major transition in the energy infrastructure of the US.

Of course, it matters what adversaries do. It is essential that the US use its other non-military tools – including economic sanctions – to deal with aggressive regimes, including Putin's Russia. A transition away from fossil fuels is part of the US and NATO toolbox. If exports of Russian oil and natural gas do decline, Russian revenue and influence will also decline,

The military (unlike many politicians) has, for a number of years, acknowledged that climate change is real,

creating conditions so extreme that some military officials fear widespread climate wars. At the same time, the US DoD – military forces and DoD agencies – is the largest single energy consumer in the US and the world's largest institutional greenhouse gas emitter. Neta Crawford traces the US military's growing consumption of energy and calls for a reconceptualisation of foreign policy and military doctrine. Only such a rethinking, she argues, will break the link between national security and fossil fuels.

Her book shows how the US economy and military together have created a deep and long-term cycle of economic growth, fossil fuel use, and dependency. This cycle has shaped US military doctrine and, over the past fifty years, has driven the mission to protect access to Persian Gulf oil. Examining the idea of climate change as a 'threat multiplier' in national security, she argues that the US faces more risk from climate change than from access to Persian Gulf oil, or from most military conflicts. The most effective way to cut military emissions, Crawford suggests provocatively, is to rethink US grand strategy, which would enable the US to reduce the size and operations of the military.

Her careful study provides pathways to decreasing US military spending and reorienting the economy to more economically productive activities; heeding her informed advice could also free us all to spend fewer anxious nights worrying about the next war and the next heat wave.

For the Pentagon, there is no debate about whether climate change exists, but there is still uncertainty in some circles about how gravely it will magnify existing threats to security and destabilise human life. And the question remains about how the situation can best be handled. Ultimately, this is a choice between mitigation and adaptation. Crawford acknowledges that the US military is already responding to climate change. Emissions cuts have been a mitigation side-effect of attempting to reach other goals, for example, extending the range of aircraft or closing unneeded bases, where renewable energy is now in use. The military has also been an innovator in green technologies; and there is more talk of a lean green fighting machine. The Pentagon, however, seems to be assuming that the worst effects of climate change are unavoidable, and the DoD is therefore focused on adaptation. Further, in December 2021, when the Biden administration ordered the federal government to act, through a 'whole-of-government approach,' to move to net-zero emissions by 2050, the DoD and other agencies could be exempted 'when it is in the interest of national security'.

In the long run, climate change is the chaos coming to a neighbourhood near you, near all of us. Thus, it is imperative that Russia's wars of aggression, Chinese economic expansion and other crises and challenges do not imperil deep cuts in US military industrial and military emissions. Deep reductions in Pentagon fossil fuel use could also have enormous positive implications for the global climate and the US economy, creating a positive feedback loop. Reductions

CONTINUES ON PAGE 3 >>>

# PEACE PUBLICATIONS



## A FORCE FOR GOOD? REFLECTIONS ON NEUTRALITY AND THE FUTURE OF IRISH DEFENCE

*A Force for Good? Reflections on Neutrality and the Future of Irish Defence* was launched in Dáil Éireann in November 2022. The launch was organised by Afri, who also published the book, and hosted by Independent TD Thomas Pringle in Leinster House. (TD stands for Teachta Dála, an Irish MP.)

This book is a vital contribution to the discussion on the importance of Irish neutrality and its role as the bedrock of Irish foreign and defence policy. Even today – especially today – as war rages in so many areas around the world and as two nuclear armed ‘superpowers’ actively engage in a proxy war, the world urgently needs voices calling for, and countries working towards, de-escalation, demilitarisation and disarmament.

Ireland, recently described by the *Economist* magazine as ‘having a good claim to be the world’s most diplomatically powerful country’, is ideally placed, historically and geographically, to be that voice. But instead of seizing this opportunity the Government is increasingly abandoning our neutrality and throwing in its lot with some of the world’s most aggressive military powers.

*A Force for Good* is a collection of essays by people who have long and deep experience of working for peace and against militarism at every level from academic to activist, on this island and in the wider world. Contributors include Nobel Peace Prizewinner Máiréad Maguire; Emeritus Professor John Maguire of University College, Cork; Dr Karen Devine of Dublin City University; Dr Iain Attack, formerly of Trinity College, Dublin; Carol Fox of the Peace and Neutrality Alliance; and ‘Tarak Kauff, former paratrooper with the US Army and now active member of Veterans for Peace.

As our planet teeters on a precipice, with less than a decade left before catastrophic climate disaster, with the war industry being one of the primary contributors to global warming, what does the Irish government do? It sets out to calculatedly and deliberately develop a weapons industry and becomes ever more involved in aggressive military operations. To illustrate the twisted logic at play in current government policies, a recent seminar hosted by the Department of Defence, to encourage Irish companies and Third Level Institutions to become involved in military research and development, was grotesquely entitled ‘Building the Ecosystem’!

How can our Government and Establishment plan to celebrate the Irish peace process and the 25th anniversary of the Belfast/Good Friday agreement, when they’ve abandoned the very values of patient, peaceful conflict resolution which underpinned that process, flowing from Article 29 of Bunreacht na hÉireann, the Irish Constitution?

Commenting on the book, Joe Murray of Afri said: “Despite

the constant hollowing-out and demeaning of neutrality, we will continue to defend this proud and practical policy and to demand that the militaristically-minded minority respect the will of the people on this critically important issue. We owe it to our children to challenge the reckless addiction to war and violence, which wreaks havoc on human beings as well as on the natural world, and even threatens the destruction of our very planet home.”

Copies can be purchased from Afri for €10 by writing to [afri1975@gmail.com](mailto:afri1975@gmail.com)

## NEW CCND YOUTH RESOURCE

Christian CND recognises the importance of children’s and youth work, and sees children and young people as vital members of the Body of Christ.

In November 2022, they published a new resource called *Peace Be With You*, which helps young people to be peacemakers. The resource looks at different aspects of God’s peace and explores what that means in our everyday lives. It contains varied activities which are rooted in scripture with real-world applications, and it’s suitable for all ages.

Youth and children’s workers and volunteers can request a free copy at [christiancnd.org.uk/youth-resource](http://christiancnd.org.uk/youth-resource)



in fuel use would save money and make the US military less vulnerable to fuel shortages in the long run. The path to climate security does not have to lie in preparing for climate war. If we want peace, we must prepare for peace.

This in itself should encourage all peacemakers to press for a NATO-wide emissions reduction target. Although no clear consensus for bold action emerged at the summit meeting, the issue was discussed in open forum and the subject is now fertile ground for active campaigning.

## REFERENCES/SOURCES

- Neta C. Crawford (2022). *The Pentagon, climate change and war: charting the rise and fall of U.S. military emissions*. The MIT Press.
- James Dinneen (2023). Clear and present emissions: while the US military appears to take climate change seriously, it is a major polluter. *New Scientist*, 23 October 2022.
- <https://www.energymonitor.ai/policy/nato-disappoints-with- tepid-climate-action/> Points made by Doug Weir are taken from this article.



## COLOURS OF GAZA

FROM CHRIS ROSE, DIRECTOR OF AMOS TRUST, A SMALL CREATIVE HUMAN RIGHTS ORGANISATION CALLING FOR PALESTINIANS TO HAVE FULL EQUAL RIGHTS.

*"I cannot believe there is so much colour coming from Gaza. All we see on the West Bank is Gaza being attacked, Gaza under siege, Gaza having no work and no food. Never this colour, this creativity, this beauty."*

Sami Awad Founder Holy Land Trust in conversation at the launch of 'Colours of Gaza' at the Walled Off Hotel, Bethlehem.

Our work in Palestine is divided between promoting justice and rights, celebrating Palestinian culture, supporting what is called cultural resistance— art, dance, music, food, hospitality etc.— and building facts on the ground, literally rebuilding homes destroyed by the Israeli Army but also supporting the work of our 7 partners in the West Bank and Gaza.

Our work in Gaza has a particular focus on telling the stories behind the headlines and on those that celebrate life in Gaza. The UN declared that Gaza would be unliveable in by 2020. The situation there is very, very difficult. A 15-year blockade that prevents most people from entering or leaving, 4 major conflicts, a massive unemployment rate, a population dependant on food aid, 6 – 12 hours of power cuts a day, etc. However, when we visit we also receive incredible hospitality and experience a vibrancy and a people determined to try to live a normal life despite everything that seeks to stop this. And within this is a vibrant arts community.

Following the 2021 attacks on Gaza we decided that it was time to establish a project with the Gazan artists. We believed it was important that people be exposed to their work, not because it somehow makes sense of the situation in Gaza or of the conflict (we so often want artists to do this) but because it speaks so powerfully and is of such high quality. So we were thrilled when 8 of the leading Gazan artists agreed for arts curator James Walmsley to curate a new online gallery of their work called 'On Location'. You can see this first collection here: [www.amostrust.org/on-location/](http://www.amostrust.org/on-location/).

The response to it was so positive that we created a physical exhibition of the work to take to Greenbelt (a Christian arts festival in the UK). We also showed it to our friends at Banksy's Walled Off Hotel in Bethlehem. The Walled Off boasts the worst view in the world and is located next to the Separation Wall in Bethlehem. It not only has an incredible collection of Banksy's own work but

also a first-floor gallery for Palestinian artists and a side room given over to one-off exhibitions.



Hopeful by Azza Ahmad

As we talked with them it became clear that we both longed to see an exhibition of Gazan artists at the Walled Off, and the plan was hatched that an exhibition be set up for work from 50 Gazan artists to be shown, some established artists but most new. The Walled Off would organise the shipping of the art to the gallery and also look to sell the work on behalf of the artists, so that they might have some much-needed income, and we would assist with contacts and in curating the art and in hanging it. So in September the exhibition was launched. You can see all of the art and a short film made about the exhibition here: [www.amostrust.org/palestine-justice/on-location/colours-of-gaza/](http://www.amostrust.org/palestine-justice/on-location/colours-of-gaza/). We have loved working with the Walled Off on this, and to date half of the work has been sold, which has been a huge encouragement to the artists. The remaining pieces are

currently still on show at the Walled Off.

If you are planning a visit Bethlehem in the New Year then please do make sure you see it. You can also join an Amos Trust group on one of our trips in 2023. And we will be launching the next stage of 'On Location' in May. If you would like to know more about it and how you can support this project then please contact us at Amos Trust. [www.amostrust.org](http://www.amostrust.org)

*When Words Fail, Art Speaks.*



My Window to Gaza by Raed Issa

# ART FOR PROTEST'S SAKE

FROM TONY KEMPSTER, APF TRUSTEE

From anti-war protests in Moscow to widespread demonstrations in Iran, protests are high on the global political agenda as people seek to make their voices heard. Art in many forms enhances the message.

Peaceful protest is a powerful tool for demanding human rights, but expressing dissent is increasingly a dangerous act. Peaceful protest is also a right, not a privilege, but restrictions on protest now in force around the world range from internet shutdowns to criminalisation of protesters. State response to protest is to crack down, not promote dialogue and seek solutions.

Growing inequality, discrimination, threats inflicted by authoritarianism, and armed conflict have all prompted increasing popular protest:

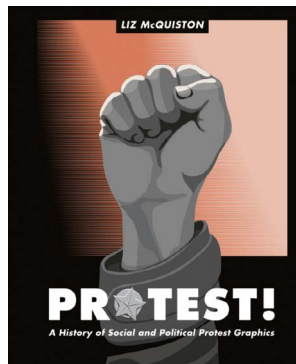
globally, protests have quadrupled between 2006 and 2020. 'Protect the Protest!' research by Amnesty International shows that increased restrictions on protest are now in force around the world.

This repression directly contravenes international human rights law. The right to protest is not given as a separate right in human rights treaties, but when people choose to protest they are exercising rights such as freedom of expression and peaceful assembly which are enshrined in international and regional treaties.

Art in many forms has been used in protest and it is difficult to select examples. But one current song stands out because of its provenance and range.

'Baraye' (For...). has become a soundtrack-cum-manifesto for the protests that have swept through Iran in the last few months.

*For dancing in the streets  
For the fear of kissing your lover in public  
For my sister, your sister, our sisters  
For changing their rusted minds.*



So begin its first lines which protest against state violence against women. Young artist Shervin Hajipour wrote the song which has been chanted across Iran and around the world, using tweets from protestors posted under the hashtag of (Jina) Mahsa Amini a 22-year-old Kurdish Iranian

woman who died in police custody in September 2022.

The full song with English translation can be heard at [https://www.youtube.com/watch?v=0th9\\_v-BbUI](https://www.youtube.com/watch?v=0th9_v-BbUI).

The words above speak to the worries and anxieties of all lovers in Iran. But Hajipour's lyrics go beyond personal liberties to discuss widening class-based inequalities, the destruction of the environment, discrimination against ethnic minorities in Iran, and even the psychological cost of living through decades of the regime's lies, deception and empty slogans.

These are all issues of violence and a concern for peace organisations such as APF, and members should support those who often put their lives at risk in peaceful protests. Amnesty has a new Protect the Protest campaign which challenges global attacks on peaceful protest, stands with peaceful protesters, and supports social movements for human rights. The Winter 2022 issue of its magazine (215) explores the issues involved and the action that can be taken.

Popular protests have provided an avenue for expression throughout history. Strikes, marches, sit-ins, acts of civil disobedience and boycotts, all have been used by liberation and justice movements to effect change. Such change is seldom instant, but over time protests raise awareness and shift the public debate.

Social discontent and political protest have been expressed visually as well as verbally throughout the ages. Graffiti scribbles on a wall, pictures scattered in the streets during marches, posters spread through the environment all have played a part. For those interested in the history of this art I would recommend the following book which shows the range of graphic ideas from the 16<sup>th</sup> century to the present day. It is a tribute to the liberating concept of hard-won 'freedom of speech' throughout history, which still has agency in current times.

Liz McQuiston (2019). *Protest!: a history of social and political protest graphics*. London, White Lion Publishing.

## LEAVE A LEGACY FOR PEACE

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

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

in your will, you will be investing in the future. Your support will help us to continue to pursue peace and promote nonviolence.

When making or updating your will, we recommend that you get professional advice from a solicitor to decide which type of legacy is most appropriate for you. *If you decide to include us you will need these details:* Anglican Pacifist

Fellowship, Peace House, 19 Paradise Street, Oxford, OX1 1LD. Charity no 209610 (England & Wales).

For more info on Legacies: [www.rememberacharity.org.uk](http://www.rememberacharity.org.uk)

Thank you for considering APF. We are incredibly grateful for your involvement in the work of APF in this way. If you have any more queries, please contact the APF Office.

# APF NEWS AND UPDATES

FROM THE CHAIR, SUE CLAYDON



I remember when I first learned that January was named after the two-faced god Janus, with faces looking in opposite directions, and thought that was so appropriate. As it is now January, I would like to look back on some of last year and forward to possibilities in 2023.

The continuing war in Ukraine and its impact around the globe must be the prime issue, although violence in other places must not be forgotten. APF has had contact with the Orthodox Peace Fellowship and plans are in hand that will develop further links in the next months.

The Lambeth Conference in August was an opportunity to bring APF to the notice of a number of Bishops. In 2023 we need to build on these contacts and to work with the Anglican Peace and Justice Network to implement the Lambeth 'Call for Reconciliation'. If anyone is involved at a local level in work on this 'Call' please let APF know.

On the 19 November, the second national demonstration was held at RAF Lakenheath in Suffolk. This is response to the return of American nuclear weapons to UK soil after 14 years. There is also a major upgrade of American nuclear weapons in five other European countries. With Putin rattling his nuclear arsenal, these weapons of mass destruction remain a threat to humankind. APF will continue to work with others campaigning to support the UN Treaty to Prohibit Nuclear Weapons.

Today I have heard again of the expansion of military budgets across the world. Two issues need to be part of APF's campaigning: the arms trade and the fact that the environmental impact of the military worldwide is not recognised. Here there are clear links with the whole awareness of climate change and our part in it via military expenditure.

A few years ago, APF adopted these three objectives: Pray, Educate, Act. The continued development of our online prayer fellowship has been a way to collectively pray and has given us an opportunity in 2022 to hear from a range of people. The varying monthly theme gives focus to learning more as well. All sessions are also available on the APF YouTube and I would encourage you to watch them if you have not done so.

Producing resources to support individuals and groups will remain an activity in 2023, with a new prayer card on the Liturgical Seasons and others.

*The Anglican Peacemaker* remains our main publication and over the past year the range of articles, especially those done by APF members, has continued its high quality. In 2023, I hope more members will consider sharing their thoughts, experience and suggestions in this journal.

While it is important to look forward to many activities for 2023, I am aware that to achieve effective impact it takes

'many hands'. I would ask each of you to consider what skills/experience you might share and continue to keep the work of APF in your prayers.

While looking back is not always easy, looking forward is a challenge in our world today. The news reports seem daily to highlight the troubles of the world, but I found this quote from fellow American, Catherine Marshall, "God is the only one who can make the valley of trouble a door of hope."

That door seems to be a very hard one to keep open these days. But as in January we look forward to a year of possibilities, especially for peacemaking and reconciliation, I will end with another American quote. Let us all consider the following as a New Year's resolution. It was first spoken in Indianapolis in 1968 shortly after the assassination of Martin Luther King Jr.:

*'Let us dedicate ourselves to what the Greeks wrote so many years ago: to tame the savageness of man and make gentle the life of this world.'* Robert F. Kennedy"

## APF TREASURER VACANCY

APF is looking for a new treasurer. The job is not onerous, but it plays a crucial part in the smooth running of APF. The Treasurer role takes on average 1-2hrs/wk, plus 4-5 trustee meetings during the year. We are looking for a UK based volunteer to become trustee and treasurer.

APF has recently recruited a bookkeeper to work alongside the Treasurer and support them in their role.

You do not have to be an accountant for the role of Treasurer, you would just need to be good with figures, and have an eye for detail. Current APF trustees can help you into the roles and provide continuing support as necessary.

If you are interested, then please ring or email and we will send you more information.

## APF FINANCE GROUP VACANCIES

APF is setting up a Finance Group to assist with the transition to the new financial roles listed above. New members to the group would be asked to commit for a limited time period, during the transition to a new Treasurer and Bookkeeper.

If you are comfortable with finances, and would like to give some time to support APF, but the new financial roles listed above would not suit you at this time, then please contact us for more information about this temporary position.

## CONTACT

[enquiries@anglicanpeacemaker.org.uk](mailto:enquiries@anglicanpeacemaker.org.uk);

07494 272595



# THE 'DIFFERENCE' COURSE

FROM REV'D NATHANAEL REUSS, ASSOCIATE MINISTER AT ST BARTHOLOMEW'S ANGLICAN CHURCH, ADELAIDE, SOUTH AUSTRALIA AND APF TRUSTEE

During the season of Advent, the Anglican lectionaries took us through Isaiah, and the glimpses of hope, communicated through this reluctant Jerusalem prophet, of life as we know it radically

changed. Take Isaiah 11 as an example: the normal patterns of fear and enmity, predator and prey, mighty and vulnerable, will be no more, as God is sending one who comes from Jesse's line to usher in a period where the fallen patterns of hurting and destroying will dissipate, as people from all tribes, nations and tongues will be full of the knowledge of the Lord. This descendant of King David will

possess the Spirit of the Lord. His tools for ruling won't be the standard weapons of war, but with the words from His mouth, He will inaugurate this transformation by inviting all peoples to come to be reconciled to Him through His willing, yet sacrificial victory over all that has marred humanity throughout history.

Believers in Jesus, who have been reconciled to God, have become a new creation with new ways of living in fulfilment of the prophet Isaiah's imagery. As the apostle Paul writes to the Corinthians, "All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation." (2 Corinthians 5:18). This is wonderfully empowering for God's church. This is not just a command for the church's leaders, but for all who know Christ. All who receive Christ are called to partner with God in being peacemakers, as Godself has given the church the ministry of reconciliation. While empowering, this ministry can also feel overwhelming as we seek to address society's many divisions, fears and hurts with the Gospel of God.

Prior to the start of the Covid Pandemic, I was able to undertake the new reconciliation course launched by the Archbishop of Canterbury called *Difference*. The Difference Course is a five-session discipleship course that seeks to assist believers in following Jesus in a conflicted world by building habits that enable people to cross divides, navigate disagreements and pursue a more just world in our spheres of influence. More details of the course can be found here (<https://difference.rln.global>).

Following on from this training in Coventry, UK, I've been part of a small team of Australian leaders offering feedback and insights back to the Archbishop of

Canterbury's Reconciliation Team, to assist the spread of *Difference* within Australia. Australia has a national Aboriginal Bishop, Chris McLeod, who is based in Adelaide, and I've been able to meet with Bishop Chris to share details about the course and introduce him to the team at Lambeth Palace.

We can all take small steps like this in furthering the mission of God which has reconciliation at its heart.

By God's grace and through faith,

we have all been adopted into God's Kingdom, and by the indwelling Holy Spirit, we bear the likeness of God in our lives in relinquishing power, embracing vulnerability, and following Jesus' costly way of seeking reconciliation.

At this year's Lambeth Conference, the Lambeth Call: Reconciliation reaffirmed God's reconciling mission as a central part of the Church's ministry and asked for each Anglican Province to engage with reconciliation resources of their choice by the 2025 Primates meeting. The Difference Course is one such course, but perhaps there's opportunity for the APF to create our own reconciliation resources?

My hope and prayer are that God may fill us afresh by His Holy Spirit, to enable us to move toward the hurting and broken parts of the world in our own spheres of influence, with the message and hope of Jesus as the world's only rightful Lord, Saviour, and Peacemaker.

*In 2023, APF hopes to initiate a number of activities, one of which is trial the online 'Difference' course. The plan is to have a small group of members do a trial of this and then look to see if this is something that could be done in small groups of APF members around the Communion. If you have already done this course, it would be good to hear your comments on it. If you would like to be part of the trial (there are five sessions) then please email [chair@anglicanpeaceker.org.uk](mailto:chair@anglicanpeaceker.org.uk).*



# CHEEKS, SHIRTS AND UNIFORM FOR A ROYAL FUNERAL

FROM REV. DR. V. JONATHAN HARTFIELD, APF TRUSTEE

*This article is adapted from a sermon given at Christ Church Whanganui, New Zealand in October 2022. It is based around Romans 12.9 – 21, Matthew 5.38 – 45, and draws on the book “Jesus’ Third Way. The Powers That Be” by Walter Wink.*

Queen Elizabeth's funeral in September 2022 was a great tribute to a fine Christian lady. The British do that sort of thing like no others: the precision, the colour, the tradition, and the eight pall bearers lifting that heavy lead-lined coffin, not a foot or hand out of place. There were naval men and women pulling the gun carriage, all totally coordinated, and everything done at a few days' notice. Each person wore their Royal Funeral best, there were medals galore on civilians and soldiers. King Charles and Princess Anne and other Royals and dignitaries were in their uniforms also. It was very militaristic.

As I looked at all those military uniforms, I asked myself ‘What would King Jesus wear at that funeral procession if he was with the Royal Family walking behind that gun carriage?’ And come to that, what would you and I wear if we had been asked to walk behind the coffin? All the young servicemen and women who were there had been taught to use a gun, and would be prepared to kill or devastate a foreign land if ordered to do so.

Jesus has given us an idea of what he would and would not wear, and perhaps we could take our cue from him. There are a number of places where Jesus points us to his sartorial preferences for royal occasions, but no better than those 3 little stories from the Sermon on the Mount: Turn the other cheek. Give your shirt away. Walk the second mile. They have all got into the everyday English language, so anywhere that English is spoken they may pop up. Many people are quoting the Bible without realising it. But the everyday meanings, although all good, are not quite what Jesus meant. His original meaning has lost the sharp subversive edge that must have delighted his first listeners. And for some in that crowd on the mount, the experience would have been personal.

At that time the Jews were a conquered people. Some Jews sucked up to the Romans: the Sadducees, the high priests and those with money. Some Jews were violently opposed, like the Zealots: they killed Roman soldiers when they could, and the Romans crucified them if they caught them. The Zealots organised a number of revolts which were all crushed. It was a violent society and one year they ran out of crucifixion wood. A large number of Jews were between the two extremes, but all too often caught up in the politics and the violence and the injustice. Socially there was a big gap between rich and poor, and life was a struggle for many poor people, the ones who, on the whole, followed Jesus and were his likely listeners on the mount that day.

Jesus says ‘Love your enemies and resist the evil in your society,’ and these three little stories are examples of how

to do that. We of course have to translate them into our lives and experience if we are to overcome the evils in our own society.

## TURN THE OTHER CHEEK

When someone hits you on the right cheek, turn the other one towards him. Note that Jesus states specifically the right cheek. Hitting the right cheek is a right hand hit with the back of that hand, which doesn't cause much physical pain but is meant as an insult or humiliation. It's a put down. Hitting the left cheek is quite different and it can be hard and painful as it is done with the open palm. In the time of Jesus that happened only between equals, two landowners in dispute for example, who were social equals. To hit your servant or maid on the left cheek would raise their status to being an equal. The powerless slave says, ‘I invite you to hit me again: it is my initiative.’ But is the master or mistress willing to admit they are equal by hitting on the left cheek? Or do they turn down the invitation issued by their cheeky servant?

So, the response Jesus advocates is not fight or flight, or passive submission. The maid is not cringing and agreeing with the situation and offering her right cheek again. Nor does she give her mistress a well-deserved punch on the nose. This is Jesus' third way of responding to aggression or humiliation and insult. Nowadays we would call it nonviolent resistance. Many writings in the New Testament insist that we resist evil, so as Saint Paul puts it, overcome evil with good, don't respond to evil with evil methods.

The background to this, which many of Jesus' listeners knew all too well, is that of a master and his slave or servant, the landowner and his workers, Madam and her maid. Maybe we know office managers and employers that are verbally like this. In all these cases there is a difference of power and status between the striker and the struck.

## GIVE YOUR SHIRT AWAY

The second story is ‘When someone wants to sue you and take your cloak let him have your shirt as well’. In everyday speech it is over-the-top generosity; for Jesus something rather different.

The scene is a local law court, and a creditor has taken a poor man to court over an unpaid loan. Deuteronomy 24 said that a creditor could take a debtor's cloak as collateral for a loan, but it had to be returned each evening so the poor man would have something to sleep in. Indebtedness was a plague in 1st century Palestine. Jesus' parables are full of slaves and masters, servants and debtors, absentee landlords and property managers. It was an unjust society, especially over land ownership. So, in this courtroom scene a greedy investor, who has probably taken over the plaintiff's land or given him a loan, demands the poor man's cloak as well for collateral. He is bound to win. But the debtor in the dock exposes that society for what it was,





King Charles III and Princess Anne in their military uniforms.  
Photo: Koca Vehbi/Shutterstock.com



Queen Elizabeth's coffin on the gun carriage.  
Photo: Michael Tubi/Shutterstock.com

merciless and unjust. As ordered and expected he takes off his cloak and gives it to the landowner. And then he does the unexpected and takes off his other clothes as well. 'Have the lot' he says, 'now you have all my possessions', and he stands there naked. Nakedness was taboo in Judaism and the shame of nakedness fell mostly on the viewer and the person causing the person's nakedness, not the naked person themselves. By stripping, the man in debt has brought shame on the creditor and the system he upholds. It is again nonviolent resistance.

### WALK THE SECOND MILE

And lastly, we have 'When someone forces you to go one mile go a second mile with him'. This is taken to mean nowadays 'Do the extra generous thing even if it does put you out a bit.' This was not so for Jesus and the group of ordinary folks clustered around him. Palestine was a colony with an army of occupation. Individual Roman soldiers sometimes had to travel. Their baggage weighed 30K or more and it was a hot country, so they were allowed to commandeer a local man to carry their baggage. Roman command, realising the potential for abuse and wanting to remain reasonably popular, said that a soldier could only commandeer a civilian to carry his bags for one mile.

So, imagine a soldier passing a farmer in his fields. He shouts 'Come here – carry my bags' and they walk on to the next milestone. When they get there the soldier says, 'You can drop the bags'. He might even say 'Thank you'. But the farmer says, 'Don't worry, I'll carry it an extra mile, be glad to help you out,' and he continues walking. The soldier might find himself thinking, 'Does he think me a wimp? Is this a trap? Is he a zealot who will knife me when we get to those rocks ahead? Will he report me to my centurion, who will possibly have me flogged for demanding a second mile?' Now, the soldier, who imperiously demanded a porter a mile ago, finds himself begging that porter to stop and put the bags down. An interesting reversal of power, and I bet the soldier always carried his own loads after that. This was not fight or passive submission, but nonviolent resistance.

Nonviolent resistance often takes more thought (or forethought) than a punch on the nose or a ballistic missile, or just running away, or total passive surrender. Should we take it up in our world? Or is the Sermon on the Mount for the future Kingdom of God when it finally comes?

St Paul, who changed from violence to nonviolence, said it was for now, hence Romans 12 ends with 'Overcome evil with good'. The early church also believed the sermon was for daily use and so are credited with being the first major nonviolent pacifist group in history. Jesus advocated and lived out a third way: it is not fight or flight but nonviolent resistance to evil.

So back to our original question: amongst all those military uniforms at the Queen's funeral, what uniform would Jesus wear, if he was walking behind the coffin with the other Royals?

My suggestion is that he would wear the uniform of St. John's Ambulance.

### ACC RESOLUTIONS

The next plenary meeting of the Anglican Consultative Council – ACC-18 – will be held in Accra, Ghana, in February 2023. The Anglican Peace and Justice Network (APJN), of which APF is a part, is submitting two resolutions.

The first resolution is a joint one with the International Anglican Women's Network. Titled '**Restoring Unity through Gender Justice**' it *'affirms that the transformation of unjust structures and cultures cannot be achieved without just relationships between women and men, girls and boys, and that gender justice is crucial to bringing about transformation, reconciliation, peace and unity'*. It goes on to call for support for promoting study materials and involving men and boys in the teaching and practice of gender justice.

The second resolution is from APNJ. Titled '**Lambeth Call – Pathway to Justice, Peace, and Reconciliation**' it welcomes the 'Call' from the recent Lambeth Conference and its emphasis on justice and accountability as necessary for the full realization of God's reconciliation. It requests that all Provinces participate in the collection and development of resources for reconciliation ministries, in accord with the Lambeth Call and utilise the Anglican Peace and Justice Network as a resource for the sharing of information, stories, and resources for reconciliation including those with experience in transforming conflict.

Results of these resolutions will be on the APF website as soon as they are available.

# DIARY OF EVENTS

## 27 January

**Holocaust Memorial Day.** For everyone to remember the millions of people murdered in the Holocaust, and in the genocides which followed in Cambodia, Rwanda, Bosnia, and Darfur. [www.hmd.org.uk](http://www.hmd.org.uk)

## 8 March

**International Women's Day.** A global day celebrating the social, economic, cultural, and political achievements of women. [www.internationalwomensday.com](http://www.internationalwomensday.com)

### APF MONTHLY PRAYERS

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

#### 19 January

**MARTIN LUTHER KING DAY** and how we use Nonviolence with reference to MLK. Nathaniel Pierce will do the reflection including his personal experiences with MLK.

#### 23 February

The day before the first anniversary of the Russian invasion of Ukraine, we will focus on continuing to PRAY FOR PEACE and also for healing and reconciliation.

#### 23 March

**SAINTS** – modern peacemakers and how their lives are manifesting the Gospel of peace.

If you are not able to make these times, You can view these meetings, and other previous ones on the APF YouTube channel: [www.tinyurl.com/2232rszw](http://www.tinyurl.com/2232rszw)

Email: [Tilly@apf.org.uk](mailto:Tilly@apf.org.uk) for the link



### APF ON FACEBOOK

Keep up to date on APF activities and peace news by following us on Facebook at [www.facebook.com/anglicanpeacemaker](http://www.facebook.com/anglicanpeacemaker).

Let us know if there are things you'd like to see more of on our Facebook page. Email [enquiries@anglicanpeacemaker.org.uk](mailto:enquiries@anglicanpeacemaker.org.uk)



### ANGLICAN PEACEMAKERS PRAYING, EQUIPPING AND INFLUENCING FOR PEACE

Find out more about becoming part of the Anglican Peacemakers:

[www.anglicanpeacemaker.org.uk/join-the-movement](http://www.anglicanpeacemaker.org.uk/join-the-movement)  
[enquiries@anglicanpeacemakers.org.uk](mailto:enquiries@anglicanpeacemakers.org.uk)

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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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# CHURCH AND PEACE CONFERENCE 2022

FROM SUE CLAYDON, APF CHAIR

The International conference 'Division, War, Nonviolence' was held in Croatia in October. The over 100 participants from 13 European and 4 non-European countries shared experiences of exacerbated conflicts and divisions related to the climate crisis, refugee situation, pandemics, the widening gap between poverty and wealth, and the consequences of the Russian war of aggression on Ukraine.

It was an opportunity to hear and learn directly from the peacemakers in the region of the Western Balkans. Contributors were drawn from various Christian and Muslim communities with experience of nonviolent action in war and of working in its aftermath. We were reminded that it is over a quarter of a century since the peace agreements were agreed in the Balkans. "If you look at war from the beginning, military resistance seems plausible and a possible solution. If you look at it from the end, the 'military solution' is a disaster. We really have experience of what war means." We heard from those who were adults during the conflicts and those who were children. One young man said he did not understand until he was much older that all children did not play in bombed-out buildings or could not use their sleds in the winter because of landmines.

The devastating effects of the Ukraine war were part of the discussions. Among the conclusions were that the war in Ukraine cannot be regarded as proof of the ineffectiveness of nonviolence, since no consistent nonviolent 'western' security policy has been developed so far. The conference was told that Church and Peace endorse the recent statement of the 11th Assembly of the World Council of Churches in Karlsruhe:

*"In response to increased militarisation, confrontation and weapons proliferation, we call for a much greater investment by the governments of Europe and the entire international community in searching for and promoting peace, and in strengthening nonviolent conflict resolution, civil conflict transformation and reconciliation processes, rather than in escalating confrontation and division."*

As the news of the war in Ukraine continued to fill the media, it was sobering to listen to those who have experienced first-hand what it means to be a refugee (and the fact that the centre we were using was originally set up for Serb and Croat refugees in 1992 added poignancy).

It is always good to join with many from different backgrounds to share worship and have those important



Delegates at the Church and Peace International Conference 2022

informal chats that widen both understanding and fellowship. The delegates from Moscow could not attend, another sign of division, but their work for peace in Russia was recognised and prayed for.

APF has been a member of Church and Peace since the 1980s. 'Our' region is the UK and Ireland, and the new representative is Tony Weeks, from Northern Ireland. The next international conference will be in the Netherlands and will look at the colonial history of our churches and the consequences for peace work. If any APF members are interested in attending, please let us know.

## WILSON/HINKES PEACE AWARD 2022



Award winners  
Kawther and  
Hafiz Hashmi

The Award went to Kawther and Hafiz Hashmi. Hafiz moved from Lancashire in 2011 to be The Head Imam at Woking's Shah Jahan Mosque, the first purpose-built mosque in the UK. At a Mosque in Nelson, Lancashire he taught Islamic Studies for all ages and worked to build bridges between faith communities. He is passionate about portraying the true peaceful message of Islam and has organised many events for this purpose. He takes part in civic and charity events and is an avid cricketer.

Kawther has worked as a Development Officer for a Charity organisation in Lancashire where she delivered a project focusing on girls from ethnic minorities aged between 9 – 18 years. She served as 'Faith Links Adviser' for 11 years (10 years with the Diocese of

Guildford and currently with the Surrey Minority Ethnic Forum). She is also a chaplain for Surrey and Borders Partnership, supporting those with mental health illnesses. She has voluntarily taught Religious Studies for over 15 years. Kawther is currently training to be a fitness instructor with the aim to engage and encourage women from ethnic minority communities to become more active and improve their health and wellbeing.

Together they have worked on a number of community projects and supported dialogue with others on peace and social justice issues.

*The Wilson/Hinkes Peace Award is made annually during the Week of Prayer for World Peace. Named for Revd. Gordon Wilson and Revd. Sidney Hinkes, who were both Chairs of WPWP as well as APF, the Award is to recognise grassroots peacemaking by individuals or groups. If you would like to make a nomination for the 2023 Award, please email [wpwp2021@yahoo.com](mailto:wpwp2021@yahoo.com)*



# COMMUNITY OF THE CROSS OF NAILS IN 2022

FROM ALICE FARNHILL, CCN COORDINATOR

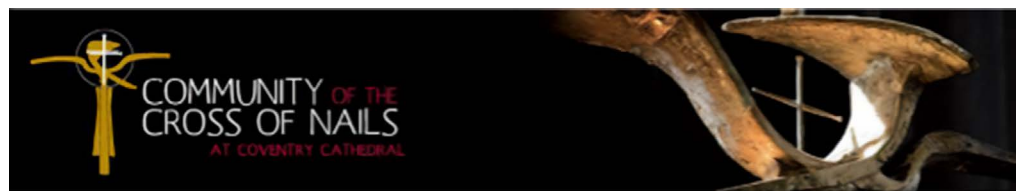
In December, Dean John preached at St Nikolai, Kiel, Germany, with the following words:

*“I am so pleased to be here on this important anniversary. Seventy five years ago, in 1947, my predecessor Provost Dick Howard brought a Coventry Cross of Nails to this city, then still largely, like Coventry, in ruins. It’s now placed in this church. We were joined together then in an experience of death and destruction. We are joined together now in an experience of friendship and hope.”*

How things have moved on over the succeeding 75 years, to a network of now over 250 partners around the globe, with eight more partners having joined over the past year!

Coventry Cathedral also celebrated the new Cathedral’s Diamond anniversary, marking 60 years since its consecration and official opening by the Queen, in May 1962. Still at the time too close to the closing days of Covid restrictions to press ahead with lots of international attendees around the anniversary, we welcomed just a few key representatives from our international board to Coventry and held our first online international gathering in its place, following a couple of occasions of online pilgrimage in 2020 and 2021. Good numbers joined in online to hear Canon Paul Oestreicher in conversation with Dean John about the war in Ukraine and our role in the wider world, and Revds Wilma Jakobsen and Mpho Tutu van Furth discussing the legacy of the late Archbishop Desmond Tutu.

Early in the year, CCN in partnership with APF held a short series of evening online discussions on the environmental crisis and how we meet it as reconcilers, with the close involvement of colleagues from



Green Christian. We talked of axes of reconciliation: with God; with the past and the damage that has been irrevocably wrought; and with the haves and the have-nots; of a cycle of penitence: privilege, remorse, repentance, self-denial, reparation, renegotiation, and ultimately

reconciliation; and of justice, and how very hard this is to recognise in this area. We talked also of coping and resilience: of finding a ‘language of lament’; a safe space for distress and disorientation for individuals, groups and societies; a place to find and encourage hope beyond despair.

In his Kiel sermon, Dean John continues:

*“... In English we have a phrase, ‘to stand on the shoulders of giants’. How can we stand on the shoulders of those in Kiel and Coventry who were ready to reach out to one another and to God and set to work to rebuild a world as a place of peace and justice for all, a place for the next generations to flourish? Today, the task remains urgent. With war on our doorstep in Ukraine, the rise again of aggressive nationalist movements across the world, the newly-discovered challenges of climate change bringing food poverty and existential threat across the planet, there is much to do.”*

Horror has been widespread at the desperate situation in Ukraine, particularly given the presence of our CCN partner there, St Paul’s in Odessa; and indeed, partners in Moscow and in Belarus.

We look forward to several new partners joining next year, including in Germany the Stadtkirche St Michael in Jena and Braunschweig Cathedral, groups from both of which joined

us on our first in-person pilgrimage for three years back in October. It was a real joy hosting visitors back to the cathedral for 48 hours of learning, sharing stories, practice and conversation. Assisting hosting were our new interns from ARSP Germany, Lara and Marlene, who we’re really pleased to have working with us across the cathedral this year!

Our next pilgrimage is due to take place from 17-20 October 2023. And we look forward to our International Gathering from 24-28 May 2023 in Coventry – held only every 4-5 years. Details here: <https://www.coventrycathedral.org.uk/reconciliation/community-of-the-cross-of-nails/gatherings>.

(If you would like to attend the Pilgrimage or the International Gathering on behalf of APF, please contact the APF office by phone or email.)

## UPDATE ON LIGHT THE FIRE OF PEACEMAKING PROJECT – CCN PARTNER

Thank you to all who have contributed to funding this project for training young people in Bujumbura. APF is pleased to say that with an additional grant from a restricted fund at Coventry Cathedral, the Youth Team is now moving forward with peacemaking training for youth leaders from 24 parishes in the Diocese and a second training for youth leaders from different political parties. This training is intended to help young people to promote nonviolence when confronted with threatened violence.



Dean John in Kiel, Germany with Hans Tovar, City President.

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