

# THE Anglican PEACEMAKER

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"In this issue of TAP, we have reflections on the German artist Käthe Kollwitz, a report on the Episcopal response to gun violence in the USA, an appeal for more enlightened treatment of refugees, and a look ahead at coming events."

## 'SEED FOR THE PLANTING MUST NOT BE GROUND'



From the Rt Rev. Peter B. Price, APF Trustee, Chair of Conciliation Resources and former bishop of Bath and Wells.

### AN APPEAL TO CHRISTIANS AND OTHER PEOPLE OF FAITH AND GOOD WILL TO PUT AN END TO WAR

From the Rt Rev. Peter B. Price, APF Trustee, Chair of Conciliation Resources and former bishop of Bath and Wells.

In the first year of the Great War, the artist Käthe Kollwitz bade farewell to her son Peter as he left to join the German army. Responding to the Kaiser's call, Peter offered himself for the defence of the nation. If necessary he would face 'death for the Fatherland' and make the 'ultimate sacrifice.'

To Kollwitz the concept of war was repugnant though at the time she was not a pacifist.

In September 1914 she wrote in her diary: 'Nothing is real but the frightfulness of this state, which we almost grow used to. In such times it seems so stupid that boys should go to war. The whole thing is so ghastly and insane. Occasionally there comes the foolish thought: how can they possibly take part in such madness? And at once the cold shower: they must, must!' (1).

Peter was killed within a few weeks of the outbreak of war, an event from which Kollwitz never recovered. She felt the need to keep faith with her son, who had sacrificed his life, by sacrificing her own in response. She found her motivation in words of Goethe: 'Seed for the planting must not be ground'. This sentiment was engraved on Kollwitz' best known lithograph: 'Seed corn must not be ground' depicting a strong woman hiding three boys under her cloak. It was completed in 1942 during the war in which she lost her grandson, also named Peter.

Kollwitz' most famous sculpture 'Mother with her Dead Son' is likened to a 'Pieta'. In 1993, a greatly enlarged version of it by Harald Haake, was installed at the Neue Wache in Berlin as a

memorial to 'victims of war and dictatorship'.

**There has been enough of dying! Let not another man fall**

In 1918, a call went out for old men and children to fight. To this Kollwitz begged in a public statement: 'There has been enough of dying! Let not another man fall!' The call fell on deaf ears. Though born into a radical Christian family, Kollwitz developed 'an almost Buddhist conception (of) life as a vale of tears, a tragic error, a futile involvement in the wheel of causation with its neverending round of ignorance and desire and pain' (2). She never lost hope that: '...some day a new ideal will arise and there will be an end of all wars... People will have to work hard for that new state of things, but they will achieve it.' (3)

The current war between Ukraine and Russia is symptomatic of an ever more dangerous world. The rearmament by Japan, China's belligerence over Taiwan, and the stationing by the USA of ever more sophisticated weaponry in the proximity of both countries, presage the risk of further death, destruction and misery for humanity. Little evidence exists for 'an end of all wars' or for 'a willingness to work hard for that new state of things.'

Recently, churches and religious groups have become concerned over the ecological future of the planet. Commendable though this is, nevertheless it is the particularity of war which threatens humanity, and on this Christians are almost universally silent.

Pope Francis recently pleaded: 'I would like to appeal to those with political responsibility to examine their consciences seriously before God, who is the God of peace and not of war; who is the Father of all, not just of some, who wants us to be brothers and not enemies. I pray that all the parties involved refrain from any action that would cause even more suffering to

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the people, destabilising coexistence between nations and bringing international law into disrepute’.

**What the world expects ...is that Christians...speak out loud and clear.**

The dilemma that exists for Western Christianity finds its roots in the Faustian pact of the Constantinian Settlement of 325 AD. The ‘Settlement’ altered the relationship between the church and imperial government, beginning a process that was to make Christianity the official religion of empire. This, argued the theologian Howard Thurman, led to a situation where today: ‘Too often the price exacted by society for security and respectability is that the Christian movement in its formal expression must be on the side of the strong against the weak. This is of tremendous significance, for it reveals to what extent a religion born of a people acquainted with persecution and suffering has become the cornerstone of a civilisation and of nations whose very position in modern life too often has been secured by a ruthless power applied to defenceless peoples’.

After World War 2, philosopher Albert Camus challenged Christianity over its obsession with security and respectability: ‘What the world expects of Christians is that Christians should speak out loud and clear...that they should get away from abstractions and confront the bloodstained face history has taken on today. The grouping we need is a grouping of men (sic) resolved to speak out clearly and pay up personally’.

Evidence is thin of Christians ‘speaking up loud and clear’ about bringing an end to war. Sadly, it is all too loud over its engagement with ‘abstractions’ thus preventing confrontation with history’s ‘blood-stained face’. Prayers for peace demand much from the Divine but seem to exclude intercessors from being peacemakers themselves(4). A prayer from Reinhold Niebuhr locates the source of war and its resolution as a vocation of humanity and God: ‘We pray this day mindful for the sorry confusion of our world. Look with mercy on your children so steeped in misery of our own contriving’.

The religion of empire upended the God who in Christ brought good news to the poor, liberty to captives, sight to the blind and the proclamation of liberating jubilee for all – at all times.(5) In the Book of Revelation, St John the Divine reveals a God who seeks to live ‘among human beings. He will make his home with them, they will be his people, and God himself will be with them. He will wipe away all tears from their eyes, death will be no more, and sadness and crying and pain will be no more.’(6) This is not the God of nuclear Armageddon. This is the God revealed by Jesus requiring love for enemies, prayer for persecutors, who seeks humanity’s wellbeing and healing, sharing its suffering through compassion and solidarity.

Kollwitz’s ethics are summed up in words engraved on the memorial stone of fellow artist Julius Rupp: ‘He who does not live according to the truth he confesses is the most dangerous enemy of truth itself’. Here she was exposing an unpalatable truth. Much of the history of Christianity has



Self portrait by Käthe Kollwitz, 1920

lain in its refusal to live according to the truth of Jesus of Nazareth. Through the centuries Christianity has wrought both harm and good. In the eighteenth and nineteenth centuries it participated in the abolition of the transatlantic slave trade, but not before in Christ’s name it had sanctioned it. In the nineteenth and twentieth centuries it sought an end to segregation, but not before in Christ’s name it had justified it. Christianity sought to end world poverty, but not before being partisan to economic structures that effectively locked in debt and dependence the world’s poor.

But on whether war should ‘disappear from history’ because ‘it makes absolutely no sense’ the silence has been deafening. Kollwitz’ plea that ‘Seed corn must not be ground’ remains unanswered. Consequently, ‘Christian’ nations, albeit widely secularised, have become among the ‘most dangerous enemies of truth’.

**In what ways can we become peacemakers as distinct from lovers of peace?**

If war is a consequence of the misery of our own contriving, then peace can also be contrived. There will be more wars. But what would be unforgivable is a refusal to reexamine what it means to follow the truth confessed by Christians and others of good will.

Movements that achieve radical change begin with small groups of committed people. If war is ‘to disappear from history’ hard questions must be addressed: ‘What is the meaning of human life? How have we come to such a perilous place in human existence? What is to be learned from our failure to love and care for each other? How can we be peacemakers as distinct from lovers of peace?’ Resistance must be faced and Divine grace sought. There must be prayer and confession over our complicity: ‘Look with mercy on your children so steeped in misery of our own contriving.’ Neither must we be afraid to lose security and respectability by being on the side of the weak against the strong. We are to bear witness to the God who lives among human beings, making his home among them. We must reengage the vocation of doing justice, loving kindness and walking humbly with God(7). This means refusing abstractions and confronting history’s bloodstained face, becoming ‘a grouping of human beings resolved to speak out clearly and pay up personally.’ So doing we may ‘cease to be enemies of the truth’ and ‘a new ideal will arise and there will be an end to all wars.’ Only then will Kollwitz’s demand that ‘Seed for planting must not be ground’ be realised and the children of mothers will no longer need the protective cloak.

**Notes**

- 1) Kollwitz Diary and Letters p.63
- 2) Prints and Drawings of Käthe Kollwitz – Selected and Introduced by Carl Zigrosser: Dover Publication 1969 p.XXXV.
- 3) Jutta Kollwitz The Last Days of Käthe Kollwitz p.198
- 4) Matthew 5.9
- 5) Luke 4.18–19, my summary.
- 6) Revelation 21.3–4 Revised New Jerusalem Bible.
- 7) Micah 6.8.

# THE REHABILITATION OF ASSAD – A DEAL WITH THE DEVIL?

FROM THE RIGHT REV'D DR. DAVID WALKER, BISHOP OF MANCHESTER, AND APF BISHOP ADVISOR



Syrian President Bashar al-Assad. Source: CC  
www.kremlin.ru

“He may be a sonofabitch, but he’s our sonofabitch”. There’s no hard evidence US President Franklin Roosevelt actually said that about Nicaraguan dictator Anastasio Somoza, but the quote lives on. That same sentiment may well describe the welcome back into the Arab League summit now afforded to Syria’s President Assad. Few would pretend he’s not butchered many of his people, and seen millions more flee into exile. But, as memories of the worst of those atrocities fade from the news headlines, his political usefulness to neighbouring regimes, many of whom have themselves little moral high ground on which to stand, trumps any lingering abhorrence for his bloodthirsty crushing of dissent.

Politics is not for the squeamish. There would have been no Northern Ireland settlement had leaders not been prepared to sit down and negotiate with those they believed had blood on their hands. And I do hold the Christian teaching on forgiveness at the heart of my faith, recognising that it does not always require repentance first. Yet Assad’s rehabilitation troubles me.

Early in the gospels comes the story of Jesus spending forty days in the desert, fasting. Tempted by the devil, he is offered the chance to hold authority over all the kingdoms on Earth. I guess he thought about the good he could do with such worldly power: the wars and exploitation he could end; the peace and justice he could establish. And yet he resists the siren call of power without accountability, in favour of that higher authority of the God who has sent him. As he himself says, he has come to fulfil God’s law. A sharp contrast to tyrants who place themselves above the law, even such law as they may themselves have enacted.

Louis the fourteenth of France, never knowingly humble, reputedly claimed, *L’etat, c’est moi*. “I am the state.” That same conflation of self and nation lies, as I see it, behind many of the worst examples of dictatorship in our own times. Some, like Louis, may have been born to it. Others begin genuinely wishing to serve their people, yet the long exercise of unchallenged power corrupts them. Nor is this confined to despots. Governments and politicians who believe their own clinging to power is so necessary as to justify the gerrymandering of boundaries, the rigging of elections, or manipulation of the media, also have serious questions to answer.

Politics and morality make strange bedfellows, and justice in Assad’s Syria may be, until the tides of history turn, a lost cause. Yet my faith compels me to believe both in the struggle to rein in tyranny and abuse of power wherever it defaces the Earth, and in God’s ultimate justice, a justice even the most powerful tyrant cannot escape forever.

## WEEK OF PRAYER FOR WORLD PEACE 2023

THE DATES FOR WPWP THIS YEAR ARE THE 15-22 OCTOBER.

There are some changes to the WPWP this year. The most important one is that the annually produced Prayer Resource will be supplied free of charge. If you would like copies please email the number you can use to [wpwp21@yahoo.com](mailto:wpwp21@yahoo.com). Also this year, contributions from children will be included. This might be a prayer, a poem or even a few lines on what ‘peace’ means to them. If you know any children or young people who would like to contribute again email [wpwp21@yahoo.com](mailto:wpwp21@yahoo.com).

The Annual Gathering will again be held online on Sunday, 15 October. A new addition to WPWP this year will be that the Iona Community is organising Faith leaders from different traditions to contribute to a digital online calendar, one offering for each

day of the week. This may be a sung prayer, chant, poem, reflection, or an image with accompanying words to read. More detail in the next TAP.

During WPWP the Wilson/Hinkes Peace Award will be presented. The WPWP Committee is now seeking nominations for this Award. It is to recognise the work of individuals, groups or projects that are working at grassroots level to promote nonviolence and reconciliation. Nominations are being accepted until the 1 July and can be sent in a letter of nomination email to [wpwp21@yahoo.com](mailto:wpwp21@yahoo.com). The Award includes a £500 grant and is open to anyone, anywhere.

An example of The Peace Award comes from 2018, when it was presented to Sr. Elizabeth O’Donohoe in recognition of the work she had



done over many years in organising an annual peace pilgrimage in London. With money from that award, she and others in interfaith have re-edited a popular anthology of readings and prayers from all the world faiths. The book is called *TRANSCENDENCE*. The launch of this new edition will be on TUESDAY 5th SEPTEMBER. The venue is the Catholic Church of the Immaculate Conception at 114 Mount Street, London W1K 3AH.

# BISHOPS UNITED AGAINST GUN VIOLENCE

FROM ROSALIND C. HUGHES, RECTOR, CHURCH OF THE EPIPHANY, EUCLID, OHIO

When the Bishops United Against Gun Violence of the Episcopal Church met in Washington, DC, in May, it was not only to lobby legislators to act to end the rise in gun violence in the United States. While many of the bishops in attendance did meet with lawmakers, on the second and final days of the conference they also invited clergy and lay advocates to learn from community organizers, public health experts, and peers who are making a difference in their own contexts, inspiring, equipping, and encouraging the whole group to address gun violence. As one local pastor, the Rev. Delonte Gholston, told the gathering, after Jesus had healed the Gerasene man of a legion of demons, Jesus sent him back to his people, to take the healing home.

Gun violence in America affects every walk of life. Beneath the headlines highlighting atrocities and mass shootings lie shocking statistics: more than 100 people dying daily from gunshot injuries, including deaths of suicide, homicide, unintentional shooting, and police action. Over 200 more are shot and survive on an average day. Around 23 children and teens under 18 are shot daily; of those, six die. The trauma, grief, profound injury, and loss that gun violence wreaks on American families and communities daily is incalculable ([www.bradyunited.org/key-statistics](http://www.bradyunited.org/key-statistics)).

The Bishops United and other advocates met at St Mark's Episcopal Church, Capitol Hill, which hosts the National Vigil for All Victims of Gun Violence annually in December. The conference heard firsthand from survivors of gun violence who are now turning their tragedies into fuel for advocacy to break the cycle of gunfire. During presentations about community violence interruption and public health research, attendees were reminded of how deeply entangled racism, poverty, and environmental blight are with the problem of violence. But they were not left without hope.

There were also stories of resilience and recovery: a child who was spiraling after witnessing gun violence close to home, held close by mentors who refused to let him do violence to his own chance for peace; investor advocacy and ethical screens designed to use the tools of our economy to promote peace instead of arming more and more people against their neighbors; legislative steps to secure safe storage laws and emergency interventions for people at risk of harming themselves or others with firearms. The conference ended with a hastily-arranged field trip to attend a press conference called by Senator the Reverend Raphael Warnock outside the nearby Capitol building, to introduce the stories of more gun violence survivors,



Bishops United Against Gun Violence Assemble in Washington

and to call upon his colleagues to take action to stem the creation of more victims of gun violence.

Before the assembly headed out to the Capitol, the Episcopal Peace Fellowship shared printed information about their newly-launched website full of resources for a season of peace and violence prevention, beginning at Pentecost and stretching through the summer and fall, inviting churches and congregants "to act in the Spirit of Pentecost, which is the Spirit of Life, abundant life, for ourselves and our neighbors" [www.episcopalpeacefellowship.net/new-page-1](http://www.episcopalpeacefellowship.net/new-page-1).

As was offered during a panel discussion at the end of the second day, if there is to be a balm in Gilead, then the church, as a minister of the healing power of Jesus, is certainly called to bring it.



## HEALING.

FROM CHRIS ROE

Rest with me  
In this moment,  
As a leaf  
Floats gently down stream  
Among diamonds of sunlight  
Returning to the sky.

Stay in these moments,  
As the morning mist  
Floats above the surface  
Of the lush, green meadows,  
On the far side of the stream.

Stay and listen  
To the morning song,  
Bringing music  
To the silence,  
A prelude gifted  
To the rising sun.

Walk with me  
On my journey,  
We will talk  
Of forgiveness  
And peace

Source: [https://commons.wikimedia.org/wiki/File:Alder\\_leaf\\_floating\\_on\\_the\\_water.jpg](https://commons.wikimedia.org/wiki/File:Alder_leaf_floating_on_the_water.jpg)

## SUPPORTING APF

**DID YOU KNOW THAT APF IS FUNDED ENTIRELY THROUGH SUPPORT FROM MEMBERS' CONTRIBUTIONS AND LEGACIES?**

For a number of years, it is APF reserves that have enabled the Fellowship to function. These reserves are limited and it is important that APF increase annual income. For those in the UK, If you are in a position to do so please consider a standing order. Standing orders allow for financial planning. Below is the information you need for your bank. Also, again if it applies please consider Gift Aid.

If you are able to make a regular donation to APF:

### STANDING ORDER

**Bank:** NATIONAL WESTMINSTER BANK Bearsted Branch

**Account Name:** Anglican Pacifist Fellowship

**Account No:** 79531199

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Did you know that, if you are a UK taxpayer, you can increase the value of your giving to APF by 25% at no additional cost to yourself? Your donations will qualify as long as they're not more than four times what you have paid in tax in any tax year.

This is Gift Aid and the Inland Revenue will send APF the tax paid on all your donations if you complete the form below

### GIFT AID DECLARATION

Until I notify you otherwise, I would like the ANGLICAN PACIFIST FELLOWSHIP to treat the donations I make as Gift Aid donations. I pay UK income tax sufficient to cover the amount reclaimed on this Gift Aid. I understand that if I pay less Income Tax and/or Capital Gains Tax in the current tax year than the amount of Gift Aid claimed on all my donations it is my responsibility to pay any difference.

£..... from .....

(Enter the amount and date of the first Gift Aid donation to the Fellowship)

Signed.....Date.....

Full Name.....

Address.....

Please return donations & this form to: Willow Northeald, Honorary Treasurer, The Anglican Pacifist Fellowship, 7 Hill Top Cottages, Nenthead, Alston, Cumbria CA9 3PB.

Tel APF Office: 07494 272595. Email: [treasurer@anglicanpeacemaker.org.uk](mailto:treasurer@anglicanpeacemaker.org.uk)

You can also access this form via the APF website:

[www.anglicanpeacemaker.org.uk/donate-to-apf-now/](http://www.anglicanpeacemaker.org.uk/donate-to-apf-now/)

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# SANCTUARY, JUSTICE AND REFUGEES, AND THE SMALL BOATS

FROM REV. DR.INDERJIT BHOGAL, HONORARY PRESIDENT OF THE FELLOWSHIP OF RECONCILIATION

*This article is based on a recorded reflection created for inclusion in APF Prayers, May 2023. You can view the full reflection here – <https://www.youtube.com/watch?v=NFJKaAUY3pU>*

Applying for asylum is not a crime, but criminalising people for even trying to get to a safe place is a crime against humanity. Detaining and deporting them without even considering their story and claim is immoral and unethical. Those who exploit already vulnerable people making money from them are those committing crime. Stop them, don't stop the boats. Government also should halt inhumane responses to a human catastrophe, and to already vulnerable human beings.

Numbers of people seeking sanctuary in the UK have not "soared". Germany, France and Spain each receive more people seeking sanctuary than does the UK. We can do better.

The UK Nationality and Borders Bill, and the current Illegal Migration Bill and plan to stop people arriving in the UK on small boats seeking sanctuary, contravene the 1951 UN Refugee Convention to which the UK remains a signatory, and also the EU Convention on Human Rights. Applying for asylum is a legitimate right which is not affected by the mode of travel. It is unjust that "asylum" claims are judged by how people travel, not by what they are fleeing (as required by the 1951 UN Refugee Convention).

Way back in 1951 the UK was among one hundred and forty-seven countries that signed the UN Refugee Convention, in the context of millions of people made homeless by World War Two. The Convention defines who a refugee is; it does not distinguish between "asylum seekers" and "refugees". It also tells us that refugees should be protected without discrimination, and that they should not be returned to face persecution. It further makes clear the fact that international co-operation is required to protect refugees.



Inderjit Bhogal

The Refugee Convention has saved millions of lives. However, it was drafted seventy-two years ago, and is not a perfect instrument. It does not, for example, extend protection to people fleeing war, or genocide, or famine, or domestic violence, or extreme weather, or to trafficked women, children and men. We do need a broader definition of who a refugee is (Betts and Collier, 2017).

Ninety percent of the world's refugees are from countries in or close to war and conflict. The long-term solution is a cessation of this violence, and tackling economic inequality, extremist ideology and ecological degradation.

The Home Secretary's language of "crisis" and "invasion" misrepresents the reality and is unhelpful in the context, and only helps to legitimise hatred and hate speech. The firebombing of an immigration centre in Kent, and violent protests outside hotels accommodating asylum seekers, illustrate this.

The number of people seeking sanctuary in the UK is small. Images of people arriving on the shores of Kent don't give the full picture. According to the Oxford University's Migration Observatory, 56,495 people claimed

asylum in the UK in 2021 compared to 103,081 in 2002. This is not an invasion or crisis. Almost half of those who come to Britain from outside Europe come here for family reasons.

If there is a crisis, it lies in the inefficient Home Office decision-making processes on asylum claims. Ten years ago around eighty percent of asylum cases were processed within six months. Today it takes considerably longer. The process needs to be speeded up, but this should not be at the expense of listening with care to the stories of asylum seekers. More well-trained officers are required.

Crossing borders is nothing new. It is part of being human to move for personal, social and economic safety and security. The Bible is a story of a people on the move, in exile, and a migrant God. There are no insurmountable obstacles or borders, be they hostile environments of deserts, seas or humans. Migration is in the purposes of God.

Borders, as understood today, are a relatively recent creation. Most borders were formed after World War Two. There are no open or completely sealed borders. In the European Union borders are open between member

states. “Brexit” was a rejection of this arrangement in British politics in order to “take control of our own borders”.

One lesson we have to draw from our situation now is that it makes no sense to go it alone in border controls. Many European workers, essential to the British economy, have left. European countries are no longer part of the process to assist Britain to manage the refugees coming across the English Channel. We are not in control of our own borders: this is becoming clear.

Nations now expend huge budgets on immigration and border control. The UK Home Office paid France £54 million in 2021 to police the Channel, with more pledged recently, and up to the end of October 2022 had spent £130 million on the so-called Rwanda policy. A hostile tone is portrayed to deter or stop refugees.

There is a growing challenge to this hostile environment, not least from those who see freedom of movement across borders as the way ahead. This includes well-researched and well-reasoned calls for open borders on the basis that migration is an essential part of being human, will increase in the future, and is a solution not a problem. For example, Caplan (2019), Khanna (2021), and Vince (2022) all argue in favour of open borders, presenting immigrants as generators of wealth, not as threats.

Opening borders is not about abolishing them, but accepting immigrants at ports of entry with compassion, not cruelty. The global northern countries have a moral obligation to give sanctuary to those whose lives they endanger and impoverish by climate change and war. Immigration is the result of a long colonial history, and now seen as part of reparations.

Recognising we have become a planet on the move, we need policies which are not focussed on preventing migration, but on providing strategies for dealing with the inevitable and integrating new arrivals more successfully and humanely. Human beings search for safety and stability. Mass migration is essential and the best way forward for humanity in a globally warmer world. In this scenario human beings will do what they have always done throughout history, and

that is to move, but this time on a scale not seen before. Most of these migrants will move to cooler northern and southern regions. The biggest obstacle to movement of people today is represented by borders.

Theologian Gemma Tulud (2014) makes a strong, coherent, cohesive and compassionate case for theological reflection on migration, exploring the positive dimensions of migration and migrants. Working from a theology of “one bread, one body, one people” she argues for social justice in immigration.

What this means for me is investment in instruments of healing not hurting; compassion not cruelty; processes to manage not prevent immigration; broadening the definition of refugee; creating safe passage for people seeking sanctuary and refugees, not reducing them; supporting search and rescue of those in danger; care and speed in asylum decision and ending detention of already hurting people; establishing the right for asylum seekers to work; building cultures of welcome, hospitality and sanctuary (Bhagal, 2021).

It is possible to protect borders and provide reformed immigration and asylum policies that are based on justice, mercy and humility. Resettlement schemes can be expanded and enhanced with quality inclusion and integration support of refugees and people seeking sanctuary. As a member of the United Nations and a signatory of the UN Refugee Convention the UK should share the responsibility for the protection of refugees globally.

Thousands of years ago, as recorded in the Bible, God called on people to provide safety in Cities of Refuge to vulnerable people while their case is processed (Numbers 35, Joshua 20). This is ancient and sacred wisdom contained in codes of holiness, and is at the root of the City of Sanctuary and Church of Sanctuary network.

What is happening at national borders reveals the broken points of the world. Borders can be points where nations can meet and explore shared responses, and ways to manage migration. God speaks to humanity from these open wounds and visible scars, calling for justice, mercy and humility, and building human connection.

Hundreds of thousands of people, including many church congregations, are working with people seeking sanctuary at local level to build cultures of welcome, hospitality and safety support, and Churches of Sanctuary. Many more are ready and willing to express warmth and generosity, seeking justice. Becoming a Church/Meeting of Sanctuary is a way of engaging a whole congregation in the challenges addressed above (for more information see the Churches Together in Britain and Ireland Church of Sanctuary website).

On 12 March 2023, the Brighton and Hove Methodist Circuit was recognised as the first Circuit of Sanctuary in the UK. The Circuit has been well supported in this journey by Sanctuary on Sea (Brighton and Hove City of Sanctuary). This is truly inspirational work, and a great model and inspiration for other Churches and faith centres to achieve Sanctuary Awards in the future. This work at the local level shows that the guiding principles of welcome, hospitality, safety and compassion are compelling, and bringing people of different faiths, and those who profess no particular faith, to work together to support refugees and people seeking sanctuary. This is a growing and positive message that challenges the current Government rhetoric and policy, and offers alternative and positive ways forward.

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## APF NEWS AND UPDATES

### FROM THE CHAIR SUE CLAYDON

In the few months since the last Anglican Peacemaker went to press, we have seen the first anniversary of the Ukraine/Russia war, more violence in the Middle East, Yemen's civil war has entered its ninth year and civil war in the Sudan has not only killed many but started a new refugee/internally displaced people crisis. I recently read that once wars have started they are hard to stop – the present situation in Ukraine has shown that. So prevention should get our resources. We all know this does not happen. Sometimes it appears that more violence is the only answer. We know this is not true.

Maintaining hope for me, as I am sure for many, is now and then a struggle. I often hear that, as Christians, hope should be one of the things we have to offer to others. There are various ways we can do this, but one positive step is to take some action, however small.

Within APF there are several ways for the Fellowship to continue to be a prophetic voice for peace in the Church and the wider community. For these to happen it will need involvement of members and others. In this issue several upcoming events are noted. I would ask you to consider:

- Week of Prayer for World Peace is distributing the Prayer resource free this year. Could you get your local parish or house group to use it? (see pg3)
- Peace Education is a key factor in getting young people and children to understand nonviolence. APF has free resources of the 'Teach Peace' pack for primary schools and a short leaflet on peace activities for young people and children. Do you know a school, junior church etc. that could use these free resources? If so email to the APF Chair (see below)
- Is there an opportunity for you to write something for your local parish or diocesan magazine? APF can provide ideas.
- Online worship has transformed the way APF is able to join together (see pg11 for upcoming dates for monthly prayers). Could you contribute in some

way? The Worship Group is always looking for new prayers, poems, music as well as for readers. Please email the APF Chair (below) Also if you would like a reminder of the prayers and the zoom link 24 hours before each session let us know.

- For members outside the UK, it would be good to hear what the current issues of peace, nonviolence and reconciliation and how APF can support you in any local activities.
- The commemoration of the Hiroshima and Nagasaki bombings is always a time to both reflect and to recommit ourselves to work for the elimination of all weapons of mass destruction. The 6 August this year is a Sunday and we will gather electronically with others. This year our reflection will be by the Bishop of Coventry, Bishop Christopher Cocksworth. We will be planning this with Christian CND and again if you would like to contribute please let APF know.

APF has Working Groups on Palestine/Israel and also one on the Care for Creation. All working groups meet online, so if you have an interest in either of these groups please let APF Secretary, Jan Benvie know (jbenvie@yahoo.co.uk)

- The next edition of The Anglican Peacemaker will have the theme of 'Reconciliation'. If you have any ideas of items to include, please contact Sarah Maguire (see below).

In further APF news, Tilly Martin resigned as APF Coordinator. Tilly took this step for personal reasons. Over the last six years she has contributed in many ways to the development of APF. We send Tilly our good wishes for the future. She remains a member of APF and so I am sure we will hear from her again.

The new APF Coordinator is Sarah Maguire. Sarah has served as APF website and Facebook manager and for the past two years as a Trustee. Sarah, based in Swansea, Wales, brings a range of skills to her new role. While we sort out the various IT problems, if you want to contact her please use sarah@anglicanpeacemaker.org.uk Sarah will be confirmed at the APF AGM and will have to step down as an

APF Trustee. There will then be two vacancies for Trustee posts. Could you consider contributing to APF in this way? Trustees meet online six or seven times a year and conduct other business via email, so it does not matter where in the Communion you live, your involvement will be welcomed.

APF has appointed Hannah Williams as our part time bookkeeper. Hannah will be assisting the APF Treasurer. Willow Northald has agreed to continue as Treasurer until a replacement is found, so if you think you might fill this important role (see pg10) then please let APF know.

In the next few months APF will be launching a fundraising drive. This will be the first time such an undertaking has occurred for many years and I do hope you will support it.

At the recent CCN International Gathering (see pg12) there was considerable discussion on the role of justice and reconciliation. David Porter recommended that we strive for a 'culture of peace with justice'. As we live in these challenging times this seems to me an approach that fits the membership of APF well.

True peace is not merely the absence of tension, it is the presence of justice. Martin Luther King.

### PEACE TRAINING IN SOUTH SUDAN

There are currently many challenges facing the church in South Sudan and the Diocese of Cueibet. In particular, ethnic fighting occurs because of the guns in the hands of the youth. The civil war continues causing instability in the Lakes State, in South Sudan, where the Diocese of Cueibet is situated.

In March, a Peace Training Programme was implemented in the Diocese of Cueibet, which was funded by a grant from APF. The Programme was overseen by APF Member Bishop Elijah. Peace training courses were delivered in Cueibet and Pagoor. These were attended by teachers, chiefs, women, and men. A further course was delivered to the Confession and Prayer Team in Cueibet.



## INTERNATIONAL CONSCIENTIOUS OBJECTORS' DAY 2023

FROM SUE GILMURRAY

APF is one of 13 peace organisations which plan and support COs' Day, which has taken place on May 15th every year since 1982. Since 1994 there has been a London event in Tavistock Square, around the memorial stone there dedicated to the right to refuse to kill. And since the Covid pandemic interrupted the physical gathering in 2020, the Peace Pledge Union has organised an online event, so now it is possible to attend in person or online. To learn more you can search for co-day.org

This year the event, held from 1.00–2.00 p.m., was again hosted by actor and playwright Michael Mears. He introduced feminist historian Ali Ronan, who reminded us that, although it was men who were subject to conscription in wartime, there

were many women who supported them, and often suffered deprivation and persecution for doing so. Semih Sapmaz from War Resisters' International spoke of the present, as Russians, Ukrainians, Belarusians and Israelis are among those who face punishment for refusing military service. The names of 85 COs past and present, one from every country which could be identified, were read out as white carnations were placed on the memorial stone; and we observed a minute's silence to mark our respect for them.

There was music too. Raised Voices choir began with Sue Gilmurray's The ones who said No, a song which has been sung every May 15th for over 20 years, so many who attended sang along.

Later they sang Holly Near's moving song Foolish Notion, whose chorus asks "Why do we kill people who are killing people to show that killing people is wrong?" And we finished with the song Road to peace.

Events in Brighton, Edinburgh, Leeds, Leicester, Liverpool and Manchester. See co-day.org for details.



Conscientious Objectors Day 2023, Tavistock Square, London

## INTERNATIONAL CONSCIENTIOUS OBJECTORS' DAY 2023

- EDINBURGH

On May 15th this year, for the first time since lockdown, an in-person event was held in central Edinburgh to mark CO Memorial Day.

Organised by Peace & Justice (<https://peaceandjustice.org.uk/>), the event was supported by a number of peace organisations\* including APF.

Anne McCullagh-D-Lyske from Conscience, Taxes for Peace not War, compered the event and spoke about the campaign to increase the amount of UK tax spent on peacebuilding and a corresponding decrease spent on war and preparation for war.

Scottish Conscientious Objectors from WW1 and WW2 were remembered, as well as the role of the women who supported them. Statements from current Russian, Ukrainian, Belarusian and Israeli COs were read out, many of whom are imprisoned or forced to flee their homes for resisting military conscription.

Music was provided by Protest in Harmony ([www.protestinharmony.org.uk/](http://www.protestinharmony.org.uk/)) a radical singing group based in Edinburgh, songs of protest, struggle and human rights, including a song from the Israeli peace movement.

The event concluded with the reading of the names of 50 COs from around the world, past and present, and a minute silence was held.

\* Scottish Women's League for Peace & Freedom, Pax Christi Scotland, Secure Scotland, Conscience



Edinburgh CO memorial

## COS' DAY REPORT

FROM DAVID CHAPMAN

A vigil in a Wokingham churchyard marked International Conscientious Objectors' Day.

The churchyard of All Saints Church provided the peaceful setting on Monday, May 15, for the vigil, by kind permission of the Rector.

The event was to remember people who have resisted armed conflict and rejected all forms of violence, and facing persecution and imprisonment as a result.

Names of some current and past conscientious objectors from the UK and around the world were read out as white flowers were laid under an old yew tree by those attending.

Two of those at the vigil read their own poems. Others read prose or poetry or spoke a personal reflection.

Among those present were members of various peace groups including PPU, APF, and Quakers.

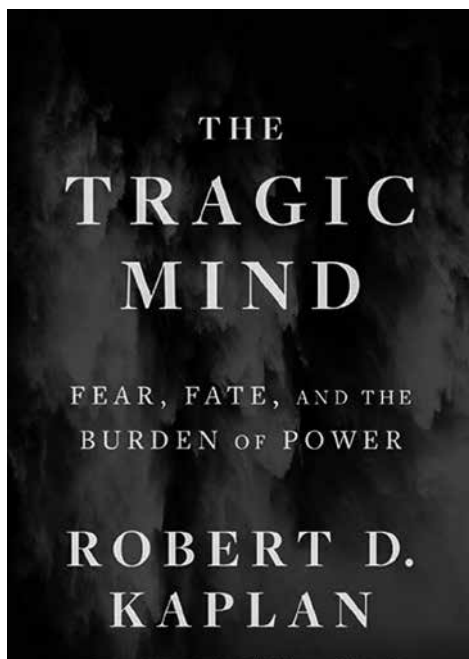
The vigil was quiet, thoughtful and reflective.

A similar event is planned for Remembrance Day later in the year.



The churchyard of All Saints Church, Wokingham

## BOOK LOOK



**THE TRAGIC MIND: FEAR, FATE AND THE BURDEN OF POWER BY ROBERT D. KAPLAN (2023).**

**FROM TONY KEMPSTER, APF TRUSTEE**

Some books emerge from a lifetime of hard-won knowledge. Robert D. Kaplan has learned, from a career spent reporting on wars, revolutions and international politics in Europe, the Middle East, and East Asia, that the essence of geopolitics is tragedy.

He saw the regime of Saddam Hussein first-hand and believed it was so awful that it had to be removed. Consequently, he supported the US invasion, but the anarchy that followed, he admits, was even worse. This and other conflicts led him to the conclusion that order, even that imposed by dictators, was preferable to chaos in all but a few extreme cases.

In the book he argues that international politics needs what he calls anxious foresight: to think tragically to avoid tragedy. This allows an understanding of our limitations so as to act more effectively.

The tragic mind, in this sense, is one that is aware of itself and of the contrariness of human events. He cites George H.W. Bush as the last president with this sort of depth. After him, presidents have been quick to send troops to one hot spot or another, always with good intentions but with little in the way of positive outcomes. Military involvement should be a last resort, used only as a response to true evil, such as the Nazi regime. In fact, the author notes that the idea of evil has been devalued through overuse. "Every villain is not Hitler," he writes, "and every year is not 1939."

Kaplan draws strongly on Greek classical dramas and Shakespeare's plays to point up and examine the consequences of actions and the limits of power. The great dilemmas of international politics, he argues, are not posed by good versus evil – a clear choice – but by contests of good versus good, where the choices are searing and consequential.

Yet, unbounded idealism mixed with hubris still threatens disaster. And precisely because of the shrinkage of geopolitics produced by technology, there will be increasingly greater, even cataclysmic costs for such failures in the future. This is why in Ukraine and Taiwan we have to find a middle ground between acquiescence to authoritarian rule and inflexibly demanding perfect democratic outcomes. Indeed, we may have to get used to the prospect of many disappointments ahead.

The book is a deeply felt meditation on the importance of lived experience in conducting international relations. It should be read by anyone who wants an understanding of the tragic politics of our time where history councils caution.

Robert D. Kaplan (2023). The tragic mind: fear, fate and the burden of power. Yale University Press

### **APF VOLUNTEER 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.

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

If you are interested in becoming our treasurer, 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 role of Treasurer 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**

# DIARY AND EVENTS

## 6th August

Hiroshima Day. APF Prayers and Vigil – look out for further announcements. Remembering the destruction of the city of Hiroshima by an atomic bomb on this day in 1945, followed by the nuclear attack on the city of Nagasaki on August 9th. Up to 266,000 people were killed in these attacks.

## 7th September

No Faith in Arms Day, and DSEI Arms Fair around that time.

## 15th-22nd October

Week of Prayer for World Peace. (See article above for more details.)

## 28th October

APF's Annual General Meeting. This will be held online and will be an opportunity for members to have their voices heard about what's next for APF. Look out for further announcements.

### APF MONTHLY PRAYERS

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

**22nd June** 'Modern Peacemakers'

**21st September** 'Celebrating International Day of Peace'

**6th August** Hiroshima Day Prayers

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: [sarah@anglicanpeacemaker.org.uk](mailto:sarah@anglicanpeacemaker.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)

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### 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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# THE COMMUNITY OF THE CROSS OF NAILS INTERNATIONAL GATHERING MAY 2023

FROM SARAH MAGUIRE, APF COORDINATOR

This year, on the 24th–28th May, the Community of the Cross of Nails (CCN) held its International Gathering, an event which takes place every four years or so. Based at Coventry Cathedral, the four day happening included a packed programme of speakers, group discussions, music, worship and a meditative tour of Coventry Cathedral new and old and its historic surroundings. As representatives of APF, a long-standing Partner of the Community, Chair Sue Claydon and myself travelled to Coventry to take part. We were joined by delegates from around the world, including Germany, South Africa, Belgium, India, Canada and the USA.

The subtitle of this year's event was "‘Making All Things New’: Reconciliation and the Next 60 Years'. Reconciliation and the question of how we can begin to build anew for a peaceful future for generations to come remained enduring themes throughout the four days.

Early on in our discussions, we considered how far it was meaningful to talk about 'peace' without acknowledging the centrality of 'justice'. Quite rapidly, we reached the consensus that justice was a vital component in a meaningful and ethical peace, which is not simply the absence of armed conflict.



CCN Group Photo

This principle was reinforced as we engaged with some of the most pressing issues of peace and justice facing our world today, presented to us by a succession of impassioned speakers.

APF member Andii Bowsher of Green Christian took part in a recorded discussion with fellow Green Christian member Paul Bodenham, in which they considered reconciliation and the role of the church in the face of incipient environmental catastrophe. An important role of reconciliation was recognised as being simply helping people reconcile with the scientific reality of the situation, despite both the human urge to look the other way and the burgeoning of conspiracy theories. Justice has a role in recognising that climate crisis will have the harshest impact on some of the poorest parts of the world despite the roots of the crisis lying in the actions of the richest nations.



You can watch the video of Andii and Paul's conversation here [www.youtube.com/watch?v=qP-f-yKV5oM&t=1187s&ab\\_channel=CoventryCathedral](https://www.youtube.com/watch?v=qP-f-yKV5oM&t=1187s&ab_channel=CoventryCathedral).

We also heard from Rev. Michael Shapcott of the Sorrento Center in British Columbia, who spoke about the ongoing process of reconciliation and justice between the First Nations of Canada and the Anglican Church.

Daniel Munayer, of Musalaha, a faith-based reconciliation movement situated in Jerusalem, talked to us about the work of reconciliation in Israel-Palestine, stressing the need for a just peace. This led to group discussion and questions about how we, as Christians living outside the region, could contribute positively to this process.

Canon Paul Oestreicher, veteran peace activist and APF counsellor, spoke in a recorded conversation with Dean John Witcombe, in which he addresses the complex issues raised for peacemakers by the war in Ukraine. You can view their conversation here- [https://www.youtube.com/watch?v=5wW3iNjMIBU&ab\\_channel=CoventryCathedral](https://www.youtube.com/watch?v=5wW3iNjMIBU&ab_channel=CoventryCathedral)

On the Thursday evening, we witnessed the formal installation of Rev. Oliver Shuegraff, Chair of the CCN's German Board as Honorary Canon of Coventry Cathedral.

Friday afternoon was marked by a panel discussion of academics and politicians speaking from a variety of perspectives about the current situation in N. Ireland and how things have progressed since the historic Good Friday Agreement. This was followed by a talk and discussion led by David Porter, Northern Irish peacemaker and former Chief of Staff to Archbishop Justin Welby.

The evening ended with a moving performance by Irish folksinger Tommy Sands, who interspersed his songs with thoughts and reminiscences including bringing to life for us the moment when he, along with hastily assembled choirs from local Protestant and Catholic schools, sang outside Stormont, in 1998, imploring stalling politicians to come to an agreement for the sake of future generations.



CCN Tommy Sands in Concert

As I was leaving Coventry on the Saturday morning, for me this was a fitting end to what had been a very interesting and inspiring few days.

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