

THE Anglican PEACEMAKER

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In this issue of TAP we report back from DSEI 2023 and reflect on the lessons of the Chicago Parliament of World Religions.

REFLECTIONS ON ATTENDING THE CHICAGO PARLIAMENT OF WORLD RELIGIONS



Rt Rev. Philip Huggins

From the Rt Rev. Philip Huggins, bishop, Diocese of Melbourne, Director, Centre for Ecumenical Studies, Australian Centre for Christianity and Culture (CSU) and APF Counsellor

RESPONSES TO THREE QUESTIONS:

WHERE ARE WE?

WHERE DO WE WANT TO GO? HOW DO WE GET THERE?

I offer these responses after attending the August 13–19 Chicago Parliament of World Religions [PWR] and after contributing as part of the Elijah Interfaith Institute. ⁽¹⁾ I have gathered them under the questions we use in the Talanoa Dialogues of our Interfaith Liaison Committee to the UNFCCC. ⁽²⁾ The questions are a blessing bestowed by S Pacific communities, and have been used at COPs in recent years.

WHERE ARE WE?

This question is answered in a mixture of gratitude and repentance:

- Gratitude for the gift of life and the opportunity to make a contribution to a more compassionate world.
- Repentance as regards the condition of the planet and the plight of those suffering. Repentance means we actively do what we can to make a better life for those suffering.

WHERE DO WE WANT TO GO?

We want to go to a place where everyone feels safe and is safe, including endangered species. A place, that is, where we do not look away in anguish at what we see. The great UN Secretary General Dag Hammarskjöld conveyed that the whole purpose of the UN and its related agencies – UNHCR; UNESCO; UNICEF, etc. – was and is to give people peace in safety. The Declaration on Human Rights and all that flows from it is to protect and enhance safety. What he conveys is also an integrating principle for contemporary interreligious co-operation.

Feeling safe gives people peace. Every faith tradition has a word for this.

Peace Shalom Salem Om Shanti.

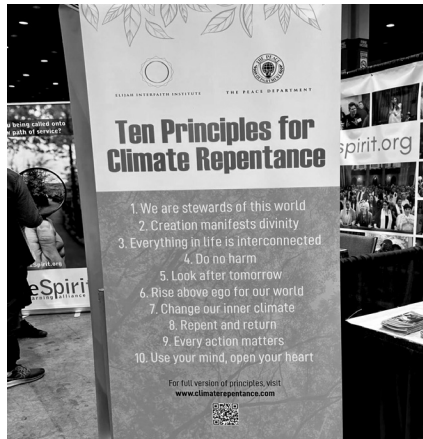
Peace is Jesus' first gift after resurrection. The Incarnate One, the visible of the invisible, asks us to be peacemakers. It's a gift and a task. The theme and activities of these days in Chicago therefore picked up our yearning for a safer, more peaceful world in which all may flourish.



Rabbi Alon Goshen-Gottstein, Founder & Director of the Elijah Interfaith Institute, speaks at our 'Climate Repentance Ceremony'. In saffron are Hindu sisters from an ashram near the Himalayas. To their right, Jinwol Lee, a Buddhist monk, from S Korea, now living, largely in silence, in his US setting. To his right, Zen Buddhist Richard Marker. Beside him is Brahma Kumaris' leader Maureen Goodman, UK.

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CCN Presentation at Ammerdown Centre



Principles for Climate Repentance

HOW DO WE GET THERE?

That is the question. The short answer is that everyone has a contribution to make.

At the Parliament of World Religions and in the related meeting of our Elijah Interfaith Group, I met a diversity of contributors, all recognising our need for one another. There is an evolving ‘critical mass’ of people, from many faith traditions, who have a unified and unifying consciousness and who are doing all they can to make our world safer and more peaceful.

The periodic PWR provides a setting in which folk can so gather and thus find fresh inspiration.

Some 7000 gathered in Chicago. The range of programs was quite astonishing. As pictured below, our Elijah Interfaith group followed up our work last November on climate change, framed by our “Ten Principles,” which were on display at our PWR stall.

We also offered to the plenary a time of Poetry and Music, with Prayer and Meditation, focused on Ukraine.

Therein we also launched a new initiative to build friendships across religions [FAFI]. Meeting separately together away from the PWR, we discussed papers that we had all provided on matters of ‘religious genius’.

Perhaps the best way to convey the colour and substance of this hopeful gathering is by brief portraits of just a few of the many wonderful contributors.

Swami Ji grew up in the oppression of Franco’s influence on Spain. To breathe, he had to make his way otherwise, including from the then controlling influence of the Spanish Church. He has created a beautiful Ashram and Meditation Centre, ‘Campus PHI,’ in

Extremadura, Spain. It is a place of solace for many.

Imam Feisal Abdul Rauf is an Imam in New York, originally from Egypt. He became the ‘go to Muslim’ after 9/11, as the wider community sought a better understanding. Many books and lectures later, he is tired from these demands but peaceful about all he has done to enhance understanding. Feisal continues to look after his mosque in New York.

At a Banquet of the ‘Charter of Compassion,’ amazing people told of their compassionate responses after gun violence had killed loved ones. One was Scarlett, after the shooting of her 6-year-old son and his classmates in their school room. ⁽³⁾ I wrote about her and the Charter in my ‘Statement from the Heart’ in the Public Policy Journal, Pearls and Irritations, published on 19 August. ⁽⁴⁾

The role of the arts was vivid at the PWR. For example, Stacey Gillett is helping kids share their stories and learn about the stories of others. ⁽⁵⁾ Dr. Meghan Stretar is helping lead a wonderful project – an illuminated, handwritten Bible of monumental size ⁽⁶⁾ Helped by ‘Arts4Impact,’ the PWR had poignant art to convey the innocent deaths caused by gun violence. I wept when I beheld what is pictured below. ⁽⁷⁾



Fabric representing the 30k + children who lost their lives to gun violence since Sandy Hook

In my last weekend in Chicago, the media reported ‘at least a dozen’ deaths or serious injuries of teenagers who were shot in Chicago streets and playgrounds between Friday night and Sunday morning. Some killed were kids, who would have started High School for the first time on Monday August 21st.

Here is the key matter as regards the future. ‘Enough’ is what people say, but

the culture of violence persists, and the simplest initiatives in arms control and disarmament are blocked, both locally and internationally. Safety is denied where safety could prevail. It is a choice.

A clergy speaker at the Parliament said the time has come for contemporary training in non-violent protest, backed by prayer, as regards the vested interests of the carbon economy. I imagine he would see this same need as regards the Arms Industry and related blockers of local and international disarmament.

It IS about the guns. And the knives, the cruise missiles, the drones, and the devastating consequences if just one of the thousands of nuclear weapons on alert was released, even by mistake! Better relationships between world leaders is absolutely crucial. If there were better relationships between Australia and China, our major trading partner, we wouldn’t both be simultaneously building more nuclear submarines, with China building many more such submarines than AUKUS... and so on. The folly of this is obvious. The risk of a catastrophic war is heightened, and the opportunity cost of this arms race will cause more people to be deprived of food, health services, and education. It is not a ‘safety first strategy.’

But, obviously the culture of ‘us’ versus ‘them’ has resilient vested interests, and many fears that need to be overcome. It’s all about relationships. Both the arms race and domestic gun violence reflect destructive, dysfunctional relationships. The choice needs to be to heal and never to harm. This is the fundamental choice that can lead to safer and more beneficial relationships...

So, where to go from here? In sacred imagination, we trust that if it can be imagined, then it can be real. One can but persist. The substance and spiritual beauty of those I met in Chicago gives one great hope and renewed enthusiasm. People know what it is like to be and feel safe. Making sure that everyone has this feeling in reality is a unifying principle for our work ahead.

Watching the sunrise over Chicago, I remembered the morning delight with which our 3-year-old granddaughter, Sunny Ella, cheerfully said to us:

“It’s a new day!”

continued from page 2

Online References

- (1) <https://parliamentofreligions.org/all-announcements/> and <https://elijah-interfaith.org/>
- (2) <https://interfaithliaisoncommittee.carrd.co/>
- (3) <https://chooselovemovement.org/> and <https://charterforcompassion.org/>
- (4) <https://johnmenadue.com/a-statement-from-the-heart-should-always-be-cherished/>
- (5) hello@ourtimecapsule.org
- (6) www.saintjohnsbible.org

‘MOVING AWAY FROM MASS DESTRUCTION’

REPORT SHOWS FINANCIAL INSTITUTIONS ARE INCREASINGLY DIVESTING FROM NUCLEAR ARMS FROM SARAH MAGUIRE

‘Moving Away from Mass Destruction’ is a newly-released report profiling 109 financial institutions worldwide which have wholly or partially withdrawn investment from companies involved in the nuclear weapons industry from development to testing, maintenance and stockpiling. It brings welcome news that, in increasing numbers, financial institutions are shying away from association with companies involved in the production of nuclear weapons.

The report is the result of a collaborative project between Pax for Peace and ICAN. Pax for Peace is a peace group operating in the Netherlands. ICAN (International Campaign to Abolish Nuclear weapons) is a global campaigning coalition, operating in 110 different countries whose stated aim is to promote and secure adherence to the United Nations Treaty on the Prohibition of Nuclear Weapons.

The list is divided into the Hall of Fame, which includes 55 institutions which have entirely excluded nuclear weapons-producing companies from investment, and a much broader Runners

Up category, encompassing 54 financial institutions which have made partial progress towards excluding companies involved in nuclear weapons from investment but whose policies are not fully comprehensive. These institutions are awarded star ratings, ranging from those just falling short of admission to the Hall of Fame to others who have only begun to address the issue of

funding weapons of mass destruction in their policies.

Nuclear states rely heavily on private companies to provision and maintain their nuclear arsenals, awarding contracts worth many millions of pounds. For example, BAE Systems, Babcock International and Rolls Royce have contracts with the UK government for replacing the UK’s nuclear weapons system. Such companies are obviously potentially very lucrative propositions for financial institutions to invest in, thus enabling their deadly work to continue.

A vital element to making nuclear weapons manufacture and investment a less viable and attractive business proposition is therefore encouraging investors to consider the positive publicity that comes from refusing to finance projects so starkly contrary to the public good as nuclear weapons. The current report both illustrates the effectiveness of this approach and itself constitutes an extension of it.

Listing those institutions which have entered the ‘Hall of Fame’ as having no investment in weapons of mass destruction in a published report constitutes positive publicity. For an institution to be listed as a ‘Runner Up’ is also positive but offers an incentive for those companies to aim to be awarded ‘Hall of Fame’ status in a subsequent edition of the report. Each profile in the Runners Up group comes with Recommendations stating how the company can build on what has been

achieved in order to be considered for a Hall of Fame rating in the future.

The report also brings good news for all of us in that it demonstrates a steady increase in financial

institutions actively moving away from investing in weapons of mass destruction over the last decade. When the first issue of this report was produced in 2014, the number of institutions recorded as seeking to divest from nuclear weapons production stood at 35. In this update, the total is above one hundred.

Notably, a number of institutions specifically cite the TPNW in their policies excluding investment in nuclear weapon manufacturers. This shows the success of the Treaty and its supporters in helping to push nuclear weapons outside the ethical norms that institutions and shareholders want to be associated with. As well as the financial inconvenience represented by the withdrawal of investors from companies associated with the nuclear arms industry, this public rejection by respected financial institutions will further the work of delegitimising the industry and building up the groundswell of dissent to, in time, drive them out of business altogether.

References

You can download the full report here: <https://paxforpeace.nl/publications/moving-awayfrom-mass-destruction> ICAN <https://www.icanw.org> Pax <https://paxforpeace.nl>

APF ON FACEBOOK

Keep up to date on APF activities and peace news by following us on Facebook at 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

POETRY OF PEACE

WARRIOR OF PEACE

From Chris Roe

Each drop of morning dew,
That shades the misty dawn,
Each bird that sings each note,
This smile, this child we love,
This tenderness we share,
This Warrior of peace.

Each timeless ray of light,
That drives the dreams of hope,
Each turn of every page,
This quiet tranquil strength,
This warmth we need to shield,
This Warrior of Peace.

Each silent wind of change,
That melts each frozen soul.
Each brick upon each brick,
Each hand upon each hand,
This sword we lay to rest,
This Warrior of Peace.

Each sacrifice of self,
That frees another fear,
Each knowing glance of truth,
This knowledge absolute,
This wisdom once forgot,
This Warrior of Peace.

Each discarded feeble lie,
That guides the mind from reason,
Each move, each word, each sign,
That leads beyond this line,
To walk awhile beside,
This Warrior of Peace



TIM'S CASTLE

From 'A celebration of Life" by Meg Hartfield (1934 – 2017) published by Philip Garside Publishing Wellington. NZ. Kindly contributed by Jonathan Hartfield. books@pgpl.co.nz

I watched
protectingly
as our small grandson, at kindergarten
with utmost care
filled his bucket,
patting down the sand
tongue-tip helping,
up-ended
and with immense pride
up-lifted –
a perfect castle
then hastened to find the exact
leaf-flag-
his masterpiece crowned.

A moment,
then a war-whooping bigger boy
with flying leap
kicked
flattened
scattered, destroyed
Tim's Castle.

Three reactions –
little boy's lip-quivering desolation
bigger boy's jubilation
my fierce anger
desire for retaliation.

A microcosm of the world?
But retaliation leads to retaliation
retaliation...retaliation
the hardest response –
understand
communicate
forgive
and build another sand-castle
together



UKRAINE

From Henry Disney

For many months my garden's been
a scene of constant strife. It seems
my shed is line between the claims
of rival pairs of pigeons sure
my garden's theirs by right. These birds
were brought to England long ago
in ships from New South Wales. Despite
they act as though they own our land
a sparrow hawk has ended game,
as scattered feathers litter ground
below the washing line explain.
It's peace for pair that still remain.

Too often humans fight for land.
Thus Putin tries extending claim
to lands, without consent of folk
beyond the bounds of realm he rules.
Result is deaths of many men,
of mums and kids. He' worse than hawk
who only seeks a meal. His scheme's
at odds with gospel claimed by church
to which he goes. It won't condemn
this Russian tyrant dealing woe.
It seems his church has ditched
the Christ
of peace and justice meant for all.

INTENSE AND UNNECESSARY

From Stephen Phiri

nonsensical conflicts
create unnecessary
tension and divisions.
However,
empowering,
meaningful and
uplifting reunions,
which
bring reconciliation,
gather people and nations of various
races, tribes and classes;
aspire to build, aspire to heal, aspire for
teamwork and team effort,
integration over disintegration,
overwhelming and overshadowing all
forms of negativity.



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

Gift Aid – increasing the value of your gifts

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)

SignedDate

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
You can also access this form via the APF website:
www.anglicanpeacemaker.org.uk/donate-to-apf-now/

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COVENTRY'S STORY OF WAR, PEACE AND RECONCILIATION BY CATHY RENKEN

BOOK REVIEW AND AUTHOR INTERVIEW: FROM SARAH MAGUIRE, APF COORDINATOR

Coventry's Story is a colouring book created by Coventry artist Cathy Renken to raise funds for Coventry Cathedral. It is sold in the Cathedral gift shop and on their website.

Do not be deceived by the format of this book! It is not intended for the pacification of small children. Coventry's Story is a sophisticated intermingling of images and text suitable for confident readers of nine and up. Adult readers will find plenty in it to interest and inform, while the outlines offer potentially many hours of thoughtful colouring.

The book begins by evoking the Coventry of the pre-war period as a centre of manufacturing. The following pages tell the story of Coventry's role in the 2nd World War and the impact on the city. This, of course, is a stark precursor of what is to come as we soon arrive at the tragic night of the 14th November, 1940 in which around two thirds of Coventry city centre was destroyed, including the beloved Cathedral.

However, we are barely halfway through the book. The story of rebuilding and reconciliation begins in the rubble, with Provost Howard, holding aloft his charred cross in the ruins of the Cathedral. We see the new Coventry Cathedral become a global centre of peace-building and reconciliation even as we itch to apply our colouring pencils to the outlines of the giant stained glass walls of the new edifice.

I caught up with Cathy Renken, the artist behind Coventry's Story, via email and asked her to tell us a bit more about the creation and inspiration for the book.

As an artist based in Coventry, when did you become aware of the history of the Cathedral and how do you think this has affected your outlook?

Living in Coventry, having studied at both universities, it's hard not to be aware of the Cathedral and the important role it has for people within the City and across the world. It's the main feature in the city with the old Cathedral ruins and the new cathedral standing side by side. I am humbled and proud of the reconciliation story of Coventry with the charred cross in the Cathedral ruins and the story of the unique Coventry crosses made of nails, as a symbolic representation of

Coventry's message of reconciliation. Crosses that were sent from Coventry to the twin city of Dresden in an act of friendship and forgiveness. A Christian message of love and hope born out of a city in ruins after WWII bombs had devastated the city.

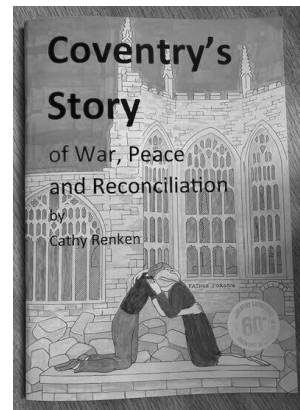
What was the inspiration for you to create the colouring book Coventry's Story and how did the project come about?

Walking amongst the ruins, seeing the charred cross and gazing at the new Cathedral, I was struck by the story of forgiveness. Delving deeper, reading and researching, I began to realise that everything about the design and build of the new Cathedral was all about reconciliation and this was the most important story. I have tried to explain the design features in the book so that children could understand the meaning. It was a realisation that I needed to share in a way that was more easily understood for children to think about the importance of peace building and the transformational nature of forgiveness.

What did you learn while researching for the book – were there some particularly interesting local history resources you explored?

Apart from learning about Coventry's booming city in the 1940's and the bombing raids that targeted the city in the Coventry blitz, I was keen to find out how the reconciliation message was continuing today so that more people could get involved. I discovered how the cathedral's many different partnerships with non-religious and multi-faith organisations were all supporting one another in their commitment to establish peace, justice and trust within their communities. More importantly, I learnt how much research is being carried out in our universities to help develop global understanding amongst leaders and decision makers in areas of peace and security and how much work it takes to deepen our understanding of other regions and cultures in conflict.

Studying the geographical, political and social issues that can affect the daily



concerns of people can help inform our choices and resolve differences that can help to bring about peace and understanding

In the last part of the book, you focus on how the message of Coventry Cathedral is applied in Coventry today and ways we can bring that message into our lives, including respect for the environment and welcoming migrants and refugees. How crucial do you think the role of peace education is for young people growing up today?

I think it is vital for the good health and well-being of our world to build healthy trustworthy friendships.

If we can learn to communicate well, take an interest by getting involved and deepening our understanding of each other in the classroom or at work, then we are in a better position to be able to avoid conflict and resolve differences.

Cathy adds: I have loved writing the Coventry Story book and working on illustrations that celebrate reconciliation, a message of inclusivity, equality, diversity, and peace building. The book was designed and created to help raise funds for Coventry Cathedral and to promote the important work of the reconciliation team, including Coventry University's Centre for Trust Peace and Social relations, and the Coventry Refugee and Migrant Centre: together working for peace and welcoming new people to Coventry.

Cathy Renken (2023).

Coventry's Story of War, Peace and Reconciliation. Cathyrenkenartist.com

APF NEWS AND UPDATES

FROM THE CHAIR, SUE CLAYDON

It seems that the APF AGM rolls around more quickly for me now. In preparation for that (see Page 11) I want to update you on some of the ways you can contribute to APF's activities (Pray, Educate, Act). Over recent years the number of active APF members had increased, although still a rather small band of our membership.

Have you got skills/interests in any of the activities below?

- This year, there are two vacancies for Trustees. All meetings are online and occur about six times a year.
- A new Treasurer is also needed. Trustees agreed to create a new role for APF, Assistant Treasurer/Bookkeeper. This role will cover all the day-to-day accounts work, so the time commitment of the Treasurer will be reduced.
- 'Working Groups' are a way for APF to be more active in campaigning/producing resources/engaging in the wider Anglican Communion. The

current Working Groups have a few members committed but to be effective really need a few more.

The Groups are:

- Palestine/Israel
- Care for Creation (and how militarism contributes to the climate crisis)
- The Arms Trade/Nuclear Weapons
- Sharing the videos of online Prayers (see page 11)
- The Worship Group has been producing new Prayer Cards and generating the online Prayers. Additional readers/prayer suggestions are always welcome.
- Contributing to The Anglican Peacemaker with suggestions, letters, book reviews etc.
- Some of you will have heard about the 'Difference Course' (January 2023 TAP online).

A few APF members have shown an interest in delivering this as an online course. If you have experience of the

'Difference Course' or are interested, please email me.

- Next year (2024) the Week of Prayer for World Peace will have a 50th anniversary.

We would like to set up a time-limited working party of APF members to contribute to making this a major event. If you have been involved or especially interested in interfaith working then we would like to hear from you!

From APF's participation in the protests at DSEI (see page 9), it has become clear that the knowledge of the general public about the international arms trade and the role of many of our countries in it is very poor. Over the next year APF will working with other organisations to raise this awareness.

If anything you have just read seems like it might be for you or you would like more information or if you have an idea to promote peace in your parish/area/diocese, please email me on chair@anglicanpeacemaker.org.uk

WEEK OF PRAYER FOR WORLD PEACE 2023

This year the Week of Prayer for World Peace will run from Sunday, 15 October to Sunday, 22 October. We will continue with an Annual Gathering (on the 15th) online, allowing as many as possible to join us.

Started as a APF initiative, the WPWP is now in its 49th year. Each year, a Prayer Resource is produced, and this year it is being offered free. It has been expanded to 12 pages and includes prayers/poems from young people for the first time. If you would like additional copies email wpwp21@yahoo.com

The overall theme this year is 'Praying with Hope in a Troubled World'. Individual day themes include among others: reconciliation, families especially in conflict areas, those in power and peacemakers.

A special addition to WPWP this year is an online daily reflection by a leader of a faith community. WPWP has been working in conjunction with the Iona Community and Alignment: Interfaith Contemplative Practices. This will be a digital 'calendar', for each of the days a 'window' can be opened by clicking on it, you can listen to a talk and other items. (please see below.)



WEEK OF PRAYER FOR WORLD PEACE

AN INTERFAITH PRAYER FOR EACH DAY OF THE WPWP



This year the Week of Prayer for World Peace (based in London) is collaborating with the Iona Community (based in Scotland) and Alignment: Interfaith Contemplative Practices (based in Philadelphia) to offer a digital experience for the Week of Prayer to be used by individuals and faith communities around the world.

Leaders from eight different religious and spiritual traditions each offer a five-minute prayer, one for each day of the week, following the theme of this year's WPWP: Praying with Hope in a Troubled World.

This year's offerings come from the following communities: Jewish, Baha'i, Lebanese Maronite Christian, Hindu, Shinnyoen Buddhist, Sikh, Indigenous/Native, and Pagan/Wiccan.



This QR code will lead you to the website where the prayers will open, one each day of the week. Once a prayer opens, it will remain open to be

revisited through the year. They can also be found by visiting www.interfaithalignment.org/wpwp

The intention of this collaboration is

- 'to encourage those seeking peace for all of humanity to expand our own practices of prayer by embracing the prayers of other traditions
- 'to nurture understanding, empathy, and harmony among diverse faith communities
- 'to raise awareness of the practices and teachings of other traditions

We hope to demonstrate that a commitment to world peace must embrace all peoples and include the traditions, prayers, and hopes of all peoples and to expand our awareness and knowledge of other traditions and provide the opportunity to pray with those from other religious and spiritual traditions.

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; 07494 272595

APF VOLUNTEER TREASURER VACANCY

APF is looking for a new Treasurer who would also be a Trustee. We now have an Assistant Treasurer/Bookkeeper, who will undertake most of the day to day work so this is not a big time commitment but is a role essential to the running of APF. As Trustee, your role would also involve around 6 online meetings a year. Of necessity, we are looking for a UK-based volunteer for this role.

You do not have to be an accountant; you just need to be good with figures and have an eye for detail. Current APF trustees will be on hand to provide continuing support as necessary. If you are interested in becoming our treasurer, please email chair@anglicanpeacemaker.org.uk or sarah@anglicanpeacemaker.org.uk and we will send you more information.

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

NO FAITH IN WAR DAY 2023

FROM SARAH MAGUIRE

On the 7th September, one of the hottest days of the year, APF joined with other faith groups including Pax Christi, Quakers, members of CCND and FoR, Buddhists, and others to witness against the DSEI Arms Fair, returning to the ExCel Centre, London this September.

At 10am, APF members and friends began to arrive at the Ascension Church Centre, a short distance from ExCel, where we were welcomed by Rev'd Oyin Oladip. There followed a short service of song, prayers and readings, with music provided by Sue Gilmurray. Bishop Roger Morris of Colchester and Rev'd Oyin Oladip also spoke powerfully.

Soon, it was time for us to assemble outside the church and take up our banners, some of them very familiar to me from photos of APF witness in the past. After a short walk, we caught up with Pax Christi and others who had gathered in an open area, having come from their own church service a couple of streets away.

As a larger, combined procession we moved slowly through the streets towards ExCel. As we went, we picked up Taize Against the Tanks, led by Rev'd Chris Howson. This

combined well known Taize chants with new words speaking out against the arms trade. I did hear one shouted suggestion that we get a job, but motorists were mostly patient as we wound our way.

We came to a stand in the space at the gates of ExCel. There we were glad of the shade, if conscious of the intimidating atmosphere that enveloped us, a reminder that we were in a place where death and destruction were being prepared. The metal gates towered high above our heads. Behind them paced security guards, police and police dogs. Construction workers watched from an external stairway high above. Here, in token that we were not easily to be shifted, many of us sat or knelt or gathered round. We continued to sing and to pray. Around us circled police and security personnel, polite but clearly keen for us to move on. A legal observer in an orange visibility vest occasionally scribbled notes. At one point, a large truck approached the gates, wanting to enter. We declined to move and after a while it backed away. Statements in support of our action were read out from Archbishop of York Stephen Cottrell and from David Walker, Bishop of Manchester. Bishop Roger

spoke to us as did many others, gathered there, giving testimony to why they had come here today. (You can read the statements from the bishops below.)

Eventually, we moved away from the gates, though some chose to remain to continue to block access to vehicles. On the grass verge of the road leading to ExCel a Quaker meeting was beginning. I stayed long enough to witness several Friends being arrested, and in at least one instance, bodily carried into a police van as they sat in the road. In total, 9 people were arrested, 6 of them Quakers. All were released later that evening on pre-charge bail.

Protests and vigils against DSEI Arms Fair will continue into September.



No Faith in War Day 2023, Procession to ExCel, London



Bishop Morris at the ExCel Gates

SERMON FOR NO FAITH IN WAR DAY

FROM RT REV. ROGER MORRIS, BISHOP OF COLCHESTER

This is a transcript of the speech given by Bishop Roger at the No Faith in War Day at the gates of the ExCel Centre, London, 7th September, 2023.

In 1907, H.G. Wells wrote an extraordinary book called 'The War in the Air' in which Germany launches an aerial attack on New York which Wells describes as 'one of the most coldblooded slaughters in the world's history, in which men who were neither excited nor, except for the remotest chance of a bullet, in any danger, poured death and destruction upon homes and crowds below.'

Remember – this was written in 1907, just 4 years after Orville and Wilbur Wright had successfully invented, built and flown the world's first aeroplane. 34 years later, in

1941, Britain was at war with Nazi Germany and death from the skies in war was commonplace: the Blitz had begun, and H G Wells rewrote his introduction to The War in the Air, angrily concluding with the words: "I told you so. You damned fools."

The War in the Air prophetically imagined the horror that was to come. And what troubles me most about the scene that H.G. Wells described is the remoteness, the detachedness of those who were wreaking havoc in the skies, 'men who were neither excited nor, except for the remotest chance of a bullet, in any danger, poured death and destruction upon homes and crowds below.'

And as the years have gone by, so that sense of detachment has become greater and greater. In 2015 the film

Eye in the Sky was released. The film opens in Nairobi, where young Alia twirls a hula hoop in her backyard.

Now, I warn you – there may be spoilers coming up for those who have not seen the film. Alia, the girl with the hula hoop, is selling bread on the corner of the street just outside the house where a terrorist cell is meeting and where a belt packed

with high explosives is ready to be put on by the soon-to-be suicide bomber. Meanwhile, a drone hovers overhead, armed with hellfire missiles, as combatants, lawyers and politicians debate whether or not to strike and what the CDE might be.

CDE stands for Collateral Damage Estimate. They are trying to calculate what are the chances that, in taking out what is considered to be a legitimate military target, Alia – the little girl – might be caught up in the blast.

Just as H.G. Wells’ War in the Air was – it seemed – the stuff of science fiction so drone attacks and robotic surveillance seem futuristic and fantastical but that is now the reality of modern warfare.

But that was 2015 and things have moved on again. In fact, I would say that we are on the verge of a whole new era in the development of arms and weaponry and, for me, it is the most worrying development yet. And it does feel like the stuff of science fiction.

So let me take you to the 1987 film Robocop. Now Robocop himself was part human but the new Enforcement Droid Series 209 (ED 209) was not. Its intelligence was artificial. It was an AI powered – weaponised – machine of

mass destruction and – spoiler alert – its introduction did not go well.

Now 36 years ago, that was the stuff of science fiction. But fast forward to now. This is what AI expert Mustafa Suleyman writes in his book.

“Imagine robots equipped with facial recognition, DNA sequencing and automatic weapons. Future robots will not be scampering dogs. They’ll be the size of the bird or a bee with a small firearm or a small vial of anthrax. This will be accessible to anyone.”

What are delegates at the DSEI coming to see this year? Delegates from countries with the worst human rights records including Saudi Arabia, the United Arab Emirates, Bahrain, and Turkey?

I fear that the technology that they will be most interested in will not be fighter jets, or warships or missiles, all of which we can see and monitor, and which still require human control and intervention.

No, I fear that the weapons companies and UK Ministers and Government officials will be talking about AI – Artificial Intelligence. More remote even than drones (whose use is now commonplace).

Now the survival of innocent human beings like Alia in The Eye In The Sky will be determined not by

combatants, lawyers and politicians but by an algorithm.

Now the means of another human being’s destruction can simply be let loose – released with no further intervention, no control, no manual override, no off switch.

Men – and it IS mostly men – who are neither excited nor in any danger, will be able to pour death and destruction upon homes and crowds like never before. And here is where it starts: in the deals and the discussions that will take place at the DSEI and that, my dear friends, is why I am here.

To say NO. This should not happen. This should not be permitted.

When God said ‘Thou Shalt not kill’ it was not a suggestion, it was a commandment.

And whether someone seals a deal with a weapons trader, writes a bit of code, arms a killer robot or programmes it with the data it needs it is still killing. It is still breaking the 6th commandment.

So we must protest. We must work for and pray for peace because I don’t want to end up like H.G. Wells in 1941 saying in the midst of unimaginable destruction “I told you so. You damned fools.”

STATEMENT FROM ARCHBISHOP OF YORK STEPHEN COTTRELL

Dear friends

I am sending my warmest greetings and prayers to all of you gathered here today. God calls us to be peacemakers and we need to pray for peace in our world and challenge others in positions of power to strive for peace also.

The vision we see in the book of Isaiah chapter 2 tells us

*that they shall beat their swords into ploughshares,
and their spears into pruning-hooks;
nation shall not lift up sword against nation,
neither shall they learn war any more.*

May Christians and people of good will strive to work for the day when wars and conflict are no more, when people live in harmony with one another, accepting and embracing our wonderful difference. Let us each play our part to be witnesses to God’s

Kingdom here on earth, where hatred is set aside and we no longer have a desire or need for arms.

STATEMENT FROM DAVID WALKER, BISHOP OF MANCHESTER

Trade Fairs are common, and mostly uncontentious. Sellers of goods meet with prospective purchasers and set out their wares for inspection. This fair is different.

Armaments are not confectionery nor construction supplies. They are designed specifically to enable human beings to maim, kill and destroy. To normalise weapons, as though they were just another helpful contributor to the UK’s Balance of Trade, demeans and brutalises us all. The Fair, and the products it markets, may be legal, but should not go without the voice of peaceful protest being raised. May that voice, your voice, and the voice of many, be heard today.

DIARY AND EVENTS

15th-22nd October

Week of Prayer for World Peace.

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)

Thursday, 19 October
– prayers during the
Week of Prayer
for World Peace

Thursday, 16 November
– Humanitarian workers

Thursday, 14 December
Advent

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

Email: sarah@anglicanpeacemaker.org.uk for the link



ANGLICAN PEACEMAKERS
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Find out more about becoming part of the Anglican Peacemakers:
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enquiries@anglicanpeacemakers.org.uk

07494 272595
APF, Peace House, 19 Paradise Street, Oxford, OX1 1LD

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OFFICERS OF THE FELLOWSHIP

Chairperson:

Mrs Sue Claydon
Bridge House, Whittlesey Road,
March, Cambridgeshire,
PE15 0AH
UK
+44 (0)13546 54214
chair@anglicanpeacemaker.org.uk

Honorary Treasurer:

Willow Northeald
APF Office, Peace House,
19 Paradise Street,
Oxford, OX1 1LD
UK
+44 (0)7494 272595
treasurer@anglicanpeacemaker.org.uk

Honorary Secretary:

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

Honorary Membership

Secretary:

Mrs Sue Gilmurray
13 Danesway, Pinhoe,
Exeter EX4 9ES
UK
+44 (0)1392 464982
suegilmurray@icloud.com

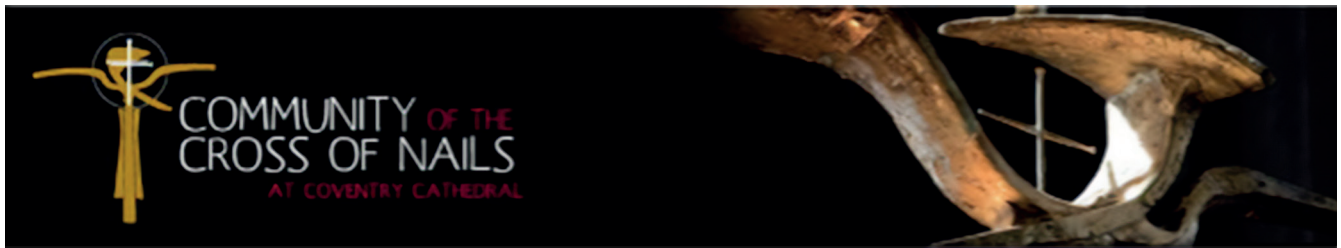
APF Coordinator:

Sarah Maguire
APF Office, Peace House,
19 Paradise Street,
Oxford, OX1 1LD
UK
+44 (0)7494 272595
Sarah@anglicanpeacemaker.org.uk

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TELLING THE STORY AGAIN; SERMON FOR THE PRESENTATION OF A CROSS OF NAILS AT THE AMMERDOWN CENTRE, 3RD SEPTEMBER 2023

FROM CANON MARY GREGORY, COVENTRY CATHEDRAL



At the hinge of Christian Scripture, where the Old Testament opens up to the New, we read these words: 'Have we not all one Father? Did not one God create us?' (Malachi 2.10). You might recognise those questions; might have read them over the course of this weekend on the plaque that interprets Naomi Blake's sculpture 'Shalom' in the garden here at Ammerdown. Clustered at the foot of 'Shalom' are four human figures. The two at the rear are taller; stand with their arms on the shoulders of the smaller figures in protective embrace. Despite this suggestion of vulnerability, there is optimism too. The figures look ahead, are on the front-foot as they step out of the sculpture into all that lies beyond. Encircling all four figures is a fluid, organic egg-shaped frame. Perhaps it is the 'shared world' of Ammerdown's vision, or a womb from which humanity is to be born anew, or a tunnel from which these figures emerge into newdawned light.

This tender, hopeful sculpture sounds a yet more profound note when we learn something of the artist's story. Part of an extended Jewish family of thirty-two people, by the end of the Second World War only Naomi and seven others survived, having somehow endured the



'Shalom' by Naomi Blake

deprivations of ghetto and labour camp, the horrors of the death march, the agonies of separation and grief.

How, then, was Naomi able to birth 'Shalom'; this piece that speaks of wholeness and hope and new beginnings? – only through the kind of courageous imagination which insists that there is something more, something better, than all that can be seen and touched and held.

Every work of shalom, every movement towards reconciliation, begins in the imagination where we look at what is, and dream of what might be; where we discover in the creative expressions of others more of who they are and more of what connects us to them; where we allow their stories to retell us.

Such imagination is fundamental to reconciliation because it engages the fullness of who we are: not only cerebral beings, but those who feel beyond words; who dwell both here and beyond the horizon, both now and always. We are – as Jesus was in his earthly incarnation—not disembodied propositions, but words made flesh.

It is because the imagination is such powerful a lever for change and for reconciliation that Jesus told so many stories; stories that so often subvert the dominant narrative, as does the parable of the Good Samaritan.

Jesus' listeners think they know how this story will go. Centuries before George Orwell wrote *Animal Farm*, Jesus' audience were fully anticipating the binary thinking of 'four legs good, two legs bad' – or, here, Israelites good, Samaritans bad. But Jesus turns the story on its head; has Jewish leaders neglect their responsibility toward the vulnerable; has a Samaritan acting with kindness, compassion, generosity and hospitality. Who is the person who fulfils God's shape for living? Not one of the

chosen, but one of the rejected; not a teacher of the law, but one who has never learnt it.

This is a story which invites us to reimagine not only how we understand other human beings—those we had thought were other than us but are, in fact, our neighbours—but also who we understand God to be—who does not, we discover, sub-divide humanity, as we might, but who forever redefines who belongs, who is family, pushing aside all the barriers we erect in a rush to embrace all-comers.

Of course, we are not just to be the teller of stories – not always to hold the power of the narrator or the editor. Often, we are called to sit and allow our imagination to be reshaped by another, to see through their eyes what shalom and reconciliation might mean. As we listen, we will not always find that we are sitting comfortably—indeed we may find the narratives that have bolstered our comfort taken from us—but we will be invigorated, changed, invited into a world which might more genuinely be shared.

At the glorious maturity of fifty, I imagine that Ammerdown has long been a listener of subversive stories. The hospitality that sits at the heart of your values demands this of you. On this day when you join the Community of the Cross of Nails, keep listening; keep telling the story of how this world might truly be shared, of how diversity and different identities might genuinely be cherished; how conflicts might be transformed peacefully.

The Community of the Cross of Nails—our beautiful humanity—we need this courageous imagination, we need these stories. Remember: 'society changes as we tell different stories —when we tell the story again.' Ammerdown: tell the story again.