

The Anglican PEACEMAKER

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Umbrella in the Peace Zone at Greenbelt.

The last issue focused on the pacifist message, written largely with the committed peace activist in mind. Here we consider the dialogue with young people in schools and colleges today, the generation which will have to make the changes and compromises necessary for human survival in the 21st century.

The opening article is based on a talk I gave at a peace education conference in September. It also draws on points made by the US theologian Ched Myers in discussion with Norman Kember in the Peace Zone at this year's Greenbelt Festival.

The article takes a broad view of the issues involved and emphasises the importance of talking to young people in terms to which they can relate. Discussion concerns peace issues in general rather than the pacifist message *per se* which is dealt with indirectly.

Peace education will also be a subject for discussion at our forthcoming AGM and away day in Milton Keynes.

Tony Kempster

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Talking 'peace' to young people

Based on a talk given at the 'Sowing seeds of peace' conference held in Pembroke Lodge, Richmond Park to mark the UN International Day of Peace. It was organised by Kingston Council/CND who are to be congratulated on their engagement locally with education. The conference was attended by local MPs, councillors and representatives of the education authority.

Oh what did you see, my blue-eyed son?
What did you see, my darling young one?

I saw a new-born babe with wolves all around it,
I saw a highway of diamonds with nobody on it,
I saw a black branch with blood that kept drippin',
I saw ten thousand talkers whose tongues were all broken,
I saw guns and sharp swords in the hands of young children,

And it's hard rain, and it's hard, it's hard, it's hard,
And it's hard rain's agonna fall.

Bob Dylan (1963)

If blood will flow when flesh and steel are one,
drying in the colour of the evening sun.
Tomorrow's rain will wash the stains away,
but something in our minds will always stay.

On and on the rain will say - how fragile
we are, - how fragile we are .

Sting (1987)

The peace movement has a crucial role in talking peace to young people because it presents a counter-culture to the violence and selfishness which pervades modern society and international politics. Today's young people are of the generation which will have to respond to the immense challenges of the 21st century: global warming, militarisation, the marginalisation of the majority world and the competition for resources, all of which are likely to generate conflict.

This paper examines the problems and opportunities that surround peace education. These centre on the way we encourage young people to become involved with peace issues in some way or another. For them to do, as Ched Myers said at Greenbelt: 'Find a strand of activity which interests them and pull on it with all their might'.

He also emphasised that young people should be treated with respect. In these days when politics tends to be dumbed down, such respect is becoming a rarity as politicians and their associated media treat play on childish fears and insecurities to replace reasoned debate with manoeuvring and manipulation. As Laurie Hayes, the student from Louisiana, says in the opening of her poem 'The fire sermon' published in the last issue of TAP: 'I'm tired of being told that I don't get it, I'm too young, too stupid or not just ready'.

Young people are generally not as politically minded as Laurie. Yet, in my experience, they are in no doubt that their world is becoming a more dangerous and fragile place. They can see the rain clouds forming.

Human security

The events of 9/11 shattered the myth of western security and showed us just 'how fragile we are'. Until then most of us in the Western world - old or young - will have felt the world to be a relatively safe place. Our generation had been hardly touched by war; the Cold War was over and the ongoing conflicts in other parts of the world seemed remote.

But this was very much a Western perspective. For millions of people around the world, violent conflict has been and remains the most direct threat to their life and liberty. Some 20 major armed conflicts are currently being fought, mostly in developing countries and many of them in Africa. The



Ched Myers of the Bartimaeus Cooperative Communities, Los Angeles.

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'The past does not prescribe the future.'

For anyone interested in how these relate to the various key stages of the National Curriculum, I recommend that you read *Education for peace: a guide produced by the Peace Education Network*. Let me know if you would like a copy.

Finally
This has been a fairly rough overview of the issues. I would be happy to develop and aspects or help anyone involved in preparing talks for schools or colleges – please contact me. Or please write to me about your experiences and what works well for you. And all best wishes to those of you who do teach 'peace'.

Tony

UN estimates that 2 million children have been killed in armed conflicts in the past decade and three times this number seriously injured or permanently disabled.

The threat of future terrorist attacks using weapons of mass destruction - which we are told will occur sooner or later - and the real possibility of nuclear war have brought home to us that the world is not a safe place for anyone.

A hard rain's agonna fall

Being presented with such statistics and appropriate pictures reinforces young people's concerns; songs like 'A hard rain's agonna fall' by Dylan and Sting's 'Fragile', both of which I have used in schools, make them palpable.

As an aside, I am sometimes asked whether young people of today can identify with Dylan's songs from the 60s. But interestingly, to mark this month's National Poetry Day a 'Dylan education pack' will be issued and pupils in key stages 3 and 4 of the National Curriculum will be invited to study a selection of the poetry of the master's songs including 'A hard rain's agonna fall'. This is truly cross-curriculum Citizenship education.

From knowledge to wisdom

How young people interpret the information presented to them and react to the times is important and we should not forget the underlying skills and philosophy needed for these. Skills are spelt out in the National Curriculum for Citizenship and in Personal and Social Education but are not always taught effectively. I believe that the following key points should be emphasised in peace movement talks. That the:

- 'Truth' in the socio-political sense is multifaceted. (Thus, it is important to develop the critical ability of young people and a certain scepticism about black and white statements.)
- The past does not prescribe the future. So, however idealistic the aim, there is always the possibility of achieving something that flies in the face of history. (We do not have to accept war as a fact of human existence any more than we accept slavery.)
- Positive action by individuals is valuable and can contribute to making the world a better place. (Here peace history and telling the stories of the lives of individuals who have made a real difference is very important.)

But anyone involved with psychology or education will tell you that these are difficult points to make. This is because young people tend to want things to be black and white, finding it hard to hold grey or contradictory positions. They also find the idea of individual action difficult, tending to think in terms of the group to which they belong; indeed they feel uncomfortable if they are not part of and accepted by a peer group. But who said it would be easy?

The dangers of cultural pessimism

There is a danger that the receptivity of young people to world problems is being undermined more and more by cultural pessimism. This arises from the conviction that civilisation is in an irreversible process of decline; there is no such thing as global security; human life on this planet is fragile, conditioned by our genetic history and will, sooner or later, be extinguished.

We too can be affected by pessimism but for rather different reasons. A committed anti-war stance makes us different from the normative society and we do not see our attitudes and visions mirrored back. We see otherness which can be disheartening and alienating. We may also find that we are not always welcomed into schools.

In a Christian sense, we may have to cope with minimal success and even embrace a theology of failure – failure which is at the centre of the Gospel. With hope we still 'plant the seeds of peace' (as in the title of the Richmond meeting). Ched Myers alluded to this in his dialogue, saying that Greenbelt is a place for recharging batteries because we are among people with shared ideas.

Some activists believe that their's is the most effective way to promote peace. But there is no best strategy especially in an area where there are few successes – because there are few models for success. Full spectrum involvement is the best strategy, the same philosophy which would encourage young

people to work on a strand of peace activity which interests them. This will soon show them how the various strands interrelate.

We must also recognise that we are in for the long haul and our efforts must be sustained. Those who do give up and become negative but stay among peace activists can become a liability and badly influence others. We owe it to young people to set out the optimistic alternative, including the vision of an end to military conflict. A world without optimism is a truly dangerous place.

The positives

There are, of course, some positives to help us. Real-life experiences are important for strengthening understanding and commitment.

Secondly, we are strengthened by being grounded in tradition. Peace activists should know and understand the wisdom of their tradition. Ched Myers uses the metaphor of stepping into a river and the importance of going deep and wide. They should also be aware of the extent of the peace movement and the interconnectedness of campaigns, all working together towards a common goal. Bruce Kent often talks of the movement as an orchestra with different instruments taking different parts but all playing the same piece. Movement for the Abolition of War is nurturing this knowledge of tradition by its series of peace history conferences held at Easter time in the Imperial War Museum (London) which relate to past successes.

The third strand, of course, is the arts in their broadest sense, in particular music, art and drama/film which I find personally very helpful in education – and, indeed, why there is so much reference to it in TAP.

Songs have always had a close association with campaigns for peace and justice, being sung at actions and demonstrations. Many such protest songs have entered the popular music genre particularly when written or performed by well-known artists, as was illustrated by the excellent Radio 2 programme 'Power to the people' that was referred to in the last issue's 'The art of peace' page. They spring from deeply held convictions; express viewpoints vividly; can be inspiring and are good for getting young people to grapple with questions. They can also be fun! In the Richmond Park conference, for example, Sue Gilmurray and I performed three songs related to the subject matter of the talk as follows.

- 'Hills of Ayalon' by Fred Small which describes a dialogue between Israeli and Palestinian young people at Neve Shallom (Wahat al-Salam). (Raph Gonley from British Friends of NSWAs also spoke at the conference.)
- 'Warlords' which concerns the conflict which is likely to be generated by the competition of resources, notably water and oil.
- 'A vulnerable man' about the pacifism of Norman Kember. (below)



Films are highly valuable they have the advantage of immediacy and young people are attracted to the films involving popular stars. I have reviewed films regularly in TAP, particularly those which have a strong anti-war stance. Key ones are 'Blood Diamond' which can relate to child soldiers and 'Syriana' which help explain the attitude of young Muslims faced by the power of multinational companies.

This issue's Film Look is particularly interesting because it describes two new anti-war films about the wars in Afghanistan and Iraq, made while the wars are still being fought.

To remember or to forget?

► FROM THE CHAIRPERSON, MARY ROE

Dear friends,
Recently, the late Princess Diana was again in our thoughts, on the anniversary of her death. Some people re-lived the sense of loss and grief which they felt ten years ago and others expressed the view that the whole 'Diana thing' had got out of proportion, but I doubt if you could have found anyone, in either camp, who would condemn her for her campaign against the use of landmines. The pictures of crippled and blinded children, together with the numbers of civilians killed by these inhuman weapons brought us all in on the scene and we knew which side we, as Christians or as just and compassionate

'What does our government think it is doing?'



human beings, were on. So it was with dismay and a mounting sense of shame that I heard on the news on 18th September that the British Government is fighting tooth and nail(bomb)! to exempt two types of cluster bombs (which are at least as horrific for civilians as landmines) from a proposed international ban on their use. The argument that:

they are only small-ish cluster bombs – only nine bomblets in each, (so only about 20 lives will be lost or ruined by each one?) or that they do have a self-destruct mechanism to stop them going off accidentally when not aimed at specific targets

does this mean the others don't?- although it is admitted that this mechanism fails more often than it works. What does our government think it is doing? - and Why? - What must other nations think of us?

That's past and present looked at – what about the future? We shall soon be in the season of remembrance once again and together with calling to mind all saints and all souls - our own friends and kin who have gone before us from this world in the normal course of events for mortal creatures - we shall be thinking once more about those who were killed in warfare.

You may remember that in my last letter, I rather jokingly said that I am not often asked to preach on remembrance Sunday. This is true, and I think the reason is that I cannot go along with the phrase, all those who gave their lives for 'country/friends/freedom/ ...'

With a very few exceptions those men and women who died did not give their lives; almost all had their lives taken from them despite their fervent hope or a naïve optimism that they would soon return home to resume their lives as before. A few did deliberately risk their lives to save a comrade, but even they, if they had had time to think about it, probably retained a subconscious hope that they would be successful and meet again in this world, not the next.

I can think of only one man (although there were certainly many others, such as parents who threw themselves onto their children to try to shield them, whose actions did go beyond just the risk) who 'gave up his life for his friend' in the scriptural phrase so often quoted on Remembrance Sunday, and that was Maximilian Kolbe the Roman Catholic priest who swapped identities at the entrance to the gas chamber with a young Jewish father: I visited a church dedicated to him in Brittany this year and felt again that while it is right to honour such genuine self-sacrifice, we are not properly honouring the countless reluctant dead who were violently robbed of their lives

because they answered a call which should never have been sounded. They should have been able to rely on the people they had chosen to lead their country into peaceful prosperity to use their gifts to find a solution to problems and an agreement in disputes rather than falling back on the uncivilized practice of throwing a large number of the rising generation into mortal combat, and arriving at a treaty only when both sides are exhausted and leaving a trail of destruction, death and bereavement in a society deprived of its natural source of skills, talents, youthful enthusiasm and inspiration. On Remembrance Sunday we mourn the victims of humanity's inhumanity and will learn the necessary lessons only when we acknowledge that that is what we are doing and stop pretending that we are honouring heroes (although many of them were) and venerating saints. May God have mercy on them and us, forgive them and us all our sins, and may they rest in peace and rise in glory.

INTERNATIONAL PEACE BUREAU STATEMENT ON BURMA

Geneva, 27th September 2007

The IPB today declared its solidarity with the ongoing non-violent struggle being waged by thousands of monks, students and ordinary civilians in Burma-Myanmar. The organisation called on the military regime to abandon the curfew and cease repressive actions, which could easily spiral out of control, resulting in a bloodbath. Such an outcome could set back the cause of democracy for many years.

As a Nobel laureate organisation itself, IPB also made a call for international support for the leader of the democracy movement and Nobel laureate Daw Aung San Suu Kyi. Recent unconfirmed news reports have



claimed that she has been removed to Burma's notorious Insein prison to separate her from contact with the protesters. 'This is an historic, and heroic, mobilisation by a courageous people', said IPB President Tomas Magnusson. 'They deserve all our support. Pressure must be applied now, not only on the military regime's representatives around the world, but also on governments of neighbouring states that have important influence on it, notably India and China.'

IPB also supports calls being made by many international organisations for:

- an urgent UN mission to be sent to the country;*
- the opening of an open dialogue between military government and the opposition;
- the immediate release of Daw Aung San Suu Kyi and all other political prisoners;
- cancellation of the August price rises affecting basic commodities; and
- removal of restrictions on media organisations covering the current mobilisations.

IPB's primary work focuses on *Sustainable Disarmament for Sustainable Development*. Myanmar is an outstanding example of what can go wrong when government gives an absolute priority to investment in the military and the repressive apparatus rather than in guaranteeing the basic needs of the people. The regime's mismanagement of the economy has led directly to the current political crisis.

Burma featured prominently in IPB's book 'From War to Peace' (2002, published jointly with Nonviolence International) which analyses negotiations to end several armed conflicts and proposes strategies for peace process optimization.

APF is a member of IPB and Tony Kempster a Vice-president of the organisation

Movement for the Abolition of War will be outside the Albert Hall again this year, leafleting people attending the Festival of Remembrance on 10th November. The message is: 'The best way to honour their memory is to work for the abolition of war'.

MAW's annual lecture on Remembrance Day held in the Imperial Museum (London) will be given by Baroness Helena Kennedy (see Diary of Events, p 8).

*A UN mission has since been sent to Burma. Ibrahim Gambari is currently in the country talking to the political leaders (30.9.07).

Different rhetoric but no new doctrine, yet

► FROM THE GENERAL SECRETARY
TONY KEMPSTER GIVES HIS REPORT

A washing of hands?

David Miliband, the foreign secretary attempted a break with a decade of Blairite foreign policy this week at the Labour conference. At last the nation heard the truth which it has been well aware of, but until now not acknowledged by the Government. And it was a frank speech in which he admitted that millions of Muslims have been alienated over Iraq and that there could be no military solutions in Iraq and Afghanistan. Miliband also admitted that the government bore the scars of its divisive decision to invade Iraq.

This is all good and we have to see what happens now. Although he talked much about the need for negotiations involving Iraq's neighbours including Iran and Syria, a position that the Bush administration has so far opposed, Milliband was anything but isolationist and gave no support to those who would use the Iraq debacle to decry intervention against dictatorships or to alleviate suffering. He said: 'Whatever the rights and wrongs – and there have been both – we have got to focus on the future'.

He was also careful to emphasise the importance of the US alliance. He was right to say that the US, in spite of everything is unequalled in its potential to do good in the world, but he could have gone further in placing this judgement in the context of an endorsement of multilateral institutions.

Mr Milliband has a chance to learn the lessons of the last ten years and thereby lay to rest one of the most damaging parts of Labour's legacy. His speech should be required reading by students of Citizenship in schools.

Umbrellas in the Greenbelt Peace Zone!

The 20,000 people expected at this year's Greenbelt Festival were praying for good weather, but staff at the Peace Zone



were hoping they would bring their umbrellas with them. (Another reference to rain!) The Peace Zone this year featured an umbrellas art installation, which is part of a project called 'Poetry in protest'. Greenbelters were invited to decorate their umbrellas with poems, symbols and quotes.

The Peace Zone, organised and run by the Network of Christian Peace Organisations, aimed to raise awareness of how ordinary people can make a difference, reflecting this year's Greenbelt theme, 'Heaven in Ordinary'. Over the weekend people shared their stories about what they or their friends are doing for peace. These were displayed in the Peace Zone and added to the Greenbelt Peace Zone blog. To view the blog go to www.everylittlepeace.blogspot.com.

Greenbelters were also encouraged to send a message to Gordon Brown to encourage him to adopt policies which promote true human security, and a chance for people to reflect on their own commitment to peace. There were also workshops and the chance to talk to peacemakers from

around the world. Among these, Ched Myers was in dialogue with Norman Kember and Jo Berry spoke of how she became reconciled with the IRA murderer of her father.

In a moving presentation, Jo Berry talked of the death of her father, Sir Anthony Berry MP during the 1984 Party



Jo Berry speaking in the Peace Zone

Conference. She was thrown into a conflict she knew little about. In November 2002, Jo met Pat Magee, the former Irish Republican activist responsible for her father's death. Over time she was able to reach out in a spirit of reconciliation and forgive him. She said: 'I am beginning to realise that no matter which side of the conflict you're on, had we lived in each other's lives, we could all have done what others did.'

APF member, The Revd Malcom Guite added some songs to the Zone. Here he is singing his song, 'The Green Man', most appropriate when a number of the main speakers at the festival including John Bell and Ched Myers took the environment and global warming as their themes: 'Assault on glory' and 'Abraham under the teaching oak' respectively.



'I'm the Green Man, don't take my name in vain ... and if you cut me down I'll spring back green again. ... You can cover me in concrete, staple me down with steel; spread your houses your car parks over my fields. But I'll still be there keeping everything alive; I'll spring back green, but you might not survive!'. (www.malcomguite.com)

Bishop Nelson Onono Onweng at Greenbelt

Bishop Nelson of Northern Uganda, an APF member, drew large and attentive crowds and great respect for activities as a member of the Acholi Peace Initiative, meeting rebel leaders, including Kony, by night in the bush. He talked of himself as a 'village man' and his rapid rise to bishop in one of the most dangerous Dioceses in the world. Describing the situation in Northern Uganda with hundreds of thousands of people in the camps and 20,000 young people abducted by the Lord's Resistance Army, he called for more support from the wider Anglican Church.

'Miliband admitted that millions of Muslims have been alienated over Iraq.'

Editor's note:

A short piece describing Bishop Nelson's meeting with Joseph Kony in 2006 is on the International page (6) because it says much about 'loving our enemies'. The last issue of TAP included an article by The Rt Revd Baker Achola II, retired Anglican Bishop of Kitgum Diocese, who gave details of the current situation in Northern Uganda.



A panel session with Bishop Nelson and refugees from Africa.

The Bishop looked to women to make a difference, citing the women of Japan after the bombing of Hiroshima. On arms he protested: 'In Uganda, we don't make arms, but small arms are everywhere. 'Where are they coming from? Why should they be there for us to kill ourselves?'

He spoke at several venues around the festival and took part in a panel of reconciliation. He also officiated at the Sunday Eucharist.

'In a dark time the eye begins to see'

In September I attended the international conference of the Council for Christian Approaches to Defence and Disarmament in Birmingham which I had helped organise. It was a broad-ranging conference with delegates from Europe and the US. The opening speaker was Clare Short so we heard about the shortcomings of Blairite foreign policy from the inside, particularly its alienation of Muslims – Clare has a Birmingham constituency where English is only just the first language. She also expressed sadness about what could be done in overseas development for the vast sums spent on the military interventions.



I spoke on the long-term consequences of the collapse of the USSR and the increasing friction between Russia and the West, responding to a paper by Frantisek Abel from Slovakia. The world sees Russia as a bear waking from hibernation. Clearly it



Talk of the bear in Birmingham

is trying to increase its prestige in the world which is to some extent a reaction to US power. This has involved much sabre rattling. Of immediate significance is the use of energy reserves and the wealth this is creating to revive its influence in the near abroad and to maximise its geographical reach. It would be

dangerous if the West reacted in such a way that this led to a new arms race, Cold War style.

Other presentations included Professor Paul Rogers on likely sources of future conflicts; responses to terrorism (Habeas Corpus, rules of interrogation, the role of the ICC etc. by Tony Quainton, US diplomat; and the 'responsibility to protect' by Jan Jap Oosterzee (Netherlands).

A highlight for me was the Bible study led by David McLoughlin of Newman College, Birmingham; and I would recommend anyone who wants a refreshing view of Jesus' ministry to visit the CCADD website. Other papers from the conference are also there.



David McLoughlin - the Bible man

I invited Clive Barrett to repeat the excellent presentation on peace art which he gave at the MAW history conference earlier in the year; and Professor Andrew Rigby to talk on the current situation in the Middle East. Sue Gilmurray and I sang some songs on the Sunday evening after the delegates attended Evensong at Coventry Cathedral.

Publication in Stainer & Bell's *Worship Live* magazine

It is good to report that one of Sue Gilmurray's peace songs 'The tide turns' has been published in *Worship Live*. Our member Chris Idle's song 'If conscience counts for more than might' was published in the same issue.

Na Mu Myo Ho Ren Ge Kyo

It was with great sadness that I heard of the tragic death of The Revd Gyosei Handa, senior monk at the Nipponzan Myohoji Peace Pagoda in Milton Keynes. He was a friend and we had worked together on several things including the Ecomemoria project, planting trees to commemorate the missing dead of the Pinochet period in Chile, and the regular festivals at the Pagoda.



For many years, Handa, with other monks from the order, attended all kinds of war protests and vigils around the country. With his dress, presence and distinctive drumming, his work of interfaith and peace making was truly venerable.

I stood with the hundreds of mourners at his funeral where we talked of his spirit (still there) and his life in the beautiful surroundings of the Pagoda and gardens that he had done so much to create.

A Peace Centre for New Zealand is underway

Editor's note*
Clive Barrett's dissertation entitled 'An Anglican approach to War-Tax Refusal', is available on request from the APF General Secretary.

APF New Zealand branch has been the key player in the project to establish a Peace Centre at Otago University, its members initiating the project and contributing the major part of the NZ\$1.25 million initial funding. The NZ Government will now double the money raised so that the Centre may get started with an endowed Chair of Peace and Conflict Studies. Because Otago has campuses in Christchurch, Wellington and Auckland as well as Dunedin, it will offer programmes around the country.

One of the features of the Centre will be the partnership with the tangata whenua expressed by the participation of the indigenous peace centres such as Hokotehi Moriori Trust and Parihaka together with the mana whenua the Ngai Tahu.

The object is to encourage research on methods of resolving conflict other than by violence and war. The Centre will focus initially on graduate research, but will accommodate undergraduate and taught Masters' programmes as more money is raised and more staff can be appointed.

The Trust in collaboration with the University is now embarking on a campaign to publicise the Centre and raise more funds. A symposium on October 27th will focus on the relationship and contribution of the peace community to the Centre. The theme will be 'Peace Past/Peace Future'.

War-damaged Jaffna church to become a peace centre

During the years of conflict, all of the churches in Jaffna have been damaged, but one of them, Christ church is gaining special significance.



Built in 1871 originally for the Portuguese population, the buildings of the now Anglican church along Jaffna's main road stand pock-marked by shell holes. They are a grim reminder of the many pitched battles fought between Tamil rebels and Sri Lankan forces during the 1990s in this Tamil heartland on the northern fringe of Sri Lanka.

Outside the church is a statue of Jesus which was erected to mark the spot where a shell landed and failed to explode among the refugees taking cover there. This is now a shrine.

Christ Church is, however, now getting a facelift as part of a conversion. The Ven. S. P. Nesakumar, the archdeacon of Jaffna has said that it will now be used as a centre for conflict analysis.

Dr Pararasan Arulanantham (APF GB member)

First steps to reconciliation in Northern Uganda

'The time has come that we should meet face to face with Kony. In a situation where there has been conflict, if we put God's Presence to be in our faces, we will make a difference. If we see Kony's face, we should see as if we are seeing God's face because he is made in the image of God.'



Bishop Nelson meets Joseph Kony

Bishop Nelson Onono-Onweng made these remarks while meeting Kony in the Garamba Forest recently. Many people fear to see Kony because they think that he is a devil, terrorist and a monster; but the Bishop said Kony was created in the image of God and when we see him it is like we are seeing God's face. Quoting from the Bible story of Esau and his brother Jacob 'For to see your face is like seeing the face of God'.

It was on the basis of this that the team that went to meet Kony appreciated the fact that Kony is a human being like us. Kony himself said he is not a wizard who talks to spirit. "Now that you have come and seen for yourself that I am not a monster with a tail and huge eyes, you have confirmed that I am a human being. Go back and tell the people of northern Uganda that I want peace" Kony said.

The delegation that included religious, cultural, political leaders from Lango, Pader, Kitgum, Gulu, West Nile, Soroti and Bunyoro Kingdom, as well as relatives to the top Lord's Resistance Army met Kony in the Gamaba forest.

In a memorandum that was read by the leader of the Lango delegation. Hon. Betty Among, said, they welcome the current engagement by the two parties in resolving the conflict through peace talk and fully support the process and the parties involved.

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Peace Tax Seven go to Europe*



The Peace Tax Seven - who have been trying to get a judicial review in the High Court for the past three years to win the right for conscientious objectors to have their taxes redirected from war to a peace fund - have exhausted all possibilities in the British Courts. They have not come away empty handed though.

The stumbling block is a case which the European Court of Human Rights declared inadmissible 24 years ago. The Seven believe this decision is not watertight and five British judges agree that Strasbourg's decision is questionable. Three Court of Appeal judges stated; "They have taken what may be thought to be a rather strict or narrow line on the manifestation of religious and philosophical belief... In some respects the reasoning may be legally and logically unsound." This is music to their ears. The ECHR surely cannot dismiss these words and must give their case more thorough consideration. In taking their complaint to ECHR, the Seven have sought expert opinion on the religious grounds for objecting to paying for war from Quakers, Buddhists and Anglicans. They are extremely grateful to The Revd Dr Clive Barrett, a past chair of the Anglican Pacifist Fellowship, for his thorough dissertation in support of the Peace Tax Seven case. This can be read with the other case papers on their website: www.peacetaxseven.com.

The Seven are employing the best human rights lawyers because this is a finely argued case which faces a lot of resistance. This next leg will cost as much as the first which means they are trying to raise £60,000. Much of this comes out of their own pockets, but they ask fellow COs to help as much as they can to make this vision become a reality.

Donations can be made online or sent to Robin Brookes, treasurer; Woodlands, Ledge Hill, Market Lavington, Wiltshire SN10 4NW. Gift Aid donations to their legal research can be made through the Lansbury House Trust - details on PT7's website or by post from LHFF, PO BOX 4384, Clacton on Sea, CO16 0JL.

Robin Brookes

Book Look

► RECENT BOOKS REVIEWED

Jonathan Baxter (ed.) (2007)

Wounds that heal: theology, imagination and health
SPCK

Review by The Revd Andrew Myers

Holy Rood House in Thirsk, run by Anglican Priests Elizabeth and Stanley Baxter is well known as a centre of Christian holistic healing. It has also become a centre for theological reflection centred around the whole area of spirituality and the Christian healing ministry. This volume



collects together essays, most of which are directly related to these concerns.

A theme of several of the essays is relationship and Rowan Williams sets the agenda where he defines health as the result of relationship with God. Healing issues from God's inhabiting the world, filling flesh with love and meaning.

Elizabeth Baxter characterises Holy Rood House as essentially a therapeutic community, in some ways comparable with ideologically driven New Age centres. But the added Christian dimension lends to the ethos of Holy Rood House a prophetic aspect through welcoming the stranger and all that this entails in relationship to political expression and 'embodied justice'. Baxter tellingly states 'There cannot be health without justice'.

Mary Grey contributes a fine essay on 'ecomysticism' in which the notion of healing is extended beyond the merely human and extended to the healing and restoration of all creation.

Clive Barrett defines peace by reference to the Hebrew concept of *shalom*. *Shalom* is not seen primarily in personal terms, solely as 'peace of mind', but encompasses right relationship with 'God, oneself, others, in community, in the world and with our planet.' God is as much *shalom* as he is love.

Haddon Willmer extends the concept of forgiveness to demonstrate its capacity to become a tool for healing and reconciliation. Forgiveness is 'permission to live.'

Jonathan Baxter's essay, 'A necessary angel' whilst suffering occasionally from obscurity deals very profoundly with the tension between health and illness and modifies our common sense view that health is antithetical to ease and being free from pain.

Elaine Graham deals with the great fear of our present age: that machines are taking over and that all scientific and technological revolution is dangerous and threatens the very nature of what it is to be human. She invites us to see evolution and technological and scientific progress as all part of God's larger purposes which are working towards the transformation of the whole of creation.

Paul Avis makes an important claim in his proposition that 'for true happiness ... we need to

cherish our life with God! We know God through imagination specifically with reference to scripture and literature.

Elizabeth Stuart characterises the sacrament of unction as essentially a mystical entering into the extravagant grace of the divine life.

Contributions on person-centred counseling, by Brian Thorne, music therapy by June Boyce-Tillmann and drama therapy by Roger Grainger conclude the volume.

If you are looking for fresh vibrant meditations on the nature of Christian healing this collection is well worth the attention it demands.

Jeremy Scahill (2007)

Blackwater: the rise of the world's most powerful mercenary army
Serpent's Tail

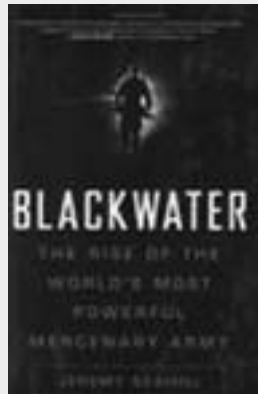
This is a hard-left perspective on Blackwater USA, the self-described private military contractor and security firm. It owes its existence, he shows, to the post-Cold War drawdown of U.S. armed forces, its prosperity to the post-9/11 overextension of those forces and its notoriety to a growing reputation as a mercenary outfit, willing to break the constraints on military systems responsible to state authority.

Blackwater USA is the world's most secretive and powerful mercenary firm. Based in the wilderness of North Carolina, it is the fastest-growing private army on the planet with forces capable of carrying out regime change throughout the world. Blackwater protects the top US officials in Iraq and yet we know almost nothing about the firm's quasi-military operations in Iraq, Afghanistan and inside the US. Blackwater was founded by an extreme right-wing fundamentalist

Christian mega-millionaire ex-Navy Seal named Erik Prince, the scion of a wealthy conservative family that bankrolls far-right-wing causes.

Blackwater is the dark story of the rise of a powerful mercenary army, ranging from the blood-soaked streets of Fallujah to rooftop firefights in Najaf to the hurricane-ravaged US gulf to Washington DC, where Blackwater executives are hailed as new heroes in the war on terror. This is an extraordinary exposé by one of America's most exciting young radical journalists.

The firm was recently in the news, providing a bloody reminder of just how privatized the war has become. On Tuesday, hours before President Bush's State of the Union address, one of the company's helicopters was brought down in one of Baghdad's most violent areas. In the end, five "contractors" were dead. Reports say the men's bodies show signs of execution style deaths. At the time, they were providing diplomatic security under Blackwater's \$300 million State Department contract, which dates



back to the company's initial no-bid contract to guard administrator L. Paul Bremer III in Iraq in 2003.

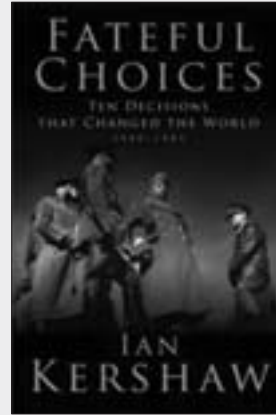
Ian Kershaw (2007)

Fateful choices: ten decisions that changed the world 1940-1941
Allen Lane

This is masterful work of history and I include it here because it would be excellent material for discussion in schools. Kershaw cast a critical eye over ten decisions taken during a 19-month period at the beginning of the Second World War that, according to Kershaw, determined not just the outcome of the war but also (in good part) the structure of the post-war period.

Taken as a whole, the greatest value in Kershaw's book is to be found in his comparison of the decision-making process engaged in by the five nations involved. Three of those nations (Germany, Italy, and the USSR) were totalitarian states where decisions were invariably made by Hitler, Mussolini and Stalin with little input other than sycophancy from those around them. Collective decision-making was the norm in the United States and Britain. Both Roosevelt and Churchill (more so during the early months of Churchill's leadership) had cabinet members who were not afraid to speak up and challenge their President or PM's approach to a specific issue. Japan's decision-making process was also a group process but Kershaw explains that the dominance of Japan's military created a very different decision making dynamic than that found in the US and Britain. Kershaw advances a compelling argument that the dysfunctional decision-making methodology found in Germany, Italy, Japan, and the USSR led to some disastrous choices. In each chapter, Kershaw starts with the decision in question but leads the reader back to a logical starting point and then through the series of events leading up to that decision. It seems axiomatic, but Kershaw shows how previous events have a way of narrowing ones options so that what may in retrospect look like an irrational choice is, however, one of the few options left at the time. What Kershaw has also done, and done very well, is to examine these decisions in the context of the times and on the basis of the information available at the time rather than through the prism of knowledge gained by historians after the fact.

Taken individually, Kershaw's examination of these ten decisions provides the reader with a wealth of information. All in all, this is a compelling book.



Diary of Events

▶ LOCAL AND NATIONAL

14 to 20 October Week of Prayer for World Peace. Contact: London Interfaith Centre, 125 Salisbury Road, London NW6 or call 020 7604 3053.

21 to 28 October One World Week with this year's theme 'All together now'. Enquiries: 0118 939 4933 or visit www.oneoworldweek.org.

20 to 21 October

AGM and social/planning day in Milton Keynes (see notices below.)

21 to 28 October Week of prayer for world peace. Leaflets can be ordered from Mrs Lesley Daisley on 0208 968 4340.

26 to 28 October 'Transforming conflict peace by peace' conference for 18-30 year olds. £40 for weekend (some bursaries available). Hollowford Centre in Derbyshire. Details available from Fellowship of Reconciliation on 01865 748796; email: martha@for.org.uk.

29 October World Disarmament Campaign annual conference: 'Global security: new challenges'. Tony Kempster is a panel speaker on 'Religion and violence'. House of Lords. Pre-registration is essential. Write to Frank Jackson for programme and to register: 11 Kingsmoor Road, Harlow CM19 4HP or email: editor.worlddisarmament@ntlworld.com.

10 November Movement for the Abolition of War lecture by Craig Murray, former British Ambassador to Uzbekistan. And MAW AGM. Wesley's Chapel, 49 City Road, EC1Y 1AU. Contact: 01908 511948 or www.abolishwar.org.uk.

11 November Movement for the Abolition of War annual Remembrance Day lecture at the Imperial War Museum,

London given by Helena Kennedy QC. Contact 01908 511948 or www.abolishwar.org.uk.

24 November CAAT National gathering 2007, London. Contact Anna Jones for details: anna@caat.org.uk; 020 7281 02907.

27 December APF with other members of the Network for Christian Peace Organisations plans to hold the regular Holy Innocents' Day service (actually one day early this year) at 11.00 in St Martin-in-the-Fields followed by at the Innocent's Victims' memorial outside Westminster Abbey.

2008

9 February Network for Peace AGM. 2-5pm. Conway Hall, Red Lion Square, Holborn.

1 March Peace Education Network annual conference for teachers and educational professionals. Friends House. More information from Pax Christi 0208 2034884.

APF pilgrimage for Lambeth 2008 and annual conference

Plans are progressing. The pilgrimage will take between Monday 21st and 23rd July followed by the APF conference at The Friars, Aylesford on the 24th to 27th. We shall go to Canterbury and progress into the city from the conference probably on the Sunday 27th. Members from New Zealand and the US will be with us. Please put the dates in your diary and join us if you can, for at least part of the events.

And let us know if you can help in any way with the arrangements. Further information will follow.

Notices

Annual General Meeting and social/planning day

The AGM will take place on Saturday 20th October at the Methodist Chapel Hall, Hanslope, Milton Keynes. There will be lifts from MK railway and coach stations. (Call 01908 510642 to arrange) The programme for the day is as follows.

- 10.30 Eucharist
- 11.15 Welcome and coffee
- 11.30 Start of the AGM
- 1.00 Lunch
- 1.30 AGM open to all (continued)

Some new songs from Sue Gilmurray and songs from a new MAW CD.

- 3.00 Tea followed by Governing Body meeting, open to all

We are also having a social/planning day on Sunday 21st October, and hope that as many members as possible will be able to stay over. Overnight accommodation will be available either free or for a small charge depending on numbers. The programme for the day will include Eucharist at St Mary's Wavendon, a visit to the Nipponzan Myohoji Peace Temple and Pagoda, and discussion of plans for the Lambeth Conference events. If you would like to attend, please let Tony Kempster know by 14th October.

Election of Chair and officers of the Governing Body for 2007/2008

Mrs Mary Roe has been nominated as chair and in the absence of other nominees is elected.

There being no other nominees for the eight positions on the GB, the following are elected Dr Pararasan Arulanantham, The Revd Andii Bowsher, Mrs Christine Hall, The Revd David Mumford, The Revd John Stephenson, Mrs Joyce Smith.

A proposal that Clive Barrett become an APF counsellor will be considered at the AGM.

APF website

And remember to visit APF's website, which has recently been revamped, to find out more about what we do.

It is:- www.anglicanpeacemaker.org.uk

Film Look

► RECENT FILMS REVIEWED

Again a sign of the times. A number of new American films are being produced about the conflicts in Iraq and Afghanistan with well-known actors and actresses playing parts. This is a departure for Hollywood. During the second world war, there were almost no films made other than propaganda ones. The same happened during Vietnam; it was three years after the fall of Saigon before film-makers felt brave enough to make explicit anti-war movies – M.A.S.H. hid its colours behind humour and a previous war.

The most interesting of the new films from a peace perspective are 'Lions from lambs' and 'Rendition' which are briefly reviewed below.

Other films include 'The valley of Elah' which is about post-combat stress and is based on a real incident in which a soldier was murdered while on a drinking spree with his comrades on return from Iraq; and 'Grace is gone' which looks at the impact on a family of a wife and mother killed in Iraq; while 'Kimberly Peirce's Stop Loss' deals with a war veteran who refuses to return to Iraq. We may look at these more in the next issue of TAP.

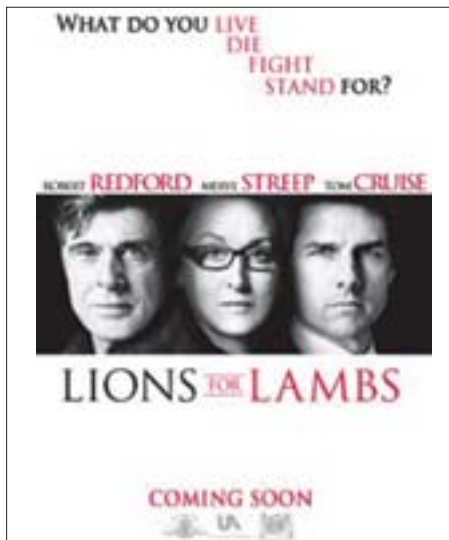
According to Ewen MacAskill writing in *The Guardian*, Jerry Sherlock, director of the New York Film Academy welcomed the prospect of movies coming out while wars are being waged. 'I think it is great because films do influence people. The truth sets us free, after all the bullshit that we get every day in Washington and Cheney... I am surprised that it has taken so long' he said.

Lions for lambs

directed by Robert Redford

This interweaves the stories of two American students who end up in Afghanistan, their idealistic professor, a senator and a journalist.

Two determined students at a West Coast



University, Arian and Ernest, follow the inspiration of their idealistic professor, Dr. Malley (Robert Redford), and attempt to do something important with their lives. But when the two make the bold decision to join the battle in Afghanistan, Malley is both moved and distraught. Now, as Arian and Ernest fight for survival in the field, they become the string that binds together two disparate stories on opposite sides of America. In California, an anguished Dr. Malley attempts to reach a privileged but disaffected

student (Andrew Garfield) who is the very opposite of Arian and Ernest. Meanwhile, in Washington the charismatic Presidential hopeful, Senator Jasper Irving (Tom Cruise), is about to give a bombshell story to a probing TV journalist (Meryl Streep) that may affect Arian and Ernest's fates.

The trailer shows Tom Cruise, who plays the senator, in his office on Capitol Hill shouting at the journalist, Meryl Streep: 'Do you want to win the war on terror? Yes or no? This is the quintessential yes or no question of our time'.

This is reported as a powerful and gripping story that digs behind the news, the politics and a nation divided to explore the human consequences of a complicated war and I look forward to seeing it. If anyone does see it and has different views please let us know.

Rendition

Directed by Gavin Hood

The title of this all-too-timely political thriller refers to 'extraordinary rendition', the policy by which alleged terrorists can be extradited to foreign prisons and tortured without their country of origin's legal constraints getting in the way. *Rendition* is director Gavin Hood's searing follow-up to *Tsotsi*, the 2005 Festival's People's Choice Award-winner and the 2005 Academy Award-winner for best foreign language film. Reese Witherspoon, Meryl Streep and Jake Gyllenhaal headline this urgent look at the abuses justified in the name of the so-called War on Terror.

Several months pregnant, Isabella (Reese Witherspoon) awaits the return from a business trip of her Egyptian-American husband, Anwar El-Ibrahimi. The chemist got on a flight in Johannesburg but, according to the airline's records, he never got off when it landed. Thousands of miles away, a suicide bomb has killed a CIA officer in the Middle East. Based on only the thinnest shred of evidence – potentially nothing more than coincidence – Anwar is snatched into custody as soon as he lands in the United States and 'put on the plane' to be brutally interrogated in a secret detention facility in the Middle East.

'Did we polygraph the Egyptian?' 'He came up clear.' 'Polygraph doesn't mean diddly.' 'We always say that when they pass.' 'Put him on the plane.'

The murdered CIA agent has been temporarily replaced by his analyst partner, Douglas Freeman. An idealistic young man who entered the service on September 12, 2001, Douglas is quickly forced to question his commitment to his superiors' patriotic policies as Anwar is horrifically worked over by a local power-broker and American collaborator.

The film skips between stories and continents and shades of the truth. We see Isabella's search to find out what happened to her husband, a hunt so desperate she's forced into hounding an ex-lover

who works in a Senate office. We watch Abasi and Freeman working Anwar, trying to make him relinquish facts he may not even have.

The pre-film blurb tells us that *Rendition's* thought-provoking chronological structure particularly distinguishes the film. Narrative strands that seem to be moving linearly are suddenly woven in a brilliant series of loops suggestive of the sad reality of violence – that it only ever leads to more violence. The cast, which also includes Peter Sarsgaard and Alan Arkin, is tremendous: Witherspoon and Gyllenhaal passionately embody an American conscience waking up to the vileness of acts committed in their name, while Meryl Streep is quietly ferocious as the matronly governmental face that glosses over these same despicable crimes. However, the performance that will haunt you is Metwally's. Bruised, starved, confused, his Anwar reveals the plight of victims of state power – and demands our vigilance in keeping that devastating force in check.



Some reviews, though, are not quite so charitable. They say (variously) it is too little, too late and has a condescending, lofty 'liberal' attitude like many well-made and well-intentioned films. Here is a piece from a review at the Toronto International Film Festival

In 'Rendition', a major moral and political issue confronting the American public runs up against the filmmakers' commercial agenda. There is a crying need to publicly explore the U.S. government's policy of 'extraordinary renditions', the abduction of foreign nationals deemed security threats and their transportation to overseas prisons for brutal interrogations. But "Rendition" tackles the concern in a heavy-handed thriller with simplistic characters and manipulative story lines. The film aims for none of the moral ambiguity of Steven Spielberg's examination of Israeli anti-terrorism in 'Munich'. Rather he settles for a contrived melodrama, emotionally jerry-rigged to ensure audiences arrive at the proper conclusion.

But whatever, this film will bring 'rendition' into general parlance and be a talking point for teaching in schools.

Accounts for the year ended 5/4/2007

Treasurer's comments

These accounts have been prepared wholly on a receipts and payments basis in accordance with the requirements of the Charity Commissioners. Income has dropped significantly. Tax reclaim was delayed and will be included next year. Expenditure is also down but not as much as income. Excess expenditure (over income) is £4587. With tax reclaim this is reduced to £3257. The reserves are sufficient to meet the policy requirement to maintain more than one years expenses. This situation may change next year with greater expenses for the Lambeth Conference campaign unless income is increased to match. A significant increase in funds is needed to balance essential expenditure. A copy of the Independent Examiners report is available and will be included in the annual return to the Charity Commissioners.

Roger Payne

1. Receipt & Payments Account (General Purpose Fund)

	Notes	2006/2007 £	2005/2006 £
Receipts			
Subscriptions	a1	6534.15	11402.39
Donations & Legacies	a2	250.00	150.00
General Activities	a3	2908.50	3305.97
Income from Assets	a4	1123.79	1155.79
Miscellaneous	a5	122.48	26.00
Total Receipts		10938.92	16040.15
Payments			
Administration	b1	4731.21	5997.65
Literature & Publications	b2	7459.25	7299.60
Conferences and Retreats	b3	2701.10	3372.03
Affiliations & Grants	b4	635.00	1235.00
Total Payments		15526.56	17904.28
Net Receipts/(Payments)		-4587.64	-1864.13
Cash Funds		23557.81	28145.45

2. Receipt & Payments Account (NZ Literature Fund)

	Notes	2006/2007 £	2005/2006 £
Receipts			
Grant from NZ APF		0.00	0.00
Income from Assets		35.93	41.86
Payments			
Literature & Publications		200.00	200.00
Net Receipts/(Payments)		-164.07	-158.14
Cash Funds		716.63	880.70

3. Statement of Assets and Liabilities

Monetary Assets			
CBF Deposit Fund		23973.34	25973.34
National Westminster Current Account		301.10	3052.81
Total Monetary funds		24274.44	29026.15
Debtors			
Income tax recoverable	c1	1330.18	230.61
Liabilities			
Non-Monetary Assets			
Literature stocks	d1	1671.54	1790.09
Office furniture and equipment	d2	4159.45	4159.45

HONORARY AUDITOR'S REPORT

I have examined the relevant books and vouchers and am satisfied that the above account is correct.

An Independent Examiners report has been submitted to the Governing Body.

Signed Richard Harries

Notes to accounts

General Purpose Funds

	2006/2007 £	2005/2006 £
RECEIPTS		
Note a1: Subscriptions		
Annual Subscriptions	2411.95	3238.25
Gift Aid Subscriptions & Donations	4122.20	6400.61
Income Tax Refunds	0.00	1763.53
Sub Total	6534.15	11402.39
Note a2: Donations		
Donations	50.00	150.00
Legacies & Estates	200	0.00
Sub Total	250.00	150.00
Note a3: General Activities		
Sale of Literature, badges, etc.	230.50	100.15
Sale of Finest Hour CD's & Tapes.	8.00	88.50
APF Conferences & Retreats	2670.00	3117.32
Sub Total	2908.50	3305.97
Note a4: Income from Assets		
Deposit Interest	1123.79	1155.79
Sub Total	1123.79	1155.79
Note a5: Miscellaneous		
Insurance refund	122.48	0.00
Cancelled Cheques	0.00	26.00
Sub Total	122.48	26.00

PAYMENTS

	2006/2007 £	2005/2006 £
Note b1: Administration		
Travelling	2208.60	2658.02
Advertising	277.50	125.00
Stationery and Printing	288.91	463.95
Office Expenses	962.49	1382.16
Postage	200.00	529.55
Hire of Rooms	166.96	130.00
Conference Fees	0.00	30.00
Insurances	607.01	578.97
Sundries (refunds)	19.74	100.00
Sub Total	4731.21	5997.65
Note b2: Literature and Publications		
Anglican Peacemaker Postage & Printing inc. Annual report	6869.45	6466.64
Literature, badges, web site, CD's	589.80	832.96
Sub Total	7459.25	7299.60
Note b3: Conferences		
Conferences & Retreats	2701.10	3372.03
Sub Total	2701.10	3372.03
Note b4: Affiliations and Grants		
Affiliations	335.00	285.00
Donations	300.00	950.00
Sub Total	635.00	1235.00
Non-Monetary Assets		
Note c1: Income tax and Covenants		
Only money recovered in the year is shown as receipts		
Further amounts recoverable for the year is shown as Debtors (£1330.19)		
Note d1: Stocks of publications		
Consists of 43 different types of leaflets, CD's, tapes, books used to promote the work of APF.		
Publications are valued at realisable cost.	Total Value	1671.54
		1790.09
Note d2: Office Furniture and Equipment		
Items are valued at cost.		
	Purchase Date	
HP Printer	May-96	394.19
Display Boards	May-98	480.58
Fujitsu notebook computer	Dec-01	762.55
HP Computer	Dec-01	629.78
Software	Dec-01	309.14
Dell notebook computer and software	Feb-04	1583.21
Sub Total		4159.45
		4159.45

APF Publications

Literature and other materials available from the APF, 11, Weavers End, Hanslope, Milton Keynes, MK19 7PA.

Leaflets and books:

Against the stream
(Franz Jagerstatter),
by Erna Putz, £1.50
Pacifism, church and state,
by Derek Savage, £1.50
The biblical basis of pacifism
by John Ferguson £1.50
Peace together, essays
by Clive Barrett, £1.
Why I am not a pacifist, replies by
Philip Dransfield, £1.
Peacemaking with the Anglican Pacifist Fellowship,
by Clive Barrett and
Briony Williams, £1.
What to do about Hitler? edited by
Philip Dransfield, 50p.
A candle for peace: prayers for the Millennium, chosen by
Roger and
Doreen Grainger, £6.

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01353 668495
s.m.gilmurray@anglia.ac.uk

Albums of songs:

Finest hour: songs for peacemakers,
by Sue Gilmurray: cassette, £7; CD, £9.50

Sing the music of healing: songs of healing.
13 songs by different song writers performed by The Mad
Hatters with Sue Gilmurray and Tony Kempster (£10).

Classics and reprints

[each 25p]:

We shall not forget,
by Kenneth Rawlings
Faith and power, by Gordon Wilson
From Bethlehem to Bosnia,
George Lansbury's message)
The Church and war,
by Evelyn Underhill
Article 37 and war

Peace prayer cards: free

Please add 10 per cent for post and package

The Anglican Peacemaker

£3 per annum post paid UK

£5 per annum post paid overseas

Prayer space

A Blessing by Christine Titmus

May God bless you with anger at
Injustice, oppression, and
Exploitation of people, so that you
Will work for justice, equity and peace.

May God bless you with tears to
Shed for those who suffer from pain,
Rejection, starvation and war, so
That you will reach out your hand to
Comfort them and turn their pain into joy.

And may God bless you with
The foolishness to think that you can make
A difference in the world,
So that you will do the things which others
Tell you cannot be done.

If you would like to join the Anglican Pacifist Fellowship and are in agreement with the pledge:

‘We communicant members of the Anglican Communion or Christians in communion with it, believing that our membership of the Christian Church involves the complete repudiation of modern war, pledge ourselves to renounce war and all preparation to wage war, and to work for the construction of Christian peace in the world.’

Then please (✓) box **one** in the form below.

If you are sympathetic to the view expressed in the pledge but feel unable to commit yourself to it, you may like to become an associate of the APF and receive the Fellowship's newsletter and notice of our various open events, then please (✓) box **two**.

Send your completed form to the Membership Secretary:- **Sue Gilmurray, 1, Wilford Drive, Ely, Cambridgeshire, CB6 1TL.**

I am in agreement with the pledge and wish to become a member of the Anglican Pacifist Fellowship.

I wish to become an Associate of the Anglican Pacifist Fellowship.

Name and designation (Revd, Dr, Mr, Mrs etc):

please print clearly and give your Christian name first.

Address

Year of birth Diocese

I enclose a cheque for as my first subscription (*makes cheque payable to the Anglican Pacifist Fellowship*)

Please ✓ if you are a UK-income tax payer and want your donation to be treated as a Gift Aid donation.

APF can then reclaim income tax paid on the donation.

Please ✓ if you want to make a regular monthly or annual subscription using a Standing Order

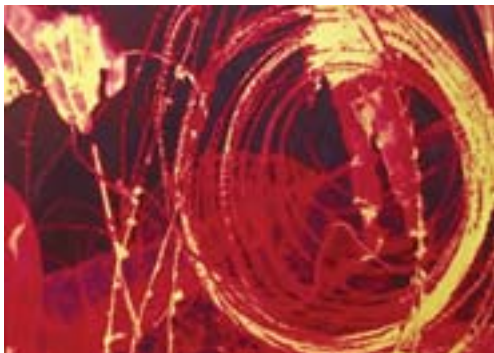
I heard of APF through Signed Date

Application for
MEMBERSHIP

AfterShock: conflict, violence and resolution in contemporary art

Sainsbury Centre, UEA, Norwich

AfterShock was inspired by Indian artists' responses to religious intolerance, riots, terrorism and the ongoing nuclear stand-off with Pakistan. The exhibition has developed to include the work of 17 international artists, who use film, paint and sculpture to



Title painting from the exhibition

explore the images of political and social violence that confront us every day. In places as dissimilar as Lebanon, India, Columbia, Northern Ireland, Rwanda and the USA.

AfterShock considers the territory between shock, aftershock and after the shock, between the initial blast that numbs and dumbs the witnesses who survive, persistent or occasional reminders of the event, and the point where it is possible to step away from stupefaction to look at the histories, outlines and legacy of trauma.

Two questions to the Brazilian-born photographer, Sebastião Salgado from 'The way I see it', New Statesman, 24th September 2007.

1. Does art make a difference?

Art alone doesn't make a difference. But art together with information, or with organisations fighting for more freedom, for more justice, for more ecology, can make a difference.

2. Are we all doomed?

How things are organised now, there is very little hope. But with education, with a change of mentality, we can build another planet where it will be possible to live in compatibility with nature.



Rwandan refugees a camp at Benako, Tanzania, 1994. © Sebastião Salgado.

The Anglican PEACEMAKER

October 2007

'The fading of the light' a song by Martyn Joseph from his new CD, 'Vegas' (Pipe Records, 2007).

The camera phone's last photograph
A frozen hand-held Cenotaph.
It's like The Somme, without the mud,
We tried to edit out the blood.
The roadside bomb, more squandered men
It's desolation row, again
For what they have they paid the price
And we shop in retail paradise.

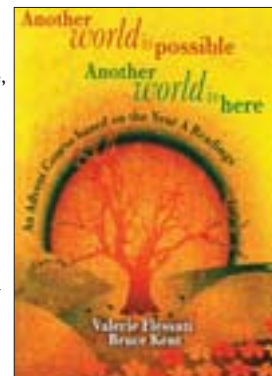
It's the fading of light
and all those sad songs
Last Post on the bugle
can't change the wrong
It's the fading of light
and the crooked schemes of men
confirm that the fallen
won't be getting up again.

And Abel's death is now routine
On brother Cain's computer screen
His weapons fixed co-ordinates
Removed our being spilt our guts.
You can kill one man it's homicide,
You slay thousands, nobody's tried.
And our leaders will not stand in Court
To swear it was the dead that fought.

Apocalyptic visionaries,
these military missionaries
they stand apart, deny their sins
convicted annihilation wins.
Not even satire brings them shame.
Instead, exaggerated fame,
great big houses and lecture tours
the pride and pity of all wars.

By Valerie Flessati and Bruce Kent (2007)

Another world is possible: another world is here: and advent course based on the Year A Readings
Kevin Mayhew (£5.99)



This booklet reflects a passionate commitment to peace and reconciliation, justice, witness against violence and witness to solidarity.

- For each of the four weeks of Advent they give:
- A scripture reflection based on the Sunday readings
- Some questions just to think about or discuss with others
- The true story of someone who has been a witness to the Gospel
- Ideas about some action steps you could take
- Suggestions for prayers around the Advent candles
- A Christmas carol or song to read, sing or meditate on.

It is the editorial policy of The Anglican Peacemaker to include a range of articles expressing a variety of opinions. The views expressed are not necessarily those of the editors nor of the APF. The editor for this edition was Tony Kempster. Letters and contributions for the next edition should be sent to the commissioning editor (details on page 11 by December 31st 2007).

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