

The Anglican PEACEMAKER

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Tate Modern's 'Sunflower seeds' (see page 12)

The first decade of the 21st century has ended on a depressing note. The response to global warming has been feeble and little positive action has been taken to reduce the risk of a nuclear conflict despite the optimism created by the statements of President Obama. Further, the financial crisis has not weakened the dominance of global capitalism, and the world continues with business as usual on the back of massive debts for future generations to pay.

International politics appears unequal to the tasks it faces, while the dependence on computers for so many operations adds another dimension of complexity and threat to world affairs.

Yet the computer revolution, in that it connects people as never before, does give rise to optimism that global citizen power might now be a key force for positive change. Perhaps the best hope for this century lies with the actions of ordinary people, their resilience and commitment to life.

This responsibility of citizenship and the growth of global consciousness is the main focus of this issue.

Tony Kempster

When asked in the *New Statesman* interview (13 September 2010): "Are you optimistic about the future?" Noam Chomsky replied "I don't think it makes much sense to be optimistic, but there is not much point in speculating, either. Either way the tasks are the same."

Optimistic or not, a key role of the Peace Movement is to draw public attention to the cost and destructiveness of war and encourage disarmament. We are good at talking to ourselves but poor at communicating more widely. A New Year's resolution to direct all our communication outward would be very valuable.

We begin with Federico Mayor's address at the International Peace Bureau's conference to celebrate the centenary of its Nobel Peace Prize. He recounts the major changes that have taken place in international politics since 1980 - many of them for the worse - but ends optimistically believing that citizen power is now set to make real improvements in global justice and welfare. Hansuli Gerber, the new president of the International Fellowship of Reconciliation is even more optimistic about the times, encouraging IFOR members to "use this decisive, dangerous but incredibly hopeful time to promote nonviolence" (see page 3).

Among the ways of promoting sustainable peace, particular consideration is given here (see pages 4,7 and 10) to international sport which has much potential for reaching young people.

The WikiLeaks controversy is also mentioned because it is a sign of the times. There is certainly a public interest in understanding how the world works and "what is done in our name" but this can be in conflict with the need to conduct confidential foreign policy.

LOOKING BACK – LOOKING FORWARD

Address given at the IPB Nobel-Centenary Conference, "A climate of peace" held in the Nobel Center, Oslo in September 2010

By Federico Mayor former UNESCO Director-General and creator of the Foundation for a Culture of Peace

We are living in fascinating times when change for the better is really feasible. "We, the peoples..." could, as foreseen with impressive farsightedness in the Charter of the United Nations, build peace ourselves, at home, at the school, at the work place, in the town, in the world at large.

Over the centuries in a male-driven society, a culture of imposition and confrontation has prevailed epitomised by: "*Si vis pacem para bellum*", if you wish peace, prepare war. And war has been prepared for the benefit of the arms producers, who have always favoured the preparedness for war. Peace has been only a pause between two conflicts.

"We, the peoples", particularly women were completely absent from the power play. Living in a very restricted context both from the territorial and intellectual point of view, unable to know what was happening in the rest of the world, citizenship was obedient and silent, giving their own life, completely subservient to the requirements of those who held the reins of the common destiny.

Now, for the first time, the possibility of the transition from a culture of violence and war to a culture of dialogue, conciliation and peace



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‘The widening influence of woman in decision making, the present global consciousness and concern, and modern technology of communication, provide us with the possibility of mobilizing people everywhere, and make that very big transition from subjected to active citizens.’

exists, because global consciousness is progressively growing. At the same time more women are involved in decision-making and people can now take part using communication's technology with people that are far distant from them. These are the reasons why, I hope in the next few years the crucial transition from force to word, from the armed hand to an open one, will take place.

After the end of the “hot” wars of the twenty century, the great powers of the world realized that the only possibility for radically changing the course of history was to unite in common purpose.

President Woodrow Wilson came to Brest at the end of 1918 with the Covenant for “*permanent peace*” in the world, and the League of Nations (a society of nations) was born. But soon, the armament manufacturers persuaded the winners that they should be prepared for war if they really were wishing peace. And then, as you all know: after the crisis of 1929, nationalist and xenophobic feelings became widespread and “*Deutschland über alles*” was on the lips and also in the hearts of the initiators of the Nazi and Fascist movements; the drums began to beat and the diplomacy of the society of nations faded away. A terrible world war occurred.

After the war, President Roosevelt conceived a United Nations system able to deal with security, labour, food, health, education, science and culture, development, children, environment, all of these issues driven by “the peoples” trying to build a world democracy guided by the Universal Declaration of Human Rights adopted in December of 1948 based – as enshrined in the preamble to UNESCO’s Constitution – in “the equal dignity of all human beings”.

A key element, involved in overcoming past problems, “*was sharing; better sharing*”. This is why cooperation for development was immediately placed at the forefront of UN action. This was integral (not only economic but social); endogenous (the most prosperous countries should give the less developed ones 0.7% of their GNP); and sustainable (this important dimension of development was established by the Commission chaired by the Prime Minister of Norway, Gro Harlem Brundtland).

And, finally, at the end of the 80’s, it was agreed that development should be “*human*”, following the proposal made by Richard Jolly of UNICEF, in his book *Development with a human face*.

Yet, after just a few years, things had changed for the worse: there were no peoples but states; no aid but loans; no cooperation but exploitation. Then too was the superpower arms race, with the USSR widening the scope of its dictatorship and the United States waging its struggle against communism, imposing unbelievable authoritarian rulers in Latin America and in many other parts of the world.

The worst happened at the beginning of the 80’s, with the alliance of President Reagan and the PM Margaret Thatcher, which replaced social values and democratic principles by the free-market rules to drive the world economy. They also took aggressive stepwise action to weaken the UN System. Stepping down from UNESCO, they organized the G-6, a plutocratic group of the richest countries of the world. Canada was soon added followed some years later by Russia; and the group has now widened to 20 members. This has been the driving force behind so called “globalization”, an asymmetrical form of governance diametrically opposed to the Roosevelt design. It has led to the present world situation where more than 4 billion dollars is spent daily on the military and armaments while more than 60,000 die of hunger and extreme poverty.

And all this at the end of the Cold War in 1989, when the world was waiting full of hope for the promised peace dividend and so many good things were happening in the world: the collapse of the Berlin wall, the ending of *apartheid* in South Africa and the peace processes ending conflict situations in El Salvador, Guatemala, Mozambique and other places.

The “globalisers” did not strengthen the UN and boost global sustainable development. Instead, they expanded economic

domination and decided to bypass the Security Council and ignore the International Court of Justice decisions in the case of the Kosovo invasion in 1999, and the building of new walls of separation in different parts of the world. They were so enthusiastic about the apparent success of the globalization process and market economy, that the President of the United States said in 1996 that a market democracy and a market society could also be envisaged!

It was in 2000 that the heads of State and Government met in the UN to declare their commitment to achieving the Millennium Goals. But they have fallen short. They could not find what was needed to fight poverty, disease and provide adequate food and clean water. Yet the money spent on arms continued to increase in preparedness for war.

The terrible attack of Al Qaeda on the United States in 2001 was followed by retaliation and the Afghanistan conflict. Afterwards, completely unexpected and based on lies with clear geostrategic and economic objectives, President Bush, without the permission of the Security Council and in coalition with Tony Blair and José María Aznar leading, found billions of dollars again for the military invasion of Iraq.

In 2005, in the Objectives of the Millennium +5 Summit, the Heads of State and Government, unanimously decided that the Declaration for a Culture of Peace as well as the Plan of Action for the Dialogue among Civilizations should be rapidly implemented, and welcomed the initiative of Alliance of Civilizations made by the Prime Minister of Spain at the UN.

But nothing concrete was done. Globalization continued to widen the gap between the haves and have nots and create immense problems from the delocalization of production towards the East leading to the incomprehensible situation of China being the richest capitalist-communist country in the world and expanding its influence in Latin America and Africa and other Eastern countries.

In 2008 came the world financial crisis, mainly produced by the unsustainable hedge funds of the US and Europe. Their solution was to strengthen free trade, free market, free economy and instead of the UN, an enlarged G-20 met in Washington and the decision was to “rescue” the financial institutions with public money in immense amounts: more than 700 billion dollars in the US and more than 400 billion dollars in the European Union. The financial institutions responsible for the crisis were rescued and the countries involved become indebted and had to immediately reduce their spending. The G-20 wanted immediate regulation and the abolition of tax havens to avoid severe economic disasters in future. Today, the tax havens are as they were.

And action is limited in many other areas. Climate change continues without significant measures to redress it. The traffic in arms, drugs, capital and people is taking place in the supranational space with almost complete impunity. The production and international marketing of expensive armament is increasing. Consequently we are in an economy of speculation and war, at the same time as we are completely unprepared to reduce the impact of nature or man-made catastrophes. The most powerful country of the world is unable to cope with situations of flooding as in the case of Katrina hurricane, or earthquakes, or fires.

Yet, as I said at the outset, in this dawn of a new century and millennium, we can be hopeful because for the first time in history radical changes are feasible. I emphasized that the widening influence of woman in the decision making, the present global consciousness and concern, and the modern technology of communication, provide us with the possibility of mobilizing people everywhere, and make that very big transition from subjected to active citizens. Citizens that are not spectators anymore; that are not silent anymore; that are not living under fear anymore. In the Preamble of the Declaration of Human Rights it is said that the practice of human rights is to free humanity “from fear” and in the next paragraph it is said that, if human rights are not implemented, human beings can be “compelled to have recourse, as a last resort, to rebellion”.

REALISM PLEASE, NOT ESCAPISM AND FANTASY

► FROM THE CHAIRPERSON, MARY ROE

Dear Friends,

“Once upon a time...” so begin all the old fairy tales and we know what to expect when we read or hear those words. We do not expect to hear a catalogue of gritty, dreary realism, plain-but-not-ugly middle-aged women and loud-mouthed but henpecked men with beer bellies and the petty bickering that goes on from day to day.

We expect to be taken out of our everyday world: to read of beautiful, sweet-natured maidens and gallant, handsome young men willing to risk their lives on the side of Good in the battle against Evil. A bit of escapism or fantasy does nobody any harm, surely? It may even fire the imagination and become the source of creativity in a world where technology and automation rule and where maidens past the age of puberty are getting harder to find.

What does worry me is the fact that we have turned much of the history of our faith, as it has been worked out and lived out from the time of Abraham and including the life and death of our Lord, Jesus the Christ, into a sort of fairy tale. For example, the opening words of the book of Genesis are, “In the beginning...” – *En arche* in Greek – and the opening words of St. John’s gospel, as he wrote it, are “En arche...” – a deliberate echo of the story of creation. But the New English Bible has changed that direct translation to, “When all things began...” which loses the link with Genesis, and is perilously close to “Once upon a time...”

In order to present the stories in the Old and New Testaments to children (a worthy aim) we have re-told them in fairy-tale form, too. You may remember that in my last letter I referred to the *real* story of the Great Flood which was caused by human greed and misuse of the many great inventions and discoveries made by the Sumerians who inhabited the Fertile Crescent around 8,000 BC. We saw how Noah (or whatever his name was) tuned into God’s purpose for creation, foresaw what would happen when the snows on the surrounding mountains melted and flowed down into the over-irrigated fields, and made use of his contemporaries’ other discoveries, such as plant and animal breeding and navigation by the stars, to save all the crops and animals native to that part of the world.

Yet, no doubt, again this Christmas, toyshops will stock the old favourite wooden (or plastic) versions of Noah’s Ark, complete with pairs of giraffes and polar bears, penguins and tigers, elephants and reindeer. No wonder the average intelligent ten-year old will have none of it, and regards the whole thing as an outgrown fairy tale. On the other hand, when I have told the story straight to older primary school children, showing how “Noah” did God’s will by *saving* all the *known* animals when all the *known* world was under water, they have immediately seen the parallels with our own day, as we destroy the rain forests, deplete the seas and poison the earth with chemicals. They realise, too, that God is not a moody, inadequate parent, who violently punishes first and then relents and makes extravagant promises but is always willing us to repent and to give us another chance.

The German Theologian, Bultmann, went to great lengths to “de-mythologise” the Bible, including the New Testament. I personally feel that he may have gone a bit too far, but I know exactly where he was coming from, and I do wish we could get back to what the Bible really says and what it means, not least of all to the words of Jesus when he calls us to love our enemies and not to render evil for evil.

We have done the same with our history, too. The true nature of the Crusades is only just beginning to be learnt: a time of mayhem, when the holy places ran with blood, and knights in shining armour emblazoned with the Cross of Christ and under his banner, slaughtered anyone with a darker skin than their own, often to discover later that their victims were fellow Christians from the Coptic churches of North Africa. The

fairy-tale glory of those encounters is at last beginning to fade and the imaginary romance of that carnage can be seen for what it was.

Very soon, we shall be in the Christmas season. This should indeed be the *Greatest story ever told*, but the account of God becoming a weak and dependent human baby in an unstable (no pun intended) world torn by religious and political strife has been turned into the biggest fairy tale ever exploited for commercial gain.

Of course, we want to make Christmas a special time of happiness for children, in honour of the Christ child, but Christmas is *not* “a time for children”, as so many people say. It is a time for grown men and women, rulers, politicians and leaders to listen to the angels’ message of Peace on Earth, and Goodwill among humankind. “O hush your noise, ye men of strife, and hear the angels sing.”

I wish you all joy and peace, at home and wherever you may be, this blessed Christmas time. I hope you will join me in praying for that peace to be enjoyed by all God’s people, created *in the beginning* in his own image.

REPORT ON THE IFOR’S COUNCIL MEETING HELD IN BAARLO, NETHERLANDS IN NOVEMBER

By The Very Revd David Mumford, APF GB member

At the meeting David was appointed Treasurer of the International Committee. APF is an affiliate of IFOR.

Over 70 representatives of the world’s branches, groups and affiliates attended the meeting. Several new members from Sudan, Chad and Bangladesh were welcomed. The gathering also elected a new International Committee (ICOM), which serves as the fellowship’s governing body between Council meetings.

Through its newest members, IFOR experiences a major shift of its constituency and fellowship to the Global South. These members specialise in education and training in human rights, direct nonviolent action and nonviolent communication, advocacy and capacity building.

IFOR has 85 branches, groups and affiliates in 51 countries on all continents. Its membership includes adherents of all the major spiritual traditions as well as those who have other spiritual sources for the commitment to nonviolence.

The newly appointed International Committee is below.



From left to right: Hansuli Gerber (Switzerland), Jean-Pierre Massamba (Congo-Brazzaville), Lili Baxter (USA), Kyoko Itaka (Japan), Davorka Lovreckovic (Germany), David Mumford (UK), and Lucas Johnson (USA).

In his address, the new IFOR president, Hansuli Gerber said: “Violence, very much like fear, is a reality outside of love. As love casts out fear, love casts out violence.” In regard to IFOR’s work, he said: “The time has come for nonviolence to make its way, because it is the future and people look for ways out of violence. Never before in human history has violence been so strongly denounced and war is utterly discredited as in our time.” Gerber encouraged IFOR members to “use this decisive, dangerous but incredibly hopeful time to promote nonviolence.”



‘O hush your noise, ye men of strife, and hear the angels sing.’

TENSIONS, AND INTERESTS IN CONFLICT

► FROM THE GENERAL SECRETARY
TONY KEMPSTER GIVES HIS REPORT

WikiLeaks

Editor's note. See the reference to Julian Assange in David Lesage's letter about the Week of Prayer for World Peace on page 6.

Just two weeks ago, the largest-ever leak of US classified information streamed online revealing details about Iran, North Korea, Afghanistan and Russia. The stream has since become a torrent of information about how US diplomats and foreign governments see the world. And it is not a pretty picture with calls to bomb Iran's nuclear programme and widespread spying, particularly of senior UN personnel, and the fact that Pakistan is supporting militant groups. As the ex-diplomat, Carne Ross says in *New Statesman* (6th December 2010): "It will take some time, perhaps a generation, for the full impact of the WikiLeaks disclosures to become known. For this is an event of historic importance for all governments, not only the US".



While the US may roar its condemnation, governments are also pretending that it is business as usual. But what we have witnessed is something very dramatic in the world of diplomacy – and thus in the way the world runs its business. We may now date the history of the world politics as pre- or post-WikiLeaks.

The disclosures are also of great significance to the way the Peace Movement communicates with the wider public. Whether we believe the action of Julian Assange to be right or wrong, it has altered the way people see the world. Some of us that have a realistic view of politicians and international diplomacy might say "Well, what did you expect" but the details of the information are very revealing.

More broadly, what we see in this diplomatic traffic is how security and counter-terrorism concerns have pervaded every aspect of the US foreign policy. But we also see how serious the threats are, and how little the west is in control of them. There is devastating material about the Iranian nuclear programme and the extent not merely of Israeli but Arab fears of it ("cut off the head of the snake", a Saudi ambassador reports his king urging the Americans); the vulnerability of Pakistan's nuclear stockpile to rogue Islamists; anarchy and corruption on a massive scale in Afghanistan; al-Qaida in Yemen; and tales of the power of the Russians Mafia gangs. The responsible news media has tried to ensure that nothing they publish puts anyone at risk. We should demand of WikiLeaks that it does the same.

There is a public interest in understanding how the world works and what is done in our name. There is public interest in the confidential conduct of foreign policy. The two public interests are in conflict.

Yet one question remains. How can diplomacy be conducted under these conditions? A US state department spokesman is surely right that the revelations are going "to create tension in

relationships between our diplomats and our friends around the world".

"A climate of peace"

In September the International Peace Bureau (IPB) celebrated the 100th anniversary of its Nobel Peace Prize with a conference ("A climate of peace") in Oslo. I am a vice-president of IPB and was at the event with Sue Gilmurray who was representing the Movement for the Abolition of War, which she chairs. APF is also a member organisation of IPB and both of us were also representing the Fellowship. Sue wrote a song "A climate of peace" (See page 11) which was written specifically for and performed during the event.

The grand opening of the conference took place at the Nobel Peace Centre and the IPB assembly at the Nobel Institute. (The opening address by Federico Mayor is given on pages 1 and 2).

At the ceremony, IPB's Sean MacBride Prize was awarded to Binalakshmi Nepram, activist, writer and author. Bina is the co-founder of the Control Arms Foundation of India (the first Indian civil society organisation to work on conventional disarmament issues by making disarmament meaningful to people's lives). She also set up the Manipur Women Gun Survivors' Network in her home state of Manipur to help women and children affected by gun violence. Bina spoke several times during the conference about the plight of women in North East India and the help that is needed.



Bina receiving the prize from Tomas Magnusson, IPB president

Conference sessions included the following topics: IPB's "Disarmament for Development" project; women and peace with particular reference to UNSC Resolution 1325; and the role of NATO in Europe and elsewhere.

A statement was agreed by the IPB Council reaffirming the original vision of the Nobel Peace Prize and its importance to the pressing needs of today's world. IPB recommitted its worldwide network of 320 member organisations to breaking the vicious cycle of militarism and the waste of resources.

Further details of the event are at www.ipb.org.

Neve Shalom meeting at Oxford

In September I was delighted to take part in a dialogue with Ahmad Hijazi (Director) and Nava Sonnenschein (Founder) of



'Security and counter-terrorism concerns have pervaded every aspect of the US foreign policy.'

'IPB recommitted its worldwide network to breaking the vicious cycle of militarism and the waste of resources.'

Remember war, make peace

This new publication includes services, reflections, prayers etc. for Remembrance Sunday.

It evolved from MAW's *Remembrance Today* compiled by APF member Christine Titmus and now includes two new services, children songs of backing tracks.

It is available from MAW orders, 1 Thesiger Rd, Abingdon OX14 2DY or from www.abolishwar.org.uk.

the Neve Shalom – Wahat al-Salam community in Israel, and perform the song by Fred Small entitled "The Hills of Ayalon" which is specifically about the work done there. Some 50 people took part at Friends Meeting House, Oxford.

NS-WaS is a cooperative community gives expression to its vision of an egalitarian society through pioneering educational work at its School for Peace. Since its creation it has brought together tens of thousands of Jewish and Israeli Arab young people in joint projects and dialogue at residential weeks.

MAW Remembrance Sunday lecture

The Movement for the Abolition of War's annual Remembrance Sunday lecture at the Imperial War Museum (London) was given this year by Philippe Sands QC, Professor of Law at University College London. His lecture was entitled "War and law: Iraq's legacy, Chilcott challenges". In a wide ranging review of the international law governing the use of force, he delivered a scathing criticism of the way Tony Blair justified the Iraq War.

He ended with the hope that the Chilcott report when it finally emerges makes recommendations about the role and responsibility of the Attorney General and sets out six appropriate recommendations. These included that the Attorney General be required "to provide early and full advice on the legality of any future use of military force to ensure that any policy and decisions are fixed around the law, and not the other way round" and that "the advice should be provided to all of Government, not just to the Prime Minister".

The lecture was given wider publicity in an article by Richard Norton-Taylor the next day in *The Guardian* which focused on the fact that the Chilcott Inquiry could not refer publicly to certain documents it had seen.

The full text of the lecture is on the MAW website (www.abolishwar.org.uk) or can be obtained from 01908 510642.

A strategy for the Peace Movement

In November I spoke at the Uniting for Peace conference, "Britain in the world and the Peace Movement's role in the new coalition era" which was held in the House of Lords. I took a frank and critical view of the Movement which some might find unpalatable saying: "Today's anti-war movements are weak undertakings compared to that which they oppose. They are reactive and ad hoc, emerging often late in the day, in response to particular wars, then ebbing to virtually nothing in times of peace. They are also fuzzy-minded, moralistic, and sometimes committed to naive theories of the sources of war." "But they are also a moral witness to the horror, waste and futility of war, and do demonstrate that the passions humanity brings to war can be brought just as well to the struggle against war. And equally they show that there is a place for courage, solidarity and self-sacrifice other than in the service of military conflict. They have much potential to be a great inspiration to the young and future generations if only those involved would find better ways of communicating outside the peace ghetto." I also referred to the excellent article by Simon Jenkins in *The Guardian* (5 November) entitled "Who needs the military," in which he argues that our armed forces cannot meet the real threats to modern Britain and questions why we must pay £45 billion/annum for something we don't require. The article ends with two frank and perceptive paragraphs;

'The Peace Movement is a moral witness to the horror, waste and futility of war.'

I sometimes wonder why I see things this way, when so few others do. I am a pragmatist, not a pacifist. But I respect language and am suspicious of the vapid clichés about national interest, punching our weight, sitting on top tables and being respected. I hate to see terrorism, a miserable perversion, accorded the accolade of grand enemy of the state. I hate to see statesmen, whose job is to see threats out of sight and mind, exploiting the politics of fear.

The fault lies partly in the sloppy language used to discuss defence, which loses all ability to convey risk and proportion and slides into sloppy nouns and sloppy thinking. At that point, leaders lose touch with democracy, a serious threat to the security of the state. The only defence against that danger lies not in armies, bombs and guns, but solely in the deployment of meticulous reason.

We in the Peace Movement should also take note of the final sentence when arguing our case for disarmament.

Peace and Sport – tribute to Philip Noel-Baker

In December, as IPB vice-president, I attended the Peace and Sport Forum in Monaco where I presented a tribute to Lord Philip Noel-Baker at the opening dinner attended by some 400 people including HRH Prince Albert II, members of the International Olympics Committee, Government representatives, well know athletes and sports NGO's.

Noel-Baker remains the only person to win an Olympic medal (Antwerp 1920) and to be awarded the Nobel Peace Prize (1959). He was also an IPB vice-president (1974 – death in 1982), and the tribute was an excellent opportunity to link peacemaking and sportsmanship.

Sport today is in a position of strength: it is no longer merely a reflection of society, but has arrived at a stage of maturity that confers on it the possibility of playing a positive and active role in supporting and promoting the major issue of the 21st century, that of sustainable peace. This role can work at many levels but depends largely on sports people becoming actively involved at all levels from being political ambassadors for peace down to taking their skills and attitudes into countries where violence is rife or into post-conflict zones, setting up sporting competitions and so on. Peace and Sport, founded only four years ago is active in promoting these roles and quite a number of operations undertaken in what appeared to be unfavourable areas are already producing visible and unquestionably positive results.

The text of the tribute is given on page 10. See also page 7 for the review of *Peace through sport: when the myth becomes reality* by Joël Bouzou.

Christian CND Golden Jubilee at Coventry

The APF AGM was held at Coventry Cathedral/Coventry University on 30 October. The date and location were chosen because this is one of the days of the Christian CND's "Pilgrimage to Peace" and members were able to attend some of the events. The Pilgrimage was held to celebrate the Golden Jubilee of Christian CND and ran over three days with talks, seminar groups and services in the Cathedral.



APF counsellor, Canon Paul Oestreicher gave the keynote address on the second day; and Sue Gilmurray and I prepared and led the Liturgy of Commissioning and "sending out" which took place in the Cathedral ruins (above).

AUSTRALIA, KENYA AND THE USA

Report from Australia on the Week of Prayer for World Peace

Editors Note. In the last issue of TAP, we requested feedback from APF members regarding parish activities for the Week of Prayer for World Peace. Here is the report from the Parish of Kilcoy and Woodford in Australia.

Building on the success of last year's activities, the Parish of Kilcoy-Woodford (Queensland, Australia) joined churches and faith groups around the world on September 17th and 24th to commemorate the 6th annual Week of Prayer for World Peace.

The parish's services were organised by Father George Henry, aided by Queensland Anglican Pacifist Fellowship member David Le Sage and the organist Marlene Clewes. The theme for the first week was "pragmatic peace-making", looking beyond idealism to the non-violent successes of Gandhi and various successful peaceful actions that had overthrown oppressors, such as the Czech Velvet Revolution of 1989.

The theme for service on the second Sunday was that of the Anglican stance against war. Parishioners were reminded of the successive Lambeth Resolutions against war to which the Conference of Bishops has repeatedly agreed, most notably that "The Conference affirms that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ" (see Resolution 25, 1930 and Resolution 8, 1968.) Jesus' own pacifist teachings and actions, and the challenge these set for Christians today, were explored in depth.

During the first week, traditional songs were used, (one example being Saint Francis' "Make Me a Channel of Your Peace"). During the second week we played a selection of Sue Gilmurray's songs, including "Space for peace", "Turn us around" and "Prince of Peace".

The intercessions consisted of a selection of the meditations from the official Week of Prayer for World Peace booklet on both Sundays, thus enabling us to unite in prayer with faith groups around the world.

The parish's website was also temporarily changed for the week and displayed the well-known Prayer of Non-Violence by Father John Dear and served as a point of reflection on the innocent civilian lives lost in recent conflicts. The website also displayed one of Gwyneth Leech's "Stations of the Cross" paintings during the week (for those unfamiliar with the paintings, please see here: <http://www.prweb.com/releases/2005/08/prweb274092.htm>). To learn more about the Parish of Kilcoy-Woodford, please visit the parish website: <http://home.iprimus.com.au/dlesage/>

Finally, you may like to know we have also recently given some special prayers for the safety of our fellow Queenslander, Julian Assange. We encourage other churches around the world to do the same.

In Christ, David Le Sage

Report from APF in Kenya

From a communication by The Revd Elijah Nyarah Karanja

Earlier in the year there was a major referendum on a new Constitution for Kenya. APF members, working in the Dioceses, encouraged people to vote peacefully. The last general election had resulted in considerable violence and there were fears that a similar thing might occur, but fortunately, it did not.

The new constitution was voted in and now the implementation of the changes, which include a move to an elected Executive (President and Vice-president on one ticket) and the setting up of counties to take on many of the roles of government, are underway. Again working with Peace and Justice Departments in the Dioceses, APF members are encouraging a peaceful approach to these changes.

At the end of October, four APF members went to Kirathimo Camp, which is a centre for Internally Displaced People (IDPs)

following the violence after the last elections in December 2007. The camp has over 30,000 families from different communities. The purpose of the visit was to encourage people to move on without 'the blame game' and to show that revenge for what was done to them is not the way forward. A great deal of time was spent on the latter, as people have little to do but dwell on this. Up to 300 people attended the sessions and it is hoped this will help them move beyond their current challenge. The Government has promised to re-settle these people by 2012.

This visit was funded from a small grant from APF. A few years ago a similar visit to Kakuma Camp in Northern Kenya was undertaken. APF Kenya reports that people had started to return to Sudan, but are now coming back with the build up to the referendum on Independence shortly to be held in Sudan.

Please keep the members of APF and the people in Kenya and Sudan in your prayers.

Report from the EPF (APF's sister organisation in the USA).

Sent by Donna Hicks

The Brain Trust announces Urban Pilgrimage 2011

by The Revd Valerie Bailey Fischer

The Urban Pilgrimage offers college students and young adults a place to explore and discern their call and vocation to help improve the world. It puts them in direct contact with social justice advocates and those whom they serve. These personal connections help the pilgrims learn first-hand about the challenges of various social issues including immigration, homelessness, racism, poverty and hunger. During the Pilgrimage, participants reflect spiritually, theologically, philosophically and politically on the societal causes of homelessness, hunger, immigration and related issues.



Urban Pilgrimage 2010 participants (l to r) Michele Padilla, Ana Maria Higareda and Christian Thies listen as the Revd Earl Kooperkamp explains about the eminent domain issues that have been threatening housing and small businesses in the Manhattanville section of Harlem. Also there (but not in direct view) are Urban Pilgrimage 2010 participants Dawn Bailey, Maryel Giron, Alexizendria Link, Jacob Sopher, and K. Grace Williams.

Valerie Bailey Fischer directed the first Pilgrimage in March 2007. The Episcopal Peace Fellowship adopted the program in 2009 and hosted eight young adults from California, Mississippi and Massachusetts for the 2010 New York pilgrimage.

The New York site covers a wide range of social justice advocates, including a synagogue, a secular social service agency advocating for the homeless, an outdoor church for the homeless and an Episcopal church that uses its sanctuary as a dining hall for a soup kitchen during the week.

"It was an amazing experience -- going to some of these places and talking to individuals who are being Christ to others," said Maryel Giron, first year Princeton Theological Seminary student. "The pilgrimage provided a unique balance between the hands-on work and listening and learning about the social issues.

In addition to working at various social justice sites, the pilgrimage experience includes a contemplative worship

Book Look

► RECENT BOOKS REVIEWED

Joël Bouzou (2010)

Peace through sport: when the myth becomes reality
Iris: Armand Colin

Bouzou, the president and founder of Peace and Sport (see pages 5 and 10) examines the potential contribution of sport and sports people to the



promotion of peace. He argues that sport has reached a global scale of development that no other human activity can match. Driven by the gradual emergence of an international civil society and the relative decrease in

the influence of states, the growing importance sport has acquired in the day-to-day lives of people, gives it a major opportunity to positively promote a peaceful society.

It is important for sportsmen and women, particularly those with national and international status, to become actively involved in peace projects. They might act as international ambassadors for peace, at one level, or use their skills and attitudes to set up sporting competitions with young people in countries where violence is common or in post-conflict zones where sectarian animosity still remains. Peace and Sport, founded only four years ago is concerned particularly with the latter and a growing number of projects are being undertaken in Africa and Asia. These are already producing positive results in what appeared to be unfavourable circumstances.

The globalisation of sport looks set to continue and he argues that it is important to arouse the awareness not only of governments but also of sporting leaders to the exceptional ability of sport to produce social stability and work towards peace, so they will commit to the route.

Bob Woodward (2010)

Obama's wars
Simon & Schuster

Bob Woodward provides an intimate and sweeping portrait of the young president as commander in chief.



Drawing on internal memos, classified documents, meeting notes and hundreds of hours of interviews with most of the key players, including the president, Woodward tells the inside story of Obama making the critical decisions on the Afghanistan War, the secret campaign in Pakistan and the worldwide fight against terrorism.

At the core of the book is the unsettled division between the civilian leadership in the White House and the US military as the president is thwarted in his efforts to craft an exit plan for the

Afghanistan War. He urgently looked for a way out of the war last year, repeatedly pressing his top military advisers for an exit plan that they never gave him, according to secret meeting notes and documents.

Hovering over the debate about Afghanistan is the possibility of another terrorist attack in the US. The White House led a secret exercise showing how unprepared the government is if terrorists set off a nuclear bomb in an American city—which Obama told Woodward is at the top of the list of what he worries about all the time.

Verbatim quotes from secret debates and White House strategy sessions—and firsthand accounts of the thoughts and concerns of the president, his war council and his generals—reveal a government in conflict often consumed with nasty infighting and fundamental disputes.

Woodward has discovered how the Obama White House really works, showing that even more tough decisions lie ahead for the cerebral and engaged president. Frustrated with his military commanders for consistently offering only options that required significantly more troops, Obama finally crafted his own strategy, dictating a classified six-page “terms sheet” that sought to limit US involvement in Afghanistan. “Everything we’re doing has to be focused on how we’re going to get to the point where we can reduce our footprint. It’s in our national security interest. There cannot be any wiggle room.”

The big picture which emerges from Woodward’s book is of a president fundamentally at odds with his military advisers, barely concerned with defeating the Taliban, obsessed with finding an early exit strategy, and driven heavily by party political considerations and his drive for re-election.

C J Chivers (2010)

The gun: the AK-47 and the evolution of war
Allen Lane

The AK-47 is a curse of the poorest and most vulnerable people across the world, from the Horn of Africa to the Caucasus, from Afghanistan to Lebanon. The millions of weapons in circulation do grim and murderous work. Brutally effective, yet simple and light enough for an eight-year-old to use, it is carried by more than 50 of the world’s armies. Chivers estimates that there are as many as 100 million of them in circulation.

Wide-ranging in scope and ambition, this book is not so much a history of the AK-47 as an overview of the development of automatic weapons, from the era of the Gatling gun to the present day. The key moment in that development was the competition held by the Soviet Union to find a new assault rifle for its armies immediately after WWII; a competition won – in the official Soviet version – by the proletarian hero and wounded war veteran Mikhael Kalashnikov.

The AK-47 has been established as a brand across the world. It possesses symbolic power, which in turn enhances its physical capabilities. This may be the reason why Osama Bin Laden chose to pose with the gun in his videos.

Kalashnikov has admitted that his gun has become

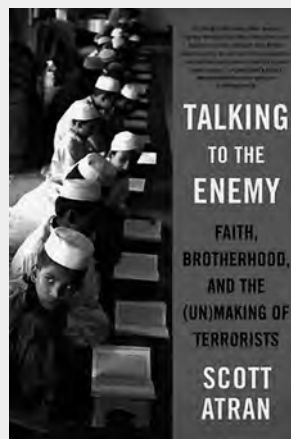
a “golem” taking on a life of its own. His remark was undoubtedly true, but is also perhaps a way of distancing himself from the misery his invention has caused.

Whatever the history, clearly the export of this weapon and its design is a terrible indictment of the international arms trade and Russia’s role in it.

Scott Atran (2010)

Talking to the enemy
Allen Lane

Talking to the enemy is an intellectually and personally courageous exploration of one of the most contentious issues of modern times. Scott Atran has spent years talking to terrorists - from



Gaza and Afghanistan, to Indonesia and Europe - in order to help us understand and mitigate the rise of religious violence. Here he argues persuasively that we need to consider terrorists’ close relationships, with family and friends, as much

as the causes they espouse, and delivers a fascinating journey into the mindsets of radicalised people in the twenty-first century. Along the way, he also provides deep insights into the history of all religions, and into their evolutionary origins. He shows us, above all, how we have come to be human. More than any other book, *Talking to the enemy* invites us to empathise; it is itself the best possible example of how to do it.

George W Bush (2010)

Decision points
Crown

All is sweet reason in this book, George W Bush accounts of his eight-year presidency and some of the events – quitting drinking, serving as governor of Texas – that preceded it.

This should come as no surprise. The presidential memoir as it has evolved is not a memoir as the term is commonly understood – an attempt to examine and interpret the writer’s life – but an attempt to write history before the historians get their hands on it. Yes, and from time to time mistakes have to be acknowledged – on the non-existent weapons of mass destruction in Iraq – for instance.

Bush wants to clean up the record of Iraq, Afghanistan, stem-cell research, Katrina and all the other major controversies, that shaped, and bedevilled, his administration. One can understand this but it will not change the fact that he over-reacted grossly in instituting the war on terror and invaded Iraq on the basis of a lie, involving the UK and several other countries in that debacle.

Diary of Events

▶ LOCAL AND NATIONAL

2010

28 December Holy Innocents service beginning at 11.00 at St Martins-in-the-Fields, Trafalgar Square. The service entitled "And the children still are crying" (the words from a new hymn by Andrew Pratt whose recent hymns and verses will feature in the event). All singers would be most welcome – there will be a practice session at 10.30.

The event will also include extracts from Tony Harrison's "Nativity" from the Mysteries (the medieval play in modern language. We are looking for people to read some of the parts and would like to hear from anyone who would like to do so. Please call 01908 510642 or email sue.gilmurray@anglia.ac.uk.

This will be followed after lunch at 2.00 by a 30-minute witness at the Innocent Victims' Memorial outside Westminster Abbey.

These events are organised by the APF for the Network of Christian Peace Organisations.

2011

16 January Pax Christi – Peace Sunday. Religious Freedom – the Path to Peace. Information is available from Pax Christi on 0208 203 4884 or from www.paxchristi.org.uk.

5 February "A world without war" – a strategy day organised by the Movement for the Abolition of War. The

meeting is free and open to all. 10.30 am to 4.30 pm at St Mellitus Church Hall, Tollington Park, London N4 3AG. Further details from www.abolishwar.org.uk.

12 April Global Day of Action on Military Spending: to coincide with the release of the Stockholm International Peace Research Institute's annual report, which will include new figures on military expenditures. On this day, people all over the world will join together in actions to focus public, political, and media attention on the costs of military spending and the need for new priorities. For further details contact Colin Archer, International Peace Bureau (Geneva): secgen@ipb.org and <http://ipb.org/i/index.html>.

15 May International Conscientious Objectors' Day with ceremony at 12 noon in Tavistock Square, London. Further information from www.wri-irg.org/co/15may.htm.

4 July Menwith Hill. Annual "Independence from America" Day. Organised by Campaign for the Accountability for the Accountability of American Bases (CAAB): 01423 884076; www.caab.org.uk.

21 September International Day of Peace. Further details from www.internationaldayofpeace.org

24 October United Nations Day. www.un.org/events.

Website

Remember if you want to keep up with activities, news and actions between your issues of *The Anglican Peacemaker*, go to the APF website: www.anglicanpeacemaker.org.uk. Here you can also download copies of back issues of TAP.

We are now looking for someone to look after the website. If you are interested or would like further information about what is involved, please contact Roger Payne at rjpayne@o2.co.uk.

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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

Of gods and men (2010)

Directed by Xavier Beauvois



Should I stay or should I go? That's the dilemma facing the French Cistercian monks in French writer-director Xavier Beauvois' 'Of Gods and Men', which imagines life in an Algerian monastery as its inhabitants face a threat of violence from Islamic fundamentalists in their serene corner of the Atlas Mountains. This film tackles the gruesome, real-life horror story set in 1996 Algeria, when seven French monks were beheaded by Islamic militants. Or were they? The director has said that he personally believed that their deaths were the result of a blunder by the Algerian military.

In 1992, when it became clear that Algerian voters were going to elect Islamic candidates, the army intervened so as to save the country's "democracy" – by destroying it. A civil war between the two groups ensued, leaving more than 200,000 dead in that country of 27 million. The rest of world, as usual, mostly looked away. Whole villages were massacred during that time – by either side, with one group blaming the other – but more than anything, what caught the attention of the rest of the world was the plight of the seven Christian Europeans caught in the Muslim crossfire.

Instead of focusing on the politics behind the kidnapping and murder of the French monks, Beauvois' chief concern is on the monks' own inner struggles.

"The monks insisted on being extremely neutral, on not taking sides," He told the press. "They called the terrorists 'the brothers from the mountain' and called the people from the army 'the brothers from the plain.' ...It seems totally coherent for the movie to adopt their point of view."

The film deals in peril and danger and maintains a friendly grip on you over two hours as a thriller in a very minor key, but mostly this is a film about the journey, not the destination, as confirmed by Beauvois' final, open image of the monks walking in the snow. The way it dramatises anxieties, expressed and unexpressed, is enthralling and quietly provocative.

"Of Gods and Men" is a parable that has as much to say about life within a community as it does about relations with those outside it, such as the Muslim villagers, the fundamentalists and the authorities with whom the monks try to find an

accord. The director has made a realist piece, with documentary stylings and spiritual leanings, and one which hints at a wider relevance without laying on thick its message of brotherhood and reconciliation.

And the film has a strong pacifist message. At one point, the government army tries to insist on armed protection, but the brothers refuse. The monks try to continue as before, but the atmosphere grows tenser by the day. When they agree to treat some of the terrorists, the authorities are furious, and put pressure on them to return to France.

Restrepo (2010) Directed by Sebastian Junger and Tim Hetherington

This documentary is an exercise in visceral intimacy. In 2007, the directors joined the soldiers of Battle Company's Second Platoon in Afghanistan's Korengal Valley. There, operating as embedded journalists, they filmed the tense and sometimes mortal combat to protect a disputed zone from the clutches of the Taliban. These nerve-shredding scenes are intercut with subsequent interviews with the troops, some of whom seem to be in a state of shock about what they've seen and experienced.

Restrepo isn't an obviously political film. The whys and wherefores of the US presence aren't discussed. The directors prefer to focus on the adrenalin and buzz of armed battle. Anyone who was shocked by the rawness of Kathryn Bigelow's "The Hurt Locker" (reviewed in an earlier TAP) will find the same emotion here but from watching real experiences.

The soldiers of the platoon – horribly exposed, and with a knowledge of the terrain so far inferior to the enemy's that it was practically blindfold guesswork – had to build a forward outpost to establish their position. This was considered one of the most dangerous postings in the US military. They name the outpost Restrepo after one of their popular comrades, Private Juan "Doc" Restrepo, (a medic) killed at the campaign's outset. This defiant tribute springs from a need to impose their collective identity on this alien and menacing landscape.

The platoon is also required to promote an uneasy hearts-and-minds policy among notionally

friendly locals. The soldiers must conduct regular meetings with Afghans, lecturing them about the economic benefits they can bring with supposed transport projects, clearly suspecting every one of them of helping the Taliban, while the locals, though strategically deadpan, clearly resent the Americans. An early sequence shows US military helicopters bringing troops into Afghanistan, and then switches to the soldiers' scared, vertiginous point-of-view as they gaze down into the valley in which they will be sitting ducks; it is a very "Nam" moment, and the tension is all but unbearable.

When Junger and Hetherington interview one of the surviving soldiers about his experience in battle, he breaks off mid-speech – and of course we, the audience, expect tears: it is a familiar moment in all types of documentary.

But what is happening is more disturbing. The man has broken off in a kind of horror at remembering what he has clearly repressed until this moment. It is a flashback – that cinematic term widely applied to post-traumatic disorder.

Restrepo is an entirely experiential film: the cameras never leave the valley; there are no interviews with generals or diplomats. The only goal is to make viewers feel as if they have just been through a 90-minute deployment. What is this but to say that the soldiers' strivings and sufferings have been taken out of their political, military and diplomatic context – which is, not coincidentally, the only context that could give these things any meaning – in order to imply that there is no meaning to their sacrifices.

The film is also clearly focused on the American's fear and suffering, rather than the Afghans, leaving the judgement up to the viewer. It is a scary, moving and troubling film.

Signs for hope: talking about nuclear weapons (2010) A film made by Different Films in association with TalkWorks.

This is a 20-minute public education film made in Britain. Young people express their hopes for a future without nuclear weapons and war. And UK policy makers and prominent disarmament experts talk about what is being done internationally to deal with growing nuclear threats and the vast global stockpiles of nuclear weapons.

The film is posted on www.talkworks.info. CND hope to get a copy of the film into every school or college citizenship/politics class in the UK and to let all local groups know about it so that they may use the film in the public meetings.



Tribute to Lord Philip Noel-Baker

Given at the opening dinner of the 4th peace and sport international forum in Monaco (1st to 3rd December 2010)

by Dr Tony Kempster, Vice-president of the IPB

Your Royal Highness, Mr President, honourable guests, ladies and gentlemen,

The world needs heroes and heroines more than ever before. As we move deeper into the 21st century we will have to respond to increasing threats to peace and security, particularly from increasing militarism, resource depletion and climate change.

Such heroes and heroines will be those who have the vision to think and speak beyond the interests of national constituencies, reach out across ethnic and religious divides and act in ways which have the potential to benefit the whole of humanity.

International sport, more so than many other aspects of human endeavour, has the power to influence the world in just these ways. The authority to use that power lies largely in the hands of sportsmen and women.

One cannot talk about such matters without reference to Lord Philip Noel-Baker, a true hero of sport and peace. He remains the only person in history to have won both an Olympic medal and a Nobel Peace Prize.

Unfortunately he is no longer with us, but as a former International Peace Bureau Vice-President, we believe that his values and work in strengthening sport for peace are as important today as they ever were. He said: **"In a nuclear age, sport is man's best hope."**

I would like to read you a statement which we believe, Philip would have made had he been with us this evening.

Dear friends

I have lived through a period of immense social change as an Olympian, politician, peace advocate and humanist. As a young aspiring athlete, attending the London Olympics in 1908, I believed that sport was the most honourable of activities. I still believe that today. It has the power to bring about positive change; challenging prejudices, healing divisions and promoting tolerance.

I remember an incident when I was Captain of the British athletics team at the 1924 Olympic Games in Paris. A German athlete who by all accounts had not understood the umpire's warning was disqualified, but due to demonstrations by the French public, he was allowed to start again in the next heat.

More recently I watched in admiration as athletes from North and South Korea marched together under a unified Korean flag during the Parade of Nations at the opening ceremony of the 2000 Summer Olympic Games in Sydney. It was at that event too, that Cathy Freeman, an aboriginal athlete, won the 400 metre gold medal, which I believe did more to unite Australia and enable it to face up to the past than any number of Government task forces.

Such is the power of sport as a promoter not of ill will but of friendship, not of international friction but mutual respect.

The ethics we learn through sport are fundamental to society. We learnt them from Ancient Greece twenty-five centuries ago. Their education was built on music and gymnastics – indeed, Plato was very proud of having been a winner in a local games. They created the original Olympic Movement.

Thanks to the modern Games and to its founder Pierre de Coubertin, from whom I gained much inspiration, sport has spread to every corner of the world. It has carried the true spirit of fair play among the youth of every nation. It has done much to link peoples by bonds of common thought and feeling; more so perhaps even than the UN, whose cause I have served for many years and for whose original charter I helped draft.

The values that sport teaches participants and spectators alike – of fair-play, accepting mediation, respect for rules and self-discipline – can help us tackle the factors that contribute to the perpetuation of the culture of violence.

Whilst many try to separate the two, I have always believed that

sport and politics are inseparable; that both should serve the cause of international goodwill and peace.

Today, over five billion people are able to watch the Olympic Games on television. Yet there are people who continue to criticise the event – and sport events in general – as being too commercial. To them, let me say that no sports stadium has ever cost as much as an aircraft carrier. That when it comes to creating lasting peace, I believe the kicking of a football is of much more use than firing an AK47.

From the time I attended the Paris Peace Conference in 1919 to the UN Conference on Disarmament in New York in 1982 I have always tried to work to the best of my ability – both in and out of government – to further the cause of peace and more precisely disarmament, especially nuclear disarmament which I believe to be one of the two greatest threats now facing humanity. The other is global warming which itself may lead to conflict and the use of nuclear weapons.

I have written much on the need for disarmament. My words are still relevant today when I say that governments should take a substantial part of the record \$1.5 trillion spent each year on militarisation, and use it for sustainable development.

Might I remind you, that it was Pierre de Coubertin's wish that the Games should also benefit those nations that most need economic and social development? That London will be presenting the Games for a record third time is quite an achievement; and, of course, the fact that over 11,000 athletes will compete is a far cry from the 3,000 in 1908. And whilst I congratulate the IOC on its decision to hold the Games for the first time in South America in 2016, I look forward to the day when it is held in Africa, where it could do much to provide jobs and help combat poverty.

For this reason I am most pleased to see that Peace and Sport exists and has taken up the challenge to develop peace through sport in the world. Moreover I hope that its continuing support to NGO's working in developing countries, and post-conflict areas especially in Africa, does not go unnoticed by the international community and the world's media.



Joël Bouzou (president and founder of Peace and Sport) with Prince Albert II and Tony Kempster (left)

Now, as someone holding the same position in the International Peace Bureau as Philip Noel-Baker did earlier, may I endorse these words. The world does need a new generation of heroes and heroines more than ever before to promote the values of peace through sport.

And their effort and commitment should be celebrated. IPB would like to propose the launch of a special Noel-Baker Award to recognise outstanding achievement to sport and peace, which would be subject to further discussion with his family. Other events are also being considered.

This year the IPB is celebrating its own Nobel Peace Prize 100th anniversary and it is a great pleasure to be represented at this exciting forum in our centenary year.

Let me tell you that IPB is keen to support your work. And who knows, perhaps one day soon we shall be able to nominate Peace and Sport for a Nobel Peace Prize.

Thank you and 'Bonne continuation'

Now it is time for action. The time of resignation is over. The transition from a culture of war to a culture of peace and non-violence can be a reality in a very short period of time: from imposition to dialogue, from force to word.

We must overcome the immense media power that concentrates the information and news in very few hands globally. And we must be able to see the reality of what is happening. At the moment, the media tend to only present the events that are "news", this means unusual, extraordinary. And we should be able to see the real life, to see the "invisibles". As Professor Bernard Lawn said in 1985 when receiving the Nobel Peace Award, "only in the extent that we are able to see the invisibles we will be able to do the impossibles".

Now, to reach peace, the transition from an economy of war to an economy of global sustainable human development; the transition from imposition and domination to dialogue, conciliation and alliance... are possible.

In his recent address to the UN General assembly, President Obama adopted a very firm position in favour of UN reinforcement, and proposes to solve the Iran conflict through diplomacy, and urging the acceleration of the peace process between Israel and Palestine.

Peace is in our hands. It is in our hands to firmly promote every day, with our behaviour; a culture of peace, of understanding, of conciliation. It is in our hands to create a climate of peace and non-violence.

Now we can. And we will not be witness only. We have been too silent too often. We will not be anymore.

Yes, as I said when I started, peace will emerge and grow in a *climate of peace*. And the culture of violence and war will fade out forever.

"Unprecedented challenges require unprecedented solutions."

Amin Maalouf

Peace, shalom, salam.



Urban Pilgrimage 2010 participants (l to r) Ana Maria Higareda, Dawn Bailey, the Rev. Valerie Bailey Fischer, Maryel Giron and two St. Mary's Interns listen as the rector, Rev. Earl Kooperkamp gives a tour of the parish.



component centered in the daily office and weekend Eucharist.

Urban Pilgrimages will be held in five sites during spring break in March 2011. Three of the sites, Los Angeles/Oxnard CA, Portland OR and Austin TX, will be addressing immigration issues. Two east coast sites, New York and Baltimore, will address issues related to poverty and homelessness.


Austin site director Jesse Smith also hopes the pilgrimages will be a place where people will experience transformation through encountering God in the difficult issues related to immigration and homelessness.

Urban Pilgrimage is one of several EPF initiatives developed by members of the Brain Trust Action Group. The Brain Trust, whose leaders serve on EPF's National Executive Committee, organizes young adults for peacemaking and advocacy work. The Pilgrimages can also be used as a tool for college chaplaincies that often do not have the additional funding for short-term service projects. The Urban Pilgrimage project is partnering with numerous chaplains around the country who will be recruiting their students to attend part of their spring break in one of the five sites strategically located around the country and reasonably located to most of the provinces.

Leaflet giving to all delegates at the Peace and Sport forum

Introducing Lord Philip Noel-Baker (1889 - 1982)
Man of Sport Man of Peace



One cannot speak about **Peace and Sport** without mentioning the remarkable Lord Philip Noel-Baker who remains the only Olympian (Silver Medal, 1500m Antwerp 1920) and Nobel Peace Prize laureate (1959).

Man of Sport - Captain of the British Olympic team, Vice-President of the British Olympic Association, First President of UNESCO's International Council of Sport and Physical Education (ICSPE).

Man of Peace - Member of Parliament, four times a Minister; major role in drafting the League of Nations Charter, author of *The Arms Race* (1958), Co-founder of World Campaign for Disarmament (WCD), Vice-President of the International Peace Bureau (IPB).

"A climate for peace"
A new song by Sue Gilmurray written for the centenary of IPB's Nobel Peace Prize.

The climate of earth determines our lives, deciding what grows, deciding what thrives; the heat and the cold, the sun and the rain are why some things fade and others remain.

Chorus

**A climate for peace is what we desire,
to which every heart can learn to aspire,
to build on the past and all that we know,
a climate for peace in which we can grow.**

The climate can change for better or worse, can mean life or death, be blessing or curse; and now we must learn from nature's own laws that we are at risk and we are the cause.

Chorus

The climate for life is one we must choose: united we win, divided we lose.
We learned to compete, now we must combine,
so reach out your hand - I'll meet it with mine.

Chorus

Music • poetry • arts

Here we celebrate art which has reached out to people who might not otherwise hear the message of peacemaking.

SGI's exhibition against nuclear weapons at SOAS

This exhibition, which has been created by Soka Gakkai International, a lay Buddhist organisation, places the ordinary citizen at the heart of efforts to reduce the nuclear threat worldwide, clearly presenting the cost to humanity through the lens of human security.



Entitled "From a culture of violence to a culture of peace: transforming the human spirit", it was hosted by the School of Oriental and African Studies on 25-26th October. The exhibition focused on the working to abolish nuclear weapons through a combination of international opinion and public will. It has been shown in 200 cities worldwide and is part of SGI's People's Decade initiative launched in 2007 to build a grassroots movement to secure an (anti-) Nuclear Weapons Convention.

On the 25th October SGI-UK and Student Pugwash hosted a Youth Forum and Student Debate on Nuclear Disarmament and Abolition

A 2010 York Mystery Play by young people

The most experimental of the 12 wagon plays in the 2010 production was by St Peter's rendition of the Massacre of the Innocents. This is the story of Herod exacting a terrible revenge when warned of the threat to his earthly throne, and Tim Coker and David Newell's production gave it a modern interpretation with the soldiers dressed for action in Afghanistan,

the women in Islamic dress and bowler hats that recall "A Clockwork Orange".

Tim Coker, head of drama at the school said the text is fairly flexible and the cast of 15 and 16 year-olds found a huge amount of material that had modernity to it, with references to atrocity and the cyclical nature of horror.

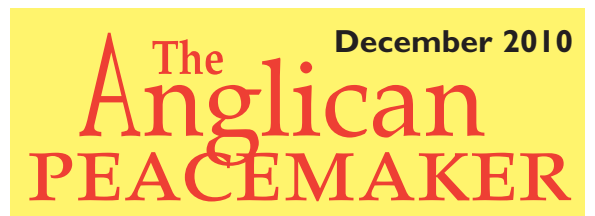
The Square Pegs Theatre company at the school

provides a chance to take theatre out of the "safe environment" of the school context, exposing the work to a wider audience. The decision to put the soldiers in combat gear from Afghanistan, for example, is deliberately provocative. "We wanted to push buttons, ask questions and raise debate about the occupation and its legitimacy", Tim says. Thanks to Joyce Smith for drawing our attention to this event.

Editors note. We shall be using extracts from Tony Harrison's "Nativity" from the Mysteries (the medieval play in modern language) at the Holy Innocents service at St Martin-in-the-Fields. See page 8.



Square Pegs Theatre Company, St Peter's School, bringing forth "The massacre of the innocents"



Tate Modern's sunflower seeds

Courtesy of Chinese artist Ai Weiwei, the Turbine Hall is now carpeted with seeds.

Each seed has been individually sculpted and painted by specialists working in small-scale workshops in the Chinese city of Jingdezhen. Far from being industrially produced, they are the efforts of hundreds of skilled hands. Poured into the Turbine Hall, the 100 million seeds form a seemingly infinite space.

Ai Weiwei's Unilever Series commission, "Sunflower seeds" is a poignant and thought-provoking sculpture. The precious nature of the material, the effort of production and the narrative and personal content create a powerful commentary on the human condition. It is a vast sculpture that visitors can contemplate at close range or look upon from the Turbine Hall bridge above. Each piece is a part of the whole, a commentary on the relationship between the individual and the masses. The work continues to pose challenging questions: What does it mean to be individual in today's society? Are we insignificant or powerless unless we act together? What do our increasing desires, materialism and number mean for society, the environment and the future?



"The human cost of war"



The Human Cost of War

The quilt and arpillera exhibition, which Movement for the Abolition for War staged in London last year (see TAP 9.4.) has been sent to the Tower Museum, Derry, Northern Ireland where it will be shown up until 31 December 2010. It includes several new items. Sue Gilmurray went to Derry for the opening where she performed several songs including one, "And the women sew" inspired by seeing the quilts made by women around the world, many in post-conflict regions.

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 8 by 28th February 2011).

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