

The Anglican PEACEMAKER

The newsletter of the Anglican Pacifist Fellowship (Annual Report issue)

August 2011

Volume 11, Issue 2 ISSN 1474-4902 Price per issue £2 Price per year £7.50 (post-paid UK) £10 (post-paid overseas)



Light in darkness. Dance performed at the opening of the 2011 WCC Peace Convocation, Kingston (Peter Williams / WCC).

For a very long time, life in Britain and western countries generally has been governed by a simple belief: economic growth will make tomorrow better than today. Black August has given us a glimpse of a dystopia, one in which the financial markets buckle and the cities burn. Like Scrooge, we have been shown what might come unless we change our ways.

Although crucial political issues are involved, we know that the solution is also spiritual. Gandhi said: "Be the change you want to see in the world". In this simple sentiment we can find hope. If we want to live in a world where people feel included, all must include them.

Recent developments underline the fragility of things. The grinding down of the Arab Spring, famine in the Horn of Africa, America's credit crisis and the tragic massacre in Norway – all predictable yet unpredictable - come as shocks to the system. There is an increasing sense of frustration with what is happening. As Karine Polwart sings: "Everybody turns to the screen to watch it pass, but not to ask: What does it mean?" The theme of this issue is the state of the world and our perceptions of it.

Tony Kempster

Contents

| | |
|-----------------------------|----|
| "A new world is possible" | 1 |
| Chairperson's report | 3 |
| General Secretary's report | 4 |
| International page | 6 |
| Book Look | 7 |
| Diary of events. Notices | 8 |
| Film Look | 9 |
| Accounts | 10 |
| Premonition of futures wars | 11 |
| The art of peace | 12 |

*A broken spell, a wishing well
whose waters are dry
A warning bell, a yellow ribbon
too torn to fly*

*Stone turns to dust
rusting metal, muscle to bone
We're looking for a locust wind
to carry us home*

*Nobody learns, seems like everybody
turns to the screen
To watch it pass, but not to ask
"What does it all mean?"*

From "Painted it white" by Karine Polwart

It is a seductive idea that all will be well in the end, yet some pessimism has existed since the epochal event of 9/11, a decade ago next month. True the world has kept on turning. But the smoke from the twin towers still lingers over the planet and it feels as though we live in a darker, more paranoid, less optimistic era than we did in the 1990s, when the Cold War was over and the "clash of civilisations" had yet to begin in earnest.

A major problem is that the world is so complex. Now nations are more intertwined than ever, as ideas, information, finance, migrants and problems flow even more seamlessly across the globe. If social and political scientists are bewildered, what of we pacifists who bring much emotion to the scene?

Hans Ulrich Gerber, president of IFOR has recently responded to such a question. He said: "The ability to follow events and to follow endless discussions on the impact and meaning of these events tend to make us believe that we have a pretty good idea of what is happening, or even that we understand what is going on. Of course this is an illusion because what we see is only a tiny excerpt of what's happening, and the explanations we hear are mostly speculation and/or guided by some kind of interest, generally of an economic or political nature." He goes on to say that pacifists should see nonviolence, not as an ideology in which everything is filtered through its lens, but as an attitude and lifestyle which shows tenderness and love towards self and others, not giving in to violence.

Hans Ulrich Gerber was speaking at the IFOR High Wycombe conference in April this year.

We begin with the address, which the APF counsellor, Paul Oestreicher gave in Kingston, Jamaica in May. He called for churches across all spiritual traditions to strengthen their position on peace, even while recognising their own history of declaring war in the name of God.

A NEW WORLD IS POSSIBLE

Keynote speech given by Canon Dr Paul Oestreicher at the World Council of Churches International Ecumenical Peace Convocation held in Kingston, Jamaica, May 2011

Wherever you come from, whatever your church tradition, all of us have come here because we wish to be friends of Jesus, rabbi, prophet and more than a prophet. To each one of us he says: *You are my friends, if you do what I command you... This I command you, to love one another as I have loved you.* Is anyone, anywhere, excluded from that love? Here is the answer that Jesus gave to his friends: *It is said 'you shall love your neighbour and hate your enemy'; but I say to you, love your enemies and pray for those who persecute you.*

That is how the Man in whom we see the face of God spoke, lived and died. As his enemies were killing him, he prayed for them to be forgiven. Jesus was not only speaking to each of us individually, he was addressing the people of God as a holy community. The prophets of Israel spoke to their nation. Often the nation did not want to hear.



CONTINUED ON PAGE TWO



Dancers from the Jamaican National Theatre at the WCC Peace Convocation.

‘Jesus was not an idealistic dreamer. He was and remains the ultimate realist.’

Gathered together in Kingston from all corners of the earth, Jesus speaks to us now, to us, a small cross section of his sanctified people. Do we want to hear him? Our record suggests that we do not. Most of our theologians, pastors and assemblies, Orthodox, Catholic, and Protestant, have bowed down ever since the time of the Emperor Constantine in the third century, bowed down deeply to empire and nation, rather than to the single new humanity into which we are born. We have made a pact with Caesar, with power, the very pact that the early Christians called idolatry. Because the newly converted ruler declared it to be our duty, we have squared it with our conscience to kill the Emperor’s enemies, and to do this with Jesus on our lips.

Under the sign of the Cross Christian nations have conquered and massacred the children of Islam. In 1914, my German father went to war with the words *God with Us* engraved on his belt buckle. The British soldiers whom he was trained to kill, had no doubt that the same God was on *their* side. When in 1945, a bomber set out, loaded with the world’s first nuclear weapon, a single weapon which was about to kill one hundred thousand women and children and men in the city of Hiroshima, the aircraft’s crew were sent on their way with Christian prayers. The war memorials in the cathedrals and cities of Christendom attest to the fact that we, like our brothers and sisters in Islam, regard those who have died in battle for the nation as having secured their place in heaven, and that now includes those in the coffins arriving from Afghanistan and draped in the ‘sacred’ Stars and Stripes.

Unless we change, unless the Church moves to the margins and becomes the alternative society that unconditionally says no to war, no to the collective murder that every embattled nation or tribe, every warring alliance, every violent liberation movement, every fundamentalist cause, and now the War on Terror declares to be just, until we throw this justification of war, this ‘just war’ theology into the dustbin of history, unless we do that, we will have thrown away the one unique ethical contribution that the teaching of Jesus could make both to the survival of humanity and to the triumph of compassion.

This Convocation will not yet be the Universal Christian Peace Council of which Dietrich Bonhoeffer dreamed, long before Hitler’s obedient servants hanged him. But we could help to pave the way to such a Council, a Council speaking with the authority of the whole Church, if, here and now in Kingston, we were ready to say: it is impossible both to love our enemies and to kill them, it is impossible both to reverence life and to be in league with the military-industrial complex, the killing-machine that rapaciously consumes levels of wealth that are beyond our mathematical imagination.

Jesus was not an idealistic dreamer: He was and remains the ultimate realist. The survival of our planet demands nothing less than the abolition of war. Albert Einstein, the great physicist and humanist, already knew that early in the last century. He repeated it often with a clarity and credibility that few Christian pacifists have matched.

The abolition of war is possible. It is as possible as was the abolition of slavery, the slavery that still haunts the history of this nation of Jamaica. Wilberforce and his evangelical friends who campaigned to end it, were thought to be unrealistic dreamers. Yet they triumphed against all odds. Slavery was made illegal. Its defenders withered away. That needs to become the fate of war. If the churches of the world fail to embark on such a campaign, we will have nothing of unique significance to say on the subject of world peace.

What are our chances of winning this battle? Some will say: slavery, exploitation, and trafficking in human beings still goes on. Yes, but it is universally acknowledged as both morally wrong, and illegal. Passing legislation to abolish war will not immediately eliminate armed violence. What it will do is to make absolutely clear that to resolve conflicts by military means is illegal, with its perpetrators brought before an International Court of Justice.

Unless we learn to resolve our conflicts – and conflicts there will always be – unless we learn to resolve them without

militarised violence, our children’s children may no longer have a future. Love of those who threaten us, care for the welfare of those whom we fear, is not only a sign of spiritual maturity, but also of worldly wisdom. It is enlightened self-interest. Military strategists glimpsed that when, in the Cold War they spoke of common security. If my potential enemy has no reason to fear me, I am safer too.

So, it is time for the still small voices of the historic peace churches, hitherto respected but ignored, to be taken seriously. That is the main reason why, as an Anglican priest, I have also chosen to be a Quaker, a member of the Religious Society of Friends. Quaker history, often a story of suffering, witnesses to the biblical insight that love casts out fear.

So, dear friends of Jesus, can we agree in Kingston to work for the day when the majority of our fellow human beings begin to see collective violence, to see war, in the same way as they see individual murder?

At the moment war, once it starts, is held by most of our neighbours to be honourable, probably necessary, and sometimes noble. Language disguises the bloody, cruel reality. Heroes, it is said, lay down their lives for the nation. In reality they are trained, if possible, to stay alive and to kill the citizens of other nations. Armies, we are told, are there to protect our women and children. In real life, women and children are war’s first – and currently the numerically greatest number of – victims.

You will before long be left in no doubt that this Convocation is about the world’s need for a just peace. That is, I guess, what has brought us here. However, to speak of a *more* just peace would be nearer the truth. The struggle for greater justice will remain a task for every generation, for as long as human society exists. Our faith, our common humanity, our love for one another commits us to this struggle.

I am under no illusion. The price to be paid for non-violent resistance to evil is as high as any soldier is expected to pay. Non-violent resistance to evil will never be a quick fix. It will call for long suffering and patience. It will be a living expression now of the new world that is not yet.

The Ploughshares Movement is one example of non-violent direct action against the symbols of modern warfare. Like the Berrigan brothers at the time of the Vietnam War, such peaceful resisters are prepared to break laws that protect the arsenals of violence. Juries may acquit them or may send them to prison. The fate of Jesus was worse, was fatal.

What I have put before you in rather stark simplicity, is nevertheless deeply complex. Having spent my life studying politics, I do not believe that there is any room for pacifist self-righteousness. I have not come to Kingston to demonise those who choose the military option. They are part of us, the many and we the few. We must find ways of co-opting them into the peaceful struggle. The critics of principled non-violence are neither knaves nor fools. We must answer them wisely and patiently. They will rightly ask pacifists like me many serious questions: how, for example, is law and order to be maintained globally without heavily armed nations? On this point there is already good news. In the light of the last century’s history of unparalleled violence, international law is paving the way for genuine alternatives.

In theory, war is already largely outlawed. There are courts to try not only crimes committed in war, but the crime of war itself. But how are the laws of peace to be enforced? It is in their policing that there is still little experience. Yet there is some. When soldiers under United Nations command are trained, as police in our streets are trained, not to kill enemies, but to prevent or to end violent conflicts, we are already on the way to the new world. There is good news too in the experience that a critical mass of peaceful, unarmed people, often young people, from Leipzig to Cairo and beyond can bring down tyrannies. That ‘love is stronger than hate’ is, as Desmond Tutu often reminds us, a political as well as a spiritual truth.

When the still-young discipline of Peace Studies is given the same resources in the world’s universities that are given to

Life's boundless questions

► FROM THE CHAIRPERSON, MARY ROE

Dear Friends,

This is the last time I shall be writing to you "from the Chair", although, knowing me, you may well expect to be on the receiving end of my opinions on this or that from time to time in the correspondence column. Before sharing my latest thoughts with you, I would like to thank you all for the support and occasional feed-back you have given me over the years, with special thanks to the other members of Governing Body who have actually done most of the work during my time in office.

Whatever question is exercising us at the moment, it is bound to concern some aspect of Life – religious, political, ethical, social or relational – and how we should live our lives in that area. There are countless quotations which spring to mind when we think about Life, from the philosophical, "Life is but a span" the spiritual, "Life is a pilgrimage" to the light-hearted "Life is like a cup of tea" (from "The Admirable Crichton") and the incomprehensible "Life's a bowl of cherries." Just now, I am in "Life is a relay race" mode, as I try to hand on the baton of Chairperson of APF to my successor, whoever that will be, as efficiently as possible.

However, my retiring from one particular role in APF must not mean that I think I've done my bit and drop out of the race. We are reminded in scripture how important it is that, having set our hand to the plough, there must be no looking back. We are called to be Peacemakers not just for a little while, when we are enthusiastic about it or have a bit of spare time, but as Christians from our baptism until we die, in faithfulness to Jesus Christ who is the same, yesterday, to-day and tomorrow.

That is why it really is vitally important for as many members of APF as possible to be at the AGM on Saturday, 22nd October, in Oxford (see page 8). The new Chair will need to know that he or she has been chosen by a well informed and supportive membership who will be keen to try out new ideas and tackle new issues as they arise.

The question on my mind at the moment is what will be the outcome of the Archbishops' initiative to procure justice and security for persecuted Christians in Muslim countries and the dispossessed Christians in the Holy Land, where they have been reduced to just one percent of the population of Israel. Of course, we must do all we possibly can to help people who are being persecuted for their faith, and we all suffer when our fellow members of the Body of Christ are martyred. But might we not have a better chance of achieving our goal if we were seen to be striving as much for peace and justice for our Muslim neighbours in Palestine rather than selective security for only those who share our faith?

For years, Christians and Muslims have lived side-by-side in Bethlehem and other places, with no animosity, and sharing recently in the privations imposed by the separation wall which divides them all from schools, clinics, hospitals and in many cases their livelihoods. It would be tragic if by partisan pleading for the remaining Christians, we turned their Muslim neighbours into their enemies. It is hardly surprising that in the middle East in general Christians have come under suspicion on account of their perceived kinship with the "Christian" forces of the West who invaded Iraq (and referred to the invasion as a Crusade) and those in the USA who, in the name of Christianity, have supported, morally and financially, the occupation of all the most fertile areas of Palestine by Israeli settlers.

Add to these examples of so-called Christian action the terrible slaughter of dozens of young people in Norway by a man who declared his motivation to be to save his Christian country from the threat of an Islamic takeover; and the task of restoring harmony between the people of the three Biblical faiths looks even more daunting.

On the other side of the unhappy divide, we have the example of a Muslim man in the US, who had been shot in the face by a Christian fanatic in a mass killing of "Arabs", pleading for the

murderer's life to be spared because he had repented of his action. The plea was not successful, and the perpetrator suffered the death penalty, but the one who clearly "did the will of my Father..." and is therefore a brother to Jesus Christ, was the Muslim.

The two great commandments, to love God with our whole being and to love our neighbour as ourselves, did not originate with Jesus; he was quoting from the books of Deuteronomy and Leviticus, both in the Pentateuch, which is studied and revered by people of all three faiths. And the injunction to do to others as we would have them do to us, is to be found in the directions for living a good life within any religion or none. If we are to be effective Peacemakers, we will need to be prophets, too, on occasion and as I hand over my baton/vacate the chair, I pray that members of the APF will always be ready to stand up for the principles I have quoted, and to live by them in every aspect of life.

I look forward to seeing you all at the AGM in October (see page 8). In peace and affection, and with renewed thanks.

In memory of Brian Haw

Brian, 62, whose anti-war placards on the pavement at Parliament Square became a London landmark, died on 18th June. Although his campaign took on added significance with the wars in Afghanistan and Iraq, he first took up residence three months before 9/11 to call for the lifting of sanctions preventing the delivery of medical supplies to Iraq.

Viewed by the authorities as an affront and an eyesore, his camp quickly became the target of ministers, Westminster Council and the Greater London Authority, and survived repeated eviction attempts.

His resilience made him a hero in the eyes of many. In 2007, he was voted the Most Politically Inspiring Figure of the Year in the Channel 4 Political Awards. But his vigil contributed to his poor health and took him away from his seven children.

Those of us in the peace movement must see him as the conscience of a nation growing quiescent and supine. After two million came out to protest against the Iraq War, it was as though everybody decided to give up. But Brian never gave up. Over time, Brian has been proven wholly right. It is pretty obvious to everyone now that we went to war on a lie. In many ways he was the guilty conscience of all the complacent, lazy people who hadn't taken a stand or examined their views at all.

He was a Christian and there was always a sense that he was bearing witness to what was happening in the world. He sometimes joined us on Holy Innocents' Day to witness at the stone for the innocent victims of Westminster Abbey which followed our service in St Martin-in-the-Fields.



Brian Haw stood for peace and love and artist Mark Wallinger says "What are we going to do now that there is no one there?" Wallinger's "State Britain" was a recreation of a display which had originally accompanied Brian Haw's peace protest which took the Turner Prize in 2008.

'If we are to be effective Peacemakers, we will need to be prophets, too, on occasion.'

'There was always a sense that he was bearing witness.'



A time to review; a time to renew

► FROM THE GENERAL SECRETARY
TONY KEMPSTER GIVES HIS REPORT



9/11 Memorial in New York

A decade of disorder

"Ten years on, memory and loss. Where two wonders of the modern world once soared high over the city, two great cascades feed reflecting pools of shimmering water. The abyss into which they flows is now a hallowed place of remembrance." These words open *The eleventh hour* (see page 7).

I was in the BBC London studio on 9/11 for an interview on the Jimmy Young Show when the first reports of the attack on the Twin Towers came in. The subjects of discussion were arms sales to repressive Middle Eastern regimes and a CAAT demonstration against the arms fair taking place at the ExCel Centre in London's Docklands. After the interview, I went back to the docks where we decided to call off the demonstration as a mark of respect. We tried to convince the organizers of the arms fair that they should do the same, but without success. Leaving the dock, I remember hearing a Buddhist monk from the Nipponzan Myohoji, who had decided to stay, beginning to beat a prayer drum.

The decade since 9/11 has certainly been the most traumatic for the West since the 1930s.

The wars in Iraq and Afghanistan and the war on terror have changed the world. Now as the tenth anniversary of 9/11 approaches we must ask ourselves how to draw a line under it, and salvage a position of stability and confidence. It will demand a radical shift in the way we think, ideally in the way Paul Oestreicher outlined in Jamaica.

Perhaps we should begin with our thoughts about the killing of Osama bin Laden. Much has been written about the matter and I was involved in a debate organised by the Council for Christian Approaches to Defence and Disarmament on whether it was ethically right or wrong. But the words by the hymn writer, Andrew Pratt, "At the time of the death of Osama bin Laden" are right for the moment (page 11).

Osama bin Laden may be dead, but the horrendous cost of pursuing the war on terror may give his followers cause for celebration. When he was killed, many commentators saw it as a turning point in the war on terror. However, a host of measures suggest that bin Laden's goal – to strike a long-lasting blow to the system of the US and to the health and well-being of its citizens – may have been achieved.

In June, the Eisenhower Research Project at Brown University in Providence, Rhode Island released a report entitled "Costs of war" which estimates the cumulative cost of the wars in Iraq and Afghanistan to be up to \$4 trillion. This is more than three times the sum so far authorised by Congress in the decade since the 9/11 attacks. The human misery is commensurate: the report concludes that in all, some 250,000 people died. Of that total, only 3% were US soldiers killed on the battlefield. This is not the first time such astronomical figures have been cited. A 2008 study by the Harvard economist Linda Bines and Joseph Stiglitz, a former Nobel economics laureate, reckoned the wars would end up costing \$3 trillion. Unlike

most of America's previous conflicts moreover, Iraq and Afghanistan have been financed almost entirely by borrowed money that sooner or later must be repaid.

What has this vast amount of money achieved? Both Iraq and Afghanistan rank low in political freedom, warlords continue to control much of Afghanistan, and ethnic and gender segregation in Iraq are now worse than they were before 2001. At the same time the US economy is in trouble. The country came dangerously close to defaulting on its debts, and lost much credibility as a world power. Many of the key programmes that contribute to the quality of life of most Americans are under threat.

And we need to learn lessons from the past.

Our membership secretary, Sue Gilmurray ends a valuable term this year as chair of Movement for the Abolition of War. (See page 8 for Remembrance Sunday materials).

The field is at Blackstone near Bewdley (Worcestershire Wildlife Trust) and estimated to contain 8 million poppies.



Pioneers and prophets – MAW's fifth peace history conference

Some 80 people came for each of the two days of the conference which was held in May at the Imperial War Museum (London). Martin Bell, MAW's vice-president opened the conference in his usual style.

IWM historian Terry Charman cast new light on the 1930s and on the role of Beverly Nichols in particular. Peter Van den Dungen described the London Peace Society and some of the imaginative and tireless work of its leading members. Colin Archer, Secretary General of IPB gave a thought provoking reflection on the controversial history of the Olympics, an opportunity to promote peace between peoples but also used as an arena for conflict.

The stories of Jean Donovan, Aung San Suu Kyi, and Muriel Lester were the subject matter of "Stone tales" a play written and produced by Alexandra Carey. Lily Howkins and Kanika Clayton brought them to life in a dialogue that succinctly managed to convey something of the background and passion that drove each of these women to pour their life and energy into work for human rights and peace.



Left to right: Alexandra Carey, Lily Howkins and Kanika Clayton.



Peace lanterns at Hiroshima 66 years on (Xinhui/Ji Chunpeng)





Professor Lynda Morris

Two films were shown: Nick Wilding's film, "John Bright and the Angel of Death and an intimate view of campaigning in "Carry Greenham home". This year's, 30th anniversary of the women's peace camp at Greenham was also represented by two of the original banners, now in the care of the Peace Museum, Bradford, whose exhibition on Women peacemakers was also on display. An exhibition of emblematic covers of Peace News marked the paper's 75th birthday.

A highlight of the conference was a session where Owen Hardwicke and Angela Sinclair-Loutit were questioned by students from Highgate Wood School on the reasons why they were conscientious objectors in World War II. The students also took questions from the floor.

Art was also to the fore. Professor Lynda Morris from Norwich University College of Art, who was one of the curators of the recent exhibition "Picasso: peace and freedom" at Tate Liverpool. Lynda used slides and examples of Picasso's politically-committed works. She said she would have preferred the exhibition to be called "The battle for Picasso's mind". Picasso was in many ways an enigma. Although a member of the Communist Party, Picasso also valued the freedom associated with Western democracies and a celebrity lifestyle.

The Tate exhibition divided opinion among critics, with many saying that it exaggerated Picasso's political commitment. Here we were shown how that commitment was indeed substantial though, as befits and artist of great originality, far from simple.

And finally, as usual at the PH Conference I organised an evening's entertainment. This year we showed the "Anatomy of a song", made during the production of MAW's CD "Call back the fire". It explains the thinking behind Sue Gilmurray's song "A vulnerable man" about Norman Kember's captivity in Iraq; and how the song was produced in a music studio. The film by Philip Bridge won a 5-star award and the AKM Music Prize in the 2011 Film and Video Institute's International Amateur Film Competition.



This was followed by two poets: Shamin Azad (right) who, with a drummer Sudarshan Das (left), performed poems from Bangladesh about refugees and the philosophy of life; and Catherine Brogan from Northern Ireland (in the kilt) who performed some challenging poems about "The Troubles" and other aspects of NI politics. Both were brilliant.

Hiroshima event in Milton Keynes and dedication to Joseph Rotblat

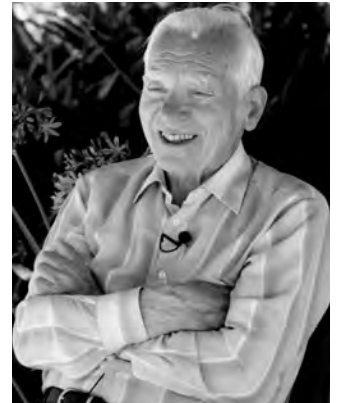
On 6 August I gave the final address and performed songs at the Hiroshima commemoration ceremony at the Nipponzan Myohoji Buddhist temple in Milton Keynes. The ceremony, which now attracts hundreds of people, included the lighting of lanterns and floating them on the lake, as happens all over the world and at Hiroshima and Nagasaki. Vigils this year carried a special poignancy: with the fallout from the disaster at the Fukushima plant still being measured, campaigners urged a shift toward renewable energy.

I reminded those present why they were there. "We are here this evening to remember what happened at Hiroshima 66

years ago not because of the scale of the atrocity or whether the decision was right or wrong in the circumstances of the time. Remember that 50 million people died in World War II, which is equivalent to one Hiroshima every week, and the general view of historians is that the atomic bomb did contribute to the ending of that awful war."

"We are here to witness to the fact that humanity chose to make and use a new weapon with massive destructive power – 2000 times greater than any bomb that had been used before – revealing a technology that may well destroy our species, all its past achievements and all its future prospects. The best way to remember those that died on that day (as on any day in the history of war) is to abolish weapons of mass destruction."

After a brief review of recent international developments in nuclear disarmament, I ended by paying tribute to a man who changed his mind.



Professor Sir Joseph Rotblat

Joseph Rotblat, a nuclear physicist from Poland, worked on the Manhattan Project after convincing himself that the apparent danger of Hitler developing the bomb justified this. But as soon as the danger had disappeared, he left the project and returned to the UK, where his research focus turned to the application of nuclear physics to medicine. He also became devoted to peacemaking, receiving the Nobel Peace Prize in conjunction with his creation, the Pugwash Conferences for their effort towards nuclear disarmament. Jo was also the founding president of the Movement for the Abolition of War.

Britain's strategic role

I am a member of the executive committee of the Council on Christian Approaches to Defence and Disarmament. Our AGM was held on 21 July at Westminster Cathedral and the guest speaker was the author and journalist Sir Max Hastings. His subject was "Britain's strategic role in the world". He gave a masterly survey of the challenges facing defence and the maintenance of the UK's strategic role, which many of those present will have found gloomy because of the cuts in military spending. Pacifists would be unlikely to feel the same.



Of particular interest were his comments on the special relationship between the USA and Britain which he said is now a myth. Referring to the Iraq War and the damage done to British prestige, he said American gratitude for British support, or even awareness of our participation, was muted. Among scores of American-authored books on the Iraq war published since 2003, scarcely any mention is made of British involvement in more than a few paragraphs or even sentences.

If you would like a copy of his talk, please let me know.

'Pacifists would be unlikely to feel the same [about what Max Hastings said].'

APF in Kenya and peace footballs

Article by Sue Claydon (APF vice-chairperson)

In April, I was able to meet with a few of the members of APF in Kenya. They told me about the work they are undertaking and also give me a better idea of the context of promoting peace in 2011.

Kenya carried out a very successful referendum on a new Constitution in August 2010. This will mean some very fundamental transformations in the way Kenya is governed, with only two levels of Government: National and newly established Counties.

This vote was in marked contrast to the December 2007 elections, which were followed by the worst ethnic violence Kenya had ever seen. The scars from this time are still evident in many places (see photo below). In the wake of this carnage, everyone acknowledged that some fundamental changes were needed if Kenya was to avoid yet more violence.

APF members at the meeting included people from three of the Anglican Dioceses – parish priests and youth workers. They are keen to develop some specific peace education materials to use in their parishes and youth groups as part of the ongoing work of peacemaking at local levels. They see opportunities to promote peace education through opportunities such as Sunday school drama festivals, dance festivals and establishing peace clubs in schools. A small grant from APF is helping them to prepare these resources and they will fundraise locally to produce them.



(left to right) Janerose Kagenda, Canon Sam Mawiyo, Sue Claydon, Deacon Paul Mwanki, Revd Elijah Nyagah, Perminus Mwae and Revd Eluid Maina.

As part of this work, APF is going to try a unique way to re-enforce the message of peace. A number of years ago, a UK based charity – Alive and Kicking – set up a workshop to produce footballs and netballs in Nairobi. This work uses local leather and local labour to produce high quality hand stitched balls. The additional 'added value' is that the balls contain messages on health education – especially on HIV and malaria. On touring the workshop, the local manager said he had hoped that they could branch out into producing balls with a peace message but this was proving difficult. The comment got me thinking and at our meeting I suggested this approach to the APF members. Their reaction was very positive and they told me they had already used sport with youth groups in Kibera, Nairobi's notorious slum. Alive and Kicking were contacted and produced the wording below. It was agreed that if we quoted scripture, there would not be any 'political overtones' – a very important fact in a still sensitive situation. The APF Governing Body has approved the purchase of 40 balls (being stitched as I write this). They will be, hopefully, the first of many.

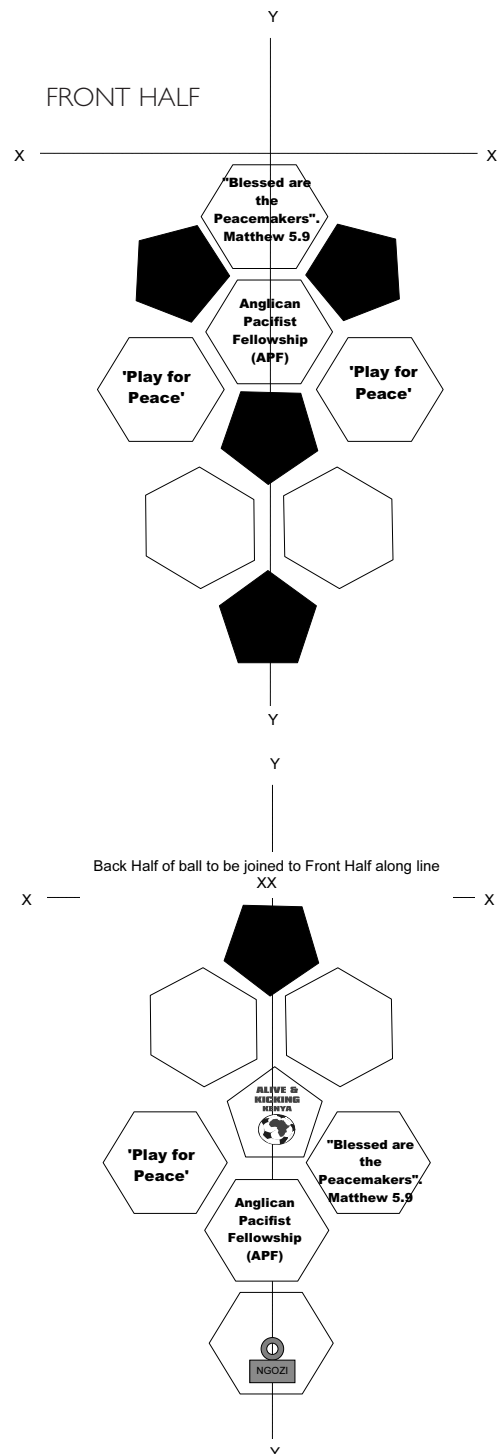
APF will set up a 'peace balls fund'. If members would like to donate a ball to give as a 'present' to someone (as per the various charities offering gifts in kind) then they can do so for £10 per ball. This will mean we will be able to put ongoing 'orders' into Alive and Kicking, helping to maintain employment as well as getting the peace message out to young people!

On reflection, I wish I could have bottled up the enthusiasm and energy of these APF members! But then, they were also dealing with on the ground peace issues relating to the political scene and their commitment to see that young people see each other as individuals rather than members of a particular group holds much promise for this country of 36.6 million people.

Further issues of TAP will report on how they are doing under the leadership of the APF Secretary for Kenya, Revd. Elijah Nyagah, and how our 'peace balls' are being used.

(If you should want a football or netball as a 'present', just send a cheque made out to APF to our Treasurer, Roger Payne.)

PANEL LAYOUT: Peace Footballs



‘Alive and kicking in Kenya.’

Book Look

► RECENT BOOKS REVIEWED

Anthony Summers and Robbyn Swan (2011)

The eleventh day: the full story of 9/11 and Osama Bin Laden
Doubleday



Anniversaries provide a useful moment to stand back and reflect: this book enables one to do just that. *The eleventh day* is an excellent account yet of 9/11 and its aftermath. With access to thousands of recently released official documents and the perspective gained from a decade of research and reflection, it

investigates the response of President Bush and the US military to the attacks, and the failure to intercept the hijacked airliners. It documents the inaccurate official stories told afterwards, considers the contentions of the "9/11 Truth" movement, analyses the motives behind the onslaught, exposes the blunders by US intelligence before the attacks, and notes how the Bush administration tried groundlessly to link Iraq to 9/11. And the book confronts the question the 9/11 Commission failed to answer: were the terrorists backed by powerful figures in other foreign nations?

Three features in particular stand out. (1) How badly the American governmental machine responded: not merely the botched handling of intelligence in advance of the attack but the chaotic response in the hours that followed. (2) The way the terrorists were portrayed as inhuman religious maniacs and divorced from the wider political context. The authors make clear that: "Palestine was the issue that united the conspirators – at every level", a fact that was played down in the official US 9/11 commission report, as its chairman and vice-chairman subsequently admitted. And (3) The final conclusion is that 9/11 has indeed turned out, as many claimed at the time, to be an epochal event.

Simon Baron-Cohen (2011)

Zero degrees of empathy: a new theory of human cruelty
Allen Lane

Simon Baron-Cohen, an expert in autism and development psychopathology, has carried out groundbreaking research to isolate and understand the factors that cause people to treat others as if they were mere objects. In this book he proposes a radical shift, turning the focus away from evil and on to the central factor, empathy.

Putting empathy under the microscope, he explores four new ideas: first, that we all lie somewhere on an empathy spectrum, from six degrees at one end, down to zero degrees at

the other. At six degrees we meet highly empathetic people, while at zero degrees we meet the psychopath. Secondly, that deep within the brain lies the "empathy circuit". How this circuit functions determines where we each lie on the empathy spectrum. Thirdly, that empathy is both the results of experiencing parental love, and the result of genes. And fourthly, he asks an almost unthinkable question: while a lack of empathy leads to most negative results, it is always negative?

The book presents a new way of understanding what it is that leads individuals to treat others inhumanely, and challenges all of us to reconsider entirely the idea of evil. Baron-Cohen suggests that we should use the term "empathy erosion" as an alternative, and sees this as the clue to human violence and brutality, essentially as a failure of the imagination. If only we could put ourselves into another's shoes, we would refrain from abusing them or going to war with them. But there is something missing: while Baron-Cohen writes at some length about examples of cruelty, he does not mention how we can be most empathetic towards the group to which we belong but be cruel to those who belong to another group.

His final paragraph is extravagantly hopeful. He writes: "Empathy is like a universal solvent", the way to resolve all interpersonal problems. He believes that those who are deficient in empathy can be taught. But teaching empathy can take a very long time.

Arundhati Roy (2011)

Broken republic
Hammish Hamilton



After winning the Booker Prize in 1997, Arundhati Roy could have been a "pretty lady who wrote a book". But she has become a natural rebel, disdainful of mainstream popularity. As a prominent opponent of everything connected with globalisation, she is seeking to construct a "new modernity" based on sustainability and a defence of traditional ways of life. Her view of India is also uncompromising. The country she says is in "a genocidal situation, turning upon itself, colonising the lower sections of society who have to pay the price for the shining India".

This new book brings together three essays about the Maoist guerrilla movement in the forests of central India which is resisting the government's attempts to develop and mine land on which tribal people live. The central essay, *Walking with the Comrades*, is a brilliant

piece of reportage, recounting three weeks she spent with the guerrillas in the forest. She must have been in great personal danger but brushes the consideration away: "Everybody's in great danger there, so you can't go round feeling you are specially in danger." She also says: "The violence of bullets and torture are no greater than the violence of hunger and malnutrition, of vulnerable people feeling they're under siege".

She is beguiled by the Maoists whom the Indian media and politicians vilify for their brutal resistance. Roy acknowledges their violence in her book, saying with the Maoist movement that "it's impossible to defend much of what they've done". But her sympathies rest with the individual activists she meets in has no particular problem, in principle, with their methods.

Roy talks about the resistance as an "insurrection"; she makes India sound as if it's ripe for a Chinese or Russian-style revolution. So how come we in the west don't hear about these mini-wars? "I have been told quite openly by several correspondents of international newspapers," she says, "that they have instructions – 'No negative news from India' – because it's an investment destination."

Hugh Beach (2011)

What price nuclear blackmail?
Published by Abolition 2000 UK

This booklet, the ninth of a series of occasional papers on defence and disarmament issues in memory of Frank Blackaby, is essential reading for anyone interested in the case for or against Trident. Its purpose is to examine the statement "we can only deter... threats [of nuclear blackmail] in future through the continued possession of nuclear weapons". Beach argues



that this is far from being a brass-bound certainty for which it is commonly taken. The precedents do not support it. It is a partial truth at best, and needs to be balanced against the many other factors which will determine the future security of this nation. In his opinion, Trident is a White Elephant that is not worth its keep.



Diary of Events

▶ LOCAL AND NATIONAL

11 September CAAT Christian Network Day of Prayer which takes place on the eve of DSEI, one of the world's largest arm fairs. For materials contact outreach@caat.org.uk or 020 7281 0297.

13-16 September Defence and Security Equipment International (DSEI) Arms Fair. Take part in the Day of Action on 13 September. Visit www.caat.org.uk or call 020 7281 0297.

18 September Peacemaking Sunday. Further information from Uniting for Peace, 0131 446 9545 or visit www.jointpublicissues.org.uk.

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

22 October Our **APF Annual General Meeting** will be held at Bicester House, Kings End, Bicester OX26 6DT. Please contact Tony Kempster for details. The meeting will begin at 11.00 and end mid afternoon. Transport can be arranged from Oxford or Bicester railway stations.

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

28 December Holy Innocent Day events organised by APF under the auspice of the Network of Christian Peace Organisations (further details to follow).

Notices

Call for nominations for Chairperson and members of the Governing Body

Nominations are invited for the election of Chairperson and three members of the GB. Each nomination should be accompanied by the written consent to the nominee. Please send them to the Hon. Secretary (details below) by 14 September.

The Fellowship is also looking for people who, although they may not wish to be on its Governing Body, can bring new skills to the organization, particularly media and IT skills. If you are interested please contact the Hon. Secretary.

Also, please put the AGM date above in your diary.

November 13th Remembrance Sunday

Pope John Paul said in Hiroshima in 1981

"In the face of the man made calamity that every war is, one must affirm, again and again, that the waging of war is not inevitable or unchangeable."

Start planning your services, liturgies and memorial events now. The best way to honour all those who died in war is to work for an end to war itself.

For ideas, resources sermons and services on the abolition of war see the website of Movement for the Abolition of War: www.abolishwar.org.uk. In particular note that it has two excellent booklets which can be downloaded free: **Ending war: a recipe** by Robert Hinde and **Remembrance for today** edited by Christine Titmus.



OFFICERS OF THE FELLOWSHIP

Chairperson: Mrs Mary Roe

1 North Lodge, Bicester House, Kings End, Bicester OX12 6NT
01869 321639 maryproel@btinternet.com

Vice-chairperson: Mrs Sue Claydon

Bridge House, Whittlesey Road, March, Cambridgeshire,
PE15 0AH 013546 54214 sue.claydon@tesco.net

Vice-chairperson: David Ramanuskas

15 Morton's Close, Siddal, Halifax HX3 9BW.
01422 330770 david.ramanuskas@christianpacifist.com

Honorary Secretary: Dr Tony Kempster

11, Weavers End, Hanslope, Milton Keynes, MK19 7PA
01908 510642 ajkempster@aol.com

Honorary Treasurer: Mr Roger Payne

33 Glynswood, Chinnor, Oxfordshire, OX39 4JE
01844 351959 rjpayne@o2.co.uk

Membership Secretary: Mrs Sue Gilmurray

1 Wilford Drive, Ely CB6 1TL
01353 668495 sue.gilmurray@anglia.ac.uk

Application for MEMBERSHIP

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

Film Look

► RECENT FILMS REVIEWED

Fair game (2010)

Directed by Doug Liman



This film is a biographical film drama based on Valerie Plame's memoir, *Fair game: my life as a spy; my betrayal by the White House*. Valerie Plame is employed by the CIA, a fact known outside the agency to no one except

her husband and parents. She is an agent involved in a number of sensitive and sometimes dangerous covert operations overseas. Her husband, Joseph C. Wilson, is a diplomat who most recently has served as the US ambassador to Gabon. Due to his earlier diplomatic background in Niger, Wilson is approached by Plame's CIA colleagues to travel there and glean information as to whether yellowcake uranium is being procured by Iraq for use in the construction of nuclear weapons. Wilson determines to his own satisfaction that it is not. When George Bush justifies military action against Iraq in a 2003 State of the Union address by alluding to the uranium's use in building nuclear weapons, Wilson submits an op-ed piece to *The New York Times*, claiming these reports to be categorically untrue.

Plame's status as a CIA agent is subsequently revealed in the media, the leak possibly coming from White House officials including the Vice President's chief of staff and national security adviser, Scooter Libby, in part to discredit her husband's allegation. As a result, Plame is instantly dismissed from the agency, leaving several of her delicate operations in limbo, overseas contacts in danger and creating a rift in her marriage.

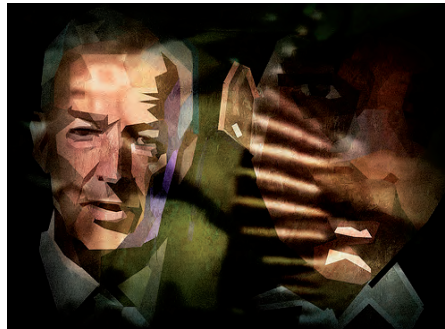
Plame leaves her husband, further angered by his granting of television and print interviews, which expose them both to public condemnation and death threats. Wilson ultimately persuades her, however, that there is no other way to fight a power as great as that of the White House for citizens like them. Plame returns to him and testifies before a Congressional committee, while Libby is convicted of perjury and obstruction of justice and given a 30-month prison sentence, although President Bush commutes the jail time on Libby's behalf.

There has been dispute about some of the historical details of the film but it gives a good taste about the way that information which did not conform with the White House's needs at the time was stamped on.

Sri Lanka's killing fields

Jon Snow presents a forensic investigation into the final weeks of the quarter-century-long civil war between the government of Sri Lanka and the secessionist rebels, the Tamil Tigers.

The programme features devastating new video evidence of war crimes and crimes against humanity - some of the most horrific footage Channel 4 has ever broadcast. Captured on mobile phones by Tamils under attack and government soldiers as war trophies, the disturbing footage shows the extra-judicial executions of prisoners; the aftermath of targeted shelling of civilian camps; and dead female Tamil fighters who appear to have been raped or sexually assaulted, abused and murdered.



The evidence shows how Tamil civilians were corralled into an ever diminishing piece of land and systematically shelled and bombed by government forces. Some of the targets were medical facilities emblazoned with the internationally recognised Red Cross. The United Nations believes at least 40,000 civilians were massacred in this process. War crimes were committed on both sides in what was a barbarous conflict. But the Government action reported transcends anything seen during this phase of the civil conflict.

The film, which was screened at the UN Human Rights Council in Geneva, has added considerable pressure for action to be taken.

The United Nation's own panel of inquiry is



already satisfied that a war crime occurred on the scale and of the nature reported. Whether those responsible are brought to trial at the International Criminal Court remains uncertain.

If you wish to contact your MP directly on this or any other matter you can go to Theyworkforyou.com (you can click on the link at the left hand side of this page) to find out who your representative is and how to contact them.

Countdown to zero

Directed by Lucy Walker

Countdown zero sets out to show that not only is the nuclear threat greater than ever before. It refers to precarious nuclear near-misses, black-market plutonium sellers and the mushrooming atomic arms race, but it also offers a solution, in the form of renewed effort to eliminate nuclear weapons.

The director Lucy Walker marshals a lot of information and some impressive talking heads - Mikhail Gorbachev, Tony Blair and Jimmy Carter all make fleeting appearances to make the central point that the threat of oblivion did not end with the cessation of the Cold War. The presence of the former US defence secretary, Robert McNamara - filmed shortly before his death in 2009 - reminds us not only of Errol Morris's touchstone film *The Fog of War*, but of how little attitudes have changed since McNamara took office and Kennedy spoke to the UN, in 1961, of "a nuclear sword of Damocles hanging by the slenderest of threads". Critics have said that it offers predictable views of nuclear weapons. Fair enough but repetition can get the message across and there is a new generation to educate.

The film is not so much a documentary as a promotion for the Global Zero campaign launched in 2008 with the aim of achieving "a framework for the verified elimination of nuclear weapons, starting with deep reductions to the US and Russian arsenals".



This movement has recruited all political, faith and military heavyweights, including Queen Noor of Jordan, ex-CIA operative Valerie Plame (featuring in the film above), and MP Margaret Beckett.

Accounts for the year ended 5/4/2011

Treasurer's comments

These accounts have been prepared wholly on a receipts and payments basis in accordance with the requirements of the Charity Commissioners. Without a legacy the expenditure again exceeded income (including expected tax reclaim) by some £4513. General subscriptions exclude tax refunds which will appear in next years accounts. The main expenditure is The Anglican Peacemaker. The reserves are still more than sufficient to meet the policy requirement to maintain more than one years normal expenses.

A copy of the Independent Examiners report is available from the Treasurer.

Roger Payne

1. Receipt & Payments Account (General Purpose Fund)

| | Notes | 2010/2011 £ | 2009/2010 £ |
|--------------------------------|-------|-----------------|-----------------|
| Receipts | | | |
| Subscriptions | a1 | 9025.64 | 10840.64 |
| Donations & Legacies | a2 | 246.00 | 5687.00 |
| General Activities | a3 | 57.41 | 77.50 |
| Income from Assets | a4 | 98.17 | 165.48 |
| Miscellaneous | a5 | 115.72 | - |
| Total Receipts | | 9542.94 | 16770.62 |
| Payments | | | |
| Administration | b1 | 5704.00 | 3187.18 |
| Literature & Publications | b2 | 9427.00 | 6369.49 |
| Conferences and Retreats | b3 | 0.00 | 400.00 |
| Affiliations & Grants | b4 | 495.00 | 1055.00 |
| Total Payments | | 15626.00 | 11011.67 |
| Net Receipts/(Payments) | | -6083.06 | 5758.95 |

Cash Funds **18093.46** 24176.52

2. Receipt & Payments Account (NZ Literature Fund)

| | Notes | 2010/2011 £ | 2009/2010 £ |
|--------------------------------|-------|----------------|----------------|
| Receipts | | | |
| Income from Assets | | 0.64 | 2.79 |
| Payments | | | |
| Literature & Publications | | 200.00 | 150.00 |
| Net Receipts/(Payments) | | -199.36 | -147.21 |

Cash Funds **36.43** 235.79

3. Statement of Assets and Liabilities

| | 2010/2011 £ | 2009/2010 £ |
|--------------------------------------|-----------------|-----------------|
| Monetary Assets | | |
| CBF Deposit Fund | 16973.34 | 20973.34 |
| National Westminster Current Account | 1101.32 | 3435.47 |
| Paypal Account | 55.23 | 3.50 |
| Total Monetary funds | 18129.89 | 24412.31 |
| Debtors | | |
| Income tax recoverable | 1624.14 | 163.50 |
| Disposal of Fuji Laptop | 110.00 | - |
| Liabilities | | |
| Creditors | 0.00 | 0.00 |
| Non-Monetary Assets | | |
| Literature stocks | 417.23 | 500.45 |
| Office furniture and equipment | 2023.19 | 3086.78 |

INDEPENDENT EXAMINERS 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

| | 2010/2011 £ | 2009/2010 £ |
|------------------------------------|----------------|-----------------|
| RECEIPTS | | |
| Note a1: Subscriptions | | |
| Annual Subscriptions | 2732.30 | 2785.14 |
| Gift Aid Subscriptions & Donations | 6293.34 | 4725.30 |
| Income Tax Refunds | 0.00 | 3330.20 |
| Sub Total | 9025.64 | 10840.64 |

| | 2010/2011 £ | 2009/2010 £ |
|---------------------------|----------------|----------------|
| Note a2: Donations | | |
| Donations | 246.00 | 87.00 |
| Legacies & Estates | - | 5600.00 |
| Sub Total | 246.00 | 5687.00 |

| | 2010/2011 £ | 2009/2010 £ |
|------------------------------------|----------------|----------------|
| Note a3: General Activities | | |
| Sale of Literature, badges, etc. | 57.41 | 77.50 |
| Sub Total | 57.41 | 77.50 |

| | 2010/2011 £ | 2009/2010 £ |
|------------------------------------|----------------|----------------|
| Note a4: Income from Assets | | |
| Deposit Interest | 98.17 | 159.12 |
| HMRC Interest | 0.00 | 6.36 |
| Sub Total | 98.17 | 165.48 |

| | 2010/2011 £ | 2009/2010 £ |
|-------------------------------|----------------|----------------|
| Note a5: Miscellaneous | | |
| Disposal of HP computer | 115.72 | - |
| Sub Total | 115.72 | - |

| | 2010/2011 £ | 2009/2010 £ |
|--------------------------------|----------------|----------------|
| PAYMENTS | | |
| Note b1: Administration | | |
| Travelling | 2403.56 | 1044.46 |
| Stationery and Printing | 643.89 | 120.68 |
| Office Expenses: | 1080.49 | 1130.00 |
| Postage | 292.39 | 46.27 |
| Hire of Rooms | 35.00 | 260.60 |
| Insurances | 610.79 | 585.17 |
| Computer and software | 637.88 | - |
| Sub Total | 5704.00 | 3187.18 |

| | 2010/2011 £ | 2009/2010 £ |
|-----------------------------------------------------------|----------------|----------------|
| Note b2: Literature and Publications | | |
| Anglican Peacemaker Postage & Printing inc. Annual report | 7899.13 | 5918.93 |
| Literature, badges, web site, CD's | 1527.87 | 450.56 |
| Sub Total | 9427.00 | 6369.49 |

| | 2010/2011 £ | 2009/2010 £ |
|-------------------------------------------|----------------|----------------|
| Note b3: Conferences & Lambeth | | |
| Conferences & Retreats | 0.00 | 400.00 |
| Sub Total | 0.00 | 400.00 |

| | 2010/2011 £ | 2009/2010 £ |
|-----------------------------------------|----------------|----------------|
| Note b4: Affiliations and Grants | | |
| Affiliations | 395.00 | 555.00 |
| Donations | 100.00 | 500.00 |
| Sub Total | 495.00 | 1055.00 |

| | 2010/2011 £ | 2009/2010 £ |
|----------------------------|----------------|----------------|
| Non-Monetary Assets | | |

Note c1: Income tax and Gift Aid
Only money recovered in the year is shown as receipts
Further amounts recoverable for the year is shown as Debtors (£1540.89+£83.25= £1624.14)

| | 2010/2011 £ | 2009/2010 £ |
|-------------------------------------------------------------------------------------------------|----------------|----------------|
| Note d1: Stocks of publications | | |
| Consists of 45 different types of leaflets, CD's, tapes, books used to promote the work of APF. | | |
| Publications are valued at realisable cost. | | |
| Total Value | 417.23 | 500.45 |

| | 2010/2011 £ | 2009/2010 £ |
|------------------------------------------------|----------------|----------------|
| Note d2: Office Furniture and Equipment | | |
| Items are valued at cost. | | |
| Purchase Date | | |
| Display Boards | May-98 | 480.58 |
| Fujitsu notebook computer - Scrapped May 2010 | Dec-01 | 0.00 |
| HP Computer Replaced May 2010 | Dec-01 | 0.00 |
| Software - Obsolete May 2010 | Dec-01 | 0.00 |
| HP Computer 17" Laptop | May-10 | 582.88 |
| Projector | Sep-07 | 399.48 |
| Banners | Jul-08 | 505.25 |
| Gift Aid Software | Mar-11 | 55.00 |
| Sub Total | 2023.19 | 3086.78 |

Registered Charity
No. 209610

‘The only
lasting victory
that we can
win over our
enemies, is to
make them
our friends.’

Security Studies and the development of weapons systems, we will have made real progress. When women, raped and victimised in every war; are given an equal say in how we order our lives, we will have advanced even further. And with the military now recruiting women, will they be able to transform its rigidly patriarchal traditions? Hardest of all, peace will demand the dethroning of the military-industrial complex. There will always remain a dialectical tension between the struggle for justice, and the need to keep the struggle peaceful. We now know too that this new world will also depend on our will and capacity to cherish and preserve the natural environment of which we are part. War desecrates and pillages nature and squanders its precious resources.

Yes to life means no to war. Humble men who can boast of no Nobel Peace Prize have paved the way. In the midst of patriotic fervour, they have simply said no. Franz Jägerstätter defied Hitler’s command to take up arms and was executed. Virtually disowned by his Church at the time; two generations later, a German Pope beatified him. Archibald Baxter was a New Zealand farm labourer at the time of the First World War. He belonged to no church, but had diligently read the New Testament. In 1917, he refused to serve. They dragged him to the trenches in France, tortured and almost killed him, did all they could to break his will. They failed. Although he had no formal education, his memoir has become a classic of peace literature. Defending his refusal to kill, Baxter replied to his critics: ‘The only lasting victory that we can win over our enemies, is to make them our friends’.

(This is a slightly abridged version of Paul’s address.
The full version can be obtained from the APF secretary.)

From Meg Hartfield, APF New Zealand

THE BLOOD-SOAKED GROUND

Cain killed Abel
and the Lord said
‘What have you done?
the voice of your brother’s blood
cries to me from the ground.’
And ever since has man risen up
against his brother man –
jealous, greedy, power-crazed
and slaughtered, in every place.
Blood-soaked earth
Canaan
Rome
Byzantium
the Holy Land
Britain
red Flanders fields
Hiroshima
Sarajevo
Cambodia
Sharpeville
The earth
and its weary people
cry out for peace. Iraq
Jesus –
the only blood spilt
his own, for our salvation
Blood –
coursing through arteries and veins, our Life
Let it be spent
proclaiming the message –
the KILLING MUST STOP
God help us.

megH.

“At the time of the death of Osama bin Laden”

We cannot gloat in a time for grief
another mother’s son is dead,
and if that son had killed and maimed,
it is the better least is said;
but let us mourn for all the loss,
and stand in shadow of the cross.

We mourn for victims we have loved,
and for the orphans yet unborn;
and for those whom a searing pain
greeted this and every rising dawn,
and then we bow our heads and pray
that peace might drench the world today.

And to that end we pledge our lives,
our words, our actions and our deeds,
as following the Prince of Peace,
we’ll work for peace till peace succeeds,
in breaking every barrier down
that love may be our goal and crown.

Andrew Pratt, 2011

A premonition of future US wars

(Taken from Jason Cowley in *New Statesman*
of 28 March 2011)

In October 1967, the American poet Robert Lowell, who was jailed for his pacifism during the Second World War, marched on the Pentagon in Washington as part of the anti-Vietnam war demonstration. Before a crowd of as many as 200,000 people and alongside Norman Mailer, he read the final stanza from one of his finest poems of public address, ‘Waking early Sunday morning’:

Pity the planet, all joy gone
from this sweet volcanic cone;
peace to our children when they fall
in small war on the heels of small
war – until the end of time
to police the earth, a ghost
orbiting forever lost
in our monotonous sublime.

Lowell understood the burden, loneliness and corruption of America’s chosen role as world policeman. He had a premonition of what the future held for a nation that was, because of its imperial ambition and sense of its own higher moral purpose, destined repeatedly to be ensnared in conflict in distant foreign lands.

Now once again, people –
conscripts, mercenaries,
civilians – are falling in some
small war; this time in Libya;
and Britain, America’s ever-
diligent and willing
accomplice, is at the
forefront, cheered on by
our war-whooping press.
Unlike in Sierra Leone,
where militias were
supported by an outside
agent – the Liberian warlord
Charles Taylor – or Kosovo,
where ethnic Albanians were struggling against the aggression of a Greater Serbia, the struggle of the Libyan rebels involves a native ruler. How long would they have been prepared to continue the freedom fight? We shall never know, because of the haste with which the western powers have rushed to intervene as they seek to police the earth, ghosts orbiting forever lost.



Ramy Essam: "Singer of the square"

On 11 February this year, Ramy Essam was standing on the stage in Cairo preparing to perform his song "Leave". The track, which called for the president Hosni Mubarak to step down, had less than a fortnight earlier transformed this unknown Egyptian singer-songwriter into one of the stars of the revolution. But on one eventful day, just as Essam was about to start singing, the crowd in the square erupted: Mubarak has indeed gone. Demonstrators waved flags and roared, chanting: "We have brought down the regime." Essam disappeared for two minutes to scribble new lyrics for this post-Mubarak Egypt, then returned to perform the song which became a soundtrack to Egypt's revolution.



Alaa Kamhawi

He had arrived in Tahrir Square in January soon after the demonstrations began and hearing the chants, began to turn these into songs. Performing on a makeshift stage, his performance was viewed hundreds of thousands of times on YouTube.

The words of "Hit me", a song about standing firm in the face of state violence, relate to the exhortations of Jesus.

Tahrir had long been a significant political venue. Tahrir, which translates as liberation, is a reference to previous uprisings – against British rule in 1919, and the monarchy in 1952. But this revolution transformed into a vibrant cultural space as curfew-defying demonstrators camped out and came together through art. People were writing and singing songs. Music helped them get through the long nights and prepared them to face whatever came.

When protestors visited the square after Mubarak's departure, Essam was arrested as a key trouble maker and tortured for hours. He has since written an album based on his experiences.

The photographers' war

An exhibition in Paris earlier this year recalls those who died while covering Vietnam. Held at the Maison Européenne de la Photographie, it represented the 40th anniversary of

the famous photographer, Henri Huet death when his helicopter was shot down over the Ho Chi Minh trail in Laos in 1971. He left behind a collection of images showing not only the horrors of the Vietnam War but also the compassion and humanity shared by its combatants.

Vietnam was deadly for photographers. A book (edited by Horst Faas and Tim Page) counted 153 photographers killed on both sides. In a powerful photo taken in 1965, Huet captured the last moments of fellow reporter Dickey Chapelle. She lies on the ground mortally wounded. An army chaplain crouches over her saying the last rites.

It is hardly surprising so many reporters and photographers were killed because they had completely free access. Vietnam was the first and only US war with no censorship. Interestingly, in those days, papers would still publish shocking



pictures providing the face of a dead man could not be identified. They were horrible but were seen as important news. We couldn't have that now because war has become a crime scene and it is difficult to get near it.

Huet's internationally acclaimed photographs not only informed the public of ongoing events but helped to shape the way Americans viewed the conflict and may well have contributed to its ending.

Precient propaganda

A series of war paintings is to go on display for the first time to mark the centenary of the artist, novelist and poet Mervyn Peake – more than 60 years after the government lost its nerve over his extraordinary attempt to help the war effort.

In 1940, Mervyn Peake, a genius, best known for his gothic trilogy, *Gormenghast*, created paintings showing mutilated, raped or starving victims of war atrocities, as he imagined Hitler might have drawn them. He proposed to the Ministry of Information that they be published as a propaganda leaflet. The Government did accept them but subsequently had a change of heart and they were not used.

The rejected paintings were transferred to the National Archives from the Ministry of Information, but have never been displayed before now. A selection will be shown in the archives' museum at Kew until the end of 2011, taking their place beside the *Doomsday Book* and the *Magna Carta*.

Peake's biographer, Peter Winnington, believes the artist must have been inspired by Goya's *Disasters of War* etchings, but



A detail from Mervyn Peake's *Still Life*, one of the paintings from his war series showing at the museum of the National Archives.

wrote: "There is something disturbing about the idea that these pictures were drawn entirely from Mervyn's imagination, as he sat in the relative comfort of his Suffolk cottage, long before he had seen anything of the horrors of war." He would go on to become a more conventional war artist, and produced drawings in the aftermath of the war, including from Bergen-Belsen concentration camp, for the magazine *The Leader*.

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 him.
 (details on page 8 by 7 November 2011).

The Anglican Peacemaker is published by the
 Anglican Pacifist Fellowship, Registered Charity no. 209610,
 and printed by Holywell Press Ltd., 15-17 Kings Meadow,
 Ferry Hinksey Road, Oxford, OX2 0DP