

# The Anglican PEACEMAKER

The newsletter of the Anglican Pacifist Fellowship

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This year marks the 75th anniversary of the Fellowship. During this period, a small group of Anglicans around the world have maintained a personal witness to pacifism, rejecting war and the preparation to wage war. It is the story of individuals and the way they have attempted to influence others, set in the national and broader international political scene.

Although not part of main stream theological thinking about war, most members would see nothing unusual in this witness believing that it is the obligation of all Christians to try to follow the teachings of Jesus Christ.

The Fellowship has worked in association with many other peacemakers who often do not hold an absolute pacifist view. It has also been its policy to network, ecumenically and with key secular organisations in the peace movement. Members have held senior roles in some of these organisations.

This anniversary issue tells the story of APF with special reference to the role of individual peacemakers. We open with a brief introduction to the establishment of APF in 1937 in that extraordinary period between the two wars when many argued for peace.

Tony Kempster

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## THE HISTORY AND WITNESS OF THE FELLOWSHIP

### BEGINNINGS

The 1930s were heady days for the peace movement, with Anglican pacifists taking the lead, encouraged by a bishops' resolution of 1930 that "War, as a means of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ". The foremost figure was Dick Sheppard, a Canon of St Paul's, who started the Peace Pledge Union (PPU), an organisation which grew to over 100,000 members all of whom signed a pledge that they would refuse to fight in war.



Dick Sheppard in Royal Chaplain garb

In a separate development, Robert Gofton-Salmond, a vicar in East London, wrote to the church press arguing for a clergy society against war. An East London group followed, including a long-committed pacifist vicar, William Corbett Roberts. There was also a Midlands group, convened by Stuart Morris, who was to be Sheppard's successor at the PPU.

In February 1937, there was huge disappointment when the national Church Assembly (a forerunner of General Synod) refused to support the peace movement's position. In response, Sheppard gathered pacifist friends together and they agreed to hold an April rally at Westminster Central Hall, what the author Vera Brittain called "the first pacifist meeting ever held by the Church of England." After stirring speeches, not least by Percy Hartill (Archdeacon of Stoke and later APF Chairman) and Paul Gliddon (later APF secretary), they formed a half-mile long torch-lit procession to Lambeth Palace, to take their resolution to the Archbishop of Canterbury.

Building on the success of the rally, Gliddon and Sheppard drew on supporters in local groups, such as that in East London, and organised a meeting for St Barnabas Day, 11 June 1937, with Sheppard and Morris among the speakers. On this day, the Anglican Pacifist Fellowship was founded, and plans were put in place for it to reach out to new members across the churches of the country. APF members signed a pledge, 'We, communicant members of the Church of England, believe that our membership involves the complete repudiation of modern war. We pledge ourselves to take no part in war; but to work for the construction of Christian peace in the world.'

Besides many priests and bishops, notable early members of the Fellowship included Labour Leader George Lansbury and the spiritual writer and guide, Evelyn Underhill.

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Dick Sheppard in Oxford Street.

## WORLD WAR II AND THE HUNGERFORD CLUB

The young APF was immediately faced with the reality of war in 1939. A number of APF members were conscripted and became conscientious objectors (C.Os), and some like Michael Segal were imprisoned.

Throughout the war, the Fellowship gave support to many C.Os who refused to take up arms because it contravened their beliefs. There are many stories of individuals for example that of Bernard Nichols who appealed when his application for exemption to war service was dismissed. While waiting for the Appeal Tribunal, he heard about APF and the Pacifist Service Unit, got in touch, and was soon being asked to organise and lead a group of APF helpers. When the Blitz began, Bernard and his team worked at night in a shelter near London Bridge, and helped bomb victims in any way they could.

Bernard also worked in the APF's open-all-hours drop-in centre near Trafalgar Square. The Westminster Council's chief shelter warden soon spotted his ability, and asked him to set up and run a shelter especially for street dwellers, alcoholics and the mentally ill. And so began the Hungerford Club under the arches of Charing Cross Station run by Bernard's team.

The centre which cared for vagrants whose presence was unwelcome at public shelters had a capacity of 200 and was fitted with a canteen facility, a medical aid post and baths and toilets.

Bernard was later granted that rare thing, unconditional exemption.

Even in wartime, APF proclaimed the better way of peace. A deputation to The Archbishop of Canterbury in 1941 drew the promise (later broken) that the Church would oppose the deliberate bombing of civilians. This continued as the saturation bombing of cities and later, of course, the destruction of Hiroshima and Nagasaki with nuclear weapons.

APF produced two substantive wartime publications: *Into the way of peace* and *On earth peace*, both edited by Percy Hartill. Over the years, APF has produced dozens of leaflets and magazines advocating the way of peace, including a golden jubilee volume, *Peace Together* edited by Clive Barrett.

APF members along with people from other organisations, including War Resisters' International (WRI) which supports C.Os in many countries, commemorate the actions of C.Os at the stone in Tavistock Square, London each year on International C.Os' Day (15 May). They have also been involved in campaigns to establish memorials at other sites around the UK.

Female C.Os also faced conscription in Britain during WWII. Mitzi Bales has an excellent chapter in the new WRI book, *Women conscientious objectors an anthology*, telling some of their stories.

## WITNESS TO THE CHURCH

The most fundamental of the APF's witness is to fellow Anglicans: by letters to church magazines and newspapers, by displaying APF literature in churches and by informally discussing peace issues with other Christians.

Members of the Fellowship have also made a significant contribution to publications and debates on issues associated with war and peace, notably with The Council on Christian Approaches to Defence and Disarmament (CCADD). The APF secretary, Tony Kempster has been a member of the organising committee of CCADD for some years, and arranged a number of events including a seminar by Nick Megoran, lecturer in human geography at Newcastle University, APF member and author of *The war on terror: how should Christians respond* (2007).

Over the years there have been a series of delegations to talk with Church leaders. For example, in 1962, the then APF chairperson, Francis Noble led a delegation to the Archbishop of Canterbury which included Vera Brittain.



A member of the Hungerford Club



Delegation to Lambeth in 1962. Left to right are Vera Brittain, Gordon Wilson, Francis Noble (APF chair), Archbishop Michael Ramsey, Paul Oestreicher, Derek Savage and Geoffrey Bush.



An early London to Canterbury pilgrimage.



Gordon Wilson (APF chair) nailing the "Seven theses" to the door of Canterbury Cathedral in 1978.



Together at the 2008 Lambeth Conference. Left to right are Bishop Colin Scott (APF counsellor), Tony Kempster (secretary), Archbishop Rowan Williams, Mary Roe (chair) and Chris Barfoot (New Zealand secretary).

The Lambeth Conferences, held every 10 years, have been a major focus of APF's witness within the Anglican Communion. This has often involved a pilgrimage from London to Canterbury following the Pilgrims' Way. In 1978, *Seven theses for peace* were nailed to the door of Canterbury Cathedral. This echoed Martin Luther's famous nailing of *The Ninety-five Theses* to the church door in Wittenberg.

The pilgrimage and witness at the last (2008) Lambeth Conference were reported fully in *The Anglican Peacemaker* 8.3. Members met at St Martin-in-the-Fields, London for a service and then walked the Pilgrims' Way to Canterbury stopping at The Friars, Aylesford (with speakers from the US and New Zealand). A service in the Crypt of Canterbury Cathedral was held on arrival in the city. Two fringe meetings were held during the Lambeth Conference.

A key aspect of the Anglican Communion's attitude to war is the various resolutions made at the Lambeth Conference. These follow on from Resolution 25 which reads "The Conference affirms that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ". A set of briefing papers published by APF for the 2008 conference gives the subsequent resolutions and commentary together with two papers: *The ethics of pacifism and Just War in today's world* and *Peacemaking – heart of the gospel: an urgent call to the Lambeth Bishops of 2008*. This is available on request from APF.

**The Episcopal Peace Fellowship (EPF) in the USA** is APF's sister organisation. It began as the Episcopal Pacifist Fellowship on 11 November, 1939, Armistice Day. EPF Members have visited the UK regularly and taken part in events around the Lambeth Conferences and the Greenbelt Arts Festival. (see page 11)

### THE WIDER WITNESS

The Fellowship works with many peace activists and organisations both at home and abroad (see pages 4, 6, 7 and 9).

At home, these include participation in large-scale demonstrations against war and militarism and in London and other cities. APF protests have also taken place regularly at USAF bomber bases at Molesworth, Upper Heyford and other locations, often associated with APF annual conferences.

In association with Campaign Against Arms Trade (CAAT), APF members have regularly been involved with demonstrations against the international arms trade particularly at the DSEI arms fair held in London's Dockland. They have also taken part with the Campaign for the Accountability of American Bases (CAAB), at the Menwith Hill missile early warning site in Yorkshire.

Following the lead of Sidney Hinkes (a past chair), APF members have taken a major role in protests against nuclear weapons from the early days of the Campaign for Nuclear Disarmament (CND). They have been regular demonstrators against nuclear weapons at the Faslane base and other nuclear weapons sites.

On Easter Monday, 2008 the 50th anniversary of the



Clive Barrett speaking at Menwith Hill during the APF annual conference in 2003.



Aldermaston marches were marked by a demonstration outside the Aldermaston Research Establishment with a general call for the abandonment of nuclear weapons, focusing particularly on Trident. APF members gathered with others at the various gates where they spoke and led the singing. Music and song have always been an important part of these witnesses and other APF events (see page 12).

### INTERFAITH WEEK OF PRAYER FOR WORLD PEACE

APF has always been committed to furthering interfaith dialogue with shared concern for peace and justice matters. In 1974, while chaired by Gordon Wilson, it initiated the Week of Prayer for World Peace (WPWP). The first WPWP chairman, Dr Edward Carpenter (Dean of Westminster), established the guiding principle in these words: 'The peace of the world must be prayed for by the faiths of the world'.



WPWP was originally set in October to support the One World Week.

In recent years the main activities have been to produce an annual leaflet and hold a national service. There is also a prize – the Wilson/Hinkes Peace Prize that is awarded annually.

The national service is held in London and organised by a different one of the faiths involved. APF is organising the event this year (2012) as part of its 75<sup>th</sup> anniversary programme. It will be held at 2.30 pm on 21 October at St Ethelburgas Centre for Reconciliation and Peace, Bishopsgate, London.

APF has a close association with the Nipponzan Myhoji Buddhist group in Milton Keynes which holds regular interfaith events, most notably on Hiroshima Day and on the anniversary of the 2003 invasion of Iraq.



Ecomemoria 2003, tree planting at the Milton Keynes Pagoda in memory of the three Reinante brothers killed during the Pinochet period in Chile.

# ASSOCIATION WITH OTHER ORGANISATIONS

## Campaign Against Arms Trade

APF was a founding member organisation of the Campaign Against Arms Trade and for many years had formal representation on its Steering Group. At that time there was a special concern about the Church of England's investment in arms companies and campaigning almost certainly influenced the decision to a change its policy.

CAAT has been very successful in drawing public attention to the corruption in the arms trade and has taken legal action against some companies.

The APF representative was also involved in unravelling the spy network that had infiltrated the organisation and was supplying campaign information to BAe. APF members continue to speak on international arms trade issues at political meetings and in schools. They also take part in CAAT's demonstrations particularly DSEi which is held every



Demonstration at the DSEi arms fair.

two years on the London Docks.

## International Peace Bureau

APF is a member of the International Peace Bureau (Geneva) and Dr Tony Kempster the present APF secretary is a vice-president of IPB.

The organization has 300 member organizations around the world. It is also a Nobel Laureate organization which

celebrated its 100th anniversary in 2011. The focal point of its celebrations was a large open-air public exhibition in Geneva.

The exhibition presented the international peace movement in its broadest sense and how the people and organisations involved have influenced the course of the 20th

century. It was composed of 120 photos by renowned photographers on 100 panels, displayed along the promenade in front of the Palais Wilson (original seat of the League of Nations).

Besides its many roles and events around the world, IPB has been involved in a major project to promote the transfer of some of the \$1.5+ trillion global military spending to overseas development. In 2011 it initiated an annual Global Day of Action on Military Spending (GDAMS), in collaboration with the Institute for Policy Studies in Washington DC. The date chosen was 12th April to coincide with the release of the annual military spending figures by the Stockholm Peace Research Institute. On that day nearly 100 actions took place in 37 countries.

The 2012 campaign was built around slogans such as: "What would **you** do with \$1.7 trillion?" "When our countries are broke, should we spend trillions for war or trillions for peace?" and "Make jobs not war."

## The Peace Museum (Bradford)

The Peace Museum has a key role in the peace movement collecting and maintaining its artifacts. It is involved in peace



A young Bradford peacemaker explains to the city's Poet Laureate, Gerard Benson how to use an iPad to explore the Museum's exhibits

education of young people and creates or commissions travelling exhibitions on special topics. The most recent is 'Playing for peace' which concerns the relationship between sport and peace and was designed especially for this Olympic year by the Centre for Reconciliation and Peace at Coventry University.



The Revd Dr Clive Barrett, APF counsellor is the current chair of the Peace Museum and Tony Kempster is a board member. The museum has a special relationship with Culture Fusion, a new centre run by the YMCA in the Bradford. Large numbers of young people visit this centre and museum staff take seminars. Peace Museum exhibitions are also shown there. The museum's gallery, also in the centre of Bradford, has been refurbished and was recently re-opened.

## Council on Christian Approaches to Defence and Disarmament (CCADD)

As indicated on page 2, APF members have made a significant contribution to the work of CCADD, organising meetings and attending its annual international conference. Its latest event was a debate on Trident at Kings College, London (March 2012). Lord Robertson, former Secretary General of NATO, debated with Dr Rebecca Johnson, Director of the Acronym Institute for Disarmament Diplomacy, whether Trident should be replaced. Lord Harries, President of CCADD, chaired the debate. After a lively discussion, with many participants from the floor, the motion was narrowly carried by a show of hands.



# REJECTING MANIFEST DESTINY

## ► FROM THE CHAIRPERSON, NAT REUSS

Dear Brothers and Sisters in Christ

Growing up in rural Australia I was slow to realise that I was part of a system – a system of manifest destiny. Over time my view of our society became clearer, helped in the main by the diversity of the visitors to the manse that was my home. The oft-repeated knock on the door from an Australian Aboriginal seeking either handouts or to arrange a marriage for legally imposed reasons spoke of a two-tier society, a society where the indigenous peoples had been dispossessed to the point of extinction whilst Europeans flourished. As Robert Hughes writes in *The Fatal Shore*, "The fate of the Australian blacks [sic] was intimately connected to the System. A frontier society based on slave labour, run by the threat of extreme violence and laced with rigid social divisions was not likely to treat the Aborigines compassionately or even fairly. Nor did it." Despite initial protection of Australian Aborigines by the Crown, all Australian land was declared Crown land and attitudes towards the Aborigines deteriorated to the point of large-scale massacres. The Myall Creek massacre of 28 Aboriginal men, women and children temporarily touched the public conscience but the prevailing attitudes were captured in correspondence from E. Deas Thomson to James Dowling, "It is in the order of nature that, as civilisation advances, savage nations **must** be exterminated."

Leaving aside the question of who really are the savages in this case? The theme of advancing civilisation is important here. In his book *The Clash of Civilisations*, Samuel P Huntington remarks on the unique development and spread of Western Imperialism made primarily through its use of force. He writes, "The West won the world not by the superiority of its ideas or values or religion... but rather by its superiority in applying organized violence. Westerners often forget this fact; non-Westerners never do." Whilst Huntington is right to place emphasis on the use of force, it would be wrong to overlook the religious aspect in the spread of Empire.

Clifford Longley in his book *Chosen People* writes in relation to the British Empire, "And the driving force in that great campaign of conquest and settlement was precisely the English belief that their nation had been singled out by God for a unique role in world history. The role of this chosen nation, inheritor of the mission of ancient Israel, was to spread English civilisation – Protestant civilisation – to the four quarters of the globe. Those who resisted were resisting the will of God, and could be swept aside or, if necessary, eliminated."

The mantle of Chosen Nation has well and truly been passed to America. According to its National Security Strategy (2002), "Our forces will be strong enough to dissuade potential adversaries from pursuing a military build-up in hopes of surpassing, or equaling, the power of the United States." John Ikenberry describes this strategy in *Foreign Affairs* as a "grand strategy [that] begins with a fundamental commitment to maintaining a unipolar world in which the United States has no peer competitor." This unipolar world is maintained along with the obedience of Britain and Israel and together the imperial grand strategy as Noam Chomsky has termed it, in *Hegemony or Survival*, "asserts the right of the United States to undertake 'preventive war' at will."

We have seen this ideology at work in the horror of the Iraq invasion and occupation and more recently in the ratcheting up of the rhetoric towards Iran. William Hague was exhibiting it when in an interview with the Daily Telegraph on the 17th February 2012 entitled "Iran risks nuclear Cold War" he said, "If they obtain nuclear weapons capability, then I think other nations across the Middle East will want to develop nuclear weapons..."

Whilst I am clearly against any country developing nuclear capabilities, Mr Hague's comments were conspicuous by the absence of what is clearly the main destabilizing influence in the region, that being the nuclear power of Israel. Chomsky goes on to write, "General Lee Butler, commander in chief of STRATCOM in 1992-94, observed that "it is dangerous in the extreme that in the cauldron of animosities that we call the Middle East, one nation has armed itself, ostensibly, with stockpiles of nuclear weapons, perhaps numbering in the hundreds, and that inspires other nations to do so." He is referring of course to the nuclear power of Israel.

Mr Hague's mention of a new Cold War coincided with my discovery of Thomas Merton's *Cold War Letters* written between 1961 and '62. In 1962, the year of the Cuban Missile Crisis, Merton wrote to Catholic peace activist Jim Forest. His words are as relevant to us today as they were then: "Really we have to pray for a total and profound change in the mentality of the whole world... vastly more important is the complete change of heart and the totally new outlook on the world of man... The great problem is this inner change... We all have the great duty to realize the deep need for purity of soul, that is to say the deep need to possess in us the Holy Spirit, to be possessed by Him. This takes precedence over everything else. If He lives and works in us, then our activity will be true and our witness will generate love of the truth, even though we may be persecuted and beaten down in apparent incomprehension."

I have been blessed by the words of APF member, Evelyn Underhill, that "The pacifist, then, must be content to begin where he is... The home, the street, the workplace, the city should be his first, perhaps his only sphere." The words of Thomas

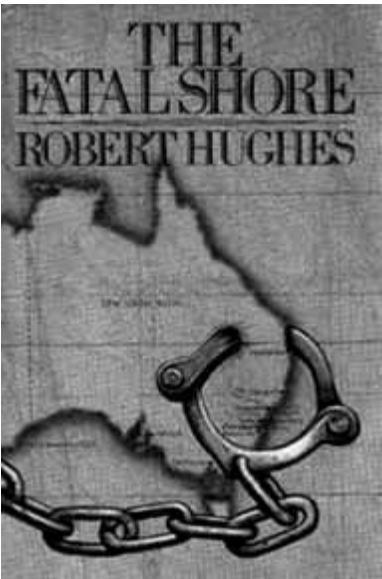


Merton however, speak of a prior step, a step not just for the pacifist but also for the Church and indeed for the whole world – the step of metanoia or repentance.

But when I talk about repentance I don't mean the individual turning from private sin, but rather as N.T. Wright has highlighted in *Jesus and the Victory of God*, repentance, in its first-century context was a warning from Jesus to the Jews to give up their nationalistic military zeal and hopes for overthrowing the Roman Empire. This insight is much needed to challenge and transform our Western Church which, since the 4th Century, has conformed to the Imperial ambitions of its respective State powers such that any majority sign of sustained prophetic witness has long since vanished.

In this, APF's 75th Anniversary year, I would like to take this opportunity to remind us all that our only hope for our world is in the triune God and His new creation – the Church - that God is bringing into being through salvation history. This peaceable community is called into being within nations that oppress as well as those who are oppressed. Let us, as God's Church, continue to be a sign - a foretaste - in our many contexts of the peaceable world to come. This means being faithful to Jesus within our wider Church and nations in highlighting the need for us to repent, to have that 'complete change of heart' as Merton describes; and giving up our passive conformity to violent tendencies in either the domination of others or in revolt and to strive to be faithful to Jesus, through the power of the Holy Spirit, in loving our enemies as ourselves.

Every Blessing, Revd Nat Reuss, Curate of All Saints, Ripley.



Thomas Merton

# APF IN NEW ZEALAND

The APF branch in New Zealand (established in 1948) is very active. It works on three levels: within the Anglican Church, with the academic world and with society at large.

APFNZ continues its witness to our church on the incompatibility of war with the Gospel, a challenge mounted by APF chair Gordon Wilson and continued by his successor, Sidney Hinkes in his mission to New Zealand in 1991. For this purpose we hold regular open study days, involving theologians and Bible scholars, which seek to look at current issues in this context. The latest one on April 28th this year entitled "Church, State and War" includes such people as Reverend Dr Paul Oestreicher and Dr Richard Jackson, formerly Professor of International Politics, Aberystwyth University, now Deputy Director at the National Centre for Peace and Conflict Studies, University of Otago.

The New Zealand Liturgical Year has a Peace Sunday option on the Sunday nearest Hiroshima Day and we encourage all our members to observe this; latterly our Chairman has preached in two of our cathedrals. We have also had members present at the Lambeth Conferences of 1998 and 2008 and have made submissions to the Bishops at the conference in conjunction with the APF in England and APF's sister organization, the Episcopal Peace Fellowship in the USA. Members have worked with the academic community to encourage research on methods of resolving conflict other than by violence and by war. To this end the late Dorothy Brown, together with Margaret Bedggood and Chris Barfoot, formed a Trust to found a National Centre for Peace and Conflict Studies, raising the initial \$1.25 million (£641,000) to endow the first director. The centre is now established at Otago University in Dunedin with Professor Kevin Clements as Director.



Launch of the Peace and Conflict Studies Centre at the Otago University Auckland campus in 2007. Those present: standing Chris Barfoot (trustee), Helen Clarke (then Prime Minister), Margaret Bedggood (trustee), Professor (now Sir) David Skegg (Vice Chancellor OU); seated Dorothy Brown (trustee), Maui Solomon (trustee, represents Hokotehi Mori Trust)

Since the Centre's opening in 2009 the Trust has helped finance two more permanent staff members as well as several Post Doctoral Fellowships and scholarships and a lecturer in Peace Education. The centre is focusing on graduate research but will also accommodate undergraduate and taught Masters' programmes as more money is raised and more staff appointed. One of the features of the Centre is a partnership with the tangata whenua (people of the land) expressed by the participation of the indigenous peace centres such as the Hokotehi Mori Trust.

APF members individually have been involved in a multitude of tasks within the community, and we link in with other groups such as Women's International League for Peace and Freedom, Peace Movement Aotearoa, Peace Foundation, Pax Christi, Tear Fund and the Society of Friends in promoting international and local peace and reconciliation.

Revd Dr Jonathan Hartfield Chair  
Chris Barfoot Secretary

## BISHOP PROTECTORS



APFNZ's Bishop Protector, Archbishop David Moxon (right) with Chris Barfoot, Margaret Bedggood and Pat Barfoot during the Lambeth Conference 2008.



APF's Protector, Bishop Peter Price with Chris Barfoot and APF GB member Joyce Smith

Following the model of our New Zealand branch, the Bishop of Bath and Wells was invited to be Bishop Protector for the other parts of the Fellowship. He kindly agreed and took up the post in 2003. The aim was to enhance the Fellowship's profile within the Church and send a message that it has a valued role, and that the pacifist message is entitled to be heard.

## AND IN AUSTRALIA

### Margaret Holmes (1909 to 2009)

In contrast to New Zealand, APF has a smaller presence in Australia. The most notable member was Margaret Holmes. She founded the NSW branch of the Women's International League for Peace and Freedom. With it she tackled many issues including Aboriginal rights, apartheid, chemical and biological warfare, prison reform, US bases and the nuclear arms race. But her biggest challenge was the Vietnam War when the Australian Government introduced compulsory military service. She campaigned widely on this issue in Australia and at meetings in the USA.



Anti-Vietnam demonstration with Margaret Holmes third from left.

# APF IN AFRICA



Photo by permission of Simon Jannie

Bishop Benjamin Ojwang using a megaphone to cope with a sound failure during his blessing at Greenbelt's Sunday Eucharist in 2003.

APF has maintained an African witness through individual members that it has supported over the years, with special reference to the situation in Uganda, Kenya and Zimbabwe. Two of APF's counsellors are in African countries: Dinis Sengulane, Bishop of Angola and Mozambique and Macleord Ochola II, the retired Bishop of Kitgum, Uganda.

Bishop Macleord Ochola II, Bishop Ben Ojwang (the current Bishop of Kitgum) and APF member Bishop Nelson Onono-Onweg (see below) are members of the Acholi Religious Peace Initiative.

## The music of peace in Mozambique

In 1995, Bishop Dinis Sengulane founded the Transforming Arms into Ploughshares scheme (TAE) in Moputo. The country, one of the world's poorest countries, had a dangerous legacy of illegally-held weapons left behind after the prolonged conflict. As many as 7 million weapons were hidden at the end of Mozambique's civil war in 1992. Bishop Sengulane said "We tell people we are not disarming you. We are transforming your guns into ploughshares, so you can cultivate your land and get your daily bread."



Sculptures from the 'Swords into Ploughshares' exhibition. The 'Throne of Weapons' is on the right.



Since its founding TAE has destroyed hundreds of thousands of guns, grenades and rocket launchers. The people giving up the guns were given tools in return – most commonly sewing machines, hoes, bicycles, but also construction materials. In 2002, Christian Aid organised a sculpture exhibition entitled, *Swords into ploughshares* in London to show the wonderful range of sculptures (musical instruments, furniture, people and animals) made from the small arms.

The 'Throne of weapons' was selected by Neil MacGregor, director of the British Museum for a BBC project to construct a history of the world using articles from 2 million years of human history. It became a Radio 4 series: 'A history of the world in 100 objects.'

The 'Throne of weapons' is also a feature of an exhibition entitled 'Farewell to arms' created by The Peace Museum for The Royal Armouries in Leeds (see page 4).



APF vice-chair Sue Claydon speaking with Bishop Benjamin and his wife at Greenbelt.

## Child soldiers

Northern Uganda has been blighted by armed militia groups including the Lord's Resistance Army (LRA) led by Joseph Kony which has used child soldiers in its brutal raids in the area.

In 2006/7 APF member, Bishop Nelson Onono-Onweg was involved in peace negotiations with Kony in Garamba Forest. In a spirit of reconciliation, the delegation, that also included cultural and political leaders, went to meet Kony who appreciated that he was seen as normal and not a wizard who talks to spirits. The engagement was seen by both parties as a step forward in resolving the conflict. Northern Uganda is now peaceful although the LRA is still operating in neighbouring countries.

APF is a member of the UK Coalition Against Child Soldiers which monitors and comments on UN Security Council resolutions and EU guidelines on children and armed conflict. Meetings have been held with senior Church officials to discuss the issues. The plight of child soldiers has also featured in Holy Innocents Services at St Martin-in-the-Fields organised by APF.

## Zimbabwe

In the town of Banket, about 60 miles from Harare, APF member Cloud Mabaudi helps to run the Christian Living Group. These 25 men and women seek to encourage conflict transformation and peace-building through meetings, discussions, training workshops and educational activities. They also look after a group of orphaned children. The group finds itself harassed and closely monitored by government authorities, but has held meetings recently in six towns, reaching almost 400 people with its message.

## Balls for peace

APF members in Kenya, led by The Revd Elisha Nyaga have initiated 'Balls for Peace' using footballs and netballs produced by a workshop set up by a UK-based charity, Alive and Kicking in Nairobi. The balls which carry the words 'Blessed are the peacemakers' and 'Play for peace' are being used in conjunction with various tournaments for young people to stress the peace message.



Revd Elisha Nyaga (second left) delivering one of the balls.

# DIARY OF EVENTS

## ▶ LOCAL AND NATIONAL

2012

**APF is planning to have its 75th anniversary exhibition (see page 10) at the Scottish Episcopal Church General Synod on 7/8 June in Edinburgh and at the Church of England General Synod on 6/9 July in York; and then at a number of venues around the UK. Further details will be in the 12.2 issue of TAP.**

**We are also holding a members and friends day (open to all) on 7 July (10.30 to 5.00) at the Quaker Meeting House, Friargate, York YO1 9RL. This will include talks and music related to the 75th anniversary and lunch. While you are in York, you might wish to sit in on the Synod or join the congregation for one of the services at York Minster.**

**An APF Governing Body meeting will be held on 6 July (2.30 to 5.00) all are welcome to attend this.**

For further details contact the Secretary on 01908 510642 or email [ajkempster@aol.com](mailto:ajkempster@aol.com).

**15 May** International Conscientious Objectors' Day event at 12 noon in Tavistock Square, London. [www.wri-irg.org/co/15may.htm](http://www.wri-irg.org/co/15may.htm).

**28 May to 3 June** World Week for Peace in Israel. Details from [www.worldweekforpeace.org](http://www.worldweekforpeace.org).

**3 June** CAAT Christian Network, Day of Prayer. Details from [www.caat.org.uk](http://www.caat.org.uk).

**9 June** Beginning of 30 day campaign of non-violent direct actions at Faslane. Contact [Faslane30@riseup.net](mailto:Faslane30@riseup.net).

**17 June** Nippozan Myhoji Peace Pagoda Anniversary, Milton Keynes..

**4 July** Menwith Hill. Annual 'Independence FROM America' day. Organised by Campaign for the Accountability of American Bases (CAAB), 59 Swarcliffe Road, Harrogate, HG1 4QZ. 01423 884076 [www.caab.org.uk](http://www.caab.org.uk).

**6 August** Hiroshima Day Commemoration, Tavistock Square, 12 noon. Contact London region CND.

**21 October** National service for the Week of Prayer for World Peace (this year organised by APF as part of its 75th anniversary programme. 2.30 pm at St Ethelburgas Centre for Reconciliation and Peace, Bishopsgate, London.

## PACIFIST OR PEACE?

In 2002, APF considered changing its name from Anglican Pacifist Fellowship to Anglican Peace Fellowship. Some members of the Governing Body argued that such a change would encourage new membership from among people committed to peace, but who saw the word 'pacifist' as anachronistic or having too many negative connotations. Those in favour of the change believed that it was the aims

and objectives which were important and that many other peace organisations shared our position on opposition to war and the preparation to wage war; EPF had changed its name some years before. Others considered that the change in name would weaken our witness and challenge against war. A motion to make the change was considered at the 2002 AGM and narrowly defeated.

### OFFICERS OF THE FELLOWSHIP

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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**



# NETWORKING WITH OTHER CHRISTIAN PEACE ORGANISATIONS

APF maintains a close working relationship with other Christian peace organisations. It has been a member of two international organisations: the International Fellowship of Reconciliation (IFoR) and Church and Peace which have an influence in many countries around the world. APF is also a member of two networks in Britain and actively participants in network events. APF's GB member, David Mumford's was the International Co-ordinator of IFoR.

## Network of Christian Peace Organisations (NCPO)

NCPO comprises 20 Christian peace organisations. Among other activities, their members have contributed to the Peace Zone at the Greenbelt Arts Festival for many years. The focus of Greenbelt is young people. At the 2010 festival, NCPO organised a debate between Symon Hill, news editor of The Friend and an associate director of the Ekklesia think-tank, and Mike Elliot, senior chaplain at RAF Cottesmore/Wittering. The debate's title was 'Christian warriors: to challenge or to minister' and concerned the pros and cons of the role of chaplains in the armed forces.

The network also holds an annual service at St Martin-in-the-Fields on the Feast of Holy Innocents (organised by APF) followed by a witness at the Innocent Victims Memorial outside Westminster Abbey. Petitions, on the plight of

children in war zones have also been delivered to 10 Downing Street on some of these occasions. The sub-dean of Westminster Abbey, David Hutt gives the final blessing at the peace witness in January 2003. This followed a special service in the Abbey held in the run up to the invasion of Iraq. NCPO also provided much support for Norman Kember, a member of the Baptist Peace Fellowship who was taken prisoner in Iraq while working as a member of Christian Peacemaker Teams and held captive there for some months.

## Peace Education Network (PEN) (curriculum development and education in schools)

PEN has 15 member organisations and is concerned with curriculum development and education in schools. Annual conferences are held for teachers and those who work with young people. The network also organises visits and peace days in schools and colleges.

## The Margaret Portwood Awards

The Margaret Portwood Awards were in 2002 to recognise the work of school children and college students on peace topics. They went national in 2005. Named after a long-time member of the Fellowship who devoted much of her life to promoting nonviolence, the awards are open to those living in the dioceses of Bath and Wells, Bristol and Gloucester.



The sub-dean of Westminster Abbey, David Hutt gives the final blessing at the peace witness in January 2003. With Bishop Colin Scott (centre).



Vigil in Trafalgar Square for Norman Kember and the other hostages in Iraq



Speakers in the main plenary of the 2005 PEN Education Conference included Balbir Sohal (DFES Regional Director of Citizenship) and Julia Jarman, author of children's books including *Peaceweaver*.



Art at Greenbelt



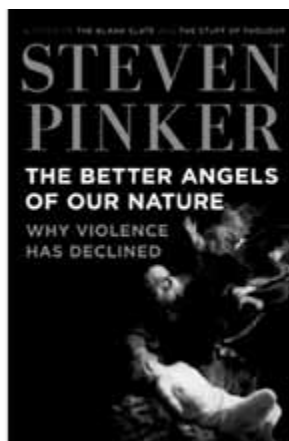
Rev'd Malcolm Guite (with guitar) and friends performing in the Peace Zone at Greenbelt.



# LOOKING TO THE FUTURE

## SOME THOUGHTS ON THE IMPORTANCE OF PACIFISM

Over the long span of human history, the world has become a safer place. Proportionately fewer people are experiencing violence in their lives as shown by Steven Pinker in his book *The better angels of our nature* (See TAP 11.3). There is also



more democracy and few wars have occurred between nations since 1945. In recent years, many of the wars initiated by western nations have not led to peace but to more conflict. There has also been an increasing awareness that the nature of war is changing and that once started the outcomes are unpredictable. Under such circumstances no war may well be the best option.

The Churches have been reviewing their position on the criteria required for a war to be declared a Just War and tending to move closer to a pacifist position.

Nevertheless global military spending continues to rise and the nuclear powers continue to show little commitment to nuclear disarmament. There is also a danger that nations, unable to meet their essential resource needs because of declining availability, global warming and so on, will consider military action as an option for obtaining them.

APF Counsellor Canon Dr Paul Oestreicher gave the keynote speech at the WCC International Ecumenical Peace Convocation in Kingston Jamaica in 2011. Entitled 'A new world is possible', Paul challenged the Churches to commit fully to the use of non-violence to bring about Just Peace in the world. (The text is in TAP 12.1 on the APF website.)

APF believes that Christians have a duty to reject war and to work to encourage the UN and other international institutions to find ways of bringing about a multilateral reduction in armaments and ultimately the abolition of war. Campaigning to



Paul Oestreicher giving the keynote speech at the World Council of Churches International Ecumenical Peace Convocation held in Kingston, Jamaica in 2011.

remove the causes of war; particularly injustice and inequality is also essential.

Pacifism, lived as an attitude and lifestyle which shows tenderness and love towards self and others, has an important role here. Using non-violence to bring about a better world, it paves the way to a time when the survival of humanity is no longer at risk. Education of young people in particular; about peacemaking and its history is very important. But this should also include the significance of other factors, including trade between nations, communication between different communities and the democratization of states, in creating peace in the world.

## 75th ANNIVERSARY EXHIBITION



Opening photograph for the exhibition: the 2003 demonstration in London against the Iraq war

**Visit the exhibition (page 8) if you can and fill in our questionnaire**

**Please contact us if you know of any venues where the exhibition might be shown.**

APF would also like your views on several issues which may help us plan for the future. The questionnaire is on our website and can also be obtained by phone or post: 01908 510642 or APF, 11 Weavers End, Hanslope, Milton Keynes MK19 7PA.

### A prayer for the APF by Meg Hartfield, member in New Zealand

○ Lord hear our prayer  
our agonised prayer –  
not again Lord ever.  
But the relentless killing goes on  
Vietnam – Rwanda – and on and on  
Kosovo- Iraq – and on and on.

○ Lord hear our prayer  
our agonised prayer  
How long, O Lord? How long?  
I am one. But I with God, am invincible  
We are few. But we, with God will not be overcome.

Here is the line in the sand.  
We will not step over it.  
War and preparations for war are on the other  
side of the line.

○ Lord hear our prayer,  
our heartfelt, believing prayer  
and keep our minds alert to peacemaking  
our hearts aflame with peacemaking  
our hands active in peacemaking  
our feet moving always in the paths of peace.  
○ Lord Jesus, Prince of Peace.



"Light in darkness." Dance performed at the opening of the 2011 WCC Peace Convocation.

# CONGRATULATIONS FROM THE EPISCOPAL PEACE FELLOWSHIP

**EPF is APF's sister organization in the USA. It began as the Episcopal Pacifist Fellowship on 11 November, 1939, Armistice Day,**



Congratulations, APF, on the 75th anniversary of your faithful witness to nonviolent peacemaking. An invitation to attend your anniversary events has been extended to EPFers who may be visiting in the UK this year. The spring edition of Episcopal Peace Witness will direct readers to the APF website for full details of events and a downloadable copy of the anniversary exhibition. We send our hopes and prayers for an energizing celebration of past achievements and a renewed focus on the ministry of peacemaking for today and tomorrow.

We invite you to visit our website, [www.epfnational.org](http://www.epfnational.org), to catch a glimpse of the challenges that face peacemakers on this side of the pond! You will read EPF's response to the scourge of gun violence in the context of a state-by-state assault on sane gun laws; EPF's commitment to the formation of young adult peacemakers; our ongoing efforts to promote nonviolence training in parishes

and dioceses; a continuing focus on international peace with justice concerns, especially in Haiti and Palestine/Israel, as well as issues of international law with respect to drone warfare and the never-ending US "war on terror."

EPF has offered strong leadership during the last decade in a sustained ecumenical effort to confront the wars through the work of Christian Peace Witness for Iraq. CPWI, an action-oriented association of peace fellowships, organized the first "Worship and Witness" in Washington, D.C., March 2007. A candlelight march wended to the National Cathedral, culminating in an interdenominational worship service with a message of protest and peace. One year later, in March 2008, CPWI again organized "Worship and Witness" in a cold, rainy national capital.

In 2009, CPWI organized an April Action, to correspond with the 100th day of the Barack Obama's administration. The core of the Action was the symbolic presentation of the Bread of Life to the White House. 1000 loaves (the number of Iraqi and U.S. soldiers killed so far in 2009) were marched through Washington and then shared with the hungry of the city; a financial gift was offered in support of the people of Iraq.

The war, however, continued and the number of dead and wounded on all sides grew. A new type of casualty began to be recognized among the all-volunteer U.S. military, "moral injury," a wound to conscience occasioned by the conditions of modern warfare. A bullet kills an eight-year-old child at the side of an Iraqi road at dusk. In her hand there may have been an object ... a grenade? ... that presented immediate danger to the passing convoy. For the soldier who fired the bullet, his "moral injury" led to the long and difficult road to selective conscientious objector's status.

In response to this growing phenomenon, CPWI turned its energy in March 2010 to the organization of a Truth Commission on Conscience in War held in New York City. Peace Fellowships sent commissioners for hearings on the challenges that modern warfare makes on conscience. Subsequently, on Veterans' Day 2010, the Report of the Truth

Commission was made public at ceremonies in Washington. see [www.conscienceinwar.org](http://www.conscienceinwar.org).

The Report recommends further actions: legislative changes to current practices for the CO application process, especially for those already in military service; an understanding of the important difference between "moral injury" and post traumatic stress syndrome, as we respond to the needs of veterans; joint efforts towards a new national policy on selective CO status. It is the goal of the Truth Commission to expand the U.S. military's current recognition, that change of conscience is a possibility in war; to include the validity of "moral injury" as an empirical violation of basic humanity. A serious consideration of conscience in war could conceivably open a pathway toward the ultimate goal: making war illegal. If this ever comes to pass, we will include CPWI among those to whom we offer thankful praise.

Linda Gaither EPF Chair

## EPF's Palestine-Israel Network (PIN)

EPF has recently established PIN with the aim of contributing to a just peace for Palestinian brothers and sisters. The goal is to provide relevant information and links to valuable resources, to enable stronger, more effective advocacy and provide a place for PIN members to connect and collaborate. The website will post essays by PIN members and others which EPF hopes will inform, motivate and create rich and useful conversations. Anyone interested should visit the site.



Five fingers - the same hand.



## Larry Hart

The Revd Dr Lawrence Hart, an Episcopal priest and member of EPF joined APF for the 2008 Lambeth conference and was a key speaker at our annual conference during the pilgrimage to Canterbury. An abridged version of his talk is in TAP 8.3. Larry is the author of *Hell's abyss, heaven's grace: war and Christian spirituality*.

Larry (left) with David Mumford who chaired the session.

## SONGS FOR THE ROAD TO PEACE

Music and song have always been an important part of APF's witness and worship. Sue Gilmurray, singer-songwriter, who has played a key role in this for nearly 20 years, gives her reflection on this.



Sue singing with the fish sculpture at the 2008 Lambeth Conference. This shows three fishes swimming entwined, which represent the three ethnic groups, living on the Nile in Malakal: the Dinka, Nuer and Shiluk – and their journey towards reconciliation, after The Sudanese civil war.

Music and song have been part of Christian worship from the beginning; and songs have played a prominent part in many campaigns for peace and justice. I have been a singer and songwriter most of my life, and since joining APF in 1994 I have sought to use music as part of our Christian witness for peace. Indeed, it was an invitation to sing which first brought me to an APF conference:

There are those who will bless you as they sell you a sword –  
But I wish you, my brothers, the peace of the Lord. (1 – see footnote below.)

Songs can encapsulate truths, inspire and encourage, build fellowship, and exercise considerable emotional power without tipping over into destructive aggression. The APF visitors to the Lambeth Conference in 1998 sang as we walked through Canterbury to a service in the Cathedral:

We will put one foot in front of the other,  
On the road to peace, on the road to peace,  
And with God's help we shall arrive. (3)

In 1999 the APF issued its first CD, *Finest hour*. Friends from my home church, St. Mary's Ely, joined APF secretary Tony Kempster and myself to provide the music for peace songs, sacred and secular, including one from an APF member and hymn writer Christopher Idle.

You never used a killer's sword  
to end an unjust tyranny:  
your only weapon was your word,  
for truth alone could set us free. (1)

As a member of the Network of Christian Peace Organisations, APF contributes money and volunteers every year to their peace witness at the Greenbelt Christian Arts Festival, and music has often played a part. A regular contributor, from the Baptist Peace Fellowship, was Norman Kember, who was held hostage in Iraq for several months in 2005-6. When he spoke at Greenbelt the following summer he was given a tremendous reception, and I was able to sing the song I wrote in his honour, *A vulnerable man*:

When all your wealth and weapons have done the most they can,  
They still won't have the power of a vulnerable man. (2)

Tony Kempster also organised, and I took part in, the making of two CDs for the Movement for the Abolition of War, *Sing the music of healing* (2003) and *Call back the fire* (2009). *Call back the fire* included *A vulnerable man*, and also *The ones who said No*, a song written for Conscientious Objectors' Day, May 15th. Every year since 2000 it has been sung at the ceremony in Tavistock Square to honour those who maintained the right to refuse to kill.

Look back to those who have dared to be different;  
over the world let their clear courage flow.  
Army unarmed, let it swell into millions,  
cry Yes to peace with the ones who said No. (2)

## The Anglican PEACEMAKER

May 2012

Every December the feast of Holy Innocents commemorates the babies murdered by King Herod. The NCPO uses this time to remember the innocent victims of war, with a service in St Martin's in the Fields and a ceremony outside Westminster Abbey. New songs have been written for this occasion.

We need you, Lord Jesus, in weakness revealed,  
to show how the wounds of the world can be healed,  
and children and women and men come to know  
the worth that we gain from the love you bestow.  
(Not recorded)

In recent years I have come to admire the hand-sewn fabric pictures called arpilleras from Latin America, and patchwork quilts made by Irish women, calling for justice, peace and reconciliation. Roberta Bacic, from Chile and living in Northern Ireland, has curated several exhibitions of these works. Like



Roberta Bacic unfolding a quilt for an exhibition in Belfast

songs, they can be immensely powerful while remaining entirely nonviolent. My song *The women sew* was inspired by them, and has accompanied the exhibitions, including those in St. Ethelburga's church in London and at the World Council of Churches in Jamaica.

With a grip on life that they won't let go,  
see their fingers care, see their fingers fight,  
see their fingers build, see their fingers heal  
as the women sew. (Not recorded)

By the time of the 2008 Lambeth Conference, my admiration for Chris Idle's hymn texts meant I had set several to new tunes. *Songs for the Road to Peace*, launched at the Conference, contained the words and music to a dozen peace songs and hymns, six of Chris's and six of mine. We sang the songs at a fringe meeting, and several copies were bought by delegates from various countries.

It was no empty dreamer  
foretelling our release:  
our God, the great redeemer  
has promised perfect peace. (3)

In 2012, with APF's 75<sup>th</sup> birthday to celebrate, and with the Olympic Games coming to Britain, we felt it was time to record *Songs for the Road to Peace*. We hope that people will enjoy listening to them, but also find some among them that they can introduce to their churches, where they can be sung in worship. Pacifism can be a contentious issue, but the message of peace is common to all Christians, central to the faith and the gospel, and exemplified in Jesus himself.

The songs are on the following CDs.

(1) *Finest hour*, (2) *Call back the fire*, (3) *Songs for the Road to Peace*  
Please call 01908 510642 or email to  
[ajkempster@aol.com](mailto:ajkempster@aol.com) for prices and availability.

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