

The Anglican PEACEMAKER



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

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The last TAP was our special 75th anniversary issue and the catalogue for our exhibition. It told the history of APF with reference to the role of individual peacemakers. This issue is quite different and more topical. It focuses on the Olympic Games and how this massively publicised event has connected with peace and justice concerns over the years. This too is a story about the role of individuals, but ones that have been in the media spotlight.

The particular value of stories about Olympians and other high profile sportspeople is that they are a magnet for young people and excellent for use in peace education. So we begin with an exhibition produced last year in the run up to the London Olympics which explores the significance of sport (in general) in the creation of a more just and peaceful world.

The issue also gives some prominence to the Arts as they relate to peacemaking and people's perceptions of war; again with special attention to works which have high media profile.

Then we recall some other anniversaries this year of events that alarmed the world. And, as usual, we mention several of the troubling geo-political and military issues that the world now faces.

Tony Kempster

Olympic hymn: written for the London 2012 Olympics by Andrew Pratt

Lift high the banner of these games
In this Olympic year,
that as we forge relationships
respect might cast out fear.
Whatever name or creed we bear,
we share our common birth,
our skill and our ability
is drawn from all the earth.

Four billion people watch and cheer,
Each country hand in hand;
where race and faith and nation meet
we pledge to make a stand:

through training we achieve our goal,
the victory is won.
A greater challenge far, for all:
to treat this world as one.

And so, O God, we pray for grace
in each success or loss,
that we might find humility
to bear each crown or cross;
in circles of communion
to share a common task;
to work for peace, to build fresh hope,
is all we seek or ask.

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Andrew Pratt is a Methodist theologian and prolific hymn writer. APF's Sue Gilmurray has written a tune to the hymn. You can see the words and hear Sue singing it on Andrew's blog. (<http://hymnsandbooks.blogspot.co.uk>) by typing Olympic in the "search box".

"PLAYING FOR PEACE"

A collaboration between the Peace Museum in Bradford and the Centre for Peace and Reconciliation Studies, Coventry University, the "Playing for peace" exhibition explores the significance of sport in the creation of a more just and peaceful world.

It was launched at Coventry Cathedral on 4 October 2011, the official opening performed by David Moorcroft, former 5000m World Record Holder and Olympic Ambassador for Coventry. (Tony Kempster was involved in the planning of the exhibition and details of the launch are given in his report in TAP 11.3.)

The exhibition has been exhibited at many venues since then and individual panels have been used in schools around the country. It has three parts: (1) Sport and the breaking of barriers between people; (2) Sport and the struggle for human rights; (3) Sport and reconciliation in societies emerging from violence. Here is a summary of the message on some of the key panels related to war.

A sign of world unity (from panel 1)

In 2010, the President of the UN General Assembly declared that the Olympic Games "bring together athletes from all around the world ... to promote peace and mutual understanding and goodwill among all states."

Perhaps the best illustration of the manner in which the Games do this is the closing ceremony, when all the athletes from different participating countries parade and party together in a shared celebration of world unity through sport. The idea for this form of closing ceremony came from an Australian teenager back in 1956 who wrote an anonymous letter to the organisers of the Melbourne Olympic Games of that year. In his letter, John Ian Wing wrote: "During the Games



Sport has the power to change the world

Nelson Mandela with the Rugby World Cup

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there will be only one nation. War, politics and nationalities will be forgotten. What more could anybody want if the world could be made one nation."

Editors note. Yet since their inception in 1896, the modern Games have provided a stage upon which the great political and social stories of the day have been played out – from debates about the participation of women in the early years of the twentieth century, through cold war diplomacy, the politics of race and freedom of speech, to today's concerns about human rights, security and corporate influence.

Friendship versus Fascism (from panel 3)

The 1936 Berlin Olympics were used by Adolf Hitler as a propaganda stage. However, African-American Jesse Owens won four gold medals. No other Olympian had ever achieved this feat in any previous Games. His success was a major blow to Hitler, who had hoped to showcase Aryan superiority at the games.

Two incidents were significant. In the long jump, Luz Long gave advice to Owens which helped him gain the gold medal. Long was also the first to congratulate Owens when the winner of the event was announced.

"It took a lot of courage for him to befriend me in front of Hitler," Owens said. "You can melt down all the medals and cups I have and they wouldn't be plating on the 24-karat friendship I felt for Luz Long at that moment. Hitler must have gone crazy watching us embrace. The sad part of the story is I never saw Long again. He was killed in World War II."

See the Arts page 12 which refers to Tom McNab's play "1936".

Indo-Pak Express – Stop war, start tennis (from panel 5)

Pakistan and India have lived in a situation of unease and tension since the violence that accompanied independence in 1947. Since then they have been at war with each other on three occasions over the disputed Kashmir region.

Pakistani Aisam-ul-Haq Qureshi and Indian Rohan Bopanna, popularly known as the "Indo-Pak Express", have formed a unique tennis doubles partnership that they hope will improve the bitter relations between their countries. They had noticed that communities from both countries forgot hostility when they support them in international competitions.

Between them they started the "Stop War Start Tennis" campaign and have urged their respective governments to allow tennis matches between the two countries, but with a twist. They want the matches to be held with a net strung across the Wagah border, the only road crossing between Pakistan and India.



The Paralympic Games (from panel 9)

These began life as the Stoke Mandeville Games in 1948 at Stoke Mandeville hospital in Aylesbury, UK. They formed part of a new rehabilitation process for soldiers and civilians with spinal injuries during World War II. Their founder, Dr Ludwig Guttmann, had a number of aims in mind when he established and developed them:

- To give hope and a sense of self-worth to the patients
- To prove to the non-disabled population that people in wheelchairs could still lead full and active lives and be productive members of society
- To further friendship and understanding amongst nations through sport.

The Paralympic Games are now the second largest multi-sport competition on earth after the Olympic Games.

Sporting boycotts (from panel 14)

Given the massive global media coverage that major sporting events such as the World Championships and the Olympic and Paralympic Games receive they form the perfect opportunity to

get a particular message across via a boycott. Associated with war, the boycott of the 1980 Moscow Olympics is especially significant because of a US-led boycott by 65 western governments over the Soviet Union's invasion of Afghanistan in 1979. Britain was not one of these. After a bruising encounter, occupying a prominent place in public debate for several months, a British team did go to the Games, having inflicted a rare bloody nose on Prime Minister Margaret Thatcher.

Reintegration of children affected by war (from panel 20)

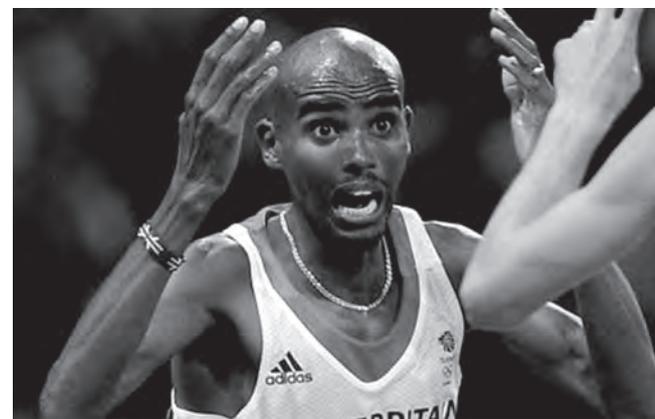
The reintegration of former child combatants and children affected by armed conflict into their former or new communities is considered to be one of the most difficult challenges in peace-building. A recent UN study on the "Impact of Armed Conflict on Children" reports that in the past 30 years government and armed groups around the world have recruited tens of thousands of children under the age of 18 with many under the age of 10.

UNICEF claims that in times of conflict, post-conflict and emergencies, sport can provide children and young people with a sense of hope and normalcy. It may help those involved in armed conflict, by drawing them out of violent routines and offering them socially acceptable and structured patterns of behaviour. Research on the reintegration of former child combatants in West Africa has shown that participation in sport has helped to make a shift from a social context in which violence is "normalised" towards one in which working together as a team is recognised and acknowledged in "peaceful and socially-accepted ways".

And so to the London 2012 Olympics

The London Olympics have been a resounding sporting and cultural triumph. Taking place against the backdrop of a financial recession and the worst economic crisis since the 1930s and with the secessionist Scottish National Party agitating to break up the Union in 2014, the Games have helped to redefine notions of patriotism and Britishness. A year after the country was damaged by urban riots, they have been a glorious distraction from our economic troubles and from the squabbling of our fractured, directionless and increasingly unimpressive coalition government.

The Danny Boyle-directed opening ceremony, "Isles of wonder", was a triumph of wit and invention, although mostly nostalgia. It was entirely original because, free from bombast and the old imperial anxieties, sought to remind the British people and the



Mohamed Farah

world what is best about the complex, multinational, multiethnic and multicultural nation state we call Great Britain. But, above all, it was a story of the struggle of the powerless against the forces of power and conservatism. Suffragettes, Jarrow marchers, CND, punk or hip hop. All these were fiercely resisted and so pleasingly proved wrong in the end. All our happy endings tell of forces of repression falling under the wheels of people pushing for democracy and a fair share of power and wealth.

It was thrillingly appropriate, too, that a Muslim named Mohamed – who was born in Mogadishu, Somalia, and came to London as a young boy – has emerged as one of many British heroes.

The exhibition can be seen on the website of the Centre for Peace and Reconciliation, Coventry University. If anyone would like to borrow a copy for use, please contact the Peace Museum. The website is: www.peacemuseum.org.uk

THE JUST WAR TRADITION - A VESTIGE OF CHRISTENDOM?

► FROM THE CHAIRPERSON, NAT REUSS

Dear Brothers and Sisters in Christ,

The Olympic Games remind us just how integrated the world has become, so different from the time of the Roman Empire when many Christian views were formed, including the Just War which stands in opposition to pacifism.

Any discussion surrounding the Just War and pacifism normally leads to the question, or variations of a question, that was initially asked by Augustine, "How am I to respond as the third party to an attack, when one person whom I am commanded to love is seeking to destroy another person whom I am commanded to love?" The situation has become known as "The tri-polar situation." Augustine's conclusion is to permit Christian participation in violence in order to protect the peace and safety of the community. In order to understand further the reasons for his conclusion, it is prudent to highlight his cultural context - the Roman Empire. The Empire had installed the Christian faith as its official religion, whilst disorder and Barbarian chaos existed all around the Empire. To fight for the Empire meant protecting the very vehicle of the Christian faith. Proponents of the Just War have always lived within the framework of Christendom. Whether we choose to mention Augustine, Aquinas, Luther or Ramsey, they are theologians within a Church that has occupied a position of privilege alongside a militaristic governing power. Their acquiescence to violence has always been on the basis of this third party defence and the supposed control or omnipotence held by their respective governing powers within Christendom, over and above their enemies.

I believe, however, that the Bible and the triune God who is revealed within its pages offers a radically subversive story, which reveals a stunning critique of all violence, including the violence permitted within the Just War. Some might say, "The Bible! But isn't the Bible full of violence and don't the above theologians use the Bible's violence to justify Christian participation in war?" Well, yes they do! But their approach to the Bible, in the main, is to varied and isolated Old Testament texts with little consideration given to their historical or canonical contexts, nor the ongoing development of the Biblical narrative. It is within this ongoing narrative that we witness the fulfilment of God's redemptive purposes in overcoming evil through the inauguration of his eternal Kingdom through Jesus Christ. The revelation of Jesus Christ becomes authoritative for Christian ethics and in particular to the debate surrounding war and peace. Not merely through His embodiment of enemy love, shown particularly in His responses to the occupying Roman soldiers throughout the Gospels, but in His subversion of Israel's militant messianic expectations.

N.T. Wright in his book, *New Testament and the People of God*, seeks to understand the Jewish worldview of first century Palestine and uncovers expectations full of militant messianic

hopes for overthrowing pagan Rome. These expectations were raised through the Old Testament stories Jews were telling themselves at the time. Taken together, they provided the hope that one day their liberation from foreign empires would end and God's peaceable reign established.

But how would this new era come about? From the Old Testament stories, it would be impossible to think of God's Kingdom being established in any other way, other than through military might, much like the kings throughout Israel's history. So Jesus' time was alive with hopes of violent revolution against

Rome; for a new King to lead them to victory. Jesus came as that very King, but the enemy turns out to be very different.

After Jesus is crucified the people's hopes for deliverance were dashed, as is witnessed by the two on the road to Emmaus, "...but we had hoped that he was the one who was going to redeem Israel" (Luke. 24:21a). But according to the New Testament witness, God's Kingdom has indeed come through Jesus! Paul writing to the Colossians says, "For he has rescued us from the dominion of darkness and brought us into the Kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins" (Col. 1:13-14).

So how has this seemingly failed Messiah, nailed to a Roman cross, inaugurated the Kingdom of God? N.T. Wright argues in *Jesus and the Victory of God*, that Jesus, whilst addressing this sense of messianic expectation, radically redefined it at the same time. This redefinition occurs most strikingly in the Sermon on the Mount which is Jesus' call to Israel to throw off her nationalistic fervour and to finally be the people whom God had originally called Abraham's descendants to be - a blessing to the whole world! In particular, Jesus redefines the approach God's people are to take with their enemies. According to Wright, "The command 'do not resist evil' (Matthew 5:39) is not to be taken simply to personal hostilities or village-level animosity. The word 'resist' is *antestēnai*, almost a technical term for revolutionary resistance of a specifically military variety.

Taken in this sense, the command draws out the implications of a good deal of the sermon so far. The way forward for Israel is not the way of violent resistance ... but the different, oblique way of creative non-violence. Jesus' people were not to become part of the resistance movement." Jesus' followers were not to make common cause with the resistance movement against Rome, because Jesus redefines the enemy. The real enemy was not Rome after all, but evil itself. Evil was and is located everywhere, standing behind Empire as well as fostering the fervent nationalism of God's own people in Jesus' day as well as in the Church today. As Walter Wink has famously written in *The powers that be*, "Evil is not just personal, but structural and spiritual. Only by confronting the spirituality of an institution and its physical manifestations can the total structure be transformed." How did Jesus defeat evil and what is the Church's unique vocation in light of this? Wright puts it this way, "Evil would be defeated, not by military victory, but by a double revolutionary method: turning the other cheek, going the second mile, the deeply subversive wisdom of taking the cross. The agenda which Jesus mapped out for his followers was the agenda to which he himself was obedient. This was how the kingdom would come, how the battle would be won." If we apply the tri-polar situation to Jesus, we can see that he radically subverts such a construction. Within the new reality of God's Kingdom the real enemy is not made of flesh and blood, but rather, is evil itself. The Church likewise, is called to subvert any expectation for participating in violence by its refusal to justify or participate in the fallen reality of evil. Instead, its unique calling is to embody a communal life of peaceable relations, offering a radical critique to a violent world. Furthermore, the Church, in its vocation to be peacemakers, must strive to name and begin dismantling those myths and systems that preserve and normalise those structures of evil both within and around us and which serve to make "the tri-polar" situation a reality in global relations. Whether that is the redeemer nation myth, nationalism, militarism or the Church's complicity with violence, we must continue to confront these evils in order to begin dismantling them. By beginning with the traditions that the Church has held onto in its acquiescence to violence, we begin the long task of defeating evil in our midst and revealing further God's life and light, long hidden from a broken world.

‘Evil is not just personal, but structural and spiritual.’

Tom Wright



Building peace amidst turmoil

► FROM THE GENERAL SECRETARY
TONY KEMPSTER GIVES HIS REPORT

Syria: and of diplomacy

As I write, there is turmoil in the Middle East with anti-American demonstrations across the region. (It is also clear from a survey in *The Guardian* (12 September 2012) that such anti-American sentiment is increasing in many countries.) But Syria remains the centre of the storm and the big question is what to do about the civil war now that negotiation has failed. Kofi Annan's recent mission was described as impossible pretty much from the start. Would the Nobel Laureate

whose career has weathered some spectacular lapses in international peace keeping – the Rwandan genocide, the Srebrenica massacre, Somalia and Darfur – succeed with 300 unarmed

observers in policing a ceasefire neither side had an interest in observing. The realists were right. The undoing of the Annan plan surely lay not so much with the plan itself – there never was any real alternative to stop a brutally repressed civil insurrection turning into civil war – but in the UN security that approved it.

In his parting shot, Annan named international division, the support for a proxy agenda, and the fuelling of violent competition on the ground as the three factors that torpedoed his efforts. While Russia, China and Iran failed to realize that Syria's leadership has lost all legitimacy, and thus failed to put any pressure on Assad to go. The US, UK, France, Turkey, Saudi Arabia and Qatar all failed, in his view, to press the opposition into anything that could go under the name of a political process. It was that they failed to accept any element of the existing regime as part of the transition process.

Collectively, the competing blocks in the Security Council were feeding the beast their appointed envoy was trying to tame.

Annan's is as damning an indictment of the countries supplying and supporting the opposition with arms and training as it is on Russia. His departure means that the war stokers will have to live with what they wished for. And if that is an armed resolution of the conflict that has already cost 20,000 lives, they will be getting off lightly. There may be no military resolution at all.

This all seems to be a sign of the times and the issue that was touched on in the opening article on the Olympics. Drastic action has to be taken to reform the UN and build relations between the major powers so that they can act in concert to deal with conflicts such as that in Syria.

Council for Christian Approaches to Defence and Disarmament

As a member of the organising committee of CCADD, I have been involved with a number of events this year. The AGM was held on 19 July when Lord Richard Harries was the main speaker. His talk was entitled "Secular and Christian ethics and the Just War Tradition". This was a defence of the Just War and is worth reading by pacifists who want to know what we are up against. He also pointed out the Just War shares the assumption, behind old Natural Law thinking, that believers and non-believers inhabit the same world of ethical discourse



Wim Smit (Chaplain in the Belgian army Centre for Theology and Military Ethics) opens the conference.

and can agree on some fundamentals in the old Natural Law thinking that believers and non-believers inhabit. His paper will be posted on the CCADD website and I can also provide a copy to anyone who would like one.

This year's annual CCADD international meeting was held in September at Kortenberg, Belgium. The theme of the 5-day event was wide: "Just war, humanitarian intervention and current international conflicts."

There were 10 sessions including:

The responsibility to protect, humanitarian intervention and state sovereignty

The responsibility to rebuild [after conflict]

The NATO Chicago Summit [May 2012] and the future of nuclear weapons

The impact of religion on the Arab Spring, and the future impact of religion on the region

NATO defence and deterrence posture seen from an Eastern European point of view

Most of the papers were given by experts in the relevant field. They will also be posted on the CCADD website.

I led the worship for two of the evening services, including some songs from the APF anniversary CD.

Convenient killing by drones

Over the past few years we have seen the increasing use of unmanned aerial vehicles, drones, to undertake armed attacks around the world. Iraq, Afghanistan, Pakistan, Libya, Yemen and Somalia have all been subject to undertake such attacks and this has significantly increased anti-American feelings in these countries and elsewhere.

In July I attended a Pax Christi meeting entitled "Armed drones: the ethical and legal challenges of their growing use". Speakers were Dr Peter Lee, Kings College (London), Tara Murray, Reprieve, Chris Cole, Founder of Drone Wars UK, Jack Serle, Bureau of Investigative Journalism and Mary Dobbing, researcher on Israel and unmanned warfare.

The advantages and disadvantages of drones were discussed and it is clear that they offer real advantages in terms of cost-effectiveness but they depersonalise killing. Major ethical questions remain and it is not clear to what extent they should be considered as distinct from other weapons systems. The major issue is their special use for targeted killings especially terrorists in other countries. And if there is a final compelling question to be asked over the future of drone warfare, it is whether, as a military tool, drone warfare is actually effective; whether its use is justified when set against the political fallout and anti-American sentiments that the drone campaign has produced and whether drones have actually reduced the threat by militants. In other words has it increased the likelihood of further conflict?

Without clarity on these issues – that the drone campaign is operated within a real framework and serves a quantifiable

Photo: AP



Kofi Annan with President Bashar Assad

defence purpose – the questions about drones will get louder and more persistent.

Much is now being published on the issue drones and we shall consider the subject in a future issue of TAP.

Hiroshima Day witness at the Peace Pagoda, Milton Keynes

As usual, I gave the closing talk and performed songs at the Hiroshima Day ceremony at the Nipponzan Myohoji Peace Pagoda in Milton Keynes. This followed interfaith prayers, other talks for peace and an address by the Mayor of Milton Keynes, Catriona Morris. It was interesting just how much emphasis was placed on the Fukushima disaster and there was a strong anti-nuclear power aspect of the event. I found this disconcerting since I believe that nuclear plants are an important component of our power needs, in the present at least. And the event was about Hiroshima not Fukushima.

We have to be very careful here as peace activists and pacifists because climate change is already with us. More people are reaching the conclusion that nuclear power is essential if we are to get through this difficult time and that closing them down will make things much worse. Much can be done to reduce the impact but it looks like it is too little too late. Climate change is not a nice slow progression where the global climate warms by a few degrees. It means a much greater variability, for more extremes of weather, droughts and floods and starvation.

Circling the world: celebrating our links across the globe

APF's anniversary exhibition has been shown at various venues and will be reported fully in the next issue of TAP. But just one mention here of the event at Ely Cathedral.

Our 75th anniversary exhibition was shown in Ely Cathedral for a while and there on 21st July when hundreds of people

gathered for "Circle the world". The day involved a series of 20 minute seminars in St Catherine's Chapel, performances of Middle Eastern dances in the Octagon and concerts by a Georgian choir in the Lady Chapel. There was also a guided tour of the Cathedral, children's crafts and many displays in the nave.

As Britain prepared to welcome people from around the world for the London 2012 Olympic Games, Ely Cathedral celebrated the links it already has around the world – links of friendship, of support, of prayer, of development, of justice and peace, of music and dancing. The displays around the Cathedral came from a variety of mission agencies, development partners and justice organisations, and churches across Cambridgeshire. Sue Gilmurray

played the piano for the main worship at the end of the event supported by other musicians. Included was "He said", a song included on the APF anniversary CD "Songs for the road to peace"

Peace witness at Greenbelt 2012.

(A note by Sue Gilmurray.)

The Greenbelt Festival took place, as usual, on Cheltenham Racecourse over the August Bank Holiday weekend. As before, the Network of Christian Peace Organisations worked on a joint display using the festival's theme, which this year was "Saving paradise".

The display area was smaller than the Peace Zone of the last few years. The rationale for this was the heartening numbers of talks and events on the main festival programme that related to peace and justice, independently of NCPO itself. During the last decade or so, peace issues have moved from the fringe to the mainstream. We decided, therefore, to produce a "Peace Programme" highlighting the relevant items, and urge

people to go to them; we would advertise the NCPO display on t-shirts which we would wear around the festival; and we would encourage those who visited the display to take away a list of the organisations in NCPO, and consider getting involved in one of them.

The background to NCPO's stand was an enlargement of a photograph of two small children playing next to the partition wall on the West Bank in Palestine. They were in a barren wasteland of concrete, playing with old rubber tyres. In the foreground was a piece of emerald green AstroTurf, a seesaw, some hula hoops and a toy box – symbols of the "paradise" of which children are deprived by conflict, and which peace could restore to them. The toy box contained leaflets and newsletters of NCPO's members. A blackboard, updated several times a day, detailed current events of interest, and we gave away hundreds of our "Peace programmes" together with postcards which had a prayer for peace on one side, and website details of NCPO members on the other.

Among the speakers were Giles Fraser (ex-canon of St Paul's Cathedral) on ethics and the military; John Dear (prominent Catholic US peace campaigner) on Gospel nonviolence; Canon David Porter of Coventry Cathedral on reconciliation; Logan Mehl-Laituri (a US army veteran now a pacifist) on faith and patriotism; both Israeli and Palestinian speakers on the quest for peace and justice in Palestine, and many more.

For any who are interested in these topics and have internet access, try going to <http://www.greenbelt.org.uk/media/> and click on Talks for 2012, and you can preview and buy or download these and many more. They deal with difficult issues, generally with a high degree of intelligence and integrity, and are great food for thought, prayer and action.

In memoriam APF counsellor, Bishop Tony Dumper (1923 -2012)

A life-long socialist and pacifist, he was a conscientious objector during the Second World War. He worked on the land, took a degree at Christ's College, Cambridge and did relief work in Germany with the Salvation Army.

In 1947, he married Sybille Hetwig, whom he met in Germany and they had two sons and a daughter.

Influenced by Alan Paton's *Cry the beloved country*, he decided to serve the Church overseas and went to Malaya in 1949 where he served until 1957. As Archdeacon, he moved around South-East Asia, visiting Thailand, Burma and Indonesia. He published his reflections on this in his book *Vortex of the East*. In 1964, he became Dean of St Andrew's Cathedral in Singapore.

In 1970, he returned to England as vicar and Rural Dean of Stockton-on-Tees.

In 1977, he was consecrated suffragan bishop in Dudley in the Diocese where he stayed until he retired in 1998.

Tony campaigned on issues of racial justice, poverty and nuclear disarmament, taking part in many demonstrations.

In 1980, he became a member of the

Alternative Defence Commission and was a co-author of its report *Defence with the bomb* (1983). He was also a member of the team led by A. E. Harvey which produced the report *Demanding peace: Christian responses to war and violence* (1999) which re-examined the debate between pacifist and non-pacifist Christians in the light of developments in modern warfare.

The Fellowship is saddened by his death and our prayers are with his family.



Bishop of Huntingdon, David Thomson speaking to Janet Scott (World Council of Churches) and Sue Gilmurray (right)



Tony Dumper (centre) being presented with a Memento of Appreciation by Bishop Moon Hing Singapore West Malaysia Association. (2010)

South Sudan, Cuba and Northern Uganda

Working in a post-conflict area

A note by Sue Claydon (APF vice-chair)

In November, I will be going to South Sudan, as part of a Voluntary Service Overseas (VSO) pilot. I will spend six months supporting the Institute for Professional Civic Services. This pilot is part of the European Humanitarian Volunteer Action Corps (EHVAC) which was set up by the European Community Humanitarian Office (ECHO) and is grounded in the Treaty of Lisbon. EHVAC plans to be operational in 2014 and support a pan-European response to disasters and post-conflict areas.

South Sudan is now just over a year old. It has been chosen for the pilot as prior to independence, the country was involved in a decade long civil war. This has left many of the problems that wars always do. In South Sudan (where more than 90% of the population live on less than \$1 a day) this is exacerbated by years of underdevelopment and a current recession caused by the stopping of oil production in a dispute with Sudan.

For South Sudan to move towards a stable democracy, it will need to have an active civil society. This is so organisations and groups that are distinct from the state will be able to hold the Government to account. Currently there are few fully functioning non-government organisations or civil society organisations in South Sudan. My placement is with the Institute of Professional Civil Services. The organisation is working to train men and women to gain skills they need to establish mechanisms to ensure marginalised communities engage with the state and get their voices heard, particularly strengthening the voice of women.

There are 12 curriculum areas at the Institute. These include Peace Building and Conflict Management as well as Human Rights. Over the next few months I will be assisting with a review of the entire curriculum and will be looking forward to see how a post-conflict area develops, especially in Peace Building.

I will be sending regular reports which will be on the APF website, but if anyone would like to be included in email reports, please email me at sue.claydon@tesco.net and I will be happy to let you know how I am finding South Sudan.

The 50th anniversary of the Cuban missile crisis

The beginning of a personal journey

I am sure that many readers can identify certain events/moments that moved them to consider the role of peacemaking and even pacifism. A recent short item on BBC Radio, brought one of those moments back to me. I was a freshman in high school. Like most young teenagers, I was aware of "the news", but it was not the main feature of my mind. Then one bright October afternoon, our general science teacher came

into class, put his briefcase on the desk and said, "I cannot teach today, as I am not sure we will be alive tomorrow". For some of my classmates this was a great day "off" but I did not understand and asked what he meant. He went on to say that the leaders of the world were at loggerheads and one of them might "push the button". I was aware enough to know that this was the "nuclear button" that

would unleash nuclear bombs being unleashed and what that would mean. I did not sleep that night and for the first time started to think that there must be a better way. It was the first step on my long journey to being a pacifist, but one I still remember vividly fifty years after the Cuban Missile Crisis.

Sue Claydon

Kony 2012: can an infectious idea change the world?

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

In 2006/7 APF counsellor, Bishop Nelson Onono-Onweg was involved in peace negotiations with Kony in Garamba Forest. He said: 'Many people fear to see Kony because they think that he is the devil and a monster. But like any other man he was created in the image of God and when we see him it is like seeing God'. He quoted from the Bible story of Esau and his brother Jacob "For to see your face is like seeing the image of God".

It was on this basis that 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.

Kony 2012, a 30-minute film about the leader of the Lord's Resistance Army was shown on YouTube in March 2012 and was seen by more than 70 million people in a week. The film focuses on the plight of child soldiers and calls for action to be taken against Joseph Kony. But its makers, a group called Invisible Children, have been widely criticised by Ugandan journalists and aid agencies for being self promoting and opaque about its funds – and for concentrating on a conflict that is no longer going on in Northern Uganda.

This sobering YouTube video campaign has spread faster than any other such campaign, hinting at a powerful strategy that could be turned into political ends. It represents the most successful manipulation of our new media to date.

Its goal was to raise awareness of the activities of Joseph Kony who leads the Lord's Resistance Army (LRA), in the hope of bringing him to justice. The LRA has been responsible for violence and brutality, their weird ideology and – crucially for the purposes of the video – the abduction of children and turning them into child soldiers. This has been going on for 25 years.

But there has been much criticism by international experts who have challenged its simplistic analysis of a complex country and its ideological biases – as for example its implicit assumption that the only solutions to their problems can come from white foreigners. Some have suggested that the Ugandan president, Yoweri Museveni is no angel either. And there has been a fierce online debate about the ethical dilemmas on viral transmission. Critics point out that Kony was driven out of Uganda in 2006 and has since operated in the Democratic Republic of Congo, South Sudan and the Central African Republic.

The north of Uganda is now relatively safe after a 20-year war.

World of poverty

It's six o'clock, the news is on again,
Once more we look at scenes of people in pain,
People denied clean water, begging their bread,
People who live in fear of joining the dead.

The men of power look on in deep dismay,
They speak, they converse, they try to find a way
To meet the needs of those where poverty reigns
But words have no power to break the poor man's chains.

The Church turns to God and prayers for peace ascend,
But prayer without action has no power to mend
The injustice which sends the poor through death's dark door;
The greed which causes misery and war.

God, when will your kingdom of peace on earth be seen?
When will this planet from bloodshed be made clean?
Let there be justice and peace, let the hungry be fed,
And let flowers raise their heads in the soil where your children have bled.

Poem by The Revd John Stephenson



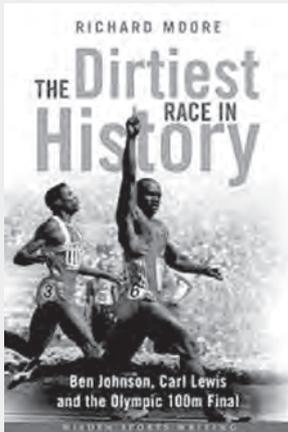
Book Look

► RECENT BOOKS REVIEWED

Richard Moore (2012)

The dirtiest race in history. Ben Johnson, Carl Lewis and the Olympic 100m final
Wisden

Following our Olympic theme, anyone interested in sport would find this book interesting. It asks how we should deal with the fallen hero who has failed the world's expectation. On 24 September 1988, the



Canadian sprinter Ben Johnson won the 100m final at the Seoul Olympics in a then world record time of 9.79 seconds, beating the reigning champion, Carl Lewis, into second place. Three days later, Johnson was stripped of his gold medal after his urine sample was found to contain traces of the anabolic steroid stanozolol. The author, a former racing cyclist, insists that the story of that race is about much more than Johnson's disgrace – six of the eight finalists have been linked with the misuse of drugs. The book contains interviews with many of the main actors in the drama, including Johnson and Lewis, the rivalry between whom was the backdrop to the "dirtiest race in history".

Johnson's and Lewis's hatred for each other is stamped on nearly every page of this book, but the real strength is his depiction of the secondary characters, managers and coaches who seem inspired to push the limits of science and the human body, so much so that it gets harder to tell the heroes from the villains. But the important question is how should we react when a hero reveals, or refuses to reveal the he or she is merely human? And what do with the dishonest victor who may or may not have used one powerful lie to raise billions for cancer research?

Pat Barker (2012)

Toby's room

Hamish Hamilton



Total devastation... Totes Meer by Paul Nash Lebrecht
Music & Arts/Corbis

Barker's twin preoccupations here, as in *Regeneration trilogy* are the harrowing atrocity of war and the heartening ingenuity of humanitarian attempts to mitigate it.

The title of Pat Barker's new novel echoes

Virginia Woolf's *Jacob's room*, her 1922 novel in memory of her brother Toby, who died young, written in the aftermath of the war in which so many millions of young men were killed. The book acclaims what role should art play in conflict? Toby and Elinor, brother and sister, closest friends and confidants, are sharers of a dark secret, carried from the sweltering summer of 1912 into the battlefields of France and wartime London in 1917.

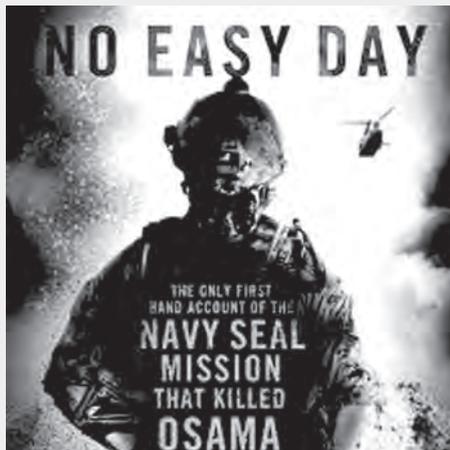
Then when Toby is reported "Missing, believed killed" another secret casts a lengthening shadow over Elinor's world: how exactly did Toby die – and why? Elinor's fellow art student Kit Neville, recently returned from the war with his face destroyed, was there in the fox-hole when Toby met his fate, but he is in no mood to talk. Enlisting the help of former lover Paul Tarrant, Elinor determines to uncover the truth. Only then will she be able to uncover the truth. Only then will she be able finally to close the door to Toby's room.

Moving from the Slade School of Art before the First World War to Queen Mary's Hospital, where surgery and art intersect in the attempt to rebuild the shattered face of the wounded, Toby's room is a riveting drama of identity and damage, of intimacy and loss. It is a powerful novel.

Mark Owen with Kevin Maurer (2012)

No easy day

Michael Joseph.



There is not a lot to say about this book but it is interesting because it gives an eye-witness account of how Osama bin Laden met his death which isn't as previously reported by the military authorities. Apparently bin Laden made no attempt to defend himself and was shot in the head when he peered round the edge of a door. Neither an AK-47 nor a Makarov pistol found at the scene were loaded. Owen is also clear that this was a kill or capture mission.

So there was no fire fight and no attempt by his wives to shield him.

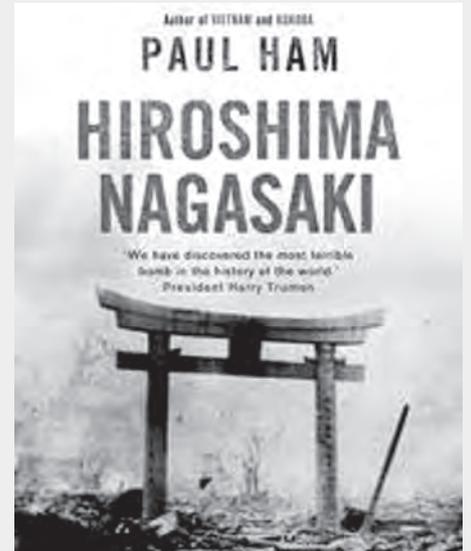
Mark Owen (or Mathew Bissonnette as we should now call him as his real identity was revealed) faces possible criminal charges by the Pentagon for revealing sensitive classified information in breach of non-disclosure agreements. Al-Qaeda have also published his photo calling for revenge.

Paul Ham (2012)

Hiroshima Nagasaki

Doubleday

Paul Ham has delved deep into the diplomatic correspondence, and indicts just about everyone involved. Harry Truman comes across as a racist and self-justifying. General Lesley Groves (the head of the Manhattan Project) as a brute who was determined to wreak destruction on the Japanese that he pushed for further attacks.



The Japanese leaders don't fare any better. Korechika Anami, the war minister, preferred to sacrifice "one hundred million" rather than contemplate surrender, and Emperor Hirohito is portrayed as detached from reality, more concerned with preserving his status than delivering his people from destruction.

Ham places the bombing into intriguing context arguing that "the atomic bombs were a continuation of a strategy of civilian extermination to break the people's morale" and contending that the two attacks were almost entirely unnecessary. The prevailing consensus remains that the bombs were the "least abhorrent choice", and were the only means of persuading an obstinate and suicidal Japanese government to surrender. But Ham argues the "the nuclear attacks were an active choice, a desirable outcome, not a regrettable last resort", and that it was only the entry of Russians into the Pacific war the persuaded the Japanese to surrender.

The revisionist position is, of course, not new, and Ham, like many historians before him, never quite quashes the notion that Truman and the Americans thought the bombs might lead to an early surrender. Nor does he successfully counter the possibility that the Japanese government, and particularly the emperor, were at least partially persuaded to surrender because of the devastating new weapon their enemies had in their possession.

As with any event of this magnitude, however, each generation must reinterpret it and seek to understand what happened on its own terms. To this end, Ham provides valuable additions to the history of the one of mankind's darkest hours.

DIARY OF EVENTS

▶ LOCAL AND NATIONAL

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

6 October "Ground the drones". Week of action. Info from www.dronecampaignnetwork.org.uk.

13 October "CND International Conference: "Building towards a nuclear weapons-free Middle East. Contact CND.

20 October Called to be Peacemakers Conference 2012 – "Money, power and peace" organised by FoR in association with Pax Christi and Quaker Peace and Social Witness. Friends House, London.

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.

24 October UN Day. www.un.org/events.

8 November Holy Eucharist – Remembrance. 18.00 at St Ethelburga's Centre for Reconciliation and Peace, 78 Bishopsgate, London. Contact 020 7496 1610.

9 November Peace History Conference (Manchester): "From local to global: the north's role in peace and co-operation. Contact MAW (020 3397 3019) for details.

10 November Remembrance Day Lecture at the Imperial War Museum (London). "Old and new wars" by Mary Kaldor. Contact MAW (020 3397 3019) for details.

15 November Crisis Forum workshop: "Avoiding climate change conflict" at St Ethelburgas's Centre for Reconciliation and Peace. Contact Marianne McKiggan at Marianne@crisisforum.org.uk for details.

28 December Holy Innocents Day events at St Martin-in-the-Fields and outside Westminster Abbey organised by APF under the auspice of the Network of Christian Organisations (further details to follow).

The APF Annual General Meeting will be held on 27th October, held in Milton Keynes at 11 Weavers End, Hanslope MK19 7PA. The meeting will begin at 11.00 and lunch will be provided. Transport can be arranged from MK bus or railway station. Please contact Tony Kempster for details and if you need any assistance.

Calls for nominations for the members of the Governing Body

Nominations are invited for the election of three members of the GB. Each nomination should be accompanied by the written consent of the nominee. Please send them to the Hon. Secretary (details below) by 5 October. The Fellowship is also seeking people who, although they may not wish to be on its GB, can bring new skills to the organization, particularly media and IT skills. If you are interested please contact the Hon Secretary.

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).

APF is now looking for a representative to sit on the WPWP management committee. If anyone is interested would they please contact Sue Claydon at the address below.

OFFICERS OF THE FELLOWSHIP

Chairperson: The Revd Nat Reuss

31 Porterhouse Road, Ripley, Derbyshire DE5 3FL 0784 034 325
nathanaelreuss@gmail.com

Vice-chairperson: Mrs Sue Claydon

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

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

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

Film Look

► RECENT FILMS REVIEWED

The films in this issue have a political emphasis and two of them are disturbing because of the horrific view of war that is presented.

Land of blood and honey (2012)

Directed by Angelina Jolie



This film was intended to remind the world of the horrors of the Bosnian war 20 years ago and trigger a debate among Bosnians about what happened and why. But it has succeeded most in exposing the depth of the rifts in that country, that many fear is moving away from reconciliation and drifting again towards dangerous instability. Since the film opened in February with a peace award at the Berlin film festival, Jolie and several Serbian members of the cast have received threats.

The film depicts the pre-war romance between a Muslim artist, Ajla, and a Serbian police officer, Danijel, which becomes progressively more twisted and degraded by the conflict. The film is a stark, brutal and often shocking portrayal of the war. It shows summary executions and the systematic rape of Muslim and Croat women by Serbian officers at one of the many camps set up around the country. After being separated by the outbreak of war, Ajla is brought to a camp where Danijel is the commanding officer.

There has been a savage reaction against the film in Bosnia and the main cinema chains have refused to show it. But in Sarajevo, where the film was greeted by a standing ovation in a former Winter Olympic stadium, Jolie argued against the suggestion that the film had failed because of its rejection by most Serbs. She said "Many people have written to me. People are speaking out and not allowing someone to tell them how they should feel about the film, about each other, about history, and I think this is an extraordinary thing."

In a review in *The Observer* (18 December 2011), Dino Mustafic, a Bosnian movie and theatre director, said that he knew from conversations with colleagues who contributed to the film that the movie was prepared very meticulously with serious responsibility from the author. [The rest of the para could be omitted if space tight.] He claims that "artistic truth" doesn't have to be literal truth: "Art is not life, but the emotional shape and thought about a particular topic. War movies do not have to necessarily involve the author's personal

experience, but it needs serious research, interviews, an analytical approach, and full ethical responsibility in order to avoid manipulation of the victims of war."

This is not a film (2012)

Directed by Jafar Panahi

This film was made by the Iranian director Jafar Panahi while under house arrest in Tehran using an iPhone and a digital video camera. It is an act of defiance against the vindictive and humourless regime of the ayatollahs and President Ahmadinejad. The film was smuggled out of Iran in a cake and it proved to be one of the most widely discussed entries at the 2011 Cannes festival.

Earlier films by Panahi show his critical attitude to society and his comments on public life annoyed the authorities. Finally after several serious



Jafar Panahi

brushes with the law, he was sentenced to six months in jail and banned from making and directing movies giving interviews to the media or leaving the country for 20 years.

The film's title refers to René Magritte's deceptively simple 1928-29 surrealist masterpiece, "The treachery of images" in which a picture of a pipe is accompanied by the words "Ceci n'est pas une pipe" "This is not a pipe". Magritte meant that this was just an image of a pipe, not an actual pipe. In a playful, straight-faced manner, Panahi is similarly instructing us, along with the judges, the police and the mullahs, about art and life. In doing so he is sticking to the conditions imposed upon him. This is not a film he has "made" it is a film that merely features him, that records a day in his life.

During the day by talking on the phone and meeting various visitors he has made an altogether original film that weaves together a series of metaphors and draws us into the life of a courageous man. It is a subtle contribution to the literature of oppression and prison and to the never ending discussion of art and its relationship to life.

Based on an article by Philip French in *The Observer* New Review (25 March 2012).

The flowers of war (2011)

Directed by Zhang Yimou

Interestingly, Zhang Yimou is the person who choreographed the opening ceremony of the Beijing Olympics. He has come under criticism in some circles for cozying up to the communist regime and their partial view of China's troubled history. "The flowers of war" will do little to alter that reputation.

This is a controversial film with a theme which the company involved hopes will be a big hit in China. Featuring Hollywood star Christian Bale, this is China's Academy Award entry for best foreign language film and tackles subject matter familiar within China: Japan's brutal occupation of China's southern city of Nanjing in 1937 (yet another 75th anniversary). Chinese audiences may be drawn to the film for that reason.

It centres on a character named John Miller, played by Bale, who is a dissolute American mortician arrived in Nanjing to bury the town's catholic priest. He finds salvation after taking the role of a priest and attempting to rescue an unlikely assortment of Chinese schoolgirls and local prostitutes sheltering in the cathedral from the horror of the Japanese occupation.

Zhang's portrayal of the Japanese brutality leaves little to the imagination. Nuanced treatment of the Chinese characters is in stark contrast with portrayal of the Japanese as monochrome monsters. This might play well with the home crowd, but risks alienating the wider foreign audience that Zhang is presumably angling for by placing an American at the centre of the action. With one of the most sensitive episodes in recent Chinese history at its centre, and with a first screening taking place in a government building in the centre of Beijing, it is politics rather than cinematography, that will draw the most attention.

"SONGS FOR THE ROAD TO PEACE"

Hymns by Christopher Idle and Sue Gilmurray



APF's anniversary CD is now available together with a songbook of the songs/hymns that are on it. If you would like one please send a cheque for £5 payable to Anglican Pacifist Fellowship at 11 Weavers End, Hanslope, Milton Keynes MK19 7PA. The songbook is also £5 and the two together £7.

Accounts for the year ended 5/4/2012

Treasurer's comments

These accounts have been prepared wholly on a receipts and payments basis in accordance with the requirements of the Charity Commissioners. Income nearly matched a reduced expenditure. General subscriptions include the previous years tax refunds but not this tax year. Expenditure on Anglican Peacemaker is reduced as the frequency of publication has been reduced. The reserves are still more than sufficient to meet the policy requirement to maintain more than one years normal expenses. Expect higher 2012-13 expenses for 75 year anniversary events. A copy of the Independent Examiners report is available from the Treasurer.

Roger Payne

1. Receipt & Payments Account (General Purpose Fund)				Notes to accounts	General Purpose Funds	
	Notes	2011/2012	2010/2011		2011/2012	2010/2011
		£	£	<u>RECEIPTS</u>	£	£
<u>Receipts</u>				Note a1: Subscriptions		
Subscriptions	a1	9471.84	9025.64	Annual Subscriptions	2655.58	2732.30
Donations & Legacies	a2	834.85	246.00	Gift Aid Subscriptions & Donations	5076.96	6293.34
General Activities	a3	44.50	57.41	Income Tax Refunds	1739.30	0.00
Income from Assets	a4	122.01	98.17	Sub Total	9471.84	9025.64
Miscellaneous	a5	230.00	115.72			
Total Receipts		10703.20	9542.94	Note a2: Donations		
				Donations	147.00	246.00
<u>Payments</u>				Legacies & Estates	687.85	-
Administration	b1	3289.29	5704.00	Sub Total	834.85	246.00
Literature & Publications	b2	7207.43	9427.00			
Conferences and Retreats	b3	0.00	0.00	Note a3: General Activities		
Affiliations & Grants	b4	990.00	495.00	Sale of Literature, badges, etc.	44.50	57.41
Total Payments		11486.72	15626.00	Sub Total	44.50	57.41
Net Receipts/(Payments)		-783.52	-6083.06			
Cash Funds		17309.94	18093.46	Note a4: Income from Assets		
				Deposit Interest	122.01	98.17
				HMRC Interest	0.00	0.00
				Sub Total	122.01	98.17
				Note a5: Miscellaneous		
				Disposal of HP computer	110.00	115.72
				Peace Balls Contributions	120.00	
				Sub Total	230.00	115.72
				<u>PAYMENTS</u>	2011/2012	2010/2011
					£	£
				Note b1: Administration		
				Travelling	1160.52	2403.56
				Stationery and Printing	409.84	643.89
				Office Expenses:	897.00	1080.49
				Postage	117.82	292.39
				Hire of Rooms	0.00	35.00
				Insurances	644.11	610.79
				Computer and software	60.00	637.88
				Sub Total	3289.29	5704.00
				Note b2: Literature and Publications		
				Anglican Peacemaker Postage & Printing inc. Annual report	6242.57	7899.13
				Literature, badges, web site, CD's	964.86	1527.87
				Sub Total	7207.43	9427.00
				Note b3: Conferences & Lambeth		
				Conferences & Retreats	0.00	0.00
				Sub Total	0.00	0.00
				Note b4: Affiliations and Grants		
				Affiliations	290.00	395.00
				Donations	300.00	100.00
				Peace Balls	400.00	
				Sub Total	990.00	495.00
				<u>Non-Monetary Assets</u>	2011/2012	2010/2011
					£	£
				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 (£1179.24+90.00+£83.25= £1352.49)		
				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	
					2753.07	417.23
				Note d2: Office Furniture and Equipment		
				Items are valued at cost.	Purchase Date	
				Display Boards	May-98	480.58
				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	2023.19

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

Registered Charity
No. 209610



Then there is the outstanding bravery of the Saudi Arabia's first female Olympians who were rabidly criticised on the internet by those opposing their participation. Thanks to human rights organisations, the IOC and the courage of Sarah Attar and Wodjan Shahrkhani, for the first time in history, all 204 countries participating in the Olympics had delegations that included women.

Certainly, the legacy of 2012 Olympics will add more examples of positive links between peace and sport particularly with Olympians becoming involved with voluntary activities. Perhaps we will find that some individuals of stature will emerge and take the stage of international politics following the example of

Lord Philip Noel-Baker, a true hero of sport and peace. He remains the only person in history to have won both an Olympic medal and a Nobel Peace Prize. (Tony Kempster gave a tribute to this great man at the Opening dinner of the 4th Peace and Sport International Forum in Monaco in December 2012. This was reported in TAP 10.)

And having thought we had seen it all, then the designers behind the Paralympic opening ceremony took us on another journey of ideas, science and creativity with a focus on what might be achieved in future by humankind.

But this held a certain sadness because on the awful legacy we are leaving our children; so many threats to address because of our failures, particular nuclear weapons, overpopulation and climate change. It is salutary that nine of the

countries with athletes at the Games have nuclear weapons aimed at their neighbours with the capability of killing millions. At the time of the Paralympics, it was announced that the sea ice in the Arctic has shrunk to its smallest extent ever recorded, shattering the previous recorded minimum and prompting warnings of accelerated climate change. George Monbiot writing in *The Guardian* (28 August) chose to use some words from Shakespeare's "The tempest", the same words that underpinned the opening ceremony but in rather a different way. He said:

"How will our children see all this – the rich world's smugness will melt along with the ice. Is this how our children will see it: that we destroyed the benign conditions that made our world possible and then used the opportunity to amplify the damage.

Stupidity, greed and passivity? Just as comparisons evaporate, so do the words. The ice [of the North Pole] that solid platform on which, we now discover, so much rested, melts into air. Our pretensions to peace, prosperity and progress are likely to follow. "And like the baseless fabric of this vision, / the cloud-capp'd towers, / the gorgeous palaces, / the solemn temples, / the great globe itself, / ye all which it inherits shall dissolve."



Lord Philip Noel-Baker

Politics and Olympics: ideals and realities

When the modern Olympics were conceived in 1890 by Pierre de Coubertin, his dream was of "peaceful, courteous contests that would constitute the best form of internationalism". But the tensions of international politics have always intruded.

The Olympic teams reflect the fact that two very different political systems are still pitted against each other. One is authoritarian, centralist and utterly focused on winning the maximum number of medals for reasons of ideological pride. In the old days it was the Soviet bloc that picked kids and drove them frantically hard in specialist sports centres; now it is the Chinese. The other system is more chaotic, capitalist – but also more open to migration.

Obvious tensions at the London Olympics may reflect serious problems to come. An article in *The Economist* (August 18 2012) suggests that the Olympics reveal some of the insecurity plaguing a confident, rising China. The country felt there was a conspiracy to stop it succeeding. *Caixin*, a popular internet news site, highlighted "a real sense of victimhood". It claimed that many felt "the country has been treated unfairly by ruling bodies, referees and the Western media." For many in China, that is no more than they have come to expect. *The People's Daily*, the communist party organ, complained that the West "always biased towards anything related to China." China also bitterly recalls the protest concerning Tibet around the 2008 Olympics. *Caixin* quoted one popular on-line comment likening London 2012 to Berlin 1936, the Nazi games, arguing that the event was about "the soft encirclement" of China.

The sense of victimhood is not confined to the Olympics. Nor is it wholly unjustified. Sport, after all, is almost everywhere a vehicle for nationalism. And a number of countries in the Pacific region are unnerved by China's rise. America insists it does not want to "contain" China. But, with the "rebalancing" of its military deployment towards Asia, it surely has China's ambitions in mind. So, in the world of sport, many of America's Olympians naturally saw the Chinese as their main competitors, and they and their compatriots were delighted to be back on top of the gold-medal table, after ceding the spot to China in Beijing in 2008.

It is also evident that the atmosphere between Washington and Beijing has soured since the global financial crisis of 2008, with mutual recriminations rising over the South China Sea, trade and human rights.

Tensions have increased because the post-American world has become a reality, driving both a weakened Washington and a strengthened Beijing to be more assertive. Some observers suggest that we could see a return of many of the negative dimensions of the Cold War. As a response Zbigniew Brzezinski has suggested the creation of an "informal G2" to find solutions to the global financial crisis, climate change, nuclear proliferation and regional conflicts. Yet this may be unacceptable to many nations because it runs against the spirit of a time when citizens and nations want to determine their own futures. But the only way to avoid the dystopian futures with two global giants competing with one another is to encourage a multilateral order made up of more united regions, allowing China and America building a normal relationship. This is the big issue on the geopolitical horizon. It needs to be dealt with if we are to avoid war and now is the time to act.

And the legacy of the Olympics

The world needs heroes and heroines more than ever before. As we move deeper into the 21st century we will have to respond to increasing threats to peace and security, particularly from increasing militarism, resource depletion and climate change. Such heroes and heroines will be those who have the vision to think and speak beyond the interests of national constituencies, reach out across ethnic and religious divides and act in ways which have the potential to benefit the whole of humanity.

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

The production of "1936"

1936 was a timely production, running at the Lilian Baylis theatre early in 2012. Jenny Lee's revival of Tom McNab's play relates the story of the Berlin Olympics. Hitler regarded the International Olympics Committee as a nest of Freemasons and Jews but Goebbels convinced him that the Games would make a great photo-op for the Third Reich. The play offered a brilliant glimpse of the weird Hitler-Goebbels relationship.

Across the Atlantic we meet one of history's greatest sportsmen, Jesse Owens. At a race meeting in May 1935, Owens equals three world records and smashed three more, all in the space of 45 minutes. Then, having redefined the boundaries of human endeavour, he had to go to work. And he worked as an elevator boy. Ohio State University, where he was a student, refused to him a scholarship because his skin was the wrong colour.



McNab's play is full of these entertaining surprises and it neatly counterpoises America's prejudice against blacks with the mistreatment of Jews in Germany. Owen refused to be drawn into the political horse-trading of the white elite. Asked to lead a boycott of the Olympics, he declined on the grounds that America's withdrawal wouldn't help Germany's Jews. But once in Germany he found it he found his own way to stick it to Hitler. He offered his place in the sprint relay team to Marty Glickman, an American Jew. The offer was refused. Owens took his third gold medal and when he returned to the US he was rewarded with a ticker-tape parade through New York and a five-star suite in a swanky Manhattan hotel. Only one snag, though. He had to enter via the kitchen.

"Guernica": another 75th anniversary

Pablo Picasso painted "Guernica", his response to the Fascist bombing of a Basque town on April 27 1937 in which more than 1,600 people were killed. The image of chaos, terror, agony, dismay and despair – captures the essence of modern war spectacularly.



Banksy's "Olympian"
(see second column)

All is contortion and dislocation. A man shrieks, a child lies inert, a horse brays: each expression in its way demands to know why the heavens now shed death not light. A million protesters took to the streets in Paris when word of the Guernica bombing reached the city and Picasso was moved to paint a mural for an upcoming international exhibition and three months later "Guernica" was unveiled in the Spanish Pavilion to a generally critical initial reception. But it quickly gained acclaim as it was shown elsewhere in Europe and North America.

Picasso, in his rage at the Nazi crime, had done what every great artist does: distilling emotion into external expression through imagination and the rigor of form. He took the more than 1,600 dead and made of their loss an image so timeless it could very well express the killing of civilians by another tyrant in Aleppo today.

Of course, we have countless images every day of the Syrian war and President Bashar al-Assad's crimes in defence of his

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family's 42 years of despotism. Life is a whirring carousel of photographs and videos, so much so that it is difficult to give weight or moment to any. One thing "Guernica" reminds us of in its many faceted power is the importance of being still and looking at an image for several minutes to feel what it is when war takes lives: how the pain is lived and relived through generations and holds its power to spawn conflict.

Banksy: the man behind the wall

In contrast to Picasso, Banksy remains somewhat of an enigma. His street art makes millions, he donates thousands, but does anybody know anything about him. We have referred to his work several times in TAP and it is commonly used for peace education in schools.

Will Ellsworth-Jones has recently written a book with the title of *The man behind the wall* (2012 Aurum) which is a strange title because he tells us almost nothing much about the man. But his art has become iconic covering a range of social and political issue in an original and stimulating way. It is wonderful to use as a stimulus for discussion in school groups and education because the messages are simple and often very funny.

We now know that his name is Robin Gunningham. The Banksy bit is because his earliest graffiti tag was Robin Banx (robbing banks).

At first he painted freehand, but he claims he was never very good at it and soon adopted stencils – they were quicker and safer because he could cut them out at home the spray them on walls in a matter of minutes. He wanted to provide genuine street art, which he did all over Bristol before moving to London.

The "AK" Peace exhibition

When 23 decommissioned AK-47s, the most efficient killing machines in the world – were handed to Damien Hirst, Jake Chapman and fellow artists, the results were explosive. Some have incorporated the weapon in larger sculptures; others have painted it, defaced it, augmented it, neutered it and, in one case, pulverised it. The works will be shown at the ICA in London in an exhibition entitled AKA Peace, before being auctioned in aid of Peace One Day, a nonprofit organisation that campaigns for a global day of truce and non-violence on 21 September each year. The exhibition will be held at the ICA from 26-30 September and the works auctioned at Phillips de Pury & Company on 4 October.



Jeremy Gilley (Peace One Day) and "AK Peace" curator, Jake Chapman

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