

THE Anglican PEACEMAKER

The newsletter of the Anglican Pacifist Fellowship

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BUILDING THE FUTURE, INSPIRED BY THE PAST

This issue of *The Anglican Peacemaker* celebrates 80 years of Christian peace witness by the Anglican Pacifist Fellowship. We see how that firm foundation of peace-building can be a source of strength for future generations of Christians committed to nonviolence. Included are several items drawn from our recent conference: below, our Chairperson, Nat Reuss, emphasises the importance of the Bible for peacemakers; Alan Storkey, page 8, delivers the inaugural Colin Scott Lecture, with a damning critique of the military-industrial complex; the vitality of the conference and the Fellowship is captured in a page 9 gallery.

There is both inspirational writing from the past, pages 3-5, and exploration of future opportunities for peacemaking across the Anglican Communion, pages 6-7. With conference, book and exhibition reviews, and notice of some exciting forthcoming events for your diary on page 11, we see a movement for peace that is rooted, vital and up for the challenge of the next 80 years of active nonviolent witness to the Peace of the Lord. Join us at www.anglicanpeacemaker.org.uk.

Clive Barrett, Guest Editor: clive@anglicanpeacemaker.org.uk

“Peace is holy, and no act of violence can be perpetrated in the name of God; for it would profane his name”.

Pope Francis, Cairo, April 2017



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HOW THE KINGDOM COMES, THE BATTLE IS WON

APF Chairperson Nat Reuss is a priest in the Anglican Church of Australia. A full version of this article is available at www.anglicanpeacemaker.org.uk

Do you ever get the feeling with Church, that we are missing something? That our ethical positions are handed onto us through traditions, culture and dinner table talk, and regardless of how much we read scripture, we find Jesus' voice turned down, ignored or obfuscated by our own cultural baggage?

Christian tradition in the West has held to the Just War tradition as the Church's main position on issues of war and peace. In so doing the Church has adopted a

cultural artifact of pagan Greek philosophy as its main criteria for coming to a common mind on this issue. This has led to the blessing of acts of violence throughout Christian history that has served to blunt the witness of the Church both through its action and the spread of resulting public ridicule.

The Church needs to discern a more faithful response to violence that will offer life-transforming hope for the world – a hope, that I find contained within its own scriptures – the Bible.

From within its pages, we find a critic of the Church's current majority stance and of violence itself – the person of Jesus Christ himself – fully God and fully human, who came teaching his followers to “Love your enemies and pray for those who persecute you.” (Matt. 5.44)

For far too long Jesus' teaching in this area has been practiced by minority groups within the Christian tradition and small groups such as us within larger denominations. This needs to change.

A peaceable witness needs to become the norm if the Church is to be faithful to be Jesus Christ and a credible and life changing witness in the world.

But why has the majority Church not followed Jesus in this area of peacemaking and enemy love? In the main, theologians and Church leaders have used a proof text approach to the Bible – picking and choosing their way to justify an acquiescence to violence in order to permit warfare and Christian participation in it.

Pacifism is offered as an ethical stance based on the proof text of the Sermon-on-the-Mount. The Just War position is justified using a proof text of Romans 13, whilst nuclear pacifism is justified using Genesis 9:6 and its limitation for the shedding of blood.

This hermeneutic, or way of interpreting the Bible, is flatly inadequate for Christian approaches to ethics.

Just War advocates right throughout the Church's history, have followed this same method: Augustine, Aquinas, Luther and Paul Ramsey have all made varied and isolated appeals to the Old Testament with little consideration given to the historical or canonical contexts. Consequently, these major Church theologians have justified Christians in armed service roles within their respective stages of Christendom culture.

Not only that, but because these theologians have always been citizens on the side of the powerful and wealthy; and that is to say – on the side of Empire. This has led to Jesus being put on mute throughout much of Western Christendom.



Rather than take a proof texting or 'direct instruction' approach to Old Testament texts of violence and using these as justifying violence in the present day, we need to read the Bible as it asks us to read it.

Follow the narrative flow of the Bible to understand the ongoing Bible story and

how God's continued action challenges our perceptions of Biblical violence.

A new narrative begins to emerge. Rather than a story that encourages violence, we begin to see a peaceable trajectory emerging.

Through the Prophets we hear of a coming reign of God characterized by peace and justice. God is going to do something about the current state of the world and will inaugurate a reign where God is King and the world is full of peace and justice from God.

It is, ironically, within the very violent Old Testament that this peaceable trajectory begins. And within the New Testament we find ourselves invited into and called by God to live our lives marked by peacableness with one another and building for God's Kingdom here on earth.

The authority of scripture lies with the God who is revealed in its pages. *It's Jesus himself, who becomes the authority over our life and the life of the Church.*

We don't pick and choose our favourite verses divorced from their canonical and historical contexts. The Bible is a story of promise and fulfilment which asks to be read directionally.

And we live nonviolent lives, not just in response to Jesus' positive sayings, but because God rejected and subverted the militaristic expectations placed on Jesus' life by scripture and the people around him.

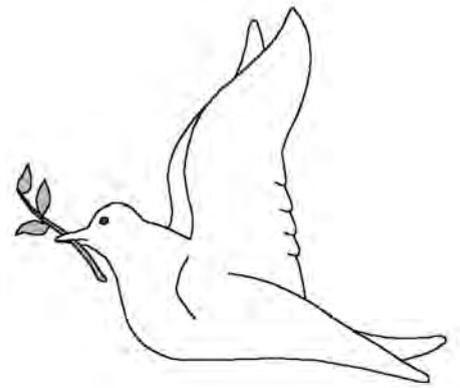
This context is helpful, because it speaks to other cultures at times of occupation or invasion.

In the UK, before World War 2, G. H. C. Macgregor addressed the Council of Christian Pacifist Groups:

"Jesus' words, however individual their immediate intention, cannot be isolated from the national circumstances in which they were spoken.

All Jesus' teaching must be read in the light of His claim to be Messiah, and to His countrymen the most striking thing about His Messiahship must have been His refusal to wage the expected Messianic war..."

Macgregor, rightly points out to a nation soon to be at war, that Jesus himself, rejected the notion of war, even when his own scriptures imposed this function on him and at a time of occupation that had lasted several centuries under various regimes.



The hopes for military deliverance or "salvation" from the pagan Gentiles was subverted by this other narrative – that of the Gentiles inclusion into God's Kingdom plans and God's covenant people, the story that Jesus embodies in his life.

So, the Bible critiques itself and offers a radical redefinition of the idea of salvation, that the Messiah fulfils as he proclaimed and demonstrated the breaking in of God's Kingdom of Heaven upon earth.

It would come, not by violent overthrow, but through loving the enemy with a view to their inclusion into God's new community – the Church.

This redefinition occurs most strikingly with the Sermon on the Mount, which, according to Tom Wright, is "a challenge to Israel to *be* Israel," to be the blessing to the nations that God original promised to Abraham in Genesis 12. The challenge to Israel is to throw off the nationalistic fervour and to be the people whom God initially called Abraham's descendants to be; to be a people who bless, rather than who take up arms. This is the vocation now for the Church.

Wright adds,

"Evil would be defeated, not by military victory, but by a doubly 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."

God is King over the whole world. God invites the allegiance of all people to share in the promise of new and life eternal and to build for His Kingdom in the here and now.

FOUNDATIONS FOR PEACE – FROM APF HISTORY



Evelyn Underhill, *The Church and War*, 1940

Now, when the tragic failure of the world's methods is more apparent than at any other period of history, the Christian method in its nobility and costliness remains to be tried.

The Anglican Pacifist Fellowship is an attempt to incorporate all such realistic souls, and create a compact body of Christians, pledged to repudiate war, and work for the increase of peace and goodwill in

international economic and personal life: a body which should in time embrace all communicants, and be sufficiently strong to make its influence felt in the counsels of the Church.

We therefore beg every practising Anglican who is convinced that their communicant status involves unlimited brotherly (sic) love, and so the total rejection of war, to join us; and thus help forward a movement which, though it may seem in its beginning to be small and of no reputation, may yet be disclosed as an instrument of power in the Hand of God.



Father Gofton-Salmond and Canon Dick Sheppard were involved in founding of APF in 1937.



Kenneth Rawlings writing in *Into the Way of Peace*, (ed. Percy Hartill, 1940)

The only argument in favour of war that seems to me worthy of serious consideration by Christians is that war may be necessary for the deliverance of the righteous and the helpless from the power of the wicked and the strong, and may therefore be an instrument of the Divine purpose...

The answer of the Christian faith is confident and dogmatic. It is that victory does always belong to the innocent sufferer if he suffers willingly for loves' sake, and that it is always his oppressors who are defeated.

In Christ at last is the one perfectly righteous man confronted by all the powers of evil. Evil has seemed to triumph over many holy men: can it triumph over this Man, the holiest of all? Will

God intervene now to save His only-begotten Son? And if God will not intervene without man's co-operation, will the friends and disciples of Jesus espouse His cause and strike a blow in His defence? If ever the sword should be drawn for a righteous cause, surely it should be drawn now. If ever there was a case for armed intervention it is now, when Jesus, the one hope of the world, who came into the world for the one purpose of overthrowing the kingdom of evil, stands alone and helpless before His cruel enemies.



The Hungerford Club was APF's project in World War 2. Run by conscientious objectors under Hungerford Bridge, it cared for London's down-and-outs.

But there was no intervention by God or man. Jesus refused to defend Himself or to be defended. The one man who tried to defend Him by violence was bidden to put back his sword into its sheath. All His friends forsook Him and fled. And last of all, God too seemed to forsake Him.

Is there anything more God could have done to persuade men that there is no victory to be won over evil except the victory of sacrificial love, the perfect love that casts out fear, the love that casts out selfishness, hatred, and revenge, the love that forgives to the uttermost?

But we shall be told that love of this heroic sort is altogether beyond the power of average men and women, and that therefore we must fight evil with such weapons as we can use. Pacifism, it is said, might be all very well in a perfect world, but we have to deal with the world as it is, and with human beings as they are.

To this I reply that if it is indeed true that mankind cannot as yet take up the sword of love to smite evil, then it is useless to attack evil



APF Counsellor, Vera Brittain.

at all, for there is no other weapon by which it can be overcome and destroyed. To attempt to fight evil with violence and bloodshed as alternatives to love is as foolish and futile as to give a sick man deadly poison because you cannot find his medicine.

Gilbert Shaw, writing in *Into the Way of Peace*.

God is peace. He is not only the God of peace but He Himself is peace itself in the same manner that He is not merely the God of love but He Himself is love. Peace is a positive attribute of being, of the same order as love and truth, for peace is the state of harmonious relationship between the several parts of a living organism, each perfectly fulfilling its contribution to the whole and to each other. Peace, the flow and reflow of harmony in unbroken relationship, is the goal of prayer.

CONTINUED ON PAGE FIVE

APF IN ACTION



APF peace witness from Lambeth Conferences (1968, 1978) and at military bases, to Greenbelt.

CAN IT BE FOURSORE YEARS?

Our very own hymn-writer, Christopher Idle, has composed this song for APF's 80th



Led by Sue Gilmurray, we sang it at the APF Conference to the tune Diademata ("Crown Him with Many Crowns")

Can it be fourscore years
 Since first our founders met
 To work for peace, renounce all wars –
 And are we waiting yet?
 If only peace were made
 And our just cause had won,
 And guns and bombs were all destroyed
 And all our work was done!

But we are called to place
 'If only's' on one side,
 Since we are chosen by God's grace
 To serve the Crucified;

He promised no success
 In such dark days as these,
 But he commands,
 Take up your cross,
 And love your enemies'.

Why are we still so few,
 Rejected and despised?
 Such painful questions are not new
 But bring us back to Christ:
 To pray for those who hate,
 Toward their lasting good,
 Confront or challenge, watch or wait,
 But never shed their blood.

Stronger if we are meek,
 We tread the path he trod,
 Renouncing every lie, and seek
 The kingdom of our God.

Our hope shall stay alive,
 The vision burning bright,
 We sing as one, as one we strive
 In Christ for love and light.



APF delegations to Archbishops Ramsey, 1961 and Runcie, 1987.



Sidney Hinkes at Upper Heyford.

Andii Bowsher, writing on Cynicism, in *Challenge*, 1981

Ever since Constantine there has been a tendency to make faith conform to practice rather than make practice conform to faith by the working of the Holy Spirit, to assume that ‘powerless’ Christianity was somehow the norm. But as Dick Sheppard said, “Pentecost is normal Christianity”.

Cynicism is reflected in adherence to Conservatism, both in the churches and in society at large. It is often regarded as *the* Christian option in social and political matters because it is based firmly in the doctrine of original sin. But this is only a half-gospel with no place for redemption; a philosophy which unashamedly tries to deal with evil on its own terms because it sees no room for grace and goodness in the harsh world of “political reality”, and the Kingdom becomes a private matter in the life of the individual. This is surely

cynicism, that says that goodness is not possible or reliable in human affairs.

What is needed is a good dose of Spirit-inspired imagination and creativity, which break open the old order of sin and death and the options and categories it imposes (Romans 8.2), bringing the new creation to fruition in reconciliation (2 Corinthians 5.17ff) and the fruit and the gifts of the Spirit. Our mission is clear: “Where there is despair, let us bring hope”.

Paul Oestreicher, writing in *Peace Together*, 1987

Might it not be that in the third millennium of the Christian era, weapons will have to become obsolete if the human race is to survive? Might it not be that only the pacifist who refuses to use lethal weapons is tomorrow’s realist? But war or no war, the struggle for justice will need to go on. It may become true sooner than I have suggested that peace,

meaning the absence of armed conflict, is a precondition for justice and not, as many still believe, the other way round. It evidently takes a long time for the Holy Spirit to lead the human family – and the Church – into all truth. Perhaps we shall learn, sooner than even most pacifists dare to hope, that it is possible – by the grace of God – to overcome evil with costly, self-sacrificing love. There is a crossroads ahead: the options are destruction or survival. Might it now be the Church’s task to show that the age of blood sacrifice must end?

Brian Clarkson

17th May 1935 – 17th April 2017

Brian’s wife Gill writes:

Throughout his career as a Youth Officer, his driving motivation was to give young people a better chance, a better start, in life. He was adamantly opposed to all forms of violence, in the home, on the street, on the playing field, towards animals, between communities, by governments and nations. The more committed a Christian he became, the more convinced he was that violence was not God’s way of solving problems so it should not be ours. He was not interested in fine philosophical arguments or convoluted debates about “just war”. His pacifism was born of experience and strengthened by faith. This was not always an easy position to hold in the Church of England and he was very glad when we finally unearthed the Anglican Pacifist Fellowship online. We became members and served on the governing body until ill-health prevented him from attending meetings.

[A fuller tribute may be found at www.anglicanpeacemaker.org.uk]

LOOKING TO THE FUTURE: ACTION AND REFLECTION

Strengthened by our awareness of those who have gone before us, we look to the future of peacemaking, in our own contexts and within the Anglican Communion.

ENGAGING WITH THE ANGLICAN COMMUNION

The global Anglican Communion has developed an impressive emphasis on relationship and reconciliation (see the *Indaba* book review on page 10). Archbishop Josiah Idowu-Fearon, Secretary General of the Anglican Communion, describes Reconciliation as “the heart of the Church” (*Anglican World*, December 2016). That is not only an approach to internal issues, but symptomatic of many wonderful examples of peace-building from around the world. The Church is involved in holding back violence in Columbia, overcoming barriers in Pakistan and Egypt, being a beacon of hope in South Sudan.

APF members span the entire Communion and the Fellowship is pleased to support a number of these projects.

Alive and Kicking

Alive and Kicking, www.aliveandkicking.org, make high-quality footballs in Africa, many with health education messages. APF supports this programme, and in return has received its own Anglican Peacemakers football.



Horn of Africa

APF is supporting the delivery of a mediation-training project for South Sudanese clergy in the region, as they are in the frontline in handling rising tensions that could lead to communal violence. This is a new project.

“Violence and conflict affect almost one fifth of the world’s population or 1.5 billion people. The daily fear, uncertainty and suffering borne by people living through violent conflicts is immeasurable and unimaginable.

“The fact is most of the world’s poorest people live outside any form of protection, and remain vulnerable not just to war and conflict, but to violent criminal organisations, gender-based violence, police abuse, forced labour, and violent theft of land and assets.”

From **Christian Aid’s** new strategy document, *Tackling Violence, Building Peace*, <http://www.christianaid.org.uk/programme-policy-practice/what-we-do/tackling-violence-building-peace>. (It’s a ghastly purple colour, but still worth downloading).

Lambeth 2020

APF has always taken Lambeth Conferences seriously, and has engaged with worldwide bishops at these gatherings. We will want to commend the Anglican Communion for its emphasis on reconciliation and encourage consciousness of nonviolence throughout the Communion. When nation states support the military and the way of violence, we need the whole Church to say No. What credibility is there to healing work in Africa, if the Church of England, for example, supports the UK Government in bombing Syria or holding nuclear weapons?

We need to ensure that peace and reconciliation are at the heart of Lambeth 2020 saying Yes to reconciliation, and a stronger Yes to a commitment to Christian nonviolence.

SYRIA AND THE WEST

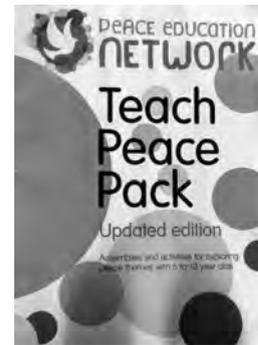
The regime of President Assad recently caused immense suffering and distress by its use of chemical weapons. The US responded by bombing Syria. In a public statement, APF Vice-Chair Sue Claydon spoke of her double distress:

“This is a serious escalation of an already too-bloody conflict. The use of chemical weapons by the Syrian regime is inexcusable, but violence cannot cast out violence. The use of ‘knee jerk’ reactions to violence with violence must cease to be the way governments interact. It is not the way of Christ nor the people of Christ. We pray for all victims of violence from any quarter, and support all actions to bring about a true peace for the Syrian people.”

Given the way that popular support for President Trump’s bombing of Syria emboldened him to use the “mother of all bombs” in Afghanistan, and may yet raise

the probability of nuclear war in Korea, we see how important it is to reject all acts of war, even when committed in desperate humanitarian circumstances.

TEACHERS’ RESOURCES



APF is promoting an excellent, free *Teach Peace Pack* containing assemblies and activities exploring peace themes for 5 to 12 year olds. It is produced by

the Peace Education Network, an alliance of peace groups, and it supports teachers in Spiritual, Moral Social and Cultural Education. Please recommend the pack to teachers and schools – including but not only church schools. It is available in paper copy from APF and to download online at www.peace-education.org.uk.

IMPACTING ON YOUR CHURCH, YOUR TOWN

Could you host a meeting for APF? Could you arrange for an APF preacher at your church for Peace Sunday, or for a speaker in your church group? Could you arrange for a Bible Study led by an APF missionary?

The Revd. Dr. Clive Barrett welcomes opportunities and invitations to preach, lead workshops, speak to deaneries, peace groups and church groups about the Gospel of Peace.

If you have any ideas contact: clive@anglicanpeacemaker.org.uk, and 07966 540699.



THY KINGDOM COME... PESTER AND PRAY – FOR A WORLD WITHOUT NUCLEAR WEAPONS

Over 100 countries are taking part in talks at the UN aimed at developing a global ban on nuclear weapons. Here is the opportunity for effective multilateral nuclear disarmament that all the anti-unilateralists have been demanding for years. Except that the rhetoric was hollow and none of the states possessing nuclear weapons is taking part. The US, Russia and the UK are leading a boycott of the talks by 40 nations. (www.icanw.org/why-a-ban/positions)

Britain's UN Ambassador Matthew Rycroft said: "The UK is not attending the negotiations on a treaty to prohibit nuclear weapons because we do not believe that those negotiations will lead to effective progress on global nuclear disarmament."

Well they won't if he and his colleagues don't turn up. It seems that unilateralism now is not about being the first to disarm but being the first to turn up at a meeting. Negotiations began in March, and will continue at the UN in New York from 15 June until 7 July. For an excellent briefing by the Network of Christian Peace Organisations (NCPO) on the issues, see <http://wp.christiancnd.org.uk/wp-content/uploads/2016/12/NCPO-nuclear-ban-briefing.pdf>

Pester

Put your General Election candidates on the spot. "Do you support *multi*-lateral nuclear disarmament? Will you ensure Britain takes its place at the negotiating table in New York?"

Pray

Following an initiative by the Archbishops of Canterbury and York, the days between Ascension and Pentecost, 25 May to 4

June, will see a global ecumenical wave of prayer, centred around the Lord's Prayer petition, "Thy Kingdom Come". (See www.thykingdomcome.global)

In reflecting on "Thy Kingdom Come; Thy Will be done", we pray not only for the General Election, but also for those meeting in New York to promote a global ban on nuclear weapons. Even more, we pray for those who are not attending.

In praying that our nation may see and follow the way of true peace and trusting in you sufficiently to follow the nations of the earth towards disarmament, we open our hearts to the Holy Spirit so that we may be shown the way forward and strengthened in our resolve and actions. In confidence, we pray, "Our Father..."



THE WILSON/HINKES PEACE AWARD 2017

This Award was established by the Week of Prayer for World Peace (WPWP) to recognise significant contributions by individuals, organisations or projects in furthering peace, justice and reconciliation. The Award focuses on grassroots initiatives. It enables otherwise often untold stories to be told and honoured and seeks to inspire others. It is open to all, irrespective of nationality, ethnicity or faith.

Named in honour of Gordon Wilson and Sidney Hinkes, both former Chairs of APF and of WPWP, the Award is made annually. This year's award, £500, is sponsored by APF.

Nominations to Sue Claydon vicechair@anglicanpeacemaker.org.uk by **15 July 2017**.

WORSHIP RESOURCES

Several peace organisations, including but not only the Corrymeela Community, the Iona Community, and Coventry Cathedral Reconciliation Project, have come together to support a *Spirituality of Conflict* website.

The website provides a commentary on Sunday readings throughout the year, recognising the elements of conflict within them. Jesus said he came not to bring peace but a sword (Matthew 10.34) and there was clearly a lot of conflict around his message and mission, leading to the Cross. This will be useful and enlightening both for preachers and for anyone who wishes to explore Sunday's readings more deeply in the light of conflict and our commitment to peace.

Check it out at

www.spiritualityofconflict.com.

THEOLOGY RESOURCES

APF members have been writing theology. Look out for these eagerly-awaited publications appearing over the summer:

Ray Gaston:

Faith Hope and Love, Interfaith Engagement as Practical Theology.

To be published by SCM in July 2017.

Discover Ray's pioneering interfaith engagement, and his radical openness to being changed / "converted" – Love must include this vulnerability or it is power not Love.

Follow RayGaston on Twitter: [@RevDRay](https://twitter.com/RevDRay).

Nick Megoran:

Warlike Christians in an Age of Violence: The Evangelical Case Against War and for Gospel Peace

Together with Andii Bowsher, also of APF, Nick co-chairs the impressive Martin Luther King Peace Committee in the North-East. Find out more at <http://research.ncl.ac.uk/martinlutherking/>

THEOLOGY, CONTINUED

Clive Barrett wants to hear of anyone theologically trained who might be interested – or whom you could recommend – to be in an informal group exploring theologies of nonviolence. Initially, this could be an email group, maybe meeting for a symposium if all agree. There may or may not be an eventual publication.

If you are interested, or can recommend someone else, please contact clive@anglicanpeacemaker.org.uk.

FIGHTING THE WAR AGAINST WAR

THE INAUGURAL COLIN SCOTT MEMORIAL LECTURE

Alan Storkey

This lecture seeks to honour Colin and Margaret Scott, peacemakers. Colin was a former Chair of APF.

War in a STEW

George W. Bush had a strategy to end war. As he stood on the Aircraft Carrier USS Abraham Lincoln with the banner “Mission Accomplished” behind him, he thought he had won a big chunk of the War Against Terror. The mantra is: the way to end war is to defeat those who are evil. We need to be armed for, and to fight for, freedom and peace. We, note we, must meet evil with strength until the good guys win.

The same view is present in popular culture, in films, war games, in the media. The Strategy To End War, the STEW, is to fight it with superior strength. To end war we must be the strongest. This is the STEW we eat, day in day out.

The Biggest Failed Experiment in History

Yet, this “strategy” fails. Since 1914, the first War to End War, wars have failed to end war. WW1 was followed immediately by wars; WW2 was followed by the Cold War, the Korean War, Suez and others, and the Iraq War was followed by the Afghan War, more Iraq War, and the Syrian War. History is one damned war after another, partly because one war helps cause another. Two hundred million people have been killed in war-related deaths since 1914, a similar number seriously injured and a third similar number traumatized and brutalised by Post Traumatic Stress Disorder. It is time to rethink out of respect for these six hundred million people. These one-damned-wars-after-another eat up 5-10% of world GDP in weapons, funding the military, in waging wars and repairing the effects of wars. They are responsible for most world poverty, harm the international economy, and have currently produced 50 million refugees/migrants. Perhaps we have got it wrong, and Militarism and War are the world’s biggest failed experiment.

Each war for “good” has ended in other wars, because the act of war does harm, destruction, the birthing of enemies, hardening of hearts, strengthening of the military. Countries rearm. Enemies last for a generation, even centuries. Millions learn war and killing, and find other enemies. Wars cause wars.

Fighting against Fighting

Basic Christian teaching shows us that all people and leaders sin, including western leaders. Bad and good are on both sides.

The Apostle Paul sets up a different model in Ephesians 6. He talks about a fight wearing the armour of God (v.13) which differs from Roman armour: “For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms” (v.12). We are to have the belt of truth... the breastplate of righteousness... feet fitted with the readiness that comes from the gospel of peace... the shield of faith... the helmet of salvation... the sword of the Spirit, which is the word of God.

This fight is not against people, but principalities and powers, and the rhetoric suggests that Paul had partly in mind the Roman military system, what we now call militarism. Roman legions subdued country after country by conquest. If people rebelled, they strung them up on crosses, ruling by fear and militarism. This is one of the principalities the Christians were to fight against, a big one.

Jesus put the same point positively. We are to be peacemakers. It is an active thing, a purposeful activity which goes deeper than opposition. Christ was crucified by this system, insisting on God’s rule by truth, not by power. We are to pray for the other side, to reconcile, to love enemies. “Father, forgive them. They know not what they do.” There is a fight against militarism in the name of the Gospel of peace. It puts the lamb on the throne rather than the dictator.

Militarism is the Enemy

Yet, there is an enemy, the Military-Industrial Complex. During two world wars it was the biggest industry on earth. But the end of the Cold War saw conventional arms sales cut in half. Demand is insecure. These companies need war, fear, and arms races or they would not exist. When war occurs, their profits climb tenfold. They are the main enemy.



You cannot fight against war without confronting the Military-Industrial Complex. The UK company BAe Systems actually runs parts of the military. One picture says a lot. Millions of people were moved by the poppies of remembrance at the Tower of London in 2014. Days after the Memorial closed 200 arms industry sellers and their potential buyers had a £240 a head champagne dinner in the Tower to do deals while some of the sea of poppies was still outside.

Arms companies lie behind most wars... US and British arms sales to Saudi are now being used in Yemen to produce a blitzed refugee state with some ten million under threat.

World Multilateral Disarmament

Peace works. Swords into ploughshares, aircraft carriers into bulk water-carriers, and tanks into earth-moving equipment works for all of us. The two states denied weapons and armies in 1945 became the world’s best economies because they were not wasting money on militarism.

With wisdom and awareness world disarmament *can* happen. We can win the war against war. As Jesus taught, making peace makes us properly children of God.

The full text is at www.anglicanpeacemaker.org.uk. alan@storkey.com.

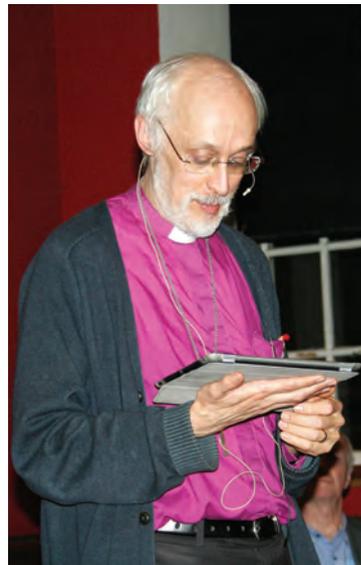
CONFERRING AND CONFIDENT

The Anglican Pacifist Fellowship Conference of 2017, marking 80 years of APF, was held in Manchester. It was a privilege to be alongside our friends in the Methodist Peace Fellowship and Fellowship of Reconciliation. We have our distinct mission fields, but we are stronger together.

The Conference showed APF not only to have a worthy past, but also to be lively in the present and looking to the future. It was great to see a table of young mothers comparing notes on babies and small children, and plotting to make the world a safer place for future generations.



Margaret Scott.



We were welcomed to the conference by David Walker, Bishop of Manchester, a good friend of APF.



Alan Storkey delivered the inaugural Colin Scott Memorial lecture (page 8).



APF conference participants mark the 80th anniversary.

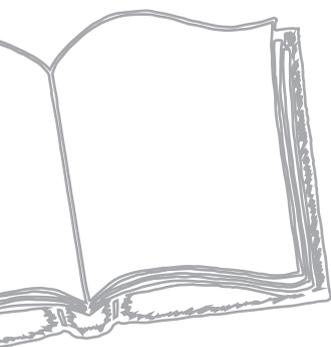


Tilly Martin of APF introduces Elfrida Calvo Coressi of the Christian International Peace Service (CHIPS).



Creative, informative and participatory workshops.

BOOK LOOK



MIROSLAV VOLF

The End of Memory: Remembering Rightly in a Violent World

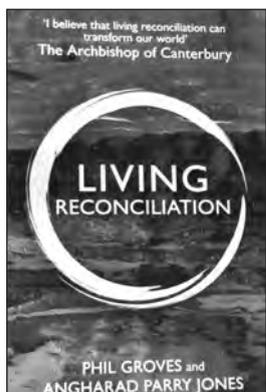
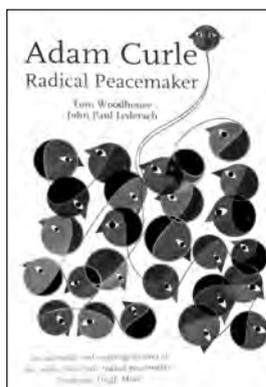
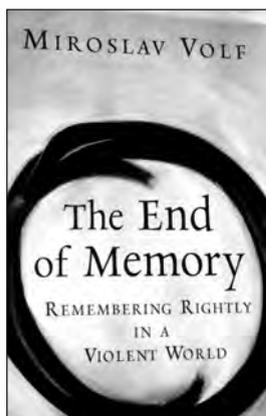
Eerdmans

A humbling (and hard) read. Miroslav Volf was imprisoned and brutally tortured in the old atheist Yugoslavia for being a Christian academic, a follower of “a Nazarene conscientious objector”. Now a distinguished theologian, he draws from his own experience to take a detailed and masterly look at what remembering, forgiveness and reconciliation might mean for victims – and indeed, perpetrators – of terrible oppression.

Memories keep alive those who suffered, and offer protection for future generations. “Right remembering”, accurate and full, is essential for healing, not partisan or partial remembering which could provoke retribution. The theory made sense, but the practice was hard, and the stakes were high: “My soul was at stake in the way I remembered Captain G [the torturer]”

Our remembering is challenged by sacred memories of Exodus and Passion. “I am beloved of God notwithstanding my sin. The same holds true of the person who wronged me... I will remember a wrongdoing committed against me so as to condemn it *and* so as to be able to work for just relations between the wrongdoer and the wronged... The memory of the Passion obligates me to place the memory of suffered wrong in the service of reconciliation.”

Read this slowly. It looks into the soul of a pacifist saint, a theological genius, as he wrestles with the most complex of issues, drawing from his deepest personal pains and his even deeper faith. Stunning.



TOM WOODHOUSE AND JOHN PAUL LEDERACH

Adam Curle: Radical Peacemaker

Hawthorn

The late Adam Curle was the first Chair of Peace Studies at Bradford University, and this volume of his writings – and some biography – was published in 2016 to mark what would have been his 100th birthday.

Curle was a reflective practitioner. First and foremost he was a peacemaker, an active mediator in wars and conflicts around the world, with immense personal experience of conflict transformation. Many of the behind-the-scenes mediation attempts were Quaker-sponsored. His experience was gained often at risk to himself – whether flying into war-zones in West Africa or being arrested by South African apartheid police. It all meant that when he committed his thoughts to paper, he knew what he was talking about.

He helped to develop strategies, and the discipline, of conflict transformation. To his credit, he was prepared to amend the theory when, as in Bosnia, he came across situations which did not fit his standard model.

The editors of this collection are themselves giants in the field of conflict resolution. They provide a biography of Curle’s eventful life and a broad selection of his writing, covering academic peace studies to philosophy, education and spirituality.

I never met Adam Curle, but I have met many who knew him and found him inspirational. After reading this book, I can understand why. These excerpts from his writing also have the power to inspire.

PHIL GROVES AND ANGHARAD PARRY JONES

Living Reconciliation

SPCK

“*Indaba* is a Zulu term describing a traditional process for achieving mutual understanding in the midst of defences and disagreements.” So writes the Archbishop of Canterbury in the Foreword to *Living Reconciliation*. It has been used for Anglican Communion processes since the 2008 Lambeth Conference. Justin Welby highlights conversations between differing people and groups that feel vulnerable, at risk; how there needs to be “safe space”, for mutual respect to flourish. *Continuing Indaba*, www.continuingindaba.org, “enable[s] Anglicans worldwide to live reconciliation by facing our own conflicts, celebrate our diversity and difference and so become agents of reconciliation in the world.”

A stimulating mix of stories of conflict and reconciliation sits alongside Bible passages, each illuminating the other. Regular prayers and questions bring ownership to one’s learning. And there are hard conclusions to grapple with. “*Living Reconciliation* challenges some of the basic ways of being that we share with those we have grown up with... it means recognizing that the person you believe to be completely wrong on some issue of significance is on a journey with Christ and with you.” Still, there are powers to face up to, injustice to overcome, and, yes, conflict to transform. *Living Reconciliation* can transform structures of oppression; it can also transform us.

DIARY OF EVENTS, AND NOTICES



It is conference season, and there are several suggestions on how to recover from the General Election...

25 May – 4 June
 “Thy Kingdom Come, They Will be Done”:
 Pester and Pray for a world without nuclear weapons (see page 7).

8 June Vote for peace.

9 June Peace History Conference: *Protest Power & Change*. Pre-conference events that can be booked separately at www.abolishwar.org.uk.

3.30pm Free guided walk along the London Peace Trail, starting Tavistock Square; 7.30pm “This Evil Thing”, a play by Michael Mears, on men who said No to the First World War, at Oasis Hub, opposite Lambeth North tube station, £6.

9-11 June Situations: Refrain, an immersive choral experience at Newhaven Fort on opposition to the First World War. Seven performances over the weekend. Details and booking, www.refrainonline.

10 June Peace History Conference: *Protest Power & Change*. Learn about Erasmus, Käthe Kollwitz, the Lucas Aerospace Combine Shop Stewards, and a women’s nonviolence campaign linking Lysistrata and Liberia. At the Imperial War Museum. £20 (£5 students). Book at www.abolishwar.org.uk.

14-16 July Reclaiming Gospel Nonviolence, an APF-sponsored conference, with other partners, at St Mary’s Monastery, Kinnoull, Perth, PH2 7BP. Speakers include the American theologian, John Dear, and the General Secretary of the International Fellowship of Reconciliation, Lucas Johnson. Weekend, £150; one night, £85; Saturday only £30, including meals. Book at www.for.org.uk/events/perth.

6 and 9 August Hiroshima and Nagasaki days. What are you doing in your community to mark these atrocities of 1945? Resources for worship are being produced by the Network of Christian Peace Organisations. Contact tilly@apforg.uk.

5 September Faiths’ Day of Action at the Defence & Security Equipment International arms fair at ExCeL Exhibition Centre, London. APF will be taking part. Contact suegilmurray@icloud.com. Also a night vigil on 11 September.

24 September Peace Sunday. How can you mark this in your own church? A special service? Prayers? A speaker or preacher from APF (see page 6). Details and resources at www.for.org.uk/resources/peacesunday

8 October The national service for the Week of Prayer for World Peace (8-15 October), 2.30pm, Hinde Street Methodist Church, London. www.weekofprayerforworldpeace.com

21 October APF MEMBERS DAY and AGM
 Speaker: Canon Paul Oestreicher. Details in the next issue and at www.anglicanpeacemaker.org.uk.

28 October Church and Peace (Britain and Ireland) meets in Birmingham. www.church-and-peace.org

KEEP IN TOUCH WITH APF

Web: www.anglicanpeacemaker.org.uk.
 Facebook: www.facebook.com/anglicanpeacemaker
 Twitter: <https://twitter.com/angpacifists>
 Blog: www.anglicanpeacemaker.org.uk/peacemaker-post. Bite-sized peace. Recently added – an Easter children’s game, donkeys, migrants, mothers and stickers!

OUR STORY OF WAR-RESISTANCE

Read an Anglican angle on those who resisted the First World War – Anglican Pacifism even before APF! Clive Barrett’s *Subversive Peacemakers*, only £10 from APF.

OFFICERS OF THE FELLOWSHIP

Chairperson:
 The Revd Nat Reuss
nathanaelreuss@gmail.com

Vice-chairperson:
 Mrs Sue Claydon
 Bridge House, Whittlesey Road, March, Cambridgeshire, PE15 0AH 013546 54214
vicechair@anglicanpeacemaker.org.uk

Honorary Treasurer:
 Mr Roger Payne
 33 Glynswood, Chinnor, Oxfordshire, OX39 4JE
 01844 351959
apfpayne@btinternet.com

Honorary Secretary:
 Mrs Sue Gilmurray
 13 Danesway, Pinhoe, Exeter EX4 9ES
 01392 464982
suegilmurray@icloud.com

Editor of TAP:
 Dr Tony Kempster
 11, Weavers End, Hanslope, Milton Keynes, MK19 7PA
 01908 510642
ajkempster@aol.com

Administrator:
 Tilly Martin
 Peace House, 19 Paradise Street, Oxford, OX1 1LD
 07494 272595
tilly@apf.org.uk

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

‘We believe that as Christians we are called to follow the way of Jesus in loving our enemies and becoming peacemakers. We work to transform our Anglican Communion and the world to overcome those factors that lead to war within and between nations.’

Members must be 18 or over and members of the Anglican Communion or Christians in communion with it. 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, 13 Danesway, Pinhoe, Exeter EX4 9ES.**

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

THE ART OF PEACE

THIS IS OUR STORY, THIS IS OUR SONG

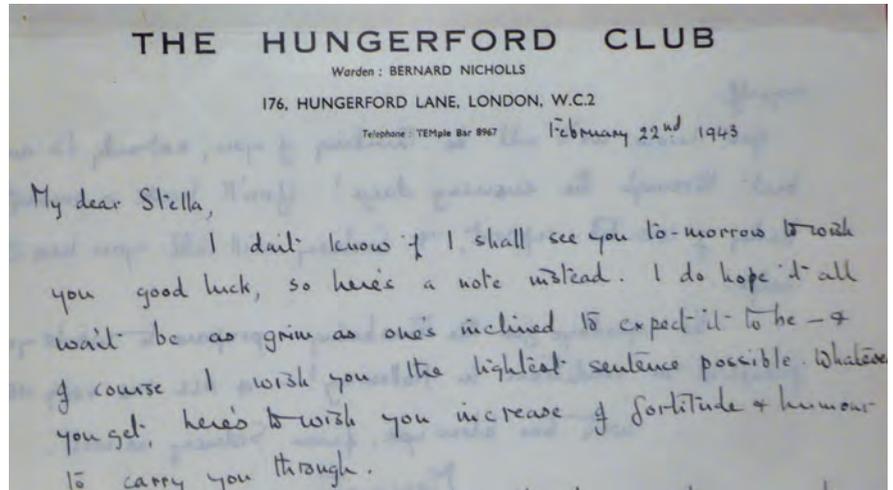
The Imperial War Museum (IWM) is telling our story, and telling it superbly (www.iwm.org.uk). But only until 28 August, so don't miss it. If you have ever joined a peace group (like APF), been on a demonstration, or regarded yourself as part of the peace movement, this is your story, told on a scale never seen before. As Chair of the independently-funded Peace Museum in Bradford – which has loaned the IWM many of the key objects in this exhibition – I can only be jealous of the resources and space the IWM has been able to call upon. And I am also inspired, as it shows what could be possible if the wider peace movement got its act together. This story needs telling permanently, not just for a few months.

I grumbled a bit when I saw the title: *People Power: Fighting for Peace*, as the one thing the people depicted are not doing is fighting, but the artefacts are allowed to speak for themselves. As are our forebears, thanks to the IWM's impressive oral history archive of conscientious objectors (COs) and peace movement leaders.

There is coverage of COs in both world wars, even a 1943 letter from the APF's own project, the Hungerford Club, where COs served London's down-and-outs. The anti-nuclear movement is depicted in original drawings by Gerald Holtom of the CND logo. We have a set of perfect copies of these in the Peace Museum – but I have never seen the original, complete with creases and stuck-on attachments. You can watch absurd extracts from civil defence videos urging you to hide under a table to protect yourself from a nuclear bomb. There are protests over VietNam, Greenham Common, the Gulf War, to the present day.

This marvellous exhibition needs a permanent home, not for the sake of the past, but for the future. Which is where the Peace Museum comes in. Please give generously! www.peacemuseum.org.uk.

Clive Barrett



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