

# THE Anglican PEACEMAKER

The newsletter of the Anglican Pacifist Fellowship

Autumn 2024

Volume 24, Issue 3

ISSN 1474-4902

Price per issue £2

Price per year £7.50 (post-paid UK) £15 (post-paid overseas)

In this issue, ahead of the presentation of the Wilson/Hinkes Peace Award presentation we focus on Award winners past and present. We also reflect on the waste of war, its material and human cost.

## A REFLECTION ON PSALM 85 FOR THE APF HIROSHIMA VIGIL AUGUST 6TH 2024



Simon Ramacci

FROM THE REVD SIMON RAMACCI BEM, A DEACON IN THE CHURCH OF ENGLAND, FORMER CONGREGATIONAL MINISTER, AND 2020 WILSON/HINKES PEACE AWARD RECIPIENT.

If you are particularly keen on landscape design, or like to wander around your nearest National Trust place, you might have come across a certain technical term, “folly”.

In this context, a “folly” is a very pretty waste of money, or—to be more technical—a decorative building with no actual function other than embellishment, often styled after something fancy like a temple or classical ruins.

I am, of course, not suggesting that the Psalmist was thinking about the next issue of Country Life, but rather that nuclear weapons are not just the folly of this age manifest to the extreme, as the potential tool of our own self-destruction, but also surprisingly similar to the architectural follies, though far less benign.

Garden follies are not there to be used, they are there to be known, to show off wealth and culture. Nuclear weapons, we are told, are not there to be used, they are there to be known, and have the additional benefit of giving our country international prestige, showing off we have money to waste, and the technological know-how to waste it by risking human extinction in the form of spicy rockets and bombs.

For the very affordable price of just over £12,000 per minute, the United Kingdom has secured for itself respite from irrelevance, and a place in a pantheon of nations that includes Russia and North Korea. Sure, we could divert that

money towards the sick and poor, but where is the prestige in that?

What are the widow and the orphan, compared to the opportunity to cause – at best – a worldwide famine at the push of a button?

The Psalm says to God *You forgave the iniquity of your people / and covered all their sins.*

This too applies to us, as we are not gathered here just to exorcise one of the greatest evils born of human ingenuity, as if it was all just theory.

We have seen what nuclear weapons are capable of, in the suffering and destruction of the people of Hiroshima, the people of Nagasaki, and all the nameless victims of each country’s nuclear testing.

We, the human race, have shown our capacity for unimaginable evil, but God did not turn his face away from us, God did not flood the world to start all over.

The whole history of the Cold War is the greatest example of a God that will not let humanity drown in its own sin: so many near-misses, so many accidents, so much that could have brought this whole human experiment to a terrifying end.



The Belvedere Folly, Dumfries House

When the Cold War ended, the whole world breathed a collective sigh of relief, and then promptly forgot all about the terror they had lived through.

There is truly nothing new under the sun! We forgot, just like the people in the Psalm, about the great mercies, and just carried on as if nothing had happened.

Of course, it is hardly surprising that we forgot about the terror of living in the Cold War. After

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all that was a hypothetical terror. How could we remember about it, when we had already managed to collectively put aside the horrors coming out of Japan in 1945 to start the nuclear arms race?

*Restore us again, God our Saviour,* or rather – restore in us the sense of dread before it is too late, before other horrors are forced under our collective nose!

Weirdly, I had hope when the war in Ukraine started, hope that as people collectively started talking about nuclear weapons, the tide was finally going to turn. After all, 70 countries have already agreed that there is no place for nukes in our world, and public opinion is against them almost everywhere.

I had hope, because I didn't realise that this, our folly, is a folly in both senses. When people erected castles, temples, and ruins in their gardens, they did not care that the masses thought them crazy: all that mattered was that all their peers were doing the same, a big fear of missing out.

So it is, time after time, with our country... if everybody else is toying with extinction, why shouldn't we?

Now that other Empires have emerged, how else can we make a name for ourselves if not by storing annihilation off the coast of Scotland?

And yet... it is not all doom and gloom in the Psalm

*I will listen to what God the Lord says; / he promises peace to his people, his faithful servants [...] his salvation is near those who fear him, / that his glory may dwell in our land.*

Nor it should be all doom and gloom for us. Sure, the mighty are ignoring international consensus and the pleas of the unimportant masses, but change is happening nonetheless... Other countries are taking the lead, financial institutions are reconsidering the worth of investing in our own destruction, brinkmanship is being denounced.

So as we remember the great evil that befell a city among many one August 6th many years ago, entrusting the victims to the God who is the repose of the dead, let us carry on trusting not just in our commitment and abilities, but in the One who is the source of all good things.

Let us continue to work and pray together for that day when:

*Love and faithfulness meet together; / righteousness and peace kiss each other.*

***May God grant us this, through that same Jesus who disarmed Peter. Amen.***

## THE PITY OF WAR NEW NATIONAL MEMORIAL



The Pity of War

*The Pity of War* is the new national memorial for the unknown, nameless and voice-less civilians affected by war and conflict throughout the world. It is in the National Memorial Arboretum, a 150 acre site on the edge of the National Forest in Staffordshire. Run by an adjunct of the Royal British Legion, the stated purpose of the site is to promote remembrance of 'those who have served and sacrificed' through the generations.

On the 24th of June 2024, over 100 people gathered in the space opposite the memorial. The Lord-Lieutenant of Staffordshire, Ian Dudson, and Bishop Michael of Lichfield joined them to unveil the memorial.

Kit Byatt, Chair of Trustees of the Pity of War Charitable Trust, then briefly outlined how Joyce Gee, a Quaker from

Clun Valley, developed her concern about the lack of any memorial to civilians at the NMA. This concern was taken up by two other Quakers, Jan Arriens and Roger Bartlett. They, with Jeff Beatty and other local Quakers, established a working group which has developed the programme since.

When the group approached the NMA, they were put in touch with sculptor Peter Walker who had had a similar idea. Over the ensuing 11 years, Peter and the group refined their plans. The group established the ecumenical charitable trust and raised money for the memorial.

Peter Walker's 6ft bronze sculpture pays tribute to the unknown, nameless and voiceless, represented symbolically through the simplistic portrait of a young child, with eyes bound and mouth silenced. He said,

"The Pity of War memorial will be a place where those who wander through this remarkable place can stop and reflect and bring to their thoughts those they have lost, those they may never have met and those they see in images on the TV. It is a place where we hold our brothers and sisters around the world, no matter what nationality, race, faith or gender, in our thoughts."

You can find out more about the work of the Pity of War Charitable Trust here <https://www.pityofwar.org/>

# POETRY OF PEACE

## GALLIPOLI

BY APF NEW ZEALAND  
MEMBER CHRIS BARFOOT (2010)

White stones in the sun;  
Monuments with endless names  
Some missing, never found.  
From corners of the earth they came:  
Tony, Mehmet, André, Raj –  
Eighteen, nineteen years old.

For Empire called them,  
Named them heroes;  
Enemies they were,  
By nation's duty bound,  
Their fighting now forgotten,  
They lie together.

Raised on distant farms,  
Taranaki or Anatolia,  
Sons for whom a mother yearned,  
Schoolmates, brothers, grandsons,  
Loved by sweethearts  
But never to marriage came.

No boundaries here  
Where lowered is the flag;  
No more the booming guns,  
The shouts, the dust, the thirst.  
The ground for which they strove  
Now is the host to all.

Did they in lonely hour,  
Before they fell,  
Think again of home?  
In this hell on earth  
Did they feel the love  
Which wombed and held them.

Kindle not upon their deaths  
The fire in which they died.  
Strive not to divide them  
Friend from foe,  
Nor build new empires  
On their mingled blood.

But let them be remembered;  
Let every nation weep;  
Dry not up the well of tears  
Which flow from all our hearts,  
For in this place God grieves  
And covers all.

## WAR AND PEACE

BY MEG HARTFIELD, COURTESY OF  
JONATHAN HARTFIELD

War  
as it was before  
armies controlled from safe places  
impersonal  
massive destruction  
colossal cruelty  
One plane  
one finger poised  
one button pressed  
annihilation  
then another finger  
on another button .....

Peace?  
the world waits –meanwhile  
astronomical expenditure  
of men, minds, money  
terrifyingly menacing  
nuclear arsenals of destruction.

For God's sake – disarm!  
For the world's sake – disarm!  
For our children's sake  
and for generations yet unborn –  
disarm!  
Let madness cease  
the world unite in peace.



"The trumpet calls", an Australian Army recruitment poster from World War I



Miriam Chitongo

## BIND US TOGETHER

BY MIRIAM CHITONGO,  
AGE 14, ZIMBABWE

Whatever we do together  
In both difficult and good times  
We do it as a family  
Bind us together Lord  
With cords that can never be broken.  
Mould us into one unit  
That we may be inseparable  
Whatever we do together  
We will do it as a family.

**APF on Facebook**  
Keep up to date on APF activities  
and peace news by following us on  
Facebook at [www.facebook.com/anglicanpeacemaker](http://www.facebook.com/anglicanpeacemaker).  
Let us know if there are things  
you'd like to see more of on our  
Facebook page. Email [enquiries@anglicanpeacemaker.org.uk](mailto:enquiries@anglicanpeacemaker.org.uk)

# THE PEACE MUSEUM IS OPEN

BY APF COUNSELLOR REV. DR. CLIVE BARRETT

## THE BACKSTORY

It was the collection of APF archives in the Oxford office in 1980 that first induced in me a fascination in peace movement history. Peace campaigning always seemed a present, in-the-moment activity, with a focus on the future, resisting future wars, building future peace. These old documents, now archived in Bradford University, showed me that our own action for peace was built on the deeds and ideas of peace people of the past. We were standing on the shoulders of pacifist giants.

I heard of a Quaker-inspired conference about peace museums worldwide, to be held in Bradford in 1992. It decided there should be such a museum in the UK and, with APF support, I was able to take part in the subsequent working group. APF has encouraged The Peace Museum in many ways, from its inauguration, with later involvement at trustee level and through sponsored exhibitions.

A decision was taken to base the museum in Bradford. From an empty office, we eventually moved into an inaccessible (60 stairs) gallery space above a bank in the city centre. It was far from ideal, and we tended to get visits by people already committed to the cause of peace. For all its faults, that gallery enabled us to get started and, most importantly, to build up a unique collection of amazing peace-related objects. Every object in the collection is a gateway into a peace story.

When Covid caused the closure of that gallery, we decided not to reopen until we could find somewhere better suited to a museum that aims to bring peace education not only to those already committed to peace, but to the public at large. We would be closed for four years while we searched for the right place, sorted out the financial and legal obstacles in the way, and worked on the design and build of the permanent exhibition.

## THE PREMISES

At last, in 2023, we announced that we would be moving to Salts Mill, in Saltaire village, a UNESCO World Heritage Site. Sir Titus Salt was a mid-19th-century philanthropic mill owner. He moved his huge worsted operation out of polluted Bradford centre into an area of cleaner air on the (then) outskirts, astride the Leeds-Liverpool canal, building an entire village of workers' housing, with educational and spiritual (Nonconformist) facilities. At the centre of it all was the vast Salts Mill.



Salts Mill

Over decades of economic decline, the mill became dilapidated, before being rescued by a local entrepreneur, Jonathan Silver, under whose guidance much of the space gained a new identity as a thriving arts and retail centre. There is a strong connection with David Hockney, whose works adorn all the public areas. The site is so vast,

however, that there are still pristine (i.e. dilapidated) ex-industrial wings ripe for conversion into, for example, a distinctive museum space. The Peace Museum has moved into a much larger space than we had before, converting raw mill premises into a refreshed industrial-chic gallery that draws visitors in to explore the delights inside.

## THE PEACE MUSEUM IS OPEN!

Finally, The Peace Museum reopened in August this year. The gallery is magnificent, and the calibre of artefacts on display allows visitors to engage with peace stories old and new. We show the original 1958 drawing of the nuclear disarmament symbol, now the worldwide symbol of peace. We have



Peace Museum banners including APF

stunning banners from Greenham Common, radiation-scarred masonry from Hiroshima and Nagasaki, a suitcase associated with a Kindertransport refugee in 1939. (What would you put in a suitcase if you had to flee, today?) Objects leading to Christian stories include an African bullet, converted into a cross, and a banner from the Anglican Pacifist Fellowship. A video features Malala, Martin Luther King, Nelson Mandela. We cross the ages from a Roman coin depicting the goddess Pax to material created by our visitors addressing current conflicts in the Middle East, Sudan and Ukraine.

As well as providing so much to see, read and think about, there are opportunities for visitors to make their own mark. You can create your own badges, fold paper cranes and make your own artwork to hang from our fence (as in military base protests.)

We also have an education space, and a full programme of schools' modules.

Our choice of site has already been vindicated by visitor numbers – over 5,000 in the first three weeks, more than in three years in our previous site. These are not the already-committed, but tourists on a day out. Feedback has been overwhelmingly positive. One visitor commented, “It makes you think, without telling you what to think.” This is peace education on a level not seen elsewhere. We have a unique opportunity here to address the culture of our society, and to help build a culture of peace.

The Peace Museum is unique in scale and content. There is nowhere like us. Come and visit, then tell everyone about us. (As Chair of Trustees, I want to add, “And please contribute generously to our substantive running costs, so we can continue to build a culture of peace for future generations!”) We are open every Wednesday to Sunday, 10am–4pm; details at [www.peacemuseum.org.uk](http://www.peacemuseum.org.uk). We look forward to seeing you.

# SUPPORTING APF

DID YOU KNOW THAT APF IS FUNDED ENTIRELY THROUGH SUPPORT FROM MEMBERS' CONTRIBUTIONS AND LEGACIES?

For a number of years, it is APF reserves that have enabled the Fellowship to function. These reserves are limited and it is important that APF increase annual income. For those in the UK, If you are in a position to do so please consider a standing order. Standing orders allow for financial planning. Below is the information you need for your bank. Also, again if it applies please consider Gift Aid.

If you are able to make a regular donation to APF:

## STANDING ORDER

Bank: NATIONAL WESTMINSTER BANK Bearsted Branch

Account Name: Anglican Pacifist Fellowship

Account No: 79531199

Gift Aid – increasing the value of your gifts

Did you know that, if you are a UK taxpayer, you can increase the value of your giving to APF by 25% at no additional cost to yourself? Your donations will qualify as long as they're not more than four times what you have paid in tax in any tax year.

This is Gift Aid and the Inland Revenue will send APF the tax paid on all your donations if you complete the form below

## GIFT AID DECLARATION

Until I notify you otherwise, I would like the ANGLICAN PACIFIST FELLOWSHIP to treat the donations I make as Gift Aid donations. I pay UK income tax sufficient to cover the amount reclaimed on this Gift Aid. I understand that if I pay less Income Tax and/or Capital Gains Tax in the current tax year than the amount of Gift Aid claimed on all my donations it is my responsibility to pay any difference.

£ ..... from .....

(Enter the amount and date of the first Gift Aid donation to the Fellowship)

Signed.....Date.....

Full Name.....

Address.....

Please return donations & this form to: Hannah Williams, Treasurer, The Anglican Pacifist Fellowship, PO Box 822, The Hemming Flower, 822, Redhill, RH1 9LY United Kingdom.

Tel APF Office: 07494 272595. Email: treasurer@anglicanpeacemaker.org.uk

You can also access this form via the APF website:

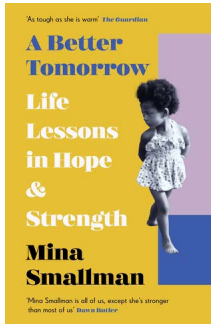
[www.anglicanpeacemaker.org.uk/donate-to-apf-now/](http://www.anglicanpeacemaker.org.uk/donate-to-apf-now/)

*giftaid it*

## BOOK NEWS

### A BETTER TOMORROW: LIFE LESSONS IN HOPE AND STRENGTH BY MINA SMALLMAN

REVIEWED BY SARAH MAGUIRE, APF COORDINATOR



In June 2020, the Ven. Mina Smallman was confronted with some of the worst news imaginable. Her two adult daughters, Bibaa Henry and Nicole Smallman were found dead in a London park. They had been murdered. Later that month, while the grief of Mina and her family was still raw, it was compounded by the harrowing revelation that two police officers tasked with guarding the

women's bodies at the crime scene had in fact taken 'selfies' with them and shared them in WhatsApp groups that included serving colleagues.

In this vivid and powerful memoir, Mina Smallman takes us back to her sometimes traumatic childhood. Born in the 1950s as the child of a middle-class Nigerian father and a Scottish working-class mother, Mina grew up in London exposed to the ugliness of racism as well as her mother's abuse and neglect and her father's distance. Later came the struggles of her early life followed by her years of service as a teacher and then a priest. Mina describes this as a life time of training for surviving her daughters' murder and becoming an advocate for the safety of women and girls, while challenging the institutionalised racism and misogyny she found in the Metropolitan Police.

The story of what happened to her daughters and the events that followed is woven with the story of her own life, moving backwards and forwards in time. Mina's reflections on how she tried to be a good mother to her daughters takes us back to an exploration of her own childhood. The revelation that her daughters' murderer was a disturbed 18 year old from a difficult background prompts memories of her own years as a teacher. Could things have been different if one of Hussain's teachers had identified him as a young person who needed help and intervention?

Forgiveness is a theme that emerges within the account in a manner free from the expression of conventional pieties. The murderer of Mina's daughters, Danyal Hussain, was arrested with overwhelming forensic evidence of his guilt. Despite this, he entered a not guilty plea, necessitating a full trial at which Bibaa and Nicole's parents would have to sit through hours of harrowing evidence.

Devastating also was the motive for his actions. Danyal Hussain murdered the two women because he believed he had entered into a pact with a demonic entity who would reward murder by making him a jackpot lottery winner. For many, this would seem like a senseless delusion indicative of mental derangement. For Mina Smallman, sensitive to the active presence in the world of entities of good and evil, the news confirmed for her that she would be going to court to confront an agent of the devil. This conviction gave Mina strength; she knew what she was up against and felt the presence of the Holy Spirit descend to help her.

Encountering the perpetrator face to face in court seems to have produced a shift in attitude. Mina dismissed him as not the personification of evil after all but 'just a sad loser'. It was on that basis that she forgave him. By forgiveness, Mina here seems to mean something quite specific and limited. She holds no antipathy to him in her heart; she experienced this being taken from her by the Holy Spirit. Had she not been given this grace, she says her hatred would have consumed her from within. She makes no mention of any goodwill or wish for reconciliation with Hussain but simply lets him go. This model of forgiveness seems a realistic model to be presented as a possibility for those like Mina who have suffered unimaginable hurt. Letting go can be a step in self-healing rather than an unrealistic demand to embrace the perpetrator.

In contrast to this delimited forgiveness, we see Mina's much deeper and more nuanced forgiveness of her damaged and damaging mother. Mina pulls no punches in describing the neglect, squalor and casual cruelty that she and her sister suffered growing up. For Mina, the thing that saved her was being informally fostered out for years of her childhood to the Peatties, a family in which order, cleanliness and kindness was the norm. She maintained links with the family into early adulthood and speculates on what her life might have been like if her parents had agreed to let them take her permanently.

Mina brings a clear-eyed, compassionate understanding of what drove her mother to behave as she did, even while acknowledging the lasting damage that it did to her and her siblings. Her mother came from an inter-generational background of mental ill-health and suicide. Bright though poorly-educated, Mina's mother laboured for years at a factory job, doing what was needful to put food on her family's table but beyond that expecting the children to fend for themselves and each other. As first a young unmarried mother and then with an inter-racial family in the fifties and sixties, she experienced raw prejudice and contempt. Affected by some kind of personality disorder, she would subject her children to random bursts of emotional cruelty. Ultimately, Mina accepts that her mother loved her but showed it in the only ways she knew how, that she did what she could in the circumstances. She also portrays her mother vividly as a multi-faceted individual in her own right.

It is the two police officers, Lewis and Jaffer, who disrespected the dead bodies of her murdered daughters, who remain beyond reach of Mina's forgiveness. She refers to them as Despicable One and Despicable Two. This seems to be, in part, because they are not merely two damaged individuals but the extreme manifestation of a systemic rottenness. They sent those images to their WhatsApp groups evidently confident that their friends and colleagues would either approve or not feel able to voice disapproval. It was obvious to Mina that their actions were just the tip of the iceberg of a deep dysfunction in the Metropolitan Police Force. In the same year that Mina's daughters were killed, serving Metropolitan police officer Wayne Couzens, murdered Sarah Everard after a history of dubious behaviour that went ignored. Meanwhile, a fifteen year old girl in Hackney was strip-searched by police at school because

teachers had reported a smell of marijuana.

Forgiveness can only come with justice, and for Mina, the fight for justice for her daughters and for the safety and dignity of all women and girls was just beginning.

**A Better Tomorrow; Life Lessons in Hope and Strength is published by Penguin Books**

<https://www.penguin.co.uk/books/451970/a-better-tomorrow-by-smallman-mina/9781529199710>

**CORRECTION**

In our Summer issue of TAP, we featured a review of the book *The Gospel of Peace – A Commentary on Matthew, Mark, and Luke From The Perspective Of Non-Violence*, by John Dear. The review was by Bishop Peter Price, who was not attributed as its author. Our apologies for this omission.

**APF NEWS AND UPDATES**

FROM THE CHAIR, SUE CLAYDON

One of the problems of putting anything into print these days is that often there is a time lag. So many of you will be reading some time after the writing.

Elsewhere in this Anglican Peacemaker, a number of topics have been raised. They reflect the range of what ‘peacemaking’ means in 2024. While it seems the areas of violence grow, it is encouraging to hear about how around the world people are responding.

If you are reading this before the 28 September, I hope you will join us online for the AGM and also some of the other sessions at the Joint Conference (see page 11).

To make sure this gets as much circulation as possible, I am going to paste the address to the AGM from our Bishop Advisor, Rt. Revd. David Walker. It says it all.

*“Across the world, the last few years have seen a steady weakening of democratic institutions, checks and balances, and the rise of authoritarian nationalist rulers in their place. Such regimes are, by their nature, prone to using military force to quell domestic resistance. Peace, where it exists in their lands, is an imposed, sterile peace, a peace maintained by fear and suppression. Nor are such leaders inclined to confine their ambitions to within internationally recognised borders. The*

*ambitious ego that craves total power domestically, will look to extend its rule over troublesome neighbours or historically disputed territories. Where authoritarians hold sway, war is rarely far behind.*

*Hence, as those deeply committed to peace, I believe we must also be committed to preserving the fragile flower that is democracy. The swift and peaceful transition of power following the UK election in July needs to set the standard for how power can transfer peaceably elsewhere.*

*May God bless you as you work and pray for peace in these troubled times.”*

On Remembrance Day, wear a

**White Poppy**



to **remember** all victims of war

and to build a culture of **peace**

Peace Pledge Union | [ppu.org.uk](http://ppu.org.uk)

**WEEK OF PRAYER FOR WORLD PEACE**  
13TH – 20TH OCTOBER 2024

In recent years, the WPWP has had an online ‘Annual Gathering’. This has meant that people from many geographic areas have been able to join together in this interfaith event. This year there will also be one on the same Sunday (13th October) for those in the Aotearoa/New Zealand and Australian region. The details for both are on the [www.weekofprayerforworldpeace](http://www.weekofprayerforworldpeace) website home page.

If you receive this TAP by post, you will have also received a **copy** of the WPWP Prayer Resource. If you have TAP online and would like a hard copy, please email [wpwp2012@yahoo.com](mailto:wpwp2012@yahoo.com) The same applies if you have one and would like more copies to share with your parish etc.

The programme for the Gatherings will include readings,



**WEEK OF PRAYER FOR WORLD PEACE**

music, prayers and other offerings including from this year’s Wilson/Hinkes Peace Award recipients (see page 12). We do hope you can join in one of the Gatherings and if not a video of both will be available on the website.

# INNER PEACE AND OUTER PEACE

FROM BISHOP PHILIP HUGGINS, APF COUNSELLOR

In this reflection I would like to share the gift of recent experiences. We have just completed a four-day multi-faith retreat with the theme *Inner Peace and Outer Peace*.

Sister Jayanti, Additional Administration Head, Brahma Kumaris, India/UK, with Sister Maureen, BK Programme Director, was our host and Co-Chair with Sister Maureen, Revd Dr Marcus Braybrooke and myself. There were many, many gifts!

We met magically in Nuneham, where *Alice in Wonderland* was imagined. It is now the Global Retreat Centre, looked after by the Brahma Kumaris, UK. I would like to share a little about this Retreat and suggest that it might be a model others will find helpful.

We invited around thirty religious and spiritual leaders to prepare by sharing their thoughts on how silence and deep spiritual reflection helps their life as peace-builders.

Once gathered in this rural and global retreat centre, people spoke about the situation from which they had come and what their hopes were for this retreat.

The effects of the sufferings since October 7 were vivid in the reflections of Jewish and Muslim leaders. Others involved in Climate Action conveyed the weight of that responsibility when the necessary action is delayed by the current standard of political leadership.



Tree Planting Outside Nuneham House

Trying to ensure the UNCOP process lands the Paris Agreement in time is difficult when even decisions on where each COP will be held are not helpful.

<https://actionnetwork.org/letters/demand-the-unfccc-change-the-venue-of-cop29>

Those involved in matters of health and education brought their awareness of the cost of militarism and of the immediate cost to those made refugees by violence.

Once gathered, people shared their learnings about how they sustain their peacemaking in current circumstances.

A common learning is the importance of silence and of a meditation practice. I shared about how the Jesus Prayer of the Heart sustains me. (See back pages of previous issue)

Thereafter participants shared stories of people of grace and inner peace who have given them inspiration. These sharings were rich: for example, the inspiration a Muslim leader from Bosnia gained from a bereaved mother.

Others mentioned the courageous writing of Arundhati Roy in India. Present too were those helping to provide clean drinking water to villages in Africa, amidst poverty and vested interests...

Lungelwa spoke of the model of her grandmother who had little but whose grace made guests feel comfortable, even if the only hospitality she could offer was a glass of water.

After these nurturing sharings a feeling of deep unity in our common humanity became more pervasive. Thus, we were ready to consider how, with a global perspective, we can deepen connections between *Inner and Outer Peace*. We asked: **where are the gaps and how can we enhance cooperation?**

Groups formed and participants took responsibility for continued action.

To conclude, we asked people to share one intention that they had as a result of our retreat.

This too was rich and focused. A granddaughter of the poet Rumi conveyed his wisdom that all truth is derived from a dream.

We agreed that we needed to sustain our spiritual practice for peacemaking with more intentional times of stillness, silence and meditation.

Having felt the unity this brought to our togetherness, we know how this better integrates 'Inner and Outer Peace'. One of our number expressed the yearning that our global political leaders would go on a retreat like the one we shared.

We agreed that, frustrating as it can be, we have to be patient with what it takes to bring healing after trauma. We had heard stories of the years taken to bring true reconciliation so that alienations do not travel into yet another generation.

Accordingly, to prevent further trauma, we know our thoughts, words and actions should always convey a healing and not a harming choice. Our role in this regard is crucial as we observe, on a daily basis, what continues to take place.

We parted, therefore, as friends who share a dream... A sacred imagining of a human family flourishing together... even yet!

Revd. Dr. Simone Sinn spoke for us all in saying that her intention is to now better incorporate small practices of stillness and silence into her daily life so as to better attune to sacred imaginings... That is, even whilst being utterly truthful about the disease of global realities. So, after all this, we planted a tree... overlooking the place where there have been and are now so many wonderful imaginings!

Those of us gathered for this Retreat, like many, want to do what we can for those who are innocent of the past and now so vulnerable.

After times of Buddhist and Hindu chants and Friday Shabbat prayers, it was my honour to celebrate Holy Communion at our Retreat on the Feast Day of Mary Magdalene who, in the poignancy of love's grief, unexpectedly met the risen Jesus in a garden.

Everyone came to this Eucharist. For some from other faiths it was the first time to see this actual Service. Their expressed appreciation is one of the most wonderful experiences of my



vocational life. One sang a song in Persian; another in Arabic to contribute to this extraordinary moment.

I was graciously assisted by Dr. Sarah Maguire of the Anglican Pacifist Fellowship and Revd Dr Marcus Braybrook, a pioneer in this field. Prior to going to this retreat, our

family had some days together in an old shearer's hut. We found a lamb, somehow on its own and barely breathing. Bringing it by the fire and gently feeding it, we saw the lamb recuperating and embracing life. These young children, tenderly helping the lamb to breathe and flourish, remind

us of what Arundhati Roy has conveyed to a World Social Forum...

*"Another world is not only possible, she's on her way..."*

*"On a quiet day, if I listen carefully, I can hear her breathing,"*

## IRELAND — THE 'TRIPLE LOCK'

FROM NIAMH NÍ BHRIAIN (WAR AND PACIFICATION PROGRAMME COORDINATOR TRANSNATIONAL INSTITUTE)

Ireland is a neutral country. A central component of our neutrality is the Triple Lock. It means that Irish Defence forces can only be deployed on overseas missions that have been approved by:

1. The government,
2. Dáil Éireann,
3. A UN mandate.

A three-tiered approval mechanism to authorise the deployment of troops to highly complex and volatile environments, including conflict zones, makes good sense. Yet the government is planning to dismantle it with no meaningful public debate. This is a fundamental policy shift that will seriously weaken Irish neutrality. It could see Irish troops being deployed, not to keep the peace within a UN mandated mission, but to wage war as part of a military alliance. What is so intolerable about the Triple Lock that the government wishes to abandon it? And why?

Dismantling the Triple Lock is a matter of national interest. It will permit the Irish government to depart from Ireland's policy of neutrality, which has shaped the character of the republic since the foundation of the state. The government, well aware of the popular support for neutrality, has decided to downplay the significance of the legislative amendment, even claiming that neutrality and the Triple Lock are unrelated. It has deployed an alarmist tone designed to create fear and confusion, leaving people feeling overwhelmed or ill-equipped to engage with the topic. This is intentional. There has been no honest or genuine effort to consult the

people in a meaningful way. Instead, the government has muddled the matter with disingenuous, unsubstantiated and baseless arguments.

The arguments set out by the government do not justify dismantling the Triple Lock. The UN does not encroach on Irish sovereignty; Irish neutrality and the Triple Lock are intrinsically linked; the Triple Lock remains fit for purpose; and the Triple Lock is precisely what is needed to deal with the world as it is now. Globally, we are experiencing escalating militarism, hostility, war and conflict. The Triple Lock provides Ireland with a unique opportunity to show decisive leadership, to reassert itself as a neutral state and to actively use its voice and its leverage in the multilateral sphere to advocate for justice and peace, and for the protection of international law.

Irish neutrality is not simply a matter of government policy. Neutrality, like sovereignty, emanates from the people. It is part of our identity stretching back over a century and is rooted in anti-imperialist struggle. It is a rejection of the notion that Irish people would be sent to fight on foreign soil and return scarred from the horrors of war, with life-altering wounds, or in body bags. At its core, neutrality is a deeply held belief that we, the people of Ireland, oppose war and cherish peace. And our neutrality, which encompasses the Triple Lock, provides us with a pathway to realise those aspirations.

For the full piece of which this is an excerpt see <https://www.tni.org/en/publication/saving-the-triple-lock>

## LETTERS TO THE EDITOR

### CAN YOU HELP TO SUPPORT & DEVELOP THE VITAL PEACE WORK OF APF?

Over the past few years we have established a few working groups to be better able to address some of the conflicts in our world. One new group is the Palestine-Israel Working Group. We meet every two months on Zoom, currently on a Wednesday evening at 8pm.

Our aim is To encourage the church to play a role in seeking justice and peace for our Palestinian and Israeli brothers and sisters.

This aim reflects one of the Five Marks of Mission To seek to transform unjust structures of society, to challenge violence of

every kind and to pursue peace and reconciliation.

We hope to develop links with our Anglican sisters and brothers in the Episcopal Diocese of Jerusalem. A recent study, conducted with parishioners at the Episcopal churches (St Andrew's and St Peter's) in Ramallah in the Occupied Palestinian Territories, highlights the deep concern of the dwindling Christian community there. (<https://www.friendsoftheholylan.org.uk/News/research-study-on-the-impact-of-the-recent-war-on-the-palestinian-christians>)

Through the APF Facebook page and articles in both the blog and TAP, we aim to amplify the voices of peacemakers in both Israel and Palestine, voices that are too often ignored by our mainstream media.

If you feel you could contribute to this working group please contact Jan at [secretary@anglicanpeacemaker.org.uk](mailto:secretary@anglicanpeacemaker.org.uk)

Jan Benvie, APF Secretary

## PAUSE FOR PEACE WORLDWIDE

Dear Anglican Pacifist Fellowship,

I am initiating a peace project called Pause for Peace Worldwide. It is for people of any faith, spirituality or none, and it invites people to hold a silent vigil for world peace in the hour after midnight local time on 31st December/1st January. People can pray, meditate, invoke or wish for world peace, in a way that is suitable for their belief system and culture. They can hold it in their own home or form a group if they wish.

A wave of prayer and goodwill will travel around the world as midnight makes its way westwards.

Please pass this on to anyone you can. Let us use the internet to work for peace.

Please contact me if you have any questions at [suelclarke@hotmail.co.uk](mailto:suelclarke@hotmail.co.uk).

Thank you

Yours in peace

Sue Clarke, APF Associate Member

**Would you like to tell us about peacemaking initiatives you are involved in, or want to respond to something you have read in TAP? Please send your thoughts to the Editor at [sarah@anglicanpeacemaker.org.uk](mailto:sarah@anglicanpeacemaker.org.uk). Letters may be edited for length.**

# MILITARY SPENDING – THE WASTE OF WAR

BY RUSSELL WHITING OF GLOBAL CAMPAIGN ON MILITARY SPENDING

We often talk about the ways in which war is wasteful, but how often do we actually stop and think about how much is being wasted not just on wars but on military spending more generally – around the world?

The two wars which we hear most about in the media at the minute are being fueled by billions of pounds. It was recently estimated that the Ukraine war is costing \$1 billion a day even before the Ukrainian invasion of Russia and the increased bombing which has been seen in return, while it is estimated that Israel's bombing of Gaza will end up costing more than \$63 billion. None of these figures reflect the cost of rebuilding the areas which have been destroyed, if it's even going to be possible. Other conflicts also continue around the world, away from the spotlight of the western media. These will also be costing huge sums of money.

Beyond the financial, there is also the environmental waste that war brings. Building, transporting and launching the weapons generates carbon, which is contributing to the climate crisis, while land which is usually used for food production is being destroyed as the bombs fall. Perhaps most importantly though is the waste of human life which war brings. In Gaza alone it is estimated that more than 14,000 children have been killed. Wasted years, wasted potential, wasted lives.

Around the world spending on the military is increasing, fueled in part by these conflicts and the increased tensions which they lead to. Figures from the Stockholm International Peace Research Institute show that last year more than \$2.44 trillion was spent on militaries around the world. That's the biggest total since the end of the Cold War and an increase of nearly 7% on the previous year. Those states which have nuclear weapons are increasing stockpiles and working on more powerful warheads, including the UK where Trident replacement costs are estimated to be at least £205 billion. Perhaps surprisingly the world region with the largest increase

in military expenditure shown in the latest figures was North Africa, where spending increased by 38%. Next comes Eastern Europe with a figure of 31%, perhaps unsurprising given the context of the war in Ukraine. Sub-Saharan Africa, Central and Western Europe and the Middle East all saw increases of around 10%. Not all regions have seen an increase however, as Central Asia saw a decrease of 5.3%, South East Asia also decreased (1.6).

While the UK isn't directly fighting in any of these wars, it is providing financial assistance to Ukraine, which since the start of the conflict has totaled billions of pounds, with the Prime Minister pledging £3bn every year for as long as it is needed. But at home we continue to spend billions on our own military. For the year ending March 2024 the UK spent more than £54bn on core military spending. That amounts to more than £100,000 every minute of the year. This is all money which is being diverted away from tackling social issues including the alleviation of poverty and tackling and mitigating the effects of climate change.

Despite these enormous figures, politicians from all parties continue to call for further spending. In the General Election the Conservatives called for 2.5% of GDP to be spent on the military, while Labour is currently undertaking a Strategic Defence Review which may include a path towards reaching that figure. This would mean billions of pounds more for the military while public services continue to be underfunded.

In the run-up to the Budget in October, we will hear a lot of politicians talking about "tough choices". Cutting the Winter Fuel Allowance is the equivalent of just ten days of military spending. Further "tough decisions" could include maintaining international development spending beneath the 0.7% of GDP target set by the UN, further reductions in welfare spending or even tax rises. Surely it is time to start thinking about some "tough decisions" when it comes to military spending.

# DIARY AND EVENTS

## September 27th – 29th

### RESIDENTIAL CONFERENCE WITH APF, PAX CHRISTI & FOR ENGLAND/WALES

A blend of Talks, Workshops and Worship held at Yarnfield Park Conference Cen-tre, Staffordshire. Highlights include:

*Morning Keynote — Livestreamed – Building Peace in a World at War. Stories from the Frontline with Bill Marsh, International Mediator.*

*Morning Workshops — Think, Learn about Compassionate Listening with Cas Moyo, Create Prayers for Peace in Times of War*

*Afternoon Keynote — Livestreamed – The Church, the Far Right and the Claim to Christianity with Rev Dr Helen Paynter and Dr Maria Power*

*Morning Gathering and Sunday Worship with Bishop Peter Price*

## September 28th

### APF ANNUAL GENERAL MEETING

3pm, to be held at Yarnfield Park Conference Centre in Staffordshire. If you live in the vicinity of Staffordshire, please consider joining us as a day delegate. (See above for ticket details.) Otherwise, please register to join via Zoom. Email [sarah@anglicanpeacemaker.org.uk](mailto:sarah@anglicanpeacemaker.org.uk) for the link.

## October 13th – 20th

### WEEK OF PRAYER FOR WORLD PEACE

Annual Gathering will again be on Zoom this year, occurring on Sunday, 13th October at 3:30 PM (UK time). More details are available on the website:

<https://weekofprayerforworldpeace.co.uk>.

### APF MONTHLY PRAYERS

A regular opportunity for fellowship and prayer online at 8pm (London)  
Our Monthly Prayers are usually held on a Thursday.

**Thursday 17th October – during WPWP**

**Thursday 21st November**

**Thursday 12th December**

If you are not able to make these times, you can view these meetings, and other previous ones on the

APF YouTube channel: [www.tinyurl.com/2232rszw](http://www.tinyurl.com/2232rszw)

Email: [sarah@anglicanpeacemaker.org.uk](mailto:sarah@anglicanpeacemaker.org.uk) for the link

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### APF YOUTUBE CHANNEL



You can catch up on our monthly prayer vigils and reflections by visiting our YouTube Channel <https://www.youtube.com/@anglicanpacifistfellowship6478/featured>.

*Please subscribe, like and share to help our channel grow and thrive!*

TAP is printed on  
Carbon Captured paper.

Holywell Press Ltd.  
14039900282



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The Anglican Peacemaker is published by the Anglican Pacifist Fellowship, Registered Charity no. 209610, Designed and printed by Holywell Press Ltd., 16–17 Kings Meadow, Ferry Hinksey Road, Oxford OX2 0DP

# INTRODUCING THE WILSON/HINKES PEACE AWARD WINNERS 2024

It is appropriate that, as part of the 50th anniversary of the Week of Prayer for World Peace, the Committee decided to award two Peace Awards. The Awards are named in honour of Revd. Gordon Wilson and Revd. Sidney Hinkes, both of whom served for many years as the Chair of WPWP. The Award is to an individual or group working for peace, justice and reconciliation at grassroots level.

**JEFF BEATTY** — Jeff has contributed to peacemaking in a number of different capacities over the decades. He was clerk of the Quaker Peace Studies Trust for 10 years supporting the Department of Peace Studies and International Development. He was Chair of the Herefordshire City of Sanctuary from 2017 until 2023, during which time it supported first Syrian refugees, and more recently those who were housed in hotels and who came mainly from Afghanistan. He was also part of Hay, Brecon and Talgarth City of Sanctuary and supported its work in providing Away Days for refugees and asylum seekers from Cardiff and Swansea.

Since 1964, Jeff has attempted to understand conflict and the reasons for it, especially when it spills over into violence. He led a university graduates' expedition to the Middle East, visiting Arab countries and Israel, and was often drawn to the notion that people's general wish is to live in harmony with one another whilst acknowledging difference. He feels that what separates us is a lack of understanding, which is encouraged by ignorance and political activity that weaponises difference. During his working life as a teacher, Jeff encouraged international dialogue between students from different ethnicities and locations. In 2014, Jeff joined a small group of Quakers to found the Pity of War Trust. It is a charity to raise awareness of the impact of war on civilians. Along with developing resources to help educate people, especially young people, they have also had a memorial put in the National Memorial Arboretum (see page 2).

The next Peace Award this year is unusual, as it is going to four young women. Here is the background to their story. Mr. Aziz Royesh was contacted about the Award. He founded a school in one of the most difficult and dangerous environments in the world — Afghanistan. The school is now winning international acclaim as a model for education in

that war-battered nation.

Since the return of the Taliban to Afghanistan, he was forced to migrate to the United States, but continues with his passion for educational transformation inside and outside Afghanistan. He nominated four women who collectively represent over 300 peers and more than 4200 female students from 14 clusters within Afghanistan, and an additional cluster in Quetta, Pakistan. Despite the Taliban's takeover, they continue their education and maintain their hope.

**SURAYA MOHAMMADI** is a 17-year-old survivor of the triple explosions on May 8, 2021, in Dashti Barchi that claimed over 200 schoolgirls. She promotes love, forgiveness, and compassion as peace cornerstones. She actively participates in Empowerment initiatives and leads the Peace On Earth Game by 2030 team in Kabul. Together with her friends, she has initiated adult literacy classes for hundreds of girls and women without educational access. They are committed to achieving peace by empowering women and engaging with influential community members.

**SAHAR REZAYI**, 18, is also an active participant in the Empowerment sessions and a role model for the Peace On Earth Game by 2030. She and her friends have encouraged local Mullahs and other significant mosque figures to support their peace and unity initiatives.

**FATIMA AHMADI**, 14, is involved in the Empowerment and Peace On Earth Game by 2030 initiatives. As the leader of the White Smile team, she advocates for 'woman + education = peace'. She has launched the Human Library, a platform where people share wisdom and advice from their experiences, much like books.

**KHATEMA FAYAZ**, 25, leads the Mehr group in Quetta, Pakistan. After fleeing Afghanistan following the Taliban takeover, she and her friends actively participated in Empowerment sessions and the Peace On Earth Game by 2030. They have engaged with Mullahs and started adult literacy classes for over 300 adult women in Quetta, Pakistan.

**We are sure both Gordon Wilson and Sidney Hinkes would agree that these Peace Award recipients represent what 'grassroots' peacemaking means and the impact individuals can make.**

## APF ISRAEL-PALESTINE GROUP

APF is setting up an Israel-Palestine Group. The aim is to encourage the church to play a role in seeking justice and peace for our Palestinian and Israeli brothers and sisters. This fits in with the fourth Mark of Mission of the Anglican Communion. The group meets via Zoom every other month. If you would like to get involved please email [secretary@anglicanpeacemaker.org.uk](mailto:secretary@anglicanpeacemaker.org.uk)