

THE Anglican PEACEMAKER

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In this issue, we consider the legacy of Conscientious Objectors past and present, we celebrate 85 years of the Episcopal Peace Fellowship and look for hope in dark times.

CAN THERE BE HOPE?



Geoffrey Smith

REFLECTION OFFERED FOR APF'S FEBRUARY PRAYERS: BLESSED ARE THE PEACE-MAKERS, PRAYING FOR PEACE IN THE HOLY LAND. FROM APF TRUSTEE, GEOFFREY SMITH

As we watched our televisions on 7th October 2023, the horror of the Hamas attack on Israel, the deaths caused, the terror on the faces of those trying to flee the attacks and those taken as hostage, we could have been forgiven for thinking that there is just no hope in this *Israel-Palestine* conflict, of it ever coming to an end.

And then as we watched our televisions day after day after that, at least until January 20th this year, we could have been forgiven for asking, “*Will the attacks on and destruction of Gaza, and the killings, ever be brought to an end?*” And asking ourselves how the 21st century world could be allowing this horror to continue. So many stories of families bereaved, lives ruined, people including children killed and injured, and scenes of disease and hunger in the destruction.

Daily we were mourning the tens of thousands of men, women, and children. Daily we were outraged at the devastation wreaked on the area. Homes, schools, hospitals, and entire neighbourhoods now heaps of rubble. Worse because it is some of our nations who are providing the weapons to do this. Again we could be forgiven for thinking that there is just no hope here, nothing we as Christians can bring to the situation.

Then at last a ceasefire, fragile but holding, and in that must lie the hope, hope that lives can be rebuilt, and that hatred and enmity *can* be replaced by respect. And that the conflict will not just go on in different places in the region instead.

And there are brave people from all parts of the world, of all faiths and none – and that includes

Israelis and people elsewhere in the Jewish community – who are campaigning for an end to the violence. In that there can be hope.

But our Christian faith should mean we are not completely powerless to do anything about the suffering which has gone on for so long. Jesus Christ eased suffering around Him during His earthly ministry. He lived amongst people under a frequently brutal Roman occupation. He knows what that is like. So also ought we as His followers today be able to empathise with and try to ease the suffering going on there. In that there can be hope.

And as we have just come out of Christmas it's time to remind ourselves that God still cares for the world, He has not completely abandoned it, and Christ still comes into the midst of our world. His birth reminds us that love can break through regardless of the circumstances, in a country occupied by the Roman army 2,000 years ago and in the atmosphere of hate between Israeli and Palestinian today. There are no earthly forces too powerful for Christian love to overcome. In that there is hope.



Damage following an Israeli airstrike in Gaza City on October 9, 2023

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Holy Family Church in Gaza City by Dan Palraz
(CC BY-SA 4.0, <https://commons.wikimedia.org/w/index.php?curid=126107180>)

The Christian community is a small minority in Israel and Palestine. But that doesn't mean to say it can't be influential. The early apostles were a small bunch of people who spread the gospel so it eventually changed a much wider world. We must find the strength to help the Christian community in Israel and Palestine to find a path forward. In that there can be hope.

We must join others and not be afraid to speak out in our belief against any form of violence, killing and dehumanisation. People will eventually listen. In that there can be hope.

Blessed are the peacemakers, as Jesus tells us. We must never forget that wherever we are. We can bring hope to a hopeless situation by praying for those suffering, praying for those who try to relieve the suffering, or prayerfully using our influence whether in this country or elsewhere to bring the violence to an end. And by supporting the enormous humanitarian relief effort. After all, we are doing this in the name of Jesus Christ whose power is inestimable. In that there can be hope.

And remember that after the horror of Jesus' own death came the glory of His resurrection. Have faith that, *after the similar horror of this war*, there can through Him come immense hope and new life.

CELEBRATING 85 YEARS OF THE EPISCOPAL PEACE FELLOWSHIP

BY REV. KERITH HARDING,
EXECUTIVE DIRECTOR OF EPF

As we celebrate the 85th anniversary of the Episcopal Peace Fellowship (EPF), I am reminded of the long and faithful journey our community has traveled in pursuit of peace and justice. Since our founding in 1939, EPF has sought to be a voice for peace within the Church. This milestone is not just a time for reflection, but an invitation to all who share our commitment to the Gospel of peace to join in renewing our collective dedication to God's call for justice, reconciliation, and healing in a world deeply divided by conflict and suffering.

EPF was founded in a time of global crisis, as the world stood on the brink of World War II. It was born from the conviction that those who for reasons of conscience objected to participating in war be allowed to serve their country in other ways; and, from the conviction that the Church must witness to peace and actively work for the transformation of systems and structures that perpetuate violence. These commitments have remained at the heart of our mission over these 85 years. While the specific contexts have changed, the call to peacemaking remains as urgent as ever.

EPF's ministry is rooted in the belief that peace is not simply the absence of war, but the active pursuit of justice. As Anglicans, we are called to promote peace through justice

— advocating for those who are marginalized, oppressed, and excluded from the fullness of life that God desires for all people. In the face of rising global instability, economic inequality, climate change, and violence, EPF stands as a re-minder that the Church is called to speak truth to power, to be an instrument of peace in the world, sharing Christ's message of reconciliation and hope, and to bring the light of Christ into the darkest corners of human suffering.

At the same time, over the years, EPF has sought to cultivate a deeper spirituality of peace, believing that prayer, discernment, and spiritual formation are essential to effective action. In the face of overwhelming challenges, it is easy to feel powerless or discouraged. But through our shared prayer life, our study of scripture, and our commitment to advocacy, we draw strength and direction from God and each other.

As we look forward to the next 85 years, EPF remains a community that is strength-ened by prayer, fueled by hope, and committed to the long, hard work of building peace. We know that we are called to be prophetic voices in a world desperately in need of reconciliation — with one another, with creation, and with God. We rejoice that we are not alone in this endeavor; that we are part of a broader fellowship of Anglicans across the Communion who join us in this vital work. As we reflect on the past, may we all renew our commitment to living out the values of peace, justice, and mercy in our communities and in our world.

POETRY OF PEACE

THE DAMASCUS ROAD

BY APF NEW ZEALAND MEMBER CHRIS BARFOOT
(FEBRUARY 2025)

*“Father, forgive them,
they know not what they do.”*

As thunder rolls in jet black skies
And lightning flashes fiery in the clouds,
They come with stones to kill,
Their faces hard and cold,
And hatred like cold steel in their eyes.

But behold now Stephen’s gentle face.
The heart where faith yet burned,
The eyes towards his Saviour turned
Sense the joy impending,
Grasps the hope of life unending.

As the deadly hail begins,
Heavenward in prayer his arms he flings,
Then came the words forever new:
“Father, forgive them,
They know not what they do.”

But in Saul’s watching eye
There is a fire that will not die,
A hardened heart where mercy has no place
And instead gives place to holy war,
Where hatred has us all enthralled..

But could there be in heart so hard
A prick, a pain, a snag,
A sword that stabbed?
“Forgive them, Father,
They know not what they do.”

“Let no weakling words my course deter.
Upon me this sacred trust has been conferred,
The high priest has my letters signed
To punish those who would our law defy.
Like that traitor Stephen they all must die.”

In righteous anger I did furiously ride
To hunt, to capture and to bring to die
Those who the name of Christ confessed,
To rid Damascus of this scourge,
To conduct a holy purge.

But lo! A blinding light shines all around,
A stronger hand has thrown me to the ground,
Sightless, helpless and alone.
Then lo! a voice breaks through,
Unknown, and yet I knew.

“Saul, Saul, you kick against the goads.
I want you for another road,
To the Gentiles my light to show.
From you who kill new life will flow
That all the world my love should know.”

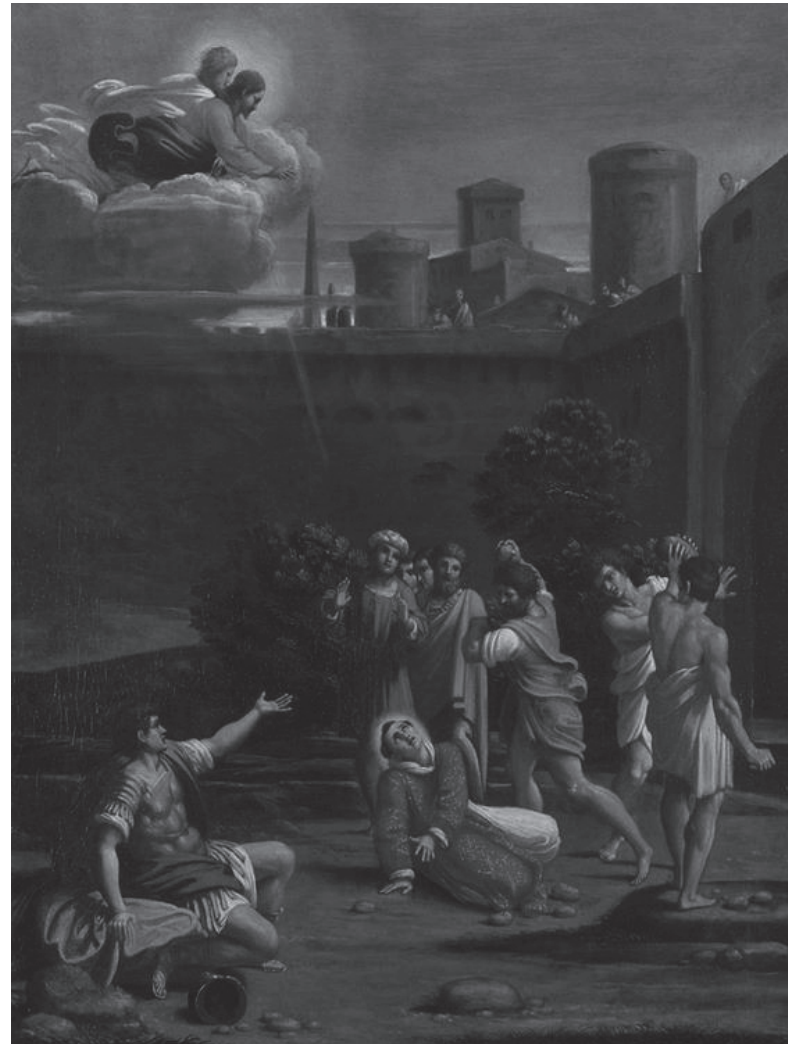
They led me gently and alone
To an intended victim’s home,
Where with newly opened eyes
Christ I knew, the one who died,
Whom I had so long defied.

Ride on today, you tools of vengeance, ride,
All you rulers who in your ambition’s pride,
Cause such suffering and such strife!
Instead let forgiveness bring its healing flow
That all the world Christ’s love might know.

PEACE

BY CHRIS ROE

Perhaps just a dream,
But a prize beyond value,
Beyond all you have known,
Seen, believed or imagined.
The prize could be yours,
A gift for your children,
A future without war,
A future of peace.



The Martyrdom of Saint Stephen by Antonio Marziale Cairacci

ZIMBABWE APF MEMBERS WIN CARNALL PEACE AWARD AND OTHER UPDATES FROM EDINBURGH

BY APF SECRETARY, JAN BENVIE TSSF

I had often read in TAP about the work of APF members Cloud Mabaudi and Accucilia Chi-tongo in Zimbabwe, who for years have inspired the youth in their locality in Zimbabwe with their Peace Poetry competition. Cloud and Accucilia's peacemaking partnership is proof that small actions for peace can be transformative even during times of war, so when Peace & Jus-tice (Scotland) – of which I am a trustee – were looking for a recipient for their annual Carnall Peace Award, I suggested them.

And so it was on Wednesday 25th September we held an evening of poetry & song with a mes-sage of hope for peace, not only celebrating and sharing poems from the young people in Zim-babwe, but also sharing poems from young people in Gaza collected and read by members of **Scottish PEN**.

Although Cloud and Accucilia were unable to be there or to join by Zoom due to poor access to internet, we were delighted to be able to share videos of them talking about their work.



APF Members Cloud and Accucilia

TORCHLIT PROCESSION IN EDINBURGH TO CELEBRATE NOBEL PRIZE WINNERS

As members of the International Campaign to Abolish Nuclear Weapons (ICAN), APF were delighted that this year the Nobel Peace Prize was won by **Nihon Hidankyo**, the Japanese Confederation of A- and H- Bomb Sufferers Organizations. The award recognised their tireless advocacy for nuclear disarmament, rooted in the lived experiences of Hiroshima and Nagasaki survivors, and resonates with us as part of the ICAN movement that earned the same honour in 2017.

Coinciding with the Nobel award ceremony in Oslo on Tuesday, December 10th, APF were delighted to join with other ICAN members including Scottish CND, Se-cure Scotland, Peace and Justice, Scottish Parliament Nuclear Disarmament CPG, Scottish WILPF, and Medact in a torch-lit procession through Edinburgh from The Scottish Parliament to Queen Elizabeth House, the offices of the UK government, reaffirming Scotland's commitment to nuclear disarmament.

This award is a powerful reminder of the urgent need for a world free of nuclear weapons and it reinforces the connections between global and local efforts for peace.

(Readers may also be interested in this **reflection** by David MacKenzie of Secure Scotland

<https://substack.com/home/post/p-153879081>

APF on Facebook
Keep up to date on APF activities and peace news by following us on Facebook at 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



Outside the Scottish Parliament

EDINBURGH'S ALTERNATIVE REMEMBRANCE SERVICE

On Sunday 10th November APF joined with others in a touching Alternative Remembrance service in Edinburgh.

We remembered ALL victims of war – civilians, soldiers killed as well as soldiers executed as “deserters” for refusing to continue to participate, and conscientious objectors – and there was a particular focus on children and young people.

Gathering at the Quaker Meeting House, we shared poems, reflections and songs (from **Protest in Harmony**, Edinburgh's radical singing group) and heard from **Secure Scotland** about their current exhibition, *The World Around Us – young people's art in response to 'what keeps you safe?'*

This was followed by a short walk to the Peace Tree – site of the planned Opposing War Memorial in Princes Street Gardens – where we held a minute's silence and laid a wreath and crosses.

SUPPORTING APF

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

APF depends entirely on the generosity of its members and supporters for all we do. Currently, our monthly income from donations does not cover our costs, and reserves are getting low. If you value this magazine and the other things we do as the Anglican Communion's voice for peace, please consider becoming a regular donor. Regular donations, large or small, enable us to plan what we can do next.

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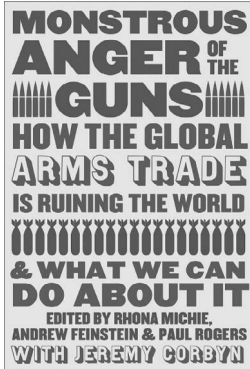
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BOOK NEWS

MONSTROUS ANGER OF THE GUNS: HOW THE GLOBAL ARMS TRADE IS RUINING THE WORLD AND WHAT WE CAN DO ABOUT IT

EDITED BY RHONA MICHIE, ANDREW FEINSTEIN AND
PAUL ROGERS WITH JEREMY CORBYN



REVIEWED BY SARAH
MAGUIRE, APF COORDINATOR

The Monstrous Anger of the Guns is a multi-authored book, with chapters by a range of activists and academics. It is introduced by Jeremy Corbyn MP with a preface by its editors. The book was produced by the campaigning organisation The Peace and Justice Project.

The body of the book is divided into three parts.

Part One focuses on the Global Arms Trade. It opens with a substantial chapter: *The Global Arms Trade: How it Works and How We Might Control It* by Anna Stavrianakis, Professor of International Relations at Sussex University. This overview is packed with facts and figures about the main players in the global arms trade, making it a valuable resource for the non-specialist peace advocate. It is also programmatic for much that is addressed in the rest of the book.

A primary factor emerging from her survey is the predominance of the US as exporter and investor in arms throughout the world, with China and Russia distant second and third. Also stressed by Stavrianakis is the transnational nature of the contemporary arms trade. For example, BAE, formerly British Aerospace Engineering now does more business with the US government than with the UK via a subsidiary company registered in the US. Multinational subsidiaries also undermine the Arms Trade Treaty (ATT) which seeks to impose ethical limits on who its signatories trade with. Companies based in countries with a strong adherence to the treaty can simply offshore certain aspects of their enterprise to countries with less stringent oversight.

More positively, Stavrianakis emphasises the roles of litigation and of coordinated industrial action by dock workers in impeding the flow of armaments to regimes in contravention of the ATT.

The following chapter is by Indian historian and political commentator Vijay Prashad. He sketches the imbalance, most notably in the US but also globally, of the wealth and power of the military in comparison with state departments dedicated to diplomacy. The budget of the entire UN is a minuscule fraction of the global military budget. This creates an implicit bias in favour of a military solution to political problems – when you have a hammer, everything can begin to look like a nail.

In the brief chapter *The Palestine Laboratory – an Update*, journalist Andrew Loewenstein depicts the current slaughter

in Gaza as the latest opportunity for Israeli arms companies – Israel is the tenth biggest arms exporter globally – to showcase their cutting edge technologies of death and destruction. This reflects a phenomenon going back decades. Israel arms Myanmar despite their genocidal campaign against the Rohingya and Modi's India, where in February 2024, the state authorities unleashed drones laden with tear gas on protesting farmers, a technique routinely used for crowd dispersal in Palestine.

Part Two: The Impact of the Arms Trade opens with a chapter by Stuart Parkinson, Executive Director of Scientists for Global Responsibility. He outlines the huge contribution of military activity on the global carbon footprint, calculating that it amounts to 5.5% of that generated by all human activities. Parkinson also notes the secrecy around the true level of military carbon emissions by states.

In addition to the 'carbon footprint', militarisation inflicts a variety of environmental damages such as pollution of land and water even during peace time. In conflict, the damage to the environment is exponentially greater. The spectre of civilisation-ending nuclear war hangs over the detailing of the damages inflicted via 'conventional' methods. Efforts to 'greenwash' the military make comparatively little impact. Meanwhile, military spending is prioritised over investment in counteracting climate change, despite general acknowledgement that this will itself lead to outbreaks of violence.

Parkinson concludes that what is needed is a transition from 'national security' dependent on military force to 'human security' focused on meeting human need globally through tackling issues such as climate change, hunger, inequality, and human rights violations. He suggests that the military industrial complex should 'diversify' into agencies working on these human security goals.

The rest of this section explore the impact of the arms trade globally.

Ahmed Alnaouq offers a devastating personal account of the effects of the violence and oppression of the Israeli state upon Gaza from the Nakba in 1948 in which his great grandfather lost his life, to the current onslaught in which he has lost many family members.

In Yemen, years of conflict resulted in widespread starvation and breakdown of basic state infrastructure. Substantial responsibility for this lies with the Saudi Arabia/UAE coalition whose devastating bombing campaigns against the civilian population were facilitated by states such as the US, the UK and others.

In East Africa, the proliferation of small arms and light weapons, often sourced through third parties, bring violence, hardship and trauma to Sudan, South Sudan, Uganda and the DRC. Women and children are particularly affected by this spiral of violence.

Similarly, the Indian state of Manipur suffers from the influx of unregulated small arms used both by criminal gangs and political partisans. Peace-builder Binalakshmi Nepram writes inspiringly of the resistance against this in the form of grassroots women's and survivors' organisations.

The chapter on South America explores the different roles of the military in post-colonial 'marginal' countries such as those in South America. While less likely to engage in large-scale international warfare, they are nonetheless heavily militarised, in part, to sustain the US mandated 'war on drugs'.

The third and final section is more upbeat, with an inspiring series of reports about the work of activists to halt the sale of arms, particularly to countries engaging in human rights abuses and war crimes.

This ranges from campaigning veteran Lindsay German's profile of UK-based action group Stop the War Coalition to accounts of dock workers throughout Europe blocking the shipping of arms to countries such as Saudi Arabia and Israel. Students and staff demand their universities divest from military sources of funding and research.

While legal experts contest the loopholes in the ATT allowing arms to be sold unhindered to regimes engaged in human rights violations, it is suggested that this can only achieve limited success and that a more systemic challenge to the military industrial complex is required.

The final chapter vividly describes how US exploitation of Hawaii for military purposes combines harm and oppression on a global scale with the colonial harm inflicted on the Hawaiians themselves. In resisting the militarisation of their homeland, Hawaiian activists are also consciously working to protect others around the world as well as their own homes and health.

Overall, I found much in this book to be both usefully informative and engaging.

APF NEWS AND UPDATES

FROM THE CHAIR, SUE CLAYDON

"Let us then pursue what makes for peace" (Rom 14:19)

As the first months of 2025 slip by, it is sometimes hard to see how to 'pursue what makes for peace'. I have started to write this piece a few times, and realise that when you read it anything I might write will have become out-of-date, as the world seems to be knocked off kilter every 24 hours now.

We are moving through 2025 at what seems to be a speed that is hard to keep up with. However, since we are still at the start, it is good to remember that 2025 brings with it many significant anniversaries. The 80th anniversary of many World War II dates – the firebombing of Dresden (Feb.); the atomic bombings of Hiroshima and Nagasaki; Auschwitz, Bergen-Belsen, Buchenwald etc. – all show war's devastating consequences. And June sees the 75th anniversary of the start of another war – Korea.

But there are other anniversaries too: Pax Christi International (March '45); Christian Aid founded to support European refugees; founding of the United Nations (October '45); CAAT (Campaign against the Arms Trade 1975) and the US Civil Rights Voting Act (1965).

These later anniversaries show that when people work together to address the need for justice and peace, much can be achieved. The 85th anniversary year of our 'sister' organisation, the Episcopal Peace Fellowship (see page X) recaps the out-standing work they do. Near my desk is a bumper sticker EPF produced years ago, saying simply 'Peace IS the Church's business'.

So, I would like to just share a few thoughts of a more positive ilk. Various contributors to this edition make suggestions for us individually and collectively. The aims of APF – Pray, Educate and Action – can be manifest in so many ways. On your behalf I have signed a number of letters/petitions calling for actions, from stopping the sale of arms to peace in Sudan. While this is important, I hope a number of you will respond to Geoff Smith's letter (page XX) and let us know what you think APF should be doing and what you can do.

I will end with another version of the verse at the beginning of this piece "Let us make every effort to do what leads to peace," Romans 14:19.

Sue Claydon

NEW APF REPRESENTATIVE ON THE PEACE EDUCATION NETWORK

We are very pleased to introduce Diane Hadwen as the new APF representative on PEN.

Diane has worked in the field of peace education for many years, particularly in the field of curriculum design and delivery. She was in charge of the Peace Museum 2012-14 and as part of that led their then-new education offer. She designed Bradford's Stand up to Hatred pack; Kokeshi (Stand up, Speak out, Make a difference!); the Peace Challenge (paid for by the Soroptimists; and Choices Then and Now (funded through Prevent). The latter were projects fronted by the Peace Museum.

Diane also set up the learning programme for what is now

the Holocaust Centre North in 2017/18.

She has just completed a PhD with the focus on Muslim children leading learning for other children and adults: they volunteer and work for an academic year in a Cathedral setting (Bradford) – it's essentially looking at multicultural learning outside the classroom, taking a peace education slant. The children are aged 9 and 10.

We are sure that with her extensive background, Diane will bring new life to APF's work in Peace Education.

If you would like to learn more about Peace Education, please email chair@anglicanpeacemaker.org.uk

THE LEGACY OF CONSCIENTIOUS OBJECTORS PAST AND PRESENT

BY REV. NATHANIEL W. PIERCE, VICE CHAIR OF APF

Charles Radford Lawrence, II, was born in Boston, Massachusetts (USA), in 1915. When he turned 18 he registered for the draft as a conscientious objector and received his assignment for a two year stint at a Camp for COs. He arrived on the appointed day only to be turned away. You see, the Camp was segregated – for white men only; Charles was black. The US Selective Service system never did find a Camp which would accept a black man; consequently, he never completed his two years of mandated service.

He continued his education and earned a PhD at Columbia University in New York. He was a professor of sociology at the City University of New York, Brooklyn, for 29 years. He also served as the national chairman of the Fellowship of Reconciliation (USA 1954–1963). In 1976 he was elected as President of our House of Deputies, the second highest position in The Episcopal Church, and served until 1985. He died in 1986. Today, we honor his courageous witness for peace.

Now, let's move to the Pentagon, home of the US military. In those days the building was open to the public and included an indoor concourse about the size of an American football field. At one end there was a modest stage where monthly religious services in support of the Vietnam War were conducted.

In July and August 1969 the Episcopal Peace Fellowship sponsored a service in this same location where we prayed for US personnel killed in this senseless war. All participants were arrested and charged with “unwarranted assembly and loitering.” In September a judge ruled that this regulation was unconstitutionally vague, an infringement on the rights of peaceful persons.

Buoyed by this court ruling, we planned another service, a Mass for Peace, just before the weekend of the National Moratorium. On November 13, 1969, almost 200 Episcopalians and others gathered on the Pentagon Concourse. Bishop C. Edward Crowther was our celebrant, assisted by Bishop Daniel Corrigan. The Rev. Malcolm Boyd, author of *Are You Running with Me Jesus*, was the preacher. I served as the thurifer. During the intercessory prayers, as Bishop Crowther prayed for those who had died in Vietnam, 186 participants were arrested.

Since “unwarranted assembly and loitering” was no longer an option, this time we were charged with creating “a loud and unusual noise.” As one security officer told me as I was led away in handcuffs, “Your prayers have not been authorized.” I have preached many sermons on that very text. I am confident that God hears the prayers which have not been authorized by the government of the United States.

All 186 of us were convicted in Magistrate's Court (the Judge was the Senior Warden of a local Episcopal Church), a decision affirmed by the District Court. An appeal was filed with the Fourth Circuit, one step below our Supreme Court. On March 20, 1972, the Fourth Circuit Court of Appeals rendered a unanimous verdict reversing all of our convictions (USA versus Crowther, Pierce, et al.). “What the Government has done here is to undertake to suppress a viewpoint it does not wish to hear under the guise of enforcing a general regulation prohibiting disturbances on government property.”

I used to think that being arrested during an Anglican worship service for “creating a loud and unusual noise” was amusing. Oh that every Anglican service would be accused of such a crime. But I have come to realize that, while it may have been an accusation unable to survive legal scrutiny, it was really quite accurate: we did “create a loud and unusual noise.”

In 1989 when Dr. Paul Ward and I were writing the history of the Episcopal Peace Fellowship on the occasion of its 50th anniversary, we included this phrase in our title: *The Voice of Con-science: “A Loud and Unusual Noise?”* During this prayer service today, let us note that every conscientious objector always creates a loud and unusual noise. When I turned in my own draft card in 1967, believe me: this was indeed a very loud and unusual noise not only in my own family but also for many of my friends. Yet, my witness challenged everyone else to pause and think: why do I support this war? Is there some truth in what others are saying?

I have come to realize that the voice of conscience is always loud. It is always unusual. It is always disruptive. The voice of conscience challenges everyone who hears this word to stop, think, and reflect. The voice of conscience is the alarm bell which shatters the accepted silence, the spoken word which challenges the status quo, the beam of light which pierces the pervasive darkness.

Today during this special service of prayer I want to give thanks for the conscientious objectors who created a loud and unusual noise in their own day, and for a God who enabled them to speak. As war and violence grows ever more destructive and self-defeating, I believe that many more will be called to create this loud and unusual noise which is deeply rooted in our own conscientious convictions – so much loud and unusual noise in fact that we will finally arrive at that place where war is no more, where the peace of God will finally reign at last.

This is the edited version of a talk that the Rev. Nathaniel W. Pierce gave to an APF online gathering to mark Conscientious Objectors Day in May 2024

MAKE THAT MAKE SENSE!

BY APF MEMBER JOANNA HOBSON



IN MEMORIAM

MARY ROE

APF was sad to learn of the death of Mary Roe on the 6 February 2025.

Mary Roe was a key figure in the work of APF over decades. Mary often told how she became a pacifist at the early age of eight on seeing her father's rucksack soaking in a red bathtub the morning after his return from Dunkirk. Her Mother told her "Don't worry it is not Daddy's blood". Mary thought how terrible it must be if this is the blood of others, and from that day believed war is wrong.



Mary Roe

Mary read theology as a mature student and had various senior roles in education. After tutoring ordinands and readers for many years, she became a reader herself.

Mary served APF as Vice Chair and Chair and was an advocate for peace in all her activities. Later, she continued to share her wisdom as an APF Counsellor.

As a prolific writer of letters to the Church Times, she espoused many causes, including the ordination of women.

In her role as 'Bishop's wife' to Gordon Roe, Bishop of Huntingdon, she influenced and supported Gordon in many ways. One of her favourite stories was a call she had on the morning Gordon was to bless the 'peace camp' at Alconbury (in the days of cruise missiles). A local farmer phoned to say he would spray Gordon with liquid manure if he turned up. Mary said, "Thank you, I will make sure he wears his oldest cassock and wellies".

Mary always had time to listen and many of us in APF have benefited from her insights. One member recalls Mary preaching in her parish church especially one of her sermons in which she pointed out how contradictory it was for the Church of England to support the killing of huge numbers of people in armed conflict, when this was totally against one of the Christian faith's basic Ten Commandments.

Mary had a long and creative life and we remember her with great fondness.

Sue Claydon

WHAT'S IN A WORD?

BY APF COUNSELLOR DR. JONATHAN HARTFIELD

In our responses to violence and injustice much depends upon the translation of one Greek word. It occurs at the climax of the Sermon on the Mount. The word is *antistenai* and it is pivotal in deciding how we wield our own power as well as how we respond to the power of others. It means 'resist' and in Matthew 5.39 it is usually translated 'do not resist evil'. Jesus seems to be telling his followers that they should not resist evil, which is odd, for he resisted it at every turn. It's disconcerting then, to have this phrase included in such an important part of Jesus' Guide for Kingdom Living.

For me it was Walter Wink's 'Engaging the Powers' (1992) that made this extraordinary inconsistency consistent with the rest of the New Testament. The word *antistenai* influences the interpretation of the three cameos of Jewish life that follow. These are so vivid that they have entered into our everyday speech. 'Turn the other cheek', 'Give away your shirt' and 'Go the second mile'. Unfortunately the everyday meanings of these phrases miss both the point and the subversion of the original.

To turn the other cheek, for example, is taken as meaning passivity and accepting the vocation of being a doormat for the dirty boots of others. It is hardly surprising that other cheekiness is not a universally sought after position.

Walter Wink published his interpretation of *antistenai* in 1992 but few have taken it up. Of 37 translations of Matthew 5.39 thirty-four say in effect, 'do not resist an evil person' NIV (2011) or 'That ye resist not evil' KJV modern version. However The Bible in Basic English translates the verse 'do not use force against', and the New International Readers as 'do not fight'. N.T. Wright in *The New Testament for Everyone* (2011) offers 'don't use violence to resist evil'.

Unfortunately the Aramaic word that Jesus actually

spoke is unknown.

Both Wink and Wright stress that the word originated as a military word meaning resist violently. Therefore Jesus is counselling against his societies default position of violent resistance.

Wright's 'don't use violence to resist evil' is a legitimate translation that changes the interpretation of the following cameos of Jewish life. The doormat may resist the dirty boot non-violently. For me, at least, that non-violent action harmonises this phrase with the rest of the New Testament. It also releases The Pacifist from the chains of passivity.

We may not change the world in the manner of President D. Trump but we can do so in the manner of Rev. M. Luther-King Jnr. Imagine if all the world's 2.5 billion Christians decided to resist evil non-violently!

Some commentators are anxious to separate the personal response from that of the community or nation. However non-violent social action is effective and can achieve more lasting results than violence, so these words of Jesus are not naïve utopianism for personal use only, but an encouragement to realistic political action.

In conflicts between nations, violent resistance is the default position and global spending on arms far exceeds that on health and education. Modern weaponry is such that all sides suffer enormous casualties – mostly civilians – as well as environmental devastation. There will never be total recovery. In this context, 'don't use violence to resist evil' is sensible advice.

We don't know the word Jesus actually said but we do know how he lived. I think that should help us to translate the word *antistenai* correctly.

PEACE AT HOME: HOW ADDRESSING DOMESTIC ABUSE IS KEY TO WIDER PEACE

A WEBINAR FROM THE ANGLICAN PEACE AND JUSTICE NETWORK (APJN)

The 10th of December 2024 marked the launch of the webinar *Peace at Home: How Addressing Domestic Abuse is Key to Wider Peace*. Four networks of the Anglican Communion: The Anglican Peace and Justice Network, the Women's Network, the Youth Network, and the Family Network combined to address this vital issue. The launch coincided with Human Rights Day and the final day of 16 Days of Activism Against Gender-Based Violence.

Featuring contributions from speakers across the Anglican Communion, it drew the participation of a worldwide online audience. Mandy Marshall, director of Gender Justice for the Anglican Communion, chaired.

The first speaker was Biblical scholar Rev. Dr. Isabelle Hamley. Her fascinating exploration of the Book of Judges illustrated a downward spiral in men's treatment of women reflected a similar decline in the community's relationship with God.

Rev. Mounita Biswas and Rev. Domnic Misolo, activists for gender equality in the Church of North India and the

Church of Kenya, discussed their work with survivors of domestic abuse. They both emphasised the role of power and privilege accorded to men, and the importance of challenging toxic stereotypes of masculinity.

Rev. Bernard Bisoke from the DRC talked about working for women's equality and education within a patriarchal culture in which women and children often take second place.

Hera Clarke-Dancer from New Zealand shared the teaching model she uses with child survivors of domestic abuse, exploring healthy family and community relationships, using traditional Maori concepts. The building of a model traditional home is used to bring the concepts to life.

The effect of domestic abuse on children was also the focus of final speaker, June Butler, President of the Mothers' Union, Ireland.

You can find resources related to these topics on the Anglican Communion's Gender Justice page <https://www.anglicancommunion.org/mission/gender-justice.aspx>

LETTERS TO THE EDITOR

WAR AND MORE WAR – WHAT CAN WE DO?

So here we are in 2025, 80 years after the end of World War Two. During that 80 years we have seen wars in so many different places, and we still have war with us today. Almost daily on our television screens since February 2022 we have seen the tragedy of the war in the Ukraine; and since October 2023 the horrors of the situation in Israel and Palestine, a conflict which has been going on for decades.

And that's not to mention wars in Sudan and the Democratic Republic of Congo which are not so much in the news, and the violent situations in so many other countries.

When we see the suffering that war causes it reinforces our pacifist beliefs but probably also makes us feel "If only there was something we could do about it!" It was the war in Syria back in 2020 that inspired me to join and later become a trustee of APF.

As Jesus Christ eased suffering around Him during His earthly ministry, so surely as His followers today we should at least try to do likewise.

As we go to print there is a fragile ceasefire in Gaza, though no real sign of any longer-term solution to the wider Israel-Palestine conflict. And at the same time there are initiatives which may bring the war in Ukraine to an end.

But what part can the Christian pacifist play in trying to end wars and achieve reconciliation between peoples? We can of course pray for peace individually or in groups. We can write letters to politicians. We can join protests. We can send money to help organisations trying to provide relief.

But is there anything more the Church and its individual members could do that could hasten an end to war and the beginnings of reconciliation? Using its contacts across church denominations or its influence, where it still has some, on political leaders perhaps?

It would be interesting to hear the views of readers of *The Anglican Peacemaker* on this subject for inclusion in future editions.

Geoff Smith, APF Trustee

Do you want to respond to this or to something else you have read in TAP? Perhaps you'd like to tell us about peacemaking initiatives you are involved in. Please send your thoughts to the Editor at sarah@anglicanpeacemaker.org.uk. Letters may be edited for length.

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APF MONTHLY PRAYERS

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

Thursday 20th March – 'Hunger'

Thursday 2nd April – 'Hope: God is working His purpose out'

Thursday 22nd May – 'Conscientious Objection in Today's World'

Thursday 19th June – 'Peace Education'

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

Email: sarah@anglicanpeacemaker.org.uk for the link

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!

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HOPE AND PEACE: SUNDAY WORSHIP AND OUR VOCATION AS PEACEMAKERS, HOPE-GIVERS

FROM BISHOP PHILIP HUGGINS, APF COUNSELLOR


Anglican Parish of the Parks
 St Silas & St Anselm, Albert Park
 Now until Easter 2025
Hope and Peace

 Stories Insights
 Silence for Meditation Sublime Music
 Sundays at 9.30am
 Truly Holy Communion

Trying to respond to the times, our parish church has just placed this new sign out the front. For me as a retired bishop doing this locum, the sign comes from my appreciation of what this parish can offer. For example, during Communion recently, we heard a musical setting of old Simeon's words in the Gospel – the 'Nunc Dimittis'.

Our musicians come forward first to receive Communion. Thereafter they offer us lovingly prepared 'Communion Music', like in this example. Their simple movements to Communion and then to play and sing are

done with prayerful reverence. They are vividly living in the presence of God.

Another parishioner spoke with me recently of how he was trained to prayerfully set the altar and prepare the vestments. 'Folding the vestments prayerfully is also a practice of living in the presence of God', we said together. He does this each Saturday. When we come into Church on a Sunday, the feeling is of a place prayerfully prepared.

This is the consequence, in part, of his pure intentions.

Another worshipper spoke with me in recent days about a silent retreat she had just completed. As is my way, I asked her what was her essential insight from that retreat. She spoke with wonder in her voice of God's purely loving intention towards us. We conversed, saying how our spiritual practice, in response, should help with the purifying of our intentions.

Simple things matter. The way we come forward to Communion. The silence that fills with the sounds of Communion music. The cleaned and carefully folded purificators on the altar; flowers carefully arranged. My preparations include being in Church early to meditate in mantric fashion, 'Jesus have mercy'.

Another wisdom from our tradition, in this context, is that our preparations for Sunday should therefore also include a

clarity on the intentions we bring.

Interior preparations, as described above, do matter.

Our Sunday service is also then an opportunity to offer a most relevant personal intention. This might be for ourselves, for a particular person or for a special cause.

Personally, I try to bring a loving awareness of those who I know are hurting, sometimes visualising them as I pray 'Jesus have mercy'.

Bringing a clarity of intention to our worship is in tune with the example of Anna and Simeon long ago. Their prayerful, purified intentions meant they were ready for the moment they beheld Jesus' divine presence in the arms of Mary and Joseph. [Luke 2:22-40]

The demands of peacemaking in 2025 are evident to us all. To sustain our ministry, we know our need for grace.

Our Sunday worship together is so important as we prepare for what a new week as peacemakers may ask of us.

The prayerful, loving intentions we all bring to worship express our gratitude to God and help us be renewed for our peacemaking, hope-giving vocation.

I know my experience resonates with that of many: namely, that the abiding Holy Spirit then gives us the guidance and illumination which clarifies how we can best contribute to peacefulness. Each week is thus full of little miracles, thanks be to God.

As my friend reflected after her retreat, God's purely loving intention towards us all is so wonderful and so true.

Thus we keep the doors of the Church open and do our best in preparation so folk can find some divine hope and peace.

In the grace of God, I am so grateful that we have key parishioners of spiritual depth. It means we can therefore confidently put our new sign out the front!

<https://johnmenadue.com/instead-of-noise-and-bluster-can-january-26-be-a-day-of-loving-awareness-of-those-who-are-hurting/>

IN MEMORIAM

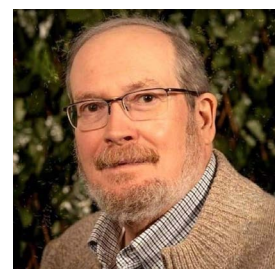
DAVID MYCOFF

David Mycoff contributed much to APF over the decades and especially to the APF online monthly Prayers and to the Worship Group generally. David was professor of English at Wil-son Warren College in Ashville, North Carolina. There, he met librarian Yoke Mei Mah, whom he married in 1988. He loved literature, especially drama and was an energetic amateur actor.

David was also committed to peacemaking. He served on the National Executive Council of the Episcopal Peace Fellowship for many years, and it was with them that he came to the 1998 Lambeth Pilgrimage to Canterbury. During the Pilgrimage, he entertained us with his knowledge

of Chaucer and those pilgrims.

When APF started online Prayers during lockdown, David joined the working group and over the past five years contributed in so many ways, including his online reading of poetry. His knowledge of the liturgical calendar along with his familiarity with all aspects of literature was something to experience. The recordings of these prayers will remain a testament to a quiet, committed and passionate peacemaker.



David Mycoff

Sue Claydon