



## New £2 coin glorifies war

On Monday 6th January, the Fellowship of Reconciliation issued a press release, sent to over 400 newspapers, both religious and secular. In the statement, we called on the public to turn "coins into ploughshares", by using the new £2 coins depicting Lord Kitchener's famous call to arms from 1914, if they are not replaced, into an investment in a just and peaceful future.

Our Director, Millius Palayiwa said: **"We are very concerned that the launch of the new £2 coin design is in danger of glorifying war and drawing public attention away from the horrors of the trenches and the continuing need for peace, healing and reconciliation in the world.**

**In the spirit of our founders, we are calling upon Christians, and everyone who wants to see the establishment of a world order based on love, forgiveness, compassion and reconciliation to save the new coins when they come across them and donate them to one of the many organisations working to build a just and peaceful world for everyone."**

Our Chairperson Richard Bickle added: **"The Fellowship of Reconciliation began, literally, on the eve of the First World War with a group of Christians from across Europe meeting to explore alternatives to armed conflict, and to assert their belief in Jesus' call to build a world order based on love.**

**In this our centenary year, that need is as pressing as ever, and we want to challenge the many WW1 centenary commemorations which appear to glorify the "Great War".**

**Our International Peacemakers Fund is a practical way that people can invest in building a just and peaceful future by supporting grassroots peace and reconciliation projects in some of the most divided and violent communities in Africa, Asia, the Middle East, South America and Oceania."**

## Turn Coins into Ploughshares

Please spread the word as widely as you can.

There is also a short appeal with the above title that you can ask your churches to put in pew sheets (see page 5).



### Media Reaction

The matter was taken up by regional and national papers such as the *Oxford Times*, *Oxford Mail*, *Church Times* and the *Morning Star*, *Methodist Recorder* and it appeared in the *Guardian* diary. A few local BBC radio stations also picked it up, and we were interviewed by Premier Christian Radio.

### Public Reaction

At least 2 internet petitions have been circulating at Change.org. One calls for the Kitchener coin to be replaced and the other states that nurse Edith Cavell should be on a coin. You can find them at:

<http://chn.ge/191tTHX> and

<http://chn.ge/1etiKBk>

Together, these petitions have amassed over 79,000 signatories. Social media websites such as Twitter, and newspapers have carried mostly negative comments about the coin, including from some ex-members of the armed forces.



# Director's Reflections

Welcome to 2014, the year of the Fellowship's centenary. A hundred years ago who would have thought that the small movement founded in Cambridge that year would still be needed 100 years later? Yet more than ever the need for healing, forgiveness, compassion and reconciliation in the world is paramount. That vision of the founders of the Fellowship, a vision of the human community based upon the belief that love and reconciliation in action have the power to transform unjust political, economic and social structures, is as relevant today as it was then.

We enter 2014 with the horrible feeling that the "Arab Spring" did not only turn into a very nasty "Arab Winter" but that we are also experiencing the darkest moments in the history of the Middle East. It can be very easy to get rid of a dictator, but extremely difficult to replace them as evidenced by events in Egypt and Libya!

How can we use our centenary to remind the world of the reason for our existence, to re-launch the Fellowship for the next century and raise our profile?

What is our answer to those who say that we have not been very successful in the last 100 years? What is our relevance for the future? Can we really bring peace and harmony to the world? Can we really achieve our job and goal, that of, ceaselessly, "To stop war. To purify the world. To get the world saved from poverty and riches. To make people love each other. To heal the sick and comfort the sad. To create joy and beauty wherever we go. To find God in everything and everyone," and "To bring love, peace and happiness to everyone?"

These are questions for you to seriously address and find answers to!

As we enter 2014, what are the challenges that face us?

The government has huge plans to commemorate the "Great War", the war that was meant to end all wars, the war that was to say "never again"! That "never again" has come to mean "again and again".

This was a war in which the total number of military and civilian casualties was over 37 million. There were over 16 million deaths and 20 million wounded, ranking it among the deadliest conflicts in human history. How can anybody even begin to think of celebrating that?

The German government has been accused of being "fundamentally uninterested" in commemorating WW1 as Britain prepares to launch four years of events to mark the conflict. Britain has pledged £55m in public money for events ranging from memorial services

through football matches to battlefield visits by schools.

The leading government department is the Department of Culture, Media and Sport. They say that they do not want to be "jingoistic and/or triumphalist." They are very mindful of the fact that you cannot really say that you are celebrating the beginning of the war; and yet they are under great pressure to do just that.

To be fair to them, ministers have just rejected plans for 65,000 people to march through London to mark the centenary of the outbreak of the First World War, over fears that it would appear "triumphalist and celebratory."

The plan was for the march to muster in Hyde Park, pass the Cenotaph and the Houses of Parliament and then proceed along the Mall! It would have included vintage cars, 1,000 horses and the tank that was used in the film "War Horse".

Parallel to the government commemorative plans, the BBC has announced a four year "World War One Centenary season." This will be on television, radio and online. They have commissioned over 130 programmes covering around 2,500 hours! They have even designated a "World War One Controller"! They say that their aim is to "broaden people's understanding of the war and to commemorate and remember those who died. Through documentaries, drama and arts performance, we will tell well-known stories from fresh perspectives and original stories so far untold".

To ensure a balanced approach and that the voices of those who opposed the war such as the peace movements and conscientious objectors are heard and given due attention, the Director of FoR has had separate meetings with representatives of the government and the BBC "World War One Controller" and was promised that coverage would be balanced etc!

How should peace-loving people remember WW1? There are peace groups that are calling for a counterweight to ensure a rigorous critique of the

causes and outcomes of the war, and that those opposing war should be heard. The Reid Foundation for example has set up the "Alternative WW1 Commemoration Committee. So has "Initiatives of Change" – formerly "Moral Rearmament!"

The Fellowship of Reconciliation has its own programme of events to celebrate 100 years of nonviolent peace making and reconciliation. These have been widely publicised, and include the Carol Concert that kick-started those events, the Peace Pilgrimage on Iona (May 17th - 23rd), the November conference in Cambridge (with Rowan Williams as keynote speaker) and culminating with a service of thanks giving in Oxford on 17th January 2015.

But if we are to keep up the good work of the Fellowship and make a difference, your support in terms of time, skills and above all FINANCIALLY is both vital and crucial. So during this our centenary let us be extra-generous and launch the Fellowship on a sound and stable financial basis for the next 100 years!

Bearing in mind that the small movement founded in Cambridge toward the end of December 1914 is still active and still – alas – needed; let us abide in love so that our peace shall be as a river and our righteousness as the waves of the sea.

**Millius Palayiwa**  
Director

## FoR England Annual Council 2014 and AGM

Peace House, 19 Paradise Street, Oxford, OX1 1LD

**Saturday 12th April**

Doors open 10:00 am to start at 10:30 am

*guest speakers*

**Jo Berry**

Conflict Transformation Consultant  
& Peace Ambassador

**Hansuli John Gerber**

President,  
International  
Fellowship of Reconciliation

The AGM will contain annual reports, and elections for the Board of Trustees. All members and supporters are invited to attend. To inquire about becoming a Trustee, or for any other information, please contact the main office (details at foot of this page).

## EUFOR 2014

The annual gathering of the European  
branches of IFOR will take place in  
Brussels from 23rd - 25th May.

**It will be followed by a three-day workshop on Active  
Nonviolent Training for those who wish to attend.**

## Constance 2014 100 years of non-violence

The International Fellowship of  
Reconciliation will hold its Centenary  
celebrations in Constance, Germany  
from 1st – 4th August 2014

<http://ifor.org/>

**This will be followed by IFOR's quadrennial International Council  
meeting in the same place.**

**All FoR Members are welcome to attend the celebrations  
at their own expense.**

## PEACELINKS

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***"We are one in Christ  
and can never be at war."***

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Millius Palayiwa and FoR(E) staff.

# Peace, Power and Protest: Prophets for a new world

In the run-up to the Young Peacemaker Network & Student Christian Movement joint conference, 14 - 16 February,, there has been series of weekly blog posts on the internet about theme of the conference *Peace, Power and Protest: Prophets for a new world*. Writers focused on some or all of the theme, so the posts are very varied. This post by Amanda Kuehn was so delightfully different, we wanted FoR members to be sure to see it. The series can be followed on the news page on the FoR website or on twitter #PeaceProphets14

**B**ack in December, my dear friend Emma asked if I would be a featured writer for a blog she's been putting together on the topic of peacemaking and protest, a blog that seeks to discuss the concept of young Christians as the prophets of current society. Of course, I was tickled at the prospect of being a guest blogger, though I was entirely unsure of what I had to say on the topic.

Peace, I thought. Peace would be a really great thing to have in my life right now. At the time I was struggling rather fiercely to let go of something that I didn't actually have control over in the first place. And by struggling to let go, I mean my hands were clenched shut tighter than a jam jar sealed in its own stickiness. Life wasn't going my way. It wasn't following the path that it quite evidently and clearly should. My parents saw it. My friends saw it. I saw it. But God hadn't quite caught on.

I resolved to pursue peace and come back to the blog after I had a little more experience, after I'd done some deep breathing and careful meditating, after I'd clued God in on what needed to happen in my life. I'm gonna get me some peace and then I'm gonna write about it. I let the request sit in my inbox as I waited to reach a new level of acceptance. As I waited for God to make things all better.

He didn't. And neither did I. I know you're shocked to hear that. I was too. Dumb founded in fact. How could God be so slow on the uptake? Why was it taking so long for God to work redemption and restoration between two people who both loved Jesus and cared about one another? Didn't God realise that I was on a deadline? That I needed to experience peace and reconciliation soon, before it was too late to be a guest writer on my friend's blog?

But here's the thing about peace. The first step in experiencing it is not attaining it, but desiring it. And the first step in desiring it is often noting its absence in your life (or in the world). Not always, but often.

Here's another thing about peace. It doesn't usually

come on your terms. Peace isn't the end result of getting everything you want. That's satisfaction. Peace isn't the absence of pain. That's comfort. Peace isn't even the opposite of war or conflict. Peace is serenity. It doesn't ignore pain. It doesn't accept injustice as a part of life. It lives in all of those cold and hard and difficult places. It questions cruelties and judgement. But it does so with open hands.

What must that be like, to live with your hands open? Neither grasping for what you want or clinging to what you have, but accepting and offering in one and the same breath all of the blessing that God has given you. I have met people who live in peace. They are amazing. Tranquility seems to seep from their pores. Sometimes I ask the peaceful people how they got to be so peaceful. Their bottomless eyes peer into my soul, they breathe a deep breath and assure me that peace is a hard-won surrender. Pursuing peace is like standing on one leg, stretching out both arms and finding your centre of balance as you rise onto the ball of your foot. Every once in a while I reach it and then I falter. Balance takes practice. So does attaining peace.

Once you hold peace you don't need to hold anything else. In fact, you may not be able to. I can only speculate at this point, but I would imagine that peace is so big, so encompassing, that it takes all of you to embody it. And once you embody it, you can spread it to others, watering their souls like a massive canister of Miracle Grow.

It starts with a breath and a release. A belief in your capacity to hold serenity and a loosening of your need for power, for control. Peace does not give up on reconciliation, but neither does it insist on it. Desire, but don't grasp. Accept, but don't cling. Open hands. Open.

**Amanda Kuehn**

Read more of Amanda's adventures at <http://destinationsanfrancisco.blogspot.com/>

# Take action on military spending on 14th April

I could bombard you with facts about how much is spent on weapons and militarisation, but the numbers are so immense that they've lost their meaning. I mean, what does \$1,738,000,000,000 *feel* like?

The fact is, we spend far too much on weapons. Trident, at a cost of £2bn a year, is never going to be used unless Britain wants to be guilty of a crime against humanity. This doesn't stop £3bn already being spent in making components for its replacement, despite the decision on whether to do so being two years away. Good thing there's loads of spare money for education, the NHS, spare rooms for mobility equipment ...

The **Global Day of Action on Military Spending** (GDAMS) seeks to redress the imbalance of money for weapons vs money for public services. It's on Monday 14th April this year and there will be actions happening across the country – indeed, globally – so look out for the nearest or start one off. FoR will be taking part, along with groups including CND, CAAT and the Quakers, so if you're interested in getting involved (if not, why not?) then get in touch. Resources are available so call us or email.

**Emma Anthony**

*emma@for.org.uk*

Twitter watch @DemilitarizeDay and #Demilitarize

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From the Peace House library: book review

## Twelve Steps to a Compassionate Life by Karen Armstrong

(publisher: The Bodley Head, 2011)  
215 pages ISBN 978-1-947-92158-1

This book provides a very practical way to develop compassion in your daily life. Karen Armstrong takes the reader through twelve stages, urging you to read slowly and deliberately, and to not move on to the next stage before you have fully absorbed the previous section.

The book eases the reader in by first providing a history of compassion in religious and philosophical thought. It then progresses through family, community and wider society, showing the reader ways to engage, think and speak in a more compassionate way. The final chapter "Love Thy Enemy" shows nonviolence to be the most

## Turn coins into ploughshares

### Christian charity criticises new £2 coin for glorifying war

The Fellowship of Reconciliation - founded in 1914 in response to the horrors of war in Europe - is calling upon the public to make "Coins into Ploughshares" by turning the new £2 coins featuring Lord Horatio Kitchener (the Secretary for War in 1914) and his slogan "Your country needs you," into an investment for peace, forgiveness, compassion and reconciliation in order to create a more just and peaceful world. You can do that by donating the £2 coin (whenever you get it in change) to a nonviolent peace making and reconciliation charity/organisation of your choice – such as the Fellowship of Reconciliation for instance!

The Fellowship issued a Press Release on Monday 6th January 2014 that was sent to 400 newspapers. In the press release, the Director of the Fellowship, Millius Palayiwa said "we are very concerned that the new £2 coin design is in danger of glorifying war and drawing public attention away from the horrors of the war!" It does nothing to commemorate the millions of people who died in the war or the millions more who were wounded, traumatised, widowed, bereaved, displaced, imprisoned or impoverished.

A great number of those people died as a result of answering to that call: "Your country needs you". What message is this sending to the young people of today who think that "great" means "cool," "good" etc?

The Fellowship wants to ensure that the government and Royal Mint are aware of the resistance to WW1 by peace movements and conscientious objectors, and to make sure that this was given due attention in the commemorations.

*Download this article from [www.for.org.uk/resources/](http://www.for.org.uk/resources/)*

desirable response to your enemy in a time of war – something of particular interest to members of FoR.

A beautifully researched and written book, well recommended. My only hesitation would be the order of the 12 steps themselves: presented as if compassion towards an ill-defined 'foreign enemy' requires more from an individual than compassion towards people one meets in daily life. The way this is structured suggests the reader move outwards in their development of compassion, starting small and personal, and moving towards a broader view, encompassing the whole world. Experience shows something different - that often it is easier to feel compassion towards something distant and nebulous, than something very familiar.

If you are interested in writing a short review on one of our library books, please email [office@for.org.uk](mailto:office@for.org.uk).

**Lara Bosley**

# LAMBS AMONG WOLVES

## Christ's proactive, provocative love

Christians seeking justice and peace have the model of Jesus' proactive and provocative love as inspiration.

St Stephen is portrayed as imitating Jesus when he prays for those stoning him "*Lord do not hold this sin against them.*" This must have been inspired by the Jesus' prayer from the cross "*Father forgive them for they do not know what they are doing.*"

We recognise this forgiving response: it is reactive love. However the complementary proactive love of Jesus' ministry and mission is not often recognised.

This proactive love emerges in his preaching the coming of the Kingdom of God; and his announcement to his disciples that "*the Son of Man must undergo great suffering, and be rejected by the elders, chief priests and scribes, and be killed.*" Then he sets his face to go to Jerusalem. It is clear that provocative engagement with the powers that be is what he has chosen. His disciples are called to "*deny themselves and take up their cross daily and follow.*" I emphasise that it is to take up the cross, a voluntary choice for his followers, rather than just to endure suffering valiantly.

Jesus sent 70 messengers ahead of him in pairs and said, "*Go on your way, see, I am sending you out as lambs among wolves ... whatever house you enter say Peace to this house ... cure the sick and say the Kingdom of God has come near.*"

At one point on Jesus' journey, some Pharisees warned him "*Herod wants to kill you.*" Jesus replied "*I must be on my way because it is impossible for a prophet to be killed away from Jerusalem...Jerusalem, How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing....you will not see me until the time comes when you say, Blessed is the one who comes in the name of the Lord.*"

We can see the humanity of Jesus' love for this world when he reached the goal of his journey and, *seeing the city of Jerusalem, he wept over it saying, "If you.. had only recognized on this day the things that make for peace."*

Francis of Assisi, near the end of his life prayed  
*"My Lord Jesus Christ, I pray that I may feel in my heart ...  
that excessive love with which you, Son of God,  
were inflamed in willingly enduring your most  
bitter passion for us sinners."*

Francis understood that it is not by bearing punishment, that we are redeemed, but it is by God's

love in Christ crucified. Suffering is the collateral risk of proactive provocative love for the powers that be.

It was Jesus' pre-emptive initiative to choose not only Jerusalem, but also the time and the circumstances of his crucial engagement with the powers that be.

He made assertive personal encounters with political and religious leaders. He had come to embody a *Kingdom not of this world.* And he might have whipped up the people power latent in his Palm Sunday entry into Jerusalem. But in Gethsemane he prayed, "*Father not my will but your will be done.*"

Many expected Jesus to seize power, but he was acting as the yeast which redeems and transforms society. So, Jesus submitted to being condemned by those whom he challenged.

His engagement with and loving subordination to the powers that be is the climax of Jesus mission to redeem society. His provocative action undermines the injustice of the institutions and the supporting crowd. God's will is being done on earth as it is in heaven

Jesus was not violent: a lamb among wolves. The Christian vocation to pursue justice and peace begins with the affirmation of Christ's way. The way of proactive, provocative love, without violence.

Here are some snapshot examples

- In Uganda, Betty Bigkombe initiated meetings with the Lord's Resistance Army (LRA) by going unarmed into the bush for a meeting with delegates. This led to a personal meeting with Joseph Kony of the LRA.
- In Denmark, under Nazi occupation, the King wore a yellow star on his coat, in solidarity with persecuted Jews.
- In a Nottingham Mosque, Sheikh Musharaff invited NATO soldiers to meet.
- A Christian secondary school teacher in London adopted the Ramadan fast in solidarity with Muslim staff and students.
- In Israel/Palestine, Christian Peacemaker Teams accompany those whose human rights are abused.

I invite fellow Christians to share similar good stories as part of the abandonment of violent means of pursuing justice and peace.

**Donald Reece**

*Donald is a Trustee of FoR*

# The Pacifist Tradition of the Presbyterian Church of Wales

By D. Ben Rees

In all the religious denominations of Wales there is a very strong pacifist tradition. This is inevitable because the Gospel was proclaimed with huge success throughout the nineteenth and into the twentieth century with special emphasis on revivals, new birth, strong witness in society at large as well as dedication and reconciliation and co-operation between Disciples of Christ in the Kingdom of God.

## The Victorian Era

The pacifist tradition became pronounced through the efforts of Victorians like the 'Apostle of Peace', **Henry Richard** (1812-84) of Tregaron, a Calvinistic Methodist preacher who himself became a Congregationalist minister in the Elephant and Castle area of London, and **Roger Edwards** (1811-86) of Mold, as well as the Welsh independent ministers **William Rees** (or **Gwilym Hiraethog**) (1802-1883) of Liverpool, and **Samuel Roberts** (SR) (1880-1883) of Llanbrynmair. The early life of two of these three Welsh Independent ministers went deep into the life of the Calvinistic Methodist Church. After all, Henry Richard was the son of the Reverend Ebenezer Richard (1781-1837), one of the most prominent ministers of the South Wales Association, and Gwilym Hiraethog was bred in a Calvinistic Methodist home and the CM Chapel in Llansannan, Denbighshire.

It is impossible to over-emphasise the importance of the influence of these extraordinary men of the cloth in the Victorian period and especially through their articles and campaigning in the weekly papers and the periodicals of the period such as *The Herald of Peace*, *Y Drysorfa*, *Yr Amserau*, *Y Cronicl* and later *Y Celt* for which these leaders were responsible. There was a constant plea in these papers to reject the ways of war, and they were read by the ministers and elders as well as the gifted lay people of all denominations in Wales especially by people in the Welsh Calvinistic Methodist or Presbyterian Church of Wales (its name since 1933).

Another means of presenting and promoting the pacifist outlook was the public lecture. William Rees (Gwilym Hiraethog) was the father of the public lecture in Wales from 1846 onwards, and he utilised it for issues such as pacifism. A great deal of the anti-war opinion was disseminated by this means. During the time of the Crimean War, Gwilym had an important lecture of his own in the Welsh language entitled *The War – Who is to blame?* This lecture gave the peace movement a veritable push both then and later. Ever since the Crimean War a similar voice of protest has been audible in Wales during times of war and rumours of war. **WE Gladstone**, one of the heavyweight politicians in the nineteenth century was a very zealous promoter of peace. He coined a three-worded slogan for the Liberal Party, and one of the three words was 'Peace'.

The Welsh Gladstonians embraced the same standpoint, and the Gladstonian accents thereafter have resounded in articles by our denominational ministers and lay men. Gladstone was placed on a high pedestal by Calvinistic Methodists and a biography of him was published in the Welsh language by the Reverend Griffith Ellis of Bootle. A large group of Welsh Liberals adopted Gladstone's ideas, and we are very much indebted to them for many social improvements, particularly for laying down the foundations for more and better care of both the elderly and of the unemployed, the beginning of the Welfare State. The poor found in them their advocates, and the Welsh Independent Reverend **John Thomas** of Liverpool nurtured the talent of the young solicitor from Criccieth David Lloyd George as a radical anti-war campaigner.

There was also another movement which was equally enthusiastic on behalf of peace, the poor and on behalf of social justice, namely the **Independent Labour Party** (ILP). After a long campaign this highly vocal pressure group won over the miners in the valleys of south Wales and a section of the quarry men in Gwynedd to the idealism of socialism and the brotherhood of man.

The contribution of the intellectually minded **Fabian Society** forged by George Bernard Shaw, H. G. Wells and similarly talented writers must not be forgotten because a branch of that society was established in the Connexional college at Bala in the first decade of the twentieth century, and Fabian pamphlets were translated and published in Welsh for the benefit of the monoglot Welsh Nonconformists.

## The First World War and its legacy

What really brought the religious denominations, including the Welsh Calvinistic Methodist together, to consider the pacifist witness in earnest was the First World War. At the beginning of the 1914-1918 War a pacifist society was established with the Churches of Britain called the **Fellowship of Reconciliation** (FOR).

In June 1914, the Reverends **Peter Hughes Griffiths** (Charing Cross, London), **Llewelyn Williams** (Barry) and **Richard Roberts**, a former Calvinistic Methodist minister in Treharris and then London) met in Bangor. There a branch of The Fellowship of Reconciliation for North West Wales was established, and six sub-branches designated, namely at Bangor, Bethesda, Caernarfon, Penygroes, Blaenau Ffestiniog and Pwllheli. A few Calvinistic Methodist ministers were very prominent members of these six sub-branches.

To recall the Bangor peace fellowship is to be reminded of the special contribution of the Reverend **Howell Harris Hughes** (1874-1950), the father of the missionary Dr R Arthur

*continued overleaf*

Hughes of Liverpool and the Reverend J Harries Hughes of Pontypridd (both became Moderators of The General Assembly); and to recall the Pwllheli branch is an opportunity to present the Reverend **John Puleston Jones** (1862-1925), the minister of Penmount Welsh Calvinistic Methodist Chapel. If there ever was a 'Peace Maker' in the First World War, the blind preacher Puleston was a very great example. And because David Lloyd George, was the local MP for the Caernarvon Boroughs which included Bangor and Pwllheli, it was not easy for the Calvinistic Methodist preachers who served the Prince of Peace to hold meetings in the name of the FOR. Lloyd George was bent on getting a high proportion of Welsh speaking people to fight as soldiers for Britain. So it was not an easy time for the peacemakers.

Lloyd George and the Liberal Government had enthusiastic supporters like the Reverend Dr. John Williams of Brynsiencyn, the Welsh scholar Sir John Morris-Jones and the philosopher, Sir Henry Jones. Indeed, by 1916 when Lloyd George replaced H H Asquith as Prime Minister, the recruiting pattern had been established in every parish: it included the presence of the Anglican vicar, the Calvinistic Methodist minister if possible, and the local headmaster, all three to sit upon the platform for the duration of the recruiting meeting. Every minister and every Presbyterian elder who rejected such a pattern were extremely brave characters. Revd. Puleston Jones, for example, felt that the Church of Jesus Christ should not support war, nor should it support any one political party. But the vox populi was not at all happy with the stance made by the Christian pacifists, and Puleston Jones exposed the dissension very bluntly when he said of his experience in the gateway to the Llyn peninsula: 'Here in Pwllheli I'm surrounded by very fierce and warlike people.'

Bearing this in mind, we can fully understand how a large number of the young men of Wales were enticed to the war effort as soldiers though most of them regretted their decision for the rest of their lives. Such a one was the Reverend **Tom Nefyn Williams** (1895-1958). He voluntarily joined the British Army in 1914. He was the son of John Thomas Williams, of the hamlet of Pistyll near Nefyn, a farmer who preached on Sundays and handed out pacifist literature in the Llyn Peninsula in his spare time. Tom Nefyn Williams has recorded his experience:

'I was a young church member when I joined the army. That crusade which was to deliver the little land of Belgium from the shackles of Prussian militarism and which was to safeguard for the whole world a democratic future and a war to end war was the motivation for my enlistment.'

But he and many others had been deeply influenced by much of the propaganda of The National Service League and by the pressure from many denominational leaders in support of the war effort, such as Dr John Williams of Brynsiencyn and Revd Dr Thomas Charles Williams of Menai Bridge, both extremely gifted and talented preachers of the Word of God. Nevertheless the small remnant of pacifists plodded on and functioned like leaven in the dough and purifying salt; and their irreconcilable standpoint demands our admiration today.

Another Calvinistic Methodist preacher who deserves to be

remembered is the Christian socialist, the Reverend **J H Howard** from Swansea. At the time of the First World War his pastorate was in Colwyn Bay and later in Catherine Street, Liverpool. He addressed meetings on such subjects as *What can we do in time of war?* and proclaimed the social gospel. One result of his thoughtful campaign for peace within the North Wales area was the decision to send to the Prime Minister Lloyd George messages testifying that 'War is repugnant to the spirit of Christianity.' Then came literature such as that very influential periodical called *Y Deyrnas* [The Kingdom], published regularly from October 1916 to November 1919 from Bangor.

What J H Howard was in north Wales for the Presbyterian Church of Wales, **John Morgan Jones** (1861-1935), the socialist-Calvinistic Methodist minister and the pastor of Hope Chapel in Merthyr Tydfil for 35 years, was in south Wales. The 'Establishment' regarded him as a dangerous individual. A detective was appointed to observe him closely in Merthyr during the First World War. His chief sin to the authorities was the fact that he urged young men not to register for the Armed Forces. Jones regularly visited the conscientious objectors imprisoned in Cardiff and Swansea prisons and he carefully looked after their welfare and their spiritual lives as well as those of their families. Ultimately he was himself taken to Swansea prison but he was only there for twenty four hours. Because John Morgan Jones was regarded by the South Wales Miners Union as a working class hero, his imprisonment created such a stir. The militant Welsh miners threatened to strike because of his imprisonment, and a command came from the Prime Minister David Lloyd George to release the Reverend John Morgan Jones of Hope Chapel immediately.

Such Calvinists as the scholarly Revd John Morgan Jones were theologians of very deep convictions, and not the type to take things easily and quietly and forget the wars of the world. At the present time there are a considerable number of our ministers and elders as well as members who are much closer to these pacifists than most of their ministerial colleagues in the First World War. And the reasons for this is the oral and written response of those who went through the toil and the distress, the fire and the fury of the First World War and who returned fully convinced that War is contrary to Christian foundation. Many of them became zealous advocates of the Gospel of Peace in our pulpits and the communities. One such was the poet-preacher, the Reverend **David Jones** (1890-1980) of Blaenplwyf near Aberystwyth. He, like the Reverend Albert Evans Jones, better known by his bardic name of Cynan, experienced a great deal of suffering during his three years of service with the Welsh Medical Regiment in Salonika and Macedonia. In his sermons and poems David Jones made the need for 'peace' a central plank in his theology and he provided spiritual nurture for young men in his churches, and in later years, a few of these became interpreters of the self same testimony. The disciples of Reverend David Jones in the main were the Reverend **D R Thomas** of Merthyr and later of Aberystwyth and Reverend **Stanley G Lewis** of Aberaeron, to name only two.

Another soldier turned pacifist was the Reverend **J W Jones** of Conwy, one of the most popular preachers in the whole



connexion after the Second World War. Wounded in action, he would regularly mention the bitter battles he experienced in his sermons. He edited the important pamphlet *Tystiolaeth Cyn-Filwyr* [The Testimony of Ex-Soldiers], it being No 6 of the second series of Peace Pamphlets published by the well-known Welsh Society of Pacifists. In this pamphlet, in addition to the testimony of J W Jones, there are also the testimonies of another soldier who became a pacifist, the Reverend **J H Griffith** (Denbigh), and of the layman **Dan Thomas** (Liverpool and later Porthmadog) a pioneer socialist who joined the ranks of Plaid Cymru and became the father-in-law of the politician and pacifist Gwynfor Evans who did so much for the peace witness.

Then there's the very remarkable mission and ministry of that very heroic and somewhat unique pacifist **George Maitland Lloyd Davies** (1880-1949), a bosom friend of Dan Thomas. Like Howell Harris Hughes, he came from the Liverpool Welsh community, and he was the grandson of the renowned Victorian preacher John Jones of Talsarn in the Nantlle Valley. If ever there was an evangelical pacifist or a pacifist cum evangelist, George M Ll. Davies was surely one. Without sparing himself from 1914 onwards, he travelled extensively for FOR in Wales, Britain and Europe to fulfil his crusade of peace and 'pilgrimage of grace'. The denomination from which he came can be justly proud that it nurtured a peacemaker of European stature. He was given several prison sentences, often amongst his Welsh friends like the young journalist Percy Ogwen Jones of Llanelian near Amlwch. They were together in Wormwood Scrubs, and there, like all the other conscientious objectors, he suffered hard labour and persecution. Following his release, he disseminated the seeds of pacifism both within and without the denomination. In the General Election of 1923 he won the parliamentary seat to represent the University of Wales (though he had never attended an university college), but in the subsequent election of the following year he was dislodged by Captain Ernest Evans, himself a Calvinistic Methodist elder at Aberystwyth and a war veteran. It was sweet revenge for the militarists in Wales.

Like George Lansbury, George M Ll Davies learnt that the life of a Member of Parliament with such deep convictions concerning peace is far from easy; he is a subject of contempt and bullying by jingoistic politicians. But the Reverend George M Ll Davies grew weary. He was the means of 'converting' many members of the Calvinistic Methodist connexion to the ways of pacifism. One of his illustrious converts was **Alun R Edwards**, a native of Llanddewi Brefi like myself, and the dynamic librarian of Dyfed and a staunch

supporter of the Welsh Sunday Schools. Following Alun's premature death, Reverend Dr T J Davies of Cardiff (another pacifist ) wrote in the August number of *Barn* (Opinion) on 1986 to this effect:

In all you skirmishes sustained  
By George, you hero, in the race;  
Reviled, like him, you ne'vere reviled,  
Maker of peace, pilgrim of grace.

It was fitting tribute to the Revd George M Ll Davies and to the elder of the church, Alun R Edwards, of the village of Llanfarian in Ceredigion.

### Respect for Christian Pacifists

Next we need to acknowledge the endurance and the perseverance of individuals in every Presbytery for their concern for world problems, and in time getting monthly meetings, the three Associations and the General Assembly to discuss and to consider motions acknowledging Christian pacifism (and this I tried to do for 19 years as Secretary of the Church and Board Society). This was achieved also in the duration of the First World War.

In the General Assembly which met in Colwyn Bay on 23-25 March 1916, the Reverends J H Howard and Howell Harris Hughes got the General Assembly to approve a motion expressing the Assembly's sympathy with conscientious objectors who rejected military service. At the Committee stage the motion was not approved, but after much discussion and some pressure, the General Assembly gave its approval to a motion in favour of the rights of conscience and the two advocates succeeded in getting two of the most belligerent proponents of militarism, the Reverend Dr John Williams (Brynsiencyn) and the Reverend Dr T Charles Williams to propose and to second the motion! Even these two Anglesey pulpit giants had to acknowledge the determination of Howard and Hughes and to yield to the strength and rationale of the pacifists' debate. And ever since that General Assembly this has been more or less the norm within the General Assembly of the Presbyterian Church of Wales.

Soon after 1916, the great majority of Associations in both north and south Wales were sensitive to the issues of peace and reconciliation. This was the case in Lleyn and Eifionydd Presbytery in East Denbighshire, East Glamorgan, Liverpool as well as London and the Conway Valley Presbyteries (to name the Presbyteries with whose resolutions I am acquainted).

**D Ben Rees**

*Ben is a former Trustee of FoR and ex-Editor of Peacelinks  
(article to be continued in a future edition)*

### Week of Prayer for World Peace 12 -19 October

This year will be the 40th anniversary. There may be some readers who remember the early days and Sue Claydon says it would be great to hear from them. AGM is on the 12th March at noon at the London Interfaith Centre, 125 Saulsbury Road, London NW6. This is an open AGM and anyone is invited to attend.

The nearest tube stations are Brondesbury Park and Queens Park.

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Peacelinks is free to members.

# Carols at Christ Church

Joyful singing from choir and congregation filled Christ Church Cathedral Oxford to launch our centenary celebrations on the night of December 2nd. The anticipation was kindled as we passed through the historic architecture that forms Tom Quad to the cathedral on the far side.

Around 150 people came: members, supporters and people who simply enjoy carols in a cathedral. We assembled in the nave and below the central tower. Those who arrived early could view our Drones Quilt on display.

The mixed voluntary choir, led by John Padley, processed in and opened with *This is the truth sent from above*, a traditional English folk carol. They sang magnificently throughout the service. Then the rest of us were invited to join in with Graham Kendrick's *Make way, make way, for Christ the King in splendour arrives*. We sang lustily throughout.

Readers were drawn from both FoR England - Director and Trustees - and beyond: Revd Charlotte Bannister-Parker is the Bishop of Oxford's Advisor on Overseas Programmes and a lot more. Yasmin Alibhai-Brown is a columnist for The Independent. Norman Kember is an Emeritus Professor of biophysics and former FoR Trustee.

After an absorbing and atmospheric worship, there was a retiring collection for FoR and then many of us retired with the choir to a side room for nibbles, wine and chat.

\* *I was there* is from "Prayers for All Seasons: A Comprehensive Resource for Public Worship, Part 2" by Nick Fawcett. (published by Kevin Mayhew)



photo by Lizzie Gawen /SCM/FoR

## The Order of Service

- ✧ *This is the truth sent from above* (traditional; choir)
- ✧ *Make way, make way, for Christ the King in splendour arrives.* (Kendrick; choir & congregation)
- ✧ *Welcome & Bidding Prayer* from Canon Nigel Biggar
- ✧ *Isaiah 9: 2 - 7* read by Revd Charlotte Bannister-Parker
- ✧ *For unto us a Child is born* (Handel; choir)
- ✧ *The Birth of FoR* told by Revd John Johansen-Berg
- ✧ *Who would think that what was needed* (Bell & Maule; choir and congregation)
- ✧ *We the Peoples (UN charter)* read by Millius Palayiwa
- ✧ *Now the holly bears a berry* (Sans day Carol; choir)
- ✧ *It came upon a midnight clear* (Sears; choir & congregation)
- ✧ *Christmas Eve 1924, Captain Armes' letter from the trenches* read by Denis Beaumont
- ✧ *Silent night* (Griber & Mohr; choir & congregation)
- ✧ *Virgin born, we bow before thee* (arr. Dams; choir)
- ✧ *Love at Christmas* (based on 1 Corinthians 13; by Sharon Barnes) read by Diana Townsend
- ✧ *Coventry Carol* (choir)
- ✧ *Angels from the realms of glory* (choir & congregation)
- ✧ *Amazing Peace* (poem by Maya Angelou) read by Yasmin Alibhai-Brown
- ✧ *Sussex Carol* (choir)
- ✧ *I was there* \*(reflection) read by Richard Bickle
- ✧ *Hark! the Herald Angels Sing* (choir & congregation)
- ✧ *Luke 2: 8 - 20* read by Norman Kember
- ✧ *Away in a manger* (Traditional; choir)
- ✧ *Final prayers and Blessing*
- ✧ *O Come all ye faithful* (choir & congregation)

### FoR Oxford local group inaugural meeting Thursday 13th March

7:30pm for tea and milling, 8pm start (finish about 9:30), at Peace House, Paradise Street, Oxford OX1 1LD. Tel 01865 250 781

Details from Emma who will also be pleased to advise readers about local groups in their area (or starting one): [emma@for.org.uk](mailto:emma@for.org.uk)

# Director's Diary

I would like to take this opportunity to wish you all a very happy new year as we celebrate 100 years of the founding of the Fellowship of Reconciliation.

While 1914 was the founding of the British Fellowship, the International Fellowship of Reconciliation - founded in 1919 - has decided to celebrate their centenary this year as well! So have the European branches. Happy centenary to you all!

Looking back to the end of last year, one cannot forget to remember the death of Nelson Mandela. There were moving scenes and speeches at his memorial services. It brought together President Obama and Castro of Cuba. The two even shook hands! Mandela the reconciler, even in death reconciled adversaries! One has never heard the words "peace and reconciliation" used so many times at an occasion, and this was the man who was only removed from the USA list of dangerous terrorists in 2008!!

On entering 2014, mention should also be made of the death of Peter Seeger aged 94! I hear some people say "Who is he?" He was the famous "liberation/peace folk-legend and pioneering environmentalist". His famous compositions include "Where Have All the Flowers Gone" (adapted from an old Russian song about Cossacks going off to war), "Turn, Turn, Turn (a big hit for the Byrds) and "If I had a Hammer" etc.

His banjo sported the message, "This machine surrounds hate and forces it to surrender." During the civil rights movement of the 1960s, he led a crowd, with Martin Luther King, in a rendition of "We Shall Overcome". His compositions were eventually published as a book: "Hard Hitting Songs for Hard Hit People".

On 18th August he appeared before the "House Un-American Activities Committee and was sentenced to one year for contempt of Congress!

We continue to emphasise the importance of the membership and supporters to the work of the charity. In this our centenary year we trust that you will give more generously than ever, both in terms of your time and financial contributions. So Thank You. Thanks also go to the Trustees and staff for their dedication and hard work.

Staff had their Christmas break from 19th December to 6th January and all came back refreshed and looking forward to 2014! January has seen severe flooding in and around Oxford. Thankfully we were not too disrupted and Peace House was not affected by the

floods. The staff team continues to work well, with weekly meetings and "one-one" sessions.

The following are a few examples (not exhaustive) of meetings, lecturers and conferences attended:

- o Meeting with Initiatives for Change to explore ways of collaboration and joint events.
- o The annual NCVO conference for good networking.
- o Meeting with Community leaders from Columbia who pleaded for support in their quest for nonviolent transformation of their communities and reconciliation.
- o Meeting with the BBC "Controller of World War One" following their announcement of the four year programme to commemorate WW1. The idea was to ensure that peaceful voices that opposed the war were given due attention. They warmed to the idea and will ensure that was borne in mind.
- o WW1 Forum that consists of the FoR(E), Quaker Peace and Social Witness (QPSW), Pax Christi, Peace Pledge Union and Women's International League for Peace and Freedom etc.
- o Meeting with Zoughbi Zoughbi of WIAM, a peace and reconciliation project in Bethlehem that FoR supports through the IPF programme.
- o Two lectures given by Rowan Williams on the theme of "Faith and Power" organised by the HUMANITAS department of the University of Oxford. The first lecture was on "Faith, Force and Authority: does religious belief change our understanding of how power works in society?".
- o Following our press release on the new £2 coin, there were a number of requests for radio interviews and from newspapers. In Oxford that culminated in two fairly large articles in both the Oxford Times and Oxford Mail, and a third article, being a profile of the Director of FoR! All good publicity for the charity.
- o A series of six lectures organised by the University's McDonald Centre for Theology, Ethics & Public Life, and held at Christ Church on the theme "OH WHAT A LOVELY WAR". Jeremy Paxman gave the first one on "Great Britain's Great War."
- o Faithful Peacemakers' Breakfast at St. Ethelburga's, attended by 30 peace makers for most of the major faiths.
- o In addition there were the usual internal staff meetings, working group meetings and Board meetings.

**Millius Palayiwa**  
Director

**Some useful websites**

**www.for.org.uk** - our main website for news, or see Facebook at **www.facebook.com/forepeace**  
**http://twitter.com/forpeacemaker** and **twitter.com/FoRpeacebypeace**  
 - follow FoR England on Twitter + **https://twitter.com/StoriesOfPeace**  
**http://www.facebook.com/group.php?gid=2244254396**  
 - Young Peacemaker's Network **dronesquilt.wordpress.com**.  
 - Drones Quilt website  
**www.mpf.org.uk**  
 - Methodist Peace Fellowship.  
**http://www.ifor.org** - International Fellowship of Reconciliation and links.  
**www.baptist-peace.org.uk**  
 - Baptist Peace Fellowship.  
**www.urc.org.uk/mission/peace-fellowship.html** - United Reformed Church Peace Fellowship.  
**www.quaker.org.uk/working-peace**  
 - Quaker Peace & Social Witness.  
**http://ncpo.org.uk** - Network of Christian Peace Organisations.

**February 14 -16: Peace, Power & Protest.** FoR/SCM joint Conference for 18-30s at Hayes Centre in Swanwick, Derbyshire. See the events section on FoR's facebook page for details.  
**February 21-23: CHIPS training & study event** with Franciscans, at Hilfield Priory, Dorset, office@chipspeace.org tel. 01491 577745  
**February 27: Free the Skies, Drone Down the Drones.** Bring voices and instruments. 12-2pm Meet St. James's Park, London SE1 outside cafe in the park. Contact Camilla 07791 516275.  
**March 5: Ash Wednesday at the MoD,** tel. Pax Christi 020-8203-4884 info@paxchristi.org.uk  
**March 12: AGM of the Week of Prayer for World Peace** supporters, at London Interfaith Centre in Salusbury Road, London NW6 6RG, starts 12 noon - see page 9  
**March 13: FoR Oxford local group,** inaugural meeting - see page 10  
**March 15: Remember Fukushima: no nuclear power.** London region CND tel.020-7607-2302  
**March 15-16: Corrymeela GB Celebration,** Manchester www.corrymeela.org  
**March 21: Drone Watch, Waddington** 1- 3pm, Drone Campaign Network on 01163 19948  
**April 5: Security by Remote Control - can it work?** with Prof. Paul Rogers, 11 am at St Mary's Centre, Hexham. Organised by Northumbrians for Peace and Hexham Quakers.  
**April 12: FoR England Annual Council** at Peace House, Oxford - see page 3  
**April 14: Global Day of Action on Military Spending** - http://demilitarize.org - see page 6  
**April 26: Chernobyl Day**  
**May 15: International Conscientious Objectors' Day,** 12 noon, Tavistock Square London WC1, meet descendents of 30 WW1 COs and women peace campaigners: mail@coproject.org.uk  
**May 17-23: Pilgrims for Peace: FoR peace week, Iona** - www.iona.org.uk - Places filling fast!  
**June 30: Methodist Peace Fellowship AGM,** Birmingham. *To be confirmed,* so please contact the secretary marie.dove@gmail.com or visit the website: www.mpf.org.uk  
**August 1 - 3: FoR Centennial international event** at Konstanz, Germany. Details from the International Fellowship of Reconciliation. www.ifor.org - see page 3  
**October 4: United Reform Church Peace Fellowship Conference,** London with Steve Hucklesby  
**October 12 - 19: 40th Week of Prayer for World Peace**  
**November 22: FoR Centenary Conference,** Cambridge, with Rowan Williams



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- [ ] information about the International Peacemakers Fund
- [ ] to receive a standing order form so I can give regularly to support FoR England

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