

The UK ranks 6th highest in the world for money wasted on “defence”, yet the NHS is in decline and there’s nowhere near enough affordable housing. How is it that the government justifies £38bn a year on the military, when there are security issues much more cheaply and easily addressed? How did they get away with drastic cuts to other departments and barely a shave off the MoD budget? What’s this £700m subsidy of the arms trade all about?!

On the 14th April - the **Global Day of Action on Military Spending (GDAMS)** - FoR helped coordinate a London action involving the various departments which could do with a slice of the defence budget. Campaigners visited the department for education, environment and health, then went to the MoD with a cancelled cheque – a very visual symbol of how unfairly the pie is being sliced up. In Oxford, FoR and Pax Christi had a stall in the town centre next to the Peace Plaque. We asked people to put four buttons – one representing every £10bn for defence – into pots representing health, green energy, local policing, education, international development and welfare. We also had a seesaw for people to decide whether they wanted to fund the NHS or Trident (“big horrible bombs”) which had a great response – one pair of children looked at it and decided straight away that instead of sitting one at each end, they’d both squish onto the end with the nurse’s hat. There is hope! We also gave out flyers to people, which explained how 30x more is spent researching weapons than green energy and another which said that while \$245 dollars is spent globally per person per year, one million babies die on their

first day of life. It’s time to shift priorities.

Unfortunately, the CoFE doesn’t take the line on this that they ought. Yes they have a (very un-bulletproof) policy on investments in armaments. Yes they exclude nuclear weapons entirely from their investment portfolio. Yes Church House Conference Centre hosts conferences funded by these companies, including BAE Systems, Lockheed Martin, Finmeccanica, Saab, Raytheon, MDBA Missile Systems... Why lay out strict rules about from whom they can profit, only to then welcome them in and allow them to do business? The church does some excellent things, but hosting military conferences funded by companies with a vested interest in creating more conflict for which they can supply the weapons, is very much in contrast to working towards the Kingdom on Earth or following in the footsteps of the Prince of Peace. We’ve been holding vigils outside these conferences, together with Pax Christi among others, at the two events in June and July this year. We also held one outside an almost identical conference they hosted in November 2012. We must live in hope that one day the message will get through.

Emma Anthony



Centenary Conference - and - Centenary Booklet

Details of both are now available: see back pages

News from the Fellowship of Reconciliation, England

You have received this edition either through the post or via email, according to our records (which we have been updating based on responses to the survey in the last edition). If you would rather receive it the opposite way to which you have done (i.e. by post but you want it as email, or you have received an emailed version but need it as a hard copy), please write to, call or email the office, and we will change it for the next time. Our address is on page 3.

Director's Reflections

Where do we stand as pacifists during this year of the commemorations of WW1 and our own centenary celebrations – celebrating 100 years of nonviolent peacemaking, forgiveness, compassion, healing and reconciliation?

On 30th August 1934, a Letter to the Editor in the *British Weekly* ran, "I would very much like to know, what justification writers have for their extreme Pacifist views. Whether we wish it or not, we still have the Battle of Armageddon to face. Will these friends then, when the great battle of Christ's forces against anti-Christ takes place, be Pacifists?"

What right, it is asked, has the Christian to renounce war? After all Jesus himself foretold war: "When ye shall hear of wars and rumours of wars, be not troubled: these things must needs come to pass". (Mark xiii. 7 and parallels).

"It must needs come to pass".

It is true that until 313 AD the whole church was Pacifist. The turning point in the career of Constantine which was to affect Christianity was his vision at Milvan Bridge near Rome in 312 AD, during the invasion of Italy to capture Rome, as he was preparing to battle his final competitor Maxentius for the sole rule of the Roman Empire. Constantine was not a Christian, but while he was praying, God sent him a Vision of a Cross of Light in the Heavens at Mid-day, with an inscription admonishing him to conquer by that. It is said that the Christian God appeared to him in his sleep and commanded him to use in his wars a Standard made in the Form of the Cross.

The church should be radical (*Latin: radix meaning "root"*) and go back to its roots and those roots are pacifist!

The early Christian Fathers preached that. For example, Erasmus (1460 – 1535) writes, "They who defend war must defend the dispositions which lead to war, and these dispositions are absolutely forbidden by the gospel. Since the time that Jesus Christ said, "Put up thy sword into its sheath, Christians ought not to go to war."

Tertullian poses the question: "Shall it be held lawful to make an occupation of the sword, when the Lord proclaims that he who uses the sword shall perish by the sword?"

The Historic Peace Churches (Quakers, Mennonite and Brethren (HPC)) have stuck to that.

In 1922 at Bluffton College, Ohio, the three HPCs held a conference together. What drew them together was their experiences as conscientious objectors during WW1. The title of the conference was: ***Conference of Religious Bodies Who Hold that peace between Nations Can Be Maintained by following the Teachings of Jesus.***

Following that in 1935, the Brethren concluded their conference with the words: "We believe that all war is sin; that it is wrong for Christians to support or engage in it; and that war is incompatible with the spirit, example and teachings of Jesus... Those beliefs are not based upon a popular doctrine of our own; they arise from our application of Christian standards to all human relations, whether individual, group, class, or national. To settle conflicts in any of these relationships by war is not efficient, not constructive, not permanent, and certainly NOT Christian."

The founder of the Mennonites, Menno Simon argued that Christians should follow the example of Christ in rejecting violence as a means of dealing with enemies; for he said, "If Christ fights his enemies with the sword of His mouth, if he smites the earth with the rod of his mouth, and slays the wicked with the breath of his lips; and if we are to be conformed to his image, how can we, then, oppose our enemies with any other sword."

Like the HPCs, the Fellowship of Reconciliation declared and still adheres to the principles of healing and reconciliation since its foundation 100 years ago.

Members of the Fellowship continue to believe that war or any participation in war is wrong and entirely incompatible with the spirit, and teaching of Jesus Christ. We therefore cannot and should never conscientiously engage in any activity or perform any function, contributing to the destruction of human life.

So we turn to the question, as Pacifists, what do you do with the Hitlers of this world? Well the thing that differentiates human being from other creatures is LANGUAGE. Language is a most powerful tool and we should use it effectively to talk and promote peace and the avoidance of war. Indeed, one of my predecessors spent 2 hours in 1938 talking with Hitler about the futility and dangers of war! In the same spirit the Quakers Gwen and Conder Catchpool and Rufus Jones made contact with the Nazi government and Gestapo!

A Pacifist was once asked what he would do if someone broke into his house and started attacking his wife. He replied "I'd stand back and pray that she didn't damage the fool too badly."!!

But what does one do when the talking fails and war breaks out anyway? We can take the advice of a Chinese anonymous author, we know as Laozi, who pointed out that “no matter how good his intention, violence always recoils upon the perpetrator”.

He goes on to say, “Even when arms have been used as a last resort, there must be no triumphalism, chauvinism or aggressive patriotism. A sagacious Prince”, says Laozi, “knows that he must bring hostilities to an end, gently. Bring it to a conclusion, but do not boast; bring it to a conclusion, but do not brag; bring it to a conclusion, but do not be arrogant; bring it to a conclusion, but do not intimidate.” We can only stop the vicious cycle of attack and counter attack that holds the world in thrall today only if we learn to appreciate the wisdom of restraint towards those who we consider our enemies.

Why not pray the child’s prayer: “Pray, God make all bad people good and all good people nice.”

Millius Palayiwa
Director



On Iona: Millius with members of FoR Norway



On May 15th a large crowd was attracted to the annual commemoration at 12 noon in Tavistock Square in London. It was larger than most previous years because the organisers had invited over 60 descendants of people who were COs and women war resisters during the First World War. They and members of various peace organisations gathered in bright sunshine by the memorial stone that was placed in the park 20 years ago.

Four speakers were introduced: Sam Walton (Quaker Peace and Social Witness), Mary Dobbing (Bristol peace activist and sometime FoR volunteer) who told the story of her grandfather as a CO, Christine Schweitzer (War Resisters International and a German activist), and Lord John Maxton (himself a CO) whose father and uncle were COs in the First World War.

The gospel choir from the Maria Fidelis School, Camden, led singing of The Ones Who Said No, (by Sue Gilmurray, song writer and member of FoR) and We Shall Overcome.

The names of First World War COs and women war resisters were read out by someone from each of their families and carnations were laid on the commemorative stone. This became a long procession with additional carnations being laid by members of the public to represent today’s COs from around the world.

Amongst the families were Jonathan Hodgkin and his wife there (*pictured below*) to represent Douglas Bavington Smith. Jonathan is also grandson of Henry Hodgkin who was a founder of the FoR.



This year the event was organised by the First World War Peace Forum which is made up of Conscience, Fellowship of Reconciliation, Network for Peace, Pax Christi, Peace news, Peace Pledge Union, Quaker Peace & Social Witness, Right to Refuse to Kill, Women’s International League for Peace & Freedom.

For further information, please contact: mail@coproject.org.uk

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and can never be at war.”**

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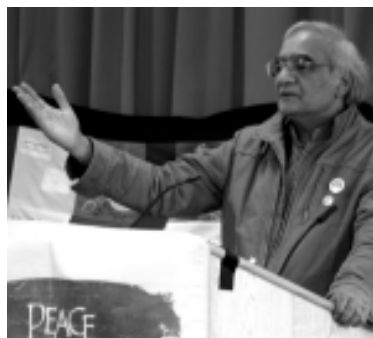
Editorial: David Pybus (Editor),
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Peace, Power & Protest

SCM/FoR joint Conference for 18-30s

held at Hayes Centre in Swanwick, Derbyshire, 14 - 16 February 2014

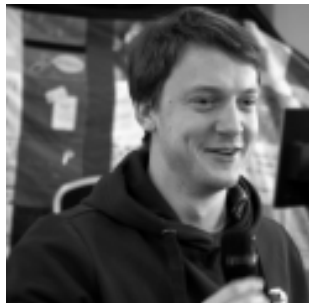
I met many new and old friends and was introduced to FoR's **Young Peacemakers Network**. As a member of FoR, I enjoy getting involved with the various different areas of the charity's work and projects. Seeing the drones quilt for the first time, positioned as it was at the front of the hall, was a fitting backdrop for discussing *Peace, Power and Protest: Prophets for a new world*. It made visible the reasons we must walk nonviolently together towards conflict transformation.



The keynote speaker Inderjit Bhogal was particularly inspiring and has encouraged me to continue to explore the idea of faith-based reconciliation now I am back at home. I have become more curious about ideas of eco-reconciliation since I've

been at the conference and have started to create some workshops for my church group.

liberation theology, revealing the human stories behind the scriptures which can be so familiar to us that they start to lose their meaning.



Emma Anthony (FoR Membership and Outreach Officer) facilitated a marvellous workshop about Civil Disobedience and Faith where as a group we explored what it means to act in our civil context as well as our faith context. Chris Howson took us into a parable, transforming us into actors from the Bible during his workshop on storytelling and

Angela Rayner (Christian CND) and Sunniva Taylor (QPSW and Operation Noah) were stars of the panel discussion, who responded to the question, "How can faith speak truth to power?" and inspired us by talking about their dedication to activism. We were especially encouraged by the waves Sunniva is making in the climate change and fossil fuel disinvestment movement.



One bit of a dark cloud hung over the weekend, though, as on the first night (1 minute after Valentine's day ended!) the bishops issued their pastoral guidance on same sex marriage. It was a grim reminder that there is still so much to do for peace and reconciliation.

Informal chats during meals were the best part of the weekend because during these un-programmed times participants had time to share reflections about the sessions and make new pals.

Siobhan Grimes

News from Annual Council

Annual Council was held on 12th April at Peace House in Oxford, and about 30 people attended. The day opened and closed with prayer and saw reports from the Chair and Director, with the Financial statement given in the unavoidable absence of the Treasurer. The roll of honour of members who had died in the past year was read.

There were elections for new trustees with Carole Crompton and Diana Townsend being replaced by new people. Here is Chair Richard Bickle's appreciation:

Annual Council saw the election of a new Vice-Chair, Hilary Topp, and a new trustee, Rev. Christopher Collins, and the retirement of Carole Crompton and Diana Townsend. As Chair, I would like to place on record my thanks to Carole and Diana for their service to the fellowship, and we hope they will both continue to be active members for many years to come.

Carole (*top right*) first became a member after visiting a stall at the Greenbelt Festival. As she lived close to the former national office base in rural Cambridgeshire, she became a regular visitor and volunteer, and was soon elected to the Board of Trustees. Serving for 18 years in various roles, latterly as Vice-Chair, she was always willing to do whatever was necessary whether that was setting out and clearing away rooms after meetings, deputising for the Chair, making name badges at events, or representing us at national and international events.

Diana (*bottom right*) found FoR through her then membership of the URC Peace Fellowship. She served for a number of years as their observer on the Board of Trustees and was co-opted as a trustee last year. After retiring to Oxford, Diana has been one of our 'local' trustees, and we hope that she will continue to play a part in developing local activities for members in and around Oxford in the future.

Hilary Topp (*top left*) came across FoR at the Greenbelt Peacezone and through an FoR workshop at the Student Christian Movement (SCM) conference in 2006. In her role as Peace Education Officer for Pax Christi she worked closely with colleagues at FoR. Hilary was part of the Young Peacemakers Network and attended several 'Called to be Peacemakers' weekends. Hilary has been National Coordinator of SCM since 2009 and has also served on the Northern Friends Peace Board and on the steering group of the West Midlands Quaker Peace Education Project. We look forward to the experience of governance and small charity management that she brings to the role of Vice-Chair.

Christopher Collins (*bottom left*) has been a member of the fellowship for over 10 years and currently works as a Probationer Methodist Minister near Wolverhampton, where he is setting up a local peace and justice group. He previously lived in Redditch and was an active member of the local FoR branch there. Chris has also had a career in accountancy which we hope will further strengthen the skills of the Board at a time of significant financial challenges for all small charities, including our own.

Richard Bickle



Building Bridges

The guest speaker was Jo Berry who told us what has happened in her life following the death of her father, Sir Anthony Berry MP in the Brighton hotel bombing by the IRA in 1984. She soon began a journey to try and understand why this had happened and look beyond the label 'enemy'. In 2000 she met the only man to be convicted of the bombing, Patrick Magee who had been released from prison under the Good Friday Agreement. After many further meetings they became friends.

Jo has founded the small charity *Building Bridges for Peace* dedicated to peace and conflict transformation.

You can read more of Jo's story in the book *Unarmed Heroes - the courage to go beyond violence* published in 2004 (by Clairview), and includes a chapter by Jo as well as one by Pat. This is a compilation from Peace Direct.

It is hoped to carry more of the story in a future *Peace By Peace* magazine



Director's Report to Annual Council - April 2014

The Strategic Review of 2011 was revisited in September 2013 and it was agreed that the Fellowship should continue to focus on the five key areas. These continue to provide the structure of our activities and organisation this year and beyond. Those Key Areas are below. A great deal of time during 2013 was spent on preparations for the Centenary events. These were kick-started with the Carol Concert at Christ Church Cathedral, Oxford.

(a) **Resourcing the Work: Financial Security and Stability**

The Board of Trustees met 4 times during 2013 and we will continue to develop fundraising strategies in 2014.

The Charity could not exist without the commitment, dedication and generous support (both in time and financial) that it gets from its members and supporters, that is to say yourselves. For that we are most grateful. On the database, we currently have 1068 members and 476 supporters. In addition we have 1,486 Enquirers. We have 137 members of the Young Peacemakers Network (YPN).

We lost 17 members through death, but gained 30 new members. The membership is not that youthful. If we are to survive we need to broaden our membership base, both in terms of age, gender and faiths. We need to increase our affiliates, group membership and consider corporate membership. We need to encourage young people to feel that they are welcome and can contribute to the policies and decisions of the Charity.

Financially we did not do that well in legacies during 2013. We received only £7,171 compared with £83,351 in 2012!

There is a steady income from rental and room hire of Peace House. Hirers include among others, the Zen Group, Oxfam, Christian Aid, CAB, Oxford Unlimited, Mingle, the Training Effect, etc. The many hirers greatly appreciate the central location of the premises and the reasonable hiring fees.

We made a number of grant applications and received £1,500 for young people to attend the Pilgrimage on Iona, and £1,000 from the Carnegie UK Trust, towards the Centenary booklet.

We rely very much on the generosity of the membership! During the year we had 272 people give by Standing Order.

Small amounts continue to come in for the International Peacemakers' Fund. These totalled £3,439 last year. The Chair's Appeal this year raised £3,540 compared to £2,767 last year. (60 responses out of 1068 sent!)

During the year there were a number of staff changes. Lara Bosley, who took over from Trevor Barton as Centre Manager, has settled in well and is doing a great job ensuring that Peace House is a resource that is well-used by local charities and groups. Membership and Outreach Officer, Jessica Cheetham left us in May on grounds of ill health. Emma Anthony was appointed to replace her, and Emma has got into the role with great enthusiasm and ambition! The focus of the role of the Membership & Outreach Officer continues to be the recruiting, developing and sustaining relationships with individual members, and also the Church communities

of which they are part. This is intended to make the 'Fellowship' aspect of the organisation more real; to build long-term income from regular giving, and to fully integrate the work of the International Peacemakers' Fund into the day-to-day life of the Fellowship.

The sad news is that Clive Gillam handed in his notice, leaving at the end of April after 5 years excellent service. We wish to record our thanks to Clive for all the good work he has done for the Fellowship over these years.

The Centenary Events Intern, Aaron Holliday, has worked tirelessly to produce the calendar of events that began with the Carol Service at Christ Church on 2nd December 2013.

The Director continues to be busy with managing the Charity, representing and promoting it to outside bodies and attending numerous internal and external meetings.

(b) **Global Solidarity, Development and Promotion of Nonviolence and being much more part of IFOR**

Highlights of our work within IFOR and the wider peace making network during the year included:

- A visit by the Rev Lucas Johnson from FoR USA, who has now been appointed International Coordinator of IFOR.
- Working with our friends in Wales to support their hosting of the European FoR conference later in 2013, and again with Wales to produce the agenda and programme for EUFOR 2014 in Brussels.
- Responding to an approach from the Ivorian Diaspora to help with training workshops on reconciliation. This proved unsuccessful due to internal problems within the Diaspora!
- Attendance at the FOR Scotland Annual Conference and AGM. The conference theme was "Pacifism or Passivism".
- Attending the NCPO conference in Corrymeela to discuss joint activities during 2014.

The International Peacemakers' Fund (IPF), the project which is our practical way of showing solidarity with grassroots nonviolent peace making organisations in areas experiencing violent conflicts around the world, continued to attract more grant applications than we can meet from our very limited resources. Last year due to limited funds, the Trustees decided to fund just one applicant, New Profile. This organisation runs "The Alternative Summer Camp for Youth (ASCY)" in Israel. The camp seeks to address different conflicts in Israeli society by encouraging critical thinking by the youth, and presenting an alternative to militaristic values in what is otherwise a very militarised society. It encourages the young people to learn and explore the use of nonviolent methods of activism to change the reality around them; and to create an alternative demilitarised nonviolent environment in which young Israelis can meet their peers, and together create an alternative way of thinking and acting. They received a grant of £5,000 from the IPF.

(c) **Education on Peace and Nonviolence, both within and without**

One focus of the Fellowship's education work during the year has been to support the development of the *Young Peacemakers' Network*. The 'Called to be Peacemakers' Conference took place at Yardley Hastings. This was the first time that the Drones Quilt was rolled out in its splendour!

The quilt continues to attract a great deal of interest and attention and is in great demand from a number of organisations. The second main area of work was having an FoR stall at the Greenbelt Christian Arts Festival over the August Bank Holiday weekend, this year, not a joint NCPO event!

(d) Campaigns and Engaging with Policy Shapers and Decision Makers; and being a Public Voice for Peace, Nonviolence and Disarmament

The FoR continues to engage with policy shapers and decision makers through attendance at high profile meetings and seminars at the Houses of Parliament, the National Council of Voluntary Organisations (NCVO), ecumenical networks such as Churches Together in Britain and Ireland (CTBI), letter writing to departments such as DFID, meetings with representatives of International Organisations such as the UN and attendance at conferences in the UK and Europe.

We are on the WW1 Peace Forum that consists of FoR, QPSW, WILF, PPU and Conscience. Throughout 2013; the group spent a great deal of time planning the International Conscientious Objectors' Day of 15th May, which this year is going to be a "big affair," with descendants and relatives of WW1 COs taking part.

The Director and representatives from QPSW & PPU held a long meeting with the Senior Civil servant from the Department of Culture, Media and Sport (DCMS) who is responsible for coordinating the UK government plans for the commemoration of WW1 in 2014 – 2018. We had a very good reception.

The purpose of the meeting was to ensure that the government was 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. In a similar way, the Director had a productive meeting with the BBC Controller of WW1 to make the same point! As you might be aware, the BBC has commissioned 130 programmes covering 2,500 hours of broadcasting from 2014 - 2018.

We started 2014 with a big campaign against the new £2 coin as reported in the last issue of Peacelinks. The two online petitions have amassed over 110,000 signatories.

(e) Outreach to Other Faiths, Spiritual Support and Development

We continue to engage whenever the opportunity arises with people of other faiths and none. The Director is on the Board of the International Interfaith Council. We attend gatherings of the "Belief in Mediation Arbitration' (BIMA), a gathering of people from all faiths. We are also working on relationship-building and engagement which we anticipate will form one strand of the work to mark the centenary of the start of the First World War, of FoR and IFOR during 2014.

The Trustees would like to place on record their thanks to the members, supporters, Volunteers and staff for all the work they do to keep the charity going!

Millius Palayiwa

Book Review

Christians, Muslims and Jesus

by **Mona Siddiqui**

Yale University Press, 2013; 285pp.
ISBN 978-0-300-16970-6

Some will know of Mona Siddiqui through the BBC Thought for the Day, others as Professor of Islamic and Interreligious Studies in Edinburgh University. This book is not only scholarly in its presentation of primary Muslim and Christian sources, but is inspirational in her empathetic exposition of Christianity as well as Islam.

Her opening chapter presents the distinctive understanding of Muhammad as apostle of Law and Prophecy; "a prophet reveals the mighty hand of God in events; both the sign and the prophet are sacred." While quoting Quranic references to Jesus as prophet of the end times, she recognises that the Gospel narratives of Jesus ministry and death present a purposeful and critically prophetic view of the contemporary social order.

Her historical overview begins with the reasoned and sometimes polemical debates in Greek, Syriac and Arabic between Islam and Oriental Orthodox Churches prior to the Crusades. The mutual understandings or misunderstandings of Islamic monotheism, and Christian doctrines of the Trinity, incarnation and crucifixion are well documented. So also, are the scholastic and medieval debates amongst Islam and Western Christians, now also in Latin.

The seventy Quranic references to Mary are of an example to believers. In 1988 Cardinal Arinze addressed Muslim brothers and sisters in God, speaking of "Mary, mother of Jesus, whom both Christians and Muslims honour (without according her the same role and title) as a model for believers."

The later Chapters, 5 - of Love and Law - and 6 - Siddiqui's personal reflections of the cross - are a gold mine of contemporary sympathetic dialogue. They will inspire Christians and Muslims to continue in faithful engagement with each other. "From an Islamic perspective it is Jesus' humanity, the new consciousness he brought with his re-ordering of the social order, which continues to redeem us, not his death."

Siddiqui quotes the letter to the Hebrews 10.16-17; "This is the covenant I will establish... I will put my laws in their hearts and write them in their minds ...their sins and evildoing I will remember no more." She quotes Rowan Williams "since God is the victim of human injury, then there is beyond all our sin a love that is inexhaustible." And Ali Merad "... the believer will experience victory over the forces of evil. Islam refuses to accept the tragic image of the Passion... because it would imply that God has failed."

Siddiqui sits openly before the cross in Church; "...while the cross speaks to me, it does not draw me in... there are other ways to come to redemption." The prayerful model should be pursued. Muslims and Christians being at prayer in silence with each other. Prayer is an illuminating companion to our theological understanding.

Donald Reece
FoR Trustee

PILGRIMS

FoR vis

17th -



“A thin place – only a tissue paper separating the material from the spiritual”. While that tissue paper was rather soggy mulch for much of our centenary visit to Iona, it was beautiful, revitalising, invigorating soggy mulch.

The setting was perfect. Although Iona has a fascinating history and much to explore, the backdrop for the week wasn't hustling and bustling and distracting us with noise and lights. Saying that, once sessions were over people galloped off up the hill or scarpred to the beach or potted about amongst the sheep and corncrakes (a very rare, alarmingly noisy bird). We weren't short of things to entertain us, not least in the talent show when we enjoyed each other's' many and varied skills. We heard why men shouldn't be ordained (they're far too emotional about things like football), a song in Dutch about a monkey and a puppet show about Robin Hood and the Handsome Stranger.

“You're not joining a community – you're becoming it”, we were told on arrival. It's not like Taizé, where you join the brothers and sisters and walk with them for a while in their own surroundings. There are permanent staff and volunteers, but they're not the community – it's the people who arrive each week, meaning we had to immediately get into the mind-set of service with one another. We had sessions from Nia Rhosier of FoR Wales, Denis Beaumont from FoR England and David Mumford from FoR Scotland (*all pictured below*), each sharing their thoughts on the current challenges of Christian pacifists as well as discussing previous campaigns, wins and stepping stones. There was a programme of workshops in the afternoons: Sue Gillmurray with “music for peace”, Nia with “Poetry of Wales”, David with “The Referendum and Trident” and Millius on “Practical Peacemaking”. Half the group were in workshops while the other half could go on a boat trip to the nearby island of Staffa to see gorgeous puffins and Fingal's Cave. One could easily understand where Mendelssohn got the idea for the overture to his Hebrides Suite – the booming of the waves crashing against the rocks was magnificent.

The staff team take it in turns to lead two fabulous Celtic-based services every day, to which everyone on the island is invited. It was wonderful to see the creative flairs and the obvious passion they had for justice and communion/ity. On the last night we had



FOR PEACE

visited Iona

- 23rd May



Eucharist around a very long, candlelit table. It really did feel like sharing a meal with friends. We had a service about justice, protest and anger – being asked to stand on one leg and shout out things which made us uncomfortable (which included fracking, human trafficking and unjust marriage laws). The idea was that we'd take away the physical sensation associated with the anger and act upon it for social, economic, political and environmental systemic change. Denis preached at the morning service on Sunday, sharing the hope of nonviolence with Iona's locals and tourists and the evening service on Wednesday was dedicated to FoR. Millius did the reading and everyone was invited to write on flipchart paper what they would do for peace. We've brought those hundred-ish peace pledges back to Peace House and hope to facilitate as many of those promises as possible. These planted seeds prompted much curiosity amongst those to whom a radical, pacifist faith was an unfamiliar but exciting concept.

There was a large international contingent. Eight from Holland, two from Norway and twenty-one American students from Hope University in Michigan and Shenandoah in Virginia. The students engaged particularly well with the theme, asking thoughtful questions in sessions and displaying obvious concern and eagerness to make a difference. To most of these young Americans, save a few involved in a sporadic campus justice and peace group, the idea of seeing a broken system and feeling empowered to affect change was a pretty new prospect. It was inspiring indeed.

The drones quilt hung in the Abbey behind the altar, below the huge silver Celtic cross and provided a focal point over the course of the week. Seeing the names of hundreds of civilians killed in "targeted attacks", regarded as no more than "collateral damage" in the so-called War on Terror, helped many people realise why this covert warfare is such bad news and who it really affects.

We were guided around the island on a semi pilgrimage, taking in Columba's bay, a possible hermit's cave and the Machair, a flat area of land full of sheep and sea air. Some took the 7 mile rugged route, others the 3 mile on-road track but all met for fantastic flapjacks, tea and wringing out of socks. Iona seems small when you realise how little time it takes to circumnavigate, but big when you take in the variety of terrain, wildlife and significance to the Celtic tradition.

As a member of FoR, I was encouraged to hear of all the good its folk have done in the past. As a hiker and a Christian, it was brilliant exploring my faith in the wonderfully fresh, pure outdoors. As membership and outreach for FoR, I greatly valued meeting our members who don't usually get to see or hear what each other are doing; sitting down for tea/local ale in the bar; and working out how to encourage people to use their strengths and networks to build peace through active nonviolence.

Emma Anthony



The Pacifist Tradition of the Presbyterian Church of Wales

By D. Ben Rees

- continued from the last edition of *Peacelinks* -

Development of peace committees within the church

In Dolwyddelan in 1933, the Conway Valley Welsh Presbytery asked the churches to vote staunchly against war and urged every Presbyterian Church and every Presbyterian home to teach the Christian way of peace to their children as young members of the Sunday School.

At the beginning of the Second World War the recommendation was reiterated. Peace Meetings became part of the pattern of public meetings during the North and South Wales Association's sessions and I can remember well hearing two philosophers Professor J. R. Jones (Swansea) and Professor Hywel D Lewis (Bangor) and the Reverend D. R. Thomas, (three of our outstanding pacifists) addressing the faithful Presbyterians with power and conviction on the subject of war and peace.

Peace Committees were appointed in the Associations, and the work of many of our ministers (when I began my ministry in Cynon Valley in the early 1960s), in relation to these committees is remembered with gratitude and admiration. Such officers were the Reverend L Haydn Lewis, Ton Pentre in the south, the Reverend G Aled Williams, Llangollen in the north and the Reverend B Vivian Morgan, Pencoed in the east. This was the nearest we ever came to establishing a Peace Society within the denomination. The Welsh Independents and the Welsh Baptist Church have their own Peace Societies, and in both annual Union gatherings an annual peace meeting is held. Has not the time come when we too should have such a society within the Presbyterian Church of Wales?

The work of FOR

All this witness and work of the Fellowship of Reconciliation (FOR), and that of our ministers, elders and laymen as members of the Fellowship since 1914 cannot be ignored. This Fellowship or Society has firm foundations and some of us would like to see our churches and individuals within them covenanting to adopt the foundations of the Fellowship as the foundations of our own response to the world of our day.

The fundamental message of the Fellowship is: that we, as Christians, are forbidden to fight as soldiers, that our loyalty to Britain and to our nation, to humanity, to the worldwide church and also to Jesus Christ, our Lord and Saviour call us to a life of service so that we may enthrone the powers of love in personal, commercial and national life. These represent the standpoint also of the Presbyterian Church of Wales at this time (as far as I can ascertain from the annual reports of the General Assembly).

In the years following the Second World War, the ministers of our Connexion have been in the forefront of the work and witness of the Fellowship of Reconciliation. Since the partition of FOR in Wales in 1976, for administrative purposes, into North and South Wales sections, a number of Calvinistic Methodist ministers - E Ffestin Williams and

Meirion Lloyd Davies (Pwllheli), Harri O Parri (Caernarfon) and E R Lloyd Jones (Llandudno) - have served as secretaries of the North Wales Section as well as lay persons, in particular Nia Rhosier (Dolanog) and Anna Jane Evans (Caernarfon).

Contribution of publications

We have to regard the ways and means or tools that have been part of our life and part of our denomination and society throughout this century, and consider their contribution. We must at least refer to the contribution of our denominational periodicals and journals. In all the periodicals, many articles have been published down the years on the topic of peace and pacifism - in *Y Drysorfa*, *Y Traethodydd*, *The Treasury* (in particular the valuable insights from the pen of Mervyn Phillips of Mold) and in the weekly newspaper *Goleuad*. Indeed, while he was Editor of *Y Goleuad*, the Reverend E R Lloyd Jones - himself a very knowledgeable pacifist - regularly wrote in his editorials on peace and related subjects. But this is also true when the Reverend Glyn Tudwal Jones and Dr Elfed ap Nefydd Roberts were editors and we have a long standing pacifist Pryderi Llwyd Jones carrying on the tradition today. In *Trysorfa'r Plant*, the children's periodical which has long ceased to be published, during the editorship of David Jones of Blaenplwyf, the issues of peace appeared regularly. Into the hearts of the children of our church seeds of love for peace and peacemaker were constantly sown in his time, with evident success.

Biblical scholars within the Church

From generation to generation we have been blessed with biblical expositors who were fervent pacifists, especially those who belonged to the liberal school of theology, expositors like the Reverend D J Evans (1884-1965) of Capel Seion in Ceredigion, and the Reverend D Francis Roberts (1882-1945), of Bala. In the latter's excellent commentary on the prophecies of Haggai and Zechariah, in the section describing a peaceful king in Zechariah 9 v.9-10, there is this golden passage:

'Mark the peaceful methods of the Saviour described in this context. Read also other Old Testament passages in which emphasis is put on peace such as: Isaiah 2 v.2-5, Micah 4 v.1-3, Ezekiel, 11 v.1-9. Why were so many of the Hebrew prophets pacifists? Why should there not be so many more church members throughout the world at this time opposed to war? Is it possible to separate kingdoms from warfare? Someone has said that order and government in Britain depend ultimately on the army: what degree of truth is there in this statement? Are the foundations of our form of government military?'

Enlightened expository teaching can be found in other commentaries written by our Presbyterian scholars.

Welsh language poets' contribution

Poets have helped to nurture a strong consciousness of pro pacifism. This subject calls for a separate article (for

adequate treatment). We are grateful for the literary publications such as *Y Genhinen* (Leek) till the 1960s and today *Barddas* and contributions like the valuable volume on the poets of the First World War in *Gwaedd y Bechgyn* (The Cry of our Boys) and *Tir Neb* (Nobody's Land) and *Y Rhwyg* (The Wrench) which came through the scholarship of Professor Gerwyn Williams (Bangor). I have taken much pride in the poems of our connexional poets, in particular Professor Thomas Gwynn Jones, Sir A E Jones (Cynan), Dr J G Moelwyn Hughes, Birkenhead, R Bryn Williams, D Gwenallt Jones (Gwenallt), Gwilym Ceri Jones, Clydach, J Eirian Davies, Mold, Robert Owen, Llanllyfni, John Roberts, Caernarfon, R Gwilym Hughes, Pwllheli and the journalist, Gwilym R Jones to name only some who have written poems and hymns on the subject of 'Peace'.

The effect of war since 1945

We cannot forget, finally, the change that has taken place since the Second World War in the method and scale of waging war, so drastic a change that it has driven people from initially different standpoints and viewpoints to come together to seek the way of reconciliation in the world.

Two excellent pacifists who belonged to the denomination in the nineteenth century were Eleazar Roberts, Hoylake and John Roberts (Ieuan Gwyllt), of Llanberis. They never dreamed that nuclear and hydrogen war weapons would be produced, let alone used on Hiroshima and Nagasaki. Since their time, war weapons have become increasingly destructive and horrific, as the unbeliever Bertrand Russell, and the elder statesman of the peace movement Bruce Kent have reminded us so often in the last 60 years. The longer the world travels along the path of armaments and war and civil war as in Syria (a Biblical land) and landmines, the stronger, ever stronger, grows the national case for Christian pacifism.

The Campaign for Nuclear Disarmament has been given enthusiastic and active support by members of our denomination, including some of our ministers like the Reverend David R. Morris of Newport who became a Member of the European Parliament. My friend the Reverend Emlyn Richards of Cemaes, Anglesey, for example, like myself has been very loyal to CND, both verbally in the press and actually and personally in the pressure groups and the protest marches.

One of the greatest minds amongst us, the philosopher Professor J R Jones (1911-1970), an elder for some years in Siloh Chapel Aberystwyth, and later Trinity Chapel, Swansea has wrestled with the new world and with what he believed to be an even increasing threat to destroy God's wonderful creation. For many years through pulpit and press he contended for pacifism, and his far reaching influence on the very active and sometimes very ominous Cymdeithas yr Iaith Gymraeg (Welsh Language Society), helped towards the movement's adopting a nonviolent policy in its continuing campaign for justice to the Welsh language. In his prophetic book of sermons, *Ac Onide* prepared in part during his terminal illness and published in 1970, there is a penetrating analysis of the nonviolent way in his sermon on *The Morality of Disability* based on the Gospel of Matthew 5, 44-47; he claims that:

'there is in everyman, beneath the layers of greed, lust and cruelty, a level of natural kindness to one's fellow-man; and Christianity, when it makes love the governing rule of life, appeals to this indigenous kindness.'

So to the philosopher and to us, it is God's love known in the New Testament as *Agape* which to us his children of grace that is unique, and then comes a sentence that we should do well to regularly read and dwell upon it:

'In the beginning of dealing with the problems arising from divisions in life, one needs a different quality of love, a love that has no trace of selfishness, a love which is unconditional and a love that goes on loving despite the disappointment of repeated retraction and rejection.'

The religious philosophy of J R Jones was entirely Christocentric. And when this happens in both the realms of philosophy and theology alike, then it must be said that the claims of The Prince of Peace upon us are greater than those of our country, of our denomination, of our circle of friends and of our neighbourhood. Many of us believed that Wales had an opportunity of leading the world and this really happened when every local authority in Wales decided in the 1980's that every part of Wales should be a non-nuclear area.

The same kind of leadership needs now to be given by the religious denominations. There needs to be a declaration that the Presbyterian Church of Wales will not support the war that we have pursued for 13 years in Afghanistan, neither will we agree with the production or the sale of armaments of any kind or consent to allow on Welsh language television the propaganda of behalf of the so-called Ministry of Defence.

That dear pacifist and nationalist, the Reverend J P Davies (1893-1970), of Porthmadog used to delight in associating the Calvinistic Methodist Connexion of Wales, with the world. I like the wording on his gravestone in Nant Peris graveyard at the foot of Snowdonia: "Minister of the Gospel, Pacifist and a Lover of the Nation." The priorities are right. The same is true of the motto of Urdd Gobaith Cymru, (The Welsh League of Youth) 'Love towards God, Love towards fellow-man, Love to Wales'. Initially inspired by the Reverend Gwilym Davies, a Baptist Minister, in association with the Welsh League of Youth – the children and youth movement of Wales (the largest in the whole of Europe) - since May 1922 have despatched greetings and a message of peace and goodwill to all the world, and many of the recipients have gratefully and suitably responded over the years within our chapel services.

The time has come when we should all regard ourselves as ministers of the Gospel of Reconciliation. Indeed I give thanks for the vision of those in the past such as George M. Ll. Davies and John Morgan Jones who strove to convince our denomination that they should take the initiative on the need for peace in this bloodstained world. We were badly served at the beginning of the twenty first century by two Christian statesmen, Tony Blair and George W Bush, who became fervent warmongers in Iraq. They had no idea of how to serve the aspirations of the Prince of Peace!

continued overleaf

Faced by the waste of the world's resources on destructive weapons, the only hope as the great Welsh poet David James Jones but better known as Gwennallt (how happy one recalls his presence in a service I took in Tabernacle Welsh Chapel, in Aberystwyth in the late 1950's as a ministerial student) wrote on the sufferings of the Jewish people:

'Six million, six million trees in Jerusalem, crosses three,

And in the centre the only One who live the Gospel on The Three.'

The summons and the challenge that come to us in the twenty first century is to ask for forgiveness for the 20th century, 'the most barbarian of all the centuries' and 'to live The Gospel' in 2014. Pacifism is undoubtedly one very important aspect of Christianity, and we rejoice that this expression of it has been one very prominent part of the witness of the Welsh Presbyterian Church ever since the First World War.

It has been plain to the majority of Nonconformists leaders in Wales that the best way to create a fairer world is by means of spiritual weapons – reconciliation, love and justice, fair play for the deprived, hope for the despised and forgiveness for criminals - **not** by material weapons, **not** by physical force and **not** by guns (it is high time that all guns be banned from every British home and police station).

Important contributors

All that is necessary is to name the following from our past history: Eleazar Roberts of Liverpool (author of the first biography of Henry Richard), Reverend Richard Roberts of

Toronto (1874-1945) – but the first full time secretary of the Fellowship of Reconciliation, in London in 1914, Reverend John Morgan Jones of Merthyr, the friend of the uttermost sinners in the neighbourhood of Dowlais, Abercanaid and Georgetown, Reverend George Maitland Lloyd Davies, who became the assistant to Roberts in the office of FOR in London, for the thousands, yes of pacifists – the wonderful catalyst, Reverend TH Williams of London and later Llandudno, who believed that the church should be the world's conscience, the ear to listen to its voice, the eye to see its needs and the hands to bind its wounds. All of these, and thousand more I have known in the Connexion during my 52 years as a fully ordained minister, speak very clearly and eloquently for our denomination's contribution to the testimony of peace on earth within Britain.

We rejoice and give thanks for all people from all traditions who are known as unrepentant pacifists, and for people who do not fully accept the gospel but take the pacifist stand (after all the agnostic Bertrand Russell lived in the attic of Hope Manse, Merthyr for several months during the First World War as the guest of the remarkable Hebrew scholar, Revd John Morgan Jones). It is part of the Nonconformist conscience of our denomination, as in past generations, to oppose warfare in Bosnia, in Northern Ireland, in Iraq and Syria, Gaza and the West Bank, and indeed in all parts of the world. Our soldiers are coming back this year from Afghanistan: unfortunately their sacrifice has been completely in vain for the Taliban have no respect for life, the most important gift that God and our parents have given to us.

D Ben Rees

No Euphoria at EUFOR

Representatives from European branches met in Brussels for their annual conference from 23rd to 25th May. Challenges facing FoR in its centenary year were set against a background of on going violence in Ukraine and murder at the Jewish museum in Brussels.

The EUFOR meeting was attended by various representatives from European branches and groups, including Switzerland, the Netherlands, Austria, Germany, Belgium, Wales, England and Italy. Also in attendance were IFoR representatives to the UN in Geneva and UNESCO, Volker Grotefeld from Stichting, and Lucas Johnson as new IFoR coordinator.

FoR England was represented by trustee Naomi Beaumont and director Millius Palayiwa. The previous year in Cardiff, FoR Belguim had agreed to organise the 2014 event but in the end they had only been able to book the venue at Chant d'Oiseau. Millius and Arfon Rhys (FoR Wales) stepped in to complete the work but Arfon's untimely death in March, left Millius to facilitate the conference alone.

Each person gave a report about their organisation's activities over the previous year and also about plans for the future. Examples include action highlighting connections between the EU and arms companies (Agir pour la Paix – Belgium), training in nonviolence (Sortir de la Violence - France and Belgium), and a planned bike Ride for Peace (Germany). Millius gave a report about our centenary activities.

They also discussed the sale of the International FoR (IFOR)

house in the Netherlands, and were told that a good offer had been made and then increased, and that construction was planned for the street the house is in, which meant that it was thought that selling it later might lead to a reduced price. Also there had been concerns about future costs because IFoR had lost its major tenant when the Women's Peacemaker Project (WPP) left. Discussions about where IFoR might move will be held at its council and a decision taken.

Lucas Johnson gave a presentation about possible futures for IFoR. The Regional Co-ordinating Committee will recommend at council that the current branch and group structure will change to members and associate members. The idea is to erase the current distinction between branches and groups. It will also be recommended that individual membership should continue although those members would not have voting rights. Finally, a recommendation will be made that there should not be more than one IFOR branch in a country.

The conference also discussed staff issues and what IFoR should be for its members. A lot of time was spent discussing the forthcoming centenary celebrations (1st - 3rd August) and the IFoR Quadrennial (4th - 9th August), both in Constance. Bookings are being taken. European and the USA branches are requested to help with costs for poorer branches from Africa and Asia.

The conference produced a Declaration on Ukraine" and the shootings at the Jewish museum in Brussels that happened as we were meeting. That declaration can be found on our website at <http://www.for.org.uk/2014/05/29/ukraine>.

(compiled from reports by Naomi and Millius)

Director's Diary

As members will be aware, a great deal of staff and Trustees' time is being spent on the Fellowship's Centenary celebrations. In December last year we had a very good and successful event at Christ Church Cathedral: the **Carols at Christ Church** concert.

Then in February we had a joint conference with the *Student Christian Movement (SCM)* on the theme of "**Peace, Power and Protest: Prophets for a new world.**"

In May (17th -23rd) 81 people gathered in Iona for a **Peace Pilgrimage**. (see page 8)

The **Centenary Booklet** is out and orders are now open. (see page 15)

We are now concentrating on preparations for the Cambridge conference on 22nd November at which Rowan Williams will be the key note speaker.

The staff complement remains at 4 following the retirement of the Finance Officer Mr Clive Gillam. The cleaner, Mr Peter Nott has also left on grounds of ill health. We continue to have an extremely dedicated volunteer, without whom we would have great difficulties in producing both *Peacelinks* and *Peace by Peace*. Many thanks to Mr Dave Pybus for his dedication, professionalism and the time he gives to FoR(E).

In March we had a visit from Rana Salman of the *Holy Land Trust*. She spent a week helping in the office.

During this our Centenary year, I wish to very much thank the Members of the FoR(E) who of course are the "arteries and nerves" of the Charity. The Charity could not exist without their commitment, dedication and generous support (both in time and financial) that it gets from the membership. The current membership stands at 1068 and is slowly growing, now that we have a Membership and Outreach Officer! The numbers are less than they were in 1915, a year after the Fellowship was founded, when the membership stood at 1,500!

Falling membership numbers have had very serious financial implications for the charity. I cannot therefore avoid mentioning the sensitive issue of **Money**. We get all our money from membership subscriptions and donations, legacies and a small amounts from hiring out Peace House, and a letting of some of our space. Legacies are drying up! That means figuratively that the financial "wells" are drying up, so we either have to "dig" new ones or deepen the current ones to reach "water!" Over the past years legacies became an increasingly important source of support for FoR(E)'s on-going work of nonviolent peace making, forgiveness, compassion and reconciliation. We would like to encourage you, please, to spend a few minutes considering the possibility of **leaving a legacy to the Fellowship**. Alternatively send a one-off donation towards our centenary work as we raise the profile of the Fellowship and re-launch it for the next 100 years!

The future of the Charity will very much depend on a sound and secure financial base.

We know that most of you give regularly and dedicatedly and for that we thank you. We however are bound to be struggling financial as we enter 2015. The financial support

of members during 2014 is therefore most crucial. The staff and the Trustees are working very hard to "ensure the good financial health of the Charity, by developing and implementing a concerted, creative and realistic fund raising strategy to meet the needs of the FoR(E)." With your help we can achieve that.

In addition to the various internal meetings (Board, Council, working groups & staff), as Director I attended external and representational meetings including:

- **The Network of Christian Peace Organisations** of which he is the current Chair. The March meeting of the NCPO was addressed by Mr Vincent Oling, the founder of Concerned Parents, of Uganda. He gave a very moving account of the conflict in northern Uganda, its history and constructive ways in which the outside world may be able to help.
- **Update on Employment Law on Pregnancy and maternity: Teething problems for employers during and after maternity leave.** A useful discussion on current law on the subject.
- **Bruce Kent's round the country tour on "Stop Trident."** Some of you may be aware that he has been going round the country addressing, congregations, peace groups etc., on the need to get rid of nuclear weapons and Trident.
- **Planning meetings for CO's meetings in Parliament in 2016.** A small group of concerned people and organisations are working on how to get the UK Parliamentarians to acknowledge the important step that was taken in 1916 to legalise conscientious objection.
- **The EUFOR in Brussels**, for which he had produced the programme/agenda and which he facilitated. (see page 12)
- "Faithful Peacemakers" Inter faith breakfast meetings organised by "**Belief in Mediation and Arbitration (BIMA)**". A very good opportunity to meet and talk peace with members of other faiths, Jews, Muslims, Sikhs, Hindus and lawyers who work in arbitration.
- "**Keeping the Peace? A Conference on War and Peace**" in Aberystwyth. A useful conference organised jointly by the Fellowship of Reconciliation, The Methodist Church, Christian Aid, The Union of Welsh Independents, the Baptist Union of Wales, the Presbyterian Church of Wales and the Church in Wales. A very useful forum to meet and network.
- **The UK Launch of the Pledge to Peace** at the Houses of Commons. This was the Official Presentation of the Pledge to Peace to the People of the United Kingdom. The purpose of the *Pledge to Peace* is to create a network of people with a shared vision of the value of peace, who have the potential to create, promote and communicate tangible projects and initiatives that can make peace an increasingly present topic at every level in their communities.
- **The WW1 Peace Forum to plan for the May 15th International Objectors' Day.** These are regular meetings and the International Conscientious Objectors' day, this year was attended by 150 descendants and relatives of COs of WW1. The grandson of Henry Hodgkin was there and gave us a copy of Henry's biography and directed us to where we could find his grandfather's papers!
- "**The Manifestation of Religion or Belief in the Public Sphere**" – a one day symposium on Human Rights. This looked at discrimination on grounds of religion and conscientious objection. There were comparisons made between the situation in the UK and Turkey.

Organise a Collection?

Could your church do a collection in aid of FoR? Various suitable dates are coming up - Peace Sunday on 21st September, the Week of Prayer for World Peace (12th – 19th October, conveniently starting and ending on Sundays), an evening service on 9th November for Remembrance, or Holy Innocents Day (28th December) - or any date you choose!

For the 11th November, we can provide an alternative liturgy – keep an eye on the website or, if you don't use the internet, let us know at the FoR office that you'd like a hard copy sent to you.

Making the Connection

Diana Francis, former IFOR President, pictured in the large anti-war bloc on the **People's Assembly** march and rally against austerity cuts. The event took place on June 21st. The march started outside the BBC near Oxford Circus and went to a rally in Parliament Square.



A similar event is being organised in London by the TUC on October 18th.

The content of Peacelinks does not necessarily reflect the views of the editorial team nor the Trustees of the Fellowship.

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IFOR Centennial Celebration

August 1st - 3rd
Konstanz, Germany

Details from the International Fellowship of Reconciliation
Email: centennial@ifor.org or visit: www.centennial.ifor.org/

August 6: Hiroshima Day

August 9: Nagasaki Day: 7-mile human peace scarf between the nuclear bomb factories at Aldermaston and Burghfield. www.woolgainstweapons.co.uk and www.cnduk.org

August 22 - 25: Greenbelt Christian Arts Festival, Boughton House, Kettering, Northants, come and visit the FoR stall in the G-Source marquee. On Saturday also, join us for worship. Tickets (Weekend/Day) www.greenbelt.org.uk T.020 7329 0039

September 7: Campaign Against the Arms Trade Christian Network Day of Prayer
Details: outreach@caat.org.uk

September 21: International Day of Peace www.internationaldayofpeace.org

October 4: United Reform Church Peace Fellowship annual conference, speaker Steve Hucklesby of the interdenominational Joint Public Issues Team, 11 am - 3.30 pm, at URC House, 86 Tavistock Place, London WC1 9RT. To book: church.society@urc.org.uk or phone Church & Society 020-7916-8632.

October 4 - 11: Drones Week of Action
<http://dronecampaignnetwork.wordpress.com>

October 12 - 19: Week of Prayer for World Peace
www.weekofprayerforworldpeace.com

October 18: Britain Needs a Pay Rise, national march & rally, London.
www.tuc.org.uk (see below)

October 19 - 26: One World Week, Living Differently. www.oneworldweek.org

November 9: Movement for the Abolition of War lecture with Michael Morpungo, author of 'War Horse', at Imperial War Museum. www.abolishwar.org.uk

November 15: Commemorating the Peacemakers, with FoR England, Oxford Quakers, Movement for the Abolition of War and Ruskin College; a day of thankfulness, discovery, inspiration and empowerment, at Friends Meeting House in Oxford. Details and tickets from Emma at the FoR office.

November 22: FoR Centenary Conference, Magdalene College, Cambridge, with guest speaker Rowan Williams. Book your place via the FoR office (see back page).

December 28: Holy Innocents Day

Some useful websites www.for.org.uk - our main website

www.facebook.com/forepeace - our Facebook page

<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

for.org.uk/drones - Drones Campaign and the Drones Quilt

www.flickr.com/photos/forengland/with/13875423525/

- FoR's photographs web pages

www.mpf.org.uk - Methodist Peace Fellowship.

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 - URC Peace Fellowship

www.quaker.org.uk/working-peace - Quaker Peace & Social Witness.

www.anglicanpeacemaker.org.uk - Anglican Pacifist Fellowship

<http://ncpo.org.uk> - Network of Christian Peace Organisations.


Centenary booklet is available to order

The Fellowship of Reconciliation England is delighted to announce the release of our centenary booklet. At an impressive one hundred pages “FoR: 100 years of nonviolence” is a collection of essays, pamphlets, poems, and prayers that have been published throughout FoR’s history. Please place your order by filling in the form below and returning it to the office.

Please note that any typos found in the book are either bad puns by the editor or nice historical oddities kept for your enjoyment.

A donation of £7 will cover the cost of production and postage.



	<p>I enclose a donation for the Centenary Booklet <input type="checkbox"/> £7 <input type="checkbox"/> Other (please write) £.....</p> <p>I enclose a donation in support of the Fellowship’s work (optional) <input type="checkbox"/> (please write) £.....</p> <p>Total value of cheque enclosed: £..... or carried forward to next page</p>
<p>Make Your Gift Go Further</p> <p><input type="checkbox"/> I am a UK taxpayer and would like Fellowship of Reconciliation to reclaim tax on this and any future donations made in support of the Fellowship. I have paid income tax/capital gains tax equal to that being reclaimed and will update you should my address or tax circumstances change.</p> <div style="text-align: right; font-family: cursive; font-size: 1.2em; margin-top: 10px;"><i>giftaid it</i></div>	
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Fellowship of Reconciliation
Nonviolence In Action

Centenary Conference 22nd November 2014

Magdelene College, Cambridge

Keynote speaker: Rowan Williams
former Archbishop of Canterbury

The Fellowship of Reconciliation England is pleased to officially announce the centenary conference in Cambridge. One hundred years ago in Cambridge the Fellowship started with such a conference and we will meet again to look back and to look forward.

Join us on 22nd November, 10.30am-5pm in Magdelene College, Cambridge. Rowan Williams will be our keynote speaker, and we will have an interfaith panel of representatives from different religions.

The conference will cost £20. This will cover the cost of tea, coffee and lunch for all attending. To book please fill in the form below and return it to the office with a cheque.

Small bursaries are available for young people so please do get in touch with the office.



I enclose payment for the Conference Ticket(s)

£20 £40 £60 £80
 Other (please write) £.....

I enclose a donation in support of the Fellowship's work (optional)

(please write) £.....

Total value of cheque enclosed: £.....

Make Your Gift Go Further

I am a UK taxpayer and would like Fellowship of Reconciliation to reclaim tax on this and any future donations made in support of the Fellowship.

I have paid income tax/capital gains tax equal to that being reclaimed and will update you should my address or tax circumstances change.

giftaid it

I would like:

___ number of Ticket(s) for the Centenary Conference
and/or

- to update my contact details
- to receive our short monthly email newsletter
- to receive information about FoRE's Young Peacemaker Network
- to receive information about becoming a member of Fellowship of Reconciliation, England
- information about the International Peacemakers Fund
- to receive a standing order form so I can give regularly to support FoR England

Name: _____

Address: _____

Postcode _____

Email _____

Signature _____ Date _____

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