

The ANGLICAN PACIFIST

of Aotearoa/New Zealand

Newsletter of the New Zealand Branch of the Anglican Pacifist Fellowship

From the Chairperson

Dear Friends,

I apologise for the delay since our last newsletter; but most of the issues currently of concern to the APF are as it were ongoing.

Lambeth 2008

Thanks to the tireless efforts of Chris Barfoot, our submission, which appears now to be the overall APF submission, will be presented in some way to the bishops at Lambeth. (The submission has been endorsed by our Bishop Protector.) The uncertainty is due to the different format for proceedings for this year's conference. Chris, Pat and I will all be in the UK in and will be attending the APF weekend conference to be held during Lambeth. Chris and Pat may also take part in the walk from the outskirts of London to Canterbury and will take part in the Lambeth fringe meetings. If anyone else will be in the UK at that time please do let us know.

The Peace Studies Centre

There has been a pleasingly large number of applications for the position of Director and Chair in Peace and Conflict Studies at the University of Otago and we hope the University will make an appointment by the middle of the year. Meanwhile the ANZCPCS Trust is continuing its efforts to increase funding to enlarge the Centre. We would be grateful for any ideas you may have. A second motion to strengthen the Anglican Church's support for the Centre will be presented at General Synod in May. If any of you are attending or could otherwise encourage support for this motion we would be happy to forward a copy.

APF Conference 2008

Because of the mid-year date for Lambeth, it has been decided to hold our annual conference in the second half

of the year. We have had no feedback on our query about a preferred option for this year's conference, but arrangements are still tentative, so please let us know. I am conscious that we have made little progress yet on our ideas from last conference on encouraging regional groupings of the APF here in Aotearoa New Zealand. We will be in touch again soon about that.

Recently I came across this peace song from the 1930s. This may be familiar to many of you but I thought it relevant to our work in an increasingly diverse country but also to the current difficulties facing the Anglican Communion.

This is my song, O God of all the nations,
A song of peace for lands afar and mine.
This is my home, the country where my heart is:
Here are my hopes and dreams, my holy shrine:
But other hearts in other lands are beating
With hopes and dreams as true and high as mine.

My country's skies are bluer than the ocean
And sunlight beams on clover leaf and pine;
But other lands have sunlight too and clover,
And skies are everywhere as blue as mine.
O hear my song, O God of all the nations,
A song of peace for their land and for mine.

The peace and blessings of the Easter season to you all.

Margaret.

Book review

MARCHING AS TO WAR by Geoffrey Haworth

This timely book is the first comprehensive account of the impact of World War

on the Anglican Church in New Zealand. It represents ten years' work beginning with a doctoral thesis and is painstakingly researched from diocesan and parish archives, a multitude of other sources and a large number of interviews – all done within the time available to a busy parish priest.

Here amid the trauma of a nation at war we are shown graphically the strengths and weaknesses of the Anglican Church in New Zealand. Though numerically the strongest and assuming the responsibility in society of a quasi-established church, it is mindful of the Lambeth Resolution of 1930 regarding the incompatibility of war and Christ and draws back from the enthusiastic backing which it gave to the state in the First World War. Officially supporting a just war against militant fascism, several of its bishops also supported the rights of conscientious objectors. Thoroughly rooted in the lives of its people, it is hypersensitive to the feelings of the majority of its members and is unwilling to take any actions which will lead to parish or community division. It is seen at its best in its pastoral care, especially to the troops in the front line and to those who suffer bereavement through war casualties. Here too is the typically Anglican tradition of worship and devotion which comes to the fore in time of war and underpins and covers all its pastoral responses. We cannot but admire the work of military chaplains and their identification with those whom they served. Noted as well is the too easily forgotten but heroic response of the Church Army, lay people often little-trained who answered the call to witness the Gospel to the men in the camps and overseas. Though the evangelistic purpose was not always fulfilled and the needs supplied were mainly material, this does not take away from the quality of their pastoral work.

The fragmented nature of Anglican authority and the recorded tendency of bishops to regard their dioceses as fiefdoms at that time are demonstrated in the curious position where the Anglican leaders could be both protagonists and antagonists in the same cause. Yet in spite of disagreements Anglican social responsibility is not in doubt and the church's leadership in the field of ecumenism shaped a wider vision for society as a whole. The Anglican leaders may not have protested against the obliteration bombing of German cities as did some of their counterparts in England but they played their part in

establishing the short-lived Campaign for Christian Order and set Christian guidelines for a better world after the war, a world in which the principles of reconciliation and forgiveness were to be given practical expression.

With the more kindly perspective that time imparts, Anglican pacifists have their own chapter. But they were so few, being limited to the Taylor and Thompson families and isolated individuals such as Charles Chandler, and so unpopular for refusing to pay what has been styled "the price of citizenship". Some clergy, notably in Dunedin and Auckland, may have seen pacifist profession as an obstacle to their promotion and a possible cause of parish disunity, and their conviction remained a private one. That the Anglican Church retained within its fold those who differed on this issue was in no small measure due to the wisdom of some of the bishops. Bishop Cherrington of Waikato trained and ordained Humphrey Taylor, a pacifist who was rejected by St John's College. He also supported Charles Chandler in his editorship of the *Waikato Diocesan Magazine*. In the same way Archbishop West-Watson of Christchurch allowed Thurlow Thompson to continue editing the Christchurch diocesan magazine, *Church News*. Bishop Holland of Wellington made representations against the treatment of conscientious objectors, the worst by any Commonwealth country.

This book is significant because it chronicles faithfully and impartially the sacrifices made both by those who served in the war and those who refused to serve. Those of us who are pacifists cannot but pay tribute to all those who in good faith enlisted and in many cases lost their lives. However, as we grieve the human cost, the appropriate response is to work to ensure the fulfilment of the prayer on the wall left blank in the Hall of Memories in the Auckland War Memorial Museum: "May this space never be filled".

Chris Barfoot

Copies of this book may be obtained from the Secretary or from the author at 41 Bellvue Ave., Papanui, Christchurch, assoc@cbcb.ang.org.nz. The price is \$39.50 plus postage.

Anglican Pacifist Fellowship New Zealand Branch

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