



# The ANGLICAN PACIFIST of Aotearoa/New Zealand

Newsletter of the New Zealand Branch of the Anglican Pacifist Fellowship

## From the Chairman

Shepherds were the first to hear of the Saviour's birth and where he was to be found. "The only baby in Bethlehem sleeping in a manger," they were told. But before they left their fields the sky filled with Angels singing:

**"GLORY TO GOD IN THE HIGHEST AND ON EARTH PEACE TO MEN ON WHOM HIS FAVOUR RESTS."**

The greatest favour God could give humanity was peace, embodied in this Peace Child now sleeping in a manger.

Shepherds were lowly men used to a rough life so they probably didn't find the stable too insanitary. However, they would expect better for their own wives and newborns. In spite of the surroundings they did recognize the uniqueness and Godliness of this baby and believed all that the Angel had told them. Later they returned to work praising God and telling others all about their experiences.

The shepherds' unexpected visit and their account of a sky filled with "The Heavenly Host" must have given Joseph and Mary not only much-needed encouragement but also confirmation that God was actively with them. Exhausted after a first labour without family support, exhausted by a long winter journey to an unknown town devoid of reasonable accommodation, the young parents could easily

have lost heart and wondered if God really was with them. Of course the baby was a joy and the strangeness and wonder of his conception was not in doubt, but could they not have expected more Angelic consideration in the practical arrangements leading up to

his birth? True, Mary had avoided death and the puerperal fever so likely in the circumstances, thus allowing her to have more children; but being "the Lord's Servant" had not made the problems of an unmarried conception any easier, nor had Gabriel's visit made the disruption of a Roman census any more congenial.

The baby was a divine gift and a unique privilege for the parents but there was no escape from the difficult realities of each day as they lived out their God-infused lives.

And the Angels sang of Peace on Earth, and many in our world would like that to be true, and I believe more people do strive for peace at Christmas than at other times. But although peace is a Godly intention for us, the journey to a peaceful society is never easy, and all too often the more violent minded have commandeered the best accommodation. Therefore it is easy to become discouraged, cynical, and fatalistic. We are so small and helpless, "they" are so big and powerful. But God's will is done in many surprising and ingenious ways. Heavy-handed intervention does not appear to be God's modus operandi. So, like Mary and Joseph on the long slog to Bethlehem, we must also persevere. We know peace-making is right and war-making is wrong; so we have to think and act peace-making in the everyday incidents of our lives – however small and seemingly inconsequential they may appear.

Peace on earth is a labour of love welcomed by "shepherds" and "wise men" but feared by "kings".

*May God's Peace grow in you ever more abundantly this Christmas and the Angels' song become a reality in the year to come.*

Jonathan.



## Anzac Day - Where to from Here?

# REFLECTIONS

(drawn from the papers by Drs George Davis, Allan Davidson and Chris Marshall)

After nearly a hundred years the commemoration of Gallipoli in recent times has become ever more significant, especially to the younger generation. Yet this is not because the people who observe it today have the same attitude as those who fought there. Loyalty to Ottoman or British Empire is no longer important, the international supersedes the national. Nor is there pride in the accounts of masculine heroes and foes as popularised in many best selling war stories. Even the immediate memories of dirt and disease, the suffering of the wounded, the heat and the thirst have faded. What is left are the real feelings, the letters home which for Turk and New Zealander alike represented their attempt to connect perhaps for the last time with those whom they loved, to touch again in the midst of the hell that was Gallipoli their essential humanity.

Here are the graves, thousands and thousands of them – Turk, Australian, British, French – and the ages? – early 20s most of them. Beside them the visitor stands silent. For George his reaction was one of sadness, someone else wept, another felt horror. But what is remarkable is that the invader is forgiven and honoured equally with defender. As Kemal Ataturk, the Turkish commander who later founded the Turkish Republic said, “You, the mothers who sent their sons from far away countries wipe away your tears, your sons are now lying in our bosoms and are at peace. After having lost their lives on this land they become our sons as well.”

We will remember them, not en masse though they lie in their thousands, but as individuals for what they were as sons, brothers, fathers, friends, regardless of nationality. Lest we forget, not what they in their era fought for, but because we are faithful to their memories. To forget them would be for part of ourselves to die. We are all mortal; when one dies, the other mourns.

When we mourn at Gallipoli, our commemoration is shared: Turks alongside New Zealanders, Australians, British. And this sharing, this knowledge of the other side of the story, this acceptance of friendship and hospitality helps us to understand what happened, establishes a relationship between us and the events of the past. Gallipoli has become a universal shrine, a Peace Park where we can mourn all victims of war. As Albert Schweitzer put it “Soldiers’ graves are the greatest preachers of peace.”

Yet what of memorials in our own countries? Why is it that war memorials are ubiquitous in British Commonwealth countries and in America but hardly seen in other countries? Is it that war memorial museums and monuments have had in the past a political significance in normalising war or rallying citizens to a national or imperial cause?

There is an ambiguity in many of these memorials which rises from the desire to honour both the memories of the fallen and the cause for which they fought. Though there is a feeling for the families left behind who were bereaved, Christian concepts blend with nationalistic and militaristic concepts. Do the cultic aspects of this remembrance enhance or prevent the promotion of peace? Can the

church’s role as chaplain to the nation be interpreted as a condoning of war?

What of those who refused to fight, in those of our early history who refused to take revenge? Why are there no memorials to them, specially



Upper left: Secretary and Chairman with the three speakers.

Lower left: Time for discussion. Below right: Dr Allan Davidson.



since they often acted out of Christian conviction and refused to kill their fellow humans, equally children of God?

How does all this fit into a Christian response to the situation today when the greatest challenge is the ideological clash of terrorism and counter-terrorism, both using weapons of violence? In this clash there is no common grieving for the victims, but each side adopts a self-righteous attitude claiming that a holy war between good and evil outweighs all other considerations.

Where does the church stand in this situation? It needs first of all to undertake its own terror-audit. How does its theology of a just war give it any basis for suggesting an alternative?

The development of a theology of peace is thus central to Christian identity and mission. There is a need to see Jesus as the normative role model and

to reflect on Paul's theology of reconciliation. God is in the world reconciling the world to himself and to us who are called in Christ is given to share in this ministry of reconciliation. We are to reach out to others in love and forgiveness. It is through the healing which the cross brings that we, both victims and oppressors, defenders and invaders, believers and unbelievers, realise our common new humanity. Peacemaking is therefore a Gospel imperative.

*Chris Barfoot 21.10.09*

- Attendance throughout the Open Day ranged from 35 to 40, of whom ten were APF members and six were theology students. Jonathan kindly travelled from Wanganui to chair the meeting.
- The full texts of the papers are available from Chris Barfoot, 332 West Tamaki Road, Auckland 1072; [barfoots@xtra.co.nz](mailto:barfoots@xtra.co.nz)

## APF CHRISTMAS CARDS 2009

by Meg Hartfield

Meg's theme is "Swords into ploughshares".

Printed in black on coloured card, each card is shown here at 75% actual size (i.e., each card is a folded A5 sheet and fits into the C6 envelope provided); the colours shown are approximate.

Price including postage & packing:

1 card: \$1

10 cards: \$9

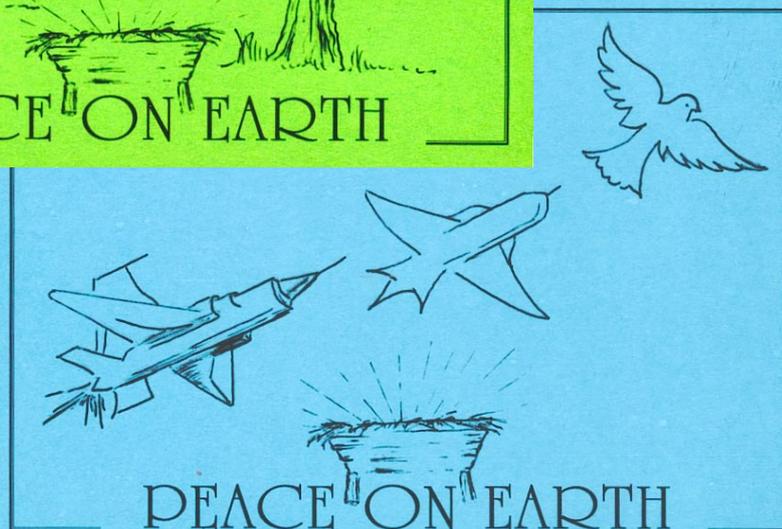
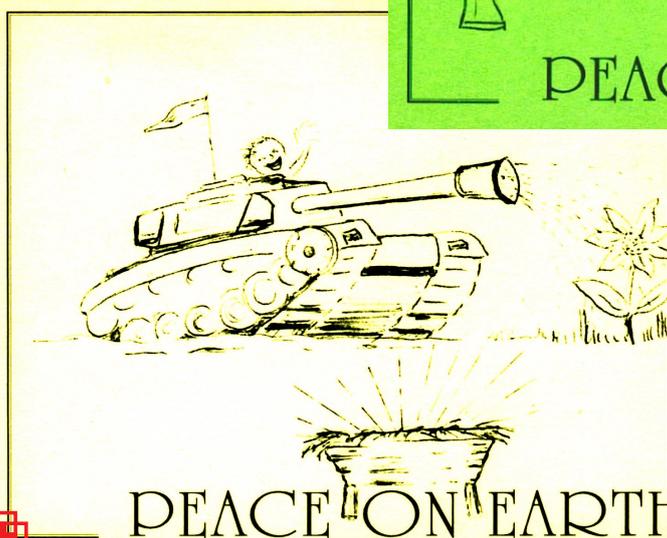
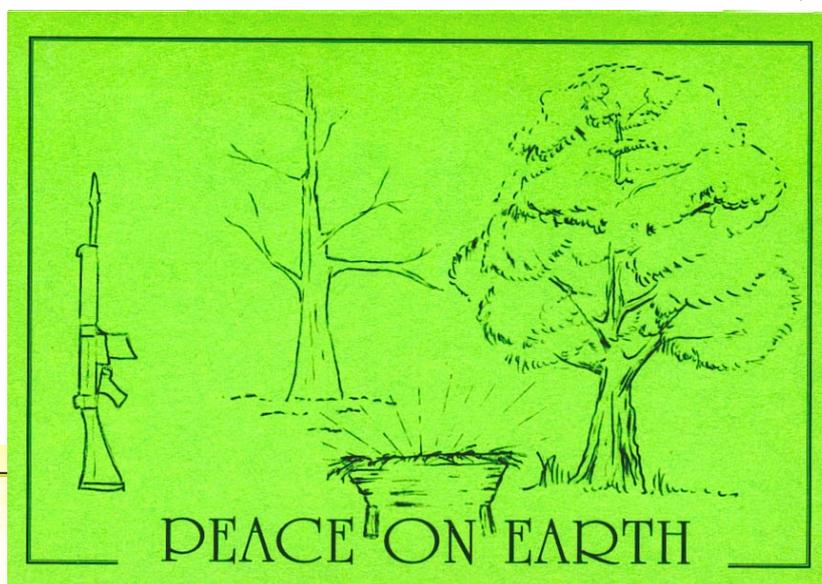
20 cards: \$16

Words inside each card:

"WISHING YOU A BLESSED CHRISTMAS  
AND A PEACE-FILLED NEW YEAR".

Please order from: Chris Barfoot, 332 West Tamaki

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Auckland  
1072, enclosing  
your cheque  
and stating  
how many of  
each card (by  
colour) you  
would like.



# PEACE STUDIES CENTRE EXPANDS

Professor Kevin Clements took up the position of the Director of the National Peace and Conflict Studies Centre at Otago University early this year. Since then he has been joined by two Postdoctoral Fellows, Dr Karen Brounéus and Associate Professor Isak Svennson, both from Uppsala University, Sweden.

Karen's research focuses on reconciliation and transitional justice processes after civil war with particular reference to post genocide Rwanda. Isak's work includes a study of mediation methods in civil war especially the use of third parties. His appointment has been financed by the Peace and

Conflict Studies Trust.

The Post Graduate Diploma and the Masters in Peace and Conflict Studies have both been approved and these courses will be offered from the first semester 2010. The Trust is funding two PhD and three Masters' Scholarships as well as a Maori Student's Scholarship. As a result of this funding the University is now advertising for the appointment of a lecturer in Peace and Conflict Studies in 2010.

Several APF members, including the three who are trustees, attended Kevin's inaugural lecture entitled "Enlarging the Boundaries of Compassion: Opportunities and Challenges for Peace Research in the 21st Century" in Dunedin on September 23, and took part in a strategic planning meeting at the University the next day.

For details of the staff, courses and scholarships at the Centre see <http://www.otago.ac.nz/humanities/ncpacs/index.html> and [www.otago.ac.nz/study/scholarships/postgraduate\\_scholarships.html](http://www.otago.ac.nz/study/scholarships/postgraduate_scholarships.html)

The text of the inaugural lecture is available from the APF Secretary.

## THE OUTSTRETCHED ARMS

God is Love

God sent Love in Person

a tiny  
helpless  
trusting

Baby

Arms outstretched to His mother  
Jesus, Emmanuel.

And at the heart of Love

A cross

agony  
darkness

And on that cross  
Arms outstretched for the world  
Jesus, Saviour.

Love triumphant

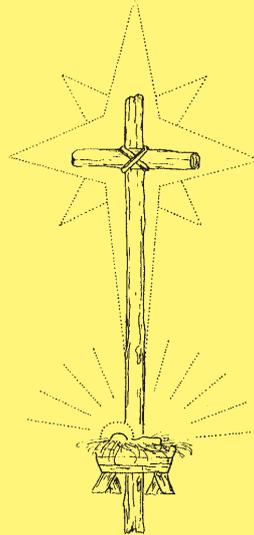
Glorious Easter light

empty tomb

"Go", He said

"Be my arms, outstretched to the world  
in love."

Jesus, King.



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## NZAPF COMMITTEE MEMBER ORDAINED

The Revd Mary Davies was ordained Priest in the Local Shared Ministry of the South Kaipara Parish, based at Huapai, on November 16. Mary, who has the APF logo embroidered on two of her stoles, joined the APF following Sidney Hinkes's mission in 1991.



## Anglican Pacifist Fellowship New Zealand Branch

[www.converge.org.nz/pma/apf](http://www.converge.org.nz/pma/apf) or [www.anglicanpeacemaker.org.uk](http://www.anglicanpeacemaker.org.uk)

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