



The ANGLICAN PACIFIST of Aotearoa/New Zealand

Newsletter of the New Zealand Branch of the Anglican Pacifist Fellowship

The Chairman's Peace Sunday Sermon

Nagasaki Day. August 9th 2009 Holy Trinity Cathedral Auckland.

Readings for the day: 2 Samuel 18:5-9,15 & 31-33; Ephesians 4:25 – 5:2; John 6:35, 41-51.

At 11.02 a.m. on Thursday 9th August 1945 'Bock's Car' crew dropped 'Fat Boy' over Nagasaki. 74,000 people died.

The death toll was a complete cross section of that society in that town at that moment. Men women and children, babies at the breast, and those yet to be born.

Teachers and students, moths and dogs, birds and plants, - all gone. As with Hiroshima three days earlier the only human group under-represented was the military. The two bombs were only the logical conclusion of what had gone before. The progression of a deliberate and conscious tactic of 20th century war. What proved different in Japan was the long legacy of radioactivity.

My own adult experience of war was as a mission doctor in the three-year Biafra/Nigeria war of 1967 (6.7.67-15.1.70) There was a blockade of Biafra and the only way food aid could get in was by night flights that landed on a small strip of hill-top main road. Wrecked planes on

either side commemorated the bravery of pilots and aid workers. But despite their efforts over a million people starved to death, mostly children and old people. There were 100,000 military casualties. Later I was to find that the British Government had supported the policy of starvation.

Last month it was reported that American robot tanks in Pakistan had killed 14 al-Qaeda terrorists and over 600 villagers since 2006. The robots still have a human controller but he is 1,000 miles away..

Of course some civilians have always been unlucky enough to be in the way, and a certain amount of pillage and rape has always been par for the course when one army meets another. And people easily get out of control in war as in the brutal death of Absalom. This reading also reminds us of the terrible grief a war brings, no less for a villager than for King David.

But it is the disproportion between civilian and military casualties in modern war that I wish to bring to your attention. 100 years ago 90% of casualties were in the armed forces, only 10% was collateral damage; but now that number is reversed. 90% of deaths in our modern wars are civilian deaths. This is of concern to many people of course, but it has especial consequences for the Christian who fights in war – albeit reluctantly – for Christians are only allowed to fight if civilians are protected and the number killed and wounded are small.

It was in a way much simpler for the early Church.

Jesus was what we would call a pacifist and His methods were those of non-violent resistance. This upset many of His contemporaries who wanted violent action. Paul followed Jesus and his words in our second lesson, 'be imitators of God as beloved children, and walk in love as Christ loved us' (Ep.5:1) shows here as in many other places his acceptance of Jesus' teaching summed up in Matthew 5: 'Do not violently resist evil'; 'Love your enemies'.

Whatever we may think of the practicality of this pacifist way of life the early Church interpreted it literally for 300 years. Loving



both neighbour and enemy meant respect for life and that meant not killing other people; so they met the purges of their enemies with what we would call non-violent resistance, even if it meant martyrdom.

Army converts were expected to leave the fighting force and I suppose our unarmed Military Chaplains are a last vestige of that tradition.

To quote a third century document about candidates for Baptism: certain people were excluded and these exclusions included brothel keepers, gladiators, idol worshippers, soldiers and magistrates who used the power of the sword* Nowadays I'm sure we would still expect our candidates for Baptism to have given up brothel keeping and idol worship, and we might even add tobacco manufacturers and drug dealers, but soldiers were deleted from the list 16 centuries ago. Not without debate of course and the issue of loving and killing one's enemy has remained debatable with a minority unwilling to kill other people in war.. We in the Anglican Pacifist Fellowship form a continuous line from the traditional pacifist stance, although we are now minority dissenters from the 'just war' majority view fashioned in the fourth century. We have kept to the simple respect for life by saying No to war. But we do realize and debate with ourselves and others the complexities of no killing . The ethics that pull in different directions. To love our neighbour as ourself has a certain simplicity until we have to love our enemy as well. Loving our enemy could then mean that we do not appear to be loving our neighbour enough by failing to adequately protect her when the enemy attacks.

We recognize the difficulties.

But we do believe Jesus' life and statements back our stance of respect for human life. No Killing . Here are some of His statements.

I am the Bread of life.

I am the vine.

*I am the living water....*Not the dead sea.

*I am the good shepherd...*Not a hunter or warrior.

I am the light of the world and you are the salt that preserves the world.

Jesus the Bridegroom, not the undertaker.

Jesus, Lamb of God. Not lion of God.

Not a destructive image among them. So the APF says No to taking the lives of human beings and No to war and its very costly preparation that could be better spent elsewhere.

We would also like to see more prominence given to successful conflict resolution by non -violent means. Ex President Clinton seems to have negotiated well in North Korea but Jesus' methodology was used

by Martin Luther King Jr in USA, Archbishop Tutu in South Africa , Corazon Aquino in the Phillipines (who died last week) and the amazing and unexpected collapse of the Berlin Wall. All places and causes where a blood bath was expected. All achieved by the methods and inspiration of Jesus. Locally, why have we been so shy about Parihaka? Let us be more positive about the successes of non-violent methods.

The APF does not believe in the just war although there have been 16 centuries of war justified by its conditions. We do not think they are enough to justify the killing, destruction and heartbreak that accompanies every war.

However, modern war has forcibly disarmed 'just war' Christians. In no way does the modern 'necessary' war fit the criteria for a Christian soldier. So may I commend, as an alternative, a move from the military to the police. Not the American militarised police now common in our TV shows but our NZ/British tradition of community constables as remembered by some of us and seen in Miss Marple and classic British film. They try and prevent crime, they persuade; when force is necessary it is non-lethal, last resort and under law. I wish our excellent army peacekeepers could go that step further and leave their rifles behind. Policing is a model worth thinking about for us all. International links are quite different from 50 years ago so policing beyond national borders is feasible and happens.

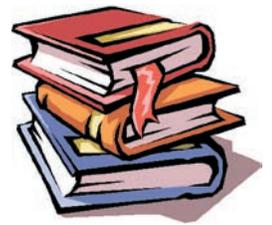
Lastly we of the APF pledge ourselves to work for the construction and promotion of a Christian society of peace and justice, and that starts with each individual Christian.

Throughout our everyday lives we must grow into the kind of people who put Jesus' love of neighbour and enemy into action. We are to be people who behave and think as peacemakers, however trivial those thoughts and actions may seem. It is only when violence in all aspects of our lives becomes incomprehensible to us that love and peacemaking show themselves, and become the natural response to evil. Then a culture of peace and justice will grow around us, as the Fruits of the Spirit grow within us. Paul wrote, 'Be imitators of God, living a life of love as Christ loved us'; So as we imitate Jesus, Nagasaki and Biafra and the robot tanks prowling in the Pakistani hills will more and more become to us the incomprehensible evil that they must surely be to God.

Jonathan. Hartfield

*Ref: *It is not lawful for me to fight*, p.163. J-M Hornus. 1980

BOOK REVIEWS



NONVIOLENCE, The History of a Dangerous Idea by Mark Kurlansky

ISBN 978022077910 Published Jonathan Cape 2006.

The author begins by stating there is no word for non-violence but that the concept has been praised by every major religion- “a marginal point of view, a fanciful rejection of one of society’s key components, a repudiation of something important but not a serious force in itself.” As a threat to the established order it has always been treated as something profoundly dangerous. He reminds us that it is always the victors who write the history, so the killers are revered.

The author discusses the role and interpretation of violence and non-violence through the ages in different religions, countries and cultures and the differences between non-violence, passivity and pacifism. Many fascinating and erudite chapters follow such as one on the input of Hillel and Paul on Judaism and the influence of Ignatius and Origen on Christianity.

He describes early Christians as the first known group that renounced warfare in all its forms and rejected all its institutions. Christianity remained an anti-war cult for 284 years, considering the taking of human life in warfare as murder. Kurlansky discusses the influence of the early Fathers which was considered by the Roman State as a threat, citing Maximilianus as the first cited conscientious objector.

The Roman military’s antagonism to Christianity in the third century led to an increasing number of Christian officers resigning. Kurlansky then describes the “triumph” of Christianity “a calamity from which the Church has never recovered” when in 312 A.D. Constantine’s army was to battle Maxentius at the Milvian bridge over the Tiber. According to Eusebius, Constantine thought he needed something more than military power to beat the Roman army’s supposed use of “black magic”. Conveniently he had a dream in which Christ commanded him to carry the sign of the Cross into battle. Constantine was reported to have seen a flaming cross in the sky with the words “In this sign thou shalt conquer.”

So Constantine’s army with its many Christian soldiers engaged in battle with the Cross painted on their shields. A generation earlier, this act would have outraged Romans and been thought blasphemous by Christians.

Tragically for Christianity, Constantine won the battle “ establishing a new role for the Christian and for Christ, a God who now would not only sanction killing but would take sides to help one band of killers triumph over another”.

In the following chapters the author skilfully details the tragic consequences of a state embracing a religion, whereupon the nature of that religion changes radically.

Other perceptive insights follow: the Peace of God movement, which led to the crusades; the Truce of God movement; the formation of church armies and the concepts of jihad and the Just War.

Further chapters include insights into “Troublemakers” e.g. Hussites, Cathars, Waldensians, Taborites, Anabaptists, Mennonites, Pietists and Quakers. Another concept discussed is that of pre-emptive, defensive war as expounded by the sixteenth century Italian Alberico Gentili and lately employed by G.W.Bush.to justify invading Iraq.

Further topics discussed in different chapters are power without force, the persecution of pacifists, the American Revolution and Civil War and the genocide of ten million American Indians. The Chapter “Peace and Slavery” poses the questions; “Was the bloodbath of the Civil War, when seven hundred thousand Americans died, necessary to free the slaves?” and “Was the slaves’ emancipation actually achieved?”

This brilliant, many-faceted 200-page history, with a foreword by the Dalai Lama and bibliography and index, should be in every secondary school and tertiary institute library.

Hugh Tollemache

IN SEARCH OF THE LOST - The Death and life of Seven Peacemakers of the Melanesian Brotherhood.

By Richard Anthony Carter Published by Canterbury Press, 2006

This is a book which every member of APF should read. It is commended by Timothy Radcliffe, lately the Superior of the Dominicans, who says of it “This book will make you weep and laugh, and strengthen your faith”

It is an account written by The Rev’d Richard Carter who for a time was chaplain (and a member) of the Melanesian Brotherhood - an indigenous community in the South Pacific which to-day has 400 Brothers

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REFLECTIONS

on the
Houchen House Weekend Retreat

*A gathering
Like-minded friends travelling
to be together.*

Frosty mornings, sun-filled days

Warmth and fun

beauty

freshness

greenness

The power of words

and of silence

*The quiet awareness
of the Holy Spirit of God.*

Peace-lovers

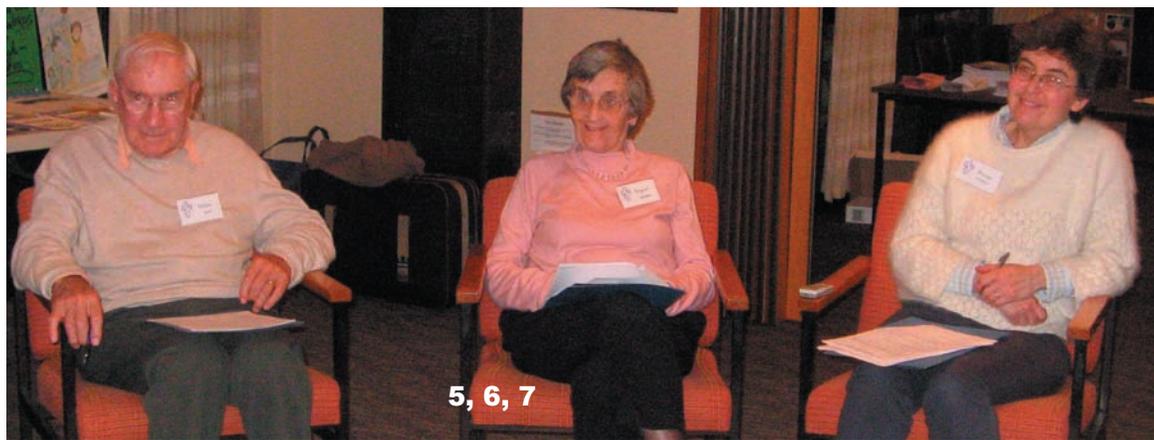
peace-makers

for the Prince of Peace.

*And so we walked the labyrinth
'midst sunshine, flowers, birdsong
to its quiet centre.*

*And so we walk our labyrinthine way
accepting the challenges
ready to be spent
believing
ultimately
the way will open up
into the wide place of peace.*

Meg Hartfield



SNIPPETS FROM THE AGM

Officers elected

Chairman: Jonathan Hartfield

Secretary: Chris Barfoot

Treasurer: Trish Nicolas

Newsletter: Pat Barfoot and Meg Hartfield

Committee: Mary Davies, John Marcon, Margaret Bedggood and Hugh Tollemache were re-elected and the committee given power to co-opt.

APF Diocesan Representatives

Dunedin: Roger Barker (subject to his confirmation)

Christchurch: Indrea Alexander

Nelson: Bronwyn Tucker

Wellington: Margaret Mander

Waiapu: Geoffrey Neilson (Bay of Plenty) and Sheila Chilvers (Hawkes Bay and Eastland)

Waikato: Stephanie Owen (Waikato) and Michael Bent (Taranaki)

Auckland: Chris Barfoot

Prayer resources.

Geoffrey Neilson is compiling a booklet of prayers for the use of APF members.



People in the photos

1. Jonathon Hartfield
2. Meg Hartfield
3. Chris Barfoot
4. Geoffrey Neilson
5. Michael Bent
6. Margaret Mander
7. Bromwyn Tucker
8. Janette Franks
9. Virginia Shaw
10. Mary Davies

Others who were at the retreat must have avoided the camera.



Interspersed with their talks and reflections, Meg and Jonathan presented a series of skits. They would be happy to do any or all of the above for the APF in other parts of NZ.

and 200 Novices nearly all of them under the age of 30.

When tribal tension broke out in the Solomons, the Brothers were one of the few groups that people could trust and they became peacemakers in a situation filled with violence. They became a symbol of hope for they were able to cross road blocks and barricades to bring medical supplies, search for the missing, protect the refugees and bring back the dead to grieving relatives.

On the day the Brotherhood heard of the murder of Brother Nathaniel everything for them was changed. All knew that they were as mortal as all others and that there was no divine protection - just the reality of a young man bleeding to death in the misery and rain of the Weather Coast with no one to help him.

Six Melanesian Brothers went in search of him and they too were taken hostage and did not return alive.

So it was that on 8th August 2003 that the Police Commissioner had been informed by Harold Keke (the leader of the rebels) that the six Brothers were dead - they had been murdered 3 months ago.

You can read in the pages of the book the diary of Fr. Carter and the impact which the deaths of these young men had on their brothers, "...their sacrifice

seems too great and hard to believe. The Community sat up telling the stories of these Brothers through the night trying to come to terms with the enormity of their loss. And yet beneath it was peace too. The knowledge that each of these young men believe in peace and in goodness. They knew there was a better way. They were prepared to oppose violence and risk much. At the end of the day they stand against all acts of brutality which are at present disfiguring our world, and bravely, boldly, and with love, lived what most of us proclaim only from the safety of a church."

Those who read the writings of Archbishop Rowan Williams will know the profound effect which these deaths had on him and why the Melanesian Brothers found a place at the Lambeth Conference.

"Why did the seven Brothers die? Why did Jesus Christ die? Why did Stephen, Peter and James die? Why do the innocent in our world still die? They died because all humans die if you beat them, torture them, wound them, shoot them, bomb them, murder them. Jesus Christ die on the cross 2000 years ago to save us from this, but we have not learnt the lesson yet."

Michael Bent

DEFENCE REVIEW 2009

The APF had an opportunity to present a submission to the Defence Review panel this month. On behalf of the Committee Chris Barfoot sent a written submission and also presented the following oral submission to the panel chaired by Defence Minister the Hon. Wayne Mapp.

1. My name is Chris Barfoot and I am making this submission on behalf of the Anglican Pacifist Fellowship New Zealand Branch. I am a retired real estate company director and a founding trustee of the National Peace and Conflict studies Centre at Otago University.
2. Although we are pacifists, we honour all New Zealanders and those of other nations who in good faith took part in war in the past and in many cases at the cost of their lives. We also honour those who have taken or are taking part in peacekeeping operations in many parts of the world. As Christians we are impelled to recognise, act against and overcome evil through the methods which Christ has given us. In making this submission we are seeking a common ground with all those who are facing the difficult questions in the world today.
3. The Church and War. Various factors are changing the church's attitude towards war since the last two world wars:
 - a. The world-wide gathering of Anglican Bishops every ten years has six times affirmed the resolution that "Modern war as an instrument of national policy is incompatible with the teaching and example of Our Lord Jesus Christ."
 - b. The "just war" theory, traditionally held by the church for sixteen centuries, and with which we do not agree, can no longer be adequately maintained in two respects, the involvement of non-combatants and proportional damage. Civilian casualties which now far exceed military casualties (in recent wars civilian deaths are approximately 90% – Human Security reports) and the damage inflicted on countries such as Iraq and Afghanistan far outweigh any damage which these countries are said to have inflicted. Moreover, as a direct result of war operations 11.4 million people were classified as refugees in 2008, half of which came from Iraq or Afghanistan (UN figures).
 - c. The growth of international law, notably the

International Criminal Court (to which New Zealand is a signatory), increases the possibility of prosecution for any operation which results in significant civilian casualties.

As a result of these factors it can no longer be presumed that the church will give moral support to war as an instrument of national policy and many of the reasons used in the past to justify combative military commitment can no longer be sustained.

4. International Security. Of recent years, possibly since the end of the Cold War, an important change has taken place in the nature of the threats to international security.
 - a. There is a substantial lessening of the likelihood of the threat of external aggression. The Defence Policy Framework of 2000 states: "New Zealand is not directly threatened by any other country and is not likely to be involved in widespread armed conflict,"
 - b. The more likely threats to security today arise from smaller intra state or within state conflicts, though even these are becoming less prevalent (see Human Security Report University of British Columbia 2005).
 - c. Associated with this change is a change in the methods of achieving security. Traditional security policy emphasized military means for countering the risks of external invasion. In dealing with intra-state violence the approach is less coercive and the methods range from preventive diplomacy, conflict management and post-conflict peace-building to addressing the root causes of conflict by building state capacity and promoting equitable economic development. (Human Security Approaches and Challenges Unesco 2008).
5. Present Defence Force Objectives. This new approach to security is already being explored by the Defence Force in the peacekeeping operations in the Pacific, South-East Asia, the Middle East, Europe and Africa listed in our written submission. These operations have in most cases been responses to the intra-state type of conflict and its aftermath. They fulfil the fifth objective of the Defence Policy Framework of 2000 which is "to contribute to global security and peacekeeping by participating in the full range of UN and other appropriate multilateral peace support and humanitarian relief operations".
6. Future Defence Force Objectives. We would welcome the further development of this multi-disciplinary, multi-national role in order

to enhance the ability of the peacekeeping/peacemaking team to achieve a long term solution so that further military involvement is no longer required. A new system of training may be necessary to protect and work alongside agencies, both governmental and non-governmental who are skilled in negotiation and conflict resolution, relief and refugee work, administration, tribal, racial and social reconciliation, religious partnership and economic and agricultural development. These agencies (some of which are already involved) could include N.Z. Aid and N.Z Police, UN High Commissioner for Refugees, Rotary, Federated Farmers, Oxfam, World Vision, faith groups akin to the majority of the population, and the National Centre for Peace and Conflict Studies.

7. Military Build-up with traditional security allies. Because the response to the present predominantly intra state violence cannot be achieved by purely military operations, caution needs to be exercised in acting with traditional "allies" to develop combative roles. Such a build-up which is justified to counter conjectural external "enemies" is counter productive. It not only tends to destabilise relations between New Zealand and these states and interferes with the useful trade, tourism, educational and technical assistance schemes already operating. It also diverts energy and resources from dealing with the underlying causes of insecurity and instability within states, hence increasing international instability.
8. Policing Role. May we suggest that New Zealand Defence Force be seen primarily in a policing rather than combative role. As the police act only under the law there should be an increasing emphasis on the Defence Force acting within the boundaries of international law.
10. To sum up we respectfully recommend that:
 - (a) The priority should continue to be Objective 5 as above
 - (b) The emphasis should be on a policing role working within international law to contain, defuse and, with the help of others, to resolve conflict
 - (c) To this end a multi-disciplinary and politically bi-partisan approach including both governmental and non-governmental groups should be developed.

Thank you for the opportunity of making this submission.

Auckland APF Open Day/Symposium

SATURDAY OCTOBER 10; 9 AM TO 4. 30 PM

Wesley Hall, St John's College, St John's Road, Meadowbank, Auckland.

Anzac Day - Where to from Here?

- **Dr George Davis:** Twentieth century Anzac Day meanings seen through the lenses of landscape, memory and fidelity
- **Dr Allan Davidson:** Lest We Forget! – Memorialising War and Remembering Those who Opposed War
- **Dr Chris Marshall:** Religion, Violence and the Christian Theology of Reconciliation.

Enquiries and Registration:

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Members from other parts of New Zealand are welcome – billets available.

“TESTING THE TIGER: A REFLECTION ON MILITARY CHAPLAINCY”

The Revd Sande Ramage, who has recently joined the APF, was for a year a chaplain at the Linton Military Camp. She has written of the experience on her website:

...My year as an army chaplain has changed me. My initial, perhaps naïve, enthusiasm for the job diminished into gnawing anxiety as I struggled to come to grips with issues of institutional power and violence and the apparent collusion of the church and state in maintaining the status quo....

Sandy's last paragraph reads:

To begin to explore this is to take a tiger by the tail, to hear it roar and feel the rip of its claws.

Frightening in its strength and intensity, which is exactly how institutional power operates, to ensure we remain quiet, compliant and disassociated from our true being.

Members are encouraged to read the whole story on Sandy's website:

<http://spiritedcrone.blogspot.com/2009/07/testing-tiger-reflection-on-military.html>

Christmas Cards

Meg Hartfield has designed some APF Christmas cards which will be available soon. Watch this space.

Anglican Pacifist Fellowship New Zealand Branch

www.converge.org.nz/pma/apf or www.anglicanpeacemaker.org.uk

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Members are invited to submit copy for publication in our newsletter. Please email it to one of the editors.