

and meaning. (Latin *pati* to suffer). Although both words imply a non-violent response to an attack and so have much in common, the responses are different.

At that recent meeting which I attended I found all the men rejected pacifism because it was too passive. Their minister even brought a Gandhi quote and suggested lying back and allowing oneself to be slaughtered was akin to Christian pacifism. The general view was that pacifism is non-resistance, so presenting the left cheek to be slapped was just adding surrender and a self-chosen grovel to the humiliation already inflicted. The other two examples in the next verse were viewed in the same manner. The idea that all three cameos could be seen as positive and courageous responses to a threatening authority had not occurred to anyone.

We spent some time looking at Matthew 5:39 which contains, in most translations, the extraordinary remark “do not resist an evil person” (NIV) which of course backs up the passive position. However, NT Wright’s translation, “don’t use violence to resist evil”, changes everything, and gave the group much to think about.

I’m not expecting a tidal wave of applications for APF membership but I’m pleased that the ten copies of our newsletter I had with me were all taken.

Sadly, violence is the implied default position

of our society for we lack a positive common-place word for non-violence. Therefore peace has to be made, it is an active process, and without peacemaking society drifts all too easily into violence and anarchy.

I think many people who believe in non-violence would not wish to be known as pacifists because they would see us as too passive. In his excellent book “Non-violence, the history of a dangerous idea” Mark Kurlansky rejects pacifism as early as page six. “Pacifism is passive; but non-violence is active. ...when Jesus Christ said that a victim should turn the other cheek, he was preaching pacifism. But when he said that an enemy should be won over through the power of love, he was preaching non-violence.”

There is a place for passivity and Jesus showed that in his Passion, but much of his time was spent in actively resisting evil and overcoming it with good.

Words are important and what a difference it would make to Church and Society if the confusions over passive and pacifist were to be clarified and resolved. Then, with the word pacifist rightly defined and understood, we could confidently use it as one of the words that describe the life, teaching and personality of Jesus.

Shalom
Jonathan.

The Theme of Truthful Remembrance

Thoughts expressed while planning the Dorothy Brown Memorial Lecture and Study Day 2018

The concept is one of reflecting on past tragedies in order to discover a way of avoiding such tragedies in the future. It involves both respect for the past and hope for the future. In all civil tragedies there is a need for a report as to what went wrong so that the community benefits and the tragedy is avoided in the future. This does not happen in the case of war. We ask “Why not?” and if we are honest “How could it have been avoided?” In other words, the more deeply we grieve the loss of life in war, the more urgently should we strive for an alternative.

This alternative has both a spiritual and a practical dimension. The giving of life in war is justified by a spiritual dimension in that it is accorded a measure of nobility. So does the alternative of non-violence need a spiritual rationale which can stand questioning. But any solution needs a pragmatic side. Not only “is it right?” but “does it work?”

Chris Barfoot, May 2018

When we feel the same sense of overwhelming compassion, indeed of deep and abiding nostalgia, for all who have died in armed conflict whether at home or abroad then and only then can we claim a shared history as New Zealanders all, in terms of our common nationhood.

Jenny Te Paa, June 2018

See flyer opposite and page 4 .

Ko te pono o te wa o mua ko te tino o te mauritau i te rongoa...

TRUTHFUL REMEMBRANCE leads to ENDURING PEACE.



9th-10th November 2018

Selwyn Library, 8 St Stephens Ave, Parnell, AUCKLAND 1052

Friday 9 November, 7.30 pm

DOROTHY BROWN MEMORIAL LECTURE

Maui Solomon, Chairman Hokotehi Moriori Trust, Rekohu (Chatham Islands):
Six Hundred Years of Peacekeeping on Rekohu – Myths, Misconceptions and Truth.

Saturday 10 November 2018, 9.30 am to 4.30 pm

STUDY DAY

Leah Bell and Zak Henry, former Otorohanga College students:
Seeking a Statutory National Day of Commemoration for the NZ Wars.

Maata Wharehoka: Senior Maori Scholar, National Centre for Peace and Conflict Studies, 2015: *Parihaka Indigenous Peace Centre.*

Professor Tony Ballantyne, Pro Vice-Chancellor, University of Otago:
Conflict and memory: thinking through the legacies of empire and colonialism.

Revd Dr Hirini Kaa, Auckland University historian and theologian:
The Role of the Churches before, during and after the New Zealand Wars.

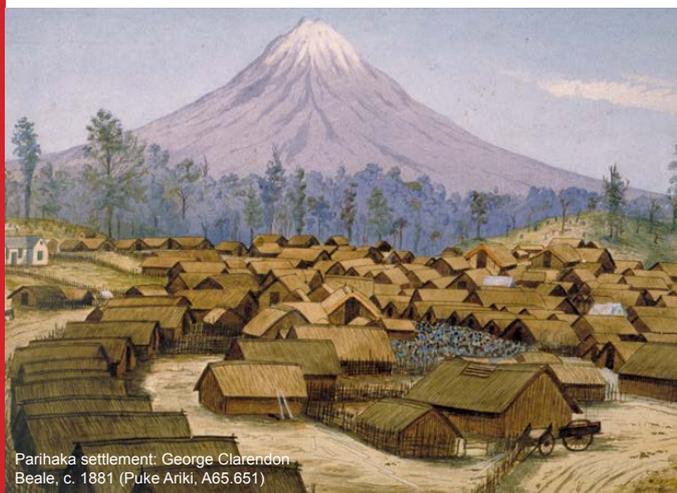
Revd Wayne Te Kaawa, former Moderator Maori Synod Presbyterian Church, Maori

Chaplain at University of Otago: *Rua Kenana as Tuhoe Peace Advocate.*

Booking before November 5 essential for both events. No charge for lecture; Study Day \$20 or koha (cash or cheque) to be paid on the day. Light refreshments provided including Saturday lunch.

Book with barfoots@xtra.co.nz or phone (09) 575-6142.

Arranged by Aotearoa New Zealand Peace and Conflict Studies Centre Trust, NZ Christian Network, Pax Christi and Anglican Pacifist Fellowship.



Parihaka settlement: George Clarendon Beale, c. 1881 (Puke Ariki, A65.651)

Dorothy Brown Memorial Lecturer

Maui Solomon (Moriiori, Kai Tahu and Pakeha)

Maui is an Indigenous Rights Lawyer with over 30 years' experience at both the local and international level, specialising as an advocate for the recognitions of the rights and responsibilities of indigenous peoples including his own Moriiori tribe from Rekohu. He has appeared in every court and tribunal in the country and was the first Moriiori or Maori lawyer to appear before the Privy Council in London in 1996. He is a former Commissioner of the Treaty of Waitangi Fisheries Commission. He is also a well-known expert on cultural and intellectual property rights and for 20 years was lead counsel for the Wai 262 claim concerning indigenous flora and fauna and cultural knowledge; the first whole of government claim to be heard by the Waitangi Tribunal. Maui has been a keynote speaker at conferences all over the world including at the United Nations, Geneva and last year at the Bioneers Conference in San Francisco, and is a published author. Maui is also a past President of the International Society of Ethnobiology and former Adjunct Professor at the Simon Fraser University in British Columbia. For the past 35 years, he has had a leading role in the renaissance of the culture and identity of the Moriiori peoples of Rekohu/Chatham Islands – a peoples once described as “extinct”. He is the Executive Chair of his tribal organisation, Hokotehi Moriiori Trust, and is currently Chief Negotiator for Moriiori in the settlement of their historical Treaty claims that date from 1862. Maui was also a key player in the establishment at the University of Otago of the National Centre for Peace and Conflicts Studies in 2009 and has been a trustee of ANZPACS Trust for the past twelve years.



(We hope to have information about the Study Day speakers soon.)

Greetings from Professor Richard Jackson, Director

National Centre for Peace and Conflict Studies

at the University of Otago

A new development for the National Centre for Peace and Conflict Studies is a summer school paper which will be offered in Auckland in January and February 2019. It has long been an ambition of the Centre to teach beyond Dunedin and we are delighted that Dr Heather Devere has developed a paper specifically for the summer school. Peace



Professor Richard Jackson and Dr Jenny Te Paa

Traditions of Aotearoa New Zealand is a 500-level paper which analyses the history of peace traditions in New Zealand within the context of theories of peace and conflict studies.

While Aotearoa New Zealand has a reputation as a peaceful country and is always near the top of the Global Peace Index, there is relatively little known about its many peace traditions. This topic also has relevance for a number of other disciplines, including politics, sociology, theology, cultural studies, international relations, criminology, education and communications. It will provide an opportunity to learn about how the peace traditions in Aotearoa New Zealand have evolved with a focus on Moriiori and Maori peace traditions (Parihaka, Waitaha), restorative justice and the Waitangi Tribunal, anti war and anti nuclear movements and peacekeeping in the Pacific.

The paper will be taught in workshops and

seminars over six Saturdays, from the University of Otago Auckland Centre in upper Queen St. We would be glad to hear from anyone interested in enrolling or wanting further information.

We have been delighted to have Dr Jenny Te Paa-Daniel working with the Centre this year in the role of Te Mareikura. Jenny is a member of the Aotearoa New Zealand Peace and Conflict Studies Trust Board and a former Ahorangi at St Johns Theological College. Her advice and guidance has been invaluable as we seek to engage more fully in partnership with Tangata Whenua.

Our staff and students continue to be productive with both Professor Kevin Clements, Dr SungYong Lee and Dr Katerina Standish recently publishing new volumes. Journal articles, book chapters and opinion pieces keep coming from our very busy Centre, and we look forward to a very good result in the national PBRF assessment.

We were delighted to welcome a good size group of new Masters of Peace and Conflict Studies students at the beginning of Semester

Two. The option of starting mid year has proved to be valuable, particularly for students from the Northern Hemisphere who can transition from their academic year to ours without any delay. We have also had two new doctoral students arrive since mid year, with several more expected. We feel very fortunate to have such great people joining us, to take the places of our fantastic graduates who are completing and moving on to the next stage of their lives. Recent doctoral graduates include Dr Michael Lialiga, Dr Monica Carrer, and Dr Ajirapa Pienkhuntod.

In 2019 the Centre celebrates its first 10 years, to coincide with the University of Otago's 150th celebrations. There are events and parties being planned now, with a particular focus on the week 18-23 November next year when we hope to run a range of events including a conference, a workshop and a children's art competition. Please mark this week in your diary – we would love to have you join us in Dunedin.

Me rongo
Richard

REMEMBERING THE OUTBREAK OF WORLD WAR ONE

Sermon at St. Chad's Church, Whanganui. August 10, 2014.

By Revd Dr V.Jonathan Hartfield.

Readings: Isaiah 2. V 2-5. Revelation. 21. V.1-4, 22-27. Sung Psalm 130.

This evening we are remembering the British declaration of war on August 4 and New Zealand's declaration of war against Germany on August 5, 1914. An act of folly that brought untold suffering to many people and almost caused the end of European civilization – which has never quite recovered from it. Not that most of the people responsible for the situation at the time realised the terrible implications of what they had done, or failed to do, especially in that month or so after the assassination of Franz Ferdinand in Sarajevo.

This week we also remember the dropping of the nuclear bombs on Hiroshima and Nagasaki in 1945, sixty-nine years ago. The

two events are linked, for WW1 effectively dug the trench and planted the seeds of WW2. There has not been a WW3 although there have been some near misses. The most famous, and linked to WW1, was in 1962 when the Soviet Union placed military forces and missiles in Cuba. John F Kennedy was under intense pressure from his own military leaders to take action, even at the risk of all-out war. He resisted his Pentagon advisors partly because he had just read 'The Guns of August' by Barbara Tuchman. This was an historian's account of how Europe had 'blundered' into the Great War. So the President opened negotiations and not the atomic silos and we are still here. I am glad some people take note of history.

This evening we are remembering the history of the outbreak of WW1, an event which need never have happened, as Europe had survived greater crises than the assassination of one important person in Bosnia. But by this time the leaders seem to have given up on the idea of peace and by fault and default they allowed war to happen.

So 16 million men died, 16 million parents lost their children, 16 million wives and sweethearts were bereaved, and countless children lost their fathers. Many survivors were mentally and physically scarred for life. Most of us have encountered some of these ex-soldiers in our younger days.

And we have to say that all that was for no good reason at all. There were reasons for the war but no good ones, and very little was achieved, for the “war to end all wars” failed to do that – but fuelled the next one.

Jesus experienced a smaller but similar world. When we take our inspiration from Him and follow Him, we are not following a man who lived on the edge of society. He was not a desert Rabbi looking at the frailties of humanity from a distance. His teaching was not given from the comfortable depths of an armchair. He was in the midst of His world - and still is - and he often challenged assumptions and its leaders.

His world was a surly Roman colony. He even had a former Zealot amongst His disciples. They were the assassins, the fanatical nationalists, the suicide bombers of the time. The leaders of the nation had been in power for generations. The Sadducees and Chief Priests were wealthy and in control of religion and politics. They had it all wrapped up, which of course required shady deals with the Romans and King Herod. Not all were in that mould but there were few dissenters. The ordinary people were poor and becoming more so. Crucifixions were commonplace as a means of maintaining the Pax Romana.

Jesus’ teaching and example comes out of that

environment of injustice, violence, cheap life and political unrest.

The causes of WW1 were diverse, and historians differ on the importance given to each, and they differ on who were mostly at fault. I will mention a few causes and relate some of them to the teaching of Jesus, and I leave you to make the contemporary connections.

First some general background causes that had grown in the preceding decades and affected the mindset of society. British school and public libraries were full of ‘gungho’ empire books which depicted war as a great and honourable adventure. Would that they had only read Jane Austen! The British Public Schools had their officer training corps. Again, honour and adventure, discipline and leadership, self-sacrifice for the Empire was the prevailing thought. German schools took up the idea a little later.

War was an honourable adventure, not the brutal reality of mud and mangled limbs.

In religious thought Theosophy had become enormously influential. It taught fatalism. Races and cultures rose and fell, and nothing could be done about it. So many Theosophists were mentally paralysed when it came to major social activity. What was to be was to be. The German Chief of Staff and his wife had been ardent Theosophists.

Unfortunately many of the Christian Churches of the time went with the patriotic flow. There were many recruiting sermons from the pulpit. The later disillusion, even disgust, of many people about this religious stance is one reason why our war memorials are not in churches or on church grounds. The Quakers did not support the general trend towards war and there were, of course,



some critical voices in all the churches, but they didn't get much of a hearing. In the war conscientious objectors were harshly treated.

Let me now, with all the arrogant wisdom of hindsight, relate some of reasons for the war, as I see them, and relate them to the example and teaching of Jesus. I am also making the assumption that Jesus' teaching is relevant to nations and their leaders. I realize that you may not agree.

Nationalism. The strength of this idea had been growing for some decades and people had been rediscovering and emphasising their national roots. Jesus loved His people and His country and it is right for us to do the same, but nationalism and patriotism can go too far. (My country right or wrong. My country superior to all others. The worship of my country which can displace my worship of God. God recruited by my country. God as part of my country's propaganda. Conscription allows my country to decide my life and death and overrides family and many other considerations.) But Jesus and His Church is international. The Christian family crosses all man-made barriers. The vision of Revelation is that of all races and ethnic groups living in peace in the Holy City. It is not Jews only but its citizens are from every tribe and nation. And being a Christian is more important than being a Brit or Kiwi or Turk. Or is it?

Second. Reading the history of the time it amazed me how few people made the decisions. For Jesus the Chief Priests, Sadducees and Herod controlled the nation under Rome. In 1914 Kaisers, Kings and Tsars, with some longstanding aristocratic families, had been in control for generations. So a remarkably small number of people called the tune and it was not always ability that placed them at the top. Few people means vulnerability and few to question mistakes or add positive comment. June, July, August was summer holiday time and some major decision makers were distracted by more than just the weather.

The Tsar's much beloved haemophilic son had slipped and fallen on the Royal Yacht and was

severely ill. His main advisor, a pacifist, was severely ill after being stabbed in the stomach by a madwoman. He was far away. In France the Prime Minister's wife had been charged with murder after shooting the editor of Figaro. Her husband, a voice of moderation, had had to resign over the scandal. In Germany the Kaiser was on holiday enjoying his new-found enthusiasm for archaeology. His Chief of General Staff was a Theosophist and a depressive who felt himself inadequate for a job he didn't want. He had a nervous breakdown during the crisis. In Britain the Prime Minister was worried about the rising trade unions, votes for women and a near civil war in Ireland. He had also fallen in love once again and wrote daily love letters to his paramour. They must be fascinating for historians but surely not the best use of his time and interest in July 1914.

In contrast, the Body of Christ shares tasks and talents. We are not a one man band but an orchestra. We believe in congregational and choir singing and don't leave the song to one or two soloists. So Christianity shares power and responsibilities and is open to suggestions and criticism. It is inclusive not exclusive.

Third. In marked contrast to the important powerful figures of 1914 there are the common people. In my reading of history they weren't considered of much worth as individuals. Conscripted into armies in many countries they were moved around at a commander or government's whim. Cannon fodder is a horribly true description of how they were viewed by some of their rulers. In the strategy of war, 'over the top' was a reasonable request against muskets, but it was mass murder against the newly developed machine gun. Although arms technology had become horrifically more destructive, many commanders had not thought out how this would affect their men.

Jesus said that not a sparrow falls without God's knowledge, so how much more does He care for the lives of His children? Would the leaders have acted more cautiously if they had seen their armies as parents, children,

husbands, lovers, Christians, God-loved individuals, and not just units and numbers on the European chess board?

Fourth. The nations were each looking for prestige and power. They were competing for more colonies, more wealth and the greatest sphere of influence. No need to mention Jesus' opinions on these matters.

Fifth. All the military establishments thought the war would be over by Christmas. It would be a decisive shootout which each thought they would win. Most politicians thought the same. In Britain the officer training school at Camberley was disestablished in September, the graduates sent to France and the tutors sent to other jobs, for there was no need to train more officers with victory so near. One of the few well known dissenters was Jean Jaurais, a leading pacifist who said any war now would end in stalemate and all countries would be drained of their resources, leaving economic chaos and domestic misery. Few with the power to change things listened to him. He was later assassinated in his favourite Parisian cafe by a fanatical nationalist. So the leaders believed their problems and opportunities would be solved by a short sharp bout of lethal violence.

Jesus' response to the people of His own time who wanted war and the removal of the Romans was to bless the peacemakers and mark out an alternative way of life, as well as suggesting that those who lived by the sword would die by it. He sided with Isaiah who said that putting swords aside was not enough

for they could easily be picked up again. The swords needed to be recast into ploughs.

In my hind-sightical opinion there was little in the causes of WW1 that Jesus would have agreed with, and, if people had lived life then, as He suggested, it would never have happened.

So tonight we remember a terrible mistake that need not have happened, for there were other choices available.

As so often happens in such dire situations, the people who bore the brunt of the blunders showed great heroism and self-sacrifice. Their spirit is like a ray of sunshine on a cold, dank, cloudy day. There was from individuals so much bravery, so much compassion and kindness in the midst of mindless brutality. Tenderness and love in the midst of crippling destruction. Looking at that mass of humanity in deadly conflict for no good reason, I know that Jesus wept – as we should also.

The fact that the war achieved so little of positive benefit only adds to the poignancy of the situation. It only adds to our appreciation of the self-sacrifice and heroism of so many trapped in a circumstance beyond their control.

And of those who caused the war and the many who so willingly allowed themselves to be led into hell on earth, we can lament, and say the words of Jesus, "Father forgive them, for they did not know what they were doing".

And we must do all we can to keep the peace.

Anglican Pacifist Fellowship New Zealand Branch

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

Protector: The Most Revd Philip Richardson

Chairman: Revd Dr Jonathan Hartfield, email <ilesa@xtra.co.nz>

Secretary: Revd Indrea Alexander, email <apfnzsecretary@gmail.com>

Treasurer: Revd Mary Davies, email <marydavies1934@gmail.com>

Newsletter Editor: Pat Barfoot, email <barfoots@xtra.co.nz>

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

THE YPRES SALIENT (PASSCHENDAELE) 1914-1918

*Auf wiedersehen, auf wiedersehen,
We'll meet again, sweetheart;
This lovely day has flown away,
The time has come to part.*

How well we remembered the day of their sailing,
The excitement, the sadness, the joy and the tears.
The troopship was hooting, there were streamers and
cheering,
But deep down within us was the gnawing of fear.

Some thrilled for adventure in a far away land
As they laughed with their mates in their brave camaraderie;
Others came solemn from plough and from desk
To fight for the Empire, to keep the world free.

Auf wiedersehen...

Could we have watched at a German rail station,
Had we seen the same parting, the hugging and kissing,
New uniforms shining and the band proudly playing,
And the train at the platform steaming and hissing.

Fraulein of eighteen and her cheeks were all wet;
And proud were the mothers though the home was bereft;
For how could they stay when the Fatherland called,
To the Front they were going and the loved ones were left.

Auf wiedersehen...

In Passchendaele's battle as heroes they clashed,
Up and at 'em, lads! For glory and fame!
Into the mud and the smoke, the bullets and the wire,
They shot, grappled, fell, yet came on again.

Grenades tore them apart – were they their bodies or ours?
In No Man's Land buried, spades hastily plied;
"Known only to God" - the words written are true,
For Christ knows no enemy, for both sides he died.

*We'll kiss again, like this again,
Don't let the tear drops start,
With love that's true I'll wait for you,
Auf wiedersehen, sweetheart.*

No questions were asked, they willingly died,
For their country's honour they poured out their blood,
And the armies kept fighting till ten million fell
In the hell of man's making, the gas, bombs and mud.

The debt that we owe them is to make known the lie
That to die for one's country is noble and right,
For Christ died for us all, for all nations He weeps,
None other but He is the true sacrifice.

Chris Barfoot August 2010
(Chris's father, Val Barfoot, was in the British Army)

A Message From Our Treasurer

Dear members

At this time of year we remind APF members of the need to renew their annual subscriptions of \$20. This may be done through direct credit into our bank account, **12 3014 0854633 00**, with your name as the reference. Alternatively, a cheque may be made out to the Anglican Pacifist Fellowship and posted to me at:

Apt 205/1 Squadron Drive
Hobsonville
Auckland 0616.

Monies received as subscriptions and donations are used to cover the cost of newsletters (many of our older members prefer a hard copy posted to them), to subsidise our annual study day and to help support other peacemaking and pacifist initiatives in New Zealand.

Thank you for supporting us in this important Christian ministry.

Mary Davis
Treasurer

Know someone who would like to join APF? Cut off the last page of this newsletter and present it to them.

CAN YOU HELP? A PLEA FROM CHINA

Former APFNZ members, Bronwyn (née Mander) and Wayne Tucker, have sent the message below to our secretary, Bronwyn's sister, Revd Indrea Alexander, regarding a medical student from India who needs help to complete the final two years of his six years' study in China.

Indrea writes, "Bronwyn and Wayne think very well of him, have visited his remote area of India, met his mother, and have written the letter attached. If anyone wants to contribute, or would like more information, they can contact me in the first instance: indrea@xtra.co.nz or phone 03-6896561.



Khyo (right) with Wayne, Khyo's mother and Bronwyn

Khyo Patton, one of the leaders of the international student Christian group here at Tianjin Medical University has returned home to Nagaland, in Northeast India, as he has been unable to pay his fees since his father's death a year ago. He has been very shy about mentioning his difficulties and when he left in June, he gave the impression that his mother wanted him to return home.

During our recent trip to Nagaland, Khyo and his mother made a huge effort to travel to see us in Dimapur, despite the roads having been damaged by flooding. They were keen to thank us for help we had given to Khyo during the past year. In conversation, it became clear that he has returned home due to the financial problems the family are facing since his father's death, and his mother is praying for him to have the opportunity to complete his medical studies despite this seeming impossible at present.

Khyo has already completed four years of study with good results. The MBBS (Bachelor of Medicine, Bachelor of Surgery) programme here is six years for Indian students, including a year of internship at a Chinese hospital. After graduation, students need to complete the medical registration exam in their home country. This also requires additional preparation classes, which some students begin participating in while they are still studying here.

In order to return to university here, he needs to clear the debt from the past year (August 2017- June 2018) and pay the fees for the new academic year. The university is currently adopting a stricter approach regarding the prompt payment of fees. At present, Khyo is planning to apply for a year's leave but there is no indication that circumstances would be any better after a year.

Since returning home, he has been tutoring but has not found full-time work so does not have enough income to save toward his study. The economy in that region is very poor.

Talking about his future, Khyo feels very constrained by the economic realities of his situation, but when I encouraged him to say how he pictured his future work, he explained he wants to join a mission based medical team. He suggested that eventually he'd return to Nagaland, after working in areas of more extreme need, commenting "who knows, it will let me appreciate Nagaland roads!" He must be picturing going to some difficult places!

Do pray for Khyo and his family. If you are able to support him financially, or want more information, do let us know.

To return and continue his study, Khyo needs approx. NZ \$14,500 (or US\$9,700)

In Chinese RMB this is 66,000 RMB:

- outstanding fees 20,000 RMB
- airfare 3,000 RMB
- tuition for one year 43,000 RMB

After that, he will have costs for his final year and completing the medical registration exam before being able to work as a doctor. The first thing is to clear the debt, and then to resume study.

27 August 2018



Thank you for your care and support.

Bronwyn and Wayne



As in the Christian initiation of baptism where we promise to renounce evil and to follow Christ, our Christian witness involves both a renunciation and a commitment. First, we renounce war and all preparation to wage war. Secondly, we commit ourselves to non-violent ways of peacemaking, or as the pledge puts it "the construction of Christian peace in the world." The two are inseparable.

As in the past the church has given moral backing to the state in its use of war, so now out of the resources of its faith it is called to pioneer new methods of peacemaking. These methods will take a realistic approach to the problems involved, recognising the loving purpose of God for humanity as revealed in Christ and the centrality of forgiveness in facing and overcoming evil.

As Thomas Merton puts it, "if this task of building a peaceful world is the most important of our time, it is also the most difficult. It will, in fact, require far more discipline, more sacrifice, more planning, more thought, more cooperation, more heroism than war ever demanded."



Pacifist

How did we get the word? It is not from the Latin passivus (passive, acted upon) nor from pacificare (to calm or appease). It is from Pax (peace) and facere (to make), i.e., to restore relationship, to make peace.

APPLICATION FOR MEMBERSHIP

If you would like to join the Anglican Pacifist Fellowship and are in agreement with the pledge:

'We believe that as Christians we are called to follow the way of Jesus in loving our enemies and becoming peacemakers. We work to transform our Anglican Communion and the world to overcome those factors that lead to war within and between nations.'

... then please tick the first box in the form on the right.

If you are sympathetic and would like to explore the pacifist position, but feel unable to commit yourself to the view expressed in the pledge, you may like to become an associate and receive the Fellowship's newsletters and notice of our various events, to which you are warmly welcomed. If so, please tick the second box.

Please complete the form with your details, cut out and send it to The Secretary:
 Revd Indrea Alexander,
 9 Holmes St., Waimate, 7924.

apfnzsecretary@gmail.com
 phone 03-6896561

I am in agreement with the pledge and wish to become a member of the Anglican Pacifist Fellowship.

I wish to become an Associate of the Anglican Pacifist Fellowship.

Name (Revd, Dr, Mr, Miss, Mrs, Ms etc.)

Address

Phone

Mobile

E-mail

I enclose \$ as my first subscription (cheque payable to Anglican Pacifist Fellowship)

or

I am paying \$ by direct credit into the APF bank account, 12 3014 0854633 00, with my name as the reference.

Signed

Date

Newsletters are sent by email. If you would prefer to have yours posted, please tick.

Our Church

We believe that our Church will be stronger in its witness when it accepts pacifism or peacemaking as an integral part of its faith. Yet we do not seek to pressure or divide the Church on this issue but trust that the words of the Gospel and the Holy Spirit "will guide us into all truth" (John 16:13). In doing this we are expressing our faith in the Church as the Body of Christ and the instrument of God's healing purpose in the world.

Links

The APF is a worldwide fellowship which originated in the 1930s in Britain, where the headquarters remains. NZAPF has been in existence since 1948. Members receive both the New Zealand newsletter and The Anglican Peacemaker from Britain. Within New Zealand we maintain links with other pacifist groups such as Pax Christi, the Society of Friends and Peace Movement Aotearoa.

Money

The Fellowship subscription is \$20 per annum or as much as members feel able to give. Subscriptions are needed to cover the costs of The Anglican Peacemaker, the New Zealand newsletter, publicity and some conference subsidies.

Additional funds are needed to promote other peacemaking activities such as the National Centre for Peace and Conflict Studies at the University of Otago, of which three APF members were founding trustees.

Positive Peacemaking

"Blessed are the peacemakers, for they shall be called children of God." *Matthew 5:9*

"Love your enemies and pray for those who persecute you." *Matthew 5:44*

"He has broken down the dividing wall of hostility between us, creating in himself one new humanity ... thus making peace through the cross." *Ephesians 2: 14-16*

"In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; for Christ is all and in all." *Colossians 3: 11*

"War as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ."

Lambeth Conference 1930, 1948, 1958, 1968, 1978 and 1988.

Further information...

... and copies of this brochure can be obtained from:

The APF Secretary
Email: apfzsecretary@gmail.com
www.converge.org.nz/pma/apf or
www.anglicanpeacemaker.org.uk

The ANGLICAN PACIFIST Fellowship



“No” to War —

“Yes” to peacemaking!

The NZ APF seeks to address the Anglican Church in Aotearoa New Zealand and Polynesia, drawing attention to the pacifist challenge of Jesus Christ, and encouraging our church to present the reconciling message of Christ on issues of war and peace and the sanctity of human beings.

As individuals we can be peacemakers in our own lives, in the community and with members of other churches. We will also present the pacifist position on specific issues to the wider community including politicians.