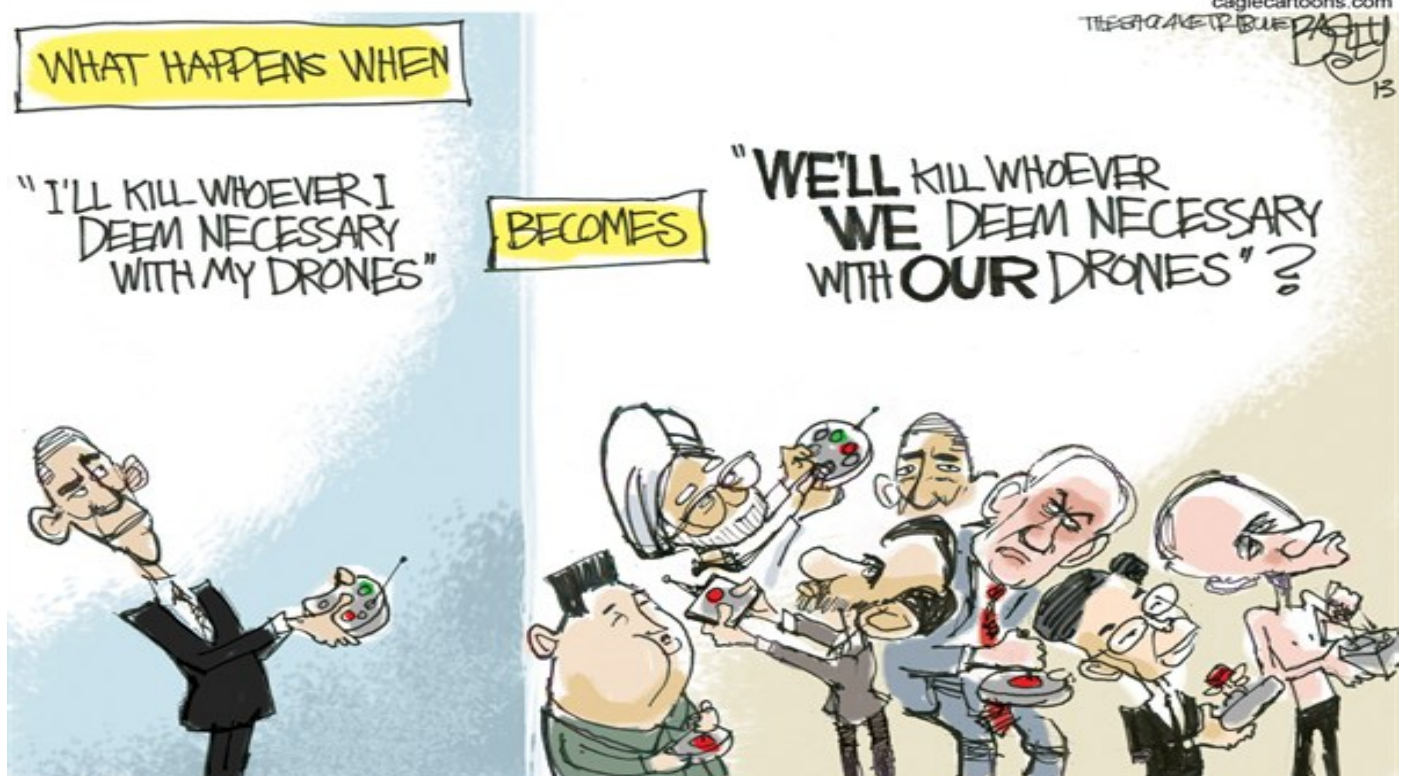


BAPTIST PEACE FELLOWSHIP AUTUMN NEWSLETTER 2015

We in the BPF have been campaigning against the use of drones for many years. We have always argued that one of the problems that arises from their use is that they remove to further than arm's length the moral responsibility for killing and destruction. We have now witnessed a logical consequence of this



diminished moral responsibility. "On August 21 this year, a Rubicon was crossed. David Cameron ordered the summary execution of two British citizens, Ruhul Amin from Aberdeen, and Reyaad Khan from Cardiff. Both were killed by RAF drone strikes in Syria..... There are many disturbing aspects to this case. First, it was an execution without trial or due process. Second, it took place not because of crimes already committed, but because of 'intended crime'. Cameron stated, "their intention was the murder of British citizens. So on this occasion we took action". Third, it took place in a country which we are not at war with, and which the British Parliament voted against taking military action against." (*David Robertson is Moderator of the Free Church of Scotland*).



Of course the use of assassination and targeted killing is not entirely new. Though they are fictional the worlds of Smiley and James Bond are quite evidently built on their authors' experience in the secret services. According to Alasdair Palmer writing in the Daily Telegraph in February 2010, "In the 1980s, one element of the British Army routinely helped Loyalist death squads kill suspected IRA men in Belfast. A group called the Force Research Unit handed out names, addresses and photographs of those who were thought to be on active service for the IRA to Loyalist assassins. In those days, the whole thing had to be kept secret. When one officer referred obliquely to the practice in court, his claims were very quickly denied. But the officer concerned was never tried or even admonished – in fact, he was promoted." Who knows how many people have been killed without trial in the shady undergrowth of espionage and "counter terrorism" in the last 50 years since the abolition of the death penalty in 1965?

Oliver Cromwell once said, "There are great occasions in which some men are called to great services, in the doing of which they are excused from the common rule of morality." That has been the justification for planned assassinations ever since. As Arthur Hulnick and Daniel Mattausch wrote in 1989: "Professional standards require intelligence professionals to lie, hide

information, or use covert tactics to protect their "cover," access, sources, and responsibilities. The Central Intelligence Agency expects, teaches, encourages, and controls these tactics so that the lies are consistent and supported ("backstopped"). The CIA expects intelligence officers to teach others to lie, deceive, steal, launder money, and perform a variety of other activities that would certainly be illegal if practiced in the United States. They call these tactics "tradecraft," and intelligence officers practise them in all the world's intelligence services."

The British government formed the SIS (secret intelligence service) in 1909 to try to find out the military strength of what was perceived as the German threat. The Americans created the CIA by an act of Congress in 1947 to undertake "special projects" in response to the growing threat of communism. A report to President Eisenhower in 1954 argued that the U.S. faced "an implacable enemy whose avowed objective is world domination by whatever means and at whatever cost," and urged the U.S. to "learn to subvert, sabotage and destroy enemies by more clever" and "more ruthless" methods than those of its opponents. The report conceded that this entailed a "fundamentally *repugnant philosophy*" and contradicted "long-standing American concepts of fair play," but it insisted that such an approach was necessary given the grave international situation that existed. More recent advocates of strong U.S. espionage and covert action programs have typically focused on the strategies and methods they deem essential to meeting various foreign threats, from the KGB to contemporary drug lords and terrorist organizations.

It is known that an internal CIA "Health Alteration Committee" existed as early as 1960, and that a CIA "executive action" capability, which included assassination, was authorized by the White House as early as 1961 and that even in the second world war drugs had been developed to be used to incapacitate or even assassinate Nazi leaders and that they had subsequently been authorized for use against double agents. This policy was changed in the mid 1970s and since then assassination has been prohibited by U.S. executive orders. However despite this, a manual developed for the Nicaraguan *contras* by one or more of their CIA advisers, for example, urged that Sandinista officials be "neutralized" as part of a "selective use of violence for propaganda purposes." In addition, former CIA general counsel Stanley Sporkin reportedly concluded in the early 1980s that violent actions taken against terrorists would not constitute assassination under U.S. law, and this opinion may have served

as the justification for "sensitive retaliation operations" launched against those believed responsible for the 1983 bombings of the U.S. Embassy and Marine compound in Beirut. So, in practice, assassination and targeted elimination has not been ruled out despite the fact that it contravenes official CIA policy. Neil Livingstone in his book on the War against Terrorism argued that "Just as it is not a crime to kill the enemy during wartime, so too should it not be regarded as a crime or a morally reprehensible act when a nation, acting in concert with its obligation to protect its own citizens from harm, seeks out and destroys terrorists outside its borders who have committed, or are planning to commit atrocities on its territory or against its citizen". But even he argues that assassination should only be used when there is no opportunity to bring the terrorists to trial, because assassination by definition excludes due process of law in ascertaining the guilt or innocence of the "accused" as well as in applying an appropriate punishment if and when guilt is established. The assassin in effect acts as prosecutor, judge, jury and executioner combined. As Trygve Lie (the 1st UN secretary general) wrote, "A real diplomat is one who can cut his neighbour's throat without having his neighbour notice it."

UK Reaper operations in Iraq and Syria (Jan – Jun 2015)

Month	UK Missions in Iraq	Reaper solely	UK Missions entering Syria	Reaper Syria	Total Reaper missions	UK % of Reaper missions in Syria	UK Missions in releasing weapons	Reaper No. strikes in Iraq	No. of strikes from UK Reapers	Weapons from UK Reapers in Iraq
Jan 2015	63		8		71	11%	12	25		33
Feb 2015	59		8		67	12%	7	12		13
Mar 2015	62		14		76	18%	13	17		18
Apr 2015	59		20		79	25%	11	13*		18
May 2015	59		25		84	30%	16	20*		28
Jun 2015	48		32		80	40%	10	10*		11
Total	350		107		457	23%	69	97*		121

The use of drones, in a country with which we were not at war, to take out alleged terrorists contemplating an act of terror goes further than the British government has ever admitted to having gone before. Phillipe Sands QC, professor of law at University College London, has pointed out that the British government's use of the UN Article 51 line of argument that nations could intervene with force to prevent a terrorist attack, represented a "new direction" for the UK, which had previously treated cases like this as matters for criminal rather than international law. Now, he said, the US "warlike paradigm" had been adopted instead. "Planning a future attack at some far away place has

never been good enough in international law on the use of self-defence - it has to be imminent and on that we need the evidence," he said. Indeed I would argue that using drones in this way suggests that assassination is now regarded by our government as a legitimate tool of foreign policy. This is a very sinister development. State-sponsored murder is still murder. And the fact that it is done by remote controlled killing devices does not remove responsibility from those who authorize it.

Bob Gardiner



**Break the Cycle of Violence.
No More Victims!**

Practice, practice, practice makes perfect ... peace.

There's a well-known, if apocryphal story of a young musician asking a Londoner how to get to the Albert Hall. The reply comes back, 'You must practise, practise, practise!' What is true for musicians applies to athletes too, who, as St. Paul advised, must 'train, train, train' with perseverance if they are to win the race.¹ So it should come as no surprise that if Christians are to be peacemakers in a violent world, then they, too, need to enter an arena where the patterns of God's Shalom, are rehearsed again and again. Worship provides such a place. It is where the Church can practice making peace. While worship is never simply a performance, it may be useful to think of it and peace-making through these musical metaphors of practice and performance.

Using such imagery, we can explore how a Christian commitment to peace-making results from the confession that 'Jesus is Lord'. As such, we discover that non-violence is not simply a social virtue, but is part of the character of God revealed to us in Christ. Therefore the practices of Shalom ought to shape a congregation's life, including their worship. All this leads us to the importance of worship as a rehearsal space for peace.

In thinking of worship, writers such as James K.A. Smith have recently shown just how important its content can be for teaching and forming a church of ethical disciples.² He notes that people are, *"liturgical animals," creatures who can't not worship and who are fundamentally formed by worship practices. The reason such liturgies are so formative is precisely because it is these liturgies, whether Christian or "secular", that shape what we love. And we are what we love.*"³

And so, if the church is to be a people who love God and the peace of God then, as Stanley Hauerwas has argued, *'the regular, continual pattern of gathering for worship may be viewed as the church's rehearsal. Worship thus becomes a kind of performance before the performance, a preparation beforehand for whatever witness the church might be called to give.'*⁴

1 I Corinthians 9:25 and see also I Timothy 4:8.

2 James K. A. Smith, *Desiring the Kingdom: Worship. Worldview and Cultural Formation*, (Grand Rapids: Baker Academic, 2009).

3 James K.A. Smith, *Imagining the Kingdom: How Worship Works*, (Grand Rapids: Baker Academic, 2013). p4.

4 Stanley Hauerwas, *Performing the Faith: Bonhoeffer and the Practice of Non Violence*, (London: SPCK, 2004), p98.

Thus worship should become 'why' and 'how' and 'where' the character of individual Christians and the mission of the Church are practised. When the time of gathered worship ends, the people are sent to perform what they love and now have learnt by heart. This brings some serious challenges to the content of worship and to those who plan it. Most importantly it should cause ministers and worship leaders to ask if what they do is consciously rooted in a theology of making peace.

If worship has been deliberately structured to form the character and shape the mission of a community, those who have rehearsed as Hauerwas suggests will be sent out to perform and in time will re-convene to reflect on their experience.⁵ They will bring stories that celebrate success, confess failure and intercede for perseverance in their witness. There may be much variation, but each story should be asked, 'how has our living made known the peace of God?' The answer to that question ought to inform the next 'rehearsal' / time of worship. The church does all this not simply because in a world riven with conflict, peace seems to be 'the right thing to do', but because as Alan and Eleanor Kreider note, 'when Christians gather to worship God we make peace ... because of the nature of the God to whom we ascribe worth - God is "the God of peace." (Rom. 15:33; 16:20.)'⁶

This stands in the tradition of the prophets who proclaimed a time when 'swords were beaten into ploughshares.'⁷ But ultimately the church affirms it to be to be true because we believe that, in Jesus, we have the greatest revelation of the peace-making character of God. He is the 'image of the invisible God' and

5 The metaphor of performance does not permit any notion of 'play acting', but rather, is understood as the Christian community being caught up into the music and 'doubling up the parts.' In other words, the Church joins in and performs the music God, as Holy Spirit, is already playing throughout creation.

6 Alan and Eleanor Kreider, *Worship and Mission After Christendom*, (Milton Keynes: Paternoster, 2009), p152.

7 Isaiah 2.4.

Christ reveals a deity that within God's-self is a nonviolent community of persons.⁸ As John Dear notes from a conversation with Richard Rohr, “‘Nothing changed on Calvary’. Jesus was nonviolent before, during and after.’⁹ Jesus’ most famous sermon blesses the peacemakers and instructs them to pray for those who persecute them. His last recorded words to the disciples in Gethsemane were ‘put down your sword,’ a final reminder to love their enemies. At his death, Jesus refused to call upon the angel armies who could have delivered him. After his resurrection, Jesus continues as he left off, returning to those who had betrayed and abandoned him, offering them reconciliation, wishing peace upon them and inviting them, as it were, to see the Passion as something of a rehearsal, a preparation for the next performance of God’s unfolding purposes.

That next performance takes place in what N.T. Wright has called ‘Act 5 of the drama of salvation.’ He suggests that after Creation and The Fall, (Acts 1 and 2), when the Shalom of Eden was lost, peace-making became core to the prophetic proclamations of Israel and the life of Jesus, (Acts 3 and 4). Now, in the violent world of Act 5, Wright suggests that Christians may know how the play will end, but until the eschaton, they are called to offer an ‘improvisatory performance of the final act as it leads up to and anticipates the intended conclusion.’¹⁰ We may not know the full nature of such improvised performance, but we do know that in each performance we are an echo of our

8 David Cunningham has argued that the ‘otherness’ located within the immanent lives of the Trinity creates a genuine potential for their wills to differ, but because this conflict is never actualised between the Father, Son and Holy Spirit, there is within God a genuine expression of Shalom. David Cunningham, *These Three are One: The Practice of Trinitarian Theology*, (Oxford: Blackwell, 1998), p241.

9 John Dear, *Put Down your Sword: Answering the Gospel Call to Creative Nonviolence*, (Grand Rapids, MI: Wm. B. Eerdmanns, 2008), p11.

10 N.T. Wright, *The New Testament and the People of God*, (London: SPCK, 1993), p141-143.

future selves,¹¹ and of the coming peaceable Kin-dom.¹² Within the discipline of rehearsal, performance and reflection, it is worship that offers the church a space in which to practice, practice, practice all that we might yet become as people who participate in the reconciling work of Christ. After all it is a peace-making Jesus that Christians proclaim as Lord. For the early Church to do so was not only an act of religious devotion, it was tantamount to political subversion – it was to ‘come out’ as a radical who denied the legitimacy of the governing Caesar. It was also, at a spiritual level, to stand against the dominant cosmology of the day, what Scripture identifies as the ‘Powers and Principalities’¹³ and what Walter Wink has taught us to understand as the Domination System. This ‘System’ encompasses all that opposes the true peace that is forth-told by the prophets, incarnated in Jesus and hoped for in the coming Kin-dom. It is the idolatrous inclinations found in all manner of global, national, local and personal methods which maintain unjust and dehumanising power relations.

The system is enshrined in the ‘myth of redemptive violence’, a narrative that believes that violent means can bring about peaceable ends. The ‘secular liturgy’ of this myth pervades everything from children’s cartoons and Hollywood movies to immigration policies and international interventions for ‘regime change’. It means that the ‘good guys’ (usually us), can legitimately use violence (in many forms including the physical, but also the political and the economic) because that is how we defeat the ‘bad guys’. If James Smith is correct, that we as ‘liturgical animals,’ become what we have worshipped, then the danger we face is clear. The church must resist such liturgies of the System, and proclaim a non-violent alternative. If not, the Powers will devour humanity’s devotion. If Jesus shapes the character of our worship then it will compel us to show love to our enemies. But the liturgies of violence so pervade

11 Tom Wright uses the image ‘a shadow of our future selves’ in N.T. Wright, *New Heavens, New Earth: The Biblical Picture of Hope*, (Cambridge: Grove Books 1992), p12.

12 The phrase Kin-dom, with evocations of a more egalitarian ‘family of God’s people’, is here preferred to that of ‘Kingdom’ with its sometimes problematic overtones of patriarchy and associated violence. See Ada Maria Isasi-Diaz, ‘Solidarity: Love of Neighbor in the 21st Century,’ in Susan Brooks Thistlethwaite and Mary Potter Engel, Eds., *Lift Every Voice: Constructing Christian Theologies from the Underside*, (Mary Knoll, New York: Orbis Books, 1998), p31-40.

13 See Romans 8:37-39, Colossians 1:16 and Ephesians 3:10-11 and 6:12.

contemporary culture that they have become normative. As Wink says, 'No other religious system has ever remotely rivalled the myth of redemptive violence in its ability to catechize its young so totally.'¹⁴ These people grow up to be leaders, policy makers and voters, Christian or otherwise and are largely unable to resist the lure of the myth because they've heard no alternative voice proclaimed. But resistance to the Domination System is not only far from futile, such resistance is the secret of the Christian's joy.¹⁵ Here, in Act 5 of God's purposes, the church resists the System of Domination and death and confesses her allegiance to the God of peace and life - 'Jesus Christ is Lord!' The responsibility for raising an alternative voice, the vocation for its prophetic proclamation belongs, if not uniquely, then primarily to the church. It is the community of Christ on earth who are charged with unmasking the violent System of Domination, proclaiming Shalom, and working for peace in the world. But to do so with confidence and authenticity the church must first practise, practise, practise that prophetic vocation within the rehearsal space of worship. But the church has often failed to see the practice and performance of Shalom as central to its worship.

It might be helpful for contemporary congregations to consider how peace-making disciples may be formed through our preaching, rituals, prayers and hymnody. The early Church addressed the challenges of nonviolence and of resistance in the context of its worship.¹⁶ For the pre-Constantine Church such practices began what was called the catechumenate, an integrated approach to discipleship and worship that socialised pagans into the alternative values of gospel living. Here it re-formed converts in a new worldview, providing them

14 Walter Wink, *The Powers that Be: Theology for a New Millennium*, (New York: Doubleday, 1998), p54.

15 'Resistance is the Secret of Joy' is the title of a PhD Dissertation by Lieve Troch, noted by Mary C. Grey, *The Outrageous Pursuit of Hope*, (London: D.L.T. 2000), p20.

16 For an overview of this see Alan and Eleanor Kreider, *Worship and Mission After Christendom*, p130-173, particularly 152-155.

with what Bob Ekblad sees as essential for the church again today, namely a cosmology that takes serious account of ‘the microforces that assault people in forms such as anger, jealousy, lust and greed, labeled by the early church fathers as “passions” or “demons” and the larger macropowers such as legalism, nationalism, discrimination, and the like, labeled by social prophetic writers according to the biblical vocabulary surrounding “principalities and powers”.¹⁷ A peace-making church needs to be trained in how Christ and God’s Shalom challenge the Powers. The catechumenate, or training programme was often likened to exercise for athletes. This Greeks called this *askesis*. Their regular exercise is like the rehearsal of a worshipping community practising the actions that are required to resist the System and fulfil the purposes of peace-making God. A new *askesis* is needed, a rehearsal of peace-making within the Church, that will equip and empower people to resist the Powers and truly proclaim that Christ is Lord. This is the heart of worship.

In order to resist the Powers, those responsible for facilitating worship might ask, ‘how does this help us to fashion Shalom and confess a peace-making Jesus?’ Each part of worship should ask, ‘how does this worship enable us to identify, engage and redeem the Powers within and around our congregation?’ How do our prayers, rituals, preaching and hymnody help us to resist the Domination System. For as Alan and Eleanor Kreider note, worship today needs to be evaluated ‘not by how people feel about their “worship experience” but rather by the extent to which worship envisions and empowers them to participate in God’s mission by seeking first God’s Kingdom of justice, peace and joy.’¹⁸

While it is not possible in this short article to offer comprehensive suggestions for practical changes in worship, the following examples might illustrate how churches may become training grounds, rehearsal rooms or ‘schools for peace’.¹⁹

Some churches have recently stopped bringing an offering within worship, arguing that most members give through their bank and that the ‘collection’ sends an unwelcome message to visitors, i.e. ‘the church just wants your

17 Bob Ekblad, *A New Christian Manifesto: Pledging Allegiance to the Kingdom of God*, (Louisville/London: Westminster John Knox Press, 2008), p68.

18 Alan and Eleanor Kreider, *Mission and Worship After Christendom*, Backcover.

19 The phrase ‘schools of peace’ is taken from David Cunningham, *These Three are One*, p267.

money'. This is understandable, but it is worth asking, where else might anyone witness and participate in an alternative to the pervasive 'secular liturgies' of Mammon and The Market? Where else are the Powers of money named and engaged, how else might greed be redeemed for the joys of generosity? Of course the church is not unique in offering alternative liturgies in this way, but if it offers no *askesis* of resistance to its members, will it not have fallen short of its vocation to participate and perform the Kin-dom of justice and peace?

Likewise in selecting our hymnody, those who lead worship might ask, as did one Mennonite pastor, 'Who do you sing that I am?'²⁰ If in worship we become what we love, then rephrasing Jesus' question to Peter offers a critique of the songs congregations love to sing. For many Christians, songs shape how they understand God and thus how they understand discipleship and mission. So do our musicians lead us in songs that speak about a peace-making Jesus? Do our hymns offer words of lament and resistance against the Powers of violence that rage against the weakest members of a global village or indeed against creation herself? Do they rehearse how the rhythms of Shalom will be shared by the Church within a hurting world?

Baptism might need to be reclaimed as the act by which Christians are inducted into a counter- cultural community who have peace-making at the heart of their worship, discipleship and mission. The consequences of belonging to such a community will need to be expressly explored through discipleship *before* baptism is offered. At Baptism the whole community would reaffirm their commitment to non-violent living and pledge their ongoing support to those about to be baptised.

The Eucharist offers rich opportunities to rehearse the practices of peace and performing Shalom. Traditionally Communion offers such a space through the 'sharing the peace.' While this has been minimised in even the most liturgical of congregations, it retains deep potential for people to explore the realities of conflict and reconciliation within a congregation, before they are ever sent into the world. More importantly Communion invites a fellowship to remember Christ's death, but not as a simple 'in memoriam.' The recollection ought to affirm that on the night he was betrayed Jesus faced death as he had lived, rejecting violence, praying for his enemies and commanding his disciples to do likewise. Communion might then create space for people to express their

20 Adam Tice, 'Who Do You Sing That I Am?' Senior Paper, , Associated Mennonite Biblical Seminary 2007, noted in Alan and Eleanor Kreider, *Mission and Worship After Christendom*, p157

resistance to the myth of redemptive violence, a myth that may not be altogether absent from our theologies of the Eucharist or atonement. Moreover, it is at the Table that Christians are reminded that they are this 'echo of their future selves', that while Christ has died and is risen, so too he will come again, bringing with him a Kin-dom of peace, that is already breaking in amongst us. The fullness of Shalom may be 'not yet', but in bread and wine the church is called to inhabit it within the 'now', bringing peace into a violent world.

If much of what has been suggested here seems a far cry from the usual experiences of worship, might any of it really be possible? There certainly needs to be some realism within calls for nonviolent discipleship. Peace-making is not the place for idealists. Violence will endure and increase. But, as David Cunningham believes, the Church can provide an alternative 'school for peace', if it 'tells stories and habituates practices that allow peaceableness to shape our lives.'²¹ The life of the church is shaped by their worship. If we become what we love, then peace with justice, the Shalom of God, must be what the Church loves. It must learn resistance and confession that is both rehearsed in worship and performed amidst a violent world. To do so we must learn that only practice, practice, practice will help us to make perfect peace. In that way, when the performance of a lifetime is required, or more likely, when multiple performances of nonviolence and reconciliation are needed, the church will be able, with confidence and authenticity to become a God's gift of peace-making to a violent world.

21 David Cunningham, *These Three Are One*, p268.

Craig Gardiner, committee member of bpf.

This article was written for the Baptist Ministers' Fellowship Journal and first appeared in its peace edition of Autumn 2015. Reprinted by permission of the journal's editor.



The Holiest Experience: A Reflection from Ferguson

My experience in Ferguson was life-changing. In my local Indianapolis community, we were doing work around Black Lives Matter for a few months, usually centred on protests, vigils, and conversations taking place in a very conservative city and state. I did not have to think too long about the opportunity to be around a group of like-minded people who had been doing the work for black liberation for over a year now. Not that I didn't consider the risks – I knew that these

same people had been facing fully armed police officers, tear gas, mace, and other psychological trauma that still effects them today. What I believe sums up my decision is a quote I recently read, spoken by Aboriginal activist Lilla Watson. The quote reads, "If you are come here to help me, you are wasting your time. If you have come because your liberation is bound up with mine, then let us work together." I felt, and still feel, that my liberation is bound up with theirs.

However, I have also grown to realize that while we are fighting for black liberation, we are not the only ones who will be liberated. Paulo Freire puts it this way in *Pedagogy of the Oppressed*: "In order for this struggle to have meaning, the oppressed must not, in seeking to regain their humanity (which is a way to create it), become in turn oppressors of the oppressors, but rather restorers of the humanity of both. This, then, is the great humanistic and historical task of the oppressed: to liberate themselves and their oppressors as well. The oppressors, who oppress, exploit, and rape by virtue of their power, cannot find in this power the strength to liberate either the oppressed or themselves. Only power that springs from the weakness of the oppressed will be sufficiently strong to free both."

While we are fighting for black liberation, we are also fighting to free the oppressors. The same oppressors who defend and sustain the system through violence and dehumanization, who believe they are defending "freedom" when actually sustaining the status quo. We are working to create a community, a

world, which is revolutionarily different than the one we live in. After being arrested in the Moral Monday action, I had a small taste of being literally confronted by a system and physically being put in jail. I was in a jail cell with about 14 other women, among them Lisa Fithian, Rahiel Tesfamariam, and clergywoman, and all of them incredible people who have been a part of this movement. While waiting in the cell, we reflected on the tragedy of what happened to Sandra Bland, (who was found hanged in her cell in July this year) as well as many others who get lost in the system and are never heard from again. We also talked about the evils of solitary confinement, after reflecting on the blessing that none of us were in a jail cell alone.

When people ask about my experience in Ferguson, I tell them it was the holiest experience of my life, and it was. I felt like I was putting feet on my faith, doing what Jesus has long commanded us to do. To fight with and for the oppressed. What I have carried with me every day since are the people that I met in St. Louis and Ferguson. Anything dealing with people and relationships is going to be messy – it is going to be a community of strong, hurting, in conflict, determined, and wary people with their own set of issues and baggage. But above all, I experienced a beloved community that I have not experienced anywhere else.

Alexis Tardy who wrote this piece was one of the participants on the BPFNA delegation to St. Louis, MO from August 6-12, 2015. She recently graduated from Indiana University-Purdue University Indianapolis (IUPUI) and is active with the Black Lives Matter movement in Indiana. This article was published on the FOR facebook page on the anniversary of the killing of Michael Brown in Ferguson in August last year.

FOR's training coordinator [Gretchen Honnold](#) co-led alongside Lizzy of [Deep Abiding Love Project](#) a [Baptist Peace Fellowship of North America](#) delegation to Ferguson in early August for the anniversary of the death of Michael Brown.

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Please contact Tina Parsons if you are happy to receive your newsletter online rather than as a printed copy.

BPF website <http://www.baptist-peace.org.uk>

Situations vacant Baptist Peace Fellowship Representation:

The Network of Christian Peace Organisations is a valuable forum where the leaders/officers of the various denominational and other peace groups are able to share news. The NCPO has also been largely responsible for organising a Christian Peace presence at Greenbelt. There are normally 2 or 3 meetings per year, one at Friends House in London and others at Oxford or Birmingham. I have been able to attend many of these meetings for the past 10 or more years and it would be great if another person associated with the BPF was to be designated as our representative and able to receive news from meetings even if they were not always able to attend. Thus we could continue to take our part in the Network. Generally 10 or 12 peace groups have people at the meetings. Volunteers please contact one of the BPF committee members or me directly. Norman Kember.

FOR

At present, being the observer on the trustees of FoR involves being present for the quarterly meetings (which are on Saturdays) and reporting back to the BPF committee of any issues. Whilst both myself and the previous observer Alan Betteridge were members of the BPF committee I see no practical reason why this should be, as a short written report would suffice which could be emailed prior to the twice yearly BPF committee meetings. The meetings are usually, although not exclusively, at Peace House in Central Oxford and FoR do pay travelling expenses. Tina Parsons.