



PEACE SUNDAY

24th September 2017

sermon notes, prayers & activities

Using this resource

We all want peace. But do we know where to begin, or who to talk to? We've got some good news: by taking an interest in celebrating Peace Sunday, you've already made a start.

This resource gives you ideas for promoting peace issues in your church through sermons, talks, Bible study or campaign activities.

It includes stories of hope from groups which we have supported to rebuild their communities after violent conflict.

The readings and sermon notes in this resource are from the Lectionary for 24th September, but can be used any time of year.

We—the Fellowship of Reconciliation—can supply speakers and preachers, and we'd love to know how you're using the resource. Use [#PeaceSunday](#) and [@forpeacemaker](#), phone or email us.

Peace Sunday is the Sunday closest to 21st September, the United Nations day of peace. We hope that, by specifying a particular day, people will feel connected to others celebrating at the same time.

Please hold a collection during your Peace Sunday service or over refreshments afterwards.

For further copies, large print versions, and posters see for.org.uk/peacesunday or contact  01865 250781 or peacesunday@for.org.uk

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FoR works in England and Scotland and is part of the International Fellowship of Reconciliation, with 68 branches across the world.

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Exodus 16:2-15

The whole congregation of the Israelites complained against Moses and Aaron in the wilderness. ³ The Israelites said to them, “If only we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger.”

⁴ Then the Lord said to Moses, “I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not. ⁵ On the sixth day, when they prepare what they bring in, it will be twice as much as they gather on other days.” ⁶ So Moses and Aaron said to all the Israelites, “In the evening you shall know that it was the Lord who brought you out of the land of Egypt, ⁷ and in the morning you shall see the glory of the Lord, because he has heard your complaining against the Lord. For what are we, that you complain against us?” ⁸ And Moses said, “When the Lord gives you meat to eat in the evening and your fill of bread in the morning, because the Lord has heard the complaining that you utter against him—what are we? Your complaining is not against us but against the Lord.”

⁹ Then Moses said to Aaron, “Say to the whole congregation of the Israelites, ‘Draw near to the Lord, for he has heard your complaining.’” ¹⁰ And as Aaron spoke to the whole congregation of the Israelites, they looked toward the wilderness, and the glory of the Lord appeared in the cloud. ¹¹ The Lord spoke to Moses and said, ¹² “I have heard the complaining of the Israelites; say to them, ‘At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I am the Lord your God.’”

¹³ In the evening quails came up and covered the camp; and in the morning there was a layer of dew around the camp. ¹⁴ When the layer of dew lifted, there on the surface of the wilderness was a fine flaky substance, as fine as frost on the ground. ¹⁵ When the Israelites saw it, they said to one another, “What is it?” For they did not know what it was. Moses said to them, “It is the bread that the Lord has given you to eat.



Manna from Heaven; Maciejowski Bible, 15 c.

Reflection by Steph Neville

The people of Israel are in the desert.

Earlier, the story makes clear why they are here: they escaped from an oppressive regime under which they were violently persecuted. It is still, sadly, an all too familiar story. And so they seek the Promised Land: a place of freedom from economic oppression and safety from the violence inherent in maintaining it. Among those I have met who are seeking asylum, these two: safety and freedom, feature most frequently among the things they value here.

The passage opens with a very human struggle: from the desert, looking ahead to an amorphous dream, the Promised Land doesn't glitter as brightly as it did from amongst the ruins of lives lived under an oppressive regime. As they struggle to cling to a belief that something better is possible, their grumbling is directed against the lack of the very basics of what is needed to survive: this is a people who want to live.

So where is God? God is in the desert. God is alongside the Israelites when they fear they will starve. God is by the broken down truck in the Sahara which is running out of water. God is on the MSF boats dragging drowning toddlers out of choppy waters. God is in the Calais camps handing out tarpaulin to those whose shelters have been ripped apart again.

And what does God do? God provides. God provides enough. More than enough, God provides an abundance: not a surplus, but an abundance. I don't believe that is a contradiction. I also don't believe it has changed. Biblical economics stands in stark contrast to market economics. The Bible suggests God will provide and there will be enough. The market tells us we must grab and hoard more than our share. We must choose who to trust.

There are plenty of people who could write their own exodus story today. Just as God intervenes to change the story for the Israelites, so must we when we hear the cry of those still 'in the desert'. And thus I hope that they too, through the encounter with God's people, will be able to write a story which witnesses to the reality that God was in the desert and God provided enough.

Steph Neville is a member of FoR. She lives in Carrs Lane Lived Community, an ecumenical Christian Community built around a rhythm of daily prayer in Birmingham city centre. She is involved in the welcome of refugees at St Chad's Sanctuary and is part of Christian peacemaking group "Put Down the Sword".



Jonah 3:10-4:11

When God saw what they did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it.

^{4:1} But this was very displeasing to Jonah, and he became angry. ² He prayed to the Lord and said, "O Lord! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. ³ And now, O Lord, please take my life from me, for it is better for me to die than to live." ⁴ And the Lord said, "Is it right for you to be angry?" ⁵ Then Jonah went out of the city and sat down east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city.

⁶ The Lord God appointed a bush, and made it come up over Jonah, to give shade over his head, to save him from his discomfort; so Jonah was very happy about the bush. ⁷ But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. ⁸ When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, "It is better for me to die than to live."

⁹ But God said to Jonah, "Is it right for you to be angry about the bush?" And he said, "Yes, angry enough to die." ¹⁰ Then the Lord said, "You are concerned about the bush, for which you did not labour and which you did not grow; it came into being in a night and perished in a night. ¹¹ And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also many animals?"

Reflection by Stuart Masters

God calls Jonah to give a prophetic message to violent empire. The wickedness of Nineveh, as the capital of the Assyrian Empire, was its violence and injustice. Israel, and therefore Jonah, regarded the Assyrian Empire as an evil and brutal enemy. Violence and injustice brings its own destruction. It does not require God's intervention (see Matt. 26:52), whereas repentance from violence and injustice leads to an abundant life. God asks Jonah to call the people of Nineveh

to repent of their evil ways and, although he tries to avoid such a difficult and dangerous job, in the end he is successful.

God reveals divine Justice as unconditional love and forgiveness. God's generous love and forgiveness extends to all people, even those we regard as unworthy or evil (see Ps. 145:7-8 and Matt. 20:1-16). This is what makes God perfect (see Matt. 5:43-48). What does this story tell us about God's justice? Is it characterised by violent condemnation and punishment or by nonviolent mercy and forgiveness? Is God merely a tribal deity, only concerned about 'us', or is God the loving and nonviolent parent of all people and all creation?

Jonah shows us that we find God's merciful justice hard to accept. As humans, we tend to desire revenge and punishment, rather than mercy and forgiveness. We happily accept God's love and forgiveness for ourselves but recoil when such love and forgiveness is shown to 'undeserving' others. If, like Jonah and Israel, we have benefited from God's mercy and care (see Jonah 1:17, 2:10 and 4:6, Exodus 16:2-15), should we not respond by offering such mercy and care to others, even those we regard as unworthy or evil? Like Jonah, Jesus was called to bring God's call for repentance to the very heart of a violent and unjust empire. Unlike Jonah, however, Jesus consistently revealed the nature of God's justice as unconditional love and forgiveness (see Luke 23:34).

In summary: The book of Jonah characterises human brokenness in terms of violence, hatred and a lack of mercy – justice understood as violent retribution. The solution to this problem is God's unconditional love and mercy – justice understood as nonviolent and restorative. This kind of justice is revealed most clearly in the way of Jesus. When we divide the world into 'us' and 'them' and expect God to forgive and bless 'us' while condemning and destroying 'them', we perpetuate the very spirit of evil that makes life a hell on earth for so many people. Jonah was spectacularly successful as a prophet, but he simply couldn't accept the nonviolent and merciful nature of God's justice.

***Stuart Masters** is a Quaker who works as a tutor at Woodbrooke, which is the Quaker study, retreat and conference centre in Birmingham, UK.*



Matthew 20:1-16

"For the kingdom of heaven is like a landowner who went out early in the morning to hire labourers for his vineyard. ² After agreeing with the labourers for the usual daily wage, he sent them into his vineyard. ³ When he went out about nine o'clock, he saw others standing idle in the marketplace; ⁴ and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.' So they went. ⁵ When he went out again about noon and about three o'clock, he did the same.

⁶ And about five o'clock he went out and found others standing around; and he said to them, 'Why are you standing here idle all day?' ⁷ They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.'

⁸ When evening came, the owner of the vineyard said to his manager, 'Call the labourers and give them their pay, beginning with the last and then going to the first.'

⁹ When those hired about five o'clock came, each of them received the usual daily wage. ¹⁰ Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. ¹¹ And when they received it, they grumbled against the landowner, ¹² saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.'

¹³ But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? ¹⁴ Take what belongs to you and go; I choose to give to this last the same as I give to you. ¹⁵ Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?'

¹⁶ So the last will be first, and the first will be last."

Reflection by Dick Wolff

This parable questions what justice—a root of peace—means. In the gospels, those who grow rich by (legitimately or otherwise) seizing other people's ancestral land are often contrasted with the evicted ones, who must then wait to be hired in the market. These are Matthew's "last"; wage-labourers who still have families to feed. When the Kingdom comes they'll be first in the queue.

Those fortunate enough to be hired early complain they've been treated unfairly. That's "divide and rule" politics for you: getting one lot of just-about-managing wage labourers resentful of a yet poorer lot still waiting, whilst ignoring the fact that if you've got assets you can earn a lot of money doing nothing productive at all. The landowner only gets to be generous in the first place on the back of other people's labour, and perhaps this one knows it.

Thinking about current parallels, one can compare it to the idea of a Universal Basic Income: that every citizen is paid a non-means-tested regular income that's just enough to live on. Does that pay people to 'stand around in the marketplace'? Some suggest not. So often, people who could be more productively engaged in volunteering or caring for disabled relatives or giving children the attention they need, are forced into paid employment, often working long and unsocial hours far from home, and still poor at the end of it.

One little warning bell, however. Matthew's is a very paternalist vision of the Kingdom. The day-wage labourers are all still dependent on a landowner who can choose to be generous, or not.

This parable echoes the slogan, "From each according to their means, to each according to their need". But what happened to that experiment? Theoretically, the last came first by becoming owners of the 'means of production' (i.e. co-landowners). But that's not how it worked in the Soviet Union. The state confiscated all the land and prohibited people from developing their own business. Eventually the paternalistic state became an oppressor.

Which character do you think represents God?

Dick Wolff is a United Reformed Church minister, also serving as a Green city councillor in Oxford.



Philippians 1:21-30

^{1:21} For to me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labour for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that I may share abundantly in your boasting in Christ Jesus when I come to you again.

^{1:27} Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well— since you are having the same struggle that you saw I had and now hear that I still have.

Reflection by Inderjit Bhogal

Philippians is a small pastoral letter to some of the earliest followers of Jesus Christ. We have to imagine the writer penning these thoughtful words in a tiny prison cell. In spite of the suffering this undoubtedly brings we hear the writer expressing unflinching devotion to Christ.

It appears from the contents of the letter that it is written to a group of people caught up in “rivalry” (1:15) and “selfish ambition” (1:17; 2:3). Diversity is enriching. Disagreement is healthy. However, disagreement can become divisive and destructive when it is fuelled by selfish ambition and “intimidation by... opponents” (1:28). Change and conflict is normal in communities, including followers of Christ! The issue is how people respond to this. Selfish pursuit of status, ambition and reputation is so often at the root of conflict. Pride,

arrogance and domineering behaviour characterises many people. But what lifestyle should characterise the followers of Christ?

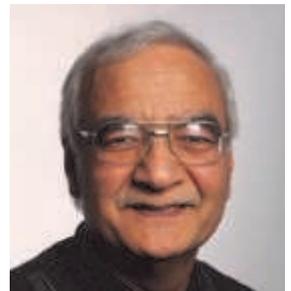
Philippians offers some thoughts. The main instruction is for the followers of Christ to “live your life in a manner worthy of the gospel of Christ” (1:27). This is one way to stand firm without being intimidated by anyone. The best known words of Philippians are in 2:5-11. Here the followers of Christ are asked to “let the mind of Christ be in you” as a way to deal with selfish ambition. One of Charles Wesley’s best Hymns writes of this as “emptied himself of all but love”. These words are not a statement on the nature of Christ but on the mind of Christ. It is a mind that does not grab at status. The King James version depicts this in the words “made himself of no reputation”. There is a challenge here for our days of celebrity status.

The writer of Philippians is devoted to the Christ described in 2:5-11, and appeals for Christ-like living. Life and death in Christ is gain. Both can be embraced positively. Both provide opportunities to proclaim Christ. To live is to be with Christ; to die is to be with Christ (1:21).

The pastoral message assures the readers that God “who began a good work among you will bring it to completion” (1:6). In the meantime “whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things” (4:8).

Philippians calls us to apply this wisdom to all life and conflict at local and wider level. We can work for a world governed by humility as opposed to intimidation.

***Inderjit Bhogal** is a Methodist Minister, and a former President of the Methodist Conference. He is President of the Methodist Peace Fellowship. Inderjit enjoys walking, cooking and eating with friends, and watching Indian movies.*



A prayer for Peace Sunday



Loving God,

Thank you for our bountiful world
And for all that dwells on it.
Help us see that there is enough,
And to challenge unjust distribution of resources.

We are truly sorry for times we stray
Into the path of violence and hatred.
For when we make judgements
About whether groups of people deserve compassion or support.
For times we fail to see long-term consequences,
Forgive our apathy, our selfishness, our inaction.

We are often quick to anger and slow to listen,
Hearing what is simple and easy,
Not what is helpful and true.
Help us to hear kindly and respond with integrity.

Lead us into righteous anger and active resistance,
To speak out against injustice,
Help us to love our neighbour,
To see past creed, colour, shape, sexuality or gender.

We pray for people in positions of power,
That they use their influence for the wellbeing of all.
Help them to act with compassion,
And to build bridges between communities.

We hold up to you those working for peace,
Who face violence with courage and love
In places where it is dangerous to do so.

Help us to be more like your son, Jesus Christ,
Who took direct action in the temple;
Who is friend of the poor and said,
“Blessed are the peacemakers”.

We pray this in your name,

Amen

More prayers for peace at for.org.uk/worship

Hymn suggestion: *The Church is like a Table* (Fred Kaan)

HOLLY LANE (7.6.7 7 7.6)

Pamela Ward (1946-)

The church is like a ta - ble, a ta - ble that is round. It has no sides or

cor - ners, no first or last, no ho - nours; here

peo - ple are in one - ness and love to - ge - ther bound.

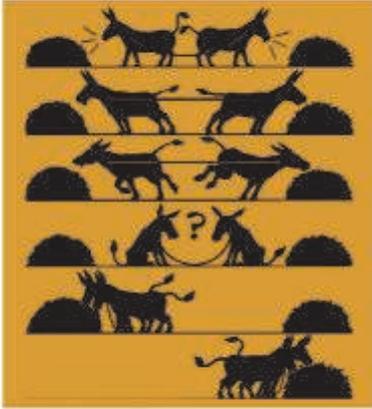
1. *The Church is like a table, a table that is round. It has no sides or corners, no first or last, no honours; here people are in one-ness and love together bound.*
2. *The church is like a table set in an open house; no protocol for seating, a symbol of inviting, of sharing, drinking, eating; an end to 'them' and 'us'.*
3. *The church is like a table, a table for a feast to celebrate the healing of all excluded-feeling (while Christ is serving, kneeling, a towel around his waist).*
4. *The church is like a table where every head is crowned. As guests of God created, all are to each related; the whole world is awaited to make the circle round.*

Sheet music available at for.org.uk/peacesunday. The hymn may also be sung to the tune AURELIA by repeating the first two lines of each verse at the end.

Fred Kaan (1929-2009) © 1985 Stainer & Bell Ltd, www.stainer.co.uk. Reproduced by permission.

'The Two Mules'

A fable for the nations



Co-operation
is better than conflict
www.quaker.org.uk



Children & youth groups

You will need: 2 equal-sized children, 2 buckets/sandwiches and a scarf.

Optional: two stools to put the food on so it's off the ground.

Work out two rough points on the floor where the distance between them is greater than the length of the scarf; this is where the food will go.

Ask the group to act out the story as you go along, and get them to discuss at various points in the story what the donkeys should do next.

Once upon a time there were two donkeys in a field. They were good friends, and of equal size and strength. They were also joined together by a rope.

The children hold opposite ends of the scarf

It was lunch time, so the farmer put out two buckets of food—one for each of them—so that the donkeys were exactly the same distance from both lunches.

Ask a child to be the farmer: put out the 2 buckets/sandwiches on the spots

The donkeys were very hungry, so each hurried towards their own food. But there was a problem. They couldn't reach. It was too far apart, and they were evenly matched. They pulled at the rope, trying to reach their food.

The children pull on the scarf, but don't get any closer to their lunch.

No matter how long they tried, neither got any food, and they become more and more hungry and more and more frustrated and cross with each other. Eventually, too tired to carry on straining on the rope, they sat down to think.

Question: What could they do so that they'd both get to eat at the same time?

Then the hungry donkeys realised something. They weren't tied to a fixed point, like a fence; they were just tied to each other. They could go wherever they wanted, so long as they went there together.

Any ideas now as to what they could do?

Calmly, they walked over to one bucket, shared the food, then walked to the other bucket, and shared that food. They weren't hungry or cross any more.

Questions: *Do you ever feel frustrated? Do you ever want to have your food, or toy, or opinion first, and forget about others? How can we get better at cooperating, or realise that other people might have the same interests or reasons as us?*

Speaking about FoR in church

We realise that sermon notes are not suited to those planning some forms of worship. Instead, we suggest using the reflections as prompts for Bible study, or giving a short talk/presentation after the service/Meeting for Worship and invite you to hold a collection for our work.

You could share the stories about our International Peacemakers' Fund on p.16 or use this outline talk:

The Fellowship of Reconciliation is an ecumenical peace charity which champions disarmament. Through our staff and members, we address the roots of violence by seeking an end to injustice, whether social, political, environmental or economic. We work with people of all faiths and none.

FoR's current campaigns focus on ending the use of weaponised drones, which kill hundreds of civilians, and supporting the international campaign for a treaty banning nuclear weapons. We feel that nuclear weapons cannot bring peace, and instead maintain a world built on threats, violence and mistrust. We believe that our security would increase more with tens of billions (at least) spent on the NHS, green energy, policing and education, rather than on weapons which must never be used.

You may have noticed rising levels of militarism creeping into society. FoR members are active in challenging this, whether by questioning the promotion of the armed forces at family events or by challenging church venues which host arms dealers. FoR equips and resources its members to take action in their faith communities and beyond. At an annual conference, members explore Christ's call to be peacemakers and learn practical ways to put this into action.

FoR has a special ongoing project, the *International Peacemakers Fund*. Our IPF supports nonviolent grassroots groups overseas to rebuild their communities after violent conflict. Projects FoR has supported include summer schools, women's leadership courses and a nonviolence handbook for young people. The vast majority of money for the fund comes from donations by FoR members and supporters. *(There's a story from our International Peacemakers' Fund on p.16)*

FoR is a membership organisation and the easiest way to get involved is to join. Members receive resources, come to events, take part in campaigns and meet other people working peacefully for change.

For more information, or to request leaflets to display or distribute, visit for.org.uk or contact us on 01865 250781 or peacesunday@for.org.uk



Stories of hope—*from our International Peacemakers' Fund*



Zambia, in southern Africa, has been ruled by three parties since independence in 1964. In 2015, Fellowship of Reconciliation Zambia (FORZA) began a project to reduce tension between supporters of rival political parties. Worried by a growing number of violent clashes, and a fear that the 2016 Zambian elections could be ‘the bloodiest if nothing is done’, FORZA developed training in active nonviolence and peaceful coexistence, and set up spaces where people could come together to meet peacefully.

A centrepiece of their work was to train young adults (aged 18-35) from different parties, who were often poor and poorly educated, and felt marginalised and excluded. Over the course of three days, they learnt how to run election campaigns and debates, educate and mobilise voters, and of the importance of accepting multiple political viewpoints. These practical examples of nonviolent behaviour were welcomed by participant Moses Kanyambi, a member of one of the newest opposition parties in Zambia, who said “This training has really helped me appreciate the fact that we need to respect divergent views without resorting to physical confrontation. What we have learned here is that ***even with serious differences, there are always nonviolent means to deal with the situations.*** Even if these differences are with the party in government...”



Members of the governing party were there. One of them, Lane Sakuwunda, said afterwards, “This training has made me realise that as young people we need to play an important role in the affairs of the country and not to be perpetrators of violence. I have learned very important skills such as the steps of organising a nonviolent action and the various forms of nonviolence at my disposal as a youth politician... despite our young ages, we are not leaders of tomorrow, but leaders of today.”

Moses added: “It is a rare chance for young politicians to exchange ideas and positive aspects about our various organisations... I will carry the knowledge I have acquired from this training back to my constituency and spread the word that as youths we should refrain from political violence but instead continue to preach and practice tolerance and acceptance of divergent political views...” Thanks to people like Lane and Moses, the election passed largely peacefully and disagreements took place in the ballot boxes and courts, not on the streets.

Thank you to people who have donated to our International Peacemakers' Fund in the past. If you'd like to support projects like this, please see for.org.uk/ipf

Making a one-off donation

We hope that you have found this resource helpful and feel encouraged to get your church/group more involved in peace, whether on a local level or by supporting grassroots peacemakers overseas.

To donate to our International Peacemakers' Fund or the continuing work of FoR, you can use the form below or if you'd rather leave this booklet intact, you can submit the form online at for.org.uk/donate

If you're a UK taxpayer, Gift Aid means we get an extra 25p for every £1 you donate. Cheques are payable to "Fellowship of Reconciliation", including those for our International Peacemakers' Fund. Thank you.

Name:

Name of church/group:

Email:

Address:

Postcode:

Phone:

Amount: £

Date:

Signature:

- My/our donation is for FoR's General Funds
- My/our donation is for FoR's International Peacemakers' Fund
- Please split it thus: _____

giftaid it I am a UK taxpayer and understand that if I pay less Income Tax and/or Capital Gains Tax than the amount of Gift Aid claimed on all my donations in that tax year it is my responsibility to pay any difference. FoR is registered charity number 207822.

I would like to become a member of FoR

Setting up a regular donation

The simplest way for you to give regularly is by Direct Debit. It is the cheapest way for us to receive donations, as we only need to process them once. They are essential in helping us plan for the future.



DIRECT DEBIT MANDATE

Please return this form to the address on the back page. FoR will pass it on to your bank after recording it. You can also set it up online, at for.org.uk/donate

From: (Your Name and Address)

Postcode:

Email or phone:

To: (Name and address of **your** Bank):

Postcode:

Your Account Number: _____ Sort Code: _____

Account Name: _____

Please arrange for the payment of **(circle)** £5 / £25 / £100 / own amount: £_____

(amount in words): _____

How often? Monthly / Quarterly / Annually – **please circle**

To: Fellowship of Reconciliation, Co-op Bank; Sort Code: 08-90-34; Account No: 50492192

Reference (appears on your bank statements): _____

The first payment to be made on _____ until further notice.

This cancels any previous mandate to the Fellowship of Reconciliation

Signed _____

Date: _____

Give another 25p for every £1 you donate, at no extra cost to you

giftaid it I am a UK taxpayer and understand that if I pay less Income Tax and/or Capital Gains Tax than the amount of Gift Aid claimed on all my donations in that tax year it is my responsibility to pay any difference.

The Fellowship of Reconciliation is registered charity number 207822.

Would you like to specify what your donation does? Default is FoR General Funds.

My donation is towards FoR's General Funds

My donation is towards FoR's International Peacemakers' Fund (IPF)

Please split my donation thus: _____



Inspired to act?

We hope you've enjoyed exploring a peace message with your church. If you'd like to build on the momentum, there are plenty of ways to get involved.

We'd love to share with you a particular project of ours: the **Drones Quilt**.

Armed drones are a hot topic, and one which divides opinion. They are used with the intention of killing suspected terrorists. Many people suggest that they lower the threshold for war because they are used more readily than sending in ground or air troops. Others object to their use in extra-judicial killings—where people are executed without a trial. They are supposedly an accurate way to remove terrorists with surgical precision. This is untrue.

Something we can all agree on is that civilian deaths are a tragedy. Drones kill hundreds of civilians, including many children. This isn't often talked about, but when it is, those killed are described as "collateral damage". We try to remember those people, and highlight the effects of drones on people's lives.

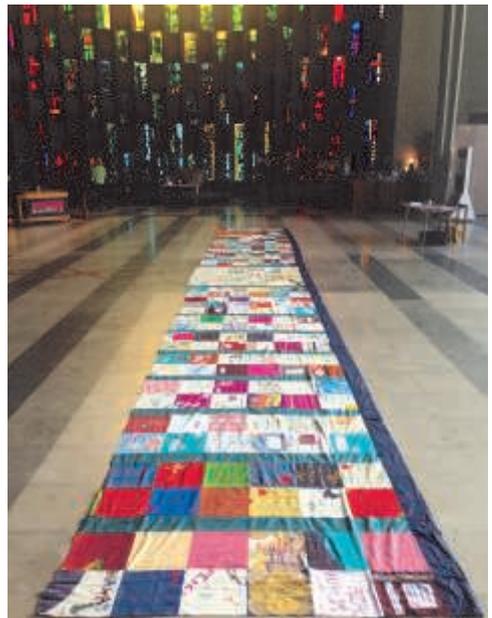
The Drones Quilt is a patchwork of squares put together by members of the public at FoR gatherings, at festivals, schools and at home. Each square bears the name of a civilian killed in a drone strike, their age if known, and the name of the person who made the square.

The quilt is 40 foot long and six foot high. It is still growing, sadly, and does not contain the name of every casualty. If you'd like to make a patch (no artistic skill required) please get in touch below.

The quilt is available to hire, for free. People have used it as a prayer station, exhibited it in a Cathedral or university, or displayed it during a talk. We also have smaller versions for hire.

Find out more about the #DronesQuilt:
for.org.uk/drones or drones@for.org.uk

Our other campaign work is at for.org.uk/act





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