



Newsletter

Milestone

Church and Peace movement turns 70

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Conference highlights



70 Years of Pursuing Peace

Church and Peace - the Europe-wide network of active peacebuilding

'Seek peace and pursue it' (Ps 34:14) – the Moravian watchword for 2019 – resonates with many of us in the Church and Peace network. With an alert and clear mind, inspired by God's Spirit, we have been for 70 years on a quest for the peace that God gives – discovering this peace and pursuing it, unswervingly, courageously, in invitation to others.

In 1949 the experience of the atrocities of the Second World War brought together people from the Historic Peace Churches (Mennonites, Quakers, Church of the Brethren). At the Puidoux Conferences, together with the International Fellowship of Reconciliation and the World Council of Churches (WCC), they grappled with fundamental questions of peace theology and practical peacebuilding. From 1968 this reflection on the peace calling of the churches continued in conferences and studies under the name 'Eirene Studies and Liaison'.

Alongside the theological quest for reconciliation given the fault lines between the mainline churches and the Historic Peace Churches, Eirene, the international Christian peace service agency, was formed in 1957 as a place of practical peacebuilding growing out of peace theology.

Looking back at this history never ceases to move me, as these were decisive moments of peace theology experience and insight – that local congregations and Christian communities are the places where the peace witness of the Gospel takes root and from which the power of active nonviolence originates, and as such they pose an ecclesiological challenge as to the Church's very shape and form.

It was people from my Christian community, the Laurentiuskonvent, who contributed in a substantial way to the

genesis of Church and Peace and who to this day are hosting the International Office and accompanying its work.

From 1975 the Laurentiuskonvent made it possible for its members Ruth and Wilfried Warneck, Protestant deacon and pastor respectively, to travel throughout Europe visiting local churches and Christian communities which understood themselves as peace churches, for whom nonviolence expressed in daily life, in faith, in prayer, in simple living and in actions of resistance against economic and political violence was a sign of the Kingdom of God.

Ever stronger relationships emerged as well as common spiritual convictions and joint peace theology reflection. Finally, in 1978 the registered association Church and Peace was founded comprising grassroots and religious communities, peace service agencies,

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Church and Peace

The European ecumenical network of peace churches, and peace-church oriented congregations, communities and service agencies

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The colour of hope is grass-stain green

Dear readers,

'The colour of hope is green grass stains on the knees, and miracles work best with dirty hands.' This statement comes at the end of a poetry slam text by Holger Pyka in which he looks back on the peace movement in Germany. It's about remaining in motion and being motion even if this means falling down sometimes or getting your hands dirty.

Church and Peace, the network of peace church communities, churches, organisations and individuals in Europe, is looking back this year at 70 moving years. Years in which different expressions of the peace calling of the churches in Europe have come together and relationships were deepened, projects launched and discussions held. The encounters, whether regional, multi-regional or international, are places of energy and strength where we recall the Gospel invitation to nonviolence, reflect together and draw hope and encouragement for the path that lies ahead.

The next opportunity to get to know such places of energy

and strength is the 2019 Annual General Meeting and international conference taking place 17-19 May in Berlin, Germany, under the theme, 'I will give you future and hope (Jeremiah 29:11) - 70 years of living nonviolence - resisting militarisation'. We want to reflect on the areas in which we can take action now and in the future to witness for peace in Europe and how the peace calling of the Gospel to nonviolence can be lived out today.

In this issue of the newsletter you'll read about regional meetings in Germany, and Britain and Ireland as well as a conference in Italy on 'Discerning the Roots of Religious Conflicts', and you'll get to know new members of the network.

Happy reading! Comments and feedback are most welcome.

With best wishes,

Lydia Funck

70 years of pursuing peace

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churches and individuals.

The list of Church and Peace topics, meetings and encounters, and action for peace is long and shows the involvement in the European and global network of those who are untiringly seeking peace and pursuing it. Milestones include participation in the Conciliar Process, joint responsibility for the European Ecumenical Dialogue for Justice, Peace and the Integrity of Creation in Assisi (1988), the Peace House at the European Ecumenical Assemblies in Basel (1989) and Graz (1997), the founding of Oekumenischer Dienst/Schalomdiakonat (now gewaltfrei handeln – ‘acting nonviolently’) in 1992, as well as regional cooperation and conferences.

Fifty years after the original meetings, a conference took place in May **1999** at the Bienenberg centre near Basel, Switzerland. In a time of intense crises and wars, in the shadow of the displacement of the Kosovar Albanian population by Yugoslavia and the NATO bombing in Yugoslavia, the participants declared:

As disciples of Jesus, we are learning what it means to live as peace churches. We have found this both challenging and enriching, and we invite other Christians to share in this life and vision. In our experience, peace churches have five characteristics:

- Proclamation of the gospel of peace
- Love of all human beings – even the enemy
- Rejection of violence
- Commitment to the victims of violence
- Community and solidarity.

Ten years later, in **2009**, we engaged intensely in ecumenical discussion on the UN concept of the Responsibility to Protect (R2P) which was to replace ‘humanitarian

intervention’ such as the 1999 NATO operation. [Our position paper for WCC discussion on R2P](#) stated:

... [w]e oppose that section of the [R2P] Concept which allows the use of military force to ensure the protection of threatened peoples. Even if military force is held only in reserve for use as a measure of last resort, this influences the planning of civil action during the earlier phases of conflict ... Even in situations where no solution seems possible and where violence is so endemic that a call to counter it with further violence rises amongst victims and within us too, we persist in recommending the use of nonviolent means towards every human being, means which we as disciples of Christ have in abundance.

Another ten years on, in **2019**, we are journeying with the churches of the ecumenical movement on the Pilgrimage of Justice and Peace. In all humility we persist in asking whether the theological

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Photo: Albert Meyer Collection, Mennonite Church Archives

Participants of the first Puidoux Conference (1955) in Switzerland



First European Ecumenical Assembly, Basel, 1989

Keith Clements (CEC General Secretary), Harold Otto (Mennonite Central Committee volunteer, Serbia) and Jasmina Totic (Bread of Life Director) in discussion at the Bienenberg conference, 1999



German-language regional conference

On the path to a culture of sustainability

Reflections on the 2018 German-language regional conference by Daniel Hänel (32) from the base community Wulfshagenerhütten, corporate member of Church and Peace



Photo: DMFK

Keynote speaker Stefanie Linner gets things going with questions to the participants.

The German-language regional conference organised by Church and Peace, the German Mennonite Peace Committee (DMFK), the German branch of the Fellowship of Reconciliation, the Berlin Mennonite Peace Centre and the Religious Society of Friends (Quaker) took place 23-25 November 2018 at the Thomashof Conference Centre near Karlsruhe, Germany. 80 people gathered to discuss the topic, 'The ways are the goal. Engaging with the UN Sustainable Development Goals (SDGs)'. Given that the world needs a culture of sustainability, at this conference we as peace groups, organisations and communities wanted to ask critical questions about our lifestyles and share ideas in order to encourage each other and explore new possibilities for a world of hope.

I took part on behalf of the Wulfshagenerhütten community and found that the conference brought together diversity in a very coherent fashion. There were different opinions, generations and Christian spiritual traditions. The silent prayers of the Quakers and the Mennonite worship service with

its peace political dimensions and sermon by Martina Basso provided a suitable space for this. We were able to explore individual aspects of the theme in depth in workshops on the Saturday afternoon.

The presentations by Stefanie Linner, coordinator of Micah Germany, and Ulrich Duchrow, systematic theologian and social ethicist, laid out a spectrum for assessing and making use of the SDGs. It was inspiring to see how both positions could stand side by side. Linner uses the SDGs in groups and advocacy to make people aware of our global responsibility – in the spirit of, 'Where many small people do many small things...' – whereas Duchrow articulates a comprehensive critique of the SDGs and with his radical critique of capitalism raises the question how we can get out of a system that will not allow new paths. The answer lies in processes that build community, in networking and tangible communities that are seeking new, creative paths.

For me, this is a second important facet of this conference. In addition to differing thematic approaches, both speakers also represented their respective generations - 83 and 34 years old. Through ecological questions the international community is being confronted with the fear that the Earth will continue to exist without human beings – and we bear not only the responsibility for this but also the consequences. This fact mobilizes people in all political camps and religious traditions.

We still have time to abandon the prevailing system, to network and live differently. How can the experienced, committed groups of the 70s and 80s come together with today's 20 or 30-year-olds? In view of our situation, the answer is obvious but still seemingly difficult: by listening to each other, sharing valuable resources and, despite everything, in faith finding together the path to say 'yes' to life.

Daniel Hänel

Conference workshops

- Conversation with keynote speakers
- The Earth Charter as intercultural and interreligious bottom-up approach - Torben Flörkemeier (Ecumenical One World Initiative)
- The SDGs, peace and the churches - Kees Nieuwerth (Church and Peace)
- Stop Fuelling War - Christopher Hatton (Quaker)
- Christian Peacemaker Teams Lesbos - Rûnbîr Serkepkanî (CPT)
- Peace theological reflections on hermeneutics - Jakob Fehr (DMFK)

Britain & Ireland regional meeting

Living on the edge

'Peace is not a fairy-tale – we have to work to make it happen.'

This statement, by the late Kenyan peace-maker Dekha Ibrahim Abdi, was the inspiration for the Church and Peace Britain and Ireland regional meeting in Birmingham in late February. Planned in collaboration with the Fellowship of Reconciliation (FoR UK), Romans 14,19 underpinned our approach to the day - 'Let us do what leads to peace and builds our common life'.

Our 'common life' was very much the theme of keynote speaker, local Anglican vicar Al Barrett. Having lived the last nine years on an estate on the edge of the city, his ministry focuses on building community and overcoming the effects of material poverty – poverty of relationships, poverty of identity, poverty of resources.

He works to encourage those who live on 'his patch' to re-shape the dominant narrative, and claim the right to tell their own stories and build a strong, vibrant community.

He confronted the mainly white and middle-class participants with many challenges, in particular about the temptations of being seduced by different types of power:

- the 'power of the provider' – which sees 'the other' only as a recipient
- the 'power of the performer' – which sees 'the other' as an audience to be impressed or to have their opinions changed
- the 'power of the possessor' – which sees 'the other' as helpless

subjects who are to be helped by 'our' projects

This thought-provoking start to the day continued with reflections by Methodist minister Inderjit Bhogal on building a network of Churches of Sanctuary, e.g. churches which develop a mission of hospitality, welcome, and, where necessary, advocacy; Ruth Tetlow, an Anglican engaged in Birmingham Council of Faiths, on her interfaith work on climate change; and Charmian Kenner from 'Lambeth More in Common' on difficult dialogues after the Brexit referendum – building friendships between opposite ends of the voting spectrum.

The afternoon workshops explored these topics further, with an additional focus on 'everyday civil courage', led by Oliver Robertson, formerly of FoR UK and future Head of Worship and Witness of Britain Yearly Meeting (Quakers).

Across all these talks, discussions and workshops, the day touched on aspects of 'living on the edge' which Al had identified in the morning:

- being open to unplanned encounters
- creating 'edge-spaces' where we meet people who are different from us
- building up our common humanity and creating our common home
- taking small steps to heal small divisions, when some divisions are too deep to be easily healed
- changing dialogue from oppression to cooperation

All essential work in the broken and divided UK, a country riven by division to an extent which none of us has ever experienced before.

Barbara Forbes
is a Quaker and member of the Board of Church and Peace.

Read more of Rev Al Barret's thoughts on mission 'on the edge' at <http://tip.de/ooa3>.



Panellists Charmian Kenner and Ruth Tetlow share about their work healing divisions in society.



Oliver Robertson's workshop on 'everyday civil courage'

Profile

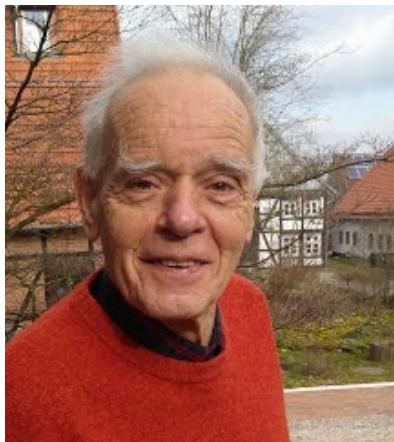
New Members



Etienne Chomé

Catholic, Catholic University of Louvain, lives in Louvain-la-Neuve, Belgium

True peace is achieved by taking the risk of engaging courageously with and addressing conflict before it leads to violence. If we want to bid farewell to war, it is not enough to welcome peace – we must fight injustice, broadly mobilising resources and people.



Paulander Hausmann

Protestant, lives in Wethen, Germany

I have been a member of the Laurentiuskonvent since 1970 and have lived for 43 years in the Laurentiuskonvent's ecumenical community. The focus of my professional work is, in diverse forms, ecumenical work for peace.



Karen Hinrichs

Evangelical Church of Baden, lives in Bretten, Germany

Since my childhood I have seen myself as a pacifist, which is inseparable from my faith in Jesus Christ. About 40 years ago I signed the charter of Living without Armament (ORL), which committed me to engaging in nonviolent forms of conflict resolution. Since then I have been active in the peace movement, a member of various peace initiatives and co-founder of the 'Workshop for Nonviolent Action, Baden' established in 1984.

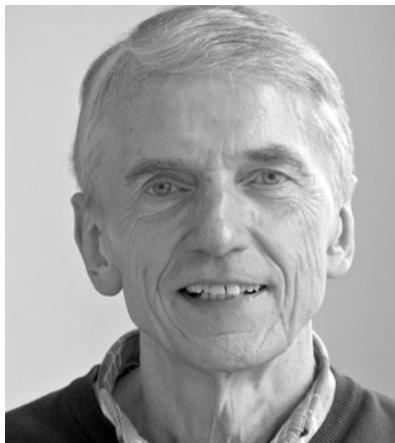


Anne-Laure Haldemann-Houmeau

Mennonite, lives in Hoenheim, France

For me, peace is a sign of the Kingdom of God and of my belonging to Christ. As a mother of three, I try to contribute to peace in my context and hope that Church and Peace will become a supportive connection in this.





K. Renato Lings

Ecumenical Christian from Denmark with Lutheran and Quaker roots, lives in Málaga, Spain

For me, Jesus Christ is the greatest teacher who has ever graced the planet Earth with his presence. Since my teenage years, his example has motivated me to commit myself to nonviolence, including conscientious objection. In many ways, Church and Peace feels like a spiritual home.

Herbert Römpf

Protestant, lives in Nuremberg, Germany

As a former waged youth worker in the Deanery of Nuremberg and now an active member of the Peace Initiative (IKF), it is important to me to raise broad awareness in the Protestant church for peace ethics questions such as the threat of nuclear weapons.

Tertiary Community of the Christusbruderschaft Selbitz

The Tertiary Community of Christusbruderschaft Selbitz in Germany joined Church and Peace in 2018 as an associate member.

We are 108 single and married people living in binding, lifelong community, committed to the spiritual orientation of the Christusbruderschaft (CCB) community. As CCB's tertiary community, we see ourselves as a community of companions, sharing CCB's vocation and trying to live this out in our churches and different life contexts.

For us this means being God's dwelling place among the people, a blessing for the world and bringing God's new world - the Kingdom of God - into our life contexts. Whether through initiatives such as 'Together for Europe', refugee accompaniment or Mediterranean sea rescue with the group 'Youth Saving Lives', our members discern themselves what form this Franciscan spirituality takes in their everyday lives and their respective churches.

For many years, Hans Häselbarth has continued to draw the community's attention to justice and peace issues; he is also a member of the Peace Initiative of the Evangelical Lutheran Church in Bavaria. In 2016 the Tertiary Community formed a peace and justice working group. Through this group we want to connect with other peace organisations, discern tasks and pass on information to

the whole community. One step is building up relationships with Church and Peace, which have existed for many years through CCB and individuals.

In October 2018 we took a day and a half to reflect together on peace and justice. On the first day, Antje Heider-Rottwilm gave a presentation encouraging the practice of a spirituality of nonviolence and on the second day, Angelika Wagner talked about St. Egidio's work. This was the first time such topics were explored in depth by the entire Tertiary Community. Participation was voluntary but a surprisingly large number of members responded – very encouraging for the working group.

It was important to recognise how essential the search for nonviolence is to Jesus' message. The idea of pilgrimage as was presented so impressively at the AGM 2018 in Hoddesdon makes it clear that we don't have ready-made solutions, rather we are journeying together with small steps towards peace, including us as the Tertiary Community!

Reflecting on Theology and Violence

'What can theological reflection on violence and religion bring out today, especially in view of our world torn by conflicts in which religion is engaged?'

Such was the guiding question for a conference organised by the Biblical-Theological Institute St Andrew of Moscow in collaboration with the Monastic Community of Bose in late October 2018. The subtitle of the conference was intriguing: 'Discerning the Roots of Religious Conflicts'. As expected, the range of topics was wide and the lines between conflict and violence rather blurred.

My presentation aimed to point to the opposite of violence and conflict on the one hand and to the reality of nonviolence in theology and action on the other. I insisted that violence is the opposite of conflict rather than its logical extension. Other presenters also referenced René Girard, lifting up his thinking on mimetic behaviour and sacrificial religion, however, I was more interested in highlighting his point that 'the violence which once generated



Conference participants

the sacred, no longer produces anything but itself.'

In his book *Achever Clausewitz* – published in English as *Battling to the End: Politics, War, and Apocalypse* – Girard makes this point, noting that military theorist Carl von Clausewitz had in fact described the utter destructiveness of war at the advent of the atomic bomb: War is violence brought to the extremes, and therefore war must be abolished. This is one of the big challenges for the Church as it

claims to be rooted in the Gospel which represents the ultimate overcoming of violence.

A keen awareness of the threats to current societies by authoritarianism and nationalism was evident throughout the conference. At the end, participants expressed a sense of urgency to deepen insight and exchange on issues of social ethics, religion and spirituality, as well as the role of institutionalized religion in a world in political and humanist regression. One participant concluded: 'We are looking in the same direction, that gives me hope.'

Presentation topics included:

- Apocalypticism and the violent Messiah
- God's judgment in history: a theological justification of violence
- The duty to protect: Can Christian ethics support the use of violence?
- Religion versus violence: solving the riddle
- Why on earth would you want to be non-violent? or Sacrifice, atonement and overcoming violence: intersections between Girard, Kristeva and von Balthasar

Publication of conference papers is planned. This will be worthwhile in particular for those with a Western perspective specific to a context of dominance and comfort. Orthodox and oriental thought brings much to the debate on just peace, and religion and violence.

Hansuli Gerber is an individual member of Church and Peace. He is a Mennonite minister and member of the Swiss branch of the Fellowship of Reconciliation and the Anabaptist Forum for Peace and Justice.

Diary**5-7 April 2019****German-language peace theology seminar series****'Peace and justice embrace'**

Laurentiuskonvent Laufdorf, near Wetzlar, Germany

17-19 May 2019**Annual General Meeting and international conference****'I will give you future and hope (Jeremiah 29:11)****- 70 years of living nonviolence - resisting militarisation'**

Hotel Christophorus/Ev. Johannisstift Berlin-Spandau, Germany

18 May 2019**Anniversary celebration****'70 Years Church and Peace'**

Moabit Reformation Church, Berlin-Moabit, Germany

5-7 November 2019**Church and Peace Board meeting**

Laufdorf, Germany

**Web Resources****German-language regional conference 2018**

Workshop presentation 'The Sustainable Development Goals, Peace and the Churches', Kees Nieuwerth

'Church and Peace – Ecumenical, International and European Perspectives', Antje Heider-Rottwilm

Peace position checklist for candidates in May 2019 European Parliament elections, Ecumenical Consultation for Justice and Peace

Church and Peace press releases

Download and share in your networks!

www.church-and-peace.org/en/documents/**70 years of pursuing peace**

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paradigm shift that the ecumenical movement has made from 'just war' to 'just peace' must not lead to the explicit option of nonviolence – step by step and with all the consequences this carries with regard to the 'political connectivity' of the churches.

We persist in asking this question of the churches in eastern and southern, northern and western Europe. We persist in asking it of the Conference of European Churches, of which we are an organisation in partnership. And we persist in asking it of the WCC.

And we persist in asking ourselves:

- How can we witness credibly, today and in the future, to the fact that for us nonviolence belongs to the core of the Gospel of Jesus Christ?
- How can we – as individuals, as different expressions of church,

as the Church of Peace – live credibly the peace testimony, unswervingly, courageously, in invitation to others?

- How can the churches of Europe be challenged to a clear witness for peace, step by step?
- How, in the face of national, European and international conflicts, can we convince individuals and political actors of the power of nonviolence?

A calling and challenge just as tremendous as it was 70 years ago. And we ask for the power of God's Spirit just as we did back then.

Rev. Antje Heider-Rottwilm

has served as chair of Church and Peace since 2009 and has been a member of the Laurentiuskonvent since 1980.

*Ecumenical service, St. Antoine, France, 2011*

IFOR Council reaffirms commitment to nonviolence

Meeting in Italy in early November 2018, the Council of Church and Peace founding member the International Fellowship of Reconciliation (IFOR) focused on reconciliation among armed groups in Africa and migration. The quadrennial meeting's 70 delegates also advocated for full ratification of the UN treaty to abolish nuclear weapons and increased support for the UN Declaration on the Right to Peace. Lotta Sjöström Becker from Sweden was elected IFOR president. Trauma healing and reintegration of child soldiers were further discussion topics.



UK

Resource for nuclear weapon ban advocacy

The Network of Christian Peace Organisations (NCPO) has produced a helpful briefing on the UN Treaty on the Prohibition of Nuclear Weapons. As well as an overview of the Treaty and related actions of the churches, the concise resource outlines advocacy points and ways to get involved. Church and Peace Britain and Ireland is an NCPO member. Download the briefing paper: www.ncpo.org.uk



France/Global

Faith perspective at Paris Peace Forum

Karina Knight Spencer of the European Quaker-led initiative Stop Fuelling War raised Church and Peace's faith-in-action perspective at the first-ever Paris Peace Forum in November 2018 initiated by the French government. Focal points of her participation included networking and discussion on the relationship between weapons and conflict. The annual global summit of government and civil society representatives aims to improve global governance and cooperation to promote peace.



Serbia

Prayer and civil courage for peaceful change

Church and Peace members in Serbia are among the '1 in 5 million' protesters calling for an end to governmental authoritarianism, corruption, restriction of the press and impoverishing economic policies. The weekly demonstrations, the largest since the end of the Milošević era, have spread to more than 50 cities. Network members continue to work for peaceful change in their local communities and encourage churches to pray for peace.

the Network

Europe

Appeal to save the European peace project

In the run-up to European Parliamentary elections in May 2019, Church and Peace has joined a broad alliance calling for the European Union to remain a project of peace. The appeal 'Save the European Peace Project' criticizes EU plans to invest billions in arms research and military cooperation with third party states. It urges increased funding for nonviolent conflict resolution and the promotion of human rights instead. EU residents can sign the appeal at www.savethepeaceproject.eu before 23 May.



Europe

Putting potential MEPs to the peace test

Church and Peace, as part of the Ecumenical Consultation for Justice and Peace (ÖKGF) in Germany, has helped to develop a resource to gauge the 'peace-friendliness' of candidates in European elections on 23-26 May. The peace position checklist for potential Members of European Parliament (MEPs) includes background information and questions about funding for the arms industry, European arms exports, support for civilian peacemaking, and migration and asylum. <http://tip.de/hcmk>



Belgium/France

Raising the profile of active nonviolence

Church and Peace member Sortir de la Violence (Get away from violence) has launched a newsletter and Facebook page in the past year to raise awareness of the relevance of active nonviolence. The French-language NOVA info gives updates on the association's activities in Belgium and France and spreads positive news. It aims to strengthen links between those journeying on the path of active nonviolence. To subscribe: <http://sortirdelaviolence.org/qui-sommes-nous/newsletter>

Switzerland

Stopping arms exports to countries in a state of civil war

Since December 2018, Church and Peace member the Anabaptist Forum for Peace and Justice has been active within a broad alliance of NGOs, political parties and aid agencies to stop Swiss arms exports to countries in a state of civil war and states that commit serious human rights violations.

The 'Correction Initiative' aims to effect changes to the Swiss constitution and ensure that the Swiss population and parliament have a say in munitions exports.



The Last Word

What does the logo stand for?

Whether I have a copy of the Church and Peace newsletter in my hand or am looking at it online, whether I attend a conference and the banner shows me the way, the logo is always visible: a square cross in a circle surrounded by the branches of an olive tree and its fruit.

However, as quickly as it catches my eye, I move on to the texts and photos. Although I have been connected with Church and Peace for many years and have also served on the Board, I have never pondered the meaning of the logo. That is, until I had the chance to report on a Church and Peace conference in my church and the first question that I was asked, was: What does the logo stand for?

My answer that day: 'Church and Peace is seeking paths of nonviolence. The violence that happened to Jesus on the cross should not be repeated with

What is your experience with the logo? Has anyone ever asked you about its meaning, and if so, how did you answer? How do others react to it? What is the logo's significance and history for Church and Peace?

The International Office welcomes your feedback, which will be taken up during the AGM 2019.

anyone or anywhere. This thought determines our actions.' On the one hand I am still satisfied with this quickly formulated sentence. On the other hand I would like to dig a little deeper. A logo expresses in a very condensed way the thinking, goals, backgrounds of those who use it.

With regard to my actions, the logo has a backstory. It was 1992, at the Center for Peace and Human Rights in Osijek, Croatia. At that time there was a ceasefire and so we, four people from the association gewaltfrei handeln (acting nonviolently), accepted the invitation to participate in a workshop on 'learning to act nonviolently'. There I met a participant who had lost everything in the war: home, possessions, job and family members. Yet he refused to hate his enemy. 'I want to learn how to love,' he said.

This was a person who had suffered violence in a very personal way. I do not know whether the cross had any meaning for him. In his mind, the power of nonviolence was alive. I knew then: here were people with whom I wanted to embark on a common path of learning nonviolence.

Another aspect the logo represents for me is the Resurrection. In a poem of the same name, Kurt Marti, after asking some questions about the Resurrection, concludes that essentially it is about the



resurrection of the living today. For more than 25 years I have been in contact with people in the Balkans. We have shared many experiences of suffering, but also stories of resurrection.

Gudrun Tappe-Freitag

was a member of the Church and Peace Board from 2000 to 2003. She is a founding member of gewaltfrei handeln, a corporate member of Church and Peace, and accompanied its cooperation partners in Serbia for many years.