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**APJN**  
**ANGELICAN PEACE AND JUSTICE NETWORK**  
**AUCKLAND, AOTEAROA/NEW ZEALAND**

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**MEETING: NOVEMBER 23-30, 2001**  
**PROVINCE: THE ANGLICAN CHURCH IN**  
**AOTEAROA, NEW ZEALAND AND POLYNESIA**

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View from Vaughn Park  
Conference Center, home  
of APJN meeting



Cover photo: One of the world's most ancient trees. It is named for Tane Mahuta—God of the Forest. In Maori cosmology, Tane is the son of Ranginui, the Sky Father and Papatuanuku, the Earth Mother. Tane tore his parents apart, breaking their primal embrace to bring light, space and air and allow life to flourish. Tane is the lifegiver — all living creatures are his children. It is largest living Kauri tree in New Zealand. It is difficult to accurately estimate the age of Tana Mahuta, but it may have sprang from seed around 2000 years ago, during the lifetime of Christ.  
Cover inset: Anglican Marae Altar in Auckland.

All photo credits: Ethan Flad and Andrew Davey

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Moments from the APJN Gathering  
(from top to bottom) Anglican Cathedral, Auckland.  
Visiting Tane Mahuta.  
Members of the APJN try their hand(s), and feet, at a local dance.  
Archdeacon Faga Matalavea, Anglican Observer at  
the United Nations, shared local culture with the APJN members.  
Bishop Sir Paul Reeves, retired Primate of Aotearoa, New Zealand  
and Polynesia, and former Anglican Observer at the United  
Nations, visited the APJN representatives.

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## APJN PARTICIPANTS

PROVINCE	NAME
Anglican Observer to the UN	Fagamalama Tuatalagoa-Matalavea
APJN Advisor	Naim Ateek
Aotearoa/New Zealand & Polynesia	Jenny Te Paa
Brazil	Luiz Prado
Burundi	Pie Ntukamazina
Canada	Cynthia Patterson
Canada (Ethicist for the ACC)	Eric B. Beresford
Central Africa	George Wauchope
England	Andrew Davey
Hong Kong	Janet Lee
Japan (NSKK)	Samuel L. Koshiishi
Japan (NSKK)	Cecilia Etsuko Maruyama
Kenya	Gideon G. Ireri
Korea	Abraham Gwang Joon Kim
Melanesia	James P. Mason
Jerusalem & The Middle East (Iran)	Sara Afshari
Myanmar	Andrew Mya Han
Philippines	Andrew A. Tauli
Rwanda	Geoffrey Kayigi
Scottish Episcopal Church	John McLuckie
Southern Africa	Siyabulela Gidi
Southern Africa (International Anglican Youth Network)	Delene M. Mark
Sri Lanka	Kumara B.S. Illangasinghe
Tanzania	Kuwayawaya Stephen Kuwayawaya
USA (ECUSA)	Brian J. Grieves
USA (ECUSA)	Carmen Guerrero
Wales	Robin Morrison
West Africa	Robert G.A. Okine

[APJNs hosts, the Church of Aotearoa/New Zealand, and the APJN delegates wish to thank the many people who helped make APJNs experience in Aotearoa/New Zealand possible. Chief among them were: Canon Hone Kaa (faculty, Te Rau Kahikatea); Dr. Jenny Te Paa (Dean, Te Rau Kahikatea); the Rev. Dr. George Armstrong (faculty, Te Rau Kahikatea); Archdeacon Winston Halapua (Principal, College of the Diocese of Polynesia); Stephanie MacIntyre (Anglican Social Justice Commissioner); the Rt. Rev. Richard Randerson (Dean, Auckland Cathedral); the Rt. Rev. John Paterson (Presiding Bishop and Primate); Shona Pink Martin (student, Te Rau Kahikatea); Pane Kawhia (student, Te Rau Kahikatea); Terri Wilson (volunteer assistant, Te Rau Kahikatea); Nepia Kaa (volunteer assistant, Te Rau Kahikatea); Tammi Wilson (volunteer assistant, Te Rau Kahikatea); Adam Pink Martin (Executive Administrator, Te Rau Kahikatea); Brother Damian (Senior Franciscan Brother and Manager, Vaughan Park Retreat Centre); Ven. Wiremu (faculty, Te Rau Kahikatea); Mrs. Jossie Kaa (faculty, Te Rau Kahikatea); Whetu Naera; and the people of Waimamaku Marae.]

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# INTRODUCTION



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## A BEGINNING

The 2001 APJN meeting in Aotearoa/New Zealand was memorable for two reasons: for the depth and seriousness of our agenda and discussions, but also for the atmosphere in which we met. Our brothers and sisters in Aotearoa/New Zealand have the great gift of an indigenous people, the Maoris, whose unique culture and spirituality have contributed enormously to the life of the church in the Province. The APJN participants from many Provinces of the Anglican Communion had the special grace of sharing this experience. And it was a sharing that helped us all understand and hear the issues before us in new ways.

The reports and discussions addressed major issues with worldwide resonance, ranging from the economic, social, and moral issues raised by Globalization and Poverty to worldwide peace and justice issues to the potential impact of Theological Education on the resolution of these problems. The APJN also heard frank reports on issues of Justice for Women and the plight of the world's children, especially in societies disrupted by civil strife and war. And there were issues raised once more about the spread of the HIV/AIDS pandemic and the church's role in fighting it. The APJN was also reminded of the church's ongoing crusade against the use of the death penalty and the continuing concern for environmental issues as they impact our shared world.

APJN also heard specific reports and updates about the role of the Church in Areas of Civil/Regional Conflict. Unfortunately, some of these problems were familiar to APJN participants because of their long-term resonance in the world. Bishop Kumara of Sri Lanka reported in depth about the long civil conflict in his country, the church's place in his country's struggle for peace and reconciliation, and the steps being taken to finally resolve these complex issues.

The APJN was also brought up to date on Africa's most troubled regions, especially Rwanda, Burundi, the Democratic Republic of Congo, Zimbabwe, Sudan, and Angola and the church's role in these areas.

Interwoven with discussions of the world's conflicts and problems were practical discussions of how the Anglican Communion and the APJN might organize their resources to help resolve or alleviate them. The issue of Interfaith Understanding was raised as a tool in dealing with problems in Africa, the Middle East, and Asia.

Frankness was center stage here. As often is the case at APJN gatherings, the level of trust was great enough for participants to deal bluntly with issues across the board.



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## SECTION I

### THE LOCAL CONTEXT

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#### REPORT OF THE INDIGENOUS HOSTS FROM AOTEAROA/NEW ZEALAND TO THE ANGLICAN PEACE AND JUSTICE NETWORK (APJN)

The November 2001 Anglican Peace and Justice Network (APJN) meeting was held in Auckland, New Zealand. The gathering was organized and hosted primarily by New Zealand's indigenous Anglican Maori community. Dr. Jenny Te Paa, who served as convener for the APJN, is Dean or Principal of Te Rau Kahikatea, one of three distinctive and equal partner colleges that together comprise the College of St. John the Evangelist, the key theological college for the church in New Zealand. Working with a small team of colleagues from Te Rau Kahikatea, together with the national Anglican Social Justice Commissioner, and with the strong support of the Presiding Bishop of Aotearoa/New Zealand, the Rt. Rev. John Paterson, the host group, led by Dr. Te Paa, planned intentionally for the APJN agenda to pivot around a focused exposure to the specific historic struggles endured by the indigenous Maori Anglicans. The purpose was not only to highlight issues of historic injustice and subsequent conflict (which inevitably occurred wherever in the world the early colonial church imposed itself) but it was also intended by the host group to honor the extraordinary contemporary response of the dominant colonial or settler church in Aotearoa/New Zealand and Polynesia. The host group believes that the Anglican Church in New Zealand itself provides a classic case study of a globally unique and commendable initiative.

#### BACKGROUND

In the years 1984-1992, the Anglican Church in New Zealand undertook the revision of its constitution. In undertaking the revision, the church was recognizing a need for powerfully symbolic, transforming action to be taken.

The church needed to express remorse for past injustices inflicted upon indigenous Anglicans, and it needed also to transform itself structurally so that these injustices might never be repeated. The result has been an irrefutably honorable attempt to practice



The Right Reverend John Paterson, right, receives a gift from Dr. Andrew Tauli, Philippines. Also pictured is Dr. Jenny Te Paa, APJN host convener and Bishop Jabez Bryce, Diocese of Polynesia.

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## A SPECIAL PLACE

[Excerpts from reflections by the Rev. Carmen Guerrero, a representative of the Episcopal Church in the United States at the APJN meeting in New Zealand, and director of ECUSA's Jubilee Ministries.]

A Maori couple came and made a presentation and then we went on a field trip. We went to a place called a marae. In this instance it was an Anglican Church. But a marae could just as easily be a site on someone's land, or a school, or any designated place. In Maori tradition, a marae is a place:

- for officially greeting people
- to learn
- for prayer/worship
- peace and meditation
- to hold conferences
- for joyous occasions (celebrations, weddings)
- for mourning, for funerals

On Sunday, after church, we had lunch at a Maori college. We then went on to another marae, at a site where New Zealand had its largest conflict over land. It seems the government moved the Maori people off their land, burned down their houses, took their land by police force and sold it to the highest bidder. This struggle ended in 1984, really a very recent occurrence. So this is not ancient history. Then the Maori people were put in government housing and required to pay rent on their own land.

redemptive justice. The three tikanga or partnership model which is at the heart of the New Zealand church's constitutional revision repositions Maori and Pakeha Anglicans within the church as equal partners. It is a relationship based on the historically established Treaty of Waitangi.

The Treaty of Waitangi was, and remains, the only officially recognized document that enables the original covenantal understandings for peaceful coexistence that were negotiated for historically, between the *people of the land* and the *newcomers*. The treaty allowed for British settlement and for the continuation and protection of quite specific indigenous rights. It was signed in 1840 between indigenous Maori and representatives of the British Crown.

Anglican church interests were writ large during that earliest period. Maoris had introduced Church Missionary Society (CMS) missionaries to Aotearoa in 1814. By 1840 the relationship between missionaries and the Maori people was one of mutuality and interdependence, and so, not surprisingly, it was CMS missionaries who worked with Maori people on the tasks of drafting, translating, and promoting the



Treaty of Waitangi. Both parties were acting in good faith, a faith that was to be very quickly dishonored by those whose interests lay beyond the control of either one of them.

During this early period of Anglican Church history in Aotearoa/New Zealand, CMS missionary interests were soon overtaken by *colonial* Anglicans who were more interested in establishing a conventional ecclesial framework intended to serve the interests of the settlers. By 1857 the colonial church was ready to sign its first constitution, formally establishing the Anglican Church by voluntary compact in Aotearoa/New Zealand. This first constitution totally ignored Maori interests and ensured exclusion of Maori people from any of the key decision-making bodies and positions of leadership that were a necessary part of the infrastructure of the new church. It might well have been argued that in our *uncivilized* state, we Maori were unprepared for the demands of both ecclesial and political office.

The facts are that by 1840 Maori people were already *converted* in significant numbers, were literate and numerate, and were fast becoming adept at speculating on likely future developments in terms of colonial settlement. The facts are that the Treaty of Waitangi was entered into in good faith by two sovereign parties, one of whom was to almost immediately dishonor the agreement and, in the process, enact war and not peace, and to act unjustly rather than with justice.

The resultant long-term effect of continuously unjust and often brutal colonial imperialism upon indigenous Maori people was disastrous. Land and language, cultural traditions and knowledge, were all intentionally eroded through the imposition of unjust legislation. Revisionist history now shows clearly how intertwined Anglican interests were in the settlement

Today we go to the forest and will spend the night at another marae. After touring the northern part of the island, we arrived at a place called Waimamaku. We were greeted by Maori people in traditional dress and in the Maori language. Once in the official meeting place, there was an hour of reception rituals that included someone speaking, followed by a song. Then we visitors responded in song, followed by another song and then another formal greeting, and so forth.

In greeting each other we went around the whole big circle of people and, according to Maori tradition, pressed our noses up next to theirs like a kiss. Talk about an intimate greeting! In spite of my initial anxiety, I quickly got the hang of it, and after 30 or more greetings, it got to be fun: men to women, men to men, women to women it is just a way of affirming that we have met, connected, and will forever be a part of each others life. It is certainly more concrete than the words we use in our culture—words that can so easily be forgotten. The children danced for us and then we had an enormous dinner.

We spent the night in the marae. If you can imagine all of us, men and women, slept together on mattresses placed on the floor. The mattresses were arranged along the wall, with space in the middle so we could move about. We also had to leave our shoes outside because we had entered a holy place. At the marae, I woke up during the night and heard all the breathing and snoring of the people, and I actually had a very deep sense of being inside a living



(far left) Tour of Marae in Auckland.  
(above) Members of APJN enjoy hospitality at a local Marae.

organism in which all of us, from so many different cultures and countries, were breathing together.

Now this was truly an experience full of power and awe. At first I was very anxious. I just couldn't imagine the whole thing ahead of time. In the morning we were asked to share our reflections about the



trip and our marae experience. I for one had been impressed by the recovery and preservation of Maori culture, language, music, and customs. For me, nothing is without meaning, and I was very touched with the conversations I had with some of the women about the meaning of things, by the way I was loved and affirmed

by the women (at the service I had been asked to preach a homily or reflect on Scripture. I spoke about the concept of Jubilee, about reconciliation, returning home, about forgiveness, even of our oppressors.) I was struck by the deep sense of community I felt. The Maori people have a connectedness to each other and to the land. They have a sense of gratitude, of thankfulness that is literally grace-filled, and therefore a connection with or awareness of what living within God's grace might mean.

I also reflected on differences, remembering the hectic urban routine I live at home and comparing it with the quiet and peace of the marae. I had a new sense of the richness of poverty of spirit.

(above) Etsuko Maruyama and Hone Kaa sing a Japanese song to Marae members.  
(right) Andrew Tauli, Philippines, gives APJN greetings to local Marae members.



of Aotearoa/New Zealand. Much of the legislation affecting land, education, justice, health, economic development, and housing, among many other concerns, were underpinned by what are now understood as extraordinarily racist ideologies.

In spite of the injustice of the Crown, the majority of Maori people remained faithful to the Anglican Church even as the very institution that owed its existence in New Zealand to Maori generosity, consistently marginalized its so-called Treaty partner. It is only through the very recent publication of revisionist histories that so much of the tragic truth of the experience of colonial imperialism is now being revealed. As with numerous other indigenous peoples throughout the colonized world, the Maori people have always maintained a high level of political consciousness and have resisted consistently and courageously against an often-overwhelming legacy of colonial cruelty. The stories of so many of these acts of resistance against overwhelming odds, both collective and individual, are only now emerging.

And so it was that during the mid-20th century, as indigenous struggle became a pervasive feature of the political, social, and economic landscape of Aotearoa/New Zealand, the Anglican Church was among the first of the major public institutions to recognize and to admit to certain levels of complicity with the original colonial imperialists. The contemporary

church sought first to acknowledge that complicity; to recognize the extreme devastation experienced by the Maori people; to express remorse for the suffering experienced by the Maori at the hands of the church; and finally the church

agreed to develop and implement a Gospel-based model for future relationships which would reclaim the spiritual and political integrity of the original Treaty of Waitangi. It was this extraordinary redemptive commitment that saw the 1992 General Synod *bless* into existence a revised constitution. The new constitution provides for a treaty-based partnership relationship between Maori and Pakeha, while at the same time ensuring inclusion of the Diocese of Polynesia also as a partner by virtue of the church's historic legal obligation to that diocese.

The transforming challenge to the church has been and continues to be enormous. How does a previously monolingual and mono-cultural ecclesial institution reconfigure its decision-making structures, rewrite many of its regulations, and alter its power to more justly reflect the moral and practical demands of ethnically defined partnership? The contemporary church in Aotearoa/New Zealand and Polynesia is a dynamic and complex milieu, multi-racial in composition, apologetically bicultural in overarching ideo/theology, and still overwhelmingly patriarchal in leadership.

And yet there are also many well-known examples of radical disruptions to the extant structural injustices: the first autonomous indigenous episcopacy; the first female diocesan bishop in the Anglican Communion; the first lay indigenous woman as dean of an Anglican theological college in the Communion; the first lay indigenous woman appointed as an Anglican Observer at the United Nations. All of these examples serve to make the Church in Aotearoa/New Zealand and Polynesia a key and unique site within the Anglican Communion for a network concerned with embracing peace and justice issues. It was the recognition of the uniqueness of the constitution of the Church in Aotearoa/New Zealand and Polynesia that led to the decision to hold the meeting of the APJN in this Province—from November 23 to November 30, 2001.

While members of APJN were enabled to schedule a regular meeting agenda, and the reports from that agenda are contained elsewhere in this APJN report, each day of the meeting also provided opportunities for exposure to local context. The exposure included a two-day journey into rural tribal Maori communities to see at first hand just how small, isolated groups of indigenous Anglicans are organizing in order to overcome the residual burden of a not so distant colonial past. At the conclusion of the exposure, all members of APJN were invited to offer a brief reflection on the experience they had undertaken. The extempore prayer that follows encapsulates the sentiments of thanksgiving, of critical reflection, of sheer gratitude for what had transpired as the APJN adventurers went into the heartland of indigenous Maori Anglicans!



Dances of Polynesia are offered at APJN's closing celebration.  
(above) Waimamaku Elders

God of Peace and Justice, we give you thanks for the privileged experience of being one with the indigenous peoples of Aotearoa/New Zealand;

We give thanks for the wisdom of the elders we were blessed to listen to and to speak with;

We pray for humility as we are confronted with the reality of how complicated and individualized the lives of those who are not indigenous have become. We recognize the critical importance of human *connectedness* without which we can never truly become te whanau a Te Ariki (the family of Christ);

We give thanks for the graciousness of our indigenous hosts and abundance of food we were blessed with. We pray for forgiveness as we recognize the complicity of some among us with the historic injustices inflicted upon indigenous communities;

We pray always for solidarity with those people in God's world who have and who continue to experience loss and unnecessary suffering (the people of Palestine, Sudan, Sri Lanka, Congo, Burundi);

We offer gratitude to God for the opportunity to recognize similarities between our peoples' struggles (South Africa and Aotearoa). We give thanks for our common cultural understandings of the Communion of Saints and our common respect for the wisdom of elders;

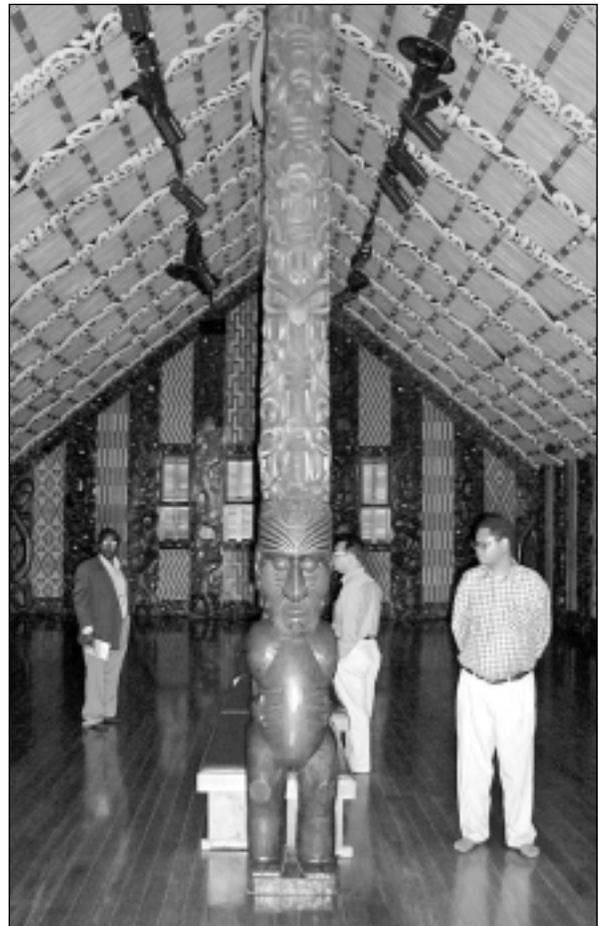
We pray for wise discernment about the link between poverty and globalization. We pray also for the ability to critically assess the way in which *context* is used as a key determinant in defining poverty. We see poverty as a term relative to context but infinitely variable in its manifestations;

We pray for the emergence of strong indigenous leadership in the years ahead;

We pray for relief from those globally dominant cultural values that powerfully, negatively affect young indigenous people. We pray for understanding of how legal deception operates at a global level, and we pray for the courage to resist this insidious form of institutionalized injustice;

We give thanks for the special blessing of contextual theology and for those theological educators who remain committed to ensuring that this form of theology is widely available to all those who would seek to serve the church in any form of ministry;

We praise God for the ongoing commitment of both Maori and Pakeha people to the Treaty of Waitangi, and in particular we acknowledge the special significance accorded to the Treaty of Waitangi by the Anglican Church in Aotearoa/New Zealand and Polynesia;



Inside a Waitanga marae

We give thanks to God for the people of Waimamaku for the unspoiled environment and utter peacefulness of the Waimamaku Valley;

We express regret for the way in which critically important culturally determined issues of land and identity have been displaced by the pursuit of more materialistic concerns;

Loving God we give thanks for the timely reminder of just how precious cultural survival is to all future generations. We recognize the gift of hospitality which always requires a measure of personal sacrifice and we note especially the extent of sacrifice made by the people of Waimamaku, who gave so generously of themselves to APJN, even though they are among the most economically deprived communities in Aotearoa/New Zealand;

We celebrate the capacity for God's people to transcend language and cultural differences and to overcome weariness after long journeys, in order to be fully present to one another;

We thank God for the recognition among APJN members of the enduring dignity of traditional cultures, for recognition of the enduring tragedy of colonial oppression, and for the hope we maintain in the strength and example of those New Testament communities that envisaged mutuality and interdependence among all people, in all things, at all times;

We give thanks for those who are willing to welcome strangers into their homes;

We recognize with urgency the critical importance for our church to support the work of documenting histories, particularly those of previously colonized or oppressed peoples;

We thank God for international meetings that allow quality time and space for building right relationships between participants, and especially give thanks to God for pilgrimages which call us all into new relationship with Christ;

We recognize with humility the inner strength of indigenous peoples that comes from faith and from the God-given capacity to overcome even the most challenging of political struggles;

We celebrate our witness of children who know so naturally what it is to share and to be unselfconsciously generous with one another;

We thank God for those people who are intimately attuned to all of God's creation, and we especially thank God for precious moments in isolated places where it is more readily possible to *be still and to know God*;

We thank God for sensitivity from friends and colleagues who recognize how to respond appropriately when the pastoral needs of one disrupt the group solidarity;

We give praise to God of all creation for our renewed appreciation of the inherent goodness of the rural lifestyle, for our renewed appreciation of the deep and inextricable connectedness between land and God's people;

We thank God for '*gracia*', for the God given blessing of friendships among women;

We give thanks in abundance for the organic magic of the marae, especially for the capacity of the marae to stop people from hurrying and fussing unnecessarily!



We thank God for the hopes and dreams of the elders who, in spite of the legacy of injustice they have struggled mightily to overcome, still hold to a powerful vision of a better future for their children and grandchildren;

Finally, Loving God, God of Peace and Justice, the members of the Anglican Peace and Justice Network give thanks for the incredible experience of being able to meet in Aotearoa/New Zealand, to have been welcomed so warmly, and cared for so generously by the indigenous communities whose hospitality we have so deeply appreciated. We thank you for the opportunity you have provided the Anglican Peace and Justice Network to recognize anew the awesome responsibilities we all carry, as members of APJN throughout the world, to recommit ourselves with renewed passion and courage to doing the work of Peace and Justice in God's name. AMEN



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## SECTION II: FAR-REACHING CONCERNS

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### GLOBALIZATION AND POVERTY

[An APJN Committee Report]

To begin with, we acknowledge the complexity and contentiousness of this issue. We therefore propose in this report work to be undertaken in several ways and in various settings over the next year or so.

The APJN heard in its meetings reports from most of our participants of disturbing and negative trends that are directly related to the impacts of the unrestricted global movement of capital and the policies of specific trade instruments. Such impacts include:

- The displacement of subsistence and small-scale agriculture the world over by export crops being produced in many cases by international agri-businesses. The result is rural depopulation and swelling ranks of the homeless, unemployed, and precariously employed in cities.
- Deteriorating health, education, and social services, as a result of the imposition of structural adjustment programs based upon privatization and deregulation.
- Further loss of indigenous culture and, in some cases, land.
- A widening gap between an increasing number of poor people and a wealthy minority.
- Environmental degradation and destruction of habitat and species.

Women and children, and our natural world are being disproportionately affected by these policies. The impacts are being experienced worldwide. Although the negative effects are doing the greatest damage in already vulnerable and debt-burdened southern countries, northern countries also reported serious increases in poverty, precarious employment, and unemployment.

The issue of water was cited for particular concern. In a context of growing water scarcity (by the year 2020, approximately two-thirds of the world will be facing serious water shortages), corporate interests are pushing with alarming success for the making water, this God-given gift essential to life, a tradable commodity. The experience of Bolivia, for example, shows that when water is privatized, costs escalate dramatically, jeopardizing the very existence of thousands.

The relatively new field of bio-prospecting was also cited as raising issues of concern for study and action. This term refers to the practice in which potentially beneficial genetic resources, many of which are the basis of traditional medicines, are identified and patent applications filed on the basis of discovery. This matter is of particular importance to developing

nations where biotechnology corporations with corporate headquarters in the developed world have begun to engage in bio-prospecting. Pressure is currently being exerted through the World Trade Organizations Trade Related Intellectual Property Rights (TRIPS) agreement to extend the range of materials that can be patented, including higher life forms.

The APJN recommends the following responses:

1. Develop a theological framework for understanding the effects of the unrestricted flow of capital, the increased liberalization of trade in goods and services, and the new international agreements on intellectual property rights; policies commonly identified as the process of globalization.
2. Use such a theological framework to: (a) analyze these policies and instruments, and (b) develop recommendations for fair trade and a just economy.
3. Engage and educate on these issues at the levels of Communion, Primates, Provinces, dioceses, and parishes.
4. Engage and advocate on these issues with the bodies that initiate and implement these policies (e.g., the WTO, World Bank, and International Monetary Fund) and, where appropriate, national governments.
5. Work in solidarity on these issues with civil society, where appropriate.

The following resources will be needed for this work:

1. A solid policy base within the church
2. Development of appropriate campaigns for action (from parish to international levels)
3. Campaign materials (e.g., a short handbook, pamphlets, petitions)
4. Spokespersons
5. Allies (ecumenical, interfaith, secular)

Critical to the efficacy of this work will be:

1. An application of lessons learned in the Communion-wide cancellation of the debt campaign, especially successful debt reduction initiatives among the world's poorest countries led by ECUSA's Office of Government Relations
2. The identification of resources already available and work in progress.
3. The application of the Lund Principle.
4. An offering of just alternatives along with a critique of the current situation.

Those who are going to serve in the Communions working party on globalization should conduct research on the following issues:

1. The effects of drugs and the drug addiction trade on education and on family structure, especially in Africa.
2. The widening gap between the rich and the poor at the expense of Bretton Institutions funding conditionalities.
3. Consider whether globalization to some extent means the support of western nations in the fight against terrorism by dictatorial regimes in Africa that, in effect, terrorize their own citizens.



Stephanie McIntyre from New Zealand and Luiz Prado from Brazil discuss issues at the APJN meeting.

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## HIV/ AIDS

[An APJN Committee Report]

The APJN 2001 meeting in New Zealand spent time addressing issues related to HIV/AIDS and the symptoms of the disease. The meeting spent time focusing on the report of the All Africa Consultation on HIV/AIDS which was held in South Africa during August 2001. Discussion by the group emphasized the following:

1. We are encouraged by the concerted efforts of the leadership of the Anglican Communion to devote time, people, and other resources in an attempt to address the challenges of HIV/AIDS, especially the devastating effects of the pandemic on the African continent. We also commend ECUSA's Office of Government Relations for its work to procure U.S. government funding to fight the pandemic.
2. The group expressed a concern around the issue of the way sex and sexuality was dealt with at the Consultation. It was noted that African culture mystifies the issues of sex and sexuality, which are not openly talked about. It is sad that the Consultation's Vision Statement, which articulates the need to break the silence, does not mention anything about responsible sexual behavior.
3. Individuals in the meeting shared experiences from their own contexts, which were perspectives from both developed and developing nations. We expressed the urgency to provide capacity to those who are responsible for this ministry in the areas of prevention, care, and counseling, as well as affordable medication. The meeting affirmed the World Council of Churches (WCC) document, which emphasized the need for the church to focus on the areas of theology and ethics, pastoral care, and justice and human rights.
4. The group expressed concerns about the allocation of resources among the donors and organizations within the Communion. We commend those partners who are making resources available to local initiatives, especially in Africa. We do not need large meetings of church leaders that just produce theologically and politically correct vision statements, but institute no concrete action. We need to strengthen the capacity of local initiatives, designed by the community, to make a difference in a community coming to grips with the scourge of HIV/AIDS.

The APJN recommends that:

- A. The APJN will pay particular attention to the justice issues related to the challenges of HIV/AIDS. We should seek ways for the APJN to use its position to influence policies and practices as a body within the Communion.
- B. The APJN will seek to identify and affirm individuals and organizations that are already ministering to people living with HIV/AIDS and their families, and to encourage resource allocation towards locally developed community initiatives, and to discourage centralized donor programs that sometimes produce effects that are, overall, negative.
- C. Each diocese should be encouraged to engage an HIV/AIDS worker who will get in touch with the relevant people in their community.

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## JUSTICE AND PEACE ISSUES IN THE WORLD

[An APJN Committee Report]

What happened in the United States on September 11, 2001, is indeed a tragedy to that country and cannot be justified. Our hearts go out to the people there in this time of disaster and sorrow. However, this is also a time in which we believe God is calling all of us, and especially the leaders of the United States, both political and religious, to wake up and listen.

We must listen to the difference between an act that cannot be justified and an act that has root causes based on previous attitudes and actions. Within recent decades, the world has suffered many such tragedies as the direct result of some of those attitudes and actions on the part of the United States. As the APJN, our hearts must go out to those victims as well.

As members of the Anglican Peace and Justice Network, meeting in New Zealand in November 2001, we believe we have a responsibility to call the church to respond. We are concerned that many people in North America and Britain remain unaware of the views of other peoples in the world and this will not only be unhelpful but also dangerous to the world order in the aftermath of the tragedy.

The church must take a more pro-active role in facilitating communication and better mutual understanding because it is imperative that the church take the initiative to make itself more aware of alternative perspectives if it is to make a difference among all people of the world.

There are many cases in point that we could present; however, in this response we present a perspective from Africa and the Middle East.

Governments and states use political language and jargon to justify their actions and policies toward certain groups. For instance, the use of the word “terrorism” differs from place to place and from time to time. Those who were branded “terrorists” by former colonial regimes are today the legitimate rulers of their countries. Nelson Mandela is an example of this abuse of terminology. The church must, therefore, be circumspect and very careful in the use of language and not be subject to the whims of any government or powerful group of the day in its use of such words as “terrorist” or “terrorism.”

In analyzing the policies of the United States of America during the Cold War, one finds complete disregard for the future welfare of the people living in the areas affected by American intervention. The only requirement was that the intervention thwarted the hegemony and influence of the Soviet Union in the region in question. The United States, through the CIA, embarked on a policy of destabilizing what it considered to be Marxist governments. The coup against Kwame Nkrumah in Ghana, the assassination of Patrice Lumumba in the Congo, and the Angolan Civil War, which has been going on for 26 years, are but a few examples of the fallout from US Cold War policy in Africa, and are regarded as acts of “terrorism” by those affected peoples.

The invasion of Afghanistan by the Soviet Union resulted in the US funding and training the Mukajadeen, from which came the Taliban, both militarily and ideologically, in Pakistan. Osama bin Laden is the product of this policy. Today the US is working with the military dictatorship in Pakistan as it bombs the Taliban to extinction. This is a de facto recognition of military dictatorship, which is by definition anti-democratic.

We call attention to the way Israel has exploited the September 2001 events by increasing its oppressive measures against the Palestinians, for example:

- the occupation and siege of towns
- the assassination of people
- the destruction of homes
- economic strangulation
- human rights violations
- humiliation
- and the general dehumanization of Palestinians.

The APJN welcomes the declarations from both President George W. Bush and Prime Minister Tony Blair of the United Kingdom on the importance of the establishment of a viable Palestinian state, and calls for immediate steps toward an implementation of this goal on the basis of UN resolutions 242 and 338 and the withdrawal of Israel from all the territories it occupied in the 1967 war so that an independent and sovereign state of Palestine might be established on all of that land. It is only then that acceptable justice will be done and peace and stability achieved for both Palestine and Israel and throughout the region and the world.

We wish to convey the following key issues that were addressed at the November 2001 APJN meeting:

- The United States, British, and Canadian governments have quickly passed pieces of legislation after September 11 which could have an important and negative impact on the civil liberties of some people in those countries.
- A review is necessary of the dominating involvement by the US in the work of the United Nations, which often becomes a useless tool to peace resolution and reconciliation.
- We realize that all of this is a difficult truth to have to accept; nevertheless, as the church, God calls us to the truth and to seek God's justice as we attempt to walk with each other and with God in an effort to be God's prophetic voice at times like this.
- There can be no peace of God that truly surpasses understanding until there is recognition of root causes, repentance of attitudes and actions, justice, and genuine acts of reconciliation.

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# YOUNG PEOPLE IN THE ANGLICAN CHURCH

[An APJN Committee Report]

Young people are sadly underrepresented within networks and bodies in the Anglican Communion. The APJN realizes that the future of our church, and especially this network, is dependent on how we invest in our ministry to young people. It is crucial to integrate the participation of young people in all networks and other decision-making bodies of the Communion.

We acknowledge the plight of young people in developing countries who have limited access to information and opportunities. Young people do not have the resources to sustain a network within the Communion.

The APJN will strive to include more young people as participants in future APJN steering committee and network meetings.

We will propose to the Anglican Consultative Council meeting that resources be made available to revive the International Anglican Youth Network by allowing, as a first step, a meeting of young people in the Global South, which can be followed by a broad consultation of young people in the Communion.



Young people greet APJN during a field trip.

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## ENVIRONMENT

[An APJN Committee Report]

Our exposure to the Canadian context has focused on the impact of colonialism on this country and on its indigenous peoples, the Maori. It is also evident in its ecology. For around 80 million years New Zealand was geologically and ecologically isolated from other landmasses. In that time a unique flora and fauna developed in this place with quite distinctive characteristics. They are exemplified in the national symbol of New Zealand, the Kiwi. Kiwis are flightless birds, able to survive, at least in part, because, prior to contact, New Zealand had relatively few predators. With the arrival of the European settlers who began to arrive in large numbers in the 19th century, all of this changed. Along with the settlers came new species of birds and plants and animals. The ecosystems of New Zealand were radically changed and indigenous species displaced. Now, the most commonly seen birds such as sparrows, blackbirds, starlings, song thrush, and chaffinch, are all imports from Europe, and the myna, an import from the tropics. Amongst the animals, the possum has exploded so that it now outnumbered sheep (another import) on these islands, and is rapidly destroying New Zealand's natural forests.

In these changes we see the experience of colonization inscribed on the land in the life of its plants, animals, and birds, and in the ecosystems they shape. All of this reminds us that exploitation and power leave their mark both on the human sphere, in our political, economic, and cultural relationships, and also on the land we inhabit and on the capacity of that land to regenerate and renew itself and to support future human societies and cultures. Environmental justice is not simply an add-on to the concerns of this network, but the all pervasive background and context within which peace and justice must be sought if it is to be sustainable.

In the modern context, the impact of colonialism continues not through political colonization, but through the economic pressures that lead to the unsustainable exploitation of land through the methods of agribusiness. The use of intensive farming in many contexts can leave the land unproductive and its people landless.

It is all the more disappointing to discover in the archives of the Anglican Communion Office that environmental concerns dropped off the agenda of this network early, and have not returned. Environmental concerns have been addressed in a number of Provinces. Still, even this work has been ad hoc and sporadic. The Lambeth bishops have also given attention to environmental issues. In 1998 they asked that a commission be established to engage these issues. In the absence of funding for a commission a network is being established, but this network will need to work closely with the existing networks whose work overlaps with environmental concerns. This inevitably includes the APJN.

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## JUSTICE FOR WOMEN

[An APJN Committee Report]

We have noted and are thankful that the Anglican Consultative Council appears to have in place an International Anglican Women's Network. Unfortunately, we noted with much disappointment that the report of the Network (found on page 312 of Anglican Consultative Council XI, Scotland) entitled *The Communion We Share* did not address issues of justice in relation to women in a world that continues to violate the rights of women.

We have a model of respect for women in the very Scriptures that we use as a foundation for our faith as Christians in the actions of Jesus; for example:

### 1) John 8:1-11

A woman who is charged with adultery is brought to Jesus. He responds with the words, *Let anyone among you who is without sin be the first to throw a stone at her.* And he concludes by telling the woman, *Neither do I condemn you; go and sin no more.*

### 2) Luke 8:43-48

A woman who dared to touch the garment of Jesus and in so doing dared to challenge a religious system that had deemed her untouchable. And to which Jesus responded by saying, *Daughter, your faith has made you well; go in peace.*

### 3) Matthew 28:1-10

The women are the first to see the resurrected Christ and the first to go and tell others. We see here the first people to accept the very foundation of our theological understanding of the risen Lord and of the call to share that reality with others. Jesus said to the women, *Do not be afraid; go and tell.*

Therefore, the APJN recommends to the ACC that it must take seriously its actions and responses to peace and justice issues as they are directly related to women by establishing a Women's Justice task force as part of APJN. The task force would monitor all justice issues such as abortion, prostitution, slave trade of women, labor and commerce, domestic violence, rape/sexual abuse of girls and women, and HIV/AIDS from women's perspectives.



APJN women caucus

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# CHILDREN IN ESPECIALLY DIFFICULT CIRCUMSTANCES (CEDC)

[An APJN Committee Report]

Who is greatest in the kingdom of heaven? Assuredly, I say to you, unless you become as little children, you will by no means enter the kingdom of heaven. Whoever humbles himself as this little child is the greatest in the kingdom of heaven; whoever receives one little child like this in my name receives Me. But whoever causes one of these little ones who believe in me to sin, it would be better for him if a millstone were hung around his neck and were drowned in the depth of the sea [Matthew 18:1-6].

*Let the little children come to Me, and do not prevent them; for of such is the kingdom of God [Mark 10:14].*

Much has been said and written about children living, suffering, or dying in especially difficult situations. Meeting in New Zealand, the members of the APJN shared stories and experiences on the many heart-rending and soul-wrenching instances of inhumanity perpetrated on children the world over. The numbers and the images are all too appalling. The scale of the problem is enormous. Much needs to be done.

We could only scratch the surface to show the human faces behind the numbers and to describe the dire situations in which the vulnerable children are found. Nevertheless, we identified the children in especially difficult circumstances\* under four broad groups to include:

**Child Soldiers and Children in Situations of War or Armed Conflict:** Children who are physically involved in wars as soldiers and children who are at risk and are affected or traumatized physically, psychologically, or socially by such wars;

**Child Laborers:** Children who are exploited or commodified as part of the labor force;

**Children Prostituted or Abused:** Children who are trapped in situations of sexual prostitution or exploitation, paedophilia, drug abuse, and similar adversities that are forced on them by the global illicit sex trade and illegal drug trade.

**Children Alone or Abandoned:** The homeless, the street children, orphans, child refugees, child-heads of households, children in hunger and survival situations, children in detention, disabled children, children affected by or living with HIV/AIDS.

Recognizing that the issues on children and the number of children involved differ greatly from country to country, we focused our attention and discussions on two examples in particular, namely:

**The girl-child in African countries:** We listened to stories of female children, as young as 8 months old, being abused sexually by men who practice a cult-inspired depravity that [assumes that in] penetrating a virgins vagina with ones penis one can be cured of HIV/AIDS.

**The child soldiers:** We learned that there are more than 300,000 child soldiers, as young as 9 years old, fighting adult wars in 40 countries worldwide. The Asia Pacific Conference on Child Soldiers held in Kathmandu, Nepal, in April, 2001, reported this estimate that excludes tens of thousands of children from areas of armed conflict in smaller countries, such as the Philippines, Aceh, East and West Timor.

\* Albeit euphemistic, this phrase has been used to describe the dehumanizing situations in which millions of vulnerable children find themselves.

From the papers shared, we were informed that armed violence and ethnic conflicts explode almost every month somewhere on earth and that the number of children devastated by these wars continues to increase. Add to these the children who are being used as human sweepers to detonate live land mines with their limbs, and we could only cry: God have mercy.

**On child soldiers, a Filipino journalist wrote:** “Child soldiers fight and die for causes or reasons they may know little or nothing about but with no fancy belief of dying as heroes other than they believe in what they are told: that fighting is essential for their own existence and dying is a necessity for the survival of others for a cause or a dream like justice, freedom and homeland.”\*

Likewise, the Kathmandu Declaration Against the Use of Children as Soldiers noted that the roots of the problem of child soldiers include poverty, injustice, displacement, environmental degradation, arms proliferation, economic globalization, growing disparity among the rich and the poor, militarization of governments, World Bank/IMF policies, and the fast-growing population.

In addition, UNICEF has cited poverty, war, organized crime, discrimination against girls, globalization, traditions and beliefs, dysfunctional families, and the drug trade as among the causes of child exploitation.

Without doubt, children are God’s gifts. From birth, they are entrusted to their elders for nurture, protection, and sustenance. Born with a trusting nature and an innate vulnerability, they possess innocence about what goes on in life. All too soon they pass from the age of innocence—many by force of circumstances, a few by choice. Sooner than later, they are confronted with the stark reality that good and evil are continuously battling to dominate life on this earth.

We recognize the role of the Primates as leaders of churches and faith-based communities. Together, they are vital vanguards, catalysts, and change agents in initiating and sustaining appropriate responses to the multifarious problems besetting Gods children. The churches are well established at the grassroots and usually exist in places where disadvantaged peoples are found in conflict-ridden communities, remote villages, and poverty-stricken areas. Churches and faith-based communities serve as advocates for the poor, the refugees, the outcasts, widows and orphans, and the oppressed serve as sanctuaries and havens for acceptance, forgiveness, healing, and transformation.

Well linked internationally with partners-in-mission in mutual support and resource mobilization, the Anglican Communion and its Provinces can offer and provide concrete opportunities to share resources, experiences, programs, and ministries to respond to the needs of God’s children.

Arguably, it has been said that the voice of the church might be ambivalent in dealing with the vital issues of children and that traditionally, the church has maintained a charitable approach in addressing the problems of children. Given such propositions, perhaps it is time for the churches to transform this traditional charity approach and start engaging in more relevant missions to respond to the cries of millions of children.

Listening to these cries and voices, the APJN calls on churches and all concerned to work together in a more responsive way to protect and promote the dignity and the right to life abundant of our children. The APJN urges the Anglican Communion and its Provinces to advocate and work actively on issues affecting children and to provide the means to initiate and sustain

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\* Michael Bengwayan, Invisible Soldiers © Earth Times News Service

programs and ministries as we journey to a New Jerusalem where:

- all people live in peace with justice and with dignity and can function with their God-given gifts as human beings created in the image of God;
- all children are born wanted, needed, and loved by their families, able to grow and lead full and healthy lives, with their rights and dignity respected, secured and protected; and
- all children journey through life, enjoying life abundant, free from poverty, wars, violence, abuse, exploitation, sickness, pestilence, suffering, and other adversities that make the fullness of life less than what it ought to be.

In solidarity with kindred church organizations, institutions, congregations, communities, and partners-in-mission within and out-



APJN Children's Committee

side the Anglican Communion, APJN will continue to focus attention and awaken and sustain awareness on the issues of children living in especially difficult circumstances.

***To every thing there is a season and a time to every purpose under the heavens [Eccl. 3:1]***

It is time for our deeds to bring to life the thoughts and words expressed in this report.

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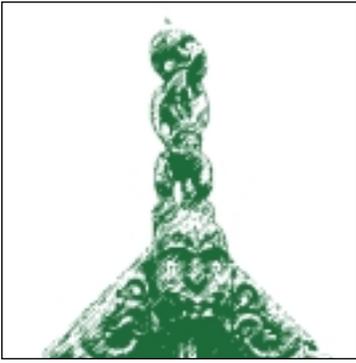
# DEATH PENALTY

[An APJN Committee Report]

The Anglican Peace and Justice Network meeting at the Vaughan Park Retreat Center in Auckland, New Zealand, between 23-30 November, 2001, after hearing reports of death penalty and torture in countries like Kenya which still enforce the archaic law of the death penalty as a means of curbing crimes such as robbery accompanied by violence or violent murder, makes the following statement on the death penalty:

- The APJN respects the sanctity of human life and believes that humans are created in the image of God. Theologically, we believe that the death penalty is immoral and outside of God's chosen realm.
- Countries that use the death penalty are failing to comply with the UN Convention on Human Rights. We challenge the practice of the death penalty for disproportionately targeting racial/ethnic minority groups within communities around the world.
- We request that the Primates of the Anglican Communion in countries where the death penalty is still being practiced, particularly in those led by dictatorial governments, to set up commissions to pressure their governments to abolish the death penalty. These commissions, when established, should challenge their governments to opt for life imprisonment instead of the termination of life.

Abolition of the death penalty should be a major priority in all countries under dictatorial regimes. Churches should demand the incorporation of clauses in their national constitutions respecting the sanctity of human life and the abolition of the death penalty, and of any form of torture that causes death to the victims of injustice and oppression.



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## SECTION III

# THE CHURCH IN AREAS OF CIVIL/REGIONAL CONFLICT

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### OVERVIEW: AREAS OF CONCERN

[An APJN Committee Report]

Participants in the November 2001 Anglican Peace & Justice Network meeting heard what has been happening in regional areas of civil conflict since the last APJN meeting in Seoul, Korea, in 1999. In particular, disturbing stories were heard from Rwanda, Burundi, Sudan, and Zimbabwe; and from the Middle East, where serious conflict and war exist between Israel and Palestine, and Sri Lanka. Cases of massacre, genocide, ethnic conflicts, and slavery were high on the agenda. After hearing these stories, the Network makes the following statement:

- There is a need for a comprehensive set of criteria in order to disburse development funds fairly, to uphold human rights and dignity, and to promote good governance and democracy in regions of civil conflict.
- Provinces and dioceses of the Anglican Communion should establish mechanisms for early warning systems and rapid response to civil conflicts.
- The church should challenge foreign countries not to fuel civil conflicts by generative revenue that is being used to better equip their armies rather than being directed toward development, peace, and reconciliation.
- The church and religious organizations and media should engage in advocacy and education efforts toward peace and conflict resolution.
- The churches should demand compensation from their governments for the victims of regional or ethnic conflicts.
- The church should influence the human rights bodies and organizations to act for the setting up of international tribunals/courts of justice to try the instigators of civil/regional conflict of the kind now taking place in Rwanda/Burundi.
- Truth and Reconciliation commissions, headed by church leaders of integrity should be formed to investigate cases of genocide, murder, rape and other serious crimes and to establish the identity of the perpetrators of these crimes in the countries where they have been committed, namely: the Democratic Republic of Congo, Sudan, Angola, Israel/Palestine, and any other countries involved in similar activities.
- Empowerment for reconciliation and peace with justice should be part of the mission of the church in areas of conflict and the church should be prepared to engage in peace initiatives at all levels.

- The church should promote sincere dialogue between Muslims and Christians, and also between different tribes and peoples in regions torn apart by conflicts, bearing in mind that the causes of such conflicts range from racial, political, cultural, and religious issues to economic concerns in Southern Sudan, the Democratic Republic of Congo, Burundi, Rwanda, and other areas. (See section on interfaith understanding.)

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## GREAT LAKES REGION

[An APJN Committee Report]

This region of Africa includes the Democratic Republic of Congo, Uganda, Tanzania, Burundi, and Rwanda, and it is an area of war and economic struggle. The conflict could also be identified as a great power struggle, and it is a struggle that has given rise to incidents of genocide. If you could generalize, you might say that this region has been caught up in a culture of war and genocide. These ills have been compounded, if possible, by poverty and the continuing spread of HIV/AIDS. Many people in this region are dying, some casualties of war and genocide, others of HIV/AIDS. And here, as in other trouble spots in the world, women and children, especially, are suffering oppression.

The church in the countries of the Great Lakes Region is caught up in these issues and needs to be empowered to make a difference. In 1999, Burundi, for instance, called upon the APJN to set up a pastoral visit by some of its members, which did take place with some impact on the government of Burundi showing international support for the church in Burundi and its people. Brian Grieves of ECUSA, Themba Vundla from Southern Africa, and Valerie Martin from Wales represented APJN in this pastoral visit. The APJN has a potential for being a presence in many countries of the Great Lakes Region.

The multiple problems of the region are ongoing. With conflicts, a refugee population has begun to move between the countries. There is a regional problem of caring for Congolese and Burundian refugees, among others. This is perhaps an area for APJN's concern.

An estimated million people were killed in Rwanda in a three-month period. In one way or another church leaders were involved in the genocide even if they did not take up arms. Religious leaders in Burundi managed to avoid becoming involved in genocidal conflicts because they have forged a unified religious front of Muslims, Roman Catholics, and Protestants who speak with one voice on these issues.

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# BURUNDI

[An APJN Committee Report]

## Burundi in transition

On November 1, 2001, a three-year transitional national government was inaugurated in Burundi, following eight years of civil war and a struggle for power sharing between the two ethnic groups : Hutu rebels and the predominantly Tutsi military. The war has taken the lives of an estimated 250,000 Burundians, most of them innocent civilians, and has resulted in more than 600,000 refugees and displaced persons. The transitional government, in which the majority Hutu political party, FRODEBU, shares power with the minority Tutsi party, UPRONA, is now headed by Buyoya for an 18 month interim period. During this period, Domicien Ndayizeye from FRODEBU will serve as vice president. A change in government is expected for the second 18 month period, after which elections are to take place.

Burundi's transition parliament was installed on January 5, 2001, according to the terms of the August 2000 Arusha agreement between 19 Burundian parties. FRODEBU has 65 seats, while the former single party UPRONA (pro-Tutsi) has 16. This corresponds with the seats they won in democratic elections in 1993, before the assassination of the country's first Hutu president and Burundi's descent into civil war.

On January 29th, 2002, Burundi's Constitutional Court approved 54 members for a transitional Senate, including two former presidents. The Senate will be a new, ethnically balanced institution, established under the August 2000 Arusha peace accord. Smaller political parties that signed the Arusha accord each hold three or four seats in the new transition parliament.

## Cease-Fire But Not Yet

Dissident Hutu rebel groups CNDD-FDD (Force pour la Défence de la Démocracie) and FNL (Front National de Liberation) were not part of the Arusha process and have not laid down their arms. South African-led mediators continued their efforts to obtain a cease-fire. In January, Tanzania agreed to host the rebel groups with the aim of persuading them to join cease-fire negotiations in their country. The mediator of the Burundi conflict, former South African president, Nelson Mandela, conferred the task of the cease-fire negotiations on South African vice-president, Jacob Zuma. Zuma has been assisted in this work by the Gabonese president, Omar Bongo. Tanzania had previously hosted the Burundi political negotiations, which lasted more than two years and resulted in the signing of the Arusha Peace Accord. As this report is being prepared for APJN, innocent people are still dying from the continuing conflict between rebel forces and the national army.

## Is Burundi Heading Toward Genocide?

The Burundi peace agreement is seen by some observers in the context of the 1994 genocide in Rwanda. The two countries have the same ethnically sensitive mix of Hutus and Tutsis. In the case of Rwanda, just after the Arusha Accord, there was an impasse that international opinion and the UN seemed to ignore. The political dilemma and fear of the future that the people of Burundi are facing at present is also being ignored by international opinion. Politicians in Burundi seem to be more interested in the transitional government

and its power sharing arrangement. Supporters of this attitude insist that it is this transitional period that will determine who will lead the country in the future. However, as the war escalates in Burundi, and the prospect of real peace is declining on a daily basis, the world seems to be ignoring Burundi's cry for help. The longer this conflict continues, the more likely an out and out explosion of genocide becomes like that of 1994 in Rwanda.

### **Will Congo And Tanzania Help Burundi Find Peace?**

Everyone knows that the Democratic Republic of Congo and Tanzania are, in one way or another, involved in what is happening in Burundi. The International Crisis Group has recently warned the international community that some 4,000 Burundian rebels who have been fighting in DRC alongside the Kinshasa regime of Laurent Kabala are now leaving Congo and returning to Burundi, where widespread civil war is looming. Other groups of rebels are attacking Burundi from the borders of Tanzania, behind an estimated 350,000 Burundi refugees. This point was emphasized in a recent report on the threat to the Burundi peace process. Unless the international community can persuade Tanzania to do something soon about the destabilizing situation in these camps, situated within 5 km of the Burundi border, the report said, then nobody should be surprised if sooner rather than later they [the Burundians] will be provoked into resorting to military action against those refugee camps which are being used by the armed movements.

Pray for Burundi that:

- Those involved in fighting stop killing and a cease-fire is negotiated as soon as possible.
- The political leaders work towards a consensus and succeed in the three-year transition that was inaugurated on November 1, 2001.
- Nearby countries, particularly Tanzania and the Democratic Republic of Congo assist Burundi by stopping the rebels attacking Burundi from their territories.
- The international community will break its silence and show more interest and focus on the political impasse in Burundi; that they will help prevent genocide from happening in Burundi by deciding immediately to discourage the proliferation of arms in this region.
- The church in Burundi, as a good example of unity, would be a real facilitator and channel for peace, an advocate for justice and security for all.
- Church partners and friends would give a hand in the prophetic mission of peace and reconciliation assigned to the church in Burundi, keeping in mind that other negative issues such as HIV/ AIDS, International Debt, ignorance, and poverty, which are harming our society, are not small evils.
- The position of the church in Burundi is clear and simple. We are pleading with those fighting to stop killing people and opt for a cease-fire and negotiation. That the peace accord agreed upon in Arusha should be respected and implemented. The church is ready to act as one of the facilitators alongside Mandela and other NGOs working for peace in and outside of Burundi.
- That the Congolese refugees, gathered in nearby Bujumbura, and suffering from lack of shelter, food and medication may be helped and that the Burundi refugees returning from Tanzania may arrive safely and be cared for.

By faith we can surely believe that Burundi will find peace.

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# THE ZIMBABWEAN SITUATION

[An APJN Committee Report]

The current problems of Zimbabwe seem to have started with the rejection of the referendum on a new constitution by the Zimbabwean populace. This new constitution was drafted by the government appointed Constitution Review Commission. Hitherto the ruling Zimbabwe National Union Patriotic Front (ZANU PF) had been in power since 1980 and had won all the parliamentary elections since then. These were held regularly in 1985, 1990 and 1995. ZANU PF had become so arrogant and complacent that they concluded that whatever they presented to the people of Zimbabwe would be accepted without question - hence the referendum on the new constitution. This referendum was held in February 2000. As a build up to the plebiscite, ZANU PF expressed surprise that the whites were registering in great numbers and were preparing themselves to vote, as if that were not their democratic right as citizens of the country. They also encouraged their domestic workers and farm workers to do so. Come voting day and the new draft constitution was rejected. So ZANU PF blamed the white sector of the population for this slap in the face. For the first time in the history of Zimbabwe it became clear that ZANU PF could be beaten in an election poll, and one was due in June 2000 and the writing was on the wall for the ruling party.

The “war veterans” were unleashed, and invaded the white commercial farms. Amongst these “war vets” were youths aged 18, 20, 21 and so on. The invasion of the farms were accompanied by unprecedented violence. The commercial farmers took the government to court, and the courts ordered the government to remove the invaders from the farms. The police were also accomplices in this act, and did not lift a finger to control the lawlessness that had become the order of the day in Zimbabwe. The courts ordered them to act and maintain law and order. All the court orders were ignored. Not only that, but the government granted amnesty to all those who were found guilty of kidnapping, public violence, arson, malicious damage to property and murder. If it were not for this violence ZANU PF would have lost the elections. The opposition Movement for Democracy (MDC) won 58 seats to ZANU PF’s 63.

The judges who ruled in favour of the commercial farmers were forced to resign. Failing which, things were made so difficult for them that they found it impossible to function. President Mugabe then appointed his own lackeys to the bench. The judiciary is packed with Mugabe’s men. The lawlessness is then given a semblance of legality.

The invasion of the farms meant that farming was seriously disrupted, hence the shortage of maize meal (the staple food), sugar, cooking oil, salt and bread.

The unemployment rate is 76%, inflation is at 116%, there is a serious shortage of foreign currency, violence and lawlessness are still the order of the day. If one uses violence to grab power, then one will use violence to maintain that power.

The presidential elections were flawed and accompanied with violence. There is a concerted effort to criminalise the MDC. Most of the leaders including Morgan Tsvangirai the President, Welshman Ncube the Secretary-General are facing treason charges.

Legislation that is similar to the abhorrent apartheid laws has gone through parliament. The most notorious of these are the Public Order and Security Act and the Access to Information and Protection of Privacy Act. Journalists have to be licensed by government appointed bureaucrats and private media have to be approved of by the Ministry of Information.

Famine is crippling the country, the economy is completely destroyed. The farmers’ houses, cattle and crops and property will become state property 45 days hence. They are being forcefully evicted. The future of Zimbabwe is very ghastly to contemplate.

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# ROLE OF THE CHURCH IN THE SRI LANKAN CONFLICT

[A Report to the APJN by the Rt. Rev. Kumara B.S. Illanasinghe, Bishop of Kurunagala]

*[The conflict in Sri Lanka has long been of concern to the APJN. An APJN delegation visited Sri Lanka in 1998. Little attention has been paid by much of the world media to this conflict. Hence, the APJN asked Bishop Kumara to provide this report so that the whole Communion might better understand the situation.]*

## The Nation

The Island nation of Sri Lanka has been referred to as the Pearl of the Indian Ocean and The Cradle of the Universe. There is no distinguishing set of features that mark Sri Lankans. The races have blended from East and West, since the Island is strategically placed along the sea routes, and traders and visitors have left their mark from ancient times.

Sri Lanka is a pluralistic country of people belonging to many races, following many religious traditions, speaking different languages, and traditionally living in specific geographical areas, even though a large sector of the population is living as mixed populations in the urban areas.

Ceylon, as Sri Lanka was once known, was colonized first by the Portuguese, then by the Dutch, and finally the British. The entire island came under British domination in 1815. Western dress, manners, and names are still popular in Sri Lanka, although movements for an indigenous cultural identity began even before independence from the British in 1948.

## Political Trends in Post-Independence Sri Lanka.

Sri Lanka has been fortunate to have achieved independence without a bloody struggle, due to the political maturity, the statesmanship and the genuine commitment of the then leaders who belonged to all the communities, but struggled together with a shared vision. However, it was only a nominal political independence that was won. The political power that was wielded by the British was handed over to an elite leadership in Sri Lanka, a group that was Western oriented due to their upbringing and Western education. This reality led to a continuation of the same style and structure of administration that had been used in colonial times. The only difference was that the personnel involved were Sri Lankans.

The above pattern of things continued until 1956, when, under the charismatic leadership of the Hon. S.W.R.D. Bandaranaike, changes were introduced in the political arena, and the status of the common people was lifted, recognizing the Pancha Maha Balawegaya (Sangha, Veda, Guru, Govi and Kamkaru), the five leading powers in traditional Sri Lankan society. These powers were the Buddhist monks, the native physicians, the teachers, the peasants, and the labor force. Bandaranaike also introduced Sinhala as the official language and gave special recognition to the vernacular languages the Swabhasha. Even though in retrospect we can now understand some of the sad repercussions of this historical move, no one can deny that it had lasting progressive effects in the areas of education, social development, employment opportunities, and many other important aspects of life in Sri Lanka.

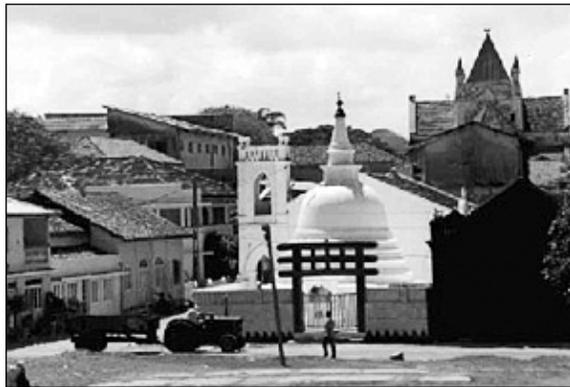
The next important change took place in 1972 when Sri Lanka was made a Democratic Socialist Republic, still continuing to remain within the Commonwealth of Nations. The period up to 1972, a difficult one for all Sri Lankans, was marked by many labor disputes, and unrest among peasantry and students, culminating in a youth uprising in 1971. A high rate of unemployment, lack of educational facilities, and similar problems, faced by the rural youth, compelled them to take up arms.

The year 1977 saw the unprecedented landslide victory given by the people to the United National Party. The United National Party government was led by Hon. J.R. Jayawardena, who later became Sri Lanka's Executive President. Jayawardena introduced radical changes in the economic sphere. A free and open market economy saw the light of day in Sri Lanka. His was a total and final shift from the socialist policies of the earlier independence government.

The constitution of 1978 established the office of Executive President, with very broad powers, and Parliament headed by a Prime Minister. The country has experienced, since 1978, the wide-ranging ill-effects of concentrating executive power in one person, and making the Parliament subservient. The office of President is hardly accountable to anyone, except in certain less important areas. Over 17 long years, people had not benefited much from these reforms and they eagerly awaited a change from a repressive rule. At this time there began to be a strong movement on the part of many to change this situation and to once again strengthen the role of the House of Representatives, and to make the Executive President accountable to the Parliament.

Frustrations have also surfaced in the area of race relations. The long patience of the Tamil people in the face of repeated and almost regular riots, killings, and looting had to end. The troubles broke out and were the worst in the history of the country. The happenings of Black July led to the militant groups among the Tamil community deciding to take up arms and fight for a separate state to be called Eelam.

In 1994 the opposition alliance, the Peoples Alliance led by Mrs. Chandrika Bandaranaike Kumaranatunge, came to power with many promises, as usual, of restoring democracy, abolishing the Executive Presidency, etc. The main concern for the people was the promise that the national conflict that had lasted over a decade was to be resolved and peace brought to the country. There was a lot of hope and the president herself showed much courage in offering a package of political reforms to solve the problems faced by the Tamil people in the country, to alleviate the fears of the majority Sinhala community, and to establish peace and justice among all communities of the country. But it was sad that the whole process ran into many difficulties, caused by extremist, fundamentalist factions. War erupted again in 1995.



Sri Lanka

Thus, we see that there have been clear phases in the post-independence history of Sri Lanka, where specific socio-economic and political changes have impacted the lives of the people. The church on the whole has attempted to respond positively and creatively over the years, guided by the values of the Gospel. However, we cannot ignore the fact that the church in this country is basically a middle class community that to a great extent has been unable to disconnect itself from the colonial heritage and the continuing domination experienced in contemporary times from a variety of power blocks all over the world. There is no doubt that this situation has, to some extent, hampered the mission of the church in modern Sri Lanka.

### **Present cross-section of Sri Lankan Society**

The very fabric of Sri Lankan society has deteriorated and been demoralized over the last few decades, mirroring similar crises in other parts of the world. The war in the North-East

has continued without an end in sight. This very clearly illuminates the brokenness both of the world and especially that of our country. For the sake of their own future, all political parties have put off the search for a solution that would establish equality, right of self-determination and identity for the Tamil people. Violence has crept into all areas of Sri Lankan society. Violence seems to have become the order of the day for many people in our society seeking to achieve their ends. Our national suicide rate has increased.

In the face of the current emergency, the democratic rights of the people are held hostage, while the current constitution has critically affected the role of Parliament. It appears that the people of our country are fast losing the trust and confidence in practical democracy and democratic institutions elections, for instance. Hence the crying demand for independent commissions like the Police Commission, the Elections Commission, the Public Service Commission etc, however fragile the functioning of such commissions might be.

Sri Lanka has already experienced the dangerous trends that can result in an unstable political situation. Unfortunately, the political leadership has succumbed to the desire for power either by holding on to it or by making use of every opportunity to gain it, at any cost to the nation and the people. There is sufficient evidence for us to believe that the country at large has been saddened by the lack of statesmanship shown in solving our national problems. There is a great need to continue to uphold in our prayers the leaders and others who create opinion in the country.

Amidst recent events, prominent people in public life have been forced to admit corruption in their own dealings. Dishonesty and injustice are rampant in the society, and ordinary people have become the victims. The criminal underworld has been active quite openly with definite political support and nurture. The numerous detected cases of abuse of children and women and the prevalent abuse of drugs and the results of such practices speaks volumes for the moral and spiritual degradation of the society. Religious and social disharmony has resulted from the actions of those persons and groups that have destroyed the social institutions of the people.

In our fast moving world, we find that information is available easily and freely, but the desire to gain wisdom is lacking. Therefore, true wisdom is hard to come by. The media play a dominant role in creating opinion in any country. But the performance of the media in Sri Lanka has been rather pathetic. Freedom of the media is a fundamental right of the people, and all media are expected to function with utmost responsibility. However, a good majority of the media in Sri Lanka have opted to serve either their own commercial or political interests. It is certainly incumbent on all media in a democratic society to serve the interests of the people, not their own special or partisan interests.

It is in the midst of such sad and seemingly hopeless realities that the Christian community is called upon to be truly obedient to the challenges of the Gospel. We need to reflect on our role, bearing in mind the challenges and the opportunities available.

## **The Christian Community**

The instability within the country has created a state of shock among many religious people, and they are at a loss about how to proceed. There is confusion among the progressive sections of the Christian community as regards their social responsibilities and roles in the context of the society we live in, a society in which social abuses are on the rise, where social values are being eroded, and the cost of living is rising, Christians are being called upon to be a truly witnessing community.

The progressive Christians, who in the past had rendered much service amidst social problems and pressures, are today in a crisis situation themselves, facing many dilemmas. Lack of accountability and transparency in managing funds and the shifts in visions of international Christian funding organizations have caused a fall in obtainable funds. On the other hand, aid obtainable by fundamentalist Christian groups is on the increase. This has discouraged some dedicated and committed mainstream Christians who have worked hard for social transformation in past decades.

It is in this environment that the church in Sri Lanka is struggling to be faithful to the demands of the Gospel, and has continued the ministry of reconciliation and peace making.

### **Ministry in the Plantations and the Peasantry**

As much as the church has committed to work for national reconciliation, the area of the plantations remains a major concern. The Tamil population in the central hills is mainly from the plantation sector, and of Indian origin. The difficult realities of working and living conditions in these areas have not improved over the years. The national conflict has taken precedence over the problems of the plantations. The lack of facilities in the areas of education, health, and housing continues. A policy of suitable wages for work performed still seems a remote goal. The women and children are facing enormous social and moral difficulties in their homes. Domestic violence is widespread. The feeling and the experience of being discarded and marginalized is very real in many families.

The problems of the upcountry peasantry, too, are a matter needing immediate attention. Together with plantation workers, they face the non-availability of land to work or to own themselves.

Ministry in these areas has gone on and has maintained these communities and congregations. However, more concerted efforts are needed, because of the changing character of these communities. Some of them are increasingly becoming bilingual. The church has to consciously give sufficient attention to these areas to develop a meaningful and a relevant ministry there.

A majority of the areas in Sri Lanka are rural. It is true that the rural society is very much intermingled with the urban culture, and continuous interaction is a reality because of the movement of people. However, our rural society must be preserved, for it has much that can be shared with the people of the towns and cities. One of our most important tasks is to prepare and strengthen the rural community to withstand and resist the pressures of globalization. The simplicity of the rural life needs to be protected at any cost. The mission of the church in the rural areas is struggling to take into account the ethos and the life style of rural Sri Lanka. The challenges and the problems faced by rural people need to be identified. The desires and the aspirations of the people at the grass roots level should have a determining effect. While recognizing the challenges and the limitations in the rural sector, the opportunities must be channeled for the welfare of the community. Guided by the ministry of Jesus Christ in the rural areas of Palestine, the priorities in mission have to be identified. A clear study and a deeper understanding of how Jesus related to the community and was sensitive to the feelings of people will be useful to be undertaken by the church.

The church has realized that an organized implementation of a teaching ministry to equip the people of God is an urgent necessity. Specific areas like prayer groups, bible study groups, and social responsibility groups are being encouraged and facilitated. Music and



song are integral parts of a witnessing Christian community. Equipping of the people of God involves specialized training. It is necessary to identify the leaders and those talented in other areas and arrange programs for their training. More and more innovation and creativity is a pressing need in working with our brothers and sisters.

One of the effective ways of making the faith our own is to bring it closer to the life situations of the faithful. Indigenization assisted in fulfilling this goal in the early days. There is a need now to identify the path for indigenization in today's world.

### **Indigenization Today**

We have already seen the determined approach of the pioneers in this direction. The church has to admit that over the years this emphasis has faced set backs for many reasons, throughout the whole church. It appears that our indigenization is increasingly becoming limited to ceremonies and the like. This is not the most popular and the most advantageous path for us to take. Technology and media have diverted the attention of the people to the so-called prosperous world. There have been many attempts to justify such shifts, even theologically. It may also be that we have lacked the spiritual will to continue the pioneering work in this area. However, the need for a more in depth and inclusive approach to indigenization is the call of the day when we continue to live and witness among people who follow three other major religious traditions. We have been culturally enriched and nurtured by these living religious traditions. The Gospel has to be communicated in the language and the idiom of this vast majority among us. Therefore, it is necessary to identify the contemporary trends and approaches to indigenization.

The media of song, music, architecture, dance, drama and other art forms of both Sinhala and Tamil cultures have already been engaged in this field. The challenge today is to use and engage the cultural resources of the island, which are traditionally not Christian, to communicate the Good News. This calls for new and innovative ways of doing Christian theology in our world. Sri Lankan folk literature, the religious traditions, the cultures, the peoples movements, stories of the Spirits movements, religious festivals and rituals, peoples symbols and images are some of the resources that can be identified to do Christian theology and to facilitate the communication of the Gospel in Sri Lanka. The church has to prayerfully allow the Holy Spirit to generate that spiritual will and the courage in us to be obedient to Jesus, who incarnated amidst the history and the culture of the Jewish people.

### **National Reconciliation: The Church's Prime Task**

Amidst many such challenges the national conflict remains the prime concern for the church in Sri Lanka today. But there have been many other priorities of concern for mission in recent times in addition to what has already been mentioned. The problem of the deteriorating state of human rights in the country, the large scale threats to democracy, the plunder of the environment, and matters pertaining to medical ethics, the abuse of children, the challenges posed by the fundamentalist approaches to the faith, threats to ecumenism and the rise of denominationalism are some of these concerns. While taking serious note of such issues, it is now important to concentrate on the main issue that is disturbing us all, the need for national reconciliation and establishing peace with justice and fair play.

Have we been adequately sensitive to the challenges posed by the national conflict and the resulting war, as a community comprising both Sinhala and Tamil ethnic groups? To what extent have we been able to raise this as an issue of dialogue within the church? It is true that we do not experience the direct impact of the war in southern Sri Lanka. But the devastating impact of destruction elsewhere in the country is felt in all spheres of life. The task of the church should be to facilitate an authentic and clear understanding of the conflict among our people. It is necessary for all of us to have first hand information about the agonies of those Sri Lankans who have been caught up in the war and whose lives have been changed or destroyed by it.

## **Stand of the Church**

In addition to this, I believe it is necessary for us to know what we believe as a church on the issue. Here are some of the positions already evolved during the long struggle of the church in this connection. The church has always believed that Sri Lanka should remain a united country and that no forms of division will be acceptable. In this context, the welfare of all communities will have to be taken care of, ensuring the dignity and the rights of all. We believe that the solution lies in constitutionally entrenched devolution of power to ensure wide participation in the governing process. For this process the church supports a negotiated settlement. A military solution has never been an option for the church, and it rejects all forms of violence to resolve any form of conflict among human beings. The war should be stopped immediately, and the church believes that justice and good will should be maintained and every effort should be taken to alleviate fear, suspicion, and hatred. This can only be done through repentance, forgiveness, and our total commitment to the ministry of reconciliation. We also believe that it is important for those committed to peace to work together for a lasting solution.

## **The Response of the Church**

The church in Sri Lanka has always believed that God has placed the church in such a time and place as this. At this time of crisis the church has been given the opportunity to fulfill the purpose of God and to face the challenges inherent in God's purpose. The community of faith also believes that they have been called by God to reject all forms of violence, which are essentially a manifestation of human sin. This sinfulness has been manifested in the war in the cruelest form for over two decades. Every citizen of Sri Lanka has been affected, either directly or indirectly, by the misery and continuous suffering brought to our country by war. It is said that human beings who have been made in the image of God are distorted and disfigured as the ultimate result of any war. Therefore the church has condemned and rejected war and all forms of violence. The basic principle of the Gospel of Jesus Christ is to affirm life in all its fullness.

The human person needs forgiveness for the cruelest form of violence perpetrated by humankind, in crucifying Jesus on the cross. Christ endured violence, to the extent of dying on the cross so that sin might be defeated completely. Jesus essentially endured violence on the cross in order to reject violence as a means to resolve human conflicts and to redeem humanity from all consequences of violence.

It is against such backdrop that the church in Sri Lanka has resolved to be an agent of reconciliation and peacemaking. The church is placed in a very strategic position to do this, being the only religious group that claims to include faithful, from both of the nations major ethnic communities. Therefore it is not only a responsibility but a right. The church is mindful

that the ministry of reconciliation is not an easy one but a costly and a risky one. The consequences of misunderstanding can be disastrous for individuals and communities.

We observed that the war has brought about untold sufferings to the people, a good majority of them being innocent victims without much voice. The church has realized that it is necessary to be identified with the thousands of such victims and to be their voice. The church has taken on the responsibility of ensuring the welfare of all communities irrespective of caste, creed, or ethnicity, and to be mindful of the needs of smaller, powerless minority communities. The church has also learnt to work together with all well-meaning people crossing the boundaries of religion and language and within the Christian community to transcend denominational barriers. The church has, over the years, kept vigilant watch over the values of the Reign of God and the genuine rights of people. This has empowered us to speak out for the truth, believing that truth alone will make us free. Seeking peace and pursuing it has become the challenge to face and we must be ready to do it at any cost.

With such commitment, the church in Sri Lanka has been genuinely involved in practical terms in enhancing and strengthening the peace building capacity of the various denominations. It is appropriate at this juncture to examine the practical ways by which the church is struggling to make an effective response.

## **The Community of Faith as Peace Makers**

### **The Vision**

While the Protestant denominations have been working together for some time, there is also a desire and a commitment to work together with the Roman Catholic Church in Sri Lanka. With the leadership and the guidance shown by the National Christian Council of Sri Lanka,\* the church's vision entails that all communities religious, ethnic, political and secular pursue a relationship of reconciliation so that the dignity and equality of opportunity and justice leading to a unified Sri Lanka may be realized. In order to achieve this, the war must come to an end and all forms of violence, visible and institutional, must be overcome and social trust and reconciliation deepened. The Christian community already engaged in this process has a continuing prophetic and a pastoral role to play ecumenically in this task.

It has been proposed as joint action for delegations from the church to meet the President and the Prime Minister from time to time to express whatever concerns that may arise and to urge them to work together in the peace process. Joint statements are being planned to encourage all parties concerned to stay in the peace process, no matter what the consequences of such a commitment might be. It is also important to pursue matters of concern and facilitate understanding on emerging issues, with visits to the Vanni (LTTE controlled area of the country).

### **The Memorandum of Understanding**

The church has welcomed the Memorandum of Understanding signed by the government and the LTTE as an opportunity to give more space for a new orientation towards national reconstruction. This can only be a first step in the long and difficult journey that we need to embark on in order to achieve lasting peace and prosperity, and to reconcile all the communities of our country. The church has already made a request through a signature campaign to ensure that all issues in the MOU be fulfilled as quickly as possible. The church further reiterates this by facilitating education and awareness programs among all Sri Lankans.

### **Education and Awareness**

The church believes that education and awareness is necessary for all Sri Lankans and

\* I am grateful to the National Christian Council of Sri Lanka for the recent documentation.

has committed to assist in this area by organizing activities to strengthen the peace process, both within society and the church. Peace education and activities related to conflict resolution are uppermost among our priorities. This is planned through the educational institutions, the churches, and with the public at large. This will also include issue-based activities like sharing information on campaigns, detainees, war, arms dealers, protest and boycott of racist or war mongering media, the cost of war etc. This will also involve monitoring media reports, using media to promote peace, and creating awareness among journalists for responsible reporting. While giving due consideration to such issues, the responsibility of the church in alleviating suffering and other activities relating to relief and rehabilitation are not forgotten.

The church considers that this area needs wider participation of persons and groups. At this very opportune time in the history of Sri Lanka, it is important to work together with people of other faiths recognizing the multi-faith reality of Sri Lankan society. While organizing and participating in peace marches and interfaith vigils, there is a necessity for interfaith seminars and consultations for dialogue and reflection, which in turn can lead to formulating principals for harmony among ethnic and religious groups.

### **Relief and rehabilitation**

This has involved continuous assistance to those affected by the war and the conflict in general. The speedy resettlement of the displaced communities and individuals, the rehabilitation of combatants, and sharing the cost of such activities are urgent priorities. Peace building by way of relief and rehabilitation will also include strengthening interaction between communities separated by war in given geographical locations, trauma counseling with a focus on peace building, peace building among children, and responding to related issues such as widespread crime and an active criminal underworld. This will automatically involve initiating study and reflection on the linkages between crime and the ethnic conflict, raising awareness about crime and the underworld and joining in activities connected with them. This will lead to many issues also linked to the state of human rights, for which all parties involved in the conflict are separately and jointly responsible.

### **Human Rights**

It has become necessary to motivate people in the churches to carry out relief and rehabilitation programs. Representations are to be made to the LTTE on the pass system, the conscription of children, and tax collection. A campaign for uniform identity cards for all citizens of Sri Lanka, the issues connected with detainees and deserters. These issues, all matters of high priority, include seeking assistance for those who find themselves in this situation from lawyers dealing with human rights concerns, identifying and promoting potential training and linking up of support, and dealing with the whole issue of demilitarization of all combatants.

### **Conclusion - The Task of Stewardship**

The church has inherited the stewardship of the ministry of Jesus Christ. We have the calling to continue with the risen Christ the work of reconciliation of Jesus during his earthly pilgrimage and on the cross. We have the task of being the stewards of the mission of Jesus Christ of proclaiming the Good News as very clearly depicted in the Gospels. This demands affirmation of life in every sense.



In addition we have been entrusted with the stewardship of the resources of God's church. The scriptures have shown that, creative skills of management and administration are marks of a good steward. It is important to be mindful of the responsibilities that have been entrusted to us of being good stewards of God's resources in the church, invested in God's people and in all other material investments.



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## SECTION IV

# PRINCIPLES SHAPING WORK IN THE COMMUNION

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### OVERVIEW: PRINCIPLES SHAPING WORK IN THE COMMUNION

(An APJN Committee Report)

All peace and justice work needs to be shaped by two principles that ought to govern all work at the Communion level: the principle of subsidiarity and the Lund principle.

The principle of subsidiarity states that decisions should be taken at the most local level appropriate to the decision. In our context, this would mean that decisions that are essentially within the jurisdiction of nation states within a Province, and which do not materially impact other Provinces should be made within the Province. Strategies for the development of sustainable agriculture might be an example of this, although if it involved extensive deforestation it would have long-term impacts well beyond national boundaries. In fact many environmental questions cross Provincial boundaries and are regional or even global in scale. The most obvious examples of this would include questions of access to water around watersheds that cross international boundaries, the commercialization of water, acid rain, and global climate change issues. In all of these areas there is a need for consultation that will extend beyond the boundaries of ecclesiastical Provinces. Again, the relevance to the work of this network is clear where environmental degradation becomes a source of conflict and reason for large numbers of refugees as in a number of examples from the African context.

The Lund principle states that we should always act ecumenically where possible and only act alone where issues of conscience prevent us from acting together. We are going to want to encourage participation in ecumenical initiatives where Anglicans are able to participate. This is going to include the World Council of Churches' initiatives in this area. They include work on climate change and participation in UN summits on environmental matters. While our participation in these initiatives is crucial, it is also important that we act ecumenically out of some sense of what it is that we, as Anglicans, would want to contribute. Thus ecumenical initiatives do not obviate the need for effective work within the Anglican Communion.

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# THEOLOGICAL EDUCATION

[An APJN Committee Report]

The APJN is aware that one of the most important tools for embedding a peace and justice consciousness in the life of the church is theological education. By this we mean not simply the training of clergy, but theological education of the whole people of God for the ministry of God in the world.

This education, whether carried out in traditional theological college settings, through theological education by extension, through adult education programs, or education for ministry programs, or through the educational programs of local churches, needs to be aimed at the formation of Christians for their vocation and ministry. At present, the church's systems of theological education are largely inadequate to this task. Theological maturity is not simply a product of increased understanding but is reflected in the transformation of the life of the church and its members to reflect the life of Christ. This is not possible unless peace and justice perspectives are embedded in all aspects of theological education.

In saying this we are not simply saying that peace and justice issues need to be on the curriculum although they certainly do. Even here it is not enough to add courses on peace and justice issues as if they were discreet areas of concern to be dealt with separately. All aspects of the curriculum need to be scrutinized in terms of the ideological commitments that shape what is taught and how it is taught. Biblical studies, historical and systematic theology, church history, and all the disciplinary areas that have characterized the theological curriculum are practiced in ways that reveal assumptions about the type of community we have been, and aspire to be. Yet changes to the curriculum also need to be accompanied by changes in the practice of theological education. Peace and justice issues are at stake in pedagogical practice, in assessment of students and of the outcomes of theological education, in teacher-student relationships, in admissions and appointment policies of our institutions. We cannot hope to bring about the sort of transformation we seek unless the context for theological education, as well as its content, reflects the vocation of the church to peace and justice. In particular we need to encourage the presence of more young people, more women, and more persons of color in theological education. We also need to reject the assumption that theological education is only, or even primarily, about preparation for ordination. To encourage a learned ministry in the absence of a learned laity sets up a power differential that leads to a dependency at odds with the existence of communities of peace and justice.

Theological education of the type we would hope for needs to be contextual and responsive to the needs of the church in its particular, social, cultural, and economic settings. Often such contextual theology is encouraged by the experience of other contexts, which allows us to see our own through new eyes. We would, therefore, recommend and encourage the establishment of intentional exchange programs for faculty and students as well as cooperative ventures between all centers for theological education throughout the Communion with a view to sensitizing all colleges to the impact of peace and justice issues both within their own context and within the wider Communion.

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# TOWARDS INTERFAITH UNDERSTANDING

[An APJN Committee Report]

A number of the themes and key issues raised in the APJN meeting are directly connected to concerns about interfaith understanding. The ongoing regional conflicts in the Middle East, Sri Lanka, and parts of Africa; the response to the events of 11th September 2001 in the United States; the exclusion experienced by many ethnic groups in our cities; and aspects of the impact of globalization all have inter-religious dimensions.

We propose that representatives of the Anglican Peace and Justice Network meet with representatives of the Anglican Interfaith Network to explore the following:

- the promotion of dialogue and interfaith understanding in areas of conflict
- the role of religion in peacemaking and reconciliation, mediation, and overcoming cultures of violence
- assessing the impact of dialogue in the prevention of conflict

We recognize the need for on-going work to build interfaith understanding with an emphasis on understanding real and perceived injustices; promotion of reconciliation. This is as necessary in local communities among immediate neighbors as it is among the leaders of faith communities. We also need to understand better the relationship between local conflicts and the stereotypes played out by global powers.

