



APJN

Anglican
Peace and Justice
Network
1985-2005



A report of its deliberations
in Jerusalem
September 14-22, 2004



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deliberations in Jerusalem
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The Right Reverend Riah Hanna Abu El-Assal,
bishop of Jerusalem and host of the APJN meeting



The Israeli wall runs through the Bethlehem area.



APJN traversed many Israeli checkpoints on Palestinian land, a major source of discontent for the Palestinian people

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Jolly Babirukamu and Pauline Sathiamurthy



Ethan Flad



Kumara Illangasinghe



Prem Masih



Saw Wilme



Luiz Prado of Brazil at the sea of Galilee



ANGLICAN PEACE AND JUSTICE NETWORK PARTICIPANTS

Host: The Right Reverend Riah Hanna Abu El-Assal

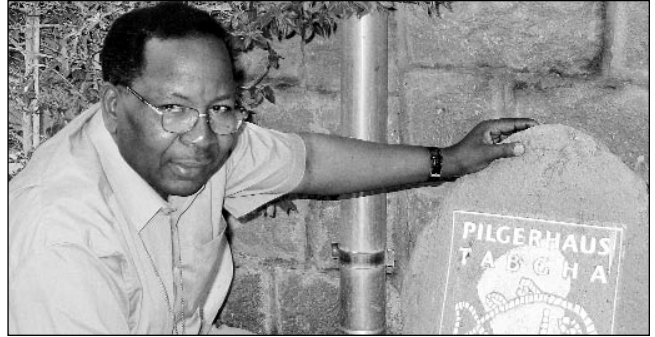
Anglican Observer at the UN	Taimalelagi F. Tuatagaloa-Matalavea
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Aotearoa/New Zealand & Polynesia	Jenny Te Paa
Australia	Chris Jones
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Central America	Lisbeth Barahona
Congo	Beni Bezaleri Bataaga
England	Charles Reed
Japan	Nathaniel Makoto Uematso
Japan (for the Steering Committee)	Samuel Koshiishi
Jerusalem	Elian Abdelnour
Jerusalem	Suzanne Khayo
Jerusalem	Naim Ateek
Kenya	Gideon Ireri
Korea	Jeremiah Guen Seok Yang
Myanmar	Saw Wilme
North India	Prem Masih
Philippines	Andrew A. Tauli
Rwanda	Geoffrey Kayigi
Scotland	Alison Simpson
South India	Pauline Sathiamurthy
Southern Africa	Delene M. Mark
Sri Lanka	Kumara Illangasinghe
Tanzania	Kuwayawaya S. Kuwayawaya
Uganda	Nalwoga Jessica Sanyu Alexandra
USA - ECUSA	Brian J. Grieves

Also invited:

Anglican Women's Network	Jolly Babirukamu
USA - ECUSA (for <i>The Witness</i> magazine)	Ethan Vesely-Flad



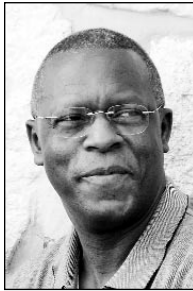
Jenny Te Paa



Gideon Ileri



Taimalelagi F.
Tuatagaloa-Matalavea



Geoffrey Kayigi



Alison Simpson



Andrew Tauli



Charles Reed



Nalwoga Jessica
Sanyu Alexandra



Ethan Flad and
Brian Grieves
stand at the Wall

SECTION I

THE LOCAL CONTEXT OF THE MEETING

2005 marks the Anglican Peace and Justice Network's 20th anniversary and its meeting in Jerusalem in September 2004 brings it full circle to its first full meeting which also took place in the City of Peace in 1985. Invited by the Right Reverend Riah Hanna Abu El-Assal, APJN convened 23 Provinces of the Anglican Communion under the leadership of Dr. Jenny Te Paa of Aotearoa, New Zealand and Polynesia, and was graciously hosted by Bishop Riah and the diocese at St. George's College. During the course of the meeting, the group traveled through the West Bank, the Jordan Valley, the Galilee area, Nazareth and Israel's central valley. The group requested and received permission to visit Gaza, but because of delays and stalling on the part of the Israeli army, they were not able to enter and support the local Christian community there.

At the outset, we salute Bishop Riah and his colleagues the Latin Patriarch of Jerusalem and the Bishop of the Evangelical Lutheran Church in Jordan and the Holy Land. They reminded the world in a statement released April 2, 2005 that "In contrast to 10 years ago our community now represents less than 2% of the population and continues to decrease at an alarming rate. This is largely due to emigration. Many Palestinian Christians are leaving as a result of the ongoing conflict. We are writing to you as Palestinian Christian leaders

concerned for the dramatic situation of the Christians in the land of the Holy One. The Israeli illegal occupation has made it impossible for Christians, indeed for the whole Palestinian people of whom we are an integral part, to live with dignity, freedom and security. Palestinian Christians like all Palestinians want to live in peace and justice. We yearn for freedom and life abundant." This message brings home the urgency for the international community, including the Anglican Communion, to address the conflict we encountered.



APJN convener Dr. Jenny Te Paa expresses gratitude to Bishop Riah for his generosity in hosting the meeting of APJN



APJN members at the shore of the Sea of Galilee

APJN was both nurtured and shaken during its visit, the former by the warmth of the people of the diocese (virtually all of them Palestinian), and the latter by the conditions of Occupation under which most Palestinians live. Sitting in the beauty and tranquility on the hillside overlooking the Sea of Galilee where Jesus preached, listening and reflecting on moving readings from Scripture led by Canon Naim Ateek, contrasted

sharply to the high tension of being held in the dark of night at an Israeli checkpoint by cocky young soldiers brandishing their weapons. The comfort of St. Margaret's guest house in Nazareth and the hospitality of congregations in Shefa Amr and Raineh where worship, music, fellowship and food filled the hearts of the APJN participants, again contrasted with the sight in Hebron of the Star of David painted on the shops of Palestinian businesses. Placed there by right wing settlers, they praise the massacre of several dozen Muslim worshippers a decade

earlier as an act of heroism.

APJN participants were grateful to hear and meet both Israeli and Palestinian voices for a just resolution to the current conflict. Knowing that people of good will exist on both sides of the conflict is the surest sign of hope that peace may prevail, that Palestinians will rightfully obtain a viable and sovereign state, and that Israelis will realize security and both sides will live in cooperation and with mutual respect.

It was greatly hoped during the last APJN meeting in New Zealand in 2001 that by this meeting, there would be a viable, sovereign and independent state of Palestine based on the authority of United Nations resolutions 242 and 338.

In this meeting however, it was realized that there have been no significant positive steps towards the creation of the state of Palestine. On the contrary, the state of Israel has systematically and deliberately oppressed and dehumanised the people of Palestine as shown by:

- The construction of the 'security' wall as referred to by the Israeli government but in reality is an apartheid/segregation wall judging from its effects on the lives of the Palestinian people, built on Palestinian land and ruled illegal by the International Court of Justice.
- The ongoing illegal establishment of exclusively Israeli settlements on Palestinian land. These settlements (actually towns) continue to marginalize the people of Palestine and gravely reduce the possibility of a viable state of Palestine through appropriation of land and critical resources and violate international law (4th Geneva Conventions).
- The construction of a steadily expanding web of bypass roads to which access is denied to non-Israeli Palestinians. These roads are constructed to connect the settlements with Israel, while cutting off communication/access between Palestinian villages in the vicinity.



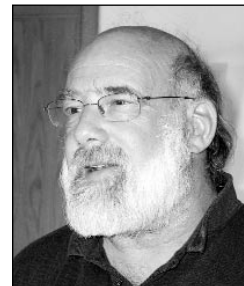
Soldiers outside Tomb of the Patriarch



Wall near Ramallah. Known as a security wall to Israel and a separation or apartheid wall to Palestinians, the wall causes havoc for Palestinians who find their communities divided by the structure. The wall has been ruled illegal by the International Court of Justice because most of it is built on Palestinian land



Har Homa, a Jewish settlement, replaces a former Palestinian community in violation of the Geneva Conventions



Israeli peace activist Jeff Halper heads the Israeli Committee Against Home Demolitions

The three-part strategy of the wall, the settlements and the by-pass roads have the combined effect of minimizing Palestinian lands, resources and general cohesion. The emerging reality makes it impossible or difficult to conclude other than that the Israeli government seeks to push the Palestinians into isolated cantons. Credibility must be given to observations by journalists and other international visitors, including members of APJN, that the situation bears a dismaying resemblance to the bantustans of South Africa.

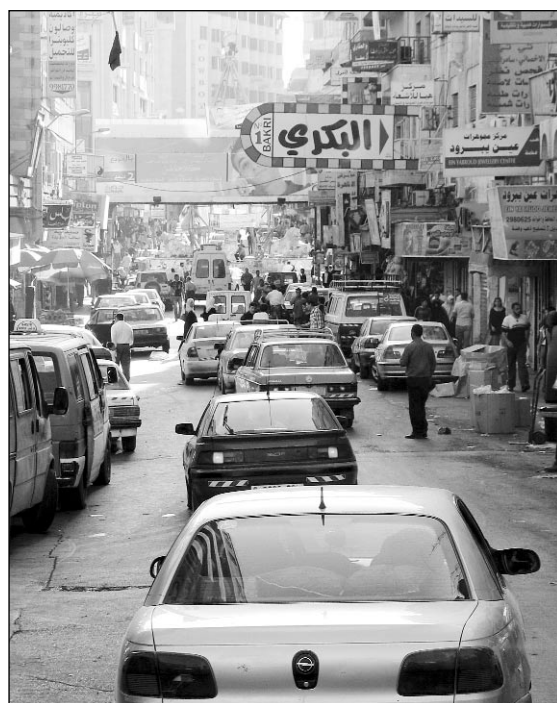
We recognize that the Israeli people have endured attacks and suicide bombings causing great suffering, loss and agony, and that the fear of further suicide bombings continues. We also recognize and lament the historical context of the experience of persecution and genocide by the Jewish people. However, the extent to which the Israeli government has gone in annexing Palestinian land and pushing the Palestinians into cantons and denying this people both dignity and self-determination is unjustifiable. If Israel continues with its actions in the name of security (as is often argued) then their hope for life without fear is diminished as the Palestinian people will continue in their struggle for nationhood.

We quote Bishop Riah and his colleagues: “We believe that the churches can and must do more to recognize their duty towards the Holy Land and act together to sensitize their governments, their people and the international community. Our communities ask your help so that justice will prevail and so that Palestinian Christians will flourish in the Holy Land and be strengthened to carry out our mission in the power of the Resurrection.

With St. Paul we affirm: *“That if one member suffers all suffer with it. If one member is honored all rejoice together with it.”* —I Cor. 12:26”



Settler roadside vendor in Hebron



Street scene in Ramallah

MORAL RESPONSIBILITY IN INVESTMENTS

In the recommendation section, APJN calls upon the ACC to support morally responsible investments, including challenging corporations to divest from any part of their business that supports the Occupation or violence against innocent Israelis (suicide bombings). Two important international ecumenical organizations have addressed this subject and excerpts are noted here to assist the ACC in deciding an appropriate response:

From the World Council of Churches:

“The Central Committee takes note of the current action by the Presbyterian Church (USA) which has initiated a process of phased, selective divestment from multinational corporations involved in the occupation. This action is commendable in both method and manner, uses

APJN members visit St. Paul's Church, Shefa Amr



A bell ringer celebrating APJN's visit to Shefa Amr



Brian Grieves introduces APJN members as Father Fuad translates



The men and women of St. Paul's Church

criteria rooted in faith, and calls members to do the 'things that make for peace' (Luke 19:42).

The concern here is to abide by law as the foundation for a just peace. Multinational corporations have been involved in the demolition of Palestinian homes, and are involved in the construction of settlements and settlement infrastructure on occupied territory, in building a dividing wall which is also largely inside occupied territory, and in other violations of international law being carried out beyond the internationally recognized borders of the State of Israel determined by the Armistice of 1949.

In 1995, the Central Committee established criteria for economic actions in the service of justice, namely, that these must be part of a broader strategy of peacemaking, address flagrant and persistent violations, have a clear and limited purpose plus proportionality and adequate monitoring, and are carried out transparently.

In 2001, the WCC Executive Committee recommended an international boycott of goods produced in illegal settlements on occupied territory, and the WCC-related APRODEV agencies in Europe are now working to have Israeli settlement products fully and properly identified before shipment to the European Community in accordance with the terms of the EU's Association Agreement with Israel.

Yet illegal activities in occupied territory continue as if a viable peace for both peoples is not a possibility. We are not blind to facts and must not be complicit in them even unwittingly. The Central Committee, meeting in Geneva 15-22 February 2005 therefore:

- *encourages* member churches to work for peace in new ways and to give serious consideration to economic measures that are equitable, transparent and non-violent;
- *persuades* member churches to keep in good contact with sister churches embarking on such initiatives with a view to support and counsel one another;
- *urges* the establishment of more and wider avenues of engagement between Christian, Muslim and Jewish communities pursuing peace;
- *reminds* churches with investment funds that

they have an opportunity to use those funds responsibly in support of peaceful solutions to conflict. Economic pressure, appropriately and openly applied, is one such means of action.”

[WCC Central Committee -
Geneva, 21 February 2005]

From Sabeel:

“Sabeel calls on churches to exert pressure on companies and corporations to discontinue business activities that:

- a. provide products, services or technology that sustain, support or maintain the occupation;
- b. have established facilities or operations on occupied land;
- c. provide products, services, or financial support for the establishment, expansion, or maintenance of settlements on occupied land or settlement related infrastructure;
- d. provide products, services or financial backing to groups that commit violence against innocent civilians; or
- e. provide finances or assist in the construction of Israel’s separation wall or settlement infrastructure.

(adapted from the criteria set by the Presbyterian Church USA)

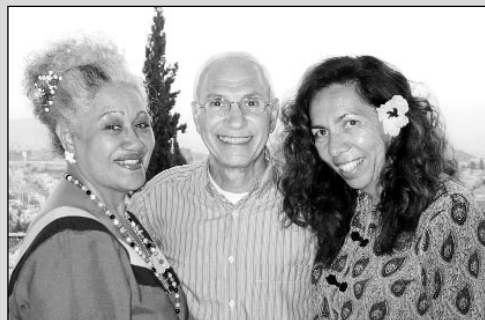
When such pressures fail to yield positive results, Sabeel calls on churches to divest/disinvest from companies and corporations that do not respond and comply with morally responsible investment and business practices.”



APJN was treated to a cultural evening with young Palestinian dancers in Ramallah

HONORING A PEACEMAKER

The Reverend Dr. Naim Ateek has been a member of APJN since its founding in 1985. He has been a champion for peace and justice for many causes around the world, but is especially known for his work for justice for the Palestinian people, whom he has served as pastor and prophet over the many years of his ministry. He is the founder of Sabeel, an ecumenical organization based in Jerusalem that witnesses for a non-violent, just resolution to the Israeli/Palestinian conflict. APJN was touched



Naim shares a moment with the Anglican Observer at the UN, left, and APJN convener Jenny Te Paa.

to visit Naim’s boyhood home from which his family was expelled by the new State of Israel. An Israeli bank now sits on the site of the former home. APJN stopped and picnicked at a nearby park to reflect on the injustice done, not only to Naim’s family, but to hundreds of thousands of Palestinians who were also expelled from their villages. As a way to honor all of them, APJN elected Naim to be a member emeritus of the Network, joining Emma Mashinini of South Africa and Michael Hare Duke of Scotland in that honored company.

APJN STATEMENT ON PALESTINIAN/ISRAELI CONFLICT

What follows is the statement that was released on the closing day of the meeting.

ANGLICAN PEACE AND JUSTICE NETWORK STATEMENT ON THE ISRAELI/PALESTINIAN CONFLICT SEPTEMBER 22, 2004

Give Sight to the Blind and Freedom to the Captives

We, as members of the Anglican Peace and Justice Network, representing 23 Provinces of the worldwide 70,000,000 member Anglican Communion, have visited the Episcopal Diocese of Jerusalem over these last 10 days, and during that time, have been inspired by the faith of the people in the diocese, while also being exposed to the draconian conditions of the continuing Occupation under which so many Palestinians live. We have heard from Israeli Jewish voices, and from Palestinians, both those who reside in Israel and those who live under Occupation. We note the continuing policies of illegal home demolitions, detentions, check-points, identity card systems and the presence of the Israeli military that make any kind of normal life impossible. We have seen the effects of the overwhelming presence of settlements or colonies in the West Bank, including East Jerusalem, and in Gaza, and the bypass roads and highways that connect them while disconnecting Palestinian villages, one from another. And we have been exposed to the separation barrier that violates international boundaries, disrupts Palestinian daily life and further defines Israeli intentions to appropriate land from the Palestinians.

We conclude from our experience that there is little will on behalf of the Israeli government to recognize the rights of the Palestinians to a sovereign state to be created in the West Bank—which includes East Jerusalem—and Gaza. Israel, with the complicity of the United States, seems determined to flaunt international law, whether they are the Geneva Conventions,

United Nations resolutions or the most recent decision of the International Court of Justice in declaring the separation wall illegal. In fact, we note that this latter decision is based on building the wall on non-Israeli territory, which once again demonstrates the illegality of the Occupation itself.

We deeply respect and honor those Israelis who are prepared to end this miserable Occupation and recognize a Palestinian State, people courageously committed to justice and who work against home demolitions, who promote human rights and oppose settlements, bypass roads and the separation wall. We also deplore the unwillingness of their government to implement United Nations resolutions 242 and 338.

We want to assure the Israeli Jewish community of our concern for their security and safety, to be able to live without fear of reprisals arising from the long and tortured history of the last century, especially since 1948. We deplore the unbroken cycle of violence which has claimed too many innocent lives on both sides. We condemn violence whatever the source. We reach out to

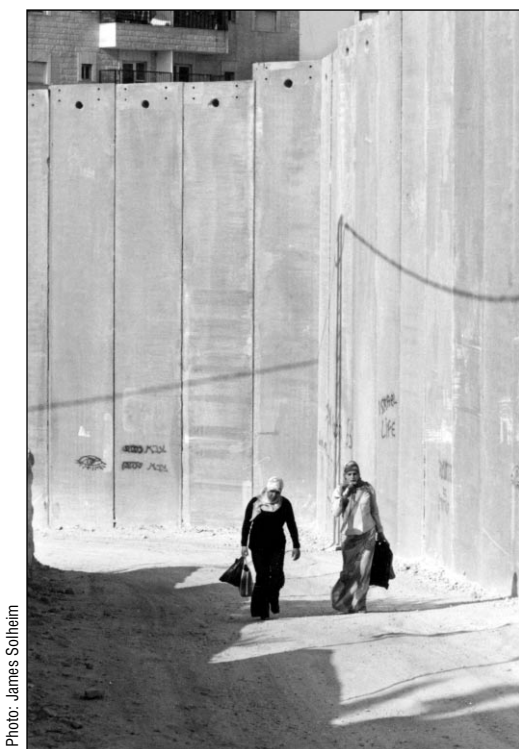


Photo: James Solheim

Two Palestinian women walk home along the wall

Palestinians and Israelis of good will, assuring both of them of our love and support in ending this long and troubled conflict. We embrace all those who have lost loved ones in the violence and extend our deepest sympathies.

We offer not only our solidarity for a just peace, but also our observation that it is the Occupation in its many facets that foments the violence and fuels the conflict. Collective punishment of the Palestinian people must be brought to an end.

We therefore urge the following steps in order to achieve a sovereign and independent Palestine living alongside a secure Israel recognized by and at peace with her neighbors:

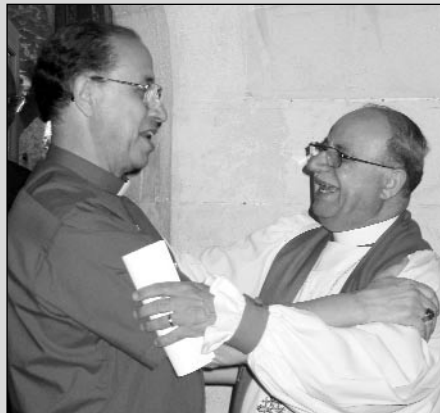
- The withdrawal of Israeli armed forces from all occupied areas in accordance with 1967 borders and a complete halt to settlement building, both new or expanded, to be followed by a process of phasing out settlements altogether
- The immediate dismantling of the separation wall in compliance with the ruling of the International Court of Justice wherever the wall violates West Bank land
- The introduction of an international peacekeeping force under the auspices of the United Nations into the Occupied Territories charged with maintaining security so that both sides may be free from further attacks
- A humanitarian effort led by the United Nations to provide relief to the suffering Palestinian people
- The immediate resumption of negotiations involving Israel and the Palestinian Authority under the umbrella of the United Nations, European Union, Russia, the United States and the Arab League (while we support the withdrawal of settlements in Gaza, we urge negotiations over unilateralism)

OPENING EUCHARIST

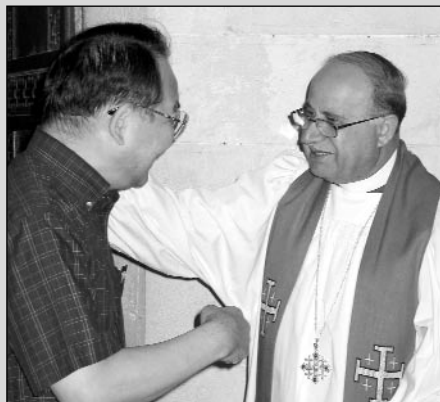


**Opening Eucharist at
St. George's Cathedral**

**Bishop Luiz Prado
greets Bishop
Riah after
Eucharist and
(below) with Sam
Koshiishi of Japan**



**Lisbeth Barahona
of Central America
reading a lesson**



- That negotiations be based on United Nations resolutions 242 and 338 that results in a viable and sovereign Palestinian state with Jerusalem as its capital as well as the capital of Israel, and assures the right of return for Palestinian refugees

The unconditional recognition of the state of Palestine must be hastened if peace is to prevail in the Middle East. As an aside, we are deeply troubled by the use of U.S. made weapons and aircraft provided to Israel and being used for attacks on civilian targets which occur with increasing frequency. We urge a moratorium on the use of such weapons which violate U.S. law.

And we address a word to the wider conflict in the Middle East. The war in Iraq further fuels anger and hatred during these already volatile times. We urge the withdrawal of U.S. forces to be replaced with an international presence led by the United Nations. Further, we believe that a much more constructive course for President Bush and Prime Minister Blair

would be to intervene and resuscitate the peace process as a direct action of healing and reconciliation for the global community.

Finally, we call upon the faith communities, and especially the Anglican Communion, to a time of focused and intentional prayer for peace in the Holy Land. We also call on the leadership of the Abrahamic Faiths from around the world to exercise a ministry of presence in the region as a gesture of solidarity with the people. We urge that they exercise their authority and influence on the political leadership among the several nations who carry the responsibility for making a just peace.



Israeli guard tower in Hebron

SECTION II **VOICES FROM THE COMMUNION**

REGIONAL CONFLICTS - SEEKING CONFLICT TRANSFORMATION

An APJN working group looked at conflict and war especially in the Middle East and the Great Lakes region of Africa. However, the discussions included general conflict and war issues around the world.

CONFLICT IN IRAQ

While the APJN acknowledges the reality of global terrorism, and also notes with great concern the campaign against it led by the United States of America and the impact this campaign has had globally, especially on the people of Afghanistan and Iraq.

The admission by the Bush and Blair governments that the claims of the presence of weapons of mass destruction in Iraq (upon which the invasion was based) were in fact not there, casts doubts about the real reasons, so important, as to why America and her allies invaded Iraq after ignoring the UN security council and the Secretary General of the UN.

We conclude that the struggle against violent forces will be better waged through programs of development that alleviate poverty and promote the well being of people.

GREAT LAKES REGION AND HORN OF AFRICA CONFLICTS

For a long time, peace has eluded and continues to elude the people of the Great Lakes and Horn of Africa. There are violent conflicts in Somalia, Sudan, Uganda, Burundi and the Democratic Republic of Congo.

Numerous peace initiatives have been embarked upon to bring peace in these regions and we note with hope the recent peace agreement in Sudan. But still very little is being achieved as long as crises keep breaking out. For example, the violence in the Sudanese western region of Darfur has resulted in thousands of people being killed by both the militia and government forces.

Burundi is now heading toward the end of a three-year transitional period. The new president of Burundi has been elected and installed as called for in the peace accord signed in August 2001 in Arusha, Tanzania. But there continue to be hot political discussions over power sharing that should include ethnic and gender issues. Drawing a new Constitution has also been an endless debate, based on a lack of agreement over acceptable percentages of ethnic groups to represent people in the Executive, the Legislature and in the Judicial institutions.

Jacob Zuma (South African Deputy to the President) as the Mediator who replaced Nelson Mandela, together with President Museveni of Uganda (the Chairman of the Great Lakes Region on the Burundi issue), have been trying to help implement this peace accord, but thus far without any visible success. This lack of progress is making it more difficult for the government to function effectively and some Cabinet Ministers have even boycotted meetings.

The continuing war

Mediation and a series of negotiations have been giving hope to Burundians that a cease-fire is at hand, but there is still one rebel group among the five, which has not yet signed the peace agreement. The same group of rebels is now declared by the UN to be one of the terrorists in the region, since it claimed to be responsible for the massacres of the Congolese Refugees (Banyamulenge) which took place in Bujumbura, Burundi on 13th August 2004, at Gatumba, 7 miles from Bujumbura, the capital city of Burundi, and 5 miles from its western border with the Democratic Republic of Congo. Armed people who have been identified as Mai-Mai of Congo and Interahamwe of Rwanda slaughtered 163 Congolese refugees (Banyamulenge). Many of the victims were women and children. Among the men killed were 5 pastors from different Christian denominations. More than 200 people were seriously injured and were evacuated to nearby hospitals and clinics in Bujumbura. The slaughter took place around 10 p.m. and lasted until midnight. Guns, bombs, grenades and knives were used during the attacks.

Refugees Returning

Refugees are returning to Burundi, one of the few positive signs of progress in peace negotiations. But at the same time more Congolese refugees are fleeing because of fighting taking place in the eastern part of Congo.

The international community has still failed to effectively intervene in conflict situations in the entire region, leaving the people at the mercy of their corrupt, arrogant and often dictatorial governments with their incompetent and worn-out armies.

Justice through love and reconciliation is the only bedrock for successful development and prosperity of all people worldwide. The enigma of the people of the Great Lakes and Horn of Africa Regions who are wallowing in the quagmire of poverty, disease, war, and ignorance in a region so richly blessed with material, mineral and agricultural resources continues to challenge those committed to working for justice in the region. Therefore, the Anglican Communion is being called upon with great urgency to support, implement and encourage appropriate life-giving interventions in the Region.

The United Nations

The United Nations organization originally established to ensure the promotion, achievement and maintenance of world peace has in recent times been undermined by some of its own member states, especially the United States of America and Israel. The currently very complex organization and insufficiently representative composition of the UN has also made it vulnerable to countries making war under the guise of patriotism and security.

The UN peacekeeping forces have, in some instances, been reduced to being guardians of injustice and oppression. A good example is Rwanda, where, in 1994, more than 800,000 people were massacred in the world's worst genocide in recent times and the UN simply watched even though it had peacekeeping forces stationed in Rwanda.

**Anglican Observer at
the United Nations
Taimalelagi F.
Tuatagaloa-Matalavea**



A further example of UN impotence to act in a situation of obvious injustice is the case of Palestine. APJN found it impossible to reconcile how the UN could simply stand by and watch as the state of Israel continues illegally to annex Palestinian land thereby openly defying UN resolutions, especially 242 and 338 which recognize the right of Palestinians to a sovereign state.

The Anglican Communion together with all peace loving institutions and people, be they sacred or secular, must courageously and actively support the UN in implementing resolutions that promote peace, justice and development in the world. Left in isolation to deal with violence and injustice, the UN cannot be or become the globally influential body envisaged at its creation. The relevance and effectiveness of the UN will be measured in successes achieved and failures permitted as it struggles to nurture and protect the marginalized, to make peace, to promote policies of conflict resolution and to advocate for the just and responsible stewardship of this world's resources.

The UN left in isolation to deal with the forces of oppression and injustice cannot be the globally influential body it was created to be. The evidence of the successes and the failures of the UN will be in its struggle to relieve the oppressed and marginalized of this world and make development accessible to all.

GLOBALIZATION / TRADE AND POVERTY

“Deliver the poor and needy: deliver them from the hand of the wicked. They know not, neither will they understand: they walk in darkness; all the foundations of the earth are out of course.” —Psalm 82

The Working Group on Globalization focused on reviewing what had been accomplished since the last APJN meeting in 2001, analyzing the current international

CONFLICT TRANSFORMATION

By Bishop Pie Ntukamazina

(Bishop Pie, long time member of APJN, has been a leader for a just peace in his country as Bishop of Bujumbura. In August of 2004, after a day spent confirming hundreds of new members, he was taken prisoner along with 23 members of his staff by a rebel group while they made their way along a well travelled road outside Bujumbura. Only a tip off from a Catholic priest to the local authorities who saw what was happening prevented Bishop Pie and his colleagues from being slaughtered at dusk. As government soldiers arrived and fighting broke out, Bishop Pie and his colleagues fled for safety. Bishop Pie was separated from his colleagues and in darkness sought refuge in a tree, from where he was rescued hours later. He begins this report from that context.)

The world is facing a culture of violence and terrorism caused by conflicts of all sorts. As I found myself in the bush in fear of my life, after a blessed Sunday service, I had more than one question to ask God. I had confirmed 221 people that day. If God would spare my life and the lives of the 23 people I was with, what would now be the focus of my ministry? The answer, which came to my mind, was to continue working for peace and justice. Yes, perhaps I had been spared for that purpose.

Making peace and justice is an active role, and active ministry; it is not sitting idly by, waiting for something to happen or for events to take place. It is neither observing from the sidelines, nor is it talking about peace. It is making peace. Making peace and justice is doing conflict transformation. Making peace is promoting the activities that will render justice possible, feasible and practical.

Conflict transformation, like making peace, is bringing people together—especially those who call themselves “opponents” or “enemies.” Once they are together, sooner or later they will better see

that they share a common humanity and have similar needs and hopes in their lives.

In June, 2004, I spent a week at Eastern Mennonite University, USA, at the Summer Peacebuilding Institute (SPI) which is designed to provide specialized, intensive training in conflict transformation, peace building, trauma healing, and restorative justice to secular and faith-based practitioners from the U.S. and from around the world. 180 participants from 45 countries attended SPI. The Institute is an innovative experiment in "education-in-community". It is participatory in its approach in order to draw from the experiences, not only of the faculty, who are experienced practitioners and scholars in their fields, but also of the diverse groups of participants attending the sessions.

The conflict in Burundi

Since 1998 the official peace process has been framed in a series of meetings in Arusha, Tanzania, led by the late president Julius Nyerere of Tanzania, then since mid-1999 by former South African President Nelson Mandela and more recently by Deputy President Jacob Zuma of South Africa. This peace process has been seen as the key to future peace in Burundi, but may in practice legitimize the continuation of the war, since no cease fire has ever been completely

implemented. The content of the agreement was worked out in five committees, chaired by international experts, on: 1) the nature of the conflict; 2) democracy and good governance; 3) peace and security; 4) reconstruction and economic development; and 5) guarantees for implementation of the peace accord. The challenge that the Church is facing today is how this Peace Accord can be implemented not only by politicians without good will but include civil society, with church participation, which would lead to the gospel of peace and conflict transformation.

Where is the Church in all of this?

If the Gospel we preach is not responding to the here and now problems we are facing, then how will we convince people that faith in Christ is the answer to all human needs at all times? In response to this two decades old conflict, and with help from international partners, our diocese inaugurated a four story Peace Centre in January 2004.

The Peace Centre in Bujumbura is looking into this challenge to try to respond to some of the sensitive issues, such as: 1) Prevention for HIV/AIDS and care for the victims; 2) Fighting poverty by assisting street children and families in difficulties; 3) Listening Orientation (to avoid "counseling and trauma healing" as professional

terms); 4) Communication and Advocacy; 5) Dialogue and Conflict Resolution.

This new Centre forces us to review our church strategies in propagating the Gospel we preach from our pulpit. How relevant should be the transforming Gospel which we bring to our communities?

Conflict transformation has a place in the Church

Referring to what the APJN has been doing



Bishop Pie greets children from Kids for Peace, a group of Jewish and Palestinian children who share fellowship and a common desire for peace

throughout these past years, it is time to move ahead and implement what we have been stating in our declarations, recommendations and resolutions. To make the Gospel relevant, we need to put into practice what we preach, locally and throughout the Anglican Communion, especially in those countries where political, economic and religious conflicts are raging.

Conflicts are inevitable in human relationships though in the Church we tend to cover them up. For example, a culture of violence based on ethnic conflicts has been largely ignored for two decades in the Great Lakes Region. The ethnic violence and the cover up are both evidence of sin. No pastor or priest would dare to preach against ethnicity until recently after the political uprising was boiling and the consequences ended up in a series of genocides in the region.

Conflict Transformation has to start from within

The Anglican Peace and Justice Network have been tackling different issues raised up by members from different provinces of the Anglican Communion. Pastoral visits have been paid to a few countries, including Burundi and Sri Lanka, but one wonders how well we, as a Church are focusing on our own internal conflicts, such as ethnic and racial tensions, the generation gap, gender issues, human sexuality, and so on. These internal issues must also become part of our theology of conflict transformation along with war and civil conflict. The Church itself is to be an instrument of transformation, not just civil society. We need to address these internal issues with care and in full authority of the Gospel in order to be truly authentic

We are called to promote Community transformation

Christ was right when He commanded us to “go and make disciples...” Matt.28: 18-20. We are called to consider revising our strategies on how we proclaim the Gospel of peace and reconciliation to our communities in which we live.

Submitted by Bishop Pie Ntukamazina – Bishop of Bujumbura

context and developing a detailed plan for work in conjunction with the ACC Task Team on Trade and Poverty* over the next twelve months, with broader goals set for the following two years.

The group was encouraged to note the expansion of civil society’s social forum events and international campaigns for just trade which include, among broad ecumenical engagement, many Anglican participants. The WCC has also contributed to building a growing body of theological reflection on globalization, research and analysis through an international series of regional consultations on trade and justice. APJN members have participated in and monitored this process. Of particular note is the world-wide growth of farmers’ and indigenous peoples’ movements which provide the church with critical experiential and statistical information, as well as a place to engage in such issues as the just sharing of land and water, sustainable development and sustainable communities. One example provided us by an APJN member is the work of the Anglican Church of Kenya in taking part in the initiative to form the Kenya Small-Scale Farmers Association in 2003 and in playing an instrumental role in the creation of campaigns for fair trade. As a Mexican campesina movement says, “This is globalization from below which globalizes hope, creativity, intelligence, imagination, life, memory and the construction of a world with room for many worlds.”

We were deeply distressed, however, by the relentless advance of what that same campesina movement describes as “the globalization of death.” This was starkly laid before the world in September 2003 when Lee Kyang Hae, president of the South Korean Federation of Farmers and Fishers, took his life by stabbing himself at the opening of the 5th Ministerial World Trade Organization Conference held in Cancun, Mexico. Mr. Hae’s action was that

of a disturbed person: a person disturbed not by mental illness, but by the evidence of his own experience and that of the farmers and fishers he lived beside, worked with, and represented. Mr. Hae's action was a desperate means of focusing public attention on the devastating impact on farmers and rural communities of WTO practices and policies and of the International Monetary Fund's structural adjustment programs.

According to physicist Vanadana Shiva's Research Foundation for Science, Technology and Ecology, located in India, some 20,000 farmers world-wide have taken their lives in recent years because of the attack on small-scale, family farms by the policies of globalization. The Foundation also raises concern over the growing practice by Indian farmers of selling their organs (mainly kidneys) to avoid starvation.

A report to APJN from the Anglican Church of Kenya's Justice and Peace Commission lists among the numerous harmful impacts of economic globalization on Kenya, and on all of Africa, serious environmental degradation caused by agribusiness; shut-downs of local industries, increases in poverty and unemployment; devastation of small-scale agriculture; and the loss of diverse cultures, languages and community-rooted values. "We are raising a generation that is not in touch with its heritage and which is not concerned with this loss." The report describes as "unfair" and "biased in favour of rich northern corporations" current trade policies which rely on heavy agricultural subsidies in the north and tariffs designed to keep out southern products. The fact that a long struggle was necessary to win the right for African countries to manufacture generic drugs to be used to treat HIV/AIDS illustrates the extent of the injustices perpetrated by northern governments and corporations.

In Africa, Asia, India, Latin and South America the links between the practices and effects of colonialism and those of globalization are clear and disturbing. We also note the growing numbers of marginalized and economically displaced people in the north. While India, Brazil and numerous other southern countries refused to capitulate in Cancun to further demands on Agriculture (despite pressure tactics that can only be described as threats and bribery), the economic interests of the north have continued since then to pursue their agenda through bi-lateral treaties and by proposed regional trade agreements (e.g. with Central and South America).

The group observed the correlation between economic injustice and war, other types of violence, poverty and environmental degradation. Economic injustice is without doubt the common factor. We observed also that it is the earth's most vulnerable who suffer most deeply: indigenous peoples, children, women, our elders, the land and water.

Members were deeply moved and strongly challenged by meeting in Jerusalem and the Land of the Holy One. Visits to churches associated by long oral tradition with holy sites and scriptural events elicited prayer, awe and reflection. At least one member was troubled by the evidence of centuries of disputed claims and ownership of these sites in what could be termed attempts at "privatization of the holy spirit." The separation wall also provoked many responses as comparisons were made with other walls, actual and metaphorical: walls of class and income; walls of racial and gender discrimination; tariff walls; walls of intolerance. "We don't have concrete walls," said a member from the Congo, "but we have walls of hatred." And this post-meeting reflection came from a member who traveled direct to Germany from Israel: "The concrete walls of Palestine, the barbed-wire fence of the Buchenwald camp and the 155 mile borderline between North and South Korea, on these three walls I am still looking for my way." Guen Seok Yang's conclusion, while still in process, offers an insight important for all committed to justice work:

“I have learned that suffering is the source of self-transcendence and liberation, but I think we are living in a world where the experiences of suffering become the source of antagonism. This is the situation when experiences are betrayed by interpretations. So, we have to ask why such betrayals have continued in history. My answer is the lack of our solidarity in the suffering. I believe that the problem is not suffering itself but the suffering that is excluded, isolated and abandoned by us. Solidarity is the way to heal the world.”

“If one member suffers, all suffer together with it;” —Corinthians 12:26

*(The Working Group on Globalization was provided a rich opportunity to deepen its work and to act on recommendations made at our 2001 meeting, with the appointment in 2003 by Archbishop Rowan Williams of a Task Team on Trade and Poverty which included several members of the APJN. Mandated by a Lambeth Resolution of 1998, *“to develop an action plan for the ACC in response to the challenges of globalization in the context of Trade, Poverty and Debt, recognizing the role of the HIV/AIDS pandemic in the process”*, the seven-member team is chaired by the Most Rev. Njongonkulu Ndungane and facilitated by Hellen Wangusa, of Uganda. The team met in Canterbury in 2003 where the broad themes were shaped into work for two sub-committees: Theological Reflections and Advocacy. This work continues to move forward with participation from APJN’s globalization group. A separate report from the Task Team on Trade and Poverty is available.)

ENVIRONMENTAL JUSTICE

“We know the whole creation has been groaning in labour pains until now.” (Romans 8:22)

Since APJN's last meeting in 2001, a new, fledgling Anglican Environmental Network (AEN) has been created. We take heart in this encouraging news for our worldwide Communion, and pledge to work collaboratively with the AEN to address environmental issues and sustainable development in our communities. We commend to the Communion the new book *Healing God's Creation*, published by the Anglican UN office on behalf of the AEN just prior to our APJN meeting in Jerusalem. This book is a very valuable resource for our international church.

Nowhere is the groaning of God’s creation, as suggested in the passage from Paul’s letter to the Romans, more evident than here in the historic “Land of Milk and Honey.” As we meet in Palestine/Israel, and have traveled to Christ’s birthplace and throughout the land in which he ministered, we have seen how the natural environment has been the victim of unjust treatment. Confiscated land, uprooted trees that are centuries old, controlled water resources, pollution, and nuclear waste - all of these issues are evidence that Power



Palm trees by the shore of the Sea of Galilee

and Oppression affect human and ecological systems together. While Psalm 24 tells us “The earth is the Lord’s, and everything in it,” we are distressed to find evidence here in the Holy Land of the ways that throughout our globe the earth and its resources have instead become commodities for human ownership and abuse.

LAND

We know that colonialism was motivated by economic pressures. These economic activities encouraged land degradation without the consideration of their environmental impact. Our report from the APJN meeting in Auckland (2001) put it clearly that:

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

In this case, we must look at these issues in three ways:

First, during colonialism the environmental matters were not considered, and unbearable and unsustainable land policies were used that did not look forward to the generations to come. Activities like mining were initiated, which not only took resources out of the ground, making those areas unfit for sustaining living creatures, but also used chemicals in the processing of

those resources, creating further environmental problems. When mining projects were completed, ditches were left uncovered, sometimes several kilometers in width and depth.

Neo-colonialism is a second concern. In the region of the Galilee here in Palestine/Israel, we were deeply moved by information about the impact of the ways that Palestinians have been alienated from the land by Israeli governmental policies. Israel, through building settlements and making “security” decisions, has removed Palestinians from their historic lands through unilateral decisions. There are two particular concerns here. First, confiscation of this land has made many Palestinians landless, leading to millions of refugees and related environmental problems, such as health problems in increasingly congested communities. Second, the construction of massive bypass



A woman with her son walk the deserted streets in Hebron during curfew



Sea of Galilee

roads and settlements has been done in ways that damage the earth, introduce chemicals into the ecology, and destroy historic agriculture lands.

The final concern relates to post-colonial activities. It is apparent now that, worldwide, the lack of proper education in the farming arena, through the use of chemical fertilizers and pesticides, has rendered those lands unsustainable in the long run. Those chemical substances drain into water sources, destroying all sorts of living organisms in those ecosystems. Plants are affected, and the poisonous substances are passed through plant and animal species. Humans, who have introduced these destructive chemicals into the environment, must answer the scriptural question:

“Where were you when I laid down the foundation of the earth? Tell me if you have understanding.” (Job 38:4) A generous articulation of this scriptural reference is that God is creating the earth. God had anticipated that the earth is sacred. Thus people should enjoy the creation without any kind of discrimination or dis-harmony.

WATER

We have been blessed in our meeting to travel through the biblical region of the Jordan River valley and the farmlands by the Mediterranean Sea. We have bathed in the Sea of Galilee, and drunk from the nourishing spring that once led to Mary's Well in Nazareth. Yet water, on which human life depends (as well as other animal and plant life), is tragically becoming scarce and is no longer considered a human right. Across the globe, water is being privatized and sold at a profit by for-profit corporations to impoverished communities. Access to water is becoming the privilege of the rich and powerful, which is an injustice.

Here in Palestine/Israel, for example, we have seen and heard evidence of the stark divisions in access to water. In Gaza, where some 9,000 illegal Israeli settlers are to be evacuated, they have lived among a congested Palestinian population of 1.4 million. In the midst of one of the most densely populated areas on earth, that tiny group of extremist settlers—which represents less than one percent of the population—controls more than one-third of the land and more than 50% of potable water resources. This grave injustice reflects broader disparities between Israel and the occupied territories vis-à-vis Israel's control of access to the Dead Sea, the Galilee, and the Jordan River, among other water sources.

APJN members, especially from Africa and the Americas, have similarly highlighted concerns regarding water from their geographic regions. Pollution of primary water sources, such as lakes and rivers, is a growing problem throughout those regions. As Latin America rivers disappear or are rendered useless to pollution, our Brazilian representative raised concerns about defending his country's vast clean water sources against multinational interests. In Africa, the challenges are interconnected with those of war and armed conflict, and with the rise of agribusiness and pollution based on chemical and garbage dumping. The rapid growth of Hyacinth, an invasive weed that has come to suffocate water sources in central Africa (which is described in the essay "How Good Intentions Go Wrong: An African Case Study" in the book *Healing God's Creation*) is a particular concern. Nuclear-based pollution—which was noted as a key concern in the Jordan valley as emerging from Israel's Dimona nuclear reactor—will be an emerging problem for developing countries around the world that similarly rely on nuclear energy.

POLLUTION

Every day we find issues to complain about in our communities around the world. It may be too hot, or cold; too populated or isolated; too dry or rainy; too dirty; and so on. But are we really aware of our surrounding natural settings, or are we just thinking about our daily comfort? To what extent are our very human lives the cause of such climate conditions?

There is no question that development is necessary for human communities, but we need to consider to what extent it can be done sustainably in order to not damage our natural habitat, which is indeed the very source for life. Economic growth is crucial, but we often seem to forget that all natural resources were created by God so that we could make just and proper use of them. While walking down the beautiful streets of the Old City of Jerusalem, and touring some of the other historic sites of the Holy Land, for instance, we have seen pollution from garbage dumping as well as the unhealthy environmental conditions typical of impoverished communities around the world.

The increase in transportation and industrial processes, in relationship to economic growth, has simultaneously led to increased air pollution. Additional problems include soil erosion and chemical runoff into underground water sources. These concerns combined with increased deforestation have led to an imbalance in weather conditions, according to most scientific research, and consequently have diminished agricultural activities in regions where farming is a critical part of the economy.

Environmental awareness and education is very limited so wealthier regions of the world have been able to enjoy better environmental conditions. Pollution is a reality and can be analyzed from different perspectives: air, soil/earth, water, and landscape view. Even the geography of countries has changed. Original natural sites have been obliterated by construction and "development."

Environmental assessment and economic growth, together with training and education in preserving and protecting the environment, is a priority. This must include the issue of how waste is transported between communities, and in some cases between countries. The control of natural resources is a major concern, as is the misuse of chemicals in underdeveloped countries. We depend more and more on "bottled water," yet we see plastic bottles littering our land and water sources.

We need to be awakened to the fact that we human beings require air, space, water, land and healthy communities to live in peace. Social discrepancies are also polluting our earth, changing the natural and wise equilibrium of nature. Some countries around the world are rich in terms of the environment, yet most of them are deprived of sound environmental conditions.

We should look forward and support laws that will reduce, control, mitigate and compensate the damages caused by pollution.

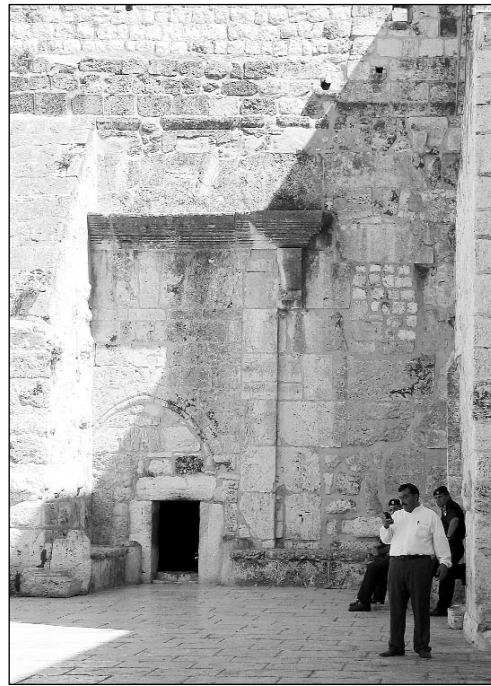
If we think about the phrase “everyone has a right to a healthy environment,” then we realize that we are still far away from achieving sound acceptable and fair worldwide environmental actions.

THEOLOGICAL EDUCATION AS FOUNDATIONAL TO PEACEMAKING

The APJN working group on Theological Education recognizes that there are widely different levels of commitment to the provision and the resourcing of theological education and ministry formation among and between the Provinces of the Communion. In some Provinces only those being prepared for ordination are given priority or even the opportunity to participate in theological education. This practice unjustly excludes lay people and mostly always also excludes women and young people. In many Provinces there is no specific priority given to peace and justice studies within either theological education or as part of ministry formation. We consider this omission unacceptable for the preparation of anyone involved in contemporary mission and ministry activity.

The group notes also the urgent need to prepare lay and ordained people for all aspects of the Church’s mission and ministry and not simply for church based administrative tasks. We note the need for distinctive and specialized training for both lay and ordained people and we urge the provision of quality theological education and ministry formation for both groups.

The group further notes the systematic diminution of Anglican Studies across the Communion. It was made aware of the very uneven levels of commitment and delivery among and between Anglican Theological Colleges throughout the Anglican Communion. The group was apprised of the shared concerns on this issue of the Archbishop of Canterbury’s Commission on Theological Education (TEAC). We believe it is timely for the APJN to stand in solidarity with other Commissions such as TEAC in calling for a



A land of history and conflict

strengthening in the teaching of Anglican Studies across the Anglican Colleges of the Communion.

The group discussed the vexed question of Anglican teaching on human sexuality and in particular the Churches commitment to continue with the "theological study of sexuality in such a way as to relate sexual relationships to that wholeness of human life which itself derives from God . . ." (Lambeth 1978 Resolution 10). We further discussed the 1988 Lambeth Resolution 64 which called all provinces to undertake, "deep and dispassionate study of the question of homosexuality, which would take seriously both the teaching of scripture and the results of scientific and medical research." We do not believe the Church universal honoured its commitment to undertake such intentional and necessary studies. We further believe that the resolutions passed in 1998 at Lambeth simply obfuscated the Churches existing albeit unfulfilled commitment to the theological study of human sexuality. This action has resulted in further entrenching injustice against those who "experience themselves as having a homosexual orientation." (Lambeth 1998, Resolution 1.10). The APJN working group believes that in light of the events leading up to the production of the Windsor Report the theological educational implications, especially for those preparing for ordained ministries are rendered both stark and urgent.

The APJN working group on Theological Education welcomed the reports of the work of the newly forming Anglican Contextual Theologians Network. The Network met first in May 2003 at the Episcopal Divinity School in Cambridge, Mass. under the guidance and leadership of Ian Douglas, Sathi Clarke, Jenny Te Paa and Denise Ackermann. It held a second meeting in Durban South Africa under the leadership aegis of ANITEPAM, a network serving African Anglican theological education. The network is fluid and dynamic matching the inherent nature of contextual theological education as it evolves its own identity/ies and ultimately its own contextualized methodologies, delivery and evaluation systems and accreditations.

INTERFAITH RELATIONS AS A TOOL FOR JUSTICE

Having met in Jerusalem, the city of Peace, sacred to the three Abrahamic faiths, APJN was confronted by both the failure and hope of interfaith relations in resolving conflicts. Clearly, at this moment in history, failure is more evident as Christianity, Judaism and Islam are a cause of the Israeli/Palestinian conflict rather than agents of a just peace. But there are voices for reconciliation and justice in all three communities, and that is a sign of hope to build upon.



Conversations on a street, Hebron

We were particularly struck by the witness of the Christian community in Israel and Palestine. First, we noted the disturbing decline in the number of Christians, now making up less than 2% of the population after having been 12% before the 1967 war. Israel and its policies have been a source of frustration to Palestinian Christians both in Israel and in the Palestinian areas under Occupation. But we also noted the vigorous witness for justice in the ecumenical community, including our own Anglican diocese, and were heartened by the determination to build a just peace for both Israeli Jews and Palestinians.

Bishop Kumara of Sri Lanka notes the challenge of being a Christian minority in his country:



At the Holy Family Church, Raineah

“When considering the means and the effectiveness of our mission, we must consider the multi-faith context and the plurality in which we are placed as a minority community. In a country that has been bleeding for almost two decades due to ethnic civil conflict, people do not want another conflict among religious groups.”

Worldwide, Christians need to engage in intense interfaith dialogue as a direct means of promoting reconciliation and justice among all people. The family of God includes every human being, and that is a fundamental premise for doing mission.

In pursuing interfaith relations, Bishop Kumura reminds Christians, “We believe that people of different faiths are the concern of God’s eternal love and should not be treated as targets to be won or ‘annihilated’ or doomed. There is no need to condemn their faiths and practices or destroy their faith objects, as the task of mission is to reveal in word and deed the love of God and to assist people to experience that love. We need to avoid references to doctrines, practices and objects of worship in other religions. Let us not forget that human beings are tools in God’s hands. The mission is God’s, and God alone will determine the end result of fragile human action. Target numbers, dates and operational plans in respect of converts are unnecessary and counter-productive to God’s mission. Public demonstrations by those who have accepted our faith and other arrogant proclamations can invite criticism and even violence.”

We refer as a reference point to the Lambeth Conference of 1988 on developing a coherent approach to interfaith dialogue:

This conference commends dialogue with people of other faiths as part of Christian discipleship and mission, with the understanding that:

1. dialogue begins when people meet each other;
2. dialogue depends upon mutual understanding, mutual respect and mutual trust;
3. dialogue makes it possible to share in service to the community;
4. dialogue becomes a medium of authentic witness.

Acknowledging that such dialogue, which is not a substitute for evangelism, may be a contribution in helping people of different faiths to make common cause in resolving issues of peacemaking, social justice and religious liberty, we further commend each province to initiate such dialogue in partnership with other Christian Churches where appropriate.

APJN also commends this recommendation, not just because it promotes interfaith understanding, but as a tool for peacemaking.

MORDECHAI VANUNU

A Dialogue with the Anglican Peace and Justice Network

September 20, 2004 (submitted by Ethan Flad from the Witness Magazine)

Mordechai Vanunu was imprisoned for 18 years in an Israeli jail for informing the world of its nuclear weapons program. An Israeli Jew, he converted to Christianity as an Anglican before his incarceration. Here are some of his comments and his interaction with members of APJN. APJN salutes him as a courageous witness for truth.

I am a nuclear scientist. Nuclear weapons technology was developed by Israel in secrecy, but with support from abroad. Israel received its “Dimona” nuclear energy reactor from France. The U.S. administration knew this could lead to further efforts toward nuclear weapons, and President John F. Kennedy tried to prevent the Israeli government from developing nuclear weapons.

I began working as a technician at the Dimona reactor in 1976. Most workers at the reactor don’t know what they are doing there – they simply work on an assigned task. I knew what was happening because I took physics courses while attending university.

In 1982, Israel invaded Lebanon. It is mandatory for all Israeli men to serve in the military, but I refused to serve in Lebanon.

During that stage of the conflict in Lebanon, I helped establish a group of Jews and Palestinians to advocate for peace. The Israeli secret service called me and warned me to not be active in university politics. They called me a few times, and sought to get me to sign a piece of paper saying that I would not meet with Palestinians. I refused to sign.

The only way to publish these nuclear secrets was to get out of Israel.

I had all the information in my head, since I had worked at the reactor for nine years. I was working in a building that was underground: there were seven floors underground that went down 23 meters. I took photos of the structure for

proof, since it can’t be seen from the air.

Then I traveled the world. In Sydney, Australia, I contacted a journalist who made copies of the photos I had taken. He went to London and met with the Sunday Times. They told me to come meet with them there. I knew that it would be very dangerous because England is close to Israel, and has many Israeli spies there.

I was in England, and the Sunday Times waited three weeks to publish their article. I decided to leave England because it was too dangerous. An American woman invited me to come with her to Italy. I did, and was kidnapped there by Israeli agents.

They took me away in a car. I wrote “Kidnapped Rome Italy” on my hand and put the hand up against the car window.

My worst moment was hearing that I was sentenced to 18 years as a spy and traitor. I didn’t believe I had done anything wrong.

I made a vow: I would let them see I would speak out when I came out from prison. My focus was to help destroy nuclear weapons and make peace.

For my first two years in prison, I was kept in a cell that was 2 meters by 3 meters, with a light on all the time. The constant light was a form of torture; and the guards would disturb my sleep throughout the night. I was given no razor to shave. All of this was an attempt by the prison authorities to put in one’s head the idea: “Go commit suicide.”

The only people who could visit me in prison were my immediate family, every two weeks, and security agents. The prison was filled with several hundred Palestinian prisoners and me. That was my life for 11 & 1/2 years.

Every criminal in Israel is released after two-thirds of their sentence is completed, but not me. However, after I had served about 12 years, they did finally let me be in contact with other prisoners.

What I am doing now is not in accordance with the terms of my release. I am not allowed to speak to foreigners.

I have decided to stay here, at St. George's College in East Jerusalem. It feels good to be among Palestinians, among Christians, among foreigners. I am doing interviews, which is also considered illegal by the Israeli government. But there is nothing I am saying that is not already known.

I don't have the possibility of changing Israeli policies regarding my status; it will only happen if a foreign state gives me asylum and helps to arrange my release from Israel.

Jessica Nalwoga, Uganda: How did you stay strong?

Mordechai Vanunu: I decided they could hold my body, but not my spirit and my mind. I kept this freedom of spirit in my head. And for five years, every day I used to read from the Bible in English. Also, I would listen to opera music.

Chris Jones, Australia (Tasmania): What would you estimate Israel's nuclear arsenal is now?

Mordechai Vanunu: I don't know now. We used to produce 30-40 kg of plutonium each day. My estimation in 1986 was that Israel had more than 200 atomic bombs. It does not cost much money to produce more plutonium.

Charles Reed, England: What is your focus now, and what is happening with the Dimona reactor?

Mordechai Vanunu: It is important to continue to build up the network of solidarity and support the work of peace that we do together. My message is to stop the development and use of nuclear weapons.

All of the issues of environmental destruction connected to the Dimona reactor have already come out. The reactor has created environmental damage all around it: there is now a badly polluted area around Jordan. The reactor is also operating well beyond its lifetime: nuclear reactors are supposed to be shut

down after 25-30 years, and it has been in operation for 40 years. This is dangerous.

Pie Ntumakazina, Burundi: Once you depart Israel, what will be your dreams for this country?

Mordechai Vanunu: What I want for Israel is for it to be a real democracy, not just a democracy "by the Jews and for the Jews." It should be a secular democracy, not a religious democracy.

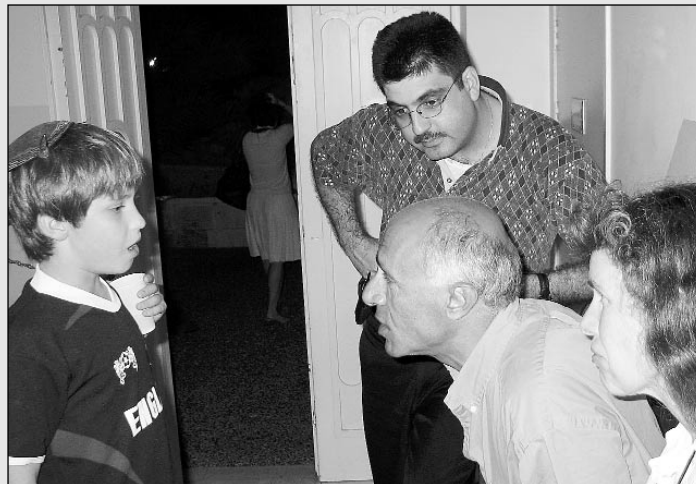
Beni Bataaga, Congo: What are your connections to your family, and how will you manage to travel from this country?

Mordechai Vanunu: I received the "Yoko Ono Award" of \$50,000, which will help to support me. My family is living in Israel. They are religious Jews, and I have no connection to them anymore.

Ethan Vesely-Flad, The Witness: What do you think is the hope for ending nuclear weapons?

Mordechai Vanunu: On the one hand, you can see hope now. When I was arrested in 1986, only a few countries had nuclear weapons, but others were developing them and nuclear energy was widespread. Since then, some countries have ended their efforts to develop nuclear weapons. And the reality now is that no state is developing them in secret: much more is known publicly.

On the other hand, the technology is there. It is much easier for a state or group to develop weapons. So that is a real problem. But in general, people are more aware, and are rejecting nuclear energy and weapons.



Mordechai Vanunu (seated next to Cynthia Patterson of Canada) engages in discussion with a child from Kids for Peace

Charles Reed: What do you think about the efforts by North Korea and Iran to develop nuclear programs?

Mordechai Vanunu: In Asia, there is a widespread concern about the need for energy. Millions of people need access to energy throughout Asia, and this need will translate to an increase in the use of nuclear energy.

Israel doesn't like me to talk because I tell the truth. (They make it a) question of the Holocaust, (which is not right).

Kumara Illangasinghe, Sri Lanka: Why did they not seek to take your life?

Mordechai Vanunu: Some did say I should be killed. They thought that by putting me in prison, they could silence the case, but they did not realize the effect that this story would have on the whole world.

When I was in prison, they tried to do all they could to lead me to death through poor nutrition. After five years in prison, I asked my brother to give me a book on nutrition.

I am only one human, though; they assassinated the prime minister [Yitzhak Rabin, in 1995].

Charles Reed: What is your view of the Israeli peace camp?

Mordechai Vanunu: I am very disappointed in the Israeli peace community. You cannot be Zionist and for peace! And how can people say they want peace, and not be against nuclear weapons? For example, the well-known Israeli peace organization Gush Shalom has not taken a nuclear stand. Israeli peace activists have a big problem: they need to respect the Palestinian people, and they need to act against nuclear weapons.

Pie Ntumakazina: Do you think that the Christian community could bring the gift of conflict transformation here?

Mordechai Vanunu: When I was in prison, I found myself reading the New Testament and the letters of St. Paul. The way of Jesus Christ is a way of peace, of nonviolence. I think that is the role that Christianity can play here. This is the reason I became a Christian.

It is not the way of Hamas. We follow the way of Christ, the Prince of Peace. This is what Christianity can teach the Jews and the Muslims. We can even influence the Muslims to follow the way of nonviolence.

Since June 2004, after my release from prison and arrival at St. George's, every day I go up to the cathedral tower and ring the bell. I encourage many Christians to come here, to visit here, to experience here, and to be in solidarity. There are Christians visiting Hebron, and supporting the people there. The Christian world is very large; it can send a lot to the community here.

Jenny Te Paa, Aotearoa New Zealand: What would be the one special thing that you would ask us to share with people in our home countries?

Mordechai Vanunu: Christianity is still alive after 2,000 years. My message, my mission here, is to help proclaim peace. From here we can spread that message to all the world—to New Zealand and everywhere. We don't want nuclear weapons anywhere in this world.

Jeremiah Guen Seok Yang, Korea: I really appreciate your message of nonviolence. But most Christian countries are supporting violence around the world.

Mordechai Vanunu: Those practicing violence are not really following the way of Jesus Christ. In spite of all the mistakes that people around the world – and Christians, specifically – have done, we are surviving.

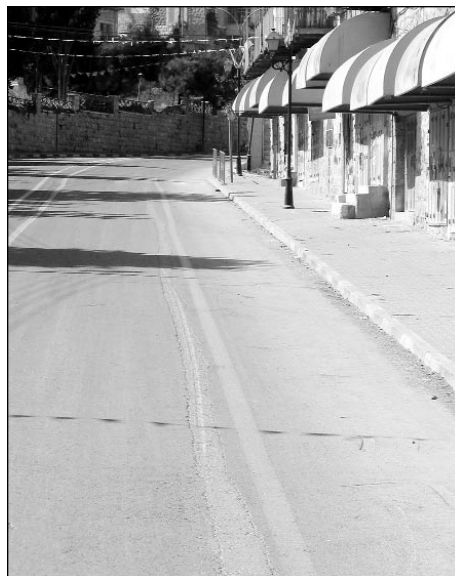
SECTION III

APJN RECOMMENDATIONS TO THE ANGLICAN CONSULTATIVE COUNCIL

APJN recommends the adoption by the ACC of the following:

Recommendations on conflict transformation

- A. to accept as its own the September 22nd statement on the Israeli/Palestinian Conflict.
- B. to commend the Episcopal Church USA's resolve to determine appropriate action where it finds that its corporate investments support the Occupation of Palestinian lands and violence against innocent Israelis, and commends such a process to other Provinces having such investments, and to encourage investment strategies that support the infrastructure of a future Palestinian State.
- C. to request that the Office of the Anglican Observer at the United Nations, through or with the UN working committee on peace in the Middle East, as well as through the Anglican Consultative Council, support and advocate the implementation of UN resolutions 242 and 338 towards peace, justice and co-existence in the Holy Land as a priority of that office.
- D. to ensure support that Burundian refugees returning from Congo and Tanzania, along with displaced persons within Burundi, be assisted and cared for in their time of rehabilitation and integration through agencies of the United Nations, the European Union, Organization of African States, and other appropriate government and non-government organizations, and calls for Congolese refugees gathered in Burundi and Rwanda border areas to receive care of the international community including shelter, food and medication, and implores (through a letter from the General Secretary of the ACC) so called "freedom fighters" to stop killing innocent civilians who have nothing to do with fighting.
- E. to encourage pastoral visits by members of the ACC to regions of conflict, especially the Great Lakes, Sri Lanka, West Africa, Sudan, the Korean Peninsula and the Middle East so that churches in those regions feel empowered to carry on the mission of peacemaking, until there is lasting peace and good governance.
- F. to make training trainers for peace and justice and conflict transformation throughout the Anglican Communion a priority theological educational project for all church leaders today and tomorrow.



Israel enforces 24 hour curfew during Jewish holy days in Hebron

Recommendations on Theological Education

- G. that all Provinces be requested to ensure the widest spread in terms of accessibility to quality theological education programs and opportunities at all levels of scholarship is made available to all people in the Church who wish to undertake such educational studies. It particularly urges the intentional inclusion of women, lay people and youth in all theological educational and ministry formation activities. (The APJN recognizes the need for the whole people of God to have access to quality theological education and ministry formation.)
- H. that every Anglican Theological College in the Communion be requested to ensure the inclusion of a significant component of both Anglican Studies and Peace and Justice Studies in their required courses of studies for all students prior to their admission into any form of lay or ordained ministry for the Church. (The APJN recognizes the urgent need for all Anglican theological educational teaching institutions to strengthen their teaching of Anglican Studies and we further recognize the need to strengthen the teaching of Peace and Justice studies within all curriculum offerings.)
- I. that each Province of the Communion undertake to commit itself to ensuring that all of its teaching institutions immediately and intentionally include theological studies of human sexuality in accord with Lambeth Resolutions of 1978, 1988 and 1998 respectively. We further recommend that each Province commit themselves to the ongoing studies called for in the Windsor Report, and that each Province report back to the next ACC meeting on their progress. (The APJN recognizes a very significant curriculum omission in most Anglican Theological Colleges is that of human sexuality. Given the urgings of all three of the most recent Lambeth Meetings for the 'theological study of sexuality' to be undertaken within the Communion and especially given the current situation of extraordinarily heightened tensions among and between Provinces arising from vastly differing understandings of human sexuality (which in turn has given rise to the production of the Windsor Report), then these theological studies are seen by APJN as being of the highest priority.)



The City of Nazareth

- J. that the TEAC be encouraged to maintain dialogue with APJN to ensure mutual support for each other's theological educational endeavours and to provide mutual support and resourcing where possible. (APJN applauds the initiative of the Archbishop of Canterbury in establishing the TEAC and wishes to be as supportive as possible in contributing to curriculum development and in any other theological educational activity particularly to do with peace and justice studies for the Communion.)
- K. that the Anglican Contextual Network ensure the inclusion of Peace and Justice Studies and studies in Human Sexuality in all the theological education and ministry formation activities of the Network. The APJN affirms and supports the work of the Anglican Contextual Theologians Network. (While we recognize the Network is still relatively small and is not yet fully globally representative we do acknowledge its importance as a fledgling yet vitally important new and 'organic' theological educational initiative.)

Recommendations on interfaith relations

Anglican Provinces ensure:

- L. that they are aware of what other Christian churches and organisations are doing in their regions and are encouraged to participate in any existing inter-faith forums, meetings and similar gatherings.
- M. that models of mission be developed that are transparent and respectful of others.
- N. that education be provided to those in training for ministry, lay and ordained, on the basic beliefs of other religions, especially those that have adherents in the local area. Resources should be developed, either independently or ecumenically, that would enable parishes to better engage with their neighbours.
- O. that Anglican church leaders are encouraged to develop their relationship with the leaders of other religions in their area. The strategies to accomplish this include inviting other religious leaders to our major festivals and seeking invitations to the festivals of other faiths. Such involvement should be viewed as a ministry opportunity and a long-term engagement.
- P. that in those areas where there are particularly complex issues, an Inter-Religious Commission to monitor what happens be established
- Q. that consideration be given to having joint programs to respond to issues of social justice, such as employment creation opportunities for marginalised groups and education programs about human rights.

Recommendations on the Environment

- R. that there be collaboration between the Anglican Environmental Network and APJN on intersecting issues of justice and peace.
- S. that Anglican provinces promote more training programs and educational resources about environmental issues, in ways that are broadly accessible, so as to increase environmental awareness.
- T. that the distribution of *Healing God's Creation*, the new book from the Anglican UN office, be promoted throughout the Communion as a resource for local discussion and action on environment and sustainable development.

SECTION IV

NETWORKING, BUSINESS, AND NOTE OF APPRECIATION

APJN was fortunate to have present at its meeting members from several other networks of the ACC whose concerns relate to the broad areas of peace and justice. Reports were heard from:

The Anglican Indigenous Network

The Youth Network

The Women's Network

The Urban Network

The Environmental Network

Reports were also heard on the work of HIV/AIDS by the Provinces of Africa and its partners.

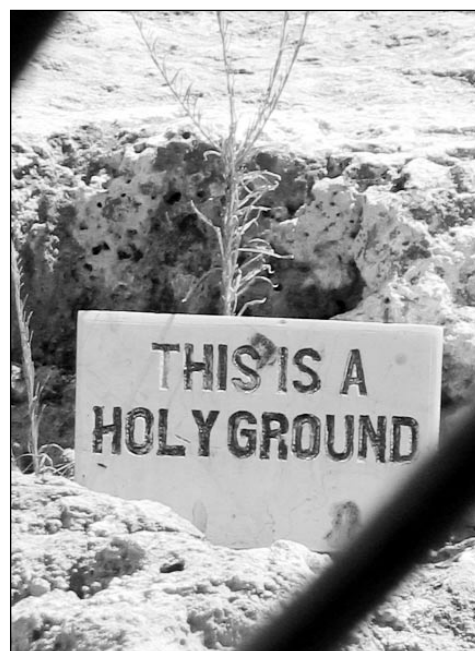
In addition, a report was received from the Poverty and Trade Task Team. This group is made up of APJN members and others and appointed by the Archbishop of Canterbury at the request of the Primates. The Most Reverend Njongonkulu Ndungane is chair and Hellen Wangusa of Uganda is facilitator. The Team is charged with developing a Communion wide response to globalization, and has been a priority of APJN from its inception. A separate report from the Team is available.

The Business of the Network

During its business session, the Network accepted the invitation to hold its next meeting in the Great Lakes Region under the hospitality of the Province of Burundi, most likely in 2007.

The following members were selected to serve on the Steering Committee by the various regional representatives: Sam Koshiishi for Asia and the Middle East, Jenny Te Paa for the Pacific, Pie Ntukamazina for Africa, Brian Grieves for North America, Charles Reed for Europe, Luiz Prado for Latin America and the Caribbean, Tai Matalavea, ex officio, UN Observer's Office. In addition, the following members were appointed by the Steering Committee: Delene Mark (Southern Africa), Nalwoga Jessica Sanyu Alexandra (Uganda), Lisbeth Barahona (Central America).

Finally, but by no means least, all the participants of the APJN meeting in Jerusalem extend profound gratitude to Bishop Riah and his wife Suad, Ms. Nancy Dinsmore, Canon Naim Ateek and his wife Maha, the staff of St. George's College, Palestinian representatives Elian Abdelnour and



Suzanne Khayo, the staff of St. Margaret's in Nazareth, the headmaster of Bishop Riah School, Hanna Abu El-Assal, the Board and staff of Sabeel (especially Cathy Nichols), Jeff Halper, Suheil Dawani, the Honorable Dr. Azmi Bishari, Dr. Mustafa Barghouti, Mordechai Vanunu, Kids 4 Peace Jerusalem led by Dr. Henry Carse, Jad Ishaak of the ARIJ, and our hosts in Shefa Amr and Raineh led by Father Fuad, and so many more. These good people, and countless more unnamed but equally appreciated, made our time in the land of the Holy One an experience none of us will ever forget. We also want to mention the honor of meeting the President of the Palestinian Authority, the late Yasser Arafat, who so warmly welcomed us in what turned out to be one of his last days among us.

We only hope that in some small way, our visit will have lightened the burden of Occupation on the Palestinians we visited and bring hope to Israelis living in fear, and more importantly, contribute and lead to some measure of justice for all the people of that sacred land. Our solidarity and advocacy will continue in the days, months and years ahead. For as long as it takes, until God's justice reigns.

