



APJN

Community Transformation: Violence and the Church's Response

Anglican Peace and Justice Network in Rwanda and Burundi
25 September – 3 October 2007

Cover photo (front)

This memorial at the Roman Catholic seminary in Buta, Burundi, is dedicated to 40 seminarians and workers who were slaughtered by rebels on the 30th of April, 1997. The rebels had demanded that the seminarians separate themselves along ethnic lines, so that one group would be killed and the other spared. In an extraordinarily courageous act of public witness, the young men declared they would rather die together than be separated.

Cover photos (back)

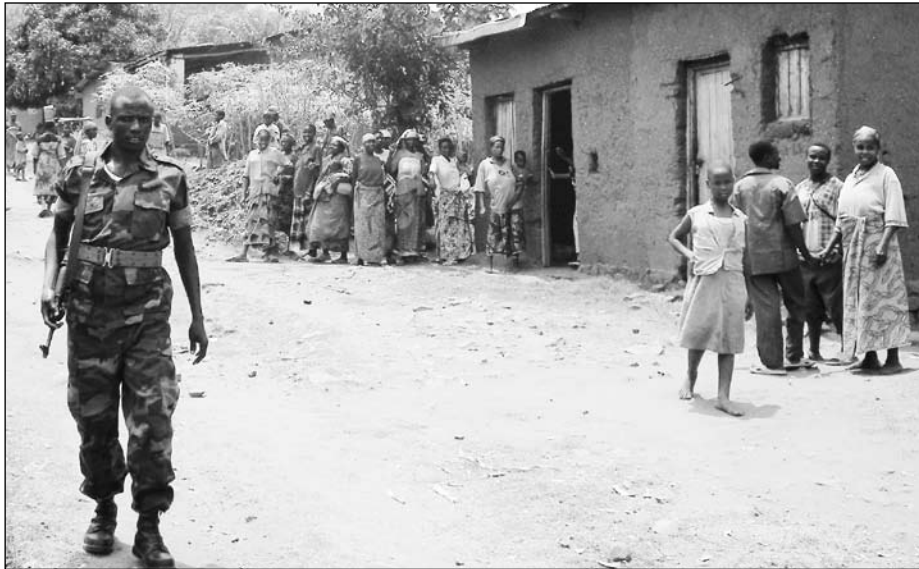
Violence takes a great toll on those who are most vulnerable – the weak, the elderly, the young. Even if they escape death, the damage is deep, and life is difficult or even desperate. In Burundi, the Church attempts to give strength to the women, and hope to the children.

Cover photos were taken by Rosemary Cottingham, communications officer for the Anglican Church of Burundi, during the 2007 APJN meeting in Burundi.



APJN

COMMUNITY TRANSFORMATION: VIOLENCE AND THE CHURCH'S RESPONSE



**Anglican Peace and Justice Network
Meeting in Rwanda and Burundi
25 September – 3 October 2007**



Acknowledgments

Many people contributed to this report. APJN members (listed on page vi), took notes and photographs on location, wrote the meeting report and recommendations, submitted major articles, and recommended helpful resources. Vital additional photos and information were provided by Clare Amos and Susanne Mitchell at the Anglican Communion Office; communicators Rosemary Cottingham (Burundi), Matthew Davies (London), and Rolland Gito (Melanesia); and Francisco de Assis da Silva (Brazil), Sam Koshiishi (Japan), and Joachim Hyeon-Ho Kim (Korea).

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Photo Credits

Front cover

This memorial at the Roman Catholic seminary in Buta, Burundi, is dedicated to 40 seminarians and workers who were slaughtered by rebels on the 30th of April, 1997. The rebels had demanded that the seminarians separate themselves along ethnic lines, so that one group would be killed and the other spared. In an extraordinarily courageous act of public witness, the young men declared they would rather die together than be separated.

Back cover

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Title page

Proliferation of armed movements during a civil crisis, and interventions by government forces, are traumatic for citizens of any country. In Burundi, a “period of grace” is prayed for so that true peace and stability may be achieved.

Photo taken by Sam Koshiishi, APJN member from Japan.

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About Us

The Anglican Peace and Justice Network, a recognized network of the Anglican Communion, was founded in 1985 to further the Church's mission to "reconcile all things to Christ." APJN brings together representatives appointed by their primates for a triennial consultation on issues of conflict resolution, human rights, and economic and environmental justice, lifting up the voices of women, young people and all those marginalized by oppressive systems. The Network reports to the Anglican Consultative Council. There are about 24 active Provinces.

Since its inception 23 years ago, APJN has met in Singapore, Zimbabwe, Brazil, Philippines, Scotland, USA, Korea, Aotearoa/New Zealand, Jerusalem, and Rwanda and Burundi. It has sent a special delegation to Sri Lanka. The business of the Network is managed by a Steering Committee made up of regional representatives. Dr. Jenny Plane Te Paa of Aotearoa is the current convener. The Network is developing communications using available technology to provide greater sharing of mutual justice concerns. More information may be found on the APJN section of the Anglican Communion website, www.anglicancommunion.org.

Mission Statement

Our aims:

- To assist the Communion in seeing the centrality of justice and peace to the mission of the Church
- To lift up and champion the role of women, young people, indigenous communities and other marginalized groups to have full voice and representation in the official councils of the Church as a matter of justice
- To provide a venue for Anglican provinces to bring forward issues of justice and peace in their local context giving them access to the wider Anglican Communion for partnership and joint witness
- To provide resources for the whole Church to enable local Provinces, dioceses and congregations to educate and advocate for global reconciliation
- To advocate human rights (especially for women and children), environmental justice and peacemaking to the Anglican Communion, civil society and governments wherever there are injustices

We do this by:

- Convening a Communion-wide gathering of representatives from each Province at least once every three years
- Reporting to the Anglican Consultative Council with recommendations for Communion-wide action on justice and peace concerns
- Providing continuity through the appointment of a steering committee made up of at least one representative of each region in the Communion
- Responding to Provincial partner invitations to send delegations to areas of distress for solidarity and consultation for action
- Issuing communiqués and statements on timely justice and peace concerns through the APJN steering committee
- Identifying resources for conflict transformation to be used by provinces which bear the scars of conflict
- Partnering with other inter-Anglican Networks, especially the Women's, Youth, Indigenous, Refugee, and Environmental Networks



Foreword



The Anglican Peace and Justice Network has a well-established reputation within the global Communion for producing very *high quality* reports. In part this is a reference to the superb technical and aesthetic quality of the reports but mostly it has to do with recognition and appreciation of the unequivocal passion for God's peace and God's justice, which consistently characterizes the spirit and the intent of all of the endeavors of APJN.

This 2007/8 APJN report is once again typically indicative of the extraordinarily wide range of peace and justice initiatives and activities involving individual APJN members both within their own Provinces and beyond and those involving the Network as a collective of global Anglicans drawn from across the breadth of the Communion.

The poignancy of so much of this report is utterly compelling. The desperate urgency with which we are all being called to act in order to alleviate human suffering *and* to transform the causative circumstances giving rise to that suffering cannot be overstated.

There are a series of recommendations contained in the body of the APJN 2007 meeting report on pages 5-6. It is these recommendations which all are urged to act upon even as we daily commit ourselves anew to being as *harbingers of God's peace, as advocates for God's justice, as compassionate servant workers* in God's infinitely complex, irresistibly demanding mission field.

On behalf of the Anglican Peace and Justice Network I commend this comprehensive and challenging report to the Anglican Consultative Council under whose pastoral and administrative aegis we work. I give thanks to God for the contributions of all members of the Network, for members of the steering committee and for the precious enabling resourcing we enjoy from a small number of Provinces and from the Episcopal Church. Very special thanks are due to the Rev. Canon Brian Grieves for his consummate secretarial support over many years.

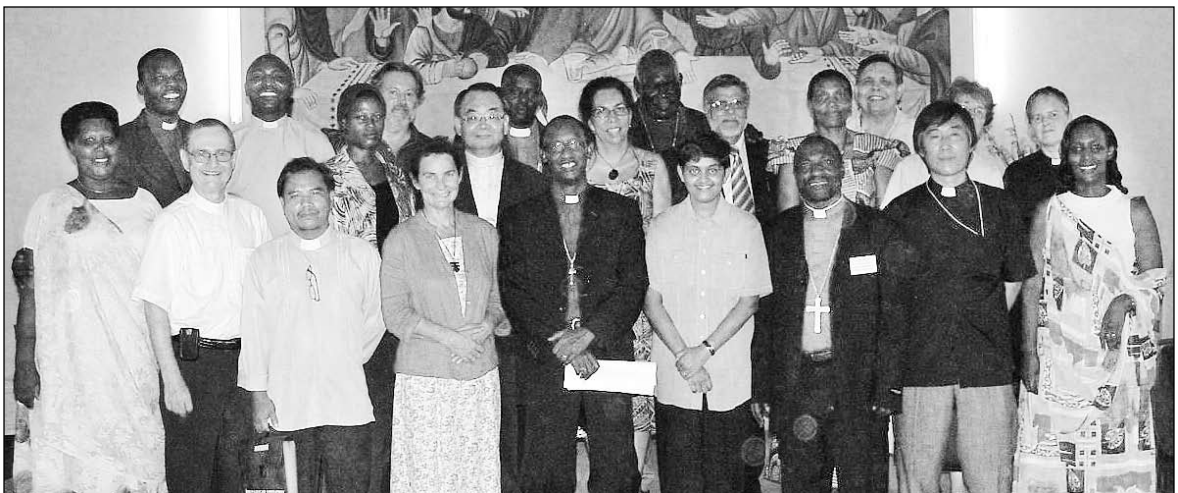
Dr. Jenny Plane Te Paa
Convenor
APJN Steering Committee
May 2008



APJN 2007 Participants

Hosts	The Rt. Rev. Pie Ntukamazina, Diocese of Bujumbura, Burundi The Most Rev. Emmanuel M. Kolini, L'Eglise Episcopal au Rwanda
Aotearoa/New Zealand & Polynesia	Jenny Te Paa
Burundi	Pie Ntukamazina
Canada	Maylanne Maybee, Cynthia Patterson
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Written contributions were received from: Pakistan - The Most Rev. Dr. Alexander John Malik
Jerusalem - The Rev. Dr. Naim Ateek



ROSEMARY COTTINGHAM / ANGLICAN CHURCH OF BURUNDI

Transformed by testimonies of faith and courage

Members of the Anglican Peace and Justice Network gather after Sunday worship at Holy Trinity Anglican Cathedral, Bujumbura, Burundi.

SECTION FOUR

Resources

KNOWLEDGE ABOUT CONFLICT AND PEACE

By Dr. Samson S. Wassara
University of Khartoum, Sudan

Dr. Wassara made this presentation to the Episcopal Church of Sudan's Justice, Peace and Reconciliation Conference at Juba Cathedral 14-17 January 2008. It was published in the conference report, "Let Peace Prevail," and is reprinted with permission of Archbishop Daniel Deng Bul.

OBJECTIVES

- To introduce participants to the basic understanding of relationships between conflict and peace.
- To enhance the understanding of the processes in addressing conflict and the search for peace.

INTRODUCTION

- Conflict and peace are different faces of society.
- Conflict and peace are ever present where there are people, depending on issues in their relationships.
- People's lives are characterized by periods of disputes and periods of harmony.
- Escalation of conflict creates a host of complicated relationships between people, communities and nations.

CONFLICT

The most important thing one should know is to understand what conflict is all about, the nature of the conflict and seriousness of the conflict. What people know generally is that conflict involves differences and disagreements. It is always unwise to rely on definitions of conflict because different situations of conflict give rise to

variations in definition. We can always describe conflict in a variety of complex entities.

Terminologies of conflict: Differences, perceptions, feelings of threat, fear of failure, distribution of power, state of personal or communal security, etc. Many differences do not become conflict unless:

- One of the partners perceives the difference as an actual or potential obstacle to interest.
- People's means of achieving desired goals are weakened by differences they have with the other party.
- Resources of one party are threatened by the other party's values, goals, perceptions and behavior.

Results: Developing different degrees of hostile relationships, considering violence as a possible solution, engaging in violent action to change a situation.

There are always different types of conflict. In one way or the other there may be an interrelationship between such conflicts. This is when we talk about overlapping conflicts. It is important to know the types of conflict that are common in our communities and the country. Communities can be religious, ethnic, tribal, regional, or economic interest groups.

Interpersonal conflict: Disagreements or acts of violence between members of a family, between one family member and an individual from another family, etc.

Community conflict: Disagreements or acts of violence when a group of individuals within a community confront another group within the same community. This involves a pattern of alliance of parties to a conflict within conflict.

Inter-communal conflict: Disagreements, disharmony or acts of violence between different communities.

State versus non-state entity: Disagreement or violence between the state and sections of national society. This is represented by civil war, which is also a political conflict.

Conflict may cut across two or more of the types described above. An example is how armed conflicts can change the intensity or nature of communal or ethnic conflicts. In all, conflicts have impact on lives of people in society as summarized below:

- Breakdown of harmonious relationships in society.
- Social confusion and emergence of a culture of violence.
- Violations of human rights depending on the seriousness of the conflict (beating, killing, destruction of property and social service, displacement, abduction and others).
- Exposure of the most vulnerable groups of people to misery, poverty, disintegration of families and death.

PEACE

Peace cannot easily be defined because it is possible to find itself in relationships of conflict. Peace is a positive relationship in the family, community and the nation. There are many relationships that describe peace.

Terminologies of peace: Self-confidence, satisfaction, prevalence of security, enjoyment of rights, justice, respect of others, tolerance, flexibility in a situation of difference, perceiving problems as mutual concerns, soberness and rationality in dealing with others, forgiveness, reconciliation, dialogue, etc. Peace can be assured when:

- Problems are perceived as shared concerns and expressed constructively.
- Social, political and economic disputes are addressed through dialogue.
- Alternative options are generated in situations of conflict relationships.

Results: Constructive expression of relationships leading to positive personal, socio-economic and political changes in society.

There is the tendency to classify peace into political peace and social peace. Political peace involves mediation and negotiation between political entities such as the government, international organizations, organized

political institutions or movements which are in disharmony over power and power-related grievances. Social peace is the harmony after re-establishment of normal relationships between communities after dispute over services and other means of livelihoods. Political peace plays a major role in community stability and reduction of effects of social conflicts. For example, ending of civil war in some parts of Sudan may reduce cattle rustling and inter-community killing.

CONFLICT RESOLUTION

Conflict resolution is the process of all the attempts made by institutions and individuals to resolve a dispute or conflict between the parties involved. Conflict practitioners are at work on conflict in many arenas in the international scene, the domestic scene, and in communities. At the community level there are interpersonal and collective distorted relationships developed by a variety of events and interactions. Conflict itself has negative and positive aspects. The negative aspects of conflict involve the pain, injuries, destructions and deaths. However, the positive aspects focus on translating conflict into positive outcomes such as change, restoration of damaged relationships and sustainable peace.

Scholars in the field of conflict resolution differ on this topic. They argue that conflict cannot be resolved because it is an inseparable part of humanity. For this reason, new terms are emerging such as Conflict Management, Conflict Transformation. All in all, these terms go in the same direction as Conflict Resolution. Their focus is on mitigating and reducing dynamics of conflict. The terms imply that conflicts have to be addressed in order to restore harmony, and consolidate the harmony to develop into a durable peace

There are two important tools of conflict resolution. They are mediation involving the technique of negotiation, and arbitration. The first falls into the category of political and social interactions, but the second is in the legal domain. Many people go for mediation and negotiation because they are based on mutual arrangements achieved through discussions and compromises. These tools are more relevant to Church functions. For this reason, our emphasis will be on techniques of mediation, negotiation and communication in conflict relationships.



MATTHEW DAVIES / EPISCOPAL LIFE ONLINE

Violence and destruction

Warning signs on the road between Juba and Lainya are a reminder that mines left over from the 21-year civil war in Sudan still pose a threat to lives in southern Sudan.

RECONCILIATION PROCESSES

Objectives:

- To familiarize participants with critical steps of solving a problem.
- To make participants understand basic methods and principles of resolving disputes.
- To learn skills that will help reconciliation processes.

Critical Steps in Reconciliation

Peacemaking involves diplomacy at the appropriate level of intervention in a reconciliation process. It involves:

- Knowledge of the conflict one intends to address.
- Understanding culture, traditions, psychology and social environment of parties to the conflict.
- Identifying your targets for the re-establishment of working relationships and opening of communication channels.
- Engaging in mediation and negotiation.

What are the frequently used methods in reconciling parties to a conflict?

MEDIATION

Mediation is the intervention by an acceptable, impartial and neutral third party who has no authoritative decision-making power in a dispute or negotiation. This person assists contending parties to voluntarily reach their own mutually acceptable agreement. Mediation is an extension of the negotiating process. The basic components of mediation are intervention, acceptability, im-

partiality, assistance to the parties, and encouraging a voluntary process.

Pre-mediation preparation

- Information and data gathering
- Getting parties to the negotiating table
- Conflict analysis
- Selection of venue
- Physical set up of negotiations

Mediator's role

- Explain the process and develop trust.
- Manage the process of negotiation and ensure confidentiality.
- Encourage parties to tell stories about their situation.
- Listen carefully and actively and ask open-ended questions.

Techniques and strategies of mediation

- Recognize the potential issues of conflict and agreement.
- Choose strategies and be flexible to harmonize conflict situations.
- Help everyone keep his or her self-respect.
- Encourage parties to turn win-lose negotiation into real problem-solving exercise.
- Identify issues separating the parties and convert them into creative alternatives for problem solving.
- Establish business and ground rules that must be respected by parties during negotiations.

Mediator checklist

- Pre-mediation preparation.
- Beginning the mediation session.
- Defining the issues and setting the agenda.
- Defining interests and needs.
- Generating and assessing options for settlement.
- Achieving formal settlement.

NEGOTIATION

- Problem-solving processes in which two or more people voluntarily discuss their differences and attempt to reach a mutually agreed solution.
- Requires participants to identify issues about which they differ; educate each other about their needs and interests, and generate possible settlement option and bargain over terms of final agreement.
- An opportunity that enables people to review old rela-

tionships, which are not working to their satisfaction.

- An opportunity to bargain and establish new relationships that did not exist before.
- As a common problem-solving process, is in everyone's interest to become familiar with its dynamics and skills.

Patterns of Negotiating

Two recognized patterns of negotiations do occur in reconciliation processes: competitive and problem-solving.

In the competitive pattern the negotiator:

- Tries to maximize gains within the limits of the current dispute problem.

DECADE TO OVERCOME VIOLENCE, 2001-2010

World Council of Churches

This 2001 - 2010 initiative of the World Council of Churches is a global movement that strives to strengthen existing efforts and networks for overcoming violence, as well as to inspire the creation of new ones.

The DOV is:

- An invitation to learn about the issues of violence and non-violence
- A spiritual journey for individuals, churches and movements
- A study and reflection process
- An opportunity for creative projects in preventing and overcoming violence

The DOV calls us to:

- Work together for peace, justice, and reconciliation at all levels – local, regional, and global.
- Embrace creative approaches to peace building which are consonant with the spirit of the Gospel.
- Interact and collaborate with local communities, civil society actors, and people of other living faiths, so as to prevent violence and promote a culture of peace.
- Walk with people who are systematically oppressed by violence, and to act in solidarity with all struggling for justice, peace, and the integrity of creation.
- Repent for our complicity in violence, and to engage in theological reflection to overcome the spirit, logic, and practice of violence.

The DOV highlights and networks efforts by churches, ecumenical organizations, and civil society movements to prevent and overcome different types of violence. It seeks to establish points of contact with

the relevant aims, programs, and initiatives within the United Nations Decade for a Culture of Peace and Non-violence for the Children of the World (2001-2010).

Goals of the DOV:

In order to move peace-building from the periphery to the center of the life and witness of the church and to build stronger alliances and understanding among churches, networks, and movements which are working toward a culture of peace, the goals of the Decade to Overcome Violence are:

- Addressing holistically the wide varieties of violence, both direct and structural, in homes, communities, and in international arenas and learning from the local and regional analyses of violence and ways to overcome violence.
- Challenging the churches to overcome the spirit, logic, and practice of violence; to relinquish any theological justification of violence; and to affirm anew the spirituality of reconciliation and active nonviolence.
- Creating a new understanding of security in terms of cooperation and community, instead of in terms of domination and competition.
- Learning from the spirituality and resources for peace-building of other faiths to work with communities of other faiths in the pursuit of peace and to challenge the churches to reflect on the misuse of religious and ethnic identities in pluralistic societies.
- Challenging the growing militarization of our world, especially the proliferation of small arms and light weapons.

www.overcomingviolence.org

- Makes high opening demands and is slow to concede position.
- Uses threats, confrontation and extreme argumentation.
- Is not open to persuasion on substance.
- Is oriented to ambitious goals.

In the problem-solving patterns the negotiator:

- Tries to maximize benefits within the available alternatives.
- Focuses on common interest of parties.
- Tries to understand the merits of demands as objectively as possible.
- Is open to persuasion on substance.
- Is oriented to realistic goals.

Conditions of negotiations

The following conditions are necessary for negotiations to produce results:

- Identifiable parties who are willing to participate.
- Readiness of parties to engage in negotiations.
- Means and resources for negotiations.
- Sense of urgency and meeting deadlines.
- Elimination of psychological barriers in the process of reconciliation.
- Identifying the real issues to be negotiated.
- Delegates or representatives must have the authority to negotiate and decide on behalf of the party they represent.
- Demonstration of willingness to compromise.
- Issues of agreement must be reasonable and capable of being implemented.
- Controlling of emotions: anger, fear, bitterness, vengeance and misunderstanding.
- Focusing on interests not positions.
- Inventing alternative options for mutual gain.

COMMUNICATION SKILLS

Objectives:

- To promote the understanding of the role of communication in conflict situation.
- To prepare trainees to deal with communication problems in processes of conflict resolution.

Communication is an important tool of negotiation and mediation. It can contribute to increased or reduced tension in the process of negotiation and mediation. What is important in this topic is to overcome difficul-

ties of communication in conflict situations. This session examines the relevant aspects of communication.

Emphatic listening

This expression means listening actively with understanding. There are many benefits of emphatic listening:

- Enables the understanding of the other person's point of view and deal more actively with the problem.
- Allows each party to clarify their own thinking about the problem.
- Provides an opportunity for parties to air out anger leading to reduction in tension.
- Gives the impression to parties that someone is interested in them and their problem.
- Encourages cooperation of parties to a problem.
- Develops an active state of mind.

Paraphrasing

Paraphrasing means re-stating in your own words what the other person has said. It is useful in that it:

- Enables the other person to know you are listening and trying to understand what is being said.
- Facilitates good communication and helps to identify truth from statements.

Examples of paraphrasing are:

- "Let me make sure I am understanding you. You are saying..."
- "So the way you see it is..."
- "You felt I was being unfair to you when..."
- "You believe..."

Golden rules of paraphrasing are:

- Keep the focus of the person you are paraphrasing.
- Do not evaluate or judge.
- Be brief and condensed in restating.

Communication Openness

Communication openness is described as:

- Being keen to hearing the perception and needs of others even if you disagree with them.
- Efforts of the listener to avoid situations where parties are concerned with their own positions.
- Means of extracting as much information as possible from both sides in order to make way for expanding the options to resolve the problem.

The question is, How can we best use communication openness in negotiation and mediation? The following items are golden rules of how to do it:

- Ask as many questions as possible such as “What,” “Why” and “How.”
- Do not assume you know exactly what the other side means.
- Do not make others defensive by abruptly disapproving or contradicting their statements.
- Resist the temptation to gain the upper hand by chasing weakness in the other person’s point of view and the reasons behind it.

Examples are:

- “I am not sure I understand your idea. Tell me more.”
- “How would that work...?”
- “Elaborate that point further...”
- “Tell me what you have in mind...”
- “Could you give me a specific example...?”

Dealing with Threats and Anger

Threats and anger are familiar scenes of reconciliation processes because emotions are always high, especially during the competitive pattern of negotiations. Threats and anger are dealt with at two levels.

Dealing with your own anger

- Recognize the underlying causes of your anger.
- Try to identify the other emotions you are experiencing such as fear or frustration.
- Acknowledge and accept your anger. Think about it. Do not deny its presence or refuse to deal with it. Otherwise it may come back and you may direct it at the wrong people.
- Express your anger when it is necessary, safe and appropriate to do it. Otherwise, anger makes problems worse.
- If you want to solve the problem that caused your anger, separate it from the people.
- Avoid making important decisions when your anger controls you.

Dealing with the anger of others

- Try to determine whether the anger is directed at you personally. Many angry people had those feelings inside them before you came along. You might simply have been in a wrong place at a wrong time.
- Adopt a calm style yourself and avoid getting into an angry response.
- Acknowledge and affirm the other person’s anger.
- Encourage the other person to talk about his/her anger until it is no longer controlling the person.

CREATIVE PEACEMAKING

Episcopal Peace Fellowship (USA)



The Episcopal Peace Fellowship mission is to: *Do Justice, Dismantle Violence, Strive to be Peace Makers*, in our parishes, our dioceses, our communities, our nation and our world. EPF has been working on these issues for 69 years. Our members make a commitment to **pray, connect, and act for peace**, and to renounce, as far as possible, participation in war, militarism, and all other forms of violence.

All of our work falls under an umbrella called **Creative Peacemaking**. We implement our commitment by living out our baptismal covenant to strive for peace and justice, respecting the dignity of everyone (*Book of Common Prayer*). We do this by forming **local chapters** in parishes and dioceses, by creating issue-focused **action groups**, by providing **nonviolence tools and training**, by providing **liturgical resources** and by **publicly witnessing** to Jesus' gospel of peace and justice.

EPF Chapters (70+) bring together church members to discuss the issues about which they are the most passionate, how they might respond and what tools they need. Chapters present peace and justice resources to their parishes, write resolutions for their diocesan conventions, and organize ways that members can witness publicly.

EPF Action Groups organize and provide public witness to **end war and bring peace** (currently, we are especially concerned about the wars in Iraq and Afghanistan); to bring justice to the Palestinians, and safety to Israel and Palestine; and to prevent a war in Iran. We also organize to end the death penalty in the U.S. and to end the nuclear proliferation. Our action groups provide information and ways to witness publicly to our members and

the Church at large.

EPF Nonviolence Tools & Training. EPF is in the process of developing a nonviolent tool kit that is self-instructive and flexible, allowing for maximum interactive use. We also provide counsel and guidance to groups and individuals seeking to host nonviolence training, whether an introductory session, a day-long session or a three-day session.

Our major nonviolence training is called *Creating a Culture of Peace: Nonviolence Training for Personal and Social Change*. CCP is committed to the spirituality and practice of active nonviolence. It is intergenerational and community-based, with facilitators located across the U.S. and available to local groups. During the course of the three-day training, facilitators guide participants through an exploration of five themes: Violence, Active Nonviolence, Successful Nonviolent Social Movements, Community-Building, and Action-Planning. Every group plans nonviolent projects. The optimum training, a retreat with spiritual dimensions, allows for 20 contact hours, usually over a three-day weekend.

Contact Janet Chisholm: www.kirkridge.org.

EPF Liturgical Resources are woven into the very fabric of our life together as Episcopalians and Anglicans. EPF encourages our members to name, in the Prayers of the People, those oppressed by injustice and violence, to lift up in the liturgical context the themes of non-violence and forgiveness, and to organize vigils for both parishes and communities.

Website: www.epfnational.org

Contact: epfnational@ameritech.net

FROM THE ASHES OF COVENTRY CATHEDRAL

Community of the Cross of Nails

Cross of Nails Centers

On the 14th November 1940, much of the City of Coventry was reduced to rubble by German bombs. The Cathedral, at the heart of the city, burned with it. In the terrible aftermath that followed, Provost Howard wrote the words “Father forgive” on the smoke-blackened wall of the sanctuary. Two of the charred beams which had fallen in the shape of a cross were set on the altar and three of the medieval nails were bound into the shape of a cross.

The Cross of Nails is a very powerful and inspirational symbol worldwide of reconciliation and peace. After the Second World War, Crosses of Nails were presented to Kiel, Dresden and Berlin, cities shattered by Allied bombing: Out of the ashes grew a trust and partnership between Coventry and the German cities.

There are now 160 Cross of Nails Centers around the world, all emanating from this early, courageous vision, and all working for peace and reconciliation within their own communities and countries. This has no boundaries: it may focus on issues of politics, race, religion, economics, sexual orientation or personal; it can have broad and far-reaching national consequences, or it can make just a small – nonetheless significant – difference to people’s lives. Centers can be churches, reconciliation centers, prisons, NGOs and schools, any body of people who have a heart and a need to pursue reconciliation in their own lives and the lives of others. The Centers in Germany and the USA are administered by national boards; others range over all continents – from Africa to Australia, Europe to Asia: truly a global network, with Centers being encouraged to support each other – practically and prayerfully.

Associate Centers of Reconciliation

We also have partner organizations, from other faiths or working for interfaith relations around the world, and

to them we present a miniature of the sculpture “Reconciliation,” which is found in the Cathedral ruins, in recognition of their work towards healing wounds.

A Unique Ministry

- In South Africa, the CCN centers have been focal points for sharing some of the painful memories and wounds of apartheid: they have been inspired entrepreneurial, health and land reclamation initiatives, and help to cross the boundaries of the social/religious/cultural divide.
- In Nigeria and Burundi, the CCN and associate centers play a vital part in the exit strategy from areas of intense interfaith tension and conflict.
- In the Middle East, our centers in Israel and Palestine are working towards a greater mutual understanding between Jews and Arabs.
- In the USA, where there are 43 centers, there are many active projects focusing on reconciliation within the community, teaching the ethics of mediation and coalition building. Some of the parishes are partnered with ones in South Africa, Sierra Leone and Cuba, offering practical and financial support.
- In Europe, Germany has the most active centers (40), many of whom are particularly committed to projects in Central and Eastern Europe (in Slovakia, Bosnia, Belarus and Romania). The UK is revitalizing its own collective ministry nationally and internationally, in churches, NGOs, prisons and schools. Our four centers in Northern Ireland – the Corrymeela and Cornerstone Communities, Lagan College and the Cross Fire Trust – are of world renown in their work with the Protestant and Catholic peoples, providing leadership, inspiration and a safe haven where trust and understanding can be fostered.

www.crossofnails.org

MORE RESOURCES AND MODELS For Conflict Transformation

(The Anglican Peace and Justice Network is seeking examples of justice and peacemaking efforts to recommend to provinces throughout the Communion. These will be posted on the APJN section of the Anglican Communion website: www.anglicancommunion.org.)

CANADA

A Justice that Heals and Restores is a resource booklet about the principles of restorative justice with suggestions for worship, workshops and bible studies that parishes can use during Advent and Lent. The resource is a joint project of the Restorative Justice Working Group of the Diocese of Toronto, the Church Council on Justice and Corrections and the EcoJustice Committee. It arises out of a resolution adopted by the Anglican Church of Canada's General Synod to affirm the principles of restorative justice which focus on healing and restoration and take seriously the needs of victims, offenders, and communities. *A Justice that Heals and Restores* is a project of the Decade to Overcome Violence.

www.anglican.ca/partnerships/EcoJustice

Remembering the Children was a March 2008 multi-city tour by Aboriginal and church leaders to promote the Truth and Reconciliation Commission on residential schools, which was officially launched on June 1, 2008. The website provides important and detailed background on the issues, the tour, and the partners.

www.rememberingthechildren.ca

ENGLAND

Anglican Pacifist Fellowship

Established in 1937, APF now has some 1,400 members in over 40 countries, as well as a sister organization, the Episcopal Peace Fellowship, in the United States of America. APF founded the Week of Prayer for World Peace, is a member of the Network of Christian Peace Organisations and of the International Peace Bureau.

www.anglicanpeacemaker.org.uk

Conciliation Resources

Conciliation Resources (CR) is an international non-governmental organization registered in the UK as a charity. CR works mainly in the Caucasus, Uganda and West Africa in partnership with local and international civil society organizations and governments. CR also publishes *Accord: an international review of peace initiatives*, and is involved in projects in Colombia, Fiji and the Philippines.

www.c-r.org

Coventry International Centre for Reconciliation

The International Center for Reconciliation (ICR) at Coventry Cathedral is one of the world's oldest religious-based centers for reconciliation. It was established following the destruction of Coventry Cathedral in 1940, after which the provost made a commitment not to revenge, but to reconciliation with Britain's enemies. Since then, ICR's work for peace has expanded into some of the world's worst areas of conflict. Much of the Center's early work was in the former Communist bloc, broadening to focus on conflicts involving the three major monotheistic faiths. Today, ICR is committed to reconciliation in various situations of violent conflict, some related to religious dispute and others fueled by different factors. In addition to its short-term reconciliation work, ICR coordinates the Community of the Cross of Nails, an international network of over 150 organizations in 60 countries committed to reconciliation.

www.coventrycathedral.org.uk

St Ethelburga's Centre for Reconciliation and Peace

In April 1993, the medieval church of St. Ethelburga's was devastated by an IRA bomb. Now, St. Ethelburga's Centre is a unique meeting space in the heart of the City of London devoted to promoting understanding

of the relationship between faith and conflict. It offers talks, workshops, and training about reconciliation and peace-making. It explores religious difference together in The Tent, and celebrates religious and cultural diversity through music and poetry.

www.stethelburgas.org

IRELAND

The Glencree Centre for Peace and Reconciliation

This organization is devoted to peacebuilding and reconciliation in Ireland, North and South, Britain and beyond. It facilitates dialogues and creates peace education resources. The center was founded in 1974 as a response to violent conflict in Ireland, and in light of a conviction that non-violent solutions must be pursued to encourage reconciliation within and between communities.

www.glencree.ie

ISRAEL/PALESTINE

Kids4Peace

In response to concerns about the future of children in Israel and Palestine, especially in light of the escalation of tensions between the two communities in the Holy Land, the Diocese of Jerusalem has set in motion a “Kids4Peace” Special Program, with focus on “education for peace”. This program includes meetings between Israeli and Palestinian families from both sides of the cultural and political divide. Children aged 10-12, from Jewish, Christian and Muslim families, are introduced to each other, and engaged in fun and artistic activities. “Kids4Peace” is non-denominational, non-political and non-partisan. All participants – staff, families and children – share a commitment to peace, and a belief that an educational experience of tolerance and respect for cultural and religious diversity should begin with the very young, and reach out to invite adults as well into mature ways of coexistence.

www.j-diocese.org/Interfaith_Ministries

NORTHERN IRELAND

Corrymeela Community

Founded in 1965, Corrymeela’s objective has always been, and continues to be, promoting reconciliation and peace-building through the healing of social, religious and political divisions in Northern Ireland. Corrymeela’s vision of Christian community and reconciliation has been expressed through a commitment to encounter, interaction and positive relationships throughout Northern Ireland and beyond. The Corrymeela Community currently has 150 members and more than 5,000 friends and supporters throughout the world. Many Corrymeela members are active in a wide variety of peace and reconciliation activity and some have created their own training agencies involved in conflict transformation work. Each year more than 6,000 people take part in programs at the Corrymeela Ballycastle Centre in Belfast.

www.corrymeela.org

