

Coming to Seoul

At the invitation of the Anglican Province of Korea, over 30 members of the Anglican Peace and Justice Network (APJN), representing 24 Provinces of the Anglican Communion, met on the grounds of Yonsei University in Seoul, Korea, from April 14 to April 21, 1999. It was very much a family meeting, where concerns of individual Provinces and Dioceses of the Communion were on the table, as well as shared issues of which APJN has long been aware, that were presented to the full meeting by committees charged with investigating and discussing them in depth.

In this summary of the meeting, the committee reports are presented first, followed by in-depth reports from the Provinces and some Dioceses of the Communion. The overall tone of the reports, both those from committees and those from Provinces and Dioceses is frank. If readers had not understood before, they will certainly learn here that the concerns of the Anglican Communion have become the concerns of a cohesive global family.

The committee reports, of course, reflect the collective opinion of APJN members on a number of world and regional issues. But they also reflect concerns that reach into the lives of people around the world from every country and faith community. Concerns, for instance, about the realities of Globalization, and of the International Debt Burden, and of the worldwide trend toward Urbanization, the ways in which the problems and issues of nations and regions tend to come together in cities. And all of these issues are reflected in the report on the problems of Migrant Workers, which, in turn, informs some of the key issues raised in Asian and African Women, whose lives are frequently impacted by the effects of migrant work on family structure in many communities.

Issues surface, reflected in these reports, which are obviously going to grow in significance in the very near future. For instance, an extensive and quite eye-opening report on The Dimensions of Age begins to make us aware of the worldwide implications of a population that is living longer.

There are also the immediate, active concerns of the APJN as a collective sounding board for the Communion. There are two papers on Alternatives to War, in light of international involvement in Kosovo and potential involvement elsewhere. And there is attention paid to problems in Korea, the host country. The group considered the problem of Korean Re-Unification, and lifted up the ways in which Christian churches are attempting to become partners in a healing process. Members of APJN made a visit to the DMZ, the dividing line between the estranged nations of the peninsula. And they considered ways to continue the dialogue, launched at Lambeth in 1998, of the church with its gay and lesbian members in a Panel on Homosexuality.

The Provincial and Diocesan reports are evidence of the trust level within the Communion and the degrees of difference of opinion that are possible within this amazing worldwide body. For instance, the area-wide problems reflected in the committee presentation on Africa's Great Lakes countries, are pinned down in great detail in reports from Rwanda, Burundi, Tanzania etc. And world economic problems, especially as they are reflected in the lives of people in developing countries, are explored strikingly in the article from Brazil. The report from Sri Lanka allows us a window into the political and ethnic complexities of the island nation we may not have had before. The comments from the Church of the Province of Southern Africa give us a glimpse of a mountain that has been moved there, and the problems yet to be overcome.

It is impossible to look at this collection of documents and not find a positive message. It is all about the willingness of people in a family to share their problems and concerns with each other for mutual understanding and support, and to move together to accomplish agreed upon goals. It is also a statement about the realities of the complex world we all share. Somehow, no matter how challenging and even daunting some of the problems raised here may seem, the fact that a group like the APJN is the instrument for addressing them head on you will see very little dodging of issues here is encouraging. Perhaps more than encouraging; it is something to make us proud of the spirit of the Anglican Communion in mission.

Welcome Address

Welcome address from Archbishop Chung

Dear brothers and sisters in our Lord Christ!

We are gathered here in Seoul, Korea, to join the Anglican Peace and Justice Network from all around the world. I welcome you all. As you know, this is the last year of the 20th century. The next year opens the new millennium. It is timely and very meaningful to have the APJN conference at this particular moment anticipating the 21st century. Even after more than 50 years, the Korean peninsula is still divided into North and South. In this land where the fear and anxiety of war remains, having the APJN conference bears a quite symbolic meaning.

According to the scriptures, God has created the world in which humankind shares a common humanity; therefore, each person has equal dignity and value. That God-given dignity and value must not be hurt. Unfortunately, however, sin has penetrated into humanity, and human dignity has been wounded. The power of evil has created divisions between humans, and the strong oppress the weak. The harmony among human societies has been ruined. Up to now, the history of humankind has been stained by endless conflicts and violence between tribes and nations. God has sent Christ Jesus to bring an end to all these divisions in this world. Through his passion, death, and resurrection, Jesus has established reconciliation and peace between God and humanity, and between peoples. "Peace be with you!" This was the first word that Jesus spoke to the group of his disciples after his resurrection (Jn. 20:20). He has also called his followers to be peacemakers among peoples. "Blessed are the peacemakers, For they shall be called sons of God!" (Mt. 5:9). We are here in response to that call to be Christ followers, in other words, peacemakers. I urge you to take this APJN as a wonderful opportunity to respond to our Lord with grateful hearts and joy.

You will surely discuss these issues deeply and profoundly, but let me remind you of the Lambeth resolutions around some issues. First, the issue of international debt and economic justice. Those poor nations in the third world borrowed a lot of money from the first world nations for economic development and poverty reduction. On the contrary, they have become poorer countries than before. Poverty has rather been accelerated, and these nations are unable to pay the debt. They lose autonomy to international creditors, and their societies are restless under the burden. In order for the hundreds of millions of people in these unfortunate nations to protect their equal human dignity, debt cancellation is a necessary step, concluded the Lambeth conference. Now, how to make this happen is our task.

Second, the issue of social justice and peace. It is not unusual to hear almost everyday about violence, international refugees, starvation, the extermination of indigenous peoples, and civil war between tribes. Particularly what is happening in Kosovo is very tragic. A number of Kosovo people have been killed by the extreme means of racial cleansing. Nato's air attacks are also increasing the number of deaths in the former Yugoslavia. No one can exclude the possible danger of turning this situation into a worldwide tragedy. It is surely time for prayer while urging a peace process to stop the war.

Third is the issue of Korean unification. Lambeth Resolution V.26 tells that the conference supports the efforts of the National Council of Churches in Korea, including the Anglican Church of Korea. Korea's division was not a Korean choice. The ideological confrontation between superpowers victimized this nation to pay such

an unbearable price for a long time. Now Korea is the only divided nation. To end this, the reunification of Korea is necessary and urgent. The Anglican Church of Korea has actively participated in KNCC's efforts to achieve reunification. Fr. John Lee recently visited North Korea as chair of the unification committee in KNCC. As president of KNCC, I also try to be an active part of Korean Christian churches efforts for reunification. President Kim Daejung's so called Sunshine Policy is to seek reunification by helping North Korea in many ways. North Korea is suffering from economic difficulty and severe food shortage. Noting that to help North Korea in need will be a road for reunification, the Christian Churches in the South with KNCC as the center try to help the North continually with food, fertilizer, and medical products. James 3:18 tells that the fruit of righteousness is sown in peace by those who make peace. You are all peacemakers. And your efforts will certainly bear the fruit of righteousness. God's blessing will be upon you all. It is a blessing and joy itself to work for peace because Christ himself is our peace (Eph. 2:14). I hope this meeting held in Korea will be a chance for you all to gain a better understanding of the Korean situation. May this Seoul conference be a stepping stone for the Anglican Peace and Justice Network to make a great contribution to our dear communion and world peace.

Thank you and God bless you all!

Bishop Prado's Sermon

Bishop Prado's Sermon at a liturgy for Peace in Seoul Cathedral April 16, 1999

Christ has died; Christ is risen; Christ will come again.

Easter is a great time to work on peace and justice. In fact, the Easter Season calls us to rejoice in a God who refuses to leave the dead forever dead. Jesus did suffer a violent death. But God had no intention of letting Jesus rest in peace. He gives death no permission to hold Jesus as a permanent victim of other people's injustice and violence. Resurrection is God's answer to those who think death and violence have the last word.

During Easter we praise God's great act in raising Jesus from the dead. We believe that God's grace will be shared with us and that our own deaths will not be the final word.

Our faith teaches that we will share in Jesus' resurrection on the last day. But our faith is not restricted to remembering Jesus' resurrection. The question is: what happens to our faith in Resurrection between Jesus' resurrection and our own lives? How do we live without faith in resurrection until our own last day? Looking to our world today, we cannot deny the suffering and violence killing so many people, everywhere. Of course, we have here today people who have suffered very bitter things.

What does our faith in resurrection say to all this and to all of us right now? We are an Easter people. Our challenge is to understand the history of human suffering in the light of Jesus' resurrection.

It means that we have to take God's part in protesting and denouncing injustice, oppression and violence. As Christians, we have to resist the forces of death in the midst of life.

Death is not only our own personal death. Death is part of our human social reality. Death is something deeply rooted in the social structures of our community. Death is around us in the midst of life.

Death of those killed by the market's priorities; political death of those oppressed; death of the hopeless and alone, death of thousands killed by militarism, death by torture, death everywhere, painful death.

To accept death as a regular part of our life in society, or to accept it as inevitable is to empty Christ's Resurrection of its power for us today.

Resurrection is not about reform. Jesus' resurrection was God's radical revolution, a real transformation, from death to abundant life.

A resurrection faith faces the cross and fights against the oppressive powers of our society. Our calling is to live as so many of God's chosen people. They refuse to kneel to the powers of death, they fight against violence and oppression as means of maintaining economic and political power.

The resurrection of Jesus is the witness that the Suffering Servant is God who cannot be held in death. And God works for liberation and abundant life. We know the reality

of resurrection when we see new life and transformation in the life struggles of the poor and oppressed.

Powerful witnesses of God's life are visible in people who risk their lives struggling against the oppression inflicted on their sisters and brothers. We see similar hope and power in the disciples who see in the dark what no one else sees. For all this we rejoice. It is always Easter and the Lord is with us, right here, right now.

Living that same Easter faith, we will be stronger for the struggle. No one should be left for dead. Resurrection takes place when we defy reality. Even if, from a human point of view, Jesus life was a dead failure. Nevertheless, the disciples began to discover that Christ was still alive. And he had rejected life based on power and wealth.

He had gone through pain, death, and resurrection and this was also to be our way, the way of his followers. Our networking together, during all these last 14 years, has produced lots of good fruit; seeds of resurrection; growing awareness, deeper commitment and solidarity, newer and more demanding challenges to the Anglican Communion. Despite our mistakes and few resources, God keeps calling us, as all other Christians, and other faiths, to witness to God's original intention of love, liberation, and healing.

May God keep us walking together, sharing the same bread, recognizing the Lord with us in our lives and vocations.

On behalf of all our Provincial representatives, my fellows and companions, let me say how thankful we are, to God and to you, for your kind hospitality and support.

Let us all offer to God's glory and for the transformation of our human family our prayers and work for more concrete signs of resurrection in our society.
I'll conclude with a poem and prayer:

He is Risen! That through him, we may rediscover faith: in ourselves, in our world, in our God.

He is Risen! That through him we may rekindle hope for the abandoned, for the despairing, for the dreamless.

He is Risen that through him we may restore love to those from whom we have kept it.

To those who are most near us, to those we will never meet, to all and everything.
He is Risen. Alleluia!

Minutes of APJN Business Meeting

April 20, 1999

Communications: A web site for APJN will be established shortly after the meeting through the auspices of ECUSA. A page will be available to each Province to post written reports and to update the Communion on local issues.

Most of the membership now has email addresses that will greatly facilitate communications between meetings. Emerging technology is now more accessible and is changing the landscape of communication across the Communion in dramatic ways.

UN Observer: Much time was spent discussing the future of the office of the Anglican Observer to the UN. A letter to the Secretary General of the ACC and the Archbishop of Canterbury will be written to convey the following points:

- There should be transparency in the search process.
- A clear job description with accountabilities should be shared widely inviting applicants from throughout the Communion. The relationships of the office to Canterbury, to the ACO, to the Primates, to the ACC, and to networks and other constituent groups should be spelled out. APJN desires a close working relationship with the office, as both have overlapping concerns and can undergird one another.
- The incumbent should be experienced in international relations and theology. The successful candidate would be expected to work ecumenically with other church NGOs at the UN. The person could be lay or ordained and come from any Province of the Communion. The search committee should operate under an equal opportunity policy.
- The search committee should be made up of persons widely representative of the Communion. APJN has members who could serve well on such a committee.
- Looking to the future, the committee now advising the office might be better broken into two committees, one responsible for fund raising only, and the other, more representative of the whole Communion, might offer direction and advice to the office as well as the ACC.

Site of next meeting: Aotearoa (New Zealand). South Africa and Sri Lanka offered to host the meeting to follow Aotearoa, probably in 2002. The steering committee will make the final determination.

Steering Committee: the committee elected Jenny Te Paa, Vivian Sau Lin, Themba Vundla, Brian Grieves, and Luiz Prado to serve on the steering committee.

- Task Forces - the following task forces were created:
- Globalization - Mark Bennett, Joy Kennedy, Frank Rwakabwohe
- Alternatives to War - Valerie Martin, Pie Ntukamazina, Mark Bennett, Robert Okine (Naim Ateek will also be asked to serve.)
- Human Sexuality - Jenny Te Paa, Brian Grieves, Themba Vundla
- Members will seek ways to connect with existing coalitions on world debt and urbanization. The Steering Committee will be responsible for continuing the progress made in inclusivity in the Network.

- The members approved letters to the Sudan churches, the NCCC Brazil, and made several recommendations to the Anglican Consultative Council (which can be found in the full report of the meeting.)
- An invitation for an APJN delegation from the representatives of Burundi, Rwanda and Uganda was received and referred to the Steering Committee for implementation.

APJN Participants

Name Province

Joy Kennedy Canada

Miguel Palacios IARCA (Central America)

The Rev. Dr. Jae Joung Lee Korea

Sara Afshari Jerusalem/Middle East (Iran)

The Rev. Themba J. Vundla Southern Africa

Lin Sau Lin Hong Kong

The Rev. Harold M. Mwangi Ombembe Kenya

Delene M. Mark Southern Africa

Mark Bennett Jerusalem/Middle East (Egypt)

The Rev. Mkunga H.P. Mtingele Tanzania

Suhail Dawani Jerusalem/Middle East (Jerusalem)

The Most Rev. Andrew Mya Han Myanmar

The Rev. Naim Ateek consultant

Geoffrey Kayigi Rwanda

Eksith Fernando Sri Lanka

The Rev. Andrew Davey England

Jenny Te Paa Aotearoa (New Zealand)

The Rt. Rev. Pie Ntukamazina Burundi

The Rt. Rev. Luiz Prado Brazil

The Rev. Samuel I. Koshiishi NSKK (Japan)

Frank Rwakabwohe Uganda

The Rev. Brian J. Grieves ECUSA

Tom Hart ECUSA

The Rev. Jeremiah Guen Seok Yang Korea

The Rev. Francis Joo-yup Lee Korea

The Most Rev. Robert G.A. Okine West Africa

Andrew A. Tauli Philippines

Josette Randrianarison Indian Ocean

Valerie Martin Wales

The Rt. Rev. Michael H.G. Mayes Ireland

Priscilla Ju-young Lee Korea

Korea Re-Unification

During the Conference in Seoul, Korea, the APJN had an opportunity to visit the DMZ at Panmunjum., and to hear a number of reports on the great variety of reconciling work, initiated by the Korean National Council of Churches as long ago as the 1970s, and subsequently taken up at a political level.

The Anglican Church of Korea, as one of the main instigators in the establishment of the KNCC, has been involved in this process of reconciliation since the very beginning.

The first open discussion on the subject of reconciliation was held outside Korea. Subsequent developments led to a public declaration in 1988, which consisted of a penitential recognition of the problems and injustices caused by continuing division, and of detailed proposals for the political structuring of a reconciliation process which might lead to eventual re-unification.

Although the political process has so far made faltering progress, such steps as have been taken have been based largely on the program outlined by the KNCC in 1988.

The APJN believes that the work of the KNCC has much to offer to other areas of the world, particularly to East Asia as a whole, where continuing division perpetuates mutual injustice, hatred, and fear. It commends the record of that work to the wider Anglican Communion for careful and detailed study.

The APJN further submits the following resolution to ACC- 11:

In order to facilitate the process of reconciliation and re-unification in the Korean Peninsula, the APJN requests ACC-11 to:

- (a) offer the active support of the Anglican Communion to the Korean National Council of Churches in its admirable work in the realm of reconciliation and re-unification; specifically, APJN recommends to ACC that it send a delegation to the Korean Federation in North Korea under the auspices of the ACC and the Anglican Church in Korea.
- (b) encourage the Government of North Korea to avail of such opportunities as are presented to it to hold part of the program of World Cup 2002 within its jurisdiction.
- (c) support the Government of South Korea in its Sunshine Policy, based on mutual respect and mutual recognition, aimed at transcending the paralyzing consequences of the Cold War in order to create new political structures which will enable North and South Korea to move forward together in harmony and peace.

Urbanization

Peace, Sustainability, and Justice towards Holistic Mission

Our encounter with the city of Seoul has given us critical perspectives on a city that is rapidly expanding, accompanied by rapid social change and economic upheaval. In Seoul's Bong-chan House of Sharing, the House of Freedom's work with the homeless and in the parishes we visited on Sunday morning, we witnessed the Anglican community striving to be faithful to Christ and to the vision of his kingdom in this challenging context.

In the House of Sharing we found an inspiring model of the Christian community in solidarity with the urban poor; with those who find themselves most powerless as the city government remodels their areas and the economic recession bites deeper.

Building new community is a primary task for Christians in urban areas where traditional patterns of community life have not flourished; where planning and design militate against good social relationships; and where minority groups find themselves marginalized. Christians must also ask vital questions concerning the sustainability of the urban environment, the impact of their communities, and the work in which they are engaged. Sustainability concerns not just ecological issues but also questions the structures of participation and the creation of dependency.

In our encounter with urban Korea, we have discovered many common challenges that face those who work in urban contexts. Cities often act as microcosms reflecting the tensions, divisions, and power structures of national and global society. In 1996, the LIN Center for Human Settlements-HABITAT reported to its second summit in Istanbul on the state of an urban planet which has now reached the symbolic point where over half the planet's population lives in towns and cities. The report, *An Urbanizing World* (Oxford 1996), outlines the varying patterns of urban growth and the impact of urban areas on other parts of nations. It also highlights how urban poverty is often greatly underestimated because of the juxtaposition of great wealth and crushing poverty within cities. The report poses this question: "What will make cities places where people want to live, rather than places into which they are forced to move to eke out an existence that is merely about survival?"

To these ideas we would add the concerns of the APJN which we find concentrated in cities, often in destructive patterns of life. There is the proliferation of micro-arms, drugs, and increasing urban violence. There are also issues of difference and diversity, and the need to plan cities in ways that promote peaceful co-existence and exchange. And there is indebtedness and the need for new, community-orientated financial structures. We are also concerned about the plight of children and young people, for whom exploitation and lack of hope are barriers to growth and wholeness. We recognize there is often a connection between political corruption and urban decay.

Cities are the nodes of the globalization process, as the urban revolution is matched by technological transformation, in ways we often find difficult to monitor or change. We encounter new forms of poverty and social exclusion as the spatial dimensions of the city change. We also encounter the exciting phenomena of marginalized groups and social movements discovering their capacity to use global networks to enhance their cultural, religious, and community life. At the same time, we are aware of sophisticated, clandestine global networks dealing in drugs and small arms, which exploit both urban and rural poor.

Cities will be the vital arena of the church's mission and ministry in the new millennium.

We need structures that will keep us aware and informed about resources (human and written); on-going programs; new responses to the urban context; and patterns of church engagement; as well as theological and sociological work. We must make connections between international peace and justice issues and the experience of urban communities. We must also raise these issues in existing forums, diocesan partnerships, other ACC networks, and regional groupings.

We welcome the Lambeth Conference's resolution calling for the churches of the Communion to participate in renewing, redeeming, and regenerating our urban communities through holistic mission and ministry; and we look forward to dialogue between this network and the proposed project on urbanization.

Migrant Workers

Searching the sheep and seeking them out...(Ezekiel 34:11)

Asians and an increasing number of Africans and Hispanic Americans coming from highly indebted poor countries compose the majority of about 125 million migrant workers worldwide. They are those who because of

- abject poverty, joblessness, landlessness;
- inequitable distribution of wealth, the widening gap between rich and poor, the burden of international debt; trade globalization, economic injustice;
- armed conflict, political oppression, abuse of political power; and
- cultural, social, and religious intolerance
- have left their homes and countries in search of better opportunities in foreign lands.

Although stories of success have been encouraging, they are outweighed by tragic stories about the destruction of the lives of people. All of the people leaving home are in search of a more compassionate environment and a dream of a better tomorrow. Instead, many have found themselves facing oppressive conditions that lessen their dignity as human beings. Worse, more and more of these migrants are forced to accept

- the pain of separation from families
- the oppression of being forced to leave home to find work
- the harsh consequences for migrant workers who overstay and work as illegal undocumented labourers in inhospitable receiving countries, and
- the adversities of some migrants who are forced to give up their Christian faith and embrace a new religion in order to stay on in host countries and suffer, nevertheless, environments of ethnic hostility.

Often overworked, sometimes underpaid, the human rights of migrant workers are generally unprotected by the laws of host countries. And their welfare is often ignored by the embassies of their own countries. The physical and mental health of migrants is often endangered by neglect and withheld treatment. Many migrant workers return home indebted, disabled, and ill, both physically and mentally.

In the harsh environments in which they live, some migrants escape responsibility through the abuse of alcohol and prohibited drugs. Others have been sexually abused, flogged, or even imprisoned and held hostage until their families can raise money to ransom them. In some cases, migrants have been killed or have, in despair, committed suicide. Sometimes the families of migrants receive only their bodies with little or no explanation of how they died.

The facts reviewed up to this point attempt to show the human face of the migrant workers issue. However, there are also broader consequences. Many of the migrant workers come from traditional societies and their issues tear at the fabric, and even threaten the continuing existence of these societies. Traditional societies have become increasingly subject to the tremendous social and psychological pressures brought on by the absence of breadwinners, many of them women and mothers. These pressures sometimes result in broken homes and broken bodies.

In the face of these problems, how have our churches' especially in the receiving countries' responded? How should they respond? How should they search the sheep and seek them out? How should they ease the burdens of the oppressed, the poor,

the suffering? And how many migrants must lose their faith in a just God before the churches give them sanctuary?

Many questions have been asked. Much has been said. Much more needs to be done. Let no more tomorrows come before our churches seriously recognize the plight of migrant workers as an issue of justice requiring urgent action.

APJN, as part of its Christian responsibility and mandate, takes the side of vulnerable, exploited, and marginalized migrant workers. APJN commits itself to their empowerment and offers them its services and support as expressions of our obedience to God's commandment to Love our Neighbours.

APJN appeals to the churches of the Anglican Communion in sending and receiving countries, and to countries that were once created by immigrants and developed by migrant labor, to take a leading role in the search for justice for the least of these our brothers and sisters.

APJN urges the governments and state policy makers to

- repeal all unjust and anti-migrant laws and policies, and
- enact legislation to protect the rights and promote the well-being of migrant workers and their families.

APJN calls upon the Provinces of the Anglican Communion to call on the 20 signatory countries needed for the 1990 United Nations Convention on the Protection of the Rights of All Migrant Workers and their Families to become an international law and to immediately

- sign and ratify the UN Migrant Convention (if they have not previously done so); and
- immediately begin to abide by and implement the provisions of the Convention.

As members of APJN, we

- urge our brothers and sisters of all faiths, in ecumenical coalitions, in partner NGOs, and in government offices and agencies to work for the liberation of migrant workers.
- commend this report to the Anglican Consultative Council (ACC), the Provinces of the Anglican Communion and their constituent dioceses for their proactive endorsement and support; and, finally
- express and reaffirm our commitment to Christ, to one another, and to the people we profess to serve in faithful response to God's purpose for us all.

Asian and African Women

More than the half of the population of the world consists of women. It is estimated that two-thirds of them are living in the undeveloped countries and developing countries, mainly in Asia and Africa.

Women and children have been the most affected by wars, international debt, and even natural disasters.

Women in many African and Asian societies do not enjoy the status of equal citizen. Instead, they are frequently treated, on some levels, as servants. As we know, history has shown us that women are true pillars of society and struggle for justice in all of life's situations. Women provide loving emotional stability to both family and societal life.

The majority of migrant workers in today's world are Asian and African women who are subject to violence, abuse, and exploitation. These women are not protected by any regulations.

Due to lack of education and skills development, most of these women are limited to finding employment as domestic workers, industrial workers, or farm laborers. Many societies discriminate against women with regard to education and equal opportunity, even though, in the context of Asian and African women, they are the breadwinners.

It is important for the church in Asia and Africa to acknowledge that women are the majority and, therefore, provide the bulk of the income available to fund our basic needs.

In both the church and family context, women are not the decision-makers, even though they are the income generators.

This meeting has also listened to stories from specific Asian countries, where female foetuses are sometimes aborted and girl children killed due to their sex.

In Hong Kong the status and condition of women is totally different. Hong Kong is a very prosperous and rich city. Women's rights and needs have been recognized. The government of Hong Kong has just established an Equal Opportunity Commission to deal with the problem of sexual and gender discrimination.

As the church, we acknowledge that it is our duty to address the injustices that women in African and Asian countries live with every day. We know that their needs are for capacity building, particularly in the area of literacy and skills training. Much would be gained if the church community could fund educational programs for women or support overseas study opportunities for them - or even just help them to get started by helping to establish equal opportunities for women's education.

As the church, we encourage the inclusion of women in church leadership roles as a crucial way of involving women in the total life of the church.

Last but not least, we propose that the issue of injustice to women around the globe be a specific focus of the next APJN meeting.

Globalization

Globalization is an issue that cannot be escaped and is a fact of the shrinking world that we live in. We are told that there will be many benefits to peoples from many countries. We are told that economically this is the way forward; that countries must bring down barriers and enter the world market. This is preached as the way of the future; but there are many discrepancies. Economies are to be open, but in most cases borders are being closed. Money and funds should flow freely, but in most cases they flow in one direction not two. Resources and opportunities are open to some but become more closed and inaccessible to others.

- What is the controlling factor in such a process?
- For whom are the benefits?
- What contribution and direction does the church have in this case?
- What party will ensure justice for the weak, the oppressed, the alien, and the outcast?
- Can the market forces deliver such justice?
- Can the market forces bring prosperity to nations that lack resources to build an economy? Who will wait for them to catch up?
- Is the good of the shareholder the only common good that should be considered?

Woe to those who make unjust laws, to those who issue oppressive decrees, to deprive the poor of their rights and withhold justice from the oppressed of my people, making widows their prey and robbing the fatherless. What will you do on the day of reckoning, when disaster comes from afar? To whom will you run for help? Where will you leave your riches. (Isaiah 10:1-3)

In the light of the increased power of TNCs in matters of trade, investment, technology, development, and even national social and political policies, we reaffirm the APJN 96 support for the work on Benchmarks for Global Corporate Responsibility and gladly receive the final document brought to us at APJN 99. We add our support to the developing International Corporate Responsibility Network and recommend the Benchmarks for commendation by the ACC.

Globalization in some cases threatens the national sovereignty of countries that find themselves in difficult circumstances in the world market place. This is an important area for consideration.

Suggestions

That a working group be formed to consider the theological perspective and also to explore other economic models that may be viable.

Consult with the work already carried out by the WCC.

Consider what kind of body needs to be in place to recommend and implement safety restrictions on the progress of globalization and the nature of its impact.

We recommend that the ACC discuss the theological understanding and the role of the nation state in our present global system.

International Debt Burden and Jubilee 2000

We affirm the resolutions made at Lambeth 1998; in particular, we are aware of the urgent need for the cancellation of international debt to alleviate suffering in many countries. The churches to date have been able to make a difference. Most of the G7 countries have come up with good resolutions in the last six months and we have heard at this conference that Japan may also be ready to make a commitment.

As an illustration, we consider the case of Brazil. In 1989, Brazil owed \$115.5 billion; between 1989-98 it paid \$225 billion in interest. However, in 1998 it still owes \$235 billion (Central Bank of Brazil). In other the words, the country is getting deeper into economic trouble, although a huge amount of its international debt has been paid. This pattern, we feel, must come to an end.

We wish to affirm the work of the Jubilee 2000 campaign globally, what it has already achieved and what it is continuing to do with churches and government bodies, and in raising awareness. There is still much work for the church to do. We call on the church to be involved in the independent, fair, and transparent process (Lambeth 1.15b) of ensuring that the cancellation of debt of the most indebted countries takes place immediately, and that a new system of credit is put in place.

There are a number of issues that we feel are important and must be kept in consideration:

1. The problem is at least two-fold. First, that creditor countries maintain power over debtor countries through crippling debt. And, secondly, that some debtor countries are irresponsible in their use of funds, plunging their countries into worse crisis. Some control over both of these instances needs to be in place.
2. Whatever new model or solution comes into being, there is the problem of paternalism. Jubilee means to release the captive, not to maintain control. This requires some level of trust and responsibility, and must be achieved through agreed instruments.
3. The decision making process must include both debtor and creditor countries so that concerns of each may be considered and there may be agreement on action taken.
4. The democratic process is important. The involvement of civil society is key to ensuring that accountability and transparency are achieved.
5. The involvement of civil society implies providing concrete education for citizens around the issues of the debt burden and Jubilee 2000.

Recommendations for action

1. The ACC should take up the Lambeth plan to commit 0.7% of income to international development programs; we affirm this.
2. There is a need for IMF and other agencies that are involved in providing financial resources to be also mindful of the social impact of structural adjustment programs.
3. There should be a focus on involving women in the decision making process that involves how resources are spent.

4. Churches and other NGOs should allocate resources to provide for grassroots education on this kind of economic issue.

5. New economic and relational structures

should be established between debtors and creditors based on mutual partnership in service to people, rather than on economic gain.

6. Consider stopping debt repayment and channeling those payments into a fund directed at improving living standards of people in debtor nations. Debtor countries could agree on the terms of such an agreement and set up structures for its implementation.

7. Work together with other agencies and women's groups so that a balanced approach is achieved.

8. The efforts of ECUSA in support of a debt relief bill before the US Congress is affirmed.

The church needs to be the prophetic voice taking the lead in searching for alternative patterns of reducing poverty, empowering nations to achieve development, and protecting those who are lacking resources. It may be that there is a price to be paid by those of us who live in creditor nations. As Christ's ambassadors in the world, we should be willing to acknowledge that our lifestyles need to change in order to achieve the goals of justice and a fair use of resources. The cancellation of debt and the consequences effect us all, not only those in debtor countries. Globalization and international markets are controlled by market forces and the need to return dividends to shareholders. The church needs to challenge this pattern to ensure that justice is done.

Regional Conflicts: The Great Lakes Region

The Great Lakes region of Africa is comprised of the following countries:

Burundi
Kenya
Rwanda
Sudan
Tanzania
Central African
Republic
Uganda
Democratic Republic of Congo

The region has experienced prolonged instability, thus lack of peace and justice for quite some time. It is now engulfed in a war that has drawn in other countries for differing reasons. It was hoped that after the fall of the late Mobutu Sese Seko in Congo, there was going to be peace and stability in the region. These hopes were quickly dashed when President Laurent Kabila, who took over from Mobutu, decided to side with Rwandese refugees (former defeated army and Interahamwe militia) who had not abandoned their genocidal mentality and were planning to invade Rwanda; he also started supporting rebels opposed to the Ugandan government.

Kabila also expelled the Banyarwanda, who actually brought him to power, denying them their right to Congolese citizenship; in this move, he actually committed genocide against Rwandophone (Kinyarwanda-speaking) Congolese.

This policy sparked a rebellion that has been backed by Rwanda, Burundi, and Uganda for reasons of security and, ultimately, survival.

Following this rebellion, President Kabila appealed to the heads of state of some countries who, motivated by (personal) economic interests rather than political or humanitarian interests, unilaterally decided to give him military support in equipment and men. The countries in this category include Zimbabwe, Angola, Namibia, Chad, and Sudan.

The conflict has become multinational and requires a multidimensional approach to resolve it.

Associated Problems

As a result of the war in the Great Lakes region, many thousands of people have been killed; others have been displaced or uprooted. Property has been lost. And Tanzania hosts a very large number of refugees. Burundi counts a large number of internally displaced people (refugees in their own homeland!). Those displaced are obviously traumatized by what they have gone through. Disease is on the increase. There is also concern about food supplies. A lot of resources that would otherwise be invested in the countries involved in the conflict are being wasted in the sense that they have been diverted to the war effort.

In Rwanda, although genocide took place almost five years ago, few of those who committed it have been brought to justice. The UN approved an ICTR (International Criminal Tribunal) for Rwanda in Arusha. And yet Tanzania has proved extremely slow in letting it perform its task. As the saying goes: delayed justice is justice denied! The genocide survivors feel let down by the UN, both before and after the genocide. The picture of UN troops being pulled out right at the time they were most badly needed is still fresh in the survivors' memories. It is more especially so when the testimony of General Romeo Dallaire, who was the commander of the UN troops,

clearly states that the UN kept quiet despite alarming reports he sent before the genocide' namely asking for authority to intervene and stop the slaughter.

In Burundi, the democratization process was set back by the killing of the first elected president in October 1993, after only three months in office. The many refugees who sought asylum in neighbouring countries launched repeated attacks from the border. This has been another source of insecurity in the region.

Conflict Resolution Attempts

President Chiluba of Zambia has been trying to mediate in the Congo conflict. The OAU (Organization of African Unity) and the UN have called on the parties involved to put down their arms and enter into negotiation. President Kabila does not accept negotiation because he stubbornly persists in speaking of 'outside aggression' instead of admitting to the existence of a Congolese rebellion.

The churches have tried to intervene, but the situation is complex. The parties involved stick to their respective positions as a consequence of Kabila's unwillingness to face reality. In the meantime, people continue to be killed!

What Can the Network Do?

The churches of the region need support to respond to the many challenges raised in this conflict. Peace building involves change of attitudes and practices. This is a long term process. However, in the shorter term:

The churches in the region need network solidarity and understanding.
The uprooted people (both internal and external) need increased assistance.
The churches need facilitation to continue the process of pursuing peaceful means of conflict resolution.

The sister churches of the North should lobby their respective governments to control the flow of arms to the region. Efforts should also be made to stay in close communication with the churches in the region in order to maintain an accurate picture of the situation and be able to relay unbiased information to the respective governments, local media, and human rights organizations.

Specifically for Burundi. The APJN is pleased to hear of the changes taking place in Burundi, especially that the sanctions which were imposed on Burundi have been suspended and political talks are going on in Arusha, Tanzania, as well as in Burundi.

An urgent appeal is made to those fighting to end the war, since innocent people are the most affected by this crisis. Both internal and external dialogues between the government, the parliament, and political parties (Burundians who are both inside the country and those outside) should be encouraged.

It is the mission of the local church in Burundi to continue the role of mediator and to hold seminars on peace, power sharing, and reconciliation.

Specifically for Rwanda. The APJN supports the church in Rwanda in its initiatives toward reconciliation. Ways and means should be sought to enable the church to take a step further and pursue the action on a larger scale.

The church should be assisted financially to take the lead in showing compassion to the needy, especially helpless genocide survivors and other war victims (for instance, victims of landmines).

The necessity to assist the church in responding to the need, for instance, for popular education is recognized; this might, in future, protect the innocent population from manipulation by selfish politicians.

The Anglican UN office should lobby in order to effect some improvement in the ICTR process in Arusha; true justice is a prerequisite to reconciliation.

Israeli-Palestinian Peace Process

The APJN expressed its deep concern about the Middle East peace process and about the freezing of that process by the present policy of the Israeli government, formulated because of forthcoming national elections in May.

The APJN expresses its solidarity with the Palestinian people in their search for self-determination, and an independent state that can coexist in peace with the state of Israel. It also urges that Jerusalem be a shared city for the three faiths and their peoples, and open to everyone.

We call upon the ACC to write both parties, urging them to continue their efforts to strengthen the peace process so that both parties may enjoy equal rights and live together in dignity and harmony as children of God, embracing the position of the Lambeth resolution.

On an Alternative to War (Paper I)

For thousands of years, our world has been using war as the final answer to conflict resolution. Similarly, in today's world, when everything else fails - diplomacy, negotiations, economic sanctions, moral pressure, etc. military power is used against the aggressor under the pretence that it will restore justice. Some cases in point from recent history would be Iraq and Kosovo. The 'just-war theory' has been evoked in both these conflicts and seemed attractive to many Christians.

At the same time, more and more Christians are uncomfortable with war as an instrument for conflict resolution, even in the face of a Milosovic or a Saddam. Where are other effective sources of power that Christians can draw upon in the face of grave injustice? What alternative strategies and methods can Christians lift up before a world that is tired of the destructive nature of war, even when it is perceived by some as just? What is our theology of the cross; and how can it be of help to us in arriving at those alternatives?

From one theological perspective, the cross reflects the vulnerability of God, and God's experience of helplessness in the face of evil powers that are able to crucify the innocent. In the scheme of redemption, the reality of the resurrection had to be preceded by the reality of the cross, of total vulnerability and helplessness. We, therefore, see a need to accept this principle of loving vulnerability as a legitimate way of addressing evil.

How can we translate this theological foundation practically?

1. One way, which must be more seriously explored, is to impress on governments the need to begin training huge numbers of people as 'armies for peace'. Instead of military training, they would be trained in non-violent resistance. In areas of conflict, these 'armies' would be dispatched with no military arms except their moral presence, acting as human shields in the face of the aggressors, even at the risk of losing their own lives. Such actions have been practiced on a small scale at different times and in different places, and have had considerable success. They need to be tried on a larger scale. Obviously, they demand the total conversion of our world's political, and other, leaders for a new approach to conflict resolution. It will take time and this new strategy will require continuous refinement, but it is worth considering. Some of us believe that its rate of success will be greater than its rate of failure.

[An important follow up is to request churches and governments to invest in more serious research in peace studies, with a focus on alternatives to war.]

2. The importance of empowering the UN so that it can be, as much as possible, non-partisan and impartial in its decision-making, and more effective in implementing its resolutions.

3. The importance of demanding that the United States and Britain see their role within the UN, and not above it.

On an Alternative to War (Paper II) Kosovo Situation

The heart of many recent conflicts in Kosovo has been tied up with memories of pain and aggression in the past. Past suffering becomes the fuel for tomorrow's conflicts. It is not difficult to remind people of how they have been treated unjustly in the past and should fight to prevent it from happening again.

Such a mind set cannot produce lasting peace. Peace can only come through forgiveness and reconciliation. First there must be a shared desire for peace, a willingness to pay a price to achieve it. This is the model that Jesus presents to us. Reconciliation with our father came at a great price, but through sacrifice, not through law and punishment.

There are a number of concerns that we have in relation to the means that are presently being employed to bring peace:

1. How do we deal with a leader such as Milosevic? His people are the ones who suffer the consequences of his actions, and in many cases, the retribution that is aimed at such a leader becomes that leader's tool to rally support.
2. What alternative role can the church present in the light of the cross and its vulnerability?
3. How can the role of the UN be enhanced by the church offering just and peaceful alternatives to what is presently being done?
4. What price are we willing to pay, as God's ambassadors, when we commit ourselves to peace?
5. We recommend that a task force be set up to investigate the options open to our Communion, and how these options for peace could be implemented. One suggestion has been that an army of peace volunteers be set up by the churches; volunteers who were willing to go to a country at war, meet with its people, and stand with them in the conflict but peacefully protesting the action of the warring parties, forcing them to consider other alternatives. Such a suggestion has a cost! Training, transport, logistics, and possibly lives. What price peace?

Implementation

- A web site should be set up.
- A forum for discussion should be established.
- A task force should be formed to make suggestions and lobby for their acceptance.

On Landmines, Weapons and Violence

We reaffirm the APJN 96 statement on Landmines, Transfers of Weapons, and Violence and raise up Lambeth Resolution 1.11 on Nuclear Weapons.

As we have reflected on these matters in the current context, we wish to add our voice to the demands for the total abolition of nuclear weapons and weapons of mass destruction. We urge all Provinces and the ACC to demonstrate their commitment to this by joining with other civil society campaigns, such as Abolition 2000, and to actively oppose NATO's first strike policy.

We further urge that these issues be examined for their impact on the sustainability of the planet and all species and peoples.

The New Dimensions of Age

submitted by the Right Rev. Michael Hare Duke

In Britain we are waking up to the implications of the demographic changes that are taking place in the world as a result of the increasing number of people surviving into old age.

In Britain, over the next 30 years, the number of pensioners (retired persons) will double and the number of people over 85 will increase proportionately. As a result, by 2040 AD, there will be only two working people per pensioner, compared to 1961 when the proportion was four to one. These figures could make economists blench. Who will provide the wealth to sustain the costs of pensions and care? They also provide a warning for politicians, since they mean that Grey Power has come of age and a high proportion of the electorate will be demanding support for either themselves or their parents. The media have sometimes called this situation the Age Time Bomb.

It is not acceptable for a Christian community to use such a problem-centered approach. Old age is not a threat but an opportunity for service. We need to rethink the stereotypes that lie behind these assumptions.

The Royal Commission on Long Term Care has set the scene for a new attitude toward aging with a quotation in a report published in March, 1999:

The moral test of Government is how that Government treats those who are in the dawn of life, the children; those who are in the twilight of life, the elderly; and those who are in the shadows of life, the sick, the needy, and the handicapped.

Practical thinking may be dominated by the statistics, which show the staggering increase in the proportion of old to young across the world. The situation, however, requires a moral response that shifts the argument from the mathematics of the cost of care, to an appreciation of the gifts that older people bring to society.

The Report sets out its basic assumptions:

Older people are a valuable part of society and should be valued as such. Old age will come to increasing numbers of the population and this should be seen as a natural part of life and not as a burden. Old age represents an opportunity for intellectual fulfilment and for the achievement of ambitions put on hold during working lives. To compartmentalize old age and to describe old people as a problem is intolerable - morally and practically.

At the moment, it is the affluent countries of the north that are beginning to confront the new situation. Nevertheless, the statistics apply almost worldwide, and in some cases the change is almost more dramatic. In India in 1920, life expectancy was 25. In 1980 it had risen to 53, and in 2020 it is projected that it will reach 68. This dramatic change will pose the same questions to the Indians about infrastructure, health care, family life, and the understanding of death that have arisen in northern countries.

The facts of demographic change have implications:

- Economically: Who will bear the cost of maintenance of the older generation?

- Politically: How will the older generation make their influence felt? Through the voting power they can mobilize? What will this do to the allocation of resources?
- Socially: How will society structure itself to provide adequate care for the increased number of elderly?
- Theologically: How do we understand old age and death?

Some of these questions require an answer at a social level in terms of policy; some are a matter of pastoral care at an individual level. In respect to the latter, the churches need to think out their view of old age. This is not a time of increasing uselessness but a time for growing in new ways spiritually, discovering God in an ability to look back with gratitude, and also to enjoy the apparent diminishment of the present. It is a time for contemplation and not activity; but this is also a dimension that contributes to the wholeness of society. The older members can witness to priorities other than creation of wealth and career advancement.

We have become obsessed with the appearance of youthfulness and devalue the gifts of age. By contrast the Psalms offer an alternative picture in the verse from Psalm 119:

I am become like a bottle in the smoke (Ps 119, 83)

Here the image is of the person seen as the old gnarled wineskin, hanging in the corner by the fire. The leather of the wineskin has become hard and cracked in the smoke, assuming all of the characteristics of age - against which Oil of Olay and other cosmetic products promise protection. But the outer appearance does not matter; within is the wine that has matured with the years.

Theologically, old people need to discover their value, the ability to see life from a mature point of view - perhaps because they have grown beyond the fear of what others think. Such a position sets a person free to make unlikely friendships, support unpopular causes, and to be a resource to those who are on the margins of society. It has been discovered in Scotland how much older people can contribute to society as volunteers. Most of those who care for others are pensioners (retired people). They look after older relatives, they are babysitters for their grandchildren, enabling the parents to go out to work, and they listen to problems when nobody else has the time. Above all, they can provide an element of stillness in an increasingly frenetic world.

The Old Testament carries something of this vision. Micah and Zechariah dreamed that:

Each man will sit under his vine and fig tree with no man to trouble him. (Micah 4:4)

Aged men and women once again will sit in the squares of Jerusalem. (Zechariah 8:44)

Part of the quality of Messianic times will be a fulfilled old age:

No more shall there be an infant that lives but a few days, or an old person that who does not live out a lifetime, for one who dies at a hundred years shall be considered a youth, and one who falls short of a hundred will be considered accursed.... Like the days of a tree shall the days of my people be, and my chosen ones shall long enjoy the work of their hands (Isaiah 65: 20-22),

To work with such an understanding is part of the pastoral care of the individual. This is especially relevant in an aging community where so many church congregations are made up of the elderly. It is part of the justice structures of the kingdom in which nobody is disregarded, to combat the ageism in society which sets arbitrary dates for retirement, sees older people as unemployable, and pushes them to the margins of society.

Longevity produces its special problems among those who fear that they have outstayed their welcome in this life, and almost imagine that God has forgotten to 'call them home.' This, too, needs a special kind of spirituality, something more than passive waiting. Modern medicine has taken control of both birth and death and given the opportunity of choice. This opportunity produces a variety of ethical and theological responses. In addition, in a society that has little experience of living with age, the onset of Alzheimer's disease, for instance, can pose cultural problems. All the expectations are that age brings wisdom, not dementia. The consequent disruption of stereotypes can be distressing.

At the Commonwealth Heads of Government meeting in 1998 in Edinburgh, I listened with distress to a consultant psychiatrist from India. First he described how his culture revered age and made a celebration for a person reaching their sixtieth birthday. Then he went on to the case study of an old lady admitted to an old people's home. The warden of the home was particularly concerned about the safety of personal property and so was most careful to collect any jewellery her patients had in their possession. One particular old lady failed to understand the intention of the warden and imagined that her jewels, which had been taken into safekeeping, had been stolen. She was brought to see the staff psychiatrist because of her 'delusion.' She continued with her story and then began to search in her sari for her lost jewels. The nurse who accompanied her began to slap her to control her inappropriate search. In spite of the culture's traditional respect for old age, this elderly Indian woman was treated like a naughty child because the caregiver lacked any cultural norms to guide her in the newly developing situation.

There are various voices giving a lead to ways of finding a new ethic. Hans Kung has done work on a Global Ethic, which won acceptance at the World Parliament of Religions in Chicago in 1993. Within Britain, Age Concern has mounted a Debate of the Age, supported by a number of working papers on Values and Attitudes. They identify an acceptable view of old age, but suggest that it depends on 'epigrammatic validity,' a phrase attributed to Frank Cioffi (who remains unidentified). Is this sufficient authority for a basic principle like "an individual's entitlement to the respect and protection of the community and to equal access to its opportunities does not vary with age or life expectancy?"

Similarly, the International Year of the Older Person, established by the UN, sets out five principles for the treatment of older persons: independence, participation, care, self-fulfilment, and dignity. These can be deduced from the premises set out in the UN Charter, but if they are to carry weight in practical policy-making, do they require some stronger underpinning?

There are ethical questions for older persons themselves. How far do they use their political muscle to gain advantage for themselves, better pensions and social provisions, a disproportionate share in health care, housing rights, and transport? What should their attitude be to their children and grandchildren in the matter of inheritance of wealth? How do they balance the advantage of their family against the good of the community?

It may be that such problems exceed the concerns of APJN, yet they are all part of the pattern of a just, participatory and sustainable society which was the original formulation of the WCC which then led to Justice, Peace and the Integrity of Creation (JPIC).

These are issues with which we are wrestling in Scotland - particularly as we engage in the Debate of the Age in preparation for the millennium. These issues cannot be avoided by any society as it comes to take seriously the demographic shifts in our world.

Panel on Homosexuality

The Anglican Peace and Justice Network (APJN), in response to the Lambeth resolution to engage in dialogue with the gay and lesbian community, heard a presentation from both lesbian and gay men's organizations from Seoul, Korea. Much of the emphasis of the presentations focused on the human rights aspect of gay and lesbian issues. The speakers noted the church as a major source of repression of homosexuals and asked that the power of love given in Jesus Christ be used as a basis for understanding and accepting gay and lesbian people.

The APJN recognized deep divisions on the subject of homosexuality that surfaced after the Lambeth resolution, especially the section on how Scripture is used to discuss homosexuality and on the blessing of same sex unions and ordaining those involved in same gender unions. These concerns exist largely in the Anglican Communion's northern provinces, but also emerge elsewhere in the Communion and should not be seen exclusively as a Western subject. The Network agreed to continue to consider the justice dimensions of the debate over homosexuality, in the hope of contributing to the dialogue called for in the Lambeth resolution.

Brazil

Unemployment and Justice

The structural problem of unemployment, in Latin America and in Brazil, reaffirms historic domestic social injustice, but at the same time is also the fruit of the 'bad tree' of the international economy. The mobilization of the CONIC churches around the suffering caused by unemployment confirms that this is the central problem at the beginning of the new millennium. What will happen to jobs in the next century? Unemployment? Why? The churches want the society to be conscious of the terrible situation in which people with no jobs find themselves; they want to spark solidarity actions that will keep hope alive and maintain human dignity; they want to fight for policies that will benefit the people instead of the markets; and they want to strengthen and lift up the Christian message.

We denounce the neo-liberal model that generates unemployment and imposes a pattern of selfish consumerism. We bear witness to a society based on new paradigms which will promote life in all its dimension; that regulates the economy and politics; that has the human being as its central focus; and recognizes work as a source for a blessed and abundant life.

First we need to distinguish 'job' and 'work.' Not everything that is work is a job. In Brazil, part of the economically viable population has not had a job for a long time. Our model of society has always been exclusive and incapable of accepting everyone. Our history and our way of life have always been in response to external interests. With industrialization, capitalism has practically reduced work to a job-making it almost impossible to have a job that does comply with its rules

Paid work is, today, and for the great majority of people, the main source of survival, social integration, personal identity, and even the reason for living. Therefore, unemployed people, besides the suffering and real survival problems they have, also have their self-esteem shaken. They sometimes succumb because they feel themselves to be unsuccessful 'losers.' As a result, family relations are destroyed as well as social connections, and social consequences increase poverty, forced migration, cultural uprooting, higher tension, and violence, etc.

Some theorists prophesy 'the end of work.' In truth, they speak of a type of occupation that everyone got used to calling work, the work created by industrial capitalism. It is not the end of work poesis in the sense of the creative achievement that is so much a part of human dignity. During the unemployment crisis there is a possibility for work to pass time, or as a vinculum of social relations and a means to human engagement.

But today's reality is different: how can we assure a dignified survival to everyone, independent of a paid job? How can the wealth generated from the increase in productivity be re-distributed? What is produced today is more than enough to guarantee everyone's survival with no exclusions.

The statistics of world unemployment show that in Latin America in general and Brazil in particular the tendency is for the number of unemployed to grow. More than half of the workers in the Caribbean and Latin America are in the informal market. In Brazil, between 1994 and 1998, unemployment has doubled.

In Brazil, the segments of the population most affected by unemployment are youth, women, and black people. Some examples from the state of Sao Paulo reflect the national reality very well:

- the unemployment rate for young people between the ages of 15 and 19 and from 1986 to 1996 went from 18.8% to 39.8%; and from those between the ages of 20 and 24, it oscillated from 9% to 19.7%;
- in 1989 the unemployment rate for women was 10.6% and it went to 17.2%; the men's rate varied from 7.5% to 13.5%;
- in 1996, among unemployed men, 77% were black.

For the last few years there was economic growth in Latin America and the Caribbean, without decreasing unemployment and with an increase in precarious work conditions and unemployment. Economic growth with impoverishment. The productivity increased an average of 10.2% during 1994 and 1996.

Unemployment? Why?

The so called technological revolution and the speed with which the new programs develop (telecommunications, industry, biology, and agriculture) has increased the mass numbers of unemployment, especially for the non-qualified workers (laborers); raw material has been devalued. Knowledge is a decisive factor in production and it will be the fuel of the twenty-first century.

The low price of manufactured products and their broad distribution and consumption has contributed to the idea that everything that is technologically possible must be done. Technology, therefore, has no limits, including ethical ones.

The 'financing of the world,' the transitional economy, the globalization of capital very much explain what is happening today. The power of the financial markets is greater than that of the nation states. The capital, money, disconnects itself from production and trade, turning to speculation and creating more unemployment. At no time has money generated so much money. However, since 1997, when the crisis of the 'Asiatic Tigers' took place, and even the crisis in Brazil, the 'god' of the financial market showed that it has feet of clay.

The introduction of new machines, and more of them, in factories usually reduces the work force by more than 40%; the reduction can even reach 75%. The working systems change, the part-time positions increase as well as the temporary and sub-contracted ones. There is a tendency to reduce the number of 'central' or 'integrated' workers and replace them with 'workers from the periphery' workers that can be laid-off without great cost, according to changes in the markets.

An estimate of the last few years shows that never in human history has so much wealth been produced with so little work. The work already incorporated into the technology produces the greater part of the traditional work. In the capitalist countries of Europe, in the last 35 years, the wealth has almost quadrupled, and the volume of work has decreased substantially. In Germany volume has increased by 30% and in France, by 15%. At the end of World War II, a European farmer would feed four people: now, 35 years later, he can feed 35 people with the same number of working hours.

In Brazil, from 1985 to 1995, the production of grain has increased by 51% but the area cultivated for grain has decreased by almost 10%. The farming productivity has

increased more than 64%. More production with less work. The distribution of the production income through salaries is outdated and it does not distribute wealth. We will have to find new ways.

It is not enough 'to regain economic growth,' as some say. Just 'making the cake bigger' does not guarantee that it will be divided equally. It can, in fact, do the opposite by concentrating the revenue without increasing the levels of employment. In Spain, between 1970 and 1992, the economy grew by 93% and employment decreased by 2%.

It is also not enough to reduce productivity to decrease unemployment. The important thing is to distribute the benefits of the productivity. This must be a sign to all of those who advocate 'total equality' to all dimensions of human life, including culture, education, health, and social relations.

The flexibility of working relations is also a trap. Countries that have tried this alternative have not decreased their unemployment (Argentina). In Brazil, work relations are already precarious: 50% of the workers have held their jobs for less than two years. That shows that the cost of laying off workers is not too high. It is cheaper to fire and rehire a worker than to keep him working.

Labour in Brazil is not expensive! The hourly rate for industrial workers, for example, in Brazil is \$2.68 (US); in Korea it is \$4.93(US); \$11.73(US) in Spain; \$16.40 in the United States; and \$28.87 (US) in Germany. Therefore, it is not the labour costs that cause unemployment. On the other hand, the reduction of salaries compresses the internal market and once again aggravates unemployment.

To understand what happens in Brazil and in other countries in the same circumstances we have to always remember our subordinated entry into the world economy, open to indiscriminate external competition and a currency with an inflated value based on extremely high interest rates and an inflated exchange rate and all of it following the rules of the IMF and the 'respect' and 'trust' of the great speculators.

Solutions

With such adverse conditions, what are the possibilities of getting out of this cycle? Within the actual model there is no way to avoid unemployment, external dependency, and general impoverishment. The challenge is in the building of a society that does not exist just to produce goods, but which is able to convert the profits from its productivity to the benefit of a better quality of life for all. Instead of an elite and excluding market, the priority should be for the production of goods necessary for the society at large.

The churches, the social movements, and some political parties fight to diminish the dramatic problem of unemployment. Here are some practical measures:

- The end of overtime hours would generate thousands of jobs. (1,500,000 jobs were lost because of 265,000,000 extra hours worked between 1985 and 1996, Dieese).
- The reduction of the length of the working day, keeping the same salaries and social benefits is a possible measure.
- Agricultural Reform is another necessity, as much to solve the immediate social problems as to promote the economical, social, and cultural

development centered on quality of life. Besides that, the cost of creating a farm job is much less than the creation of an urban job.

- The retraining of the workers is not magical. In highly industrialized countries, retraining has been increasing the unemployment of qualified workers.
- The emphasis on micro-enterprises is associated with the ideal of a united community: new ways of organizing production with a logic that is contrary to the one that governs the market. Solidarity instead of competition.

There is also the area of socially useful work:

It is the work that can be classified as Fourth Sector, not to be confused with the Third Sector of services and commerce. Socially useful work consists of activities that compete for the creation of a more humane society which would be more caring of the environment, socially oppressed groups (the elderly, the drug addicts, and people with physical and mental challenge), and which would result in better social relations. The concept of work must come from more than just an understanding paid employment. It also includes domestic work, the education of children, and work in other social services.

The churches start from a stance of 'ethical indignation.' They proclaim the liberating Word of God, while confronting the drama of millions of Brazilians without work. The Gospel of St. Matthew gives a clue from Scripture. In Matthew 12.33-35 we read of the good and the bad tree. The bad tree produces bad fruit (unemployment, for instance). The root is sin, the sin of an ideological, political, economic, and social system built on the basis of financial profit at any cost.

There are clear ethical and theological criteria for the church's position in favor of a culture that supports life:

- Justice. Human dignity is fundamental.
- Solidarity. We are closely connected to each other and the environment, sharing the same destiny.
- Sustenance. It is not enough to protect nature we also have to make it better for future generations.
- Equal Division and solidarity of production and profits. The ones with less should get the highest benefits.
- World-wide solidarity. In search of justice and the exchange of alternative experiences for the neo-liberal model.

To fortify the roots of a tree that gives good fruit, it is imperative to have a true revolution in work ethics, a reconstruction of the understanding of people's work and free time; a serious analysis of the causes for unemployment; the rescue of fundamental human rights without discrimination and giving special attention to people at the lowest end of the socioeconomic scale. To accomplish this revolution in work ethics, it is also important to provide education for the solidarity and political mobilization of Brazilian society to attain their common goal.

The theology of work and creative rest is presented to us in memorable lines of Scripture, reminding us that God joyfully works and rests (Genesis 1.1-31); giving the sense of the Seventh Day (Leviticus 25.1-7) as a day of rest, a day for intimacy with family, and a time for God. The Sabbath of the year and the Jubilee (Leviticus 25.8-55), are concepts that should, when realized, make possible besides the benefits of the Seventh Day, the forgiveness of debt, the freedom of slaves, rest for the earth,

and a reconsideration of the whole issue of ownership of property. In the case of Brazil, this means agricultural reform.

Jesus' criteria are very clear. They symbolize the values of the Kingdom (St. Matthew's 20.1-15). Jesus' vision points to a new social model: one that prioritizes the basic needs of life and not profit, not the money itself. Jesus unites mercy and gratitude because the greatest criterion is that God is the God of life and God's Kingdom is abundant life for all, with justice, fraternity, and love.

Therefore, in Brazil the proposal of the Christian churches repeats Jesus' injunction: "you, yourselves, give them food!" We can not accept the idea of an unavoidable economic determinant. The increase of productivity brought about by the new technologies must benefit the whole population - not just an already affluent minority. Internally, the economy should provide special credit assistance for the poorest regions, technical assistance to small farmers, and public works projects to strengthen the nation's infrastructure.

Legislation should prohibit initiatives that generate unemployment and favor those that create jobs and establish technological innovation. It is also the responsibility of legislation to guarantee a minimum wage to assure the survival of the unemployed.

We need to value the Third Sector, recognizing domestic work, social work, and work done in common. All of this requires a new culture, a new restrained and non-consumerist life style. It is the vision of a new civilization based on the dignity of every human being, on justice, and on solidarity in the human family.

Burundi

Location and Population. Burundi is located in the east central part of Africa and is counted as one of the nations of Africa's Great Lakes Region.

Rwanda lies to the north, the Democratic Republic of Congo to the west, and Tanzania to the southeast. Burundi has an area of 27, 400 square kilometres and a population of 5.5 million. It is overpopulated relative to its size and its resources.

Historical Background. From earliest times, Burundi was a kingdom. It achieved independence in 1962 and became a republic in 1966. There were successive coups up to 1993, when democratic institutions were introduced and the nation had its first democratically elected president. Unfortunately, he was assassinated in October of 1993, after just three months in office. Burundi has been in political chaos since the assassination. In July 1996, the former president, Pierre Buyoyl, took power by force, in order to bring security and order to the country.

The Economic Situation. Burundi is classified as one of the seven poorest countries in the world. Most of the people live by subsistence farming - what they grow in their gardens. Land ownership is becoming one of the country's major problems. When Buyoya regained power in 1996, neighbouring countries imposed sanctions on Burundi. For more than two years, these sanctions affected the lives of many people on the grassroots level. Thank God the sanctions were suspended last January. We take this opportunity to extend our thanks and appreciation for the help our partners and sister churches offered to us in responding to our call. Some prayed and sent words of encouragement to us, others pleaded with their respective governments on our behalf.

Political Situation. As mentioned above, Burundi has been in crisis of all kinds since 1993, when more than 500,000 people were killed. The UN Security Council has recognized this sad event as genocide. The situation was worsened by the coup of 1996, which was seen as destroying the nation's new democratic institutions and returning to military rule.

The political regime is now initiating both internal and external dialogues in order to establish a transitional government. There is already an understanding between the government and the parliament on the kind of transitional leadership needed to prepare for the next general elections.

In regard to continuing civil conflicts, people are still dying. Rebels from Tanzania attack in the eastern and southern parts of Burundi. The problem of refugees and displaced people remains a very big issue. Statistics show that there are still 600,000 displaced persons and 320,000 refugees. Mwalimu Julius Nyerere of Tanzania, who is now the facilitator of the Arusha talks, has promised that negotiation should end by June of 1999.

This is very important to all of us in Burundi, because we expect to have a complete cease fire by that time and refugees would be able to return to their homes.

Concern about Neighbours. Conflict and lack of security caused by rebels in Uganda, Tanzania, Sudan, Rwanda, Somalia, Congo, DR of Congo Angola, Zimbabwe, Kenya, Zambia, Namibia, Chad, Ethiopia, and Eritrea are perpetuated by lack of vision from political leadership. Poverty, corruption, mistrust, tribalism, and the struggle for survival also contribute to the general unrest. Young people and children are frequently targeted. The missions of OAU and the UN need to be reviewed in regards to security and power sharing in Africa, especially in the Great Lakes Region.

The Role of the Church. The Anglican Church of Burundi is ranked as the third largest church after the Roman Catholic and the Pentecostal churches. It has some 500,000 members. Burundi's political crisis has brought and strengthened good relationships among church leaders, especially Anglicans with Roman Catholics. We are speaking with one voice when it comes to making an appeal to the government for change. With the intervention of the church as one of the facilitators in Burundi, the government and the parliament are working together for peace in the country. We have also worked on persuading our partners and sister churches overseas to put pressure on neighbouring countries to discourage economic sanctions. We are pleading now for cease- fire in order to stop the killing of innocent people.

Requests to the APJN Network.

- The Anglican Church of Burundi is requesting, once again, a pastoral visit to Burundi for encouragement and support.
- Landmines and arms transfer should be discouraged in the Great Lakes Region.
- The Anglican Church of Burundi is appealing for help with resources to bring about the rehabilitation and reconstruction of the uprooted and marginalized people of our society, especially of people who were the direct victims of the country's political and social crisis.
- We ask our partners and sister churches to support the Church in Burundi in discouraging the so called 'justified war,' because it polarizes more violence and hatred in people, and creates even more division.

More training and seminars in the area of human rights are very much needed so that people might be better able to work toward lasting peace and justice in our country.

Anglican Church of Canada

The work of Eco-Justice attempts to address many manifestations of systemic injustice through a holistic vision and an integrating ecological framework. The relationship of social justice, economic justice, environmental protection, human rights, and peace is particularly important to pursue at a time of rapid globalization and where the gaps between peoples and nations, rich and poor, are escalating out of any conscionable proportion.

In May of 1998, our triennial General Synod met and affirmed resolutions on the following matters brought to it by the Eco-Justice Committee.

Toward Sustainable Community

Based on an ecumenical report prepared for Earth Summit II in 1997, the Anglican Church of Canada adopted a broad policy base which spelled out specific issues and actions to promote sustainable communities. From the Introduction:

As Canadian churches, we also are beginning to question the term sustainable development because we agree that it is often misused in order to legitimize current economic approaches which are premised on unlimited growth and a continuous and unregulated expansion of production and consumption for the world's rich. To measure progress toward sustainable development in this context is to avoid challenging the very dynamics which are increasing the gap between the rich and the poor in the world and causing environmental destruction.

All economic systems must be tested from the perspective of their effect on the poor, the oppressed and the marginalized, which in these days includes many members of the natural world as well. God has created the whole cosmos to be good; it is a common inheritance for all peoples for all times too to be enjoyed in loving and responsible relationships with one another. This understanding is foundational in our vision of a just and moral economy where:

- a) the earth and whole created order is nurtured with utmost respect and reverence rather than exploited and degraded,
- b) people are empowered to fully participate in making decisions that affect their lives, and
- c) public and private institutions and enterprises are accountable and held responsible for the social and environmental impacts and consequences of their operations...

Christians are called to anticipate the just and loving community that God wills and promises.

Jesus came to proclaim abundant life. We are called as an image of God to voluntarily limit our consumption and act with profound sympathy for all life. We see Jesus in the signs of genuine community: healing ministry, inclusion of outcasts, children, women, and servanthood on behalf of the world, The saving work of the Spirit restores community and brings harmony within creation. Christians should be salt and yeast in society for the sake of justice, peace and the integrity of creation.

In our vision of community, sufficiency is a key element - there is enough for all and all have enough. This vision includes physical, mental and spiritual health, food security in quantity and quality, clean air and water, responsible use of natural resources, appropriate use of technologies, good housing, security of the person, educational opportunities and adequate transportation. Relationships of justice and

sufficiency produce a high degree of contentment, celebration and spiritual fulfilment that stands in marked contrast to the spiritual poverty of compulsive consumerism that is so much a part of many contemporary societies.

Important Issues

Trade and Investment. The condemnation of the Multilateral Agreement on Investment (the MAI), proposed by the OECD, was a radical and partially successful exercise in the mobilization of civil society. In that it provided an important opportunity for citizens and NGOs and government to re-examine the issues of the rights of powerful corporations over peoples and governments, it helped to clarify what spiritual values we are committed to. In that the agreement was blocked, at least for a time and in this fashion, the campaign was successful. The future for the MAI must be closely monitored as it moves into the World Trade Organization (WTO).

Human Rights Principles. For many years the church had been trying to adopt a set of principles to govern our ordered life which reflects our deep commitment to human rights of every person, including non-discrimination because of sexual orientation. While the debate was the lengthiest of all, it was ultimately approved in the houses of Clergy and Laity, but defeated by 5 votes in the House of Bishops. The matter continues to be before us.

Nuclear Abolition. As a non-nuclear power, we have been long-standing participants in the call for nuclear abolition and have reaffirmed our support for the Abolition 2000 Campaign and the implementation of the ruling of the World Court on the illegality of the use, or threat to use, these weapons against humanity. We have recently commended our government's own standing committee report on foreign affairs, 'Canada and the Nuclear Challenge', which recommends much the same thing.

Just War Theory. At a somewhat paradoxical time, when Canada takes its seat as the chair of the UN Security Council, and when our active participation in NATO is being heavily called upon in Kosovo, we are, as a nation, deeply divided over our actions' seeming to call upon peaceful processes and peacekeeping, leading the way in the treaty on landmines, and at the same time as electing to bomb a sovereign nation and some innocent civilians without UN agreement.

The Primate has delivered three pastoral letters on the subject, two regarding the Gulf Wars and the latest on Kosovo, and has been part of a religious leaders team meeting with the Prime Minister to try to affect government policy. The church has now called for deeper study on the merit or obsolescence, the adequacy and justice or injustice of the so-called Just War Theory.

Jubilee. We are focusing ecumenically, nationally, and internationally on the three themes of Jubilee: release from captivity, redistribution of wealth, and renewal of the earth. In keeping with this, we are committed in Year I to the international Jubilee 2000 Debt Petition Campaign.

We are also supporting other Jubilee-linked campaigns: Women's March Against Poverty 2000, Indigenous Land Rights campaign, Abolition 2000, 'the growing gap,' Tobin Tax, and Child Poverty Campaign 2000.

Year II - pledge to call on government to keep its promises made at Rio, Cairo, Vienna, Copenhagen, Beijing, Istanbul, Montreal, Kyoto, Ottawa, etc. Pledge for individual church community to become Jubilee Community.

Indigenous Peoples. We are calling, as a church of indigenous and non-indigenous peoples, for the implementation of recommendations on treaties, land rights, and self-determination in the Royal Commission on Aboriginal Peoples Report. We celebrate, with the Nisga'a people, the negotiation of the first modern-day treaty, and with the people of the Eastern Arctic the creation of their new territory of Nunavut, inaugurated on April 1, 1999.

The legacy of Residential Schools still continues to have a serious impact on our church, with over 200 lawsuits for billions of dollars in compensation. We are participating with other churches, the Assembly of First Nations, and the Federal Department of Justice in roundtables to explore Alternative Dispute Resolutions, as alternatives to litigation, which everyone agrees perpetuates harm to all.

Other Important Issues:

- Biotechnology: APEC, Vancouver Anglican Church was listed in the intelligence service (CSIS), along with Amnesty International, the Raging Grannies, and others as 'low risk terrorist activity threat.'
- Food Banks & Food Security
- Women and Economic Justice Sweatshops
- Benchmarks for Global Corporate Responsibility
- What is partnership?
- Climate Change
- Mining

Our participation in the UN review processes of Rio +5, Copenhagen +5 and Beijing +5, as well as other multilateral processes such as the Organization of American States and the hemispheric talks.

We are very happy to again attend the APJN and the exciting possibilities it affords to continue to build our relations as the global body of Christ.

Diocese of Egypt and North Africa

The Diocese of Egypt and North Africa, includes a vast area with peoples from many cultures and varied religious convictions. Some of the countries in the region have faced many struggles, some in fact are still in difficulty. Egypt is also host to many people who have fled conflict in their country. This report will outline briefly areas of concern to us.

Egypt

Christians number approximately 10 million from a population of 62 million. In many respects, Christians live side by side with their brothers from the Muslim faith. There have been reports of persecution of Christians, of churches being burnt, of Christians being killed, of Christian owned shops robbed or raided. The cry was persecution; but although these attacks were directed at Christians they have also been an attempt by terrorists to shake the stability of the country, hoping, thereby, to bring down the government. These terrorists convince themselves and try to convince others that they follow the Koran. Failing in this goal, they then tried attacking tourists, and then the police. Their acts of violence have alienated most Egyptians.

Sometimes people ask how we see that we have freedom as Christians when we are not permitted to build churches. Christians in Egypt are allowed to worship freely in existing churches. The regulations about building churches date back to 1902, when a special building permit was required. During the last year, the President of Egypt has authorized eleven building permits for the Evangelical Church, and has also given authority to governors to authorize church repairs. We see this as progress.

Refugees.

Egypt has people from a number of countries who have come looking for asylum. People come from Somalia, Sudan, Ethiopia, Palestine, and smaller numbers from many African countries. There are no refugee camps in Egypt and so those who are assisted under the international instruments of the UNHCR are living in the cities. All refugees from Somalia have, until recently, been accepted for protection and assistance. Many Palestinians have also been afforded assistance from the international community and from the Egyptian government.

Until recently, refugees from Sudan were not accepted as refugees, since they were able to enter and live in Egypt freely, without special permission. This situation contained blessings and curses. Sudanese refugees could escape the difficult situation in their homeland, but on their arrival in Egypt, international agencies were not willing to help them and they were unable to work, and could not obtain reasonable housing, health care, or education for their children. The churches responded as they were able. The situation has changed in the last two years. Now Sudanese refugees who enter Egypt must obtain a visa. The UNHCR is accepting approximately 40% of those who arrive, and a reasonable number are being resettled in the United States, Australia, and Canada. Those under the UNHCR are assisted with some of their needs while they live in Egypt, but over 50% of the community continue to find life very difficult. All Saints' Episcopal Cathedral in Cairo has programs to provide medical care and other emergency assistance along with some training and job programs. It has been difficult for the churches to rally large scale support, since their operations are limited to the grounds of churches. International NGO's cannot provide services to this community since they are restricted in their operations by the government. Between 50 and 70 Sudanese refugee families are arriving in Cairo each week; this is now a great strain on the limited resources

available. Egypt has generally played a helpful role in the Sudanese crisis, but what it is able to do has been limited. Southern Sudanese refugees are generally tolerated, and even if their housing is not up to standard, they are not held in detention for more than a short period and told to update their documents.

Ethiopians in Cairo are now not a priority for the UNHCR. However, there are quite a large number (3,500) who are living here illegally. They are able to obtain relatively good wages as house cleaners and babysitters. If they are located by Egyptian government authorities, they are held in detention until they are able to find someone to pay for their return ticket to Ethiopia. Some still claim that they are unable to return home due to problems they have with their government.

Ethiopia and Eritrea in Conflict. The current crisis has been a great blow to the improving situation in these countries. The real cause of the dispute is still not clear. The governments of both countries are close ethnically, but there are many other groups that are still in opposition to the governments of the two countries. There have been reports of ethnically Eritrean people in Ethiopia, being dismissed from their jobs, their property confiscated and Eritrean people literally being driven out of Ethiopia. Similar problems have been heard from Eritrea as regards resident Ethiopians. Problems have also been heard of from Eritrea. The Anglican Church is operating there but serves mostly an expatriate community. There is an agreement not to baptize local people. The Episcopal Church has a number of orphanages that it also operates in the region.

Other Countries in North Africa

The Anglican presence in other countries of North Africa is not strong. In Algeria we have no chaplain at present, but there is a small congregation. The situation in Algeria is not good in many respects. Militant Islamic groups are still causing great problems for the Algerian government and civilians. The government is accused of violations of human rights in its efforts to remove the influence of the militants. There have been some violent incidents during the year. Multiparty elections are due in April 1999.

In Libya, we have an Anglican chaplain. A range of denominations meet together in the Episcopal Church. The international trade embargo against Libya, imposed after a terrorist bombing incident, attributed to Libyans, brought down an airliner in Scotland several years ago, killing all aboard, is still causing economic hardship in Libya.

In Tunisia, Islam is the state religion but generally the practice of other religions is permitted. However, proselytizing is illegal. There are only a small number of Christians in Tunisia, many of them foreigners. The Anglican Church has a chaplaincy and a number of Christian groups meet together.

Djibouti has a small Christian minority but there is no Anglican chaplaincy. Islam is the state religion. Up to 100,000 refugees and illegal immigrants are in the country, representing about one fifth of the population.

In Somalia, the Anglican Church is unable to operate at present, although in the past we have had a number of projects with street children.

Further details could be discussed at the meeting.

Church of England

(The Archbishop's Council Board for Social Responsibility)

Introduction

1. 1 The pivotal event for social responsibility work in England in recent years must be the election of a Labour Government on May 1st, 1997. The new government has introduced a rapid succession of consultation documents, bills, and initiatives on a variety of issues. Some of this action responds directly to the policies of the previous administration; while other initiatives respond to social and international movements and trends. Dialogue and consultation with the churches has taken place; and church leaders have welcomed much that is positive in the government's program and its openness to faith communities. At some times churches have not been uncritical in this dialogue (e.g. refugee and asylum policy), at other times the church has been divided about how it responds to the government (e.g. the lowering of the age of homosexual consent). Parts of the government's program have been caricatured as 'authoritarian,' other parts as 'communitarian' - we live in interesting times!

1.2 Social exclusion has become a key theme within the government's program. A 'Social Exclusion Unit' has been set up to cross the departmental boundaries within government on issues such as homelessness, school exclusion, youth alienation, and urban renewal. A study group has been initiated to look at the theological implications of the rhetoric and action of social ex(in)clusion.

1.3 Below is a summary of some of the key issues that are current for the Board for Social Responsibility.

Social Justice

Unemployment.

2.1 Unemployment and the Future of Work, produced by an ecumenical commission in 1997, under the leadership of Bishop David Sheppard, examined changing patterns of work, the economic basis of employment, and the churches' response - locally and nationally.

Urban Renewal & Urbanization

2.2 The process begun by the 1986 Faith in the City report has continued to highlight the increasing gulf in our society and the experience of poor urban communities. The process is concerned with the life and witness of the church in these communities; the response of the non-poor parts of the church, and the promotion of dialogue with government and decision-makers regarding urban policy. The Church Urban Fund has partly funded a large variety of projects, most initiated through local churches, concerned about practical Christian witness in inner city and outer estate areas.

2.3 During the Lambeth Conference, the Church of England's Urban Bishops' Panel hosted an evening event exploring the impact of urbanization and globalization on urban communities and congregations. This led to the section two resolutions that are currently being developed with ACC.

Racial Justice

Asylum & refugees.

3.1 The UK continues to receive moderate numbers of asylum seekers and refugees (approximately 3,000 per month). Draconian policies and inefficiency within the immigration service have led to a large backlog of asylum applications waiting for decisions (56,020 in August, 1998). The last government withdrew welfare rights. Local churches have been involved in education and welfare provision—ball circles, prison visiting etc; as well as a few high-profile sanctuary cases. Nationally the church has sought to advocate the needs and rights of refugees, and rebut the negativity of the press. The Archbishop of Canterbury's New Year Message reflected some of these concerns.

Stephen Lawrence.

3.2 Stephen Lawrence was a black teenager murdered by racist thugs in London in 1993. The failure of the police to bring his killers to justice is well documented. A public inquiry into the police investigation has revealed incompetence, corruption, and institutional racism on a wide scale; this has become apparent through church involvement in campaigns concerning miscarriages of justice, deaths of black people in custody, and patterns of policing. The report also points to a racism inherent in public attitudes and institutions. The report and its recommendations have implications for the church as an institution. Bishop John Sentamu of Stepney was a member of the inquiry team and has been a prophetic voice for racial justice in both church and society for a number of years.

Human Rights and Penal Affairs

4.1 The Board for Social Responsibility, through its Home Affairs Committee, is publishing a report on prisons in November. The focus is on vulnerability or exclusion and includes the mad, the sexually dangerous, women, and children who end up inside; also the families of prisoners.

4.2 Work is in progress on pastoral care of sex offenders, again with a booklet in mind, and the care of psychopaths and their place in the system, medical and criminal. In July 1998 the General Synod debated issues concerned with the use of drugs and the Christian response.

International Affairs

Jubilee 2000.

5.1 The Jubilee 2000 campaign has been widely promoted within the Church of England. The BSR is listed as one of the campaign's original sponsors. The demonstration during the 1998 G8 Summit centered on Birmingham Cathedral with a significant presence of bishops, ecumenical leaders, and parish groups.

Development Minister at General Synod.

5.2 The new government's claim to be pursuing an 'ethical foreign policy' has been scrutinized on a number of occasions. Most significantly during the visit of the Secretary of State for International Development, Clare Short MP, to the autumn 1998 session of the General Synod. In her speech she challenged the church to consider the long term structural transformations that were needed beyond debt relief. (A full text will be available in Crucible.)

Episcopal Church USA

The Episcopal Church in the United States comprises mainly the US, but there are still several other dioceses in Latin America and the Caribbean. In addition, Taiwan remains part of ECUSA. All will eventually be joined to other provinces. This report focuses on the United States.

The US, a country of 260,000,000 people, is still struggling to find its proper role in the world since the collapse of communism and the end of the Cold War. The current crisis in Kosovo that has led to the bombing of Yugoslavian military targets is a good case in point. Is this an unwarranted action by outside nations meddling in the internal affairs of a sovereign nation, or is it a humanitarian intervention meant to punish an evil dictatorship? Peace activists, especially those committed to non-violence, face the dilemma of condemning military action against Yugoslavia while condemning the behavior of the Yugoslavian government at the same time. This is no longer the 1960's when opposition to the war in Vietnam was based on much clearer grounds.

The political situations in Sierra Leone, Sudan, other countries in Africa, and elsewhere in Asia and Latin America, and the increased violence against Christian communities in India also represent areas of advocacy for the Episcopal Church because of US influence in these areas. The Executive Council approved several resolutions at its February meeting related to these concerns.

But perhaps it is in the economic arena that the issues are even more complicated. Globalization of the economy has opened new markets, jobs, and opportunities for many developing nations, but has also led Western nations under US leadership to impose harsh conditions through the World Bank and IMF upon borrowing countries' conditions that some people feel amount to a form of neo-colonialism. A huge challenge exists if the new world order that is emerging in global economic systems is to have a level playing field for all participants. The role of the IMF, the World Bank, and trans-national corporations may present the severest challenge to peace and justice activists, who must become conversant with very complex and unfamiliar economic concerns. The new global economic order has also dramatically called for a new discussion of the whole question of national sovereignty, and how new economic trading arrangements, e.g. NAFTA, have possibly reduced governmental control over economic activities within their own borders.

ECUSA has named international debt and the Jubilee Year as its primary focus for peace and justice work in 1999-2000. It is working in coalition with other churches on a bill where the US would write off existing debt and provide greater and more rapid debt relief to more countries than would be possible in current World Bank/IMF proposals. In addition, the church is providing congregational resources to help local churches struggle with the meaning of a Jubilee year.

The Episcopal Peace and Justice Network is studying the implications of trans-nationals, corporations that take advantage of cheap overseas labour and lax environmental standards.

Arms transfers and increased military spending by the US run counter to church policy that calls for plans for economic conversion and a code of conduct for arms sales. In addition, the church has called for the abolition of nuclear weapons. A conference sponsored by the Episcopal Peace Fellowship in May will focus on some of these issues.

Additionally, the Episcopal Church, with the National Council of Churches of Christ in the USA, and other mainline Protestant denominations, has supported calls for an end to the economic embargo against Cuba on humanitarian grounds.

Domestically, racism remains the national stain on the country's conscience, and work on anti-racism is a major priority of peace and justice ministries. Racism is a fact of life in the church itself and is the cause of enormous pain and frustration within various sectors of church life.

Materials developed at the Episcopal Church Center provide hands-on help to congregations struggling to come to terms with this pernicious evil. Issues of wider exclusivity for women, gay men, and lesbians also are high on the church's agenda where opposing voices sometimes threaten division. The Executive Council, the church's governing body between General Conventions, has initiated a Stop Hate campaign to protect all persons who are victims of hate crimes. This includes support of federal legislation that would expand the definition of hate crimes to include crimes committed on the basis of gender, sexual orientation, and disability. The law now covers race, religious belief, and national origin.

The Presiding Bishop, Frank T. Griswold, has invited the whole church into a time of Jubilee, where the soil of conflict among us might be allowed to lie fallow for a period of reflection, renewal, and healing. Jubilee will serve as the General Convention's theme in Denver, July 2000. The church's Jubilee Ministries program has certified 340 congregationally-based service and advocacy ministries that will grow and continue as a network well beyond the year 2000.

The church maintains a network of 7,500 persons to respond to federal legislation in support of church policies. To obtain a summary copy of ECUSA social policies, write Dwacaster@dfms.org or call 800-228-0515.

The Church in the Province of the Indian Ocean

The Church In the Province of the Indian Ocean is made up of six (6) dioceses: Mauritius, the Seychelles, Antananarivo, Toamasina, Antsiranana, and Mahajanga. Within the framework of the peace and justice situation in our region, it is necessary, first, to look at the level of development of these dioceses since 1970. A distinction has to be made between the two small islands Mauritius and Seychelles and the big island, Madagascar.

Mauritius. Called 'the Tiger of the Southwest Indian Ocean,' Mauritius has known a great economic development since 1980, thanks to modern industry and its entry into international markets. Private companies, a minority of capitalists, industrialists - but certainly not the whole population - have been able to take advantage of this economic progress. The social consequence of these developments is the emergence of an affluent elite class, holding the money and political power, as contrasted with a class of 'have-nots,' primarily Creoles from the country's poorest towns. Following the prison death of a popular Creole singer, Kaya, there were riots in several towns, leaving three dead and 40 injured. These events gave rise to an urgent appeal to the government, by the poor, for social justice and a general improvement of living conditions. Meeting these peace and justice concerns, it was stressed, would be a safeguard against future unrest.

The Seychelles. Composed of several islands, this country has known a great tourist development of tourism in recent years, thanks to its tropical climate, the beauty of its landscape and beaches, and its luxury tourist facilities. Here, too, we can find two distinct social classes: on the one hand, the country's wealthy businessmen who have adopted the western standard of living of the developed countries and of the international tourists, and on the other hand, the majority of the Creole population who have not been able to fully benefit from this economic expansion, but continue their traditional life with some improvements. The government is trying to improve conditions for the nation's marginalized population through social measures aimed at improving the infrastructure of public health, education, and housing.

However, one must admit that in the Seychelles as in Mauritius, relatively rich and developed island nations, there is a still dramatic split between the rich and the poor. In order to make peace and justice reign, the governments of these island nations must ensure a more equitable sharing of the economic benefits of developing economies. The main role of the church is to remind political and economic leaders of their responsibility to improve the lot of their less advantaged citizens. However, the standard of living of these countries is relatively satisfactory compared with conditions in Madagascar.

Madagascar. Madagascar is a very large island, administratively composed of 6 provinces which are quite different, one from another, in respect to population, economic potential, and general level of development. The island has four Anglican dioceses: Antsiranana (which corresponds to the province of the same name), Mahajanga (also corresponding to a province), Toamasina (incorporating the province of the same name and the province of Fianarantsao), and Antananarivo (incorporating the province of the same name and the province of Toliara).

We should mention that Madagascar has now begun using a new amended constitution which delegates a good deal of governmental authority to the provinces. We have not yet measured the impact of these changes on the life of the dioceses. From an economic point of view, the common problem of the four dioceses is directly connected to the problem of poverty in those areas. In trying to understand this

situation, one must consider two issues: first of all, the government's administrative and economic policy in Madagascar and, secondly, the Christian church's action in the fight against the flagrant impoverishment of the people.

Situation in Madagascar

The administrative and economic policy in Madagascar. For the economic reforms, the privatization of state companies (commerce, industry, transport) are going to result in job losses, unemployment, and will, in general, worsen the economic situation of the country's people. This situation has been aggravated by natural disasters (cyclones, floods, a plague of locusts) and anthropic pressures - 'bush fires,' for example, which destroy the natural environment. The diocese of Toamasina, for instance, in 1996 the cyclone Geralda caused economic damage on to shipping in the harbor and the area's oil refinery - stopping production for two years. And the storm also caused severe coastal erosion, destroying seaside villas and roads. Inland, resultant floods claimed lives and local settlements that were wiped out by the high waters. The soil was sterilized by deposits of sand. In the aftermath of the cyclone, the government and international bodies supplied food and medicine to the people of the devastated areas and granted subsidies to administrative officials to restore or rebuild schools and hospitals, for instance. But in general, the disaster victims, having, in many cases, lost their main means of support, are getting poorer and poorer. Another calamity, the infestation of locusts that lasted more than a year, and caused major damage to the cultures of the areas affected.

On the whole, this terrible economic situation, caused by natural disasters and aggravated by the weight of international debt, will not lend itself to a quick solution of the overall problem of poverty in Madagascar. Nevertheless, improvement is necessary if the country is to avoid a social explosion.

Thus, the question is raised as to what the action of the Christian churches will be in the fight against poverty in Madagascar.

The Christian churches' role. The answer is found in the Gospel of Saint Matthew, chapter 25, verse 40, in which we read, 'I tell you, whenever you did this for one of the least important of these brothers of mine, you did it for me!' Certainly, some solutions leading to a quick improvement of the standard of living of the people of Madagascar can be taken by the government and by the churches.

Government. One government objective was four percent economic growth in 1998 over 1997 levels. There is also an agenda to improve basic infrastructure (roads) in specific areas and social services (health, education) involving sector-based policies to encourage rural production through micro-credit facilities. Finally, for infants and young people, the setting up of SECALINE (food security) centers providing both food and education for four to fourteen-year-olds.

Christian Churches. Actions are taken at the diocesan level, on the one hand, and at the parish or congregational level on the other hand.

At the diocesan level

The Mothers Union devotes itself to a broad range of social work:

- It provides assistance to the very poor from donations collected during important Christian holidays (Christmas, Easter, for instance).

- It takes part in relief efforts during and following natural disasters such as floods (aid to the homeless, distribution of food, clothes, and medicine).
- It participates in training programs to help women learn basic household skills (cooking, sewing, baby care). Mother's Union delegates travel to different districts to offer training sessions.
- Finally, the Mothers' Union, in a three-year project, built an orphanage, a center to shelter children, through the impetus of Mary Sherwood. The center now shelters 25 children under the direction of the Mothers' Union.
- And also at the diocesan level, there is a community of Anglican nuns who participate in social work (running dispensaries, etc.) in the villages near the centers.
- Likewise, regional dispensaries, supervised by a doctor and a medical staff, have been set up to provide first aid treatment and medications. Without dispensaries in villages like Anosibe n Ala and Faratsiho, whose roads are impassable at least 4 or 5 months in rainy seasons, the people would otherwise be stranded in case of medical emergencies.

The church needs to take vigorous action to engage its young people in projects aimed at developing their country. Active university chaplaincies and organized youth movements can help make this engagement a reality. A first step would be for the church to send experts to Madagascar to run trainers' and leaders' training workshops.

Perspectives. Anglican Christians, as responsible citizens, need to contribute to the fight against poverty in a number of ways. Materially, they can collect and organize the distribution of consumer goods and medicines. Intellectually, they can make a great contribution by creating job possibilities, sponsoring basic education training workshops, and by continuing their support of church-supported schools and social programs.

Conclusion. In Madagascar, one of the poorest countries in the world, the fight against poverty is one of the priority policies of the government, with specific actions aimed at improving the overall standard of living. The country's Anglican community also tries, through its involvement in social programs and basic education, to provide a framework for forming responsible Christian citizens.

Iran

The Diocese of Iran is one of the four dioceses of the Anglican Province of Jerusalem and the Middle East. On one level, it might be called the smallest of these dioceses - but from the point of view of problems, it is the largest.

The Episcopal Church in Iran was established in 1912. With the coming of the Islamic Revolution, conditions for Iranian Episcopalians changed dramatically. Although the Iranian Revolution had at first promised freedom and justice to all the minorities within Iran, this promise was not kept when they took full power, at least not as far as the Episcopal Church was concerned.

The first week after the revolution our senior priest was murdered in his office in Shiraz. This tragic event was followed by the confiscation of all Episcopal institutions, including: two hospitals, two homes for the blind (men and women), a training farm for the blind, six schools, and two clinics.

The Diocesan Bishop of the day protested these events, but his house and office were raided, and documents were set on fire. An unsuccessful attempt was made on his life, and his wife was wounded. Missionaries had to leave, some were imprisoned, along with local church leaders. The Bishop's only son was murdered on his way back to Shiraz from college in Teheran.

The Bishop wrote a letter to Ayatollah Khomeini, but no answer came.

These pressures have continued. In 1991 the church in Kerman was closed without any satisfactory reason. This church was the only Episcopal church in southeast Iran.

These pressures and persecutions have not just been directed against the Episcopal Church but against most churches in Iran. In 1988 many churches and bookshops were closed, according to a law stating that any non-Muslim shopkeepers had to post notices in their shops to that effect. In 1993 all churches were ordered to sign a document declaring that they would not evangelize Muslims!

These religiously based pressures and persecutions are not just directed against church leaders; they are also directed against members of the church. When Iranians have chosen to become Christian, they may well lose everything they possess - family, friends, job etc. Some of them are even put in prison for periods of time. Christian converts sometimes tire of this kind of harassment and chose to leave their newly adopted faith.

In 1990 the Iranian Bible Society was closed. Because of the closing of the Bible Society, there is a great shortage of Bibles and Christian theological books in Farsi, the language of Iran. The Episcopal Church of Iran does not have an adequate supply of books to give Iranian converts in their own language.

What can we do?

What can we Iranian Christians do? It is true we are a minority without power over even our own lives! However, I believe that we can do something to help ourselves and others. Our will is greater than our numbers. We believe Jesus will preserve his church and protect his children. But despite our isolation, we must also act for ourselves.

In the Lambeth Conference of 1988 a resolution was passed asking the Iranian authorities to consider the claims of the Episcopal Church in Iran. No answer was received. The Lambeth Conference of 1998 confirmed the resolution of the previous conference, but still nothing has been heard.

The voice of a minority may be lost among the majority, but it never becomes completely silent. It might be ignored but it is there!

To look at the positive side, the situation in Iran nowadays is getting a bit better. There is some sign of hope. In recent events, we can cite at least one positive development - a positive response from the government to the letter of the Bishop of Iran about the church in Shiraz. This gives us reason to hope that we may reclaim more of our church's lost property - at least our churches in some cities!

Jerusalem

Greetings from the people of the Diocese of Jerusalem, active clergy and laity alike, and special greetings from Bishop Riah-Abu Alassal.

The Church of Jerusalem, as well as the church all over the world, has just celebrated Holy Easter, the feast which assures us of the ultimate victory of truth, peace, and justice. The empty tomb is a continuous reminder to us all of the eternal hope that God's desire for peace with justice and dignity will ultimately prevail for all peoples.

We are called to discuss peace and justice in the world. Let me begin by making a statement. "He who lacks peace can not give peace to others." There are some people in the world who think they can contribute to the cause of peace by preaching about it. Let me remind you of what Jesus said, "Blessed be the peacemakers!" Thank God he did not say, "the peace-talkers!"

Therefore, those who claim to be contributing to peace, need first to have peace within themselves, peace with others, and peace with their church. Otherwise, without set goals, without grounding, there is the danger of running off in many directions at once and of accomplishing little or nothing.

The letter of St. Paul to the Romans 12:18 says, "If it is possible, as far as it depends on you, live at peace with everyone." The Bible teaches that God is deeply interested in peace from Genesis to Revelation, the prophets and apostles constantly urge God's children to seek peace. Nothing reveals God's concern for peace more vividly than God's decision to send his beloved son to guide our feet into the path of peace. From beginning to end, Jesus' mission was one of peacemaking. Throughout his ministry, he was constantly preaching and giving peace.

Jesus sacrificed his life so we could experience peace both now and forever. It is impossible to experience interior peace if you fail to pursue peace with God and peace with others. Interior peace comes from obeying what God commands. "And this his command, to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us."(1 John 3:23)

The cause of peace in the Middle East is very important because of the centrality of the Holy Land, its importance to the three monotheistic faiths. Our principles for peace and justice are:

1. There will be no peace without justice; the peace process will have no success if it only concentrates on peace as an absence of war or on maintaining the status quo. I believe that the peace that will succeed is a just peace where both Palestinians and Israelis will have their national, civil, human, religious, and political rights. When Israelis speak of security and Palestinians speak of self-determination with freedom, the only way for a just peace is equal coexistence for both nations.

2. The just solution of the Middle East conflict is dependent on an Israeli-Palestinian settlement. This is the central issue. It is good that further steps toward peace were taken and treaty was signed in Oslo. But now, unfortunately, with a freezing of the peace process and an attempt to kill the Oslo agreement, the whole peace process seems to be on the brink of collapse.

Many of the initial hopes for developing new relationships of mutual trust and partnership have been fragmented over the last five years. Today, the most important

factor seems to be that the Israelis and the Palestinians are almost further away from understanding, respect, hope, and peace than they ever before.

In making this assessment, we are aware that both parties face serious issues, concerns, and dilemmas that need to be addressed and resolved. These serious and difficult issues are:

A. Confiscation of Identity Cards of Palestinians who live in Jerusalem and the consequent revocation of their residency rights. The Israeli authorities demand that Palestinians prove that their primary residency is in Jerusalem. This has affected many different groups who have had to leave the country for a period of years for higher education or employment, or those who have had to move outside the Israeli defined municipal boundaries of Jerusalem, due to lack of available housing. The result of such procedures is that Palestinians born in Jerusalem can lose their rights to live there.

B. Confiscation of land, expanded Jewish settlements in the West Bank and in Gaza. The most difficult and sensitive issue, and a road block to lasting peace between Palestinians and Israelis, is the presence of Jewish only settlements within the West Bank and Gaza. Over 60% of the West Bank and 40% of Gaza have been expropriated to allow for the construction of settlements, although this building is against international law and regulations.

C. Impact of the closure of the West Bank and Gaza on the Palestinian economy. Palestinians living in the West Bank and Gaza must get permits to enter Jerusalem and the rest of Israel. This policy of closure is a collective punishment and it is applied across the board for employment, higher education, and healthcare.

D. The water issue. Water is a precious and limited resource, especially in the arid climate of the Middle East. Unfortunately for Palestinians and Israelis, water has become another chip to be negotiated within the framework of the Oslo accord. For years Israel has refused to provide an adequate amount of water to Palestinian towns and villages. Dr. Jad Isaac, director of the Applied Research Institute reported in 1994 that an average Israeli consumes 379 cubic meters of water annually, while Palestinians average only 107 cubic meters annually. The Jewish settlements consume most of the water that might supply the Palestinian towns and villages.

These are the main issues and main obstacles toward a just peace. And yet statistics indicate that a majority of Palestinians still desire a peaceful coexistence with their Israeli neighbors.

One of our concerns as a church is the issue of Christian rights in a multi-religious society experiencing the rise of fundamentalism, fanaticism, and extremism on both sides - Jewish and Muslim. The statement of the church leaders in Jerusalem of November 1994 states the Christian rights should be secured in Israel and Palestine.

The Christian communities of the Holy Land, the living stones that trace their roots to the Church of the first Pentecost, are facing enormous challenges. The freezing of the peace process and the rise of fundamentalism has affected the life of the Christian community. It is a struggle to be both Palestinian and Christian these days, and many ordinary men and women are being challenged in their faith-centered, as well as political beliefs. The number of Palestinian Christians is dwindling due to immigration resulting from the unstable political situation. A just peace with freedom and equal rights in the region will also help the Christian community to survive and to

maintain a continuing presence. Jerusalem is a city of three faiths and two peoples; it must be a shared city.

Peace education and honest dialogue are important elements for coexistence between Israelis and Palestinians and among the three faiths. Christians should be in a dialogue with Muslims and Jews that will allow all parties to be absolutely frank and honest in dealing with those issues that have real meaning for the three faiths. Because just peace means change of mind, metanoia, a lifting of prejudice and of stigmatization and demonization, one of the other. It means each being able to see God in the other and to recognize that all are equal in rights under God.

We Christians need to promote peace education in our schools and teach tolerance and moderation. We need to build relations between Christian and non-Christian schools in which we can prepare the ground for reconciliation. God destined the three religions to be together. We must find every way and means to combat fundamentalism, fanaticism, and extremism. These are the enemies of a just peace.

It is the call of the church in Palestine to be a catalyst for a just peace and to be bridge builders between the two nations and the three religions. And our evangelical doctrine prepares us for this demanding task of being ministers of reconciliation.

Finally, I shall say that we, as Christians, should not give in to despair or frustration. Faith endures even in the so-called Holy Land. Jesus looked over the city of Jerusalem and wept. Two thousand years on, perhaps Jerusalem needs a new Jubilee. Perhaps it needs to experience the uplifting power of forgiveness, renewal. Perhaps it also needs to reconcile itself anew with God, and its people with each other.

There can be no peace without justice. Justice means freedom with dignity for all, peace with security for all. "That is, that God was in Christ reconciling the world to himself not imputing their trespasses to them, and has committed to us the word of reconciliation" (2 Cor. 5:18).

Kenya

Geographical Background, History and Economy

Kenya is located in East Africa and lies between a longitude of 34 degrees and 42 degrees east and latitude of 4 degrees north and 4 degrees south. It covers an area of approximately 586,646 sq.km. and is bordered by Ethiopia and Sudan to the north, Somalia and the Indian Ocean to the east, Uganda to the west, and Tanzania to the south.

Governmentally, Kenya is divided into eight provinces. Smaller administrative units are called districts, followed by divisions, locations, sub-locations, and villages. There are currently 53 districts in the country, in addition to Nairobi, which is the capital. Topography, altitude, and precipitation determine the climate throughout the country. Most of the northern and eastern parts of the country are semi-arid, and less than one third of the country is arable.

Kenya achieved independence in 1963 after bitter and protracted struggle during which the indigenous people regained self-determination and control of their destiny from the British colonial rulers. Since then the country has enjoyed a see-saw political environment.

Until 1991, when, with the repeal of the Section 2(a) clause of the national Constitution, the country was able to move to multi-party government, Kenya had been governed, de jure, under a one party system that was prone to much abuse. Multi-party government brought in a number of opposition parties—some serious, others of questionable motivation.

Political Atmosphere

At present, President Moi's government continues to have a centralized structure, which is maintained by internal security, which includes the police, para-military units, and security intelligence apparatus. The KANU government continues to apply strong-arm tactics to bully opposition members to defect. The security forces continue to harass opposition politicians, journalists, etc., especially those individuals and groups opposed to human right abuses and the misuse of political power.

Constitutional Review

When the question of change of constitution was raised, most Kenyans asked themselves, "What kind of constitution do we want?" and also, "What kind of Kenya do we want?" It is an irrefutable fact that a good constitution is the basis for the successful development of a nation on all levels. Therefore, when we talk of development, let us look at the kind of constitution Kenyans need. The new constitution should be designed to deal with the nation's major issues - such as health care delivery, provision of education, environmental protection (especially our forests), the suppression of banditry, and protection of land rights.

A new constitution must also address serious gaps or abuses in the protections of the present constitution: detention without trial; curtailment of freedom of assembly; corporal punishment (flogging); and imprisonment for civil debt.

- The law of preventive detention without trial is curse to all that love personal liberty. Yet thirty five years after independence, Kenya has on its statute book such a law, under the euphemism of 'preservation' of the Public Security Act.

Such a law makes deep inroads into basic human freedoms. Those who abide in the rule of law and sanctity of personal liberty cannot reconcile themselves with a law, which can detain people for long periods without trial.

- On freedom of assembly, there is need to emphasize that in an open democratic society, parks, football fields, markets, and other public places are important sites for public discussions and the political process. They are public forums that citizens can use. Sadly, this is not presently the case; a clear police-state situation exists in this area. Kenyans will not be able to participate fully in the constitutional debate if they cannot be allowed to meet freely and express their views openly.
- Flogging or corporal punishment is a barbaric legacy from the colonialists. It was used to punish 'errant natives' This degrading and cruel form of punishment should be removed.
- The envisaged constitution should embrace the dreams of the Kenyan people who should own it. It should correct past imbalances. The immense powers wielded by the President should be curtailed. Special committees comprising Members of Parliament should vet appointments to senior government positions.

Most people in Kenya are not aware of the ideas that would be included in a Bill of Rights. These rights should incorporate economic, social, and cultural rights, since they are inseparable from civil and political rights.

- The question of land needs to be addressed. What we want in Kenya is a comprehensive agrarian reform.
- As for gender parity, the present constitution should be expunged of any form of discrimination, including matters of personal law.
- The rights of the child have not been well spelt out. Children will be, potentially, key figures in households, communities, and society at large. They need special care and protection. Their opinions and resourcefulness have in the past been ignored in addressing issues affecting their lives. Children need to be protected from harm. Their basic needs such as education and nutrition need to be met.

Format and Direction.

The Constitution of Kenya Review Commission (Amendment) Act 1998, is now part of the law of Kenya. It provides for a just, legal framework for constitutional reform. The purpose of the statute is to facilitate the comprehensive review of the constitution by the people of Kenya. And it provides for the establishment of a viable commission, for District Constitutional Forums, and for the National Constitutional Consultative Forum. The act is comprehensive and strongly worded. Section 2A of the Principal Act states the objectives and purpose of the review as guaranteeing, among other things, the peace, national unity, and integrity of the Republic of Kenya, and the establishment of a free and democratic system of government that enhances good governance, constitutionalism, the rule of law, human rights, and gender equality. And it ensures providing for the basic needs of all Kenyans through the establishment of an equitable framework for economic growth, and equitable access to national resources.

The Future?

What lies ahead depends very much on the people's creativity, honesty, and courage towards the creation of an open society. Throughout the history of the Western

political thought, one of the main issues has been the problem of controlling governmental power. Although this power is essential to the realization of certain values in society, such as justice, liberty, and equality before the law, governmental power, no matter how democratically based, should be controlled. This constitutional government of a state is in accordance with well-defined principles and rules, distinct from autocratic, dictatorial, or arbitrary government.

One last point which should not be ignored. The constitutional change in Kenya will have to be reformist.

A Ugandan scholar Prof. M. Mamdani says:

A struggle that aims for demoralization of the political life of the majority of society must simultaneously aim to create the pre-requisite for such reform. This pre-requisite is an end to the regime of extra-economic coercion that stifles the peasantry. This is nothing short of demand for a transformation in production relations.

Furthermore, no such change can be effected without democratization of local as well as central state organs. This means at minimum a thorough-going reform of local government, local judiciary and local land allocation control boards.

This is the challenge that Kenyans face. The myth that constitution-making belongs to lawyers only must be eradicated. The role of the Anglican Church will be to see that Kenya's Anglicans look at the constitution and identify particular provisions as theirs. Christians should participate in the review process, whatever their level of education or their standing in society. Now is the time for change.

Myanmar

Overview

Ever since the military regime of Myanmar disregarded the results of the national election of 1990, tension between the military governing party (now known as the National Peace and Development Council-NPD), which holds onto power, and the party which won the election at the polls (known as the National League for Democracy-NLD), led by Nobel Peace Laureate Daw Aung San Su Kyi, has been growing.

Daw Aung San Su Kyi seems to have international moral support through various groups lobbying for restoration of democracy in Myanmar. But the ruling military government seems to have a more substantial and tangible support because they represent a full-fledged member of the UN, an active member of ASEAN, and a state with a very thorough and strategic relationship with China.

The military government seems to know very well how to deal with the dynamics of world power politics. They have studied these lessons in the more than half century that has passed since independence from Britain.

The international lobbying community should realize that giving backing to Daw Aung San Su Kyi, and her NLD Party, and praising whatever she does, while at the same time criticizing and downgrading all the actions of the military government, is a dead end. Myanmar's history is not that clear-cut and simple.

Both the NLD and the military government should realize that the destiny of their nation and people depends on their critical collaboration. They need to do their own homework. Outside people can only advise. Until and unless they learn to work together, there seems to be no hope at all.

What specific role outsiders could or should take in Myanmar's political evolution is a very crucial matter. The only appropriate role for outsiders is to help the country's two powerful political groups to recognize their responsibility for finding a platform, a common ground on which they can work together - nothing else.

Response

Christians and Christian churches, as a minority in Myanmar, find themselves in quite a difficult position when it comes to exercising the imperatives of peace and justice issues. Moreover, as the churches have been identified with the former colonial system, it puts the Christian community in Myanmar in quite a peculiar situation.

However, it is very encouraging that Myanmar Christian people of good will, like Archbishop Andrew Mya Han (Primate of Myanmar Anglican Church) and the Reverend Saboi Jum (General Secretary of Kachin Baptist Convention), lend their support as mediators between the military government and armed resistance groups led by Christian leaders of KNU (the Karen National Union) and KIO (the Kachin Independence Organization).

The effort of Archbishop Andrew Mya Han in 1993 and 1994 resulted in the formation of a 6 member team of Karen leaders who acted as mediators between the military government and the KNU. There were several rounds of talks held in Yangon. Some groups of the KNU entered into peace accords with the military government.

Based on the initiatives taken by those concerned Christians, the Myanmar Council of Churches (MCC) has recently formed a Public Relations cum Reconciliation/Peace Commission, whose key members are Archbishop Andrew Mya Han and the Rev. Saboi Jum.

It is envisaged that this commission will deal with any issues related to peace and justice concerns by submitting factual reports to the authorities concerned.

The new commission will be primarily concerned with issues that are related to religious concerns, e. g religious freedom, press freedom, rights of the religious minority, etc.

The commission is still in its infancy but it is hoped that by thorough careful planning and good programs it can perform quite an effective ministry. The cooperation of all the churches in this ministry will become a very crucial witness of the church in Myanmar.

The Nippon Sei Ko Kai (Holy Catholic Church in Japan)

The main topic of the 52nd General Synod of NSKK, which met in May 1998, was the approval of the ordination of women as priests. Following this resolution, the first ordination of a woman to the priesthood took place within that year. So far, there has not been any serious trouble relating to the ordination of women within the three dioceses that have ordained women priests.

Although it didn't initially seem to be a major issue at the General Synod, overshadowed, as it was, by the women's ordination resolution, the proposal for establishing the Browning Challenge Fund with its forward-looking guidelines, would seem, on reflection, to be an important support in the near future for peace and justice issues in the Asia-Pacific region of the Anglican Communion. Edmund Browning, the former Presiding Bishop of the Episcopal Church in the United States visited Japan in 1997 and donated an initial \$50,000 (US), implementing a promise made to NSKK in 1987. It is proposed that the Edmund Browning Challenge Fund, which will grow to \$100,000 (US), be used to support the peace and reconciliation work of the Anglican Communion centering on the Asia-Pacific region. This proposal would get the final approval of an Executive Council Meeting this coming May.

New Security Treaty

On April 28, before the General Synod, the Japanese government submitted proposals to set new laws relative to the Guidelines of the New Security Treaty between Japan and the United States. In the first place, the changes are problematic in that the Guidelines presuppose China and North Korea as threats to Japanese security. Secondly, according to the Guidelines, the strength of the Japanese Defense Force would increase, deviating from the limits defined by the Japanese Defense Force Law and, consequently, violating provisions of the Japanese Constitution that limit the size and function of Japan's armed forces. Finally, according to the Guidelines, local governments should provide and staff facilities like airports and seaports that could be put to military use.

The campaign against this proposal has wide based support among the Japanese people. NSKK has given high priority to its own involvement in this campaign. Relating to this, there is concern that the Japanese mass media are playing into the hands of the government on this issue by focusing on the possibility of a military threat to Japan from North Korea. To this end, they have exaggerated potential danger from North Korean warships and missiles. As Korean media commented, this is a campaign to promote the Guidelines. The agenda of the Japanese media on this sensitive issue should be watched carefully - and critically.

New Korean Relief

Over the past couple of years, NSKK has engaged in a quiet, but consistent movement to support an emergency food supply for North Korea. The campaign to paint North Korea as a potential military threat has not helped our ministry. Nevertheless, the task force of NCCJ for emergency food relief for North Korea has raised around \$200,000(US) within the past three years. We have sent maize, edible oil, and medical goods. Now a fifth campaign to raise funds for food to the country is planned. In the meantime, the NCCJ team has visited North Korea. This is a rather quiet but effective movement which will hopefully facilitate the reunification of the Korean peninsula.

Justice 2000

After Lambeth 1998, the Jubilee 2000 campaign started in Japan, with NSKK participating, along with NCCJ and the Roman Catholic Church. Japanese Jubilee 2000 was officially launched on October 12, 1998, with a meeting that included over 100 people representing several NGOs as well as individuals. It was said that this gathering was unprecedented in Japan in its inclusivity, since so many different groups were present and planning to work together towards one goal—the relief of international debt. The gathering consisted of four main groups - the Roman Catholic Church, the Protestant churches, Japanese Labor Unions, and several volunteer groups.

The Roman Catholic Church has been a consistent advocate of this campaign to observe the year 2000 as a Jubilee time, and Cardinal S. Shirayanagi has been chosen as one of three representatives of the Japan group. Among the Protestant churches, NSKK has been the initiator of the campaign. As part of the preparation for the 1998 Lambeth Conference, NSKK began taking a close look at the international debt issue. This investigation was shared with some people of the NCC-J Center for Christian Response to Asian Issues, and then with the whole NCC, which now has formed an ad-hoc commission to deal with this issue. One of the representatives of Japanese labor unions, Mr. Washio, was invited for an audience with the Pope and encouraged to be part of the campaign. He has become one of the representatives of the Japan group.

The short-term goal of this campaign in Japan is to collect signatures of citizens in support of an appeal to the G-8 representatives, who will be meeting in Cologne in June, to include the International Debt write-off on their agenda. This same appeal will also go to the Prime Minister of Japan to encourage his participation in discussions of this issue. It will be difficult to make the signature campaign work as the average Japanese person knows little of Jubilee 2000 and may well be apathetic about it. The main problem is that the Japanese mass media haven't covered this issue nor have they covered any overseas stories on the subject. It is safe to assume that implicit pressure from the government is behind the Japanese media's silence.

The policy of the Japanese government on the Jubilee 2000 issue and the forgiving of debts of heavily indebted countries might be summed up this way: 1) to solve this issue thoroughly, it is first necessary for debtor nations to try to rebuild their local economies; the government fears that precipitous cancellation of debts will prevent them from making these efforts; 2) for the economic development of the debtor nations, financial reserves must be maintained; the cancellation of debts will hinder this; and 3) there is a law in Japan that does not allow debts to be written off, so the government is restricted in what it could do.

Another factor in the reticence of Japan to actively cooperate is the fact that a large amount of the debt is, in fact, held by Japanese financial institutions, and Japan has long been a strong supporter of the World Bank and IMF.

The struggle by Jubilee 2000 in Japan will be long and hard. Thus far, there have been three programs initiated, in addition to the signature campaign. One was an open symposium on January 30, sponsored by Christian churches, where about 100 people gathered to learn more about the subject. Another event was an outdoor dramatic performance on the subject done by college student volunteers and held near the residence of the Minister of Finance of Japan to engage his attention and appeal for his support. The largest program done to date was held on March 13, at

Sophia University in Tokyo. This was an International Symposium at which there were speakers from Kenya, Guyana, and England. This event was sponsored by the Japan Committee for Jubilee 2000 and donations to attend covered the costs. In spite of a major attempt at leafletting, only about 300 committed people took part. As of this date, there are around 70,000 signatures collected; we hope to reach 100,000 by the end of April.

The local committee has also translated into Japanese a video tape made by Christian Aid in England on the subject of Jubilee 2000 and the cancellation of debt, and it is being sold to interested groups for wider distribution. Also t-shirts with the Jubilee 2000 logo and message are available for sale.

The NSKK will do what it can to support this effort and to inform people about Jubilee 2000.

Episcopal Church in the Philippines

Introduction

In less than 277 days - the period it takes for a full-term baby to emerge from a mother's womb - the world will greet the 21st Century AD; the 20th Century will fade into history.

As this transition takes place, the representatives to the APJN meet again to share each other's stories and renew their commitments to the work for Peace and Justice within the Anglican Communion. As we look at the issues, may we be reminded that

- there is much to be concerned about in the way human beings hurt each other and exploit God's creation. We must, therefore
- go on asserting, in the face of so much which seems to deny it, that the reconciling power of Christ's love and the motivating power of the Holy Spirit are available to heal, restore, and renew a world in which we are promised that sin shall not have dominion over us. (Lambeth Report 1988, p. 159, paragraph 20. Romans 6:14.) This report focuses on peace and justice issues that continue to challenge the Episcopal Church in the Philippines (ECP) in particular, and the APJN in general.

Brief History of the ECP

The Episcopal Church in the Philippines began in 1901 as a Missionary District of the Episcopal Church in the United States of America (ECUSA). It became a Diocese in 1965. On May 1, 1990, it gained its autonomy from ECUSA and was inaugurated as the Anglican Communion's 28th Province, now composed of five Dioceses.

Three weeks from today, the ECP holds its 4th Regular Synod, with the theme: LORD, YOUR WILL BE DONE. During this Synod, the updated Vision, Mission and Goals (VMG) of the ECP will be presented and reviewed to ensure that:

(a) the VMG process will be participatory and will involve the general membership as the ECP responds to the pastoral needs of its constituents and performs the corporate tasks required for growth and advancement;

(b) Filipino Anglicans will own the Vision and commit themselves to the mission and ministry of the church; and

(c) the Vision to be A CHURCH that is RENEWED, FULLY SELF-SUPPORTING, and CAPABLE of REACHING OUT to all areas of the nation by the year 2007 will be attained not just on paper or in spirit, but in practice and in actual ministry.

As of 1998, the ECP had a membership of about 120,000. This is about two-tenths of the country's 70 million people. At present, seven active Filipino bishops (including the Prime Bishop), about 250 priests and deacons (including at least five ordained women), a few nuns, and about 900 layworkers serve the ECP's more than 600 congregations across the entire length of the Philippines.

The Philippines has been called 'the only Christian country in Asia,' because Christianity, especially Roman Catholicism, has been the dominant religion since Spain colonized the Philippines 470 years ago. More than 80% of the Filipino people are Roman Catholics; about 10% are Muslims; and less than 10% belongs to other mainstream Christian churches.

Based on the ECP's history, the relatively small proportion of Episcopalians can be attributed to ECUSA's early missionary policy for the Philippines - the policy of not putting an altar over and against another altar. This meant doing mission work in areas where Christianity had not made its presence felt - the southern islands populated by the non-Muslim 'natives' and the northern highlands inhabited by the 'head-hunting' tribes known as Igorots. These indigenous peoples had never been collectively subjugated by the Spanish colonizers and had not converted to Christianity as a group.

Peace and Justice Issues

Peace and justice issues usually intertwine. Complex and often closely linked with each other, they cannot be resolved effectively in isolation from other issues. It is a rare case where the issue is defined and clear-cut and its resolution is straightforward. The major issues confronting the Philippines are all too familiar to those who come from the so-called underdeveloped or developing countries. Even those who live in developed or 'overdeveloped' nations have faced or responded to most of these issues at one time or another. In the Philippines these issues include:

- Widespread poverty and its causes and effects
- a widening gap between the rich and the poor
- international debt, economic injustice
- graft and corruption; abuse of political power and position
- violence, crime, terrorism, kidnapping, rape
- judicial injustice; double standards in the application of justice
- human rights violations and abuses
- death penalty (lethal injection) for death row prisoners
- abuse and exploitation of women and children
- non-recognition of and lack of respect for women's rights; gender insensitivity
- discrimination against persons with homosexual orientation
- armed conflict (insurgency, rebellion, tribal wars) and violent ways of settling political, cultural, religious, ethnic, or economic disputes
- plight of displaced, marginalized, and dislocated people
- plight of the elderly, the differently-abled, the disadvantaged, e.g., street children
- plight of overseas migrant workers
- environmental degradation, pollution, and destruction
- marginalization of indigenous cultural communities (indigenous people) and nonrecognition of their rights to ancestral lands/domains and to self-determination
- HIV/AIDS and judgmental attitudes against people living with HIV/AIDS
- territorial dispute with China over the South China Sea 'islands'
- Visiting Forces Agreement between the Philippine and U.S. governments ongoing armed conflicts and related peace talks between the Government of the Republic of the Philippines (GRP) and the National Democratic Front (NDF), and between the GRP and the Moro Islamic Liberation Front (MILF)

Space and time constraints do not allow a detailed discussion of the above. For the APJN meeting, we will focus on a few issues that are more current or more pressing from the perspective of ECP. They might also be more vulnerable to concerted action by the ECP and the other member-churches of the National Council of Churches in the Philippines (NCCP), acting as denominations or as an ecumenical group.

Visiting Forces Agreement (VFA)

This is an agreement or 'treaty' between the USA and the Philippines that is meant to promote common security interests. Its full title - Agreement Between the Government of the Republic of the Philippines (GRP) and the Government of the United States of America Regarding the Treatment of United States Armed Forces Visiting the Philippines - sounds harmless. However, beyond its title, the VFA may be deceptive and dangerous because the common security interests referred to are closely tied to vested political and economic interests. The VFA is also closely tied up with the previous US-RP Military Bases Agreement, which allowed the presence of US military forces, armaments, and their supporting infrastructure. Nature's wrath (the cataclysmic eruption of Mt. Pinatubo volcano) and the Philippine Senate, effectively ended this presence in September of 1991.

The Executive Branch of the RP government has mobilized its resources to have the VFA ratified by the Senate. Leading the opposition to this government action are the Catholic Bishops' Conference of the Philippines (CBCP), the NCCP, the NCCP member churches, cause-oriented organizations, NGOs, and some legislators in the Philippine Congress. Most, including the ECP, have issued strongly worded statements, some of which will be made available upon request.

We paraphrase and partially quote an editorial that could very well represent the anti-VFA sentiments.

In 1991 the Senate rejected the proposed RP-US Bases Agreement which would have extended the stay of US military bases in the Philippines for another 10 years. The Senate's action proclaimed the country finally free of all foreign presence.

Now it seeks to bring back American troops to Philippine soil. Reports say the ratification of the VFA is almost certain when the Senate meets in May.

What benefits will the VFA bring? Proponents say it is needed to ensure the security of the Philippines and to carry out the RP- US Mutual Defense Treaty. This Treaty and the previous RP-US Bases Agreement were in force for the past 50 years, but they were never invoked in the dispute of the Philippines with Malaysia over Sabah or with China over the Spratlys.

Congressman Joker Arroyo has pointed out that the United States did not need a mutual defense treaty or a visiting forces agreement with Kosovo to intervene and help the beleaguered ethnic Albanians. Treaty or no treaty, the U.S. will come to the aid of another country when it feels that it is in its interest to help that country. It cannot be expected to act out of pure altruism.

The commemoration of the Fall of Bataan on April 9 brought back memories of how the U.S. treated the Philippines during World War II. The U.S. gave priority to the war in Europe where its allies, fellow whites, were fighting the Axis powers. The U.S. left the small American force and their Little Brown Brothers to fend for themselves against the mighty Japanese fighting machine. In his book, *The Good Fight*, the late President Manuel L. Quezon said, "Where are the planes the sin verguena is boasting of. Que demonio. How typically American to writhe in anguish over the fate of a distant cousin (Europe) while the daughter (the Philippines) is being raped in the backroom!"

It is not impossible, in the event of another international confrontation, for a similar situation to occur even if the VFA were to be in force.

Mutual defense treaties, bases agreements, visiting forces agreements can be just a lot of words, as we have seen in the past 50 years.

Filipino Migrant Workers

Desperate situations demand desperate measures. Thousands of Filipino workers have resorted to desperate measures in an effort to improve the living conditions in which they find themselves. By going overseas, they seek to rise from the subsistence level to what has been called the minimum health and decency level of living. Filipino migrant workers comprise a large number of similarly situated Asians as well as Africans from Indebted Poor Countries. Their plight is well documented. Initially, stories of success have been told. More recently, tales of tragedy abound.

Despite the risks and sacrifice involved, they continue to seek jobs in the more affluent receiving countries. There, they hope to find greener pastures and better opportunities. Instead, many workers soon find themselves facing oppressive conditions that demean and degrade their dignity as human beings. Worse, more and more are forced to accept (a) the painful consequences of being separated from their spouses and children at home, (b) the harsh conditions of working for abusive masters, and (c) the appalling results of having to overstay as undocumented laborers in foreign lands.

Often underpaid, overworked, and their rights unprotected by the laws of the receiving countries, their welfare neglected by their own embassies, and their physical and mental health endangered by undeserved adversities, several have come home indebted, disabled, demented, or lamented.

Some were raped, sexually abused, flogged, imprisoned, or forced to produce 'blood money.' Others have died or were killed - intentionally or otherwise, by their own hand or by the unfeeling instruments of their hosts. A few have come home in coffins; cause of death - undetermined, unknown, or unrevealed.

The foregoing constitute the human face of the issue. To all of these adversities, how have the concerned churches responded? How should they respond? Much has been said; much more needs to be done.

Recently, a Mission Consultation on Asian Migrant Workers was held in Hong Kong attended by representatives from churches in the Philippines, Sri Lanka, India, Pakistan, Bangladesh, Japan, Korea, Malaysia, Singapore, Taiwan, and Hong Kong. The consultation urged the ECP and the IFI (Iglesia Filipina Independiente) to take the lead and implement in concrete terms a regional church ministry to Asian migrant workers.

Three weeks ago, this mission consultation was followed by the Conference in the Asian Region for Migrant Workers' Ministry, also held in Hong Kong. The conference prepared an action plan for a church-led ministry to migrant workers. One part of the action plan is to establish in the Philippines a Regional Center for Migrant Workers' Ministry for the Asia-Pacific Region.

The ECP submits that the plight of migrant workers, especially the women, is an issue of injustice that demands concrete resolution. The issue will be presented to APJN as a regional concern requiring action and support.

The Crisis of Widespread Poverty

The poor we will always have with us. Intertwined and related with the poverty crisis in the Philippines - either as cause or effect - are several pernicious issues. Most of these have defied all 'anti-poverty' and 'pro-poor' efforts exerted by well-meaning political leaders and non-governmental entities. These long-standing issues include the following:

'Skewed' distribution of wealth, massive unemployment, landlessness, and economic and development policies of government, big business, transnational corporations (TNCs), and international creditors.

Because of our lack of analytical expertise on these concerns, we can only share some insights lifted from a knowledgeable source [IBON Facts & Figures. Vol. 22, Nos. 3-4, 15-28 Feb. 1999 Issue, published by IBON Foundation, Inc., Manila, Philippines], to wit:

The unequal distribution of wealth in favor of a select number of families has always been characteristic of Philippine society. IBON estimates of poverty incidence show that in 1997, seventy-seven percent (77%) of Filipino families, based on their income, are mired in poverty ... and that income distribution became more skewed in favor of the richest 10% of the population.

Along with the local elite, TNCs virtually control almost all vital Philippine industries and have also established tie-ups with the local elite in their business operations and concerns. The liberalization of the economy has intensified the integration of the country into the global community. TNCs have strengthened their hold over the economy to the extent that they have trampled on the country's sovereignty. For instance, various land-related laws have given TNCs prior rights to develop and exploit vast tracts of agricultural and mineral-rich lands. This has caused the massive displacement of thousands of peasant families including indigenous peoples' communities in the remote highlands.

The economic crunch resulting from the Asian financial crisis manifested itself in the general stagnation of the country's economy... and economic activity in the import-dependent manufacturing industry slowed down. These have led to massive unemployment as corporations try to maximize profits by laying off workers and resorting to flexible hiring schemes that lower the bargaining power of the worker.

From Jan. to Oct. 1998 some 126,608 workers were retrenched or forced to work on rotation. Of these, more than 100,000 lost their jobs. As of July 1998, about 30.2% of the labor force was actually job-starved, the highest rate in 5 years.

The economic crunch only heightened the perennial crisis of unemployment. The incapacity of the government to generate jobs for the growing labor force is due to the backward production system in the manufacturing and agricultural sectors. The import-dependence and 'exportorientation' of these two sectors only provide for limited job opportunities.

Taking advantage of the large number of the unemployed, local and foreign corporations exploit workers through low wages and the absence of workers' benefits. The resort to flexible hiring schemes have further reduced the workers to virtual beggars.

Most of the poor are in the rural countryside. The majority are into subsistence farming and fishing. They are either tenants, leasees, small owner cultivators, or landless farm workers.

The globalization of the Philippine economy, especially in agriculture, has exacerbated existing exploitative and oppressive relations between landlords and peasants in the rural areas. It has also resulted in unprecedented land speculation leading to land conversion and land grabbing by landlords, including TNCs. Even land already awarded to farmers is taken back. This is reminiscent of the country's colonial history where a large number of Filipinos were dispossessed of their lands and became virtual squatters.

Ownership of large tracts of land also remains under the control of the few landed elite. The agrarian reform programs, implemented by the government, have failed to distribute land to the tenants. Worse, even TNCs have taken the role of landlords as vast tracts of land are leased by the government. Many of the poor and landless are hired to work these lands, often under subhuman conditions. They receive wages much lower than the mandated minimum wage given to non-agricultural workers.

GRP vs. MILF (Moro Islamic Liberation Front). MILF is a Filipino Islamic group seeking political independence for their homeland (which they call Bangsamoro) on the southern island of Mindanao. The conflict flares up every now and then, despite a cease-fire agreement forged between the Armed Forces of the Philippines (AFP) and the MILF rebels.

Displacement of Families by Armed Conflicts

According to the latest statistics gathered by a Roman Catholic Church commission, 27,647 families - or about 138,000 people - have been displaced by armed conflicts in the first seven weeks of this year.

The 27,647 families abandoned their homes as a result of fighting between the military and various rebel groups, including the communist NPA and Muslim separatists in the southern Philippines. This surpassed the 20,470 families displaced by armed conflicts in the whole of 1997.

Environmental Degradation, Pollution, and Destruction

In the Philippines, the issues of uncontrolled logging and of exploitative mining operations by multinational mining companies have led to environmental disasters. One example is the destruction of the Boac River in Marinduque by Marcopper Mining Corporation and Canada's Placer Dome. Others are the flash floods in the southern Philippines and the drought in Mindanao, both of which killed thousands of people.

On the brighter side, the House of Representatives has just passed the Clean Air Act of 1998, aimed at reducing air pollution. The ECP actively participated in the signature campaign to drum up support for the bill.

The San Roque Multipurpose Dam Project

This huge dam straddles two provinces, the first of which is inhabited by an indigenous tribe (Ibalois) and is reputed to be the biggest private hydropower project in Asia. Opposition to the project from the Ibalois is understandably strong. Their

ancestral land is the site of the dam's 14 square kilometer reservoir area. Inundation will displace 343 Ibaloi families and an estimated 61,432 people, including Ibalois.

Last week the Ibalois held a rally in front of the Japanese embassy in Manila to protest the construction of the dam. Japanese firms, Marubeni Corp. and Kansai Electric Co., are building the \$1.2 billion dam. The protesters demanded that Japanese banks withdraw funding to the dam project.

The Export-Import Bank of Japan (JEXIM) approved a \$302 million loan in Oct 1998, which signaled the start of construction. Other Japanese banks that provided a syndicated loan of \$143.5 million are the Bank of Tokyo and Mitsubishi, Fuji Bank, Sumitomo Bank and Trust Co., Sakura Bank, and Sanwa Bank.

Widespread and strong opposition by the affected people and their supporters stalled the start of construction several times in the past. The dam was designed by the government to "service special industrial enclaves" under a flawed export-oriented import-dependent economic strategy. The protesters say that the costs of the dam to the people, to the environment, and to their culture far outweigh any minuscule benefit that might be realized.

Conclusion

This report is submitted for informational purposes and may be read at the convenience of the APJN representatives to this meeting. We hope it contributes somehow, sometime, to the way of peace and justice - a way of transformation that depends first on ourselves and our perception of the other who confronts us... even as we witness to God's transforming power amongst us.

Rwanda

1. Background

From time immemorial, Rwanda was an independent country with a sound system of administration. This structure lasted until the arrival of the colonial powers: Germans first, towards the end of the 19th century, and then the Belgians. Roman Catholics were predominant during the era of Belgian control.

Before the arrival of the colonial powers, the people of Rwanda lived in harmony; the colonialists brought about divisions among the Rwandese people. This was motivated by the principle, popular among most colonizers: divide et impera - in other words, "divide and rule." Otherwise, scientifically, there are no tribes in Rwanda. Indeed, you cannot talk of tribes while referring to people who share the same language, the same culture, and the same history. Europeans, both political administrators and missionaries, introduced divisions to suit their interests.

The Roman Catholic Church played key roles in creating divisions, and hard feelings, namely by establishing schools which were reserved for the children of chiefs.

The so-called 'social revolution' of 1959 was pure racism. The Roman Catholic Church was involved in the 'social revolution;' non-Catholics had no say. The Anglicans took a positive stand and were thrown out. As a consequence, the leadership of the Anglican Church was weakened. The first Rwandese Anglican bishop did not have adequate educational preparation for his position. When new, better prepared Anglican clergy arrived, there was, inevitably, a power struggle within the Anglican Church. These internal conflicts also weakened Anglicans in disputes with the Roman Catholic Church in Rwanda.

The revolutionary government of Rwanda decided to take advantage of disputes in the country's religious institutions and, in fact, gave the Anglicans some advantages which blinded them to the dangerous nature of the political ferment around them. When the civil crisis came, they were still struggling to try and understand the situation—but it was too late to act. Some attempts were made through negotiations, held mostly in neighboring countries, to define the position of the Anglican Church, but they failed. Anglican clergy were forced to flee, abandoning their flocks.

Since 1994, after the end of the genocide and massacres, the Anglican Church, and other Protestant churches had to set up new leadership. This rebuilding was not easy, but we thank God, leadership is now in place. We are trying to look at the past to plan better for the future. Our country's civil problems are settled. But the Anglican Church still faces challenges. The senior clergy were either killed or forced into exile. On the whole, the younger clergy are not yet well trained.

The Anglican Church of Rwanda is still in search of its identity. The church has not yet fully recovered its credibility and moral authority because the people still remember the way it was used by the 'revolutionary' government - for example, its contributions to the foundation and maintenance of the famous 'RTLIM' (Radio Television Libre des Mille Collines), the revolution's media voice. The Anglican Church of Rwanda, but also the whole church and the international community in general, were silent during the uprising.

The Anglican Church is still trying to regain credibility vis-a-vis the society and even the government of Rwanda. With regard to the church's social outreach, needs are

enormous: the number of orphans and widows is just too big for the limited resources available. Nevertheless, the church's credibility is slowly being restored.

2. Justice in Action

We all agree that true justice is the basis for reconciliation. The judicial system in Rwanda was completely destroyed by war and genocide; it was necessary to set it up all over again. This process requires both adequate time and money to train new people. Considerable effort, and some assistance from foreign governments, has made it possible to train a number of judges and special chambers have been set up in Rwandese courts to try the large number of suspects in the genocide.

The UN has allowed the ICTR seating in Arusha. The general feeling is that this tribunal is ineffective and particularly slow. As the saying goes, 'delayed justice is denied justice.'

2.1 Trials of genocide suspects

The Arusha ICTR. The way things are being done in Arusha does not seem to contribute towards the reconciliation of the Rwandese people. Procedures are unnecessarily long.

The recent decision to drop the charges against Major Bernard Ntuyahaga of the former Rwandese Army was a big disappointment to both the Rwandese government and the people of Rwanda, especially since Major Ntuyahaga had surrendered to the Court from Zambia, where he had been hiding.

The fact that the maximum sentence of the ICTR is life imprisonment is not appreciated by the Rwandese people when they consider the seriousness of the crimes.

Rwandese Courts: Since justice is perceived as being an instrument of reconciliation, and therefore emphasizing social justice, a decision has been made by the government and approved by the transition Assembly to classify the genocide suspects into four categories, depending on the degree of involvement in the planning and/or execution of the genocide.

Another aspect of social justice is found in the decision that the suspect young men and women who were 14 years old and under at the time of the genocide be sent to rehabilitation centers for reeducation rather than be brought to trial.

Also the elderly and the seriously ill suspect in the crimes have been released from detention.

Very recently, a decision was also reached by the government to release those detainees whose case files have not been completed. Prior to their release, the names of these people will be sent to the communes and villages where they will live. However, it has been made clear that this release in no way means that they are innocent. If, at a later stage, proof of their involvement in the genocide is established, they would be apprehended and tried.

2.2 Genocide survivors

Sentences pronounced. Genocide survivors are often disappointed when the sentences of those convicted of the killings are lessened when there is an absence of

'eye witness' testimony. The fact is that many potential witnesses were themselves killed. The revolutionary government referred to these murders of witnesses as 'very well done work,' and rewarded the murderers accordingly.

The element of compensation. Promises have been made that the property of people guilty of genocide shall be sold and used to pay compensation to the survivors of the victims. This is a slow process and some of the survivors are in serious need. And when the property of the guilty is sold, its value would not be sufficient to pay adequate compensation. The government is supposed to match the funds raised from the confiscated property, but that remains to be seen.

3. Humanitarian Assistance

3.1 Resettlement of the population

Occupation of houses belonging to genocide suspects. Immediately after the war, almost all of the houses belonging to the people who had fled were destroyed. Survivors were homeless. People coming back from exile or asylum had nowhere to stay. The available solution was to occupy the houses of the genocide suspects who had fled the country in July 1994.

Thanks to the efforts of the government of national unity, the 1994 refugees were repatriated rather quickly, most by the end of November 1996 (more than one million were repatriated between November 15 and December 31, 1996). Because of the standard of social justice being followed by the government, matching word with action, people occupying other people's houses were forced to vacate them unconditionally. Funny enough, it has been said that sometimes the survivor's house may have been destroyed by the very neighbor to whom he is required to surrender it!

Building new houses: old case refugees, genocide survivors, former rebels. Although the government is more than willing to assist, their resources are limited. Assistance from the international community has not been forthcoming, even though we believe that it should do something because it shares responsibility for what took place. The world community kept quiet when they might have acted to stop the genocide.

The representative of the European Commission, on a recent visit to Rwanda, officially admitted that they had failed to help. He said that the international community had concentrated its relief efforts on the refugee camps in Tanzania and on the former Zaire (today the Democratic Republic of Congo), at the expense of the genocide survivors.

3.2 Development projects

Little has been done in this sector because of limited resources. Assistance has mainly been given for relief activities. And even here, assistance has appeared to be one-sided, the genocide survivors having to set up their own organizations to try and help one another and get assistance here and there.

To this end, the government has requested that the NGOs operating in Rwanda shift from the relief mode to developmental activities, and that they work closely with the local authorities to ensure fair distribution of assistance.

4. Foreign Debt

4.1 Type of debt

There are debts which have been incurred by the current government. There are also debts which were incurred by the previous government. The sad situation here is that the biggest part of the debt of the previous government was accrued in buying arms and ammunition to perpetrate genocide! It is a heavy and unpleasant inheritance for which the international community in general, and the creditors involved, more specifically, ought to do something because most, if not all, of them knew what was going on.

4.2 Responsibility for the debt

The debt keeps increasing with no concurrent proof that the purposes for which the debt was established have been achieved. The international community should encourage the creditors to lay down some conditions of accountability before loans are released to make sure that funds are not going to benefit leaders but are truly aimed at helping the people of the country, in whose name the loans are sought.

5. Aspect of Reconciliation

5.1 What is being done by the government?

The government has invested a lot in dialogue. The authorities have gone out to meet the people and encourage discussion about issues which were once taboo. Most people are convinced that reconciliation is possible, that true justice is a prerequisite to it, but that the reconciliation will take a long time.

Some of the other actions taken are the recent establishment of the 'National Unity and Reconciliation Commission' and the 'National Commission for Human Rights.'

One other important action worth mentioning is the decision to use grassroots-level institutions to deal with the cases of persons suspected of genocide. One such institution, called 'GACACA,' is a court mainly composed of village elders who deal with genocide suspects from their own villages.

5.2 Position of the Church

The Anglican Church of Rwanda feels strongly that it must stand for reconciliation. It recently initiated an Interfaith Conference on Justice and Reconciliation to train people in this sensitive area. The Anglican Church leads in this stand because of the leadership of the Archbishop of the Anglican Province of Rwanda, the Most Rev. Emmanuel Kolini, who is also president of the 'Rwanda Protestant Council (CPR).'

The Roman Catholic Church is also very active in promoting reconciliation. One good example is that of a Roman Catholic priest who has initiated a program to encourage people to meet and discuss issues together, with the major aim of healing.

The Anglican Church is very much in favor of the institution of village courts - the 'GACACA.'

The Anglican Church realizes that there is a lot to be done as a matter of social justice: to assist the needy, especially the victims of the genocide. Indeed, we have a huge number of helpless widows and orphans, Some orphaned minors may actually be heads of families! It is not unusual to find a family of five or six orphaned children, with the eldest, at 14 years old or less, as the head of the family.

The Anglican Church would like to initiate a number of actions but its resources are very limited, to say the least!

The church would also like to undertake programs for popular education to fight ignorance, a defense against unscrupulous politicians who have often taken advantage of uneducated rural people. This program of informal education would be beneficial, and we need assistance from our brothers around the world, starting with the present network, to see that it gets underway. It would cover areas such as adult literacy, human rights, Christian ethics, culture, and history.

6. Conclusion

Rwanda has come a long way from total destruction to where we are today. There is hope even though we are still facing many challenges; we need to be patient and continue to act and pray. Assistance from our brothers and sisters in Christ all around the world shall be highly appreciated: we need to take care of the spiritual needs of the people, but we also need to act on their 'material' needs as well. Indeed, 'Man does not live on bread alone but he also does not live on the Word alone.' Our need is to be holistic.

Church of the Province of Southern Africa (CPSA)

1. Countries which fall within the CPSA

Angola, Namibia, St.Helena, Ascension Island, Swaziland, Mozambique, Lesotho, and South Africa.

2. Geographical area: 41/2 million square kilometres. 22 dioceses.

Peace and Justice Issues in the Region

About 10 years ago the whole of this area was caught up in wars and political unrest of one form or another. (This is with the exception of St.Helena and, to a lesser extent, the Swaziland dioceses). Within the same period Mozambique, Lesotho, Namibia, and South Africa have attained democracy. Perhaps a brief resume of the political situation in each country would help:

St Helena. Not much of the political situation is known except that as an island it is run from the United Kingdom. It participates actively (whenever it can) in the affairs of the CPSA. There seem to be some people in the diocese who wish to be part of the Church of England - in England.

Swaziland. As a country, it is run by a monarch and does not have a multiparty democracy. At the present moment, there are tensions as a result of a division among the AmaSwazi - those people calling for a constitutional monarchy like that of England, where the ruler is a head of state who lets the elected government run the country. That group has not been successful. There are also tensions between the government and the trade unions, as they are not recognised officially.

Lesotho. Lesotho is a constitutional monarchy and a multiparty democracy. In Lesotho, the monarch, constitutionally, does not take sides in party politics. There are going to be parliamentary elections early in 2000. This comes after a very major uprising in the country as a result of dissatisfaction on the part of opposition parties, who felt that the 1998 election results were not a true reflection of the way the people had voted.

The 1998 election issue resulted in a violent uprising, major destruction of property, and subsequent intervention of South African Development Council (SADC) forces. Even now some BaSotho see the action of the SADC forces as constituting an army of occupation.

In the peace efforts brokered by South Africa, the warring political parties agreed to have an election within 18 months; that is the election scheduled for next year.

The damage and destruction of property, estimated at millions of Rands, is still causing problems for businesses; insurance companies are not willing to pay as the buildings and shops destroyed did not have risk coverage. Of course, this is understandable if you consider that Lesotho had hitherto been a peaceful country with no history of political uprising that had at any time become violent. This is a very serious problem for this little 'Mountain Kingdom' which is completely surrounded by South Africa.

Namibia. The church is very much alive in this country which until about 10 years ago was occupied by South Africa and its defense forces. Presently, there are some

serious negotiations underway as a result of a misunderstanding between Namibia and its southeastern neighbor, Botswana.

Recently, Namibia's debt to South Africa was written off. Namibia has a constitution according to which the current president's term of office should come to an end with elections due to take place shortly (either this year or early next year). However by 'popular' demand, the constitution has been or is being amended to enable President Sam Nujoma to have another term of office. Some people see this as a travesty of justice, or as the ruling Swapo party shifting the goal posts, or as the President actually refusing to go - unlike his neighbours in Botswana (a few years ago), and South Africa (this year), where the presidents willingly retired from political office to give a chance to 'younger blood.'

Angola. The CPSA had hoped that part of the millennium celebrations would be the founding of a missionary diocese in Angola. However, the seemingly abating civil war in that country started with such vigor that we have to monitor the situation quite closely and consult seriously with the church in Angola before moving forward with the missionary diocese. Incidentally, Angola is an archdeaconry of the Diocese of Lebombo in Mozambique. The main reason for this arrangement is that both countries are former Portuguese colonies, and Portuguese is the official language in both.

Both countries boast having more landmines per square kilometer than anywhere else in the world. In fact the late Princess of Wales visited Angola on the 'Landmines Ticket,' her worldwide appeal for the banning of landmines, just before her tragic death.

Until recently, the church in Angola enjoyed relative peace thanks to the sense of mission on the part of the church leadership within Angola itself, as well as within the CPSA as a whole.

Mozambique. This country needs to be congratulated for pulling itself together from a state of 'civil war' which included its southern neighbor, to a point where reconstruction and development are there for all to see. The Bishop of Lebombo has played a particularly prominent role in the ending of the war and in the ensuing reconstruction process. Clergy stipends, by the way, in both Mozambican dioceses of Lebombo and Niassa are the lowest in the CPSA, and probably in the world.

Like Angola, Mozambique (until recently) had more or less the same number of landmines as the number of its inhabitants.

South Africa.

Here the first democratic elections took place in 1994 and Nelson Mandela became President. The man who was a political prisoner for 27 years became the head of state. Mandela's statemanship, his almost saintly ability to forgive, his talent for turning foes into friends, as well as his establishment of the Truth and Reconciliation Commission with Archbishop Desmond Tutu as chair - all of these qualities and accomplishments turned a potentially disastrous situation, a potential nightmare, into everybody's dream state.

Several factors, though, are threatening this good work:

a) The gangster element, mainly in the Western Cape.

- b) The threat of Islamic fundamentalism related to (a) above.
- c) The feeling of the black masses that although political power was won in 1994, economic power is very much in the hands of the whites.
- d) The belief that the whites, on the whole, do not want transformation of the country.
- e) The concern about the history of some African states after gaining independence. Is South Africa going to follow the same path as the countries of the Great Lakes region and the Sudan with Mandela going and Archbishop Tutu gone?

Take heart, both the 'next' President of South Africa and the present archbishop, Njongonkulu Ndungane, have shown themselves to be men of gifts and insight - real Africans. Deputy Thabo Mbeki's major contribution to Africa is his unswerving conviction about the 'African Renaissance.' Archbishop Ndungane's heart is in Africa, as well can be seen in the line he has consistently towed, as to the writing off of the international debt and in his chairing of poverty hearings.

What About the CPSA?

The spirit of good neighborliness has been seen not only in President Mandela's marriage to Mrs. Machel, wife of the late President of Mozambique, but also in cooperation among SADC countries e.g. the building of the Maputo corridor between South Africa and Mozambique; the writing off of the debt owed South Africa by Namibia. And we hope more such gestures are on the way.

The CPSA as a whole, and South Africa particularly, has decided to disengage the 'against' mode and engage the 'for' mode - this refers to positivity rather than negativity. This is shown in the recent work of its two commissions.

Mission and Ministry Commission 1994. This commission has been working with three focuses:

- a) Healing, reconstruction and development of the nations of the CPSA.
- b) Renewal and empowerment of the local church as an agent for healing, reconstruction, and development.
- c) An engaged and authentic spirituality which undergirds the first two focuses.

In 1995, in pursuance of the second focus or its spirit, the Archbishop (through the synod of bishops) convened a meeting of the Black leaders of the CPSA. The major outcome of that was a resolution taken to, and passed by, the Provincial Synod in 1995 - namely the appointment of the Transformation Commission by the Archbishop. This commission has identified four main things for the CPSA to realise:

1. A transformed church for a transformed people.
2. Ministry and leadership which is both effective and transformed
3. The church and Society. Here we are talking of 'a church without walls,' a church which is involved in the society and vice versa.
4. Structures of the church that will be understandable and user-friendly.

The CPSA is working very hard within the dioceses to realize this dream, which is definitely within reach. Some financial support has been forthcoming and more may be on the way.

Finally, on behalf of the CPSA and its countries generally, and the Republic of South Africa in particular, I would like to thank the APJN for all its support and encouragement during the dark days of apartheid. South Africa is enjoying its democracy and is dealing with the 'teething problems' that any young democracy has to deal with. We thank you one and all.

Sri Lanka

General

Sri Lanka is an island nation, Situated off the southeast coast of India and in size is 65610 sq. kilometers (25,332 sq. miles). The estimated population is approximately 18 million.

Population

It is a multi-ethnic, multi-religious, and multi-cultural country. The majority community are the Sinhalese (74%); the minority communities are the Tamils (13%), Indian Tamils (Tamils of more recent origin) 6%, Moors, and very small number of Burghers (people of European decent), and Malays etc.

The majority religious group are the Buddhist (69%), followed by the Hindus (15%), Muslims (8%), and Christians (7%). Of the Christians, the majority (nearly 85%) are Roman Catholic.

While the different racial and religious groups have lived at peace with much tolerance most of the time, at different periods in the history of Sri Lanka there have been conflicts between racial and sometimes religious groups.

Economy

Sri Lanka's economy has been traditionally an agricultural one and until about 30 years ago, 85% of the country's foreign exchange earnings were obtained from the export of tea, rubber, and coconuts. In recent years, however, with a degree of industrialization and the establishment of special export processing zones, garments replaced tea as the number one foreign exchange earner. The country is also promoted as a major tourist destination, particularly in Europe. Today, the remittances of earnings by Sri Lankan workers abroad is the largest contributor to the foreign exchange earnings of the country, There are nearly 750,000 Sri Lankans working in many parts of the world, most of them in the Middle East and a majority of them are women.

The Ethnic Problem

The most critical problem facing the country today is the ethnic problem, where a small army of guerrilla fighters (the LTTE), claiming to represent the Tamil people of the island, have been engaged in war with the government's security forces in the north and east of the country, with the objective of setting up a separate Tamil nation. This fierce war, which is now in its 17th year, has been fought at the cost of around 60,000 thousand lives on both sides (including the lives of nearly 1,500 Indian soldiers during the years 1987 to 1990, when the Indian government was involved in trying to tame the LTTE).

Many of the casualties have been innocent civilians, both Sinhalese and Tamil, and indeed Muslims also, caught up in this vicious war. Thousands of civilians living in border villages and those living in the north and the east have fled their homes and are today refugees in their own country. Many have swelled the refugee populations in Western countries. Some of them willingly, and many unwillingly, contribute to the war effort of the LTTE. It is estimated that in Sri Lanka there are over 750,000 refugees. However, it must be mentioned that while the 'ethnic war' is being fought fiercely, many Tamils live among the Sinhalese in the south quite peacefully. On the

other hand both Sinhalese and Muslims who lived in the north have been forcibly driven by the LTTE from the 'Tamil homelands.'

The background to this most recent outbreak of violence, between the majority community and the largest minority group are the actions of successive post independence governments (post 1948), which the Tamils perceived as being discriminatory. These relate to actions in areas such as education, language policy, university admissions, employment in the public (govt.) sector etc. From the majority's point of view, such policies/legislation only attempted to right the wrongs committed against the majority (both religious and racial) over 450 years of colonial domination. During the colonial period, Tamils as a racial group and Christians as a religious group were far more privileged and favored than the majority community. The two main political parties that have governed Sri Lanka since independence often struck deals with the political parties that represented Tamil opinion, particularly before elections to obtain electoral support to form governments, but once installed in power reneged on such promises. Finally, this situation resulted in the formation of militant Tamil opinion and many groups who vowed to take up arms to fight for a separate Tamil state. These groups also fought amongst themselves and some gave up arms and joined main stream politics and the LTTE has emerged as the sole surviving armed group, having eliminated all others.

Many moderate Tamil leaders have also been assassinated by the LTTE. During these years of war, many attempts have been made to come to the negotiating table. There have been at least three separate attempts, and all proved futile, with the LTTE calling off talks and again resorting to war. The general perception is that the LTTE will come to the negotiating table only when it is militarily weakened, to buy time to reorganize and regroup. The LTTE has been responsible for the assassinations of a number political leaders, including President Premadasa of Sri Lanka and Rajiv Gandhi of India. There have also been a number of atrocities against civilians, a bomb attack on the nation's holiest Buddhist shrine, and last year, the LTTE is widely suspected of downing a civilian aircraft with 54 persons on board (mainly Tamil) to force the airline to stop its passenger service to the north. Therefore, there is a very strong view in the south that they are only a terrorist organization and must be eliminated by military force.

The Role of the Church

The Roman Catholic Church and the Protestant churches, including the Anglican Church (represented by the National Christian Council), have urged both the government and the LTTE to get back to the negotiating table as this problem is never going to be resolved by war. Many groups, including friendly governments, have urged that both sides agree to third party mediation. The government, having first rejected this idea outright, now seems to be agreeable to using the services of an acceptable third party as facilitator.

In the last round of peace talks in 1995, when it appeared that the talks were not progressing as expected, the Anglican Bishop of Colombo, the Rt. Rev. Kenneth Fernando, joined the last government delegation to visit the north and talk to the LTTE. While this decision was questioned by some, the bishop has very clearly indicated that the issue of bringing peace to Sri Lanka is so important that individuals and the church must take certain risks.

APJN visit. It was a great source of joy and encouragement for the National Christian Council of Sri Lanka, and particularly the Anglican Church, to welcome the delegation of the APJN to Sri Lanka in June 1998. We believe that this visit helped the APJN to

understand just how complicated the issues are. The fact that all the main religions of the world are practiced in Sri Lanka could indeed be immensely helpful in building a spiritual base on which to promote peace, as suggested in the APJN report.

The country is indeed weary of war, but we have not seen, until very recently, a popular movement for peace. In this context, the large peace rally held in Colombo on February 26, 1999, was very encouraging. It was organized by The National Alliance for Peace, a coalition of more than 150 social justice groups, trade unions etc. This rally was addressed by religious leaders and others who had earlier in the month visited the Wannu area in the north which is LTTE controlled territory and met with very senior LTTE leaders. They received a positive response from the LTTE. The delegation included very respected and senior Buddhist clergy, a Roman Catholic bishop, and the Anglican Bishop of Colombo, the Rt. Rev. Kenneth Fernando, among others.

Other Issues

Human Rights. When the APJN team visited Jaffna in the north, it was soon after the assassination (by the LTTE) of the mayor of Jaffna, who had recently been elected. Her successor was assassinated a few months later. The APJN team traveled to Jaffna in a civilian airliner. This was the only means of transport available to the north. A few months later, this same flight was shot down with 54 passengers and crew aboard. It is believed that this attack was staged by the LTTE, who wanted these flights stopped.

When the APJN team visited the government's Human Rights Commission, we were informed of the disappearance of a number of people in Jaffna since the government repossessed the area. It was alleged by a soldier (who was tried and convicted for the rape and murder of a schoolgirl in Jaffna.) that many people had been killed and their bodies buried by the army in an area called Chenunani - close to a local army camp. After some initial investigation, the government is now excavating this area with foreign forensic experts. A legal inquiry has been instituted to determine whether or not this allegation is true.

Migrant Workers. The social problems that have arisen as a result of the large number of Sri Lankans working abroad are widespread. There are many single parent families. The abuse to which many of these women are subjected in their work situations in foreign countries is another aspect of the problem.

Tourism. Undoubtedly tourism has brought many benefits to Sri Lanka and indeed the country has a lot to offer to the bona fide visitor. However, tourism, has also resulted in certain negative developments. Of particular concern is the sexual exploitation of children, very often by organized pedophile networks operating largely from Western countries. It is heartening that many tourist generating countries have recognized this problem and have enacted legislation that will enable offenders to be prosecuted on their return home for offences committed abroad.

The government of Sri Lanka has last year introduced the National Child Protection Authority bill in Parliament in order to further safeguard the rights of children. The punishment for child abuse and similar offences has been further enhanced.

Violence in Society. Today we are witnessing an unprecedented increase in violent crime. In most parts of the country, the police admit that there is an increase in serious crime. Many would blame this situation on the large number of deserters from the army. In an army of close to 100,000 men and women, there are nearly 15,000

deserters (some armed). In the LTTE controlled areas, a large number of their recruits are children, some barely 12 years old. These children have only experienced war. When peace finally comes, there will have to be a major undertaking to rehabilitate these young people so that they can be useful citizens.

Landmines. On the Jaffna peninsula, which was occupied by LTTE forces for many years before being recaptured by government forces in 1996, there have been a large number of casualties as a result of landmines. The United Nations sponsored program to remove landmines has yet to get off in earnest in the Jaffna area.

Election Violence. At an election held to elect the Provincial Council of the Northwestern Province, the country saw unprecedented violence and the flouting of the election laws of the country, including stuffing of ballot boxes, by armed gangs. A great deal of importance and prestige was attached to the winning of this election. Volunteer independent groups monitored the election and declared that the results should be cancelled. Religious leaders also denounced the results. It would appear that government supporters and candidates were largely responsible for the offences. The government, having first questioned the bona fides of the monitoring groups, now appears to accept that there was widespread fraud. Although the provincial administration was sworn in, the election has been challenged in the Supreme Court. The President has summoned a multi-party monitoring committee to ensure a free and fair election in five other provinces where elections are scheduled in April.

Decriminalizing Homosexuality. Under the penal code of Sri Lanka, homosexuality is a criminal offence. While various groups speaking for gay rights have requested decriminalizing homosexuality, the government has not responded positively to this request. Religious leaders have spoken out against homosexuality and generally appear to be against legalizing it.

Poverty. Fifty percent (50%) of all Sri Lankans live below the poverty line. In a country where scarce resources are being diverted for the war effort, this is not surprising. The social policies of all governments since independence have ensured a population that is relatively well educated, healthy, and with life expectancy figures which compare with those of the developed world. However, with the war using up many of the resources available to the country and the structural adjustments instituted by the World Bank also increasing the burdens on the poor, they are seriously at risk in steadily deteriorating conditions.

Tanzania

The following is the situation of the country that we are working continuously to improve.

Tanzania, with a population of 29.1 million (government estimates 1997), is among the least developed countries in the world and one of the world's poorest and most heavily indebted countries. The country has a stable political history and a peaceful environment. The transition to multiparty democracy has been smooth, although most of the opposition parties have yet to grow into political maturity.

The socioeconomic situation in Tanzania is poor for a host of reasons. These reasons include an influx of refugees from the Democratic Republic of Congo, Burundi, and Rwanda; the recent effects of El Nino weather conditions; the national debt; structural adjustment programs; the deterioration of the society's moral web; globalization; and religious fundamentalism.

Specifically the socioeconomic situation in Tanzania can be summarized as follows:

- The economy grew by 3.3% in 1997, below the expected target of 5.0%; the inflation rate has continued to fall (below 15% in 1998); of special interest is the decrease in the growth of the agricultural sector in 1997, which contributes to about 50.1% of the GDP. The per capita income was TShs. 147,134 in 1997.
- Despite economic growth attained as a result of liberalization and privatisation of the economy, many people live below the poverty line. Many people have also suffered cutbacks in income, affecting the extended family. Cost sharing in the social services has compelled people to stay away from hospitals and avoid sending their children to school.
- The cost of social services like education, electricity, water, and health care have gone up - mainly because they have been affected by the debt and structural adjustment. Since almost half the population is below the poverty line, these added fiscal responsibilities have even further deepened poverty. This situation has been worsened by the fact that the government is spending more than 30% of its revenue to service foreign debt. As a result, the government cannot fully afford to pay for education, health, and other basic services.
- The total external debt of Tanzania is about \$8 billion (US). Although there have been some appeals to cancel and/or reschedule, very few responses have been received.

Other Issues

Jubilee 2000. The Jubilee 2000 campaign is gaining ground in Tanzania with the churches and NGOs increasing efforts in advocacy and lobbying. But the socioeconomic infrastructure has not been good and has been further impacted by El Nino weather conditions. Carrying on economic development agendas with poor infrastructure is very costly and time consuming.

Refugees. The problem of the influx of refugees, especially from Rwanda, Burundi, and Congo is still acute. The western regions of Kigoma and Kagera are hard hit by this problem, which has resulted in devastation of the environment through cutting trees, lack of good sanitation, overcrowding, difficulties in providing safe water and other services (health, education, etc).

Religion. Religious fundamentalism is still on the increase. Recent clashes between government paramilitary police and Muslim fundamentalists at Mwembechai in Dar es Salaam are a case in point. The government is taking measures to contain the situation.

Bombing. A sad event that we shall remember for a long time was the bombing of the US Embassy in Dar es Salaam in August 1998. More than 15 people were killed, and scores injured. (A similar attack was made in Nairobi, Kenya, where hundreds of people were killed.) Although the attackers are yet to be arrested, initial evidence points to the work of a militant Islamic fundamentalist group based in Afghanistan.

Life Expectancy. According to the UN Human Development Report of 1998, the Human Development Index (HDI) has declined for the third consecutive year to 150 in 1998. This shows a poor performance of the socio-economic sectors. Tanzania's average life expectancy at birth has declined from 56 years, at the beginning of this decade, to 51 years in 1998. Only 38 percent of the population has access to safe water this year, as compared to 39 percent during the late 1980s. The gross school enrolment ratio for all levels (ages 6-23 years) has also dropped from 44 percent in 1980 to 34 percent in 1995.

Wales

Wales is a small country within the United Kingdom. From north to south it is approximately 200 miles long and at its widest point is approximately 140 miles wide. It has a population of about three million people.

The Church in Wales is the Anglican Church and the church-going population is about 8% of the total population.

The Division for Social Responsibility is part of the Board of Mission. There are several major pieces of work in which I am involved.

Rural Issues. The major parts of north and mid Wales are rural and at the present time the situation for many people is hard. The BSE crisis has hit many farming communities, resulting in bankruptcies, family breakdown, and suicide. Wales has a huge sheep population and the price of sheep is falling rapidly, adding more financial devastation to rural communities. Young people are leaving traditional farming jobs and jobs supporting the farming industry. They leave not only because of the work situation, but because of the poor infrastructure in terms of transport, communications, and housing. There is quite extensive poverty, with banks and shops moving out of smaller communities. The issue of genetically modified foods is becoming an increasingly widespread debate in Wales.

Industry. Wales has traditionally been an agricultural and heavy industry nation. Coal and steel have been its major exports to the world. There is now only one working coal mine in Wales, run as a co-operative by the miners. There are several industries coming into Wales, but they tend to provide low-paid, part-time employment for women. This is having huge spin-offs in terms of family life and young people's expectations. There is a very real sense that jobs are created in Wales - but not wealth.

Environment. The toxic waste plant 'Re-Chem' shows no improvement. It continues to process waste at temperatures which are damaging to the environment and the people in the locality. Monsanto is another multi-national corporation in South Wales with a bad record of environmental abuse. It is also producing GM foods and seeds, with built in obsolescence i.e. the 'terminator gene.' It produces seeds which will only develop for one year and cannot be reused. Having offered it to poor countries free for the first year, it then charges them for subsequent years, improving their own profit margins, but impoverishing the buyers even more.

Credit Unions. The church is employing a skilled, experienced person to work with churches in developing and maintaining credit unions throughout Wales. This is a challenge to poverty and a direct contribution to its eventual eradication. Credit unions promise to build a sense of community and of confidence, and to create an economic structure appropriate to, and in the control of local people.

"Training for Transformation". This program, originating from Paulo Friere's work, is slowly being introduced into church communities throughout Wales. It is developing skills, building confidence, and encouraging people to actively challenge the injustices in their communities.

The National Assembly. In May the Welsh nation will elect its first national government. It is 1,000 years since Wales can claim any governmental independence from England. The Assembly will not have tax raising powers, but will have some autonomy over health, education, and some other vital areas.

Jubilee 2000/Ethical Investments. The church has been at the forefront of sponsoring Jubilee 2000. The Church in Wales is also reviewing its investment policy and the Division for Social Responsibility is actively encouraging a rethink of some of the traditional practices of the church.

Raising Awareness of Peace and Justice Issues Elsewhere. We have become increasingly involved in working with Sabeel in Jerusalem and other Palestinian Christian projects. In the year 2000, we will take approximately 100 pilgrims from Wales to Palestine. We will visit some of the traditional sites, but more importantly we will spend time with our friends in Sabeel, in the West Bank and in Gaza.

In Conclusion. We are trying to challenge the injustices of poverty and oppression at local and global levels.

Uganda

The Province of Church of Uganda - Country Concerns

General Introduction: Uganda was under British Protectorate for over 75 years until 1962 when she was granted political independence. A land locked country, lying in the heart of the Great Lakes region, it has a common border with Sudan to the north, Kenya to the east, Tanzania & Rwanda to the south and Democratic Republic of Congo (former Zaire) to the west. The last population census was carried out in 1991 and the number of people then was 17.8 million. With a population increase rate of over 2.5% per annum, it is estimated that we are now about 20 million people, of whom 60% are young people under the age of 15 years. Only 11.1% are considered urbanized, the rest of people live in rural areas deriving their livelihood from subsistence agriculture. However, there is a serious problem of rural-urban migration with hope of finding job opportunities, which are totally lacking. Unemployment stands at 66% while life expectancy rate was fallen to 47 years.

Religious Situation:

Uganda is a Christian dominated country as illustrated by the following statistics:

Anglicans - 39.9% or 7.98 million

Roman Catholics - 43.4% or 8.68 million

Moslems - 10% or 2 million

Orthodox - 1% or 200,000

Others (Pentecostal & Traditionalists) - 5.7% or 1.14 million

Total 100% or 20 million

Political Situation in the Country:

Uganda's political problems started in 1966 when the then Prime Minister, Milton Obote overthrew the President Edward Mutesa, suspended the Constitution and abolished long established traditional kingdoms. Obote was overthrown by his army commander General Idi Amin in 1971. This made a serious turning point as the country entered the dark years 1971-79 and then 1980-85. Amin was removed from power by use of arms in 1979, and Obote returned to power in 1980 under elections, which were considered rigged. A Guerrilla Warfare was waged by Yoweri Museveni.

In 1986, the National Resistance Army of Yoweri Museveni captured state power and promised a fundamental change. The regime brought in some relief (sanity), restored relative peace in most parts of the country. However, the previous forces and disgruntled people have continued to cause trouble in Northern and western parts of Uganda using Sudan and Congo respectively as launching grounds. This of course has led to suffering of people especially women and children in the affected areas, diversion of resources and waste of valuable time.

Human Rights and Democratization

Museveni's political wing, the National Resistance Movement came to power on the ticket of human rights and democratization of the country right from the grass root. The government has tried to observe, preserve and guarantee human rights and dignity and introduced democratization at all levels. We have leaders of our choice. A new national constitution was promulgated in October 1995. The constitution gives all the power to the people and recognizes all basic freedoms. It limits the presidency to two terms of five years each. But, it restricts the work of multipartism or pluralism.

Ugandans are to decide in a referendum whether to go multiparty or remain under the current non-party system next year (2000). This referendum issue has generated a lot of debate, which is a healthy and democratic development.

4.0 Economy: Uganda's economy is dependent on inflows from IMF/World Bank. The government budget is financed 60% by loans and grants from outside. The economy was reigned during Amin's regime and reconstruction/rehabilitation has been an uphill task both for government and the people. Government has had to borrow heavily to rebuild some hospitals, roads, the airport, etc. The country's indebtedness is approaching \$4 billion and debt servicing takes over 40% of GDP. Local income is generated from sale of agricultural products like coffee, cotton, tea, tobacco and animal and fish products.

Poverty is rampant and over 68% of the people live below poverty line, which has been put at \$1 per day and \$365 annually. 90% cannot afford to buy new cloth; they depend on second hand products ranging from shoes to bed sheets. Only 34% of the women can read and write. The percentage for me is slightly higher (56%). Despite government's deliberate policy of gender balance, the girl-child will have to time to catch up due to cultural constraints or limitation, early marriages and poverty.

As noted earlier, unemployment is high, and this has led to brain drain. Many graduates who cannot find jobs end up in other countries while the professionals and experts also migrate for greener pastures. Thus Uganda is faced with a vicious cycle of poverty. Indeed, there is a linkage between poverty, indebtedness and insecurity, which we continue to experience. Due to structural adjustment programs imposed by IMF, security forces have been demobilized; those demobilized cannot easily find employment. They end up joining the rebel groups. Government responds by buying more arms to contain the security threats instead of investment in the deprived sectors of social service, education, health, housing, water, etc.

Thus the SAPS have brought suffering, misery and increased deprivation. A lot of civil servants who have been retrenched cannot find alternative employment because the economy is really shrinking. Some of these people have experienced family instability and broken homes.

Health Situation

The biggest challenge in this era is HIV/AIDS. It is estimated that over 2 million Ugandans are infected with the virus that causes AIDS. The government adopted an open policy; churches and NGOs have been involved in awareness campaigns to help people protect themselves. Those who are already sick and lack means are suffering while those who can afford the expensive treatment finally leave their family in abject poverty. The disease came to compound the poverty situation. In addition to increased poverty, we have thousands and thousands of orphans and for the first time we are talking of child-headed families where an orphan of say 12 or 13 is caring for her/his young ones.

Role of the Church of Uganda

The mission of the Anglican Church in Uganda is to "carry out Christ's mission of preaching, teaching, healing and nurturing her people so that they may have abundant life and build an evangelistic loving, caring, worshipping, peaceful and a just community." To realize this vision, the Church has initiated and implemented a number of programs. One of such programs is the Grassroot Development Program,

which I happen to serve. The focus of this program is poverty reduction. This is intended to support the efforts of the community in their fight against poverty. The program components and supplements include the following:

- Agricultural development (crop production)
- Livestock development
- Small scale (cottage industries)
- Environmental conservation and protection
- Savings and credit schemes
- Adult education
- Universal primary education
- Peace and human rights
- Food security
- Orphans development program
- Relief & rehabilitation program for the uprooted people (emergency program)

The last five are complementary/supplementary programs.

Great importance has been attached to the peace and human rights program. Peace and respect for human rights are the prerequisite for sustainable development. There are challenges ahead of us but with solidarity and support of our partners, we are determined to make a contribution hence a difference. Together we shall overcome, and this is our premise for the intervention we are making in His name.