

**Report on the World Council of Churches International  
Ecumenical Peace Convocation - Glory to God and Peace  
on Earth Kingston, Jamaica 18<sup>th</sup>-25<sup>th</sup> May 2011.**

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[www.overcomingviolence.org](http://www.overcomingviolence.org) [www.IEPCstories.org](http://www.IEPCstories.org)



IEPC Bible Study group, Mona Campus, University of the West Indies, Kingston, Jamaica

## Index

Preface and expressions of thanks	3
Arrival Tuesday	4
Wednesday - visit to Boystown	4
Official welcome and opening plenary	7
The theme song “Gory to God and Peace on Earth”	9
IEPC bible Studies	10
Thursday : <b>PEACE IN THE COMMUNITY</b>	11
Film screening “Pray the Devil Back to Hell”	14
Friday : <b>PEACE WITH THE EARTH</b>	15
Saturday : <b>PEACE IN THE MARKETPLACE</b>	19
Saturday night - youth night	21
<b>International World Peace Sunday</b>	22
Sunday night : “Streetlight - The Musical”	23
Monday : <b>PEACE AMONG THE PEOPLES</b>	24
Tuesday : <b>PEACE BE WITH YOU</b>	31

## Workshops

• Ecumenical Co-operation on the Korean Peninsular : War or Peace	35
• Building interfaith awareness in theological education, as a contribution to effective peacemaking.	36
• Inter-religious co-operation and advocacy for economic justice in extractive industries	39
• Christian Witness in a Multi-Religious World – Recommendations for Conduct	41
Personal insights and reflections as a result of attending the IEPC	44
Recommended IEPC resources	47

## APPENDICIES

1. The Message of the IEPC to the world	47
2. A prayer and a lament	51
3. A New world is possible – Paul Oestreicher	52
4. Special exhibitions at the IEPC	58
5. Options for visits Wednesday 18 <sup>th</sup> May	59
6. Information on Henry Martyn Institute in India	66
7. Reasoning workshop descriptions	67 - 112

### **Preface and expressions of thanks.**

It was a privilege to represent the Methodist Church of NZ at the World Council of Churches International Ecumenical Peace Convocation. (IEPC) I would like to sincerely thank and gratefully acknowledge financial support from the Methodist Church of NZ Travel and Study fund, the Dunedin based Wesleydale Trust and from Rev David Bush, General Secretary of the Methodist Church of NZ. Thank you also to Rev John Roberts for facilitating my application to the WCC to attend this convocation to represent the Methodist Church of NZ. Thank you to Professor Kevin Clements (Otago University) for encouraging me to attend and to Professor Paul Trebilco, Chairperson of the Otago Tertiary Chaplaincy Board (and to all members of the Board) for being so supportive of my attendance at this Convocation. Thanks also for Tara Tautari (Te Hahi Weteriana) for taking an interest in my well-being during the Convocation. It was quite difficult initially being the only delegate at the Convocation from Aotearoa-NZ. Tara is on the staff of the WCC based in Geneva and did an amazing job organising the 160 or so workshops available to us. (see Appendix 7)

It was important that one delegate from our country was present (i.e. me) as otherwise there would have been no-one there to hear widespread concern about what has been happening in Christchurch. Inevitably the first question that other delegates asked me when we met, when they realised I was from NZ, was “How are people in Christchurch?”. There is high international awareness of what is happening in Christchurch, and people are genuinely concerned. I spent a considerable amount of time sharing about how the Churches in Christchurch are responding to the ongoing aftershocks, and sharing the extent of the damage to infrastructure and people’s well-being.

Please see Appendix 1 for the official message of the IEPC to the world. This document was presented as a draft on the final morning of the Convocation and was modified in response to feedback from 100 or so people during a plenary session. Quite an achievement. It does not cover all of what we experienced, but gives an insight into the essence of what we explored together, and what we hope for in the future.

Prior to travelling to Jamaica I spent the weekend 13<sup>th</sup>-16<sup>th</sup> May on the Caribbean island of St Lucia visiting Dr Anthony George, a former PhD student at Otago University. Anthony’s PhD was in the area of poverty reduction. He now works with the St Lucia Social Development Foundation, facilitating and directing funding towards projects assisting 16 of the poorest communities in St Lucia (see <http://www.slusdf.net/>) The Saint Lucia Social Development fund was established in 2008 and is dedicated to providing services to vulnerable, poor and socially deprived households and communities within Saint Lucia. Last November St Lucia was hit by a powerful storm. I visited one of the

projects which SLSDF is assisting with - the reconstruction of a road which was severely damaged by cyclone.

### **ARRIVAL AT THE CONVOCATION TUESDAY 17<sup>th</sup> May**

On the afternoon of Tuesday 17<sup>th</sup> May, along with many other delegates from all over the world I was collected from Kingston airport and transported through the city by bus to the Mona campus of the University of the West Indies, which was the venue for the convocation. Historically the land on which the University now stands was once a slave plantation. I was allocated a room in Rex Nettleford Hall, one of the University hostels. All University hostels were surrounded by high fences with rolls of barbed wire on top. Part of the reason why Kingston was chosen as the location for the Convocation was the high level of violence and murder in Kingston. A good place therefore for an international Christian Peace gathering. There were 1,000 delegates in attendance at the convocation from over 100 countries.

### **WEDNESDAY 18<sup>th</sup> MAY - visit to Boystown**

On the first morning of the convocation, Wednesday, we had the opportunity to visit local community transformation projects and initiatives in Kingston. Along with a busload of 40 or so others, I chose to visit Boystown. Boystown was established by the Government of Jamaica in partnership with the Kingston YMCA and the Jamaican Methodist Church in 1940 on the border of Denham Town and Trenchtown. Boystown is listed as a project of the Jamaican Government under the management of the Kingston YMCA, and demonstrates the vision, evangelism and inspirational leadership of the founding Director, Methodist Minister Rev. the Hon. Dr Hugh Sherlock. The framework within which Boystown operates is one of Christian values as espoused by the YMCA and the Methodist Church of Jamaica. The motto is "We build" I have further information available on Boystown, and on all components of this report if anyone wants more details.



The Director of the Early Childhood Centre and I at Boystown in front of a photo of Rev. Hugh Sherlock

Boystown is a multi-service faith-based complex embracing education from Early Childhood to All-Age levels, Sports Clubs, certified Youth Skills Training Centre and social centre activities which fall within the traditional vision and mandate of youth development. Boystown and its key partners (CIDA, HEART Trust/NTA, JFLL, MOE, NYS, and UTECH School of Public Health) in its 15-18 Youth Development Programme (YDP), uses Personal Development & Life Skills Programmes (Sports, Music & Culture); Communication Skills (including Remedial Education); Skills Development; Mentoring and Computer Literacy to engage at-risk inner-city youth.

Our programme included a Tour of the whole complex (Basic & All-Age Schools, Computer Lab), a Cultural Exchange (music, drumming, rapping), and Tour of Culture Yard with Festival and Cornmeal Porridge (yum!).



Children in a Boystown primary school class

Boystown includes a pre-school, school and employment training sections. It was very inspiring to sense the pride of the staff and students in the Boystown community, especially in a wide range of sports. Since 1940 they have made a significant difference, offering education, Christian faith and hope to thousands of young people over the years. At the end of our tour we were treated to morning tea, cornmeal porridge (a Bob Marley favourite) and a concert before returning to campus for lunch. Travelling to and from Boystown I was able to meet and share with many new friends. As we travelled we shared who we were, where we were from. Throughout the convocation we shared our common faith and commitment to peace. One of the best parts of the convocation for me was to encounter so many fine and committed peacemakers from all around the world.





Young women who are part of the Boystown Hospitality Training Programme

The opening prayers on Wednesday afternoon set the scene for the week ahead. All prayer and worship times had been carefully prepared, and were led by a wide range of women and men of all cultures and all ages. There were four main languages spoken at the Convocation – English, Spanish, German and French. Translators were available and we had headphones to listen to presentations in our own language where necessary. All the main meetings were held in a huge air-conditioned tent.



The tent which provided the venue for our large gatherings

A large screen was positioned one third of the way down the tent. Proceedings “up the front” were transmitted onto this screen enabling those sitting further down the tent to see what was happening more easily. A great deal of planning went in to ensuring that we met in a secure environment. There was a police centre set up next to the tent. There was also a medical centre nearby. We were encouraged to drink as much water as possible during the convocation to ensure we remained hydrated. It was very warm !



The large screen which helped us all see what was happening up front

### Official welcome and opening plenary

The opening plenary session of the Convocation on the afternoon of Weds 18<sup>th</sup> included greetings, introductions, a celebration of the Decade to Overcome violence, and keynote addresses.

**Rev Dr Olav Fykse Tviet**, General secretary of the WCC shared that “Just as the first disciples walked the road to Emmaus aware of violence and injustice, so do we. We experience the risen Christ in our midst”.

The Prime Minister of Jamaica, **the Hon Bruce Golding** welcomed us in the name of God and in the name of the Government of Jamaica. He shared his hopes that the IEPC would help him and leaders of all governments to “find the path” forward to peace and Justice. “After the cold war, we hoped things would improve, but we have been disappointed. We do not live in a homogenous world, and yet I believe in the oneness of humanity. Our shared values are the glue that hold us together, our shared values transcend religious beliefs and structures. A critical role for the Church is propagating values. Churches must accommodate diversity. May God guide you in your deliberations”.

We were then welcomed to the Caribbean by **Mr Gerard Grenado**, General Secretary of the Caribbean Conference of Churches. (CCC) “Welcome to the Caribbean region. Two years ago we invited the WCC to hold this IEPC here in Jamaica. A dream has come true. The CCC has been working for 40 years to improve the quality of life in our region. Our history in this area is one of violence. The colonial enterprise cannot be described as

anything other than violent. This violence has impacted upon the collective psyche of our people. There has been an ongoing struggle for six centuries, a quest for self determination, for a just peace. The actors have changed, but the play remains the same. There is pain in paradise, but also possibility. We are doing our best to build resilience in response to powers which seek to de-humanise and oppress. For six centuries we have sought to overcome violence, to encounter the crucified and risen one, we walk the road to Emmaus again in each other's stories."

**The Rev Dr Paul Gardner**, Jamaican Council of Churches. Paul welcomed us to Jamaica where the reggae beat is unmistakable ! A time to grow our collective campaign to bring peace to the world, guided my the theme "Glory to God, and peace on earth".

**Rev Dr Ofelia Ortega**, one of the eight Presidents of the WCC from Iglesia Presbyteriana Reformada en Cuba . "We need to build a spirituality of endurance and resilience and work together for holistic development. Our lives will be woven together. Roberta Bacic is the curator of the "Stitching peace exhibition" which is here at the IEPC and will remain on permanent display at the WCC office in Geneva. Mucha gracias ! "

**H.E. Metropolitan Hilarion** of Volokolamsk Russian Orthodox (Moscow Patriarchate) "We must confront the systematic aestheticisation of violence. We must expose the causes of violence and overcome them. Double standards and cynicism prevail. Christianophobia is on the rise. Christians are under attack in some predominantly Muslim countries. Half the Christians have left Iraq. Christians are also struggling in Egypt. There are no effective strategies for the protection of Christians in such countries. What are we doing to protect our sisters and brothers ? We need to organise a system to provide protection. What is the WCC doing to show effective solidarity with persecuted Christians ?

**Dr Janice Love**, United Methodist Church, USA spoke about the WCC Living letters programme. Living letters have been arranged by the WCC to visit 25 countries including Sierra Leone, Nigeria, Israel/Palestine. The Ecumenical accompaniment programme to Israel/Palestine was promoted and honoured.

The opening session culminated with inspiring words from **Dr Paul Oestlicher** who has devoted his life to the pursuit of peace and social justice as a witness of Christian love. Paul's address was entitled "A different world is possible". A highlight for me was his call for war to be made illegal in the same way that slavery is now illegal. Paul's entire message can be found in Appendix 3.





Paul Oestreicher, Barbara Einhorn and I outside the Convocation tent

**Chrisida Nithyakalyani**, Tamil Evangelical Lutheran Church (India) addressed the IEPC. She has won an international young peoples' peace essay competition. An e - book of the finalists (Echoes of Peace) will be produced and shared with the world later this year. (I met with Chrisida later in the IEPC)

**The music and singing** at the Convocation were amazing. The Theme song was entitled "Glory to God, Peace on Earth" Words and Music : Grub Cooper, Jamaica, W.I.

*Chorus : Glory to God, peace on earth !  
We are standing on the front line as beacons of peace;  
Our mission will be long and resistance may be strong,  
But peace will conquer all; that's our cry and our song.*

A decade has ended yet our journey's just begun,  
But we know that it will take us to a peaceful, brighter world.  
We pray that all nations will dream this dream together;  
United under God, united in peace forever.

Chorus

2. Ours is a task in progress, peacemakers we've become;  
We're building peace bridges for generations to come.  
Peace in the marketplace, peace with the earth,  
Peace in our community, and peace among all races.

3. From the rising of the sun to the setting of the same,  
Our hope and fervent prayer is that peace and love will reign.  
Father bless and guide us in our quest for peace;  
Keep your Church united and keep our hearts stayed on Thee.

Chorus



Jamaican boys waiting to sing for the Convocation

### **IEPC Bible studies**

The Bible passages we studied each morning were skillfully chosen to relate to the theme for the day.

Thursday 2 Samuel 13:1-22 Peace in the Community : The rape of Tamar.

Friday Isaiah 11: 6-9 Peace with the earth : Harmony restored

Saturday Matthew 20:1-16 Peace in the Marketplace: Give us our daily bread

Monday Ephesians 2: 11-22 Peace among the peoples : Christ is our peace

Tuesday 2 Kings 6:8-23 Go in Peace : Sending forth into the whole inhabited earth

Notes on the bible studies can be accessed via :

<http://www.overcomingviolence.org/en/resources-dov/wcc-resources/documents/bible-studies/iepc-bible-studies.html>

## **THURSDAY 19<sup>th</sup> MAY THEME : PEACE IN THE COMMUNITY**

Each day began with morning prayer (related to the theme for the day) in the tent at 8.30am followed by Bible study (related to the same theme) from 9-10am. I was fortunate to be in a Bible study group facilitated by Peter Macdonald, the leader of the Iona community in Scotland. The bible study times were a highlight of the IEPC for me. They were experiential in that we acted out the passage for the day. It was fascinating to explore links between the passage for the day and the theme of the day, and to hear a wide range of perspectives from group members. There were 15 or so people in our bible study group. (see photo at the beginning of this report) We met each morning in the shade of a large tree in the middle of campus. Group members came from USA, Canada, Jamaica, Zimbabwe, Germany, England, Scotland, and Pakistan.

### **Bible Study - Thursday**

2 Samuel 13:1-22 Peace in the Community : The rape of Tamar. A story of sexual violence. Communities today all around the planet are still plagued with sexual violence. Church/religious communities are not immune. Building peace in communities will entail dealing with and preventing sexual violence. A book to be launched by the WSCF at the IEPC "When Pastors Prey" will help raise awareness of one form of sexual violence in our Church communities i.e. when male clergy "prey" upon women in their Churches. This was a difficult topic to begin our bible study series. Fortunately, with careful facilitation people were able to share their varied reactions to the text: "But he (Amnon) refused to listen to her, and since he was stronger than Tamar, he raped her." This passage is not in our lectionary. Why not?

### **Plenary session**

**Rev Karen Georgia Thompson** (M.Div.) a Jamaican serving in the USA chaired this session

**Dr Muna Mushahwar**, is a Palestinian Christian from Jerusalem. She is a medical doctor actively involved in organising Christian youth in Palestine, and a board member of the Arab Orthodox club in Jerusalem. As a leading voice for women, she has also been actively promoting the *Kairos Palestine document* since its launch in December 2009.

See <http://www.kairospalestine.ps/> for a copy of the Kairos document

Dr Mushahwar shared that the last 63 years of Palestinian displacement has been a catastrophe. There are 6 million displaced Palestinian refugees. Countless innocent lives have been lost. Many mothers have lost children this week. In the conflict zones, women's suffering is huge. Sometimes mothers must choose between having their children shot, or

losing their homes. The wall hinders movement. Women need permission to get through roadblocks to visit their parents' graves. Depression and anxiety are increasing for Palestinian women. Some Palestinian women are held in prison where they experience psychological abuse, physical abuse and torture, in violation of UN standards of care. Many of the issues faced by Palestinian women apply to both Muslim and Christian women. If Palestinian women living in Jerusalem choose to marry someone from the West Bank or from Gaza they must leave Jerusalem. It needs to be clearly understood by the international Church (and everyone) that the "Biblical Israel" is not the "State of Israel". An Israeli General has declared that "Palestinians must realise they are a defeated people". Dr Mushahwar concluded her address by asking us whether she looked like a defeated woman? In response there was a huge outbreak of applause. No, she did not look defeated. She encourages everyone to read the 2009 "Moment of Truth" document.

**Ms Asha Kowtal** from India, a Dalit activist, is general secretary of the All India Dalit Mahila Adhikar Manch, New Delhi (campaign for Dalit Women's empowerment) Ms Kowtal chose to work with Dalit women because of their triple discrimination on account of caste, class and patriarchy.

Ms Kowtal declared that the Indian Caste system represents and seeks to uphold the largest systemic human rights violation in the world. Hundreds of young Dalit women are raped every day, often with religious legitimisation. Public rape and murder are common. Wives and sisters are paraded naked in city streets. The cruelty of the caste system needs to be exposed. We must lodge a protest on behalf of children. How to teach non-violence to the powerful? Dalit women struggle to exist on less than \$1 a day.

**Dr Deborah Weissman** was born in the USA and has lived in Jerusalem since 1972. She serves as President of the International Council of Christians and Jews. She has been an activist in both the Israeli peace movement and the Jewish religious feminist movement.

Deborah shared with us about religions and violence. Many atrocities have been committed in the name of religion. Extremist forms of religion are given more media coverage. She highlighted the fact that often there are also conflicts within religions i.e. between fundamentalism and the more "humanistic" expressions of each faith. She declared that misguided interpretation of "problematic texts" often leads to violence. Such texts require reinterpretation. People of all religious backgrounds need to develop a more "positive approach" towards the "religious other". Deborah shared that as long as we believe in a living God we must have hope. In the Israeli/Palestine situation (where both sides see themselves as victims) she believes that Zionism is not the enemy. "Martin Buber was a Zionist and I am a Zionist who believes that peace will come when there is a Palestinian State"

**Professor Ram Punihani** from India is a writer-activist well known for his relentless struggle to uphold the secular ethos of India, and the human rights of the marginalised sections of society. He has been a part of the Peoples' Tribunal on communalism and issues related to terrorism.

Religion can breed hatred of minorities, for example in Mumbai, since 1997, violence has increased against Christian minorities. An Australian pastor was burned alive with two children. There is a backlash against Christian missionaries intent on converting people. Indoctrination leads to hatred of others. Any politics that comes in the name of any religion, seeks to maintain the status quo or to remove rights of people. Ghandi united the whole country only because he believed in the moral values of religion. The "politics of religious identity" have been most detrimental to Dalits and women. Hate has to be combated by love. India now is similar to how Germany was under Hitler. Hegemony of the upper classes. The peace movement must be strengthened in India.

**Dr Martin Luther King III**, from the USA, a human rights advocate is the head of the Southern Christian Leadership Conference and executive director of the King Centre for Non-violent social change. Dr King is the eldest son of the famous civil rights leader, the late Dr Martin Luther King Jr. Dr Martin Luther King III, from the USA, a human rights advocate is the head of the Southern Christian Leadership Conference and executive director of the King Centre for Non-violent social change in Atlanta, Georgia. Dr King is the eldest son of the famous civil rights leader, the late Dr Martin Luther King Jr.

Dr King III stated that there are three evils in this world : poverty, racism and militarism. He shared with us about his belief that there is tremendous power in non-violence. He spoke about his work of advocacy for human rights, for the elimination of poverty and for non-violent social change. He also shared about his family heritage. His grandfather "Daddy King" was a civil rights leader in the mid-1930's. His father, Rev Dr Martin Luther King Jr studied Ghandi intensely. He (Dr King III) is proud when he hears President Obama quote his father. There is still racial discrimination in the USA. "11am on Sunday is the most segregated hour in America"

Coming from a country which glorifies competition, Dr King III believes in the power of co-operation and connectedness. He also believes that all things work together for good. He told a story which illustrated that even apparent set backs can result in good outcomes. It had to do with a man who had his thumbs blown off by explosives. This appeared at the time to be a great tragedy. Soon afterwards however this same man was captured by cannibals. These cannibals only ever consumed "complete" people. They believed that great harm would befall them should they ever eat flesh from a less than complete body. Due to the absence of their prisoners' thumbs they set him free. All things work together for good.

Dr King III concluded his inspiring address with a quote from Horace Mann "Be ashamed to die until you have won a victory for humanity"



### Film screening “Pray the Devil Back to Hell”

*Pray the Devil Back to Hell* screened during the evening of Thursday, May 19. The screening was introduced by Introduction by Rev. Dr Angelique Walker-Smith, executive director of the Church Federation of Greater Indianapolis, National Baptist Convention, USA.

A very dramatic movie about the war in Liberia and the way in which Christian and Muslim women came together in a non-violent but assertive way to demand an end to hostility, war and death. They persevered and were successful in their peacemaking efforts.

A truly remarkable story of the courageous Liberian women who came together to end a bloody civil war and bring peace to their shattered country. Thousands of women — ordinary mothers, grandmothers, aunts and daughters, both Christian and Muslim — came together to pray for peace and then staged a silent protest outside of the Presidential Palace. Armed only with white T-shirts and the courage of their convictions, they demanded a resolution to the country’s civil war. Their actions were a critical element in bringing about an agreement during the stalled peace talks. A story of sacrifice, unity and transcendence, *Pray the Devil Back to Hell* honours the strength and perseverance of the women of Liberia. Inspiring, uplifting, and most of all motivating, it is a compelling testimony of how grassroots activism can alter the history of nations.

Etweđa “Sugars” Cooper, Secretary General of Liberian Women's Initiative, is one of the doyennes of the Liberian women’s movement and is known for speaking out. In 1994, during one of the darkest hours of the civil war in Liberia, she and other women -- tired of being victimised and frustrated at the stalemate in the peace process -- founded the Liberia Women Initiative to advocate for disarmament and free and fair elections, and also to bring pressure to bear on stakeholders for the inclusion of women in negotiating a settlement of the Liberian conflict.

Throughout 14 years of civil war she used mass action including picketing, sit-ins and marches involving grassroots and professional women and their groups to attract world attention to the plight of women and children and to urge the international community to take action to end the war. As a strategist for the Liberian women peace activities under the auspices of Women In Peace Building Network, WIPNET, Sugars was unrelenting in lobbying factional leaders through visits, dialoguing and pleading with them to resolve the stalemate in the Accra Peace Talks in 2003, urging them to agree to a ceasefire and to constitute a transitional government.

## FRIDAY 20<sup>th</sup> MAY : PEACE WITH THE EARTH

Bible Study : Peace with the earth. Isaiah 11: 6-9

What does it mean to speak of the wolf lying down with the lamb ? Which words strike you as unusual ? Think about the significance of the pairing of animals in this text. What do the animals represent ? What is the significance of the child ? How do the vegetarians in our group feel about the imagery in this passage ?

We made links with the women of Liberia, in their vulnerability, they became advocates for peace and played a significant role in bringing the war in Liberia to an end .

We had members in our bible study group from the global north and the global south. Together we acknowledged that God takes the side of the oppressed, The love of Christ constrains us to care. The lamb is the most vulnerable, the one with the most to lose. The idea of the strong lion lying down with the weak lamb moved one member of our group to declare that the nations of “the south” are already lying down. Another member asked the question “What kind of world do we want ? A world where everyone can ride a bicycle, or drive a car?”. The vision of the lion eating straw (not lambs meat) spoke to us of the need for the powerful nations to surrender their/our appetites and habits. The “north” was associated with the lion and the “south” with the lamb. Both the lion and the lamb need to lie down. The innocent one (the child) will lead. The child is intuitive, not yet corrupted. Reference was made to lion/lamb imagery in the Book of Revelation. How does a passage like this one from Isaiah relate to Israel/Palestine ? Our role is to be people in solidarity with the oppressed. Yesterday’s bible study (the rape of Tamar) emphasised the cruelty of abusive power. Today’s passage from Isaiah provides us with a vision of what power can be, a physical laying down.



A Jamaican school choir singing during worship

## Peace with the Earth - Plenary, Friday 20 May

Violence against the earth and creation does not receive adequate attention while humanity continues in its reckless path of over-exploitation and destruction. The “groaning creation” expresses the earth crisis, which includes as a key component violence against the earth. The way the present dominant civilization treats the whole creation is a violent way: Extracting, modifying, deforesting, expanding monocultures, in short, changing the environment in order to produce more to consume more.

Climate change and water crises are expressions of this earth crisis. Many times instead of facing them, the human response has been to deny it, and find scapegoats.

Violence against the earth is violence against life, the future of life. It is also a matter of justice as those who are suffering the most terrible consequences (increase of frequency of hurricanes, typhoons, droughts and floods, rise of sea level, among others) are the most vulnerable communities who have contributed the least to the present situation of the earth.

But there is a possibility of change, of *metanoia*, as the gospel teaches us: change of paradigms, change of our mindsets, lifestyles and instruments of international law. Furthermore, there is an urgent need for this change.

Peace with the Earth responds to these challenges when churches’ actions contribute to highlight the importance of life giving agriculture, the efforts made for mitigating of and adapting to climate change, the advocacy work with others for fair, ambitious and binding international instruments which respond to the challenges.

Creation cannot speak for itself; human beings are the tellers of its tale in a significant way. The church is challenged to confront the issue of Justice, Peace and Integrity of Creation, twenty years after the Convocation in Seoul, in radically new ways and with new patterns of *koinonia* and *diakonia*.

### **This plenary aimed to:**

- Raise awareness on the various threats to creation
- Present churches’ statements and actions addressing caring for creation
- Offer theological and spiritual insights from various religious perspectives on peace and creation
- Share practical examples on what churches can do on peace with the earth.

## Panel

The Creation is groaning. Do we hear its groans? A profound change is possible. Much more needs to change. We watched a short video on Tuvalu. Sea level is rising at a rate of 2mm/year. The ocean is warming and coral reefs are dying. Maureen Pesega, 12 years old and other children were interviewed in the video and asked how they felt about climate change and sea level rises. Naturally, none of them wants their lovely island to go under.

**Rev. Tafue M. Lusama**, general secretary of the Ekalesia Kelisiano Tuvalu (Congregational Christian Church of Tuvalu) and chairperson of the Tuvalu Climate Action Network (CAN). An outspoken advocate on environmental issues at local and international levels, he has been voicing the situation of his home country in various gatherings.

Tafue spoke of how the Christian faith and specific Bible passages influence peoples' attitudes to climate change. Some claim the promise of God via the sign of the rainbow, that God will never send another flood as reassurance that their island will not be flooded, that God will intervene and protect them. There is a dependence upon the love, care and protection of God.

Tuvalu is made up of eight small islands. 12,000 people occupy an area of 26 square kilometers. The people of Tuvalu have lived a sustainable traditional lifestyle for many generations, living peacefully with the environment. Land, at its highest point is four meters above sea level. These days the islands are experiencing longer droughts. Underground water supplies are now salinated, leading to total dependence upon rain water. The bleaching of off shore coral has led to the loss of fish stocks, close to land. It costs more to travel further away to catch fish. The population are completely dependent upon fish protein. There is a real fear of cyclones. King tides sweep in during February and March. Eventual evacuation and relocation is now a very real possibility. The resilience of the people is being challenged. There is an increasing feeling of disunity between people and creation. Attempts are being made to build sea walls and to plant mangroves along the shore to offer some protection. Climate Impact Disaster Risk Assessment (CIDRA) is a Pacific Council of Churches programme. Composting toilets advocated to save water. A feeling of "Why us?" prevails. Some attribute the current insecurity to suffering as a result of wrong doing ie old Testament retribution theory. Others discern the injustice of rich powerful nations creating the gases which are driving climate change, global warming and sea level rises. A few are prospering causing increasing insecurity for vast numbers of poor and vulnerable people all around the world.

We broke into small groups to discuss the question: What are the challenges relating to peace with the earth that your country, your church, your community is facing? How are you addressing these challenges, or not? I shared about earthquakes in Canterbury.

**Lic. Elias Crisóstomo Abramides**, from the Ecumenical Patriarchate, Argentina, and representative to the UN Framework Convention on Climate Change Secretariat has been an active participant in various UN conferences related to environment and climate change in the last twenty years. Elias declared that we need a change of paradigm. Profound repentance

needed and a profound new beginning. Peace with the earth requires peace in the earth. May God grant us the wisdom to act, in time.

Members of the WCC Care for Creation and Climate Change programme have been meeting since the 1980's. WCC delegates have attended all 17 annual conferences called by the UN to address climate change. The 18<sup>th</sup> Conference is coming up in Durban, South Africa. The permanent presence of the WCC at these meetings is valued by the UN.

Other panelists :

- **Rev. Dr Prof. Kondothra M. George**, from the Malankara Orthodox Syrian Church in India, principal of the Orthodox Theological Faculty, Orthodox Theological Seminary, Kerala, South India, has written extensively on a theology of peace and creation.
- **Sr Ernestina López Bac**, a Kaqchiquel indigenous theologian from Guatemala, is the secretary of the National Commission of Indigenous Pastoral Ministries of the Guatemalan Bishops Conference, having deepened the indigenous peoples' earth spiritualities and theologies.
- **Mr Adrian Shaw** is the project officer at the Church and Society Team of the Church of Scotland dealing with, among other responsibilities, eco-congregations in Scotland.



Mealtime in Rex Nettleford Hostel



## **SATURDAY - PEACE IN THE MARKETPLACE**

Bible study Matthew 20 : 1-16

We acted out the parable. I played the part of one of the workers who worked all day. What did it feel like to be one of the ones who came at the 11<sup>th</sup> hour and were still paid the same amount as those who had worked all day? Some reactions : surprise and some guilt, especially when they saw how some in the group who had worked all day reacted! “Maybe the owner treats 11<sup>th</sup> hour people more like a charity?” Those who were last get paid first. Those who were employed first were paid last so they saw what was going on. In many places in the world, people do not have money. Jesus told this parable to people who were overlooked, and unloved. It is a parable about God’s grace. A parable like this can be life transforming. Who replaces the landowner in our western capitalistic economy? Who, today, decides what a fair days wage is? Today, often “the market” is God. The market decides what is fair. It’s not about grace, but about power. If we read beneath the text and substitute the Market for the landowner, who gets picked first today? Economics should be about justice. How to disentangle grace from injustice? There will be no peace without economic justice. How to bring compassion, the valuing of people and inclusion considerations into the struggle for peace in the market-place.

### **Plenary, Saturday 21 May**

God’s vision of peace is imperiled by the massive socioeconomic inequalities –among and within nations– characterising our world today. In attempting to understand the logic of wars and terrorism in various forms, it has become increasingly clear that, in part, violence stems from the infliction of misery on others by depriving them of material goods and dignity. It is structural violence embedded in the market that brings death instead of life.

Structural violence denotes a form of violence which corresponds with the systematic ways in which a given social structure or social institution kills people slowly by preventing them from meeting their basic needs. Life spans are reduced when people are socially dominated, politically oppressed or economically exploited. The term was first used in the 1970s; its invention is commonly ascribed to Johan Galtung.

The political and economic crises of the early twenty-first century thus compel Christians to take a critical look at our core assumptions about wealth and poverty, growth and sustainability and how these might be obstacles to justice and generate violence. As structures for exchanging goods, services and information between buyers and sellers, markets – in particular, increasingly liberalised and globalised markets - no doubt play an important role in these dynamics.

Against this background, this plenary addressed the following compelling questions. As an instrument for expanding choices, promoting economic interdependencies and creating and diffusing prosperity, can markets sow peace and security? And if so, under what conditions can markets aid non-violence? Contrarily, is there no way for markets to promote peace? Do they inherently exclude the poor and inevitably widen inequities between the haves and have-nots? Are markets imbued with values? And if so, do these values support or undermine peace-building? Finally, what is the role of Christians and churches in the world's markets, both as participants and in their witness and ministry for justice and reconciliation?

**This plenary aimed to :**

- Reflect on the links between economic justice and violence based on biblical and current examples
- Take stock of economically related violence particularly against vulnerable groups such as women, youth, Indigenous People and persons with disabilities and how peace and justice can be forged in the market by sharing good practices
- Propose an ecumenical way forward for promoting peace based on economic justice.

**Rev. Garnett Roper** chaired this session. He is a theologian and president of Jamaica Theological Seminary with thirty years experience in TV and radio broadcasting. He has been a talk show host on commercial radio for almost twenty years. He is a columnist for Jamaica's *Sunday Herald* newspaper and a television interviewer.

**Most Rev. Valentine Mokiwa**, president of the All Africa Conference of Churches (AACC) and the Archbishop of the Diocese of Dar es Salaam. (Anglican Church of Tanzania) He shared about a church initiative to investigate the effects of gold mining on communities in Tanzania, focusing on violence that arose and proposals for a way out. His experience on approaching the problem from an interreligious viewpoint was inspiring. I attended a workshop on this issue in the afternoon.

Tanzania is potentially a wealthy country, but is a very poor country. There is a lot of gold still in the ground. The vast majority of profit from mining is taken out of the country. Only small royalties paid. Many areas of Tanzania have no police stations. People are dying. Pollution levels are high in the rivers due to mining. High levels of Cyanide in the environment around mining areas.

Can the Church speak to power in Tanzania? Yes, we can be a voice for the voiceless.

**Ms Omega Bula** is the executive minister for Global Justice and Ecumenical Relations unit of the United Church of Canada. She has been engaged in social and economic justice work for many years. Omega shared that the free market system is based on domination and exploitation. A dominant market is by nature, violent. Our dignity as people needs to be "grounded in God"

**Rev. Prof. Dr Emmanuel Clapsis, Ecumenical Patriarchate,** is a renowned Orthodox theologian, a member of the Decade to Overcome Violence (DOV) Reference group since 2001 and the IEPC Planning Committee since 2009, and previously vice-moderator of the Faith and Order Commission of the WCC. Emmanuel spoke of the need for human solidarity and for economic justice in the context of a world economic crisis. More equitable distribution is needed. Military expenditure is taking vital funds away from care for the poor and education. People often seek to secure their position through the force of arms rather than by peaceful negotiations.

**Rev. Dr Roderick Hewitt** is an educator, a minister of the United Church in Jamaica and the Cayman Islands, a former moderator of the Council for World Mission, and a member of the AGAPE Reference Group of the WCC. Currently he is a lecturer at the University of Kwazulu Natal in South Africa. Roderick reminded us that we were meeting on land that was once a slave plantation. He spoke of Africa's holocaust of slavery. He reminded us that the Church has been and still is often complicit in globalization, through links with missionary activity. The Church can also be guilty of institutionalised greed. We sometimes give theological credence to power. We tell the poor that their situation will be dealt with "later". "When the North sneezes, we in the South get pneumonia" In the context of unadulterated greed we need to ask for forgiveness. The Rastafarians invite us to step out of Babylon. To resist. There are alternatives to globalisation and greed throughout the world. We need to address the failure of peace to thrive in the marketplace.

**Dr Rommel F. Linatoc** is a member of the United Church of Christ in the Philippines, a commissioner of the Christian Conference of Asia for Justice, International Affairs, Development and Service and Executive Secretary of the National Council of Churches in the Philippines for Christian Unity and Ecumenical Relations. As a facilitator of Theatre and Media for Development and an alternative theatre practitioner, he serves as artistic director of various people's theatre projects in the Philippines.

### **Saturday night - youth night.**

Very moving special presentations/items by young people at the IEPC. One item which impressed me was an Aids/responsibility rap which was taught us by young people from Uganda. There were many Jamaican gospel songs, and everyone joined in the dancing.

**Book launch** - The World Student Christian Federation (WSCF) took the opportunity to launch a new book at the IEPC. It is entitled "When Pastors Prey". This book addresses the very serious issue of male clergy, abusing women in their Church congregations. The launch of this book took place at the end of a very long Saturday, in the Convocation tent. Fifty or so people attended. Christine Housel, General Secretary of the WSCF spoke at the launch. It was acknowledged that child abuse within the Church has now been exposed and vigorously confronted. Now is the time to do the same to confront address inappropriate clergy sexual behavior. This book will help raise awareness of this problem

which is present, sadly, all around the world. The book launch was followed, on a lighter note, by a time of enthusiastic Bollywood dancing which we were all invited to join in with. See [www.wscfglobal.org](http://www.wscfglobal.org) for details on how to obtain book later in 2011.

### **International World Peace Sunday**

It was great to know that sisters and brothers all around the planet were observing International World Peace Sunday, in solidarity with our gathering to Worship in Jamaica on this special day.

A brilliant and inspiring sermon was delivered by Rev Dr Burchell K Taylor, a highly respected Kingston Baptist Church Pastor. Title : “Let us go across to the other side”  
Mark 4 : 35-41 Jesus stills a storm. Ephesians 2: 14-22 He himself is our peace

### **Sermon summary**

The “other side” was gentile territory. Crossing over then, and now, carries immense theological significance. Life is filled with borders that divide us, making us strangers and aliens. Discrimination based on ethnicity. We are called to confront and cross barriers. This process will be governed by the new way of Jesus. Our world seeks to keep both old and new borders in place. Legal, racial, social, economic, gender, political and religious. We create “superior” / “inferior” “dominant” / dependent. This is so, globally. (including here in the Caribbean) We are called to move into areas of strangers and aliens. We are called to community wholeness and human flourishing, informed by the ethos of a new order of God’s rule. This necessitates working towards new ends. This will involve enormous and unavoidable risks. The cross of Jesus is a profound symbol of reconciliation. We are called to deny self, take up our cross - become peacemaking disciples committed to crossing boundaries.

1. Agression. On their journey by boat to the other side, the disciples found themselves in the midst of a storm. The raging sea threatened them. Dangerous forces continue to do their best to restrain the liberating purposes of God. Such forces seek to forestall border crossings. War is being waged by racism, militarism, fundamentalism - all oppose the creation of peaceful communities. There is a threat to physical safety. Anxiety, tension, fear emerge on the journey. If our faith is shaken in the midst of crisis, we must have implicit faith in the Lord of the Mission
2. Struggle with suspicion. Suspicion can be disheartening and destabilising. We can lose our authentic self awareness. Liberation and reconciliation are effective means of transformation. When Jesus and his disciples landed on the other side they encountered a suspicious legion. There are crossings that have not been positive. Some crossings have created victims, and created borders. We work towards the

new order of God's rule in Jesus Christ, resisting the powers and the wrongs they perpetuate.

3. Struggle with reaction. We are called to be a new humanity, embodying wholeness. Establishments must be sustained. To God be the glory. Amen.

The University singers sang "The Lord is my light and my salvation" Amazing !

**Sunday afternoon** - various outdoor displays were provided by all the Caribbean nations present. A very interesting range of information, items for sale, and coconuts to drink from in the hot Jamaican sun.

Later on Sunday afternoon I was collected by Anglican friends of a Dunedin friend, and taken for afternoon tea in a Jamaican home. An opportunity to learn more about local life in Kingston and Jamaica. Wonderful !

### **Sunday night : "Streetlight - The Musical"**

Caribbean Day culminated with the musical "Streetlight" by Gen Rosso-Project "Strong without violence". It featured the National Youth Orchestra of Jamaica, and Gen Rosso, International Performing Arts Group from Europe.

Based on a true story that took place in 1969, but still very real, it is the story of Charles Moats, a young African-American living in a ghetto in Chicago. It's the story of Jordan, in love with Lisa, and Trey, the head of a gang that controls the neighborhood. Charles and the Streetlight band want to communicate, through music, the values that changed their lives; Charles testifies to this, with its extreme consequences.

The narrative prose is modern with an urban setup. Hip Hop, well blended with choreography, is marked by a variety that ventures into Rock and Blues, Pop and Rap, Tango, Rock'n Roll, Afro and Celtic music.

Theatres, squares, sport arenas, jails, gymnasiums, convention-halls... educational projects for violence prevention through formation in cultural dialogue, reveal the versatility of the musical, which has been performed in many European, Asian, African and American countries.

Gen Rosso - International Performing Arts Group was born in 1966 in Loppiano (Florence) from an idea of Chiara Lubich - Founder of the Focolare Movement and UNESCO prize winner for Peace Education - who gave, as a gift, a red drum set to a group of young people in order to communicate, through music, values of peace and universal brotherhood, and to contribute to the realization of a more united world.

Gen Rosso's activity arises from the artistic cultural heritage and the international backgrounds of its members (from 9 different countries) as well as from their personal commitment to enact the same cultural values in their daily lives, of which each one is an ambassador. Young people



from the streets of Jamaica joined the acting cast for rehearsals during three afternoons before the performance was presented. This enabled those participating (and all of us) to learn that there are ways other than violence to solve disputes

### **Monday : Peace among the Peoples**

Morning Prayer : Peace among the peoples . We were asked during morning prayer to move to different places in the tent Africans, Asians, Europeans, Latin Americans, North Americans, people from the Middle East, the Caribbean and from the Pacific. How to become a neighbor if we are separated ? How to listen to each other from a distance ? How to pray and sing together apart from each other ?



The Pacific Delegation at the IEPC, Jamaica, 2011



Tara Tautari (on the right) participates in morning prayer

### **Bible study for Monday. Ephesians 2 : 11-22**

We divided our Bible study group into “North” (“rich”) and “South” (“poor”) members. We discussed our perceptions of “the other” within our two groups then came together to share.

What do Christians in the South think of Christians in the North ?

Perceived critiques :

- You are rich
- You have a superiority complex
- You appear to have missionary zeal to those (Heathen) who are outside your Churches
- Historically you have contributed to industrialisation, taking natural resources, linked with some bad missionary theology. Still happening.
- You encourage exploitation
- You are linked with capitalism
- You have been complicit in empire building and colonisation
- You are reluctant to receive
- We detect theological arrogance
- You prepare us to be poor (economically) not rich and to remain in the state that we are. We have been taught to be dependent upon funds from the north, not to “fish for ourselves”. Some theology you taught us has encouraged us to believe we are “just passing through” and that “God will take care of us”. Therefore a dependency syndrome has been created

### Perceived Positives

- You are generous
- You are theologically strong
- You are willing to learn from us
- You are developed and educated

A summary of some of the discussion in our group : The (northern) “wolf” is now more prepared to lie down with the (southern) lamb. Relationships between us are improving - there is hope. Having shared our perceptions with each other we explored Ephesians 2: 11-22 “listening for words and phrases which leapt out of the text at us ! eg. Both groups have come together into one group, one humanity through Christ, thus making peace. With Christ Jesus as the cornerstone. In him the whole structure is held together. The dividing wall has been broken down. A new humanity. One household. This passage was written late in the first century. Right from the start there was division in the Church. We still perpetuate divisions in our Churches and world. A Jamaican delegate shared : “In Jamaica we separate ourselves. Some places in the Church (eg certain pews) are reserved for the ‘big boys’ . We do it in the school system too. On the first evening of our conference we noted that there were three European speakers”.

God’s intention is that we should be one in Christ. A radical vision of a common reality inspired by a United Church. How embracing is that united Church ? Should the Church abide by Human rights legislation ? When walls come down, we can truly see each other. In Africa there are many religions. Some groups define themselves by excluding others. Group focused enmity. In Zimbabwe the first President Rev Banana (1980) was gay. He died in 2003. He saw his reputation as one of Africa's leading statesmen eclipsed by his trial, conviction and imprisonment for homosexual assault. This, and other stories tends to influence African attitudes to homosexuality within wider society and within the Church. Historically in Africa, sodomy has been used as a punishment by racists. This memory influences discussions in relation to Homosexual Law reform. Therefore “The South is less willing to make changes than the North in relation to issues of homosexuality. We do not break down barriers very easily. Barriers come down quicker in the North. For example, Homosexual Law reform. In Jamaica we heard that men are dying of prostate cancer as a result of their fear of the diagnostic process, which involves an internal examination. This indicates the “mindset” of many, feeding into any discussion of homosexuality in the wider society, let alone in the Church. The Church in Jamaica therefore is not in a position to say that Homosexuality is OK, unlike many Churches in the North.

### **Peace among the Peoples - Plenary, Monday**

The Christian call to work for peace is a call to act in faith, hope and love. It is as old as the Beatitudes. Yet, in an inter-dependent world, a web of nations whose fate is increasingly shaped by human activities that have effects beyond national boundaries, Christians must answer the call to work for peace in new ways and with new levels of unity.

The session is oriented around the *Ecumenical Call to Just Peace* and the experience of people who are working for peace in different ways today. At the core is this challenge:

We are witnesses to prodigious increases in the human capacity to destroy life and its foundations. The scale of the threat, the collective human responsibility behind it, and the need for a concerted global response are without precedent.” (paragraph 40). The spirit and logic of violence are deeply rooted in human history, yet the consequences of sins of violence have increased exponentially in our era, amplified by violent applications of science, technology and wealth (paragraph 39).

All four IEPC themes have dimensions that are local and global, and each theme can, and should, work to strengthen the others, as the *Call* notes. This plenary shed light across other themes with international perspectives on building peace and preventing violence. It linked ecological and political challenges to Just Peace, for example, both of which involve violent misuses of the energy inherent in Creation. *Peace with the Earth* is impossible with the proliferation of *lifestyles of mass extinction*. *Peace among the Peoples* is unattainable amid the proliferation of powerful weapons, especially *weapons of mass destruction*. A new ecumenical agenda for peace is urgent because of the nature and scope of such dangers now (paragraph 40).

### **This plenary**

- Addressed obstacles and opportunities for building peace among peoples and nations
- Debated critical concerns that inform a collective approach to Just Peace at the international level
- Responded to some of the following questions: Do churchly identities, for example, normally include other peoples and nations, or exclude them? As a world religion with a long history, is Christianity identified more with the rule of law or with the use of force? Who is responsible when deadly weapons in the hands of a few threaten whole communities, or weapons of mass destruction held by a few governments put all nations at risk?

### **Panel**

**Mrs Setsuko Thurlow**, “hibakusha” survivor of atomic bomb in 1945, lifelong advocate against armaments and tireless witness so that no one else may suffer the fate of the half-million casualties of Hiroshima and Nagasaki. **Setsuko shared that most of her schoolmates were burnt alive after the dropping of the atomic bomb on Hiroshima, 6 August 1945.** She spent the rest of the day trying to find water, and carrying it to the victims. 360,000 people, mainly non-combatants, died. Indiscriminate slaughter. It is still killing 66 years later. No human being should ever have to experience the illegality of atomic warfare. Humanity and nuclear weapons cannot co-exist. We must work towards the total abolition of nuclear

weapons. At a conservative estimate, 160 million people died in wars during the 20<sup>th</sup> century. The effort to create and nurture life is enormous, yet a young person can be killed in one second. What takes many years to build (eg the Twin Towers) can come down in seconds. Is the cause of war our inability to address conflict early enough? our inability to see the “other” as being, deep down, human like us? Are we not wise enough as a species yet? In Tunisia, Egypt, Libya, Syria and Iran people are standing up without violence to overcome oppression.

**Mr Kjell Magne Bondevik**, president of Oslo Center for Peace and Human Rights; two-time prime minister of Norway; moderator of the Commission of the Churches on International Affairs of the World Council of Churches. When Kjell was PM of Norway, in 2003, he received a phone call from George Bush inviting him to send Norwegian troops into Iraq alongside American troops. Kjel (along with Helen Clarke, PM of NZ at the time) said no. Many Christian-Muslim friendships inside of Iraq have been obliterated by the USA invasion

**Dr Christiane Agboton-Johnson**, deputy director of United Nations Institute for Disarmament Research (UNIDIR) in Geneva, former civil society leader of women’s and church-related initiatives in West Africa in the areas of peace-making, peace-building, armed violence and development, and peace education for young people. Christiane shared that she felt huge shame and guilt in her body as an American over the role of America in the bombing of Hiroshima, the war in Vietnam and the invasion of Iraq. She recommended attendance at the “Healing of Memories” workshop at this convocation. She highlighted the very important role that Churches have in advocacy for peace. New kinds of wars are emerging and will emerge over access to resources eg water. There will be many more climate refugees in the years ahead. It is anticipated that many Asian cities will be flooded. We are approaching a turning point for the world. We need to somehow create a movement which can work for security for all people. In such a context the USA defines security solely in military terms. We need to advocate for a Peace tax in the USA. The millennium goals could be met if 50 % of what the USA spends in Afghanistan each year was re-directed. USA has to start moving to a peacemaking role





Archbishop Asadourian (centre) speaks during the plenary session

**H.E. Archbishop Avak Asadourian**, Armenian Orthodox Archbishop of Baghdad, general secretary of Council of Christian Church Leaders in Iraq; church leader during three wars in Iraq; key role bringing churches together in the face of mass violence and displacement of communities including Christians in the wake of US occupation. Archbishop Avak spoke clearly and calmly about the dramatic effects the 2003 invasion of Iraq has had on his country and on interfaith relations in Iraq. Many Christians have had to leave. Radical Islam is now on the offensive against Christians in Iraq, equating the American invasion with a Christian invasion. Moderate Muslims however don't want the Christians to leave as they are operating the best hospitals. Last year a delegation from Iraq visited the US state department. Archbishop Avak was part of this delegation.

**Dr Patricia Lewis**, deputy director and scientist-in-residence at the Monterey Institute of International Studies; researcher and analyst for the United Nations and governments and universities in Australia, New Zealand and the UK in areas of peace, science and arms control. Nuclear disarmament will come. People will realise such horrific weapons have no military use. There are no winners in a nuclear war. Land cannot be occupied afterwards. There is no scope for making small mistakes with nuclear weapons. Why can't we abolish war? Where is our faith? Let us all believe that change can come. What do weapons of mass destruction do to our souls and to the soul of humanity? What has it done to our souls to be "under the nuclear umbrella?" Obama has a vision of a world free of nuclear weapons. Oil companies were the bodies who initially called for intervention in Libya. Human rights organisations got on board later.

**Ms Lisa Schirch**, Professor of Peace-Building at Eastern Mennonite University (USA) and consultant with a network of civil society organisations in 20 countries, writer and researcher on security and climate change, sustainable development, civil-military dialogue and conflict

prevention. Lisa made the point that the current US administration is more open to visits from Iraqi Church leaders (for example) than the previous administration. Lisa asked me to pass on her greetings to Kevin Clements.

### **An unexpected experience.**

Coming out of the large tent after the morning plenary session on “Peace between peoples” I was approached by a man carrying a large gun (fortunately, made of cardboard). On this gun there were the words “Made in America”. Poking me with his gun, this man aggressively asked me about the session I had just attended and whether I had been in contact with any Palestinians inside the tent. I replied, “Yes, I have” which increased his agitation. He then asked me where I was going and whether I had any plans to meet up with any Palestinian people in the near future. I replied “Yes, I will be”. The man playing the role of the Israeli guard became quite angry at this point. I was then required to put my bag through a makeshift security device, similar to airport security. Having checked my bag he angrily told me to move on.

Reflecting on his encounter, I soon came to realise (when approached by this man) that this was a role-play designed to raise awareness of the dynamics operating in Israel/Palestine. Nevertheless, I was genuinely affected by the aggressive attitude of the person acting out the role of an Israeli soldier. I felt as if my privacy had been invaded, and the requests for information were intrusive and persistent. I felt that if I had not surrendered my bag, it would have been taken from me at gunpoint. This experience has given me a very small taste of what it must be like for Palestinian people to have to constantly face this type of treatment at checkpoints.

## **Tuesday – final day. Peace be with you**

Tuesday 24<sup>th</sup> Bible study “Peace be with you” 2 Kings 6: 8-23

We acted out this passage of the story “Elisha traps blinded Arameans” then we reflected together seeking connections with our modern day context.

Time and again Elisha warned the King of Israel, so that they avoided military encounters with the Arameans. This enraged the King of Aram. On one occasion, as the Arameans attacked, Elisha prayed to the Lord that the army would be struck with blindness, and they were! Elisha then led them to Samaria. The King of Israel asked Elisha if he should kill them. Elisha replied “Do not kill them. Would you kill those you have captured with your own sword or bow? Set food and water before them so that they may eat and drink and then go back to their master.” So he prepared a great feast for them, and after they had finished eating and drinking, he sent them away, and they returned to their master. So the bands from Aram stopped raiding Israel’s territory.

A story of strategic deception by Elisha.. Elisha knows what is said in the King’s bedchamber, his most vulnerable place. Elisha just knows. Elisha knows their strengths and weaknesses. One of the maids in the King’s household is a woman who has been captured from Israel. Maybe she has been feeding back information to Elisha. The Hebrew word for blinding suggests temporary blindness. Intriguing that Elisha can tell God what to do. Elisha was aware of the broader issues. He was in a position to be able to speak to his King, to give his King good advice. Elisha was a religious leader who had international awareness beyond the borders of his own jurisdiction. He was informed about broader issues. The key for Elisha was awareness. He had information that no-one else possessed. He is therefore a target for the King of Aram.

This is a story of God’s intervention to prevent bloodshed. It raises the question as to why does God not intervene more?

In applying this story to life today it is important to realise that the “Israel” of the Old Testament is not to be equated with the modern State of Israel today.

A key theme which emerges from this story is encouragement to make friends with our enemies, on an international scale. This is in harmony with Dr Taylor’s preaching on Sunday, encouraging us to cross barriers to meet and interact with “enemies” on “the other side”. Some Palestinian Christians today are taking the Elisha position. Part of love is to resist evil. The “Kairos document” is very important. Since its publication, Palestinian Christians have been viewed in a very negative way by Israel. (see the Kairos website). Elisha believed that the God of Israel is a God of Peace. This is real wisdom which speaks today.

## **Final plenary Weaving ceremony Tues 24<sup>th</sup>**

**Bishop Ivan Abrahams** (South African Methodist Church)

Bishop Ivan was the chair of the group which produced the final statement of this Convocation. The WCC has been on a journey towards Just Peace since its first meeting in 1948, in war-torn Amsterdam. The final message of this Convocation is to ourselves, to our Churches and to our bruised and broken world.

**Dr Hyunju Bae** Busan Presbyterian University

We need to send clear messages to the Churches and the World to re-channel money from military expenditure towards economies of life. Thousands of children are dying needlessly every day. We have endless opportunities to export Peace. We are all invited to move over to the “other side”. Each of us on return home can become a “living message”. Our struggle for Just Peace must be ongoing. Go, to be living letters of “Faith, hope and love”.

**Prof Dr Fernando Enns** Universität Hamburg

“The Triune God invites us to participate, to go home and earth the life changing insights we have obtained here. Justice and peace are the heartbeat of the Ecumenical movement. We are only just beginning to grasp the opportunities. The Church must be where the marginalised are. The clock is ticking for mother earth. Our journey must continue standing on the shoulders of those who have gone before us. We must understand the theological meaning of Just Peace, and consider the ethical implications of each issue requiring our attention. Let us invite sister religions to join us on this pilgrimage. Let us hold each other accountable. We are the ecclesia, the Church of Jesus Christ.”

“Unless we accept the call to Just Peace we are not the Church at all, and unless we are truly ecumenical we cannot be a Just Peace Church”

It has been a privilege to experience the beautiful fellowship here. May this experience strengthen us and inform us on into the future.

**Ms Sanna Eriksson - Church of Sweden**

Sanna gave a lovely closing address on behalf of all the 95 young people who have been part of the IEPC. These young people came two days early in order to prepare to serve the IEPC. Sanna hopes that future WCC Conferences will have at least 25% young people. She also said that in future we need to have younger people as keynote speakers and panelists. She encouraged us all to go home and continue the discussions started here with our communities and Churches.

“It is imperative for the Churches to deepen their togetherness, we need each other. We must pray and work together”

**Rev Dr Olav Fykse Tveit** General Secretary WCC

Olav shared that for him the IEPC has been “a dream come true”. He sees signs of hope for the ecumenical movement. The leader of the Norwegian Islamic Council (present at the IEPC) has shared with Olav that “we (Muslims) do not have anything like this, but we need it !” This is a moment when we realise that our commitment to Just Peace has reached another level. We are called to be one in our witness. The IEPC has been a gift for us, and we shall use it well. Olav acknowledged that some things could have been done better. He shared that he did not believe in perfection, but he does believe we can make a big difference.



Greg Hughson with Rev Dr Olav Fykse Tveit

**Rev Gary Harriot** General Secretary Jamaican Council of Churches .

Gary spoke of the logistical challenges faced by the organisers of the IEPC. He thanked his staff, and all those who had provided IT and translation support. He also thanked the police, all volunteers and the University of the West Indies. He acknowledged that this had been an historic occasion. Never before has there been a WCC gathering in Jamaica. He looks forward to it happening again.

Gary mentioned that yesterday he had attended a gathering commemorating the first anniversary of the Tivoli incursion in Kingston, a time of great violence and fear. May something of what we have experienced here help prevent such atrocities in the future.

“It has been a joy to welcome you. God with the love, warmth and rhythm of the Caribbean people. May the peace of the Lord be always with you.”

On the Tuesday morning a draft final statement was released to the IEPC. We were asked to break into small groups and to study it. Each small group then nominated a representative to join a long line, to share our comments on the draft with the whole assembly. I was nominated and joined one of two very long lines. Each speaker had one minute. When my turn came I shared the comment from our group that the effects of recent earthquakes in Haiti and Aotearoa-NZ needed to be referred to in the final report alongside reference to the recent tsunami in Japan. I was disappointed that the draft was not modified as a result of this comment. However, we were all assured, at the closing of the IEPC that all comments had been recorded and “would not be lost”

The two final plenary sessions drew the Convocation to a close, weaving together the experiences, testimonies, prayers and commitments that were shared during the past seven days. Participants adopted Convocation message, sharing their invitation and commitment to continue the journey toward just peace in the world.

Just peace is a holistic vision, a tapestry, woven together with the braided cords of peace in the community, peace with the earth, peace in the marketplace and peace among peoples. Just peace is also a journey into God’s purpose for humanity and all creation, trusting that God will “guide our feet into the way of peace” (Luke 1:79). During the two closing plenaries, the many experiences, stories and inspirations heard throughout the week were brought forward, woven together, as illuminations for the journey ahead.

When churches work in a united way for peace and justice, their witness becomes more credible (John 17:21). The Convocation participants will share their experience and commitment with the world through a Convocation message, inviting churches and all people to continue the journey of just peace.



**Workshops** - 160 were on offer. (see Appendix 7 for a full list)

Here are reports on the four which I was able to attend

**1.Ecumenical Co-operation on the Korean Peninsular : War or Peace ?** Leader : Samuel Lee Member of the Unification Committee of the Korean National Council of Churches . This committee has been in existence for 30 years. The WCC has been involved since the early 1970's. (Rev Alan Brasch was mentioned) Two WCC General Secretaries have visited North Korea.

The aim of this workshop was to share the Korean Church's vision for peaceful re-unification of the Korean peninsular.

The 10<sup>th</sup> WCC General Assembly will be held in Busan Korea. The theme will be "God of life, lead us to Justice and Peace"

Tension and anxiety have increased in recent times as a result of two instances of military conflict. Over many years there have been many efforts to establish peace through dialogue. The two Koreas today however are still far away from peace. Is de-nuclearisation possible ? is re-unification possible ? These two questions are linked.

There are 24 million people in North Korea. The average food intake one third of the required amount. Many children are malnourished. There is starvation in the north. There is "brinkmanship" on both sides. During the 1990's massive food assistance flowed from the south to the north of Korea.

Bishop Martin Schindehuetten, EKD, Germany was present on a panel during this workshop

Germany has an experience of peaceful unification to share with South and North Korea. In Sept 2009, 20 years after the unification of Germany, a German group visited Korea with the message that re-unification is possible. No one imagined the Berlin wall could or would fall, but it did. The Churches involvement was important. Re-unification can be seen as a gift from God. However, North Korea is fully isolated (unlike East Germany) . How to break down this isolation ? Churches need to stand together and promote a peaceful journey towards re-unification of South and North Korea. Germany can help. The Russian Churches can help also, as have experience of re-unification in Russia. Russian Orthodox people have also suffered and can identify with the Korean situation.

The Acting General Secretary of the Japanese National Council of Churches was present at this workshop. She declared that the Japanese Churches support the re-unification of Korea. The NCC (South Korea) and the NCC (Japan) have released a joint statement promising to work together. There is also support for Korean re-unification from the Christian Conference of Asia.

It has not been possible for many years to have a joint North and South Korea Christian conference in Korea. North Korean Churches are very weak, but developing. There are 200 or so Churches. They are networking, but need strengthening. Unlike Germany, North

Korea is very affected by external powers. External conditions make re-unification difficult. One Korean leader present declared that “If we were left to ourselves, re-unification would be easier”. A comment was also made that “The Bush administration destroyed the re-unification process”. President Obama’s current stance is to promote a “strategy of patience”. But for how long? The geopolitics of Korea are complex. There needs to be a broader peace between USA, Japan, China and Russia before re-unification can happen between North and South Korea. The broader geopolitical framework inhibits re-unification. The Churches can advocate for re-unification, but international tensions militate against re-unification. When re-unification comes, it will (as in Germany) be received and perceived (by Christians) as a gift from God. We must be ready to receive the gift.

Question time included whether conscientious objection was an option for young South Korean Christian men. The answer given was..... no. Two years military service is compulsory for young men in South Korea

## **2. The importance of building interfaith awareness in theological education, as a contribution to effective peacemaking.**

The movie which we viewed earlier in the Convocation, “Pray the Devil back to Hell” provided a good insight into the crucial importance of working together across faith boundaries, for peace. Christian and Muslim women together played a significant role in bringing the war in Liberia to an end. “The pastor and the Imam”, set in Nigeria, is another very good movie which illustrates how Christian and Muslim leaders can work together for peace and greater understanding.

The essential assertion of this workshop was that theological education today needs to include a significant component of learning about other religions, and experience of interfaith dialogue and working together for peace. The WCC publication “Just Peace” was criticized for not containing much interfaith material. “There will be no peace among the nations without peace between faiths” Hans Kung. It could also be said that there can be no peace within nations, without peace between faiths. Quality theological education with an interfaith component can mitigate religious fundamentalism/extremism.

If we go back to the 1910 Edinburgh conference Christian encounter with Islam was seen at that time as competitive, especially with regard to evangelism in Africa. Since that time there has been a gradual growth in understanding the essential need for interfaith dialogue; life dialogue, social dialogue, intellectual dialogue and spiritual dialogue.

Three speakers:

**Johnson Bila.** Leads network for African projects and is involved with Christian-Muslim dialogue. PROCMURA (Programme for Christian-Muslim relations in Africa). At this time, Christianity was equated with colonialism. The issue of how Christians and Muslims will co-exist is a vitally important issue in Africa. To be truly Christian, will to be truly

open to ones' neighbour. The interfaith movement seeks to build a spirit of "good neighbourliness". What was originally known as the Islam in Africa project became PROCMURA in 1987. Christian Pastors in training in Africa today need to be conversant with, not ignorant of, Islam. There needs to be "reasoned dialogue". Evangelists in particular need to be informed. In Africa the existence of God is taken for granted. Places where pastors are receiving interfaith awareness raising as part of their theological training include St Paul's University in Kenya and Trinity in Ghana.

**Professor Heidi Hadsell** from Hartford Seminary, USA. This seminary has been doing Christian-Muslim studies since the 1930's. At Hartford they focus on the "radical inclusivity of the gospel", love of neighbor, Christian humility. They acknowledge that we do not know everything about God. Their "dialogue in a world of difference" course is compulsory. Their faculty includes Christian, Muslim and Jewish staff. 35% of the students are Muslim, 10% Jewish, 55% Christian. They teach the rules of dialogue, and give their students experience of dialogue. Christians observe Muslim prayer, and vice versa. Students invite people of other faiths to their own worship services. Classes on Christian Ethics have Muslim and Jewish students in the class alongside Christian students. This leads to lively conversation. Accommodation at Hartford is in big old houses on campus. International students are intentionally housed with students from the USA. Prof Heidi spends a great deal of time talking to Churches and also to Muslim groups about her work and what Hartford has to offer. Hartford students learn who they are, and who the other is. The environment at Hartford enables the formation of peaceful relationships between people of different faiths, and greater understanding of each others' faith.

"Here at Hartford Seminary we believe that hospitality to, and interest in, the beliefs and worldview of the other are central to the Christian faith. We have discovered that encounter and relationship with the other may in surprising ways change the self, deepening one's understanding of one's own faith. We do not expect or even seek always to agree with the other; our purpose is, rather, inquiry and dialogue." From <http://www.hartsem.edu/pages/about-us/presidents-greeting.aspx>

### **Professor Gendi Egypt.**

A Presbyterian Egyptian who teaches Old Testament. He is also the secretary for the Theological Association in the Middle East. 15 seminaries are part of this association. Islam came to Egypt in 642. Christians and Muslims have lived together in Egypt therefore for nearly 1400 years. When Scottish Presbyterians came to Egypt to convert Muslims they failed. When missionaries go to Egypt today from the Presbyterian Church of USA they have some success among nominal Christians. They build schools and hospitals. A western-style seminary was established in 1863. Coptic Orthodox and Roman Catholic Churches also have seminaries. Arabic Christian theologians have been introducing the

Christian faith (in Arabic) since the 8<sup>th</sup> century to the Muslim world. Islam in the middle east is different to Islam in Africa or USA. Most seminaries teach Bible, pastoral theology. The western model was imposed on Egypt. There needs to be more focus on increasing interaction with society. Converting each other (the old paradigm) is moving to a greater awareness of the need to know each other (the new paradigm) We are not required to convert each other - that is God's work. For centuries politicians used religion to stay in power. Academic Deans all around the world need to revisit their curricula. Start with the question : What percentage of your time do your staff spend teaching students how to effectively relate to "the other" ? Jesus never rebuked people of different faiths.

Conversionphobia - the fear of conversion - we need to get rid of this fear – we need to create a world where people can live without fear of being approached by people who are out to convert them. Can we live without fear of converting each other ?

Can we co-exist and live together as equals ? Sincerity is a pre-condition of dialogue

### **Questions**

What kind of Islam are you teaching ? Prof Heidi shared that Hartford students are taught about the different schools within Islam and about Rumi (one form of Muslim spirituality)

Norwegian Imam present in our group - said he had been impressed by all three speakers. He stated that our future is pluralistic. "We as religious leaders need to live on the ground"

Since returning home I have sent articles related to this workshop to leaders of Theological Colleges in Aotearoa-NZ and raised the question of the extent to which raising "interfaith awareness" is on the agenda of those who set the curriculum for training future Church leaders in our country. I have discovered that there is not a great deal of emphasis being placed on up-skilling our future leaders in this way. I suggest this needs to change, and that more should be done to increase the general level of understanding of other faiths, not only for theological students, but for all people.

### 3. Workshop on Inter-religious co-operation and advocacy for economic justice in extractive industries

Dr Camillus Kassala (Tanzania Interfaith Economic Committee )

[Cdnkassala2002@yahoo.co.uk](mailto:Cdnkassala2002@yahoo.co.uk) and Jane Vogt Evensen (Norwegian Church Aid)  
[jav@nca.no](mailto:jav@nca.no)

Camillus shared about his interfaith co-operation and advocacy work in Tanzania through the Tanzania Interfaith Economic Committee. Christian and Muslim religious leaders are coming together to work towards “Just peace” in the extractive industries. In the past, religious leaders were accused of allowing suffering due to their reluctance to get involved. Increasingly religious leaders and Faith based organisations (FBO’s) are acknowledging their responsibilities to care and to advocate for peace and justice.

Barrick Gold has gold mines in Tanzania (Bulanhulu, North Mara, Buzwagi (large) Tulawaka ). Anglo Gold also active in Tanzania

Tanzania is the fourth largest gold producer in Africa. 12 million of Tanzania’s 39 million people live in poverty. One third of the population live on less than \$1 a day. Between 1997-2005 Tanzania exported \$USA 2.54 billion worth of gold. The government received USD\$28 million in royalties and each year during this time. 3% royalties and no corporate tax for the companies to pay. 50 tons of gold exported in 2005 (compared with 2 tons in 1998) Open pit mining in Tanzania is destroying God’s creation. Arsenic and heavy metals are contaminating water and soil. Health of people near mining areas is deteriorating. Skin diseases are increasing. Farmland is contaminated. Evictions from land have led to loss of human dignity. 400,000 small scale miners have been put out of work and many people have been displaced from their ancestral lands to make way for gold mines. Tanzania as a whole is not benefiting from gold mining. We were shown a very powerful documentary video showing the violent way in which people have been forcibly removed from their land to make way for the big mining companies to move in. Police video coverage of events from July 1996 was included in the documentary. Horrific. Many people were suddenly and forcibly evicted and put into terrible conditions. Houses were demolished to make way for the mining operations. There are stories (contested by the government) of bulldozers sealing off small-scale local miners’ mining shafts with men still inside. Compensation paid was inadequate. People who attempted to stay on their land became “illegal miners”. More than 50 people were killed during the evictions. The President of Tanzania issues title deeds to mining companies. 99 year land leases.

Dr Kassala is involved with interfaith (Tanzania Interfaith Economic Committee) collaboration and advocacy

The University of Dar es Salaam is starting to train local African miners

Interfaith collaboration is essential in addressing what is going on.

The role of KIRKENS NODHJELP - Norwegian Churches - very involved.

Tanzanian population is approximately one third Muslim, one third Catholic and one third Protestant (5% other)

The moral authority of religious leaders is still respected in Tanzania.

An interfaith committee has been formed between representatives of the Tanzania Muslim National Council (BAKWATA), the Christian Council of Tanzania (CCT) and the Tanzania Episcopal Conference. Political authority is becoming weaker in Tanzania. Now is the time for moral authority.

The principles upon which the committee will operate have been agreed between Christians and Muslims “The use of authority, science and technology requires ethics/morality in socioeconomic activities to avoid and prevent robbery and cruelty” In 2008, committee members visited Ghana and South Africa to learn more about socioeconomic justice and rights in the minerals extractive sector. The committee has organised for scientific studies to be carried out to assess levels of toxic chemicals in the Tanzanian environment as a result of mining. They have also organised health monitoring. The interfaith committee has passed the data on to the Tanzanian government’s Energy and Minerals Parliamentary Committee. The committee has also participated in mining Indaba in Sth Africa and learned a great deal about the mining business, including the international financing arrangements which sustain its activity, and the legislation which governs (or should govern) its operation. Lessons learned include the fact that it is necessary to have adequate knowledge of the political, legal, technical, environmental and economic dimensions of extractive industries before attempting to advocate for all those who are being displaced and oppressed by such industries. Extractive industries investors and operators set long-term objectives and goals, often over 20-30 year periods of time. Extracting minerals has long-term effects which may severely affect many generations negatively in terms of health, loss of identity (due to displacement from land) and economic well-being. Extractive industries are often shrouded in secrecy, high security, intensive capitalization, advanced technology and international security networks. The way in which extractive industries operate in Botswana, Sth Africa, Canada and Norway provide models for managing the industry better than is happening in Tanzania.

Through working together the interfaith committee has sensitized and mobilized religious leaders to take action together on a very important issue. Religious leaders are now known for their advocacy on behalf of all who have been disadvantaged by mining in Tanzania. A



court case is in progress, seeking to bring those responsible for displacing people from their land (in the 1990's) to justice. Criminals are being chased. The Minister of Finance at the time has been brought to court. Alliances have been built with other Faith Base Organisations in the UK, Canada, Sth Africa, Norway, Zambia and Guatemala. The Norwegian Pension Fund has pulled out of Barrick Gold. An Alternative Mining Indaba Conference was held in Feb 2011

**President of All Africa Conference of Churches to officially open Alternative Mining Indaba** Cape Town, 1 Feb. 2011: The extractive industries sector has acquired notoriety for being non-transparent and unaccountable. Most problems in the extractive industries are often in developing countries where minerals and oil are being extracted in communities that do not benefit directly from the extraction. Archbishop Valentine Mokiwa, the President of the All Africa Conference of Churches officially opened the Alternative Mining Indaba (AMI), at Fountains Hotel (Monday 7 February, 9am) in Cape Town.

[http://www.episcopalcafe.com/lead/environment/the\\_human\\_price\\_of\\_gold\\_in\\_tan.html](http://www.episcopalcafe.com/lead/environment/the_human_price_of_gold_in_tan.html)

<http://www.ejn.org.za/>

#### **4.Christian Witness in a Multi-Religious World** - Recommendations for Conduct

A May 2006 multifaith hearing on conversion/Christian witness organised by the Pontifical Council for Interreligious Dialogue and the WCC affirmed that "while everyone has a right to invite others to an understanding of their faith, it should not be exercised by violating other's rights and religious sensibilities... all should heal themselves from the obsession of converting others".

"We acknowledge," the consultation report continued, "that errors have been perpetrated and injustice committed by the adherents of every faith... self-criticism and repentance should lead to necessary reforms *inter alia* on the issue of conversion".

With the goal of establishing a **code of conduct on conversion**, this activity is bringing together Christians from various denominations and theological traditions - the WCC constituency, the Roman Catholic Church, Evangelical and Pentecostal churches - together to discuss approaches and limitations on the conflictual issue of conversion and changes of affiliation in a religiously plural world. Later in the process the title and focus of the work changed to Christian witness in a multi-religious world, rather than the focus only being on the dynamics of conversion.

Laws banning conversion to Christianity have been enacted in Pakistan and in some states in India. Conversion is perceived to be linked to a change of political affiliation, tantamount to treason which is punishable by death. In Sri Lanka a Bill may guarantee freedom of

religion and proscribe Christian evangelisation. How do we make it possible for people who genuinely want to convert to be able to do so? The World Council has a programme for Inter-religious dialogue and cooperation and a Commission on World Mission and Evangelism. A WCC gathering in 2005 represented a “critical moment for interreligious dialogue”. Aid should not be tied to conversion. Samaritans’ purse went into Iraq after the US invasion. Churches in Pakistan were attacked when the US invaded Iraq. We need to work against “unethical evangelism”. “Thinking together” (WCC) will be published in June. After 2005 the WCC and Vatican organised a conference in 2006 to assess the reality of today’s world in relation to our pluralistic world. Concerns were expressed about proselytism, and a commitment made to formulate, together a code of conduct for conversion. Another gathering in 2007 (Toulouse, France) Christian scholars produced “Reflections on conversion”. The WCC then invited Pentecostal scholars to participate. How to witness in a religiously plural world? Meetings were subsequently held in Geneva and Rome, then in Bangkok Thailand (January 2011). A penultimate document now exists which has had input from the World Evangelical Alliance, the Vatican and the WCC. It is hoped the document can be launched soon. This is the first time these three organisations have worked together. The Orthodox family are also involved. It is hoped to provide recommendations/principles on the basis of which Churches all around the world can formulate their own codes of conduct, appropriate for their own context.

The proposed code is not an attempt to mute the Christian voice but we have to recognise that there have been some excesses and we need to be careful how we share the gospel. Particularly we need to be aware how easy it is to share the gospel “in western garb”. It is then perceived to come with associations of western power, which is threatening to locals and creates problems for existing Churches.

People leading this workshop : John - has been a consultant for Evangelism for the WCC since 2009. Shanta (main presenter) and Rosalie and a World Evangelical Alliance lawyer.

The aim is to produce a document, as a tool for people to use, not a “theological document”. The aim is for it to be short and accessible, less than 2,000 words. The aim is that the document will assist with Christian witness in a multi-religious world.

The preamble will include reference to the fact that “Mission belongs to the very being of the Church”. Then there will be a “Basis for Christian Witness” 1 Peter 3:15 John 18:37 and a set of “Principles”

Christians are called to adhere to the following principles as they seek to fulfil Christ’s commission in an appropriate manner, particularly within interreligious contexts

## Principles

1. Acting in God's love
2. Imitating Jesus Christ who had an evangelistic ministry par excellence
3. Demonstrate Christian virtues - fruits of the spirit
4. Acts of service and justice
5. Discernment in ministries of healing
6. Rejection of all forms of violence
7. Affirm freedom of religion and belief
8. Mutual respect and solidarity
9. Respect for all people
10. Renounce false witness
11. Time for discernment
12. Build interreligious relationships

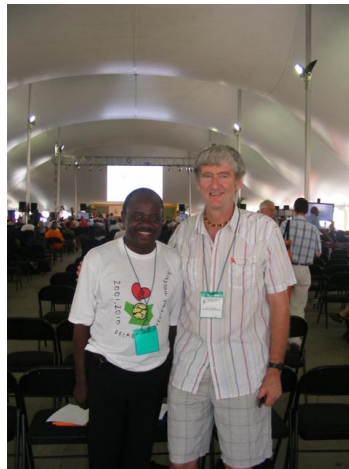
The document has now been completed and released (28/6/2011)

[http://www.oikoumene.org/fileadmin/files/wcc-main/2011pdfs/ChristianWitness\\_recommendations.pdf](http://www.oikoumene.org/fileadmin/files/wcc-main/2011pdfs/ChristianWitness_recommendations.pdf)

It will become one of the historic documents of the Christian Church. It was not released until the Pontifical Council, the WCC and the WEA were in agreement. These three groups represent around 2 billion Christians on planet earth. The document will be sent out internationally now to everyone with suggestions as to how it might be used. Read it !

### Personal insights and reflections as a result of attending the IEPC

It was a wonderful experience to be alongside so many people from all around the planet with such deep commitments to peace and justice. Each encounter I had with each and every person at the Convocation was precious and significant in one way or another. I have returned with many new friends and contacts. It was very interesting to meet members of the Moravian Church in Jamaica and to acknowledge the role of Moravians in “cheering up” John Wesley. One Moravian man I met declared “O yes, Methodists are always thanking us for that !”



With Canon Grace Kaiso

It was a joy to reconnect with Canon Grace Kaiso from Kenya. Grace and I were at Theological College together in Auckland during the mid-80's and had not seen each other for 23 years or so. We met at breakfast and shared encouragingly with each other that neither of us appeared to have changed much.

One day at the IEPC I wore a T shirt emblazoned with the words “New Zealand”. I was quite sternly rebuked by one delegate for the fact that my shirt failed to include the word Aotearoa. This led on to him declaring in a very provocative and almost accusatory manner that I was from a country which at the moment has no formal organised ecumenical movement. I guess he's right. Not everyone at the IEPC had a peaceful disposition.

The largest delegation at the IEPC was from Germany, with 100 or so delegates. The German Churches took the Decade to overcome violence very seriously. Two representatives from each German Parish which was actively involved with Decade to Overcome Violence programmes, attended the IEPC.

Whenever I met people and shared that I was from Aotearoa-NZ people inevitably asked me if I knew someone whom they knew from our country. The names people mentioned

included Robert Paterson, Peter Matheson, John Roberts, Pamela Tankersley, Kevin Clements, and John Bluck.

One Aotearoa-NZ Decade to Overcome Violence project was a “Singing Peace” songbook. Thanks to John Thornley I was able to take 10 copies of “Singing Peace” to the Convocation. I strategically gave these away to younger members of the Convocation, including two young women Caribbean Methodist ministers in my Bible Study group. They were very appreciative! These songs will be sung in the Caribbean!

It was quite an experience to stay in the University hostel. Those on my floor were from Norway, Germany, India and Malaysia. The hostels on campus were all surrounded by high fences, complete with large rolls of barbed wire. Entry into my hostel was via guard-post. Entry onto campus was via guarded checkpoint.

At the end of our time together it was announced that there would be one copy of The Grace Thrillers’ CD “A reflection of you” made available for each country represented at the Convocation. There was no need to argue over who from NZ would uplift this CD. The Grace Thrillers are a Jamaican Gospel Group who sang at the concert in emancipation park. Great music!

In the WCC Ecumenical Review (March 2011) Fernando Enns writes: *The Peace Convocation is not a decision-making body of the World Council of Churches. That fact by no means lessens the Peace Convocation’s significance. It will be a gathering of at least one thousand multipliers, theologians and practitioners from the various churches, from church agencies and peace networks, together with believers of other faiths, to move forward the reflection on a new ecumenical theology of just peace – and take it home to their particular realities, in order to test its validity. These multipliers will gain knowledge from the convocation that will strengthen their commitment and spirituality for just peace. The intention is that ecumenical networks for just peace will be formed in order to provide wide-ranging faith-based responses to the most important global challenges of our time. In that way, during the run-up to the (Busan) WCC Assembly in 2013, many member churches will have included a clear understanding of just peace in their worship, their mission and their ministries, and the ecumenical movement will have increased its strategic position and its potential to exert influence on the changes needed in our communities and societies in order to reach out for justice.* ( International Ecumenical Peace Convocation: Towards an Ecumenical Theology of Just Peace? <http://onlinelibrary.wiley.com/doi/10.1111/erev.2011.63.issue1/issuetoc;jsessionid=B08929938CB8594370A1060DB2E8D8A3.d03t01> The Ecumenical Review March 2011 Vol 63 Issue 1 pp. 44-53 )

Only one delegate from Aotearoa-NZ attended the IEPC. i.e. me. This was my first experience of the World Council of Churches in action. It was definitely less than ideal that representatives from other NZ Churches were not present - to experience what I experienced. Nevertheless, my report can be shared far and wide, with the hope that something of the WCC’s aims and intentions as expressed by Fernando Enns can indeed happen in Aotearoa-NZ during the run-up to the next WCC Assembly in Korea in 2013.

The difficulty however is that awareness of the WCC and its programmes amongst Christian people in our land, even among members of Churches who are official members of the WCC, is low. **I suggest that the leaders of those Aotearoa-NZ Churches which are official members of the WCC, take urgent action to raise the profile of the existence of the WCC, as well as its work, and the many valuable resources available from the WCC.** (<http://www.oikoumene.org/>)

I have been privileged to learn about the new WCC-sponsored ecumenical theology of just peace. You can read about it via [www.overcomingviolence.org](http://www.overcomingviolence.org). I can now indeed, as Fernando Enns writes “take it home to my particular realities, in order to test its validity.” The intention is that ecumenical networks for just peace will be formed internationally in order to provide wide-ranging faith-based responses to the most important global challenges of our time.

How best to form an ecumenical network for just peace in Aotearoa-NZ? The closest we have to this at the moment is Peace Movement Aotearoa (PMA) who regularly prepare and distribute information and resources relating to Christian Peacemaking activity in Aotearoa and beyond. See <http://www.converge.org.nz/pma/>. Whilst PMA is not constituted as a Christian ecumenical body, it plays a vital role in circulating information about what Christian Churches in Aotearoa-NZ are doing in the areas of peace and justice education and action. All Churches in our land need support and publicise PMA more than is currently the case. All Presbyters, Ministers, Pastors and Priests need to be on the PMA e mail list. This would go some way towards networking us all more effectively within and far beyond our Church communities.

Opinion will vary on what indeed are the most important global challenges of our time. However, all of them were included on the agenda of the IEPC under the headings of Peace in the Community, Peace with the Earth (Ecology), Peace in the Marketplace (Economics) and Peace amongst the peoples. The agenda of the IEPC was very comprehensive and broad, but there was no time to focus in depth upon any particular issue. Such deeper explorations have to happen “back home”. I was certainly strengthened in my own spirituality, faith and commitment for just peace as a result of attending this convocation. I felt very privileged to be there and wished that others from Aotearoa-NZ could also have been there.

There is a great deal of helpful material available to help us all grow in our awareness and to nurture our capacity to be informed and effective peacemakers in every area of life via the WCC website (<http://www.oikoumene.org/>) The WCC now embraces a very theologically diverse range of Churches and people from all around the world. The Commissions of the WCC include a Commission on Evangelism. The agenda of the WCC is not a narrow one.

Please see Appendix 1 for the official message of the IEPC to the world. This document was presented as a draft on the final morning of the Convocation and modified in response to feedback from 100 or so people during a plenary session. Quite an achievement. It does



not cover all of what we experienced, but gives an insight into the essence of what we explored together, and what we hope for in the future.

### **Recommended IEPC resources**

There are many resources available via the IEPC website [www.overcomingviolence.org](http://www.overcomingviolence.org)

I particularly recommend the “Just Peace Companion” WCC Publications 2011. 215 pages. This contains an appendix written by the Knox Centre for Ministry and Leadership class of 2008, the only Aotearoa-NZ contribution to the text. The Just Peace companion begins with the Ecumenical Call to Just peace, followed by a wide range of international responses to this Ecumenical Call.

The Ecumenical Call to Just Peace

[http://www.overcomingviolence.org/fileadmin/dov/files/iepc/resources/ECJustPeace\\_English.pdf](http://www.overcomingviolence.org/fileadmin/dov/files/iepc/resources/ECJustPeace_English.pdf) is made up of five sections which everyone should read, study and become prayerfully aware of the need to pursue :

1. Vision for Just Peace
2. Signposts for Just Peace
3. Contexts of Just Peace
4. Just Peace Challenges
5. Just Peace Practices

I returned home with one hard copy of : “ Overcoming violence : The Ecumenical Decade 2011-2010” Copyright WCC 2011. 152 pages. An overview of Decade to Overcome Violence projects, with extensive notes and references. Hopefully more can be obtained from the WCC and circulated around Aotearoa-NZ.

## **APPENDICIES**

### **Appendix 1**

#### **The Message of the International Ecumenical Peace Convocation**

*I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit, and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. (Ephesians 3: 16-17)*

We understand peace and peacemaking as an indispensable part of our common faith. Peace is inextricably related to the love, justice and freedom that God has granted to all human beings through Christ and the work of the Holy Spirit as a gift and vocation. It constitutes a pattern of life that reflects human participation in God's love for the world. The dynamic nature of peace as gift and vocation does not deny the existence of tensions, which form an intrinsic element of

human relationships, but can alleviate their destructive force by bringing justice and reconciliation.

God blesses the peacemakers. Member churches of the World Council of Churches (WCC) and other Christians are united, as never before, in seeking the means to address violence and to reject war in favor of “Just Peace” – the establishment of peace with justice through a common response to God’s calling. Just Peace invites us to join in a common journey and to commit ourselves to building a culture of peace.

We, nearly 1,000 participants from more than 100 nations, called together by the WCC, have shared the experience of the International Ecumenical Peace Convocation (IEPC), a gathering of Christian churches and inter-religious partners dedicated to the pursuit of Peace in the community, Peace with the Earth, Peace in the marketplace and Peace among the peoples. We met on the campus of the University of the West Indies (Mona) near Kingston, Jamaica from 17 through 25 May 2011. We are profoundly grateful to our hosts in Jamaica and throughout the Caribbean region who generously have provided a rich and spacious setting for fellowship and growth in God’s grace. By the very fact that we met on the site of a former sugar plantation, we were reminded of the injustice and violence of slavery and colonialism and of the forms of slavery that still plague the world today. We have been informed by the severe challenges of violence in this context as well as the brave involvement of churches in order to meet those challenges.

We brought the concerns of our churches and regions to Jamaica; we spoke with one another here; now, we have a word to share with the churches and the world. We have encountered one another through Bible study, spiritually enriching common prayer, inspiring expressions of the arts, visits to local ministries and other service agencies, plenaries, seminars, workshops, cultural events, lecture sessions, wide-ranging deliberations and deeply moving conversations with persons who have experienced violence, injustice and warfare. We have celebrated the achievements of the ecumenical Decade to Overcome Violence (2001-2010). Our engagements have inspired us in showing that overcoming violence is possible. The Decade to Overcome Violence has generated many beautiful examples of Christians who have made a difference.

As we gathered in Jamaica, we were keenly aware of events in the world around us. Stories from our churches remind us of local, pastoral and social responsibilities for people who must deal daily with each of the issues we discussed. The aftermath of earthquake and tsunami in Japan raises urgent questions concerning nuclear energy and threats to nature and humanity. Governmental and financial institutions face the necessity of taking responsibility for their failed policies and the devastating impact on vulnerable people. We witness with concern and compassion the struggle for freedom, justice and human rights of the people in many Arab countries and other contexts where brave people struggle without global attention. Our love for the peoples of Israel and Palestine convinces us that the continued occupation damages both

peoples. We renew our solidarity with the people of divided countries such as the Korean peninsula and Cyprus, and people yearning for peace and an end to suffering in nations like Colombia, Iraq, Afghanistan and the Great Lakes region of Africa.

We realize that Christians have often been complicit in systems of violence, injustice, militarism, racism, casteism, intolerance and discrimination. We ask God to forgive us our sins, and to transform us as agents of righteousness and advocates of Just Peace. We appeal to governments and other groups to stop using religion as a pretext for the justification of violence.

With partners of other faiths, we have recognized that peace is a core value in all religions, and the promise of peace extends to all people regardless of their traditions and commitments. Through intensified inter-religious dialogue we seek common ground with all world religions.

We are unified in our aspiration that war should become illegal. Struggling for peace on earth we are confronted with our different contexts and histories. We realize that different churches and religions bring diverse perspectives to the path towards peace. Some among us begin from the standpoint of personal conversion and morality, the acceptance of God's peace in one's heart as the basis for peacemaking in family, community, economy, as well as in all the Earth and the world of nations. Some stress the need to focus first on mutual support and correction within the body of Christ if peace is to be realized. Some encourage the churches' commitment to broad social movements and the public witness of the church. Each approach has merit; they are not mutually exclusive. In fact they belong inseparably together. Even in our diversity we can speak with one voice.

### **Peace in the community**

Churches learn the complexities of Just Peace as we hear of the intersection of multiple injustices and oppressions that are simultaneously at work in the lives of many. Members of one family or community may be oppressed and also the oppressors of others. Churches must help in identifying the everyday choices that can end abuse and promote human rights, gender justice, climate justice, economic justice, unity and peace. The churches need to continue to confront racism and casteism as dehumanizing realities in today's world. Likewise, violence against women and children must be named as sin. Conscious efforts are required for the full integration of differently abled people. Issues of sexuality divide the churches, and therefore we ask the WCC to create safe spaces to address dividing issues of human sexuality. At every level churches play a role in supporting and protecting the right of conscientious objection, and in assuring asylum for those who oppose and resist militarism and armed conflicts. The churches must raise their common voice to protect our Christian brothers and sisters as well as all humans who are subjected to discrimination and persecution on the grounds of religious intolerance. Peace education must move to the centre of every curriculum in schools, seminaries and universities. We acknowledge the peacemaking capacity of youth and call on the churches to

develop and strengthen networks of Just Peace ministries. The church is called to go public with its concerns, speaking the truth beyond the walls of its own sanctuary.

### **Peace with the Earth**

The environmental crisis is profoundly an ethical and spiritual crisis of humanity. Recognising the damage human activity has done to the Earth, we reaffirm our commitment to the integrity of creation and the daily lifestyle it demands. Our concern for the Earth and our concern for humanity go hand in hand. Natural resources and common goods such as water must be shared in a just and sustainable manner. We join global civil society in urging governments to reconstruct radically all our economic activities towards the goal of an ecologically sustainable economy. The extensive use of fossil fuels and CO<sub>2</sub> emissions must be reduced urgently to a level that keeps climate change limited. The ecological debt of the industrialized countries responsible for climate change must be considered when CO<sub>2</sub> emission shares and plans for adaptation costs are negotiated. The nuclear catastrophe of Fukushima has proved once again that we must no longer rely on nuclear power as a source of energy. We reject strategies such as an increased production of agro fuel which hurt the poor by competing with food production.

### **Peace in the marketplace**

The global economy often provides many examples of structural violence that victimizes not through the direct use of weapons or physical force but by passive acceptance of widespread poverty, trade disparities and inequality among classes and nations. In contrast to unfettered economic growth as envisioned by the neoliberal system, the Bible signals a vision of life in abundance for all. The churches must learn to advocate more effectively for full implementation of economic, social and cultural rights as the foundation for “economies of life”.

It is a scandal that enormous amounts of money are spent on military budgets and toward providing weapons for allies and the arms trade while this money is urgently needed to eradicate poverty around the globe, and to fund an ecologically and socially responsible reorientation of the world economy. We urge the governments of this world to take immediate action to redirect their financial resources to programmes that foster life rather than death. We encourage the churches to adopt common strategies toward transforming economies. The churches must address more effectively irresponsible concentration of power and wealth as well as the disease of corruption. Steps toward just and sustainable economies include more effective rules for the financial market, the introduction of taxes on financial transactions and just trade relationships.

### **Peace among the peoples**

History, especially in the witness of the historic peace churches, reminds us of the fact that violence is contrary to the will of God and can never resolve conflicts. It is for this reason that we are moving beyond the doctrine of just war towards a commitment to Just Peace. It requires moving from exclusive concepts of national security to safety for all. This includes a day-to-day responsibility to prevent, that is, to avoid violence at its root. Many practical aspects of the

concept of Just Peace require discussion, discernment and elaboration. We continue to struggle with how innocent people can be protected from injustice, war and violence. In this light, we struggle with the concept of the “responsibility to protect” and its possible misuse. We urgently request that the WCC and related bodies further clarify their positions regarding this policy.

We advocate total nuclear disarmament and control of the proliferation of small arms.

We as churches are in a position to teach nonviolence to the powerful, if only we dare. For we are followers of one who came as a helpless infant, died on the Cross, told us to lay aside our swords, taught us to love our enemies and was resurrected from the dead.

In our journey towards Just Peace, a new international agenda is of the utmost urgency because of the scope of dangers surrounding us. We call on the ecumenical movement as a whole, and particularly those planning the WCC Assembly of 2013 in Busan, Korea, with the theme “God of life, lead us to justice and peace”, to make Just Peace, in all its dimensions, a key priority. Resources such as [\*An Ecumenical Call to Just Peace\*](#) (ECJP) and the *Just Peace Companion* can support this journey to Busan.

All thanks and praise to you, O Triune God: Glory to you, and peace to your people on earth. God of life, lead us to justice and peace. Amen.

## **Appendix 2 : A prayer and a lament**

Compassionate God

We speak of love and are accomplices in violence

We cry for justice and are entangled in injustice

We claim the truth and accept a lie

We hope for peace and fail to live it

Prince of Peace

You have taken upon you the sin of the world

You have suffered the violence of humankind

You have confronted the injustice of the powers

And faced the force of death

Creator Spirit

Give us the courage and strength

To speak the truth in love

To do justice with peace

To be merciful as you are.

A prayer from Telling the Truth about Ourselves and the World: A Study Guide for Individuals and Churches Together to Reflect and Act on While the 2001–2010 Decade to Overcome Violence: Churches Seeking Reconciliation and Peace Is Being Celebrated at the International Ecumenical Peace Convocation, WCC, Geneva, 2010. See also [http://www.overcomingviolence.org/fileadmin/dov/files/iepc/resources/TellingTheTruth\\_v100115.pdf](http://www.overcomingviolence.org/fileadmin/dov/files/iepc/resources/TellingTheTruth_v100115.pdf)

A Lament :

We argue over politics while the poor go hungry - Woe to us  
 To build nuclear weapons we cut spending on schools - Woe to us  
 For the sake of power and profit we oppress women and children - Woe to us.  
 We say we long for justice just as long as it does not inconvenience ourselves - Woe to us  
 We make our declarations of unity while persecution continues for our sisters and brothers  
 of faith.  
 Acting when there are disasters but neglecting the daily work for just peace -  
 Woe to us.

From Morning prayer - Monday 23<sup>rd</sup> at the IEPC

### **Appendix 3 A New world is possible**

*Paul Oestreicher*

#### **A NEW WORLD IS POSSIBLE**

Opening Plenary: International Ecumenical Peace Convocation.  
 Kingston, Jamaica, 18<sup>th</sup> May 2011

*I dedicate this cry for an end to war, to the memory of Elizabeth Salter, peacemaker,  
 Quaker, lifelong servant of the Ecumenical Movement, staff member of the World Council  
 of Churches and an initiator of the Decade to Overcome Violence and therefore of this  
 Convocation.*

Wherever you come from, whatever your church tradition, you may be Orthodox or Catholic, Protestant or Charismatic, Evangelical or Liberal, Conservative or Radical, all of us have come here because we wish to be friends of Jesus, rabbi, prophet and more than a prophet. To each one of us he says: *You are my friends, if you do what I command you ... This I command you, to love one another as I have loved you.* Is anyone, anywhere, excluded from that love? Here is the answer that Jesus gave to his friends: *It is said 'you shall love your neighbour and hate your enemy'; but I say to you, love your enemies and pray for those who persecute you.*



That is how the Man in whom we see the face of God spoke, lived and died. As his enemies were killing him, he prayed for them to be forgiven. Jesus was not only speaking to each of us individually, he was addressing the people of God as a holy community. The prophets of Israel spoke to their nation. Often the nation did not want to hear.

Gathered together in Kingston from all corners of the earth, Jesus speaks to us now, to us, a small cross section of his sanctified people. Do *we* want to hear him? Our record suggests that we do not. Most of our theologians, pastors and assemblies, Orthodox, Catholic, and Protestant, have bowed down ever since the time of the Emperor Constantine in the third century, bowed down deeply to empire and nation, rather than to the single new humanity into which we are born. We have made a pact with Caesar, with power, the very pact that the early Christians called idolatry. Because the newly converted ruler declared it to be our duty, we have squared it with our conscience to kill the Emperor's enemies, and to do this with Jesus on our lips.

Under the sign of the Cross Christian nations have conquered and massacred the children of Islam. In 1914, my German father went to war with the words *God with Us* engraved on his belt buckle. The British soldiers whom he was trained to kill, had no doubt that the same God was on *their* side. When in 1945, a bomber set out, loaded with the world's first nuclear weapon, a single weapon which was about to kill one hundred thousand women and children and men in the city of Hiroshima, the aircraft's crew were sent on their way with Christian prayers. The war memorials in the cathedrals and cities of Christendom attest to the fact that we, like our brothers and sisters in Islam, regard those who have died in battle for the nation as having secured their place in heaven, and that now includes those in the coffins arriving from Afghanistan and draped in the 'sacred' Stars and Stripes.

Unless we change, unless the Church moves to the margins and becomes the alternative society that unconditionally says no to war, no to the collective murder that every embattled nation or tribe, every warring alliance, every violent liberation movement, every fundamentalist cause, and now the War on Terror declares to be just, until we throw this justification of war, this 'just war' theology into the dustbin of history, unless we do that, we will have thrown away the one unique ethical contribution that the teaching of Jesus could make both to the survival of humanity and to the triumph of compassion.

I commend to you Karen Armstrong's highly significant Charter of Compassion. The Hindu prophet Mahatma Gandhi thought that Christianity would be a good idea - if only Christians practised it. If we were to show compassion for those whom we have good reason to fear, the new world that Jesus called the Kingdom would have come a little closer. That is within our power. Albert Schweitzer in his philosophy of civilisation simply called it: reverence for life.

This Convocation will not yet be the Universal Christian Peace Council of which Dietrich Bonhoeffer dreamed, long before Hitler's obedient servants hanged him. But we could help to pave the way to such a Council, a Council speaking with the authority of the whole Church, if,

here and now in Kingston, we were ready to say: it is impossible both to love our enemies and to kill them, it is impossible both to reverence life and to be in league with the military-industrial complex, the killing-machine that rapaciously consumes levels of wealth that are beyond our mathematical imagination.

War and the arms trade that feeds it cannot make life for the people on our small planet more just or more secure. It is not simply that crimes are committed by all sides in every war. War itself is the crime. Its preparation alone, globally consumes more than a hundred times the resources that could provide clean water to every child on this planet. Even before the latest perversions of science and technology are put to their lethal use, thousands of children die unnecessarily for lack of clean water.

Jesus was not an idealistic dreamer. He was and remains the ultimate realist. The survival of our planet demands nothing less than the abolition of war. Albert Einstein, the great physicist and humanist, already knew that early in the last century. He repeated it often with a clarity and credibility that few Christian pacifists have matched.

The abolition of war is possible. It is as possible as was the abolition of slavery, the slavery that still haunts the history of this nation of Jamaica. Wilberforce and his evangelical friends who campaigned to end it, were thought to be unrealistic dreamers. Slavery surely was part of our DNA, necessary to every society's economic survival. The churches were up to their necks in maintaining slavery, the bishops of the Church of England unanimously upheld it. In the same way, many Christians are wedded to a society that cannot let go of the cult of the good soldier or even the holy warrior. Wilberforce and his determined friends triumphed against all odds. Slavery was made illegal. Its defenders withered away. That needs to become the fate of war. If the churches of the world fail to embark on such a campaign, we will have nothing of unique significance to say on the subject of world peace.

What are our chances of winning this battle? Some will say: slavery, exploitation, and trafficking in human beings still goes on. Yes, but it is universally acknowledged as both morally wrong, and illegal. Passing legislation to abolish war will not immediately eliminate armed violence. What it will do is to make absolutely clear that to resolve conflicts by military means is illegal, with its perpetrators brought before an International Court of Justice.

Will we then remain in bondage to the principalities and powers, or will we wrestle with them and thereby enter into the glorious liberty of the children of God?

This struggle, if we embrace it, will be at least as tough as that of Wilberforce. Devotion to and respect for every nation's military tradition is as undiminished in church as in state. The Roman dictum: *si vis pacem, para bellum*, if you want peace, prepare for war, holds sway. It is a powerful lie. Yet those who believe it are neither stupid nor evil. History, however, shows that if

we prepare for war, war is eventually what we get. Jesus put it quite simply: *Those who live by the sword, will die by the sword.*

Unless we learn to resolve our conflicts – and conflicts there will always be – unless we learn to resolve them without militarised violence, our children's children may no longer have a future. Love of those who threaten us, care for the welfare of those whom we fear, is not only a sign of spiritual maturity, but also of worldly wisdom. It is enlightened self-interest. Military strategists glimpsed that when, in the Cold War they spoke of common security. If my potential enemy has no reason to fear me, I am safer too.

So, it is time for the still small voices of the historic peace churches, hitherto respected but ignored, to be taken seriously. That is the main reason why, as an Anglican priest, I have also chosen to be a Quaker, a member of the Religious Society of Friends. Quaker history, often a story of suffering, witnesses to the biblical insight that love casts out fear.

So, dear friends of Jesus, can we agree in Kingston to work for the day when the majority of our fellow human beings begin to see collective violence, to see war, in the same way as they see individual murder?

At the moment war, once it starts, is held by most of our neighbours to be honourable, probably necessary, and sometimes noble. Language disguises the bloody, cruel reality. Heroes, it is said, lay down their lives for the nation. In reality they are trained, if possible, to stay alive and to kill the citizens of other nations. Armies, we are told, are there to protect our women and children. In real life, women and children are war's first – and currently the numerically greatest number of – victims.

When – as in England a few weeks ago – a crown prince marries in a Christian cathedral, he is expected to wear full military regalia. Such symbols are powerful. That is the extent of our problem. Even when the Pope comes on a state visit, he is received, like every head of state, by soldiers carrying fixed bayonets that are designed to kill, rather than by children bearing flowers. His Holiness accepts the military rituals, as do practically all our churches. Do we even register the absurdity?

We are comfortable with military chaplains embedded with the men and women who are trained to kill. If they were a questioning, prophetic presence, they would undermine the cohesion and the morale on which every army depends. They are welcomed because they raise troops' morale. The taxes I pay, though once I tried unsuccessfully not to, help to finance Britain's Trident submarines. The sailors who man them have no right to disobey the order, if it were ever given, as it could be by a British prime minister, to commit genocide. They are conditioned to do the unthinkable in my name.

You will before long be left in no doubt that this Convocation is about the world's need for a just peace. That is, I guess, what has brought us here. However, to speak of a *more* just peace would be nearer the truth. The struggle for greater justice will remain a task for every generation, for as long as human society exists. Our faith, our common humanity, our love for one another commits us to this struggle. But we should never give way to the mistaken assumption, as some Christians sadly do, that 'until there is perfect justice, there cannot be peace'. Rather, peace, the rejection of collective violence, is a *precondition* for the world of tomorrow that will always need to be made more just. Killing each other can only undermine that task. To oppose evil with violence is to drive out the Devil with Beelzebub. It will not work.

I am under no illusion. The price to be paid for non-violent resistance to evil is as high as any soldier is expected to pay. Non-violent resistance to evil will never be a quick fix. It will call for long suffering and patience. It will be a living expression now of the new world that is not yet.

The Ploughshares Movement is one example of non-violent direct action against the symbols of modern warfare. Like the Berrigan brothers at the time of the Vietnam War, such peaceful resisters are prepared to break laws that protect the arsenals of violence. Juries may acquit them or may send them to prison. The fate of Jesus was worse, was fatal. When he angrily overturned the tables of the corrupt financial dealers in the Temple forecourt, challenging greed in league with priestly power, much like the bonus culture of today's corrupt banking system, whose life did Jesus put at risk in that

one-man demonstration? Only his own. How absurd then, that many Christians use this example of righteous anger to justify the violence of war, when in fact it demonstrates the very opposite.

What I have put before you in rather stark simplicity, is nevertheless deeply complex. Having spent my life studying politics, I do not believe that there is any room for pacifist self-righteousness. I have not come to Kingston to demonise those who choose the military option. They are part of us, the many and we the few. We must find ways of co-opting them into the peaceful struggle. The critics of principled non-violence are neither knaves nor fools. We must answer them wisely and patiently. They will rightly ask pacifists like me many serious questions: how, for example, is law and order to be maintained globally without heavily armed nations? On this point there is already good news. In the light of the last century's history of unparalleled violence, international law is paving the way for genuine alternatives.

In theory, war is already largely outlawed. There are courts to try not only crimes committed in war, but the crime of war itself. But how are the laws of peace to be enforced? It is in their policing that there is still little experience. Yet there is some. When soldiers under United Nations command are trained, as police in our streets are trained, not to kill enemies, but to prevent or to end violent conflicts, we are already on the way to the new world. The great majority of the armed forces of New Zealand, my second home, are already engaged in the Pacific as peacekeepers, and are proud to be. Violence itself is their enemy. There is good news

too in the experience that a critical mass of peaceful, unarmed people, often young people, from Leipzig to Cairo and beyond can bring down tyrannies. That 'love is stronger than hate' is, as Desmond Tutu often reminds us, a political as well as a spiritual truth.

When the still-young discipline of Peace Studies is given the same resources in the world's universities that are given to Security Studies and the development of weapons systems, we will have made real progress. When women, raped and victimised in every war, are given an equal say in how we order our lives, we will have advanced even further. And with the military now recruiting women, will they be able to transform its rigidly patriarchal traditions?

Hardest of all, peace will demand the dethroning of the military-industrial complex. Dwight Eisenhower, America's top World War II general and then its President, warned the American people shortly before his death of its insidious power, a late but not too late insight. Such a peace demands a seismic global rethink. Its organisation will be as demanding as the organisation of war. Every discipline will be involved: law, politics, international relations and economics, sociology, gender studies, personal and social psychology, and: last but, for us, not least, theology, the way we interpret the will of God.

There will always remain a dialectical tension between the struggle for justice, and the need to keep the struggle peaceful. We now know too that this new world will also depend on our will and capacity to cherish and preserve the natural environment of which we are part. War desecrates and pillages nature and squanders its precious resources.

Yes to life means no to war. Humble men who can boast of no Nobel Peace Prize have paved the way. In the midst of patriotic fervour, they have simply said no. Let me tell you of two brave, wise farmers.

During the Second World War, Franz Jägerstätter defied Hitler's command to take up arms. 'Jesus forbids me to'. His 'no' led straight to prison. A devout Catholic, his bishop came to visit him. 'Franz, if you persist in your refusal, you will be executed. Surely you cannot do that to your wife and children?' His reply: 'Bishop, do you want me to kill Russian husbands and fathers?' Franz was executed in 1944. His wife Franziska stood by him to the end. Franz was virtually disowned by his Church. Two generations later, a German Pope beatified him.

Archibald Baxter was a New Zealand farm labourer at the time of the First World War. He belonged to no church, but had diligently read the New Testament. In 1917, he refused to serve. They dragged him to the trenches in France, tortured and almost killed him, did all they could to break his will. They failed. He had no formal education, but his memoir has become a classic of peace literature. Defending his refusal to kill, Baxter replied to his critics: 'The only lasting victory that we can win over our enemies, is to make them our friends'.

KYRIE ELEISON

CHRISTI ELEISON

KYRIE ELEISON

## Appendix 4 Special exhibitions

Two special exhibitions on peace and violence were set up in the Assembly Hall:

### Stitching Peace

A collection that draws together a selection of *Arpilleras* - three-dimensional appliquéd textiles from Latin America, originating as a Chilean folk craft - and quilts from Latin America, Africa and Europe. These quilts and tapestries speak to the social justice concerns that radiate out of violent conflicts, poverty, hunger, displacement and unemployment. The creations juxtapose the chaos of conflict with the ordinariness of daily life and the hope that is sustained during times of war. The exhibition aims at inspiring participants to weave their own stories of overcoming violence in artistic form, as well as in the telling of stories and writing of reports.

### Rosenallee 76

“Rosenallee 76” is a home with furniture and objects that make you feel you have stepped inside a family residence. The unwanted but entrenched family member in that home is violence. The facts about why this happens, who does this, what can be done, when this may happen and where to get help are written on cards on the objects, furniture and walls. Visitors can read them and feel "the thorns on family bliss". The idea is from Germany's *Brot für die Welt* organisation. The YWCA of Finland has bought the licence and rents this exhibition to other organisations for their use and display.

## Appendix 5 : Options for visits Wednesday 18<sup>th</sup> May

	Organization	Brief description
<b>1a</b>	KYMCA	<p>This street boy programme uses mentorship, remedial education, sports and leadership training to change the lives of these high risk youth. The programmes and services help build strong kids, strong families and strong communities. A recent World Bank review identified KYMCA as a best practice programme.</p> <p>The programme builds values of caring, honesty, respect and responsibility. We believe in the equality of opportunity for all members of the community, regardless of age, race, gender, religion, ability or economic circumstances.</p>
<b>1b</b>	The Women's Centre of Jamaica	<p>Providing outreach to teenage mothers and their parents, this is a highly successful good practice programme achieving a high level of reintegration into high school and a low level of repeat pregnancy. The fathers' programme is a new addition that has shown tremendous results.</p>
<b>2 a</b>	The University Township Project	<p>The University Township Project seeks to foster a more symbiotic relationship between the University of the West Indies (UWI) and the community. This initiative has seen members of the August Town community benefitting from programmes in education, skills training, health and nutrition, culture and sports, economic development, as well as violence and crime reduction and prevention.</p> <p>UWI Emeritus Professor of Social Anthropology Barry Chevannes was instrumental in the development of the project, and envisioned mutual benefits flowing to the UWI and the greater August Town community.</p>
<b>2b</b>	Area Youth Foundation	<p>The Area Youth Foundation use the arts, drama and culture to change the lives of young people and to build bridges of friendship between the divided, marginalized communities of Kingston. Presentations in many counties have showcased this docudrama approach, successful in turning around high-risk youth. An aquaculture project is now being used to provide a sustainable economic alternative for these unattached youth.</p>
<b>3a</b>	Holy Networks	<p>Reaching out to window- washer children from the juvenile court: Its mission is youth empowerment, violence prevention and the promotion of healthy lifestyle choices through arts-based, spiritual and remedial educational activities. It aims to provide youths from inner-city Kingston with social and life skills, to effect attitudinal and behavioural change and impart useful skills - in particular literacy - which enhance opportunities for employment and healthy living.</p>
<b>3b</b>	Pentecostal	Offering a Community Good News Club programme aiming to <i>evangelize</i> ,



	Rehboth	<i>disciple and introduce children to Church.</i> Members of the church volunteer as outreach teachers, helpers and prayer partners. Good News Clubs meet once a week in neighbourhoods, homes, community buildings or churches. Personal follow-up to children and their families may increase church growth and most importantly continue the growth of God's kingdom and bring glory to God's name. Child Evangelism Fellowship (CEF) provides training for all club volunteers, teaching materials, programme, mentoring encouragement, staff support. The church provides the team leader, teachers/support staff, prayer partners, finance to facilitate the club, snacks/refreshments, follow-up of children/families, and a church home for children.
<b>4a</b>	Grace and Staff	Within the past 31 years, the foundation has provided educational and financial assistance for children in need. The foundation has also initiated a number of projects including job shadowing, parenting education, school fee support and homework centres. "When we went to the homework centre, we had no doubts in our minds that we were safe." Community stability has been seen through outreach work to gang members and other high-risk youth. Financial sustainability is via worker contribution matched with company donations.
<b>4b</b>	City Mission	We want to remind the people that despite the challenges around them, God still cares and wants them to recognize that God is in our midst and God can take them through all these challenges. Church members still suffer from residual trauma and require support. As worshippers at the Church of the Open Bible in Tivoli mourned the death of a member of the congregation who was killed during an operation, they reflected on the many lives that had been lost. They focus on bringing healing to the affected communities by offering hope amid the pall of death, destruction and despair. .
<b>5a</b>	Child Resiliency	The Child Resiliency Programme of the Hope Counselling and Wellness Centre is an outreach programme of the Hope United Church. It is a collaborative effort between the church, schools, families and health services in order to build a broad enough network of protection for our young people. It seeks to meet the needs of pre-adolescents and build on their competencies as the most effective strategy for preventing multiple problems and preventing school dropout. It also focuses on promoting physical, social, cognitive, vocational and moral competence.
<b>5b</b>	Mona Baptist	Church's Help Ministry, which is serving the spiritual, physical, emotional, educational and economic needs of many communities: The outreach gives particular support to those who are weak, sick, poor, and

		disenfranchised. The men's programme is of particular interest, as it targets the most-at-risk-groups in the communities, including drug users.
<b>6</b>	Children's First	A unique community organization providing life changing programmes for children and adolescents. Internationally recognized for its creative participatory approach building resilience by a long-term developmental process that involves integration of our neighbouring schools, mental health services, church and community organizations. Programme development is guided by the children at every level of the organization's unique approach to community outreach which is done via its "Bashment Bus".
<b>7</b>	Boys' Town	Boys' Town is a multi-service faith-based complex embracing education from Early Childhood to All-Age levels, Sports Clubs, certified Youth Skills Training Centre and social centre activities which fall within the traditional vision and mandate of youth development. Boys' Town and its key partners (CIDA, HEART Trust/NTA, JFLL, MOE, NYS, and UTECH School of Public Health) in its 15-18 Youth Development Programme (YDP), uses Personal Development & Life Skills Programmes (Sports, Music & Culture); Communication Skills (including Remedial Education); Skills Development; Mentoring and Computer Literacy to engage at-risk inner-city youth. We expect our programme to include: Tour of Complex (Basic & All-Age Schools, HEART VTC, Computer Lab & 15-18 YDP), 45 minutes; a Cultural Exchange (music, drumming, rapping), 60 minutes; and Tour of Culture Yard with Festival and Cornmeal Porridge – 60 minutes.
<b>7a</b>	Dispute Resolution Foundation	We aim to achieve accommodative and nonviolent relationships between citizens, corporations and other organizations within a democratic and restorative justice framework, thereby profiting citizens, communities and the country, by strengthening and expanding the use of mediation and other alternative effective methods of preventing and resolving disputes in Jamaica and the region. This centre located in Trench Town, home to Bob Marley, offers "walk-in" peace building and mediation services to community residents.
<b>9a</b>	Agency for Inner City Renewal	Trench Town-based Agency for Inner-City Renewal (AIR) - a non-governmental organization (NGO) run by business consultant, pastor and self-described "social entrepreneur" Dr Henley Morgan. It brings the promise of sustained economic activity to depressed Trench Town and its neighbours. "I want to show that you can make money out of these communities," Morgan explains, confident that the incubator concept can be a vehicle for social change in the inner cities. He believes that given Trench Town's cultural and historical resonance, developments there have the potential to attract outside interest and to spread throughout

		Jamaica.
<b>9b</b>	Joy Town	The Covenant Community Church (CCC) is a group of five churches born out of the original Covenant Community Church (97 Old Hope Road, Kingston 6, Jamaica) in May 1991. We are a product of the Deeper Life/Charismatic Renewal Movement of the 1970's and early 1980s which has produced several charismatic churches in Jamaica over the last three decades. These churches are currently active in outreach to inner city youth.
<b>9c</b>	Jones Town	The Jones Town community has plans to turn dusty unoccupied land into oases of food and plants in keeping with the idea of eating what you grow. "Farming inna the City". The project's goals include providing employment, lessening poverty and encouraging self-development among persons in Jones Town. "These empty lots once had houses on them, but the lots remain bare because of years of violence." The programme includes Life/Survival Skills Training, and Environmental Awareness Management.
<b>10b</b>	Hope for Children	Hope for Children Development Company (HCDC) promotes and improves the well-being of children and families in extremely difficult circumstances in three politically polarized inner-city communities within South and South-West St Andrew. The primary activities of HCDC include: institutional capacity building of grass root groups and organizations; parenting training and family support services; public education and awareness; child rights advocacy; education and training; leadership training; violence mitigation interventions and community governance. Hope for Children executes its programmes in partnership with over fifty community-based formal and informal organizations. Some of its recent achievements and current interventions include: Mitigating the Negative Impact of Migration on Families Left Behind; Unearthing Innovations in Teaching Project, LIFE Youth Education and Recreation Project; Camp Hope Photo/Video Unit, and a Grass- root Economic Livelihood Project.
<b>11</b>	Park Lane	The major project of the IEPC visit spearheaded by the Betel Baptist outreach ministry seeks to provide jobs, skills, education, financial help, housing and spiritual uplifting to the community torn apart by violence. The opening of the new Skill Training Centre using the repaired Community Centre will become a focus for skills training, on-line literacy, homework classes, sporting activities, social support, counselling and conflict resolution classes. Special outreach to meet the spiritual needs of the community continues with weekly Sunday School, Vacation Bible School, Prayer and Counselling as needed.

<b>12a</b>	Youth Reaching Youth	We empower a team of youths and give them life skills, teaching them what they need to know to cope with their life at their stage and in the future, "We give them the means of using creative methods of taking that same message to their peers (so that) their peers can benefit." On these visits, the peer counsellors take along with them brochures, pamphlets and manuals which they develop for distribution on issues surrounding youths. They also use dance, drama, dub poetry and other creative expressions to get across their message to youth who are often non-Christians.
<b>12b</b>	Woman Inc	Provides a Crisis Centre, a 24 hour Hotline and a shelter for abused women and their children. Advocates for Women's Human Rights, peaceful families and communities, ending impunity; through public education and legal reform, campaigns and projects. Issues of VAW (Violence Against Women), Human trafficking, gender-based violence and HIV AIDS are also addressed by this NGO at the local, regional and global level.
<b>12a</b>	St. Andrew Settlement	A community-based facility operated by the Anglican Church in an inner city community. The centre offers counselling, sporting and educational activities. Community support covers a range of programmes including housing support. Come meet community members and gain insight into their proposed solutions to community problems.
<b>12b</b>	St. Patrick's Foundation	The Foundation's mission is to impart relevant skills, offer opportunity and care to residents of the low income communities served. This is an effort to enable the social and economic advancement of the beneficiaries of the projects, while providing a high sense of fulfilment on the part of those rendering the service and encouraging goodwill among shareholders and national recognition as a vital human service organization.
<b>13a</b>	Inner City Forum	Reaching out to community members: empowering, inspiring. Come and participate in rap sessions with community members.
<b>13b</b>	Mustard seed community	Mustard Seed Communities operates 14 residential homes in Jamaica, Dominican Republic, Nicaragua and Zimbabwe, caring for over 500 children with varying degrees of disability, many abandoned and some affected with HIV and AIDS. Situated in impoverished, violence-prone, marginalized inner-city communities of Kingston & St. Andrew and St. Catherine, MSC implements an outreach strategy that seeks to empower and uplift community residents through the application of caring capital practiced with the children. The main ingredients of the outreach strategy include, for example, education in Little Angels Basic schools, introduction to computerization through Zinc Link Internet Cafes, material support for "golden agers" and positive message building through the community radio station ROOTS FM. "Mek we talk Community Voices." is one of the many community radio programmes. It is the strong bonds of the radio station with the communities that has earned its brand "voice of the inner-city". A recent and tangible manifestation of these bonds was the call to MSC and ROOTS FM by the communities traumatized by violence in the May 2010 insurgency, for their voices to be heard in the rebuilding

		and restoration of governance and legitimate leadership of their communities. With the formation of the Inner-city Community Forum (ICCF) in July 2011, emphasis is being placed on building community capacity and leadership to manage its development prospects, change the destructive political culture, engender youth upliftment and violence prevention, sharing best practices among communities and displaying positive images. These goals are pursued through frequent community governance consultations involving CBOs and shareholders in partnerships leading to the adoption of a communications strategy through ROOTS FM interactive on-air panel discussions and outside broadcasts that publicize how communities overcome challenges, including violence prevention, thereby learning from each other.
<b>13c</b>	ROOTS FM	Community Radio taking the message of community empowerment into the communities.
<b>14a</b>	Mel Nathan Institute	Providing holistic education and community empowerment, the Mel Nathan Institute is a human and community development agency of the United Church in Jamaica and the Cayman Islands. The Mel Nathan Institute seeks to create a climate for empowering people, through a variety of animation strategies. Community leaders are encouraged and enabled to take a hold of their lives so that they, in turn, can influence others to become agents of change and development.
<b>14b</b>	Sistren Theatre Collective	SISTREN uses the creative arts as a tool of analysis and action to interrogate and implement its work nationally and internationally. The recent proceedings of the United Nations Committee on the Status of Women saw live streaming of one of Sistren's "corner reasoning" with high-risk youth. SISTREN operates a multi-faceted popular education programme and a participatory approach to learning with students in schools, youth groups in schools and communities, parents, community based organizations (CBOs, and unattached male youth. The organization provides psychosocial services for students in nine public schools within the Kingston Metropolitan Region, facilitates street theatre productions including <i>Tek it to Dem</i> gender based violence prevention project.
<b>15a</b>	The Nest	The Nest is the home for the Salvation Army School for the Blind. We talk about their ongoing work with the blind and allow for a community Consultation Meeting. The project visit will allow for community participation and opportunity to gain an insight to the challenges offered by violence and proposed solutions.
<b>15b</b>	C- Salt	Teaching boys life-skills through sports and community service: Workshops and summer camps. Products: Leadership Training, Counselling Training and Psychotherapy Mission: C-SALT partners with parents, schools and communities to develop Godly character in Jamaica's youth. We creatively help to develop the whole boy, spiritually, physically, mentally and socially to become ethical and compassionate servant-

		leaders.
<b>16a</b>	Grants Pen Community Consultative committee	The ministers fraternal along with other community stakeholders, teachers, business men coordinate activities to cater to the disadvantaged youth. Using youth and sport ministries, youth are involved in productive activities. Community pastoring activities include church lunches under a tree, football games and dances for unattached youth. These activities have helped secure community-wide involvement in the peace building process.
<b>16b</b>	Stella Maris Foundation	The Stella Maris Foundation is a registered Not for Profit Community Development organization which “seeks to promote goodwill and secure sustainable social and economic development within the community by means of skills training and social programmes”. The Foundation is one of the largest outreaches of the Stella Maris Roman Catholic Church. Training programmes encompass counselling, life skills, leadership, parenting, grooming & etiquette and conflict resolution designed to enable them to function as complete productive citizens.
<b>17</b>	Whole Life Sports	Christian development, career guidance and skills upgrade referral, youth advocacy training through sports: Sport can play a radical role transforming our youth. Whole Life Sports mandate is to be a catalyst for transformation and metamorphosis that is not confined to the spiritual but the overall belief in man’s strengths. This transformation aims to reach not only the individual’s home but his family, his community and ultimately the nation. Come and kick a football with youth in the programme or just listen to the outline of the programme and the stories of how it has impacted youths’ lives.
<b>18</b>	Missionaries of the Poor	Missionaries of the poor centres span four countries: Jamaica, Philippines, Uganda and Haiti. In Jamaica the mission is to bring hope and peace to the most disadvantaged members of the inner city community. The ministry is guided by music and musical productions which are a highlight of the Jamaican calendar. Come sit and chat with inner city residents who talk about their experiences.

## **Appendix 6 Information on Henry Martyn Institute in India**

Henry Martyn Institute - <http://www.hmiindia.com/>

International Centre for Research, Interfaith Relations and Reconciliation (HMI) - is an ecumenical Christian and non-profit organisation promoting reconciliation between people of different faiths and cultures. It encourages the study of religions and practical grassroots involvement with the objective of improving relationships between divided groups and communities. HMI achieves its goals through a variety of academic and practical community-based programmes and projects.

The Institution is suitably located in Hyderabad – the city of pearls and lakes – where tradition meets with modernity. The city is home to the world's largest film studio and, in a very short span of time, has developed into a hub for the Information Technology (IT).

Hyderabad is a city of opportunities – a wonderful place to study and learn. Each year more and more foreign students are enrolling at the universities and educational centers and institutes that spread all over the city. HMI also caters to students and research scholars both national and international.



## Appendix 7 Reasoning workshop descriptions

### Reasoning – Peace in the Community (RC)

- RC01** **Qullan suma qamaña, Taika Utasana : Una vivencia digna y sagrada, en la Gran Casa Madre**  
**Interpretation :** Spanish – English  
**Faculty :** Humanities & Education **Room:** HN3  
 El taller versará sobre las prácticas presentes en la cultura Aymara que tienen como meta la dignificación y la sacralidad de la vida en nuestra Gran Casa Madre Tierra (Qullan Suma Qamaña Taika Utasana), especialmente la vivencia del Ayllu (comunidad), en la que existe una interrelación e interdependencia entre los seres vivientes y la Madre Tierra como miembros de la misma comunidad.  
**Qullan suma qamaña, Taika Utasana : Living in dignity and sacredness in the great house of our Mother earth**  
 This workshop offers information about the present practices of the Aymara culture and in particular, how the Ayllu indigenous community seek to affirm the dignity of all its members, recognising the sacredness and interconnectedness of the whole of creation.
- RC02** **Overcoming armed violence by addressing the supply and demand for small arms and light weapons**  
**Faculty:** Pure & Applied Sciences **Room:** C2 *\*no wheelchair access*  
 This workshop will draw on experience from the Caribbean civil society network to demonstrate how social concern for the rampant supply and demand for small arms is being creatively addressed through development programming and disarmament efforts.
- RC03** **Enhancing Urban Peace**  
**Faculty:** Humanities & Education **Room:** HN4 *\*no wheelchair access*  
 Using case studies in Guatemala city, Mexico city and Port-au-Prince - this workshop will present practical experiences in reducing urban violence and enhancing reconciliation and peace among urban divided communities.

### **The Call to Peacemaking - Training Programmes for Young People**

**Faculty:** Humanities & Education **Room:** Graduate Conference Room (GCR)

*\*no wheelchair access*

RC04

Educating young people on basic principles for Peacebuilding and conflict transformation is an effective method to overcome violence and foster peace in communities. This workshop will present two training programmes, drawn from the project “Youth Becoming Peacemakers” and “Peacemakers – Youth with a Peace Mission” which offer skills in Peacebuilding for youth and community leaders in the effective handling of conflict situations in a non-violent way. The focus will be on how best practices could be adopted in other contexts and the conditions necessary for churches to involve youth in creating peaceful communities.

### **Engaging Conflict well: Religion and Conflict Transformation**

**Faculty:** Pure & Applied Science **Room:** C6

RC05

Learning to engage conflict well means the development of a theology, theory and practice of faith-based conflict transformation. This workshop carries this thought into the realm of the public square with reference to national and international conflict. It seeks to lay out important components of what might be termed a ministry of reconciliation, shaping theological education around the demands of forgiveness, restorative justice, reconciliation, and community formation.

### **Gender Training Using a Manuel (1 of 2 workshops)**

The remaining session is RC62.

**Faculty:** Humanities & Education **Room:** HN4 *\*no wheelchair access*

RC06

Participants in this workshop will be taken on a journey of exploration regarding what socially has informed their concept of who a man or woman is supposed to be and to do and the role of families, schools, churches, male and female models play in this socialisation process. The workshop will share the Gender Training Manual (from hegemony to partnership) as a resource for gender awareness and training.

### **Peacebuilding and Conflict Transformation: The Jos, Nigeria Experience**

**Faculty:** Social Sciences **Room:** SR6

RC07

This workshop focuses on the history and impact of violence on the people of Jos, Nigeria, the current situation and the intervention of key stakeholders to restore calm. How far have we gone and what needs to be done in the search for sustainable peace and development in the state?

### **From Ashes to Hope: From Brokenness to Healing**

**Faculty:** Social Sciences **Room:** SR8

RC08 This workshop will enable the exchange of Asian experiences (e.g. Timor Leste, Cambodia and Myanmar) of creative Peacebuilding of healing and reconciling communities and individuals in the context of violence and brokenness, especially evolving from Asian women's spirituality of resilience and just peace.

### **Empowerment for Just Peace**

The same workshop will be given on 20 May. Please refer to RC74 for the venue.

**Faculty:** Humanities & Education **Room:** N1

RC09 Following on from the recommendation of the WCC convocation in Seoul 1990: an ecumenical program "to develop and coordinate justice and peace ministries including a global nonviolent service which can advance the struggle for human rights and liberation and serve in situations of conflict, crisis and violence", this workshop will offer an opportunity for continued planning and discussion around empowerment for Just Peace, and how best to enable local people to prevent escalation of conflicts and to be agents for nonviolent change.

### **Women, Peace and Security - A Roadmap to UNs Resolution 1325**

**Faculty:** Humanities & Education **Room:** HN4 *\*no wheelchair access*

RC10 This workshop will raise awareness and discuss the role of women in Peacebuilding in Europe and internationally. The UNSCR 1325 stresses women's active role as peace agents and the workshop wants to highlight the resolution as well as to introduce a Swedish model of training of how to be a peace agent.

### **Peacemaking: Solidarity and Undoing Racism: A Journey Towards Listening**

**Faculty:** Pure & Applied Sciences **Room:** C3 *\*no wheelchair access*

RC11 Christian Peacemaker Teams (CPT) partners with communities from a variety of faith backgrounds in Colombia, Palestine, Iraq and North America that are working to build lasting peace and justice in and around their homes. However, too often organizations based in North America have approached their work expecting others to fit into the North American mould under the guise of "colour blindness". CPT believes that recognizing privilege is critical in rooting out the systemic structures of oppression that feed and breed violence. This workshop will explore how CPT are working to develop best practices for peacemaking that puts partners at the centre of peacemaking and that listens to the voices of those on the margins.

**Growing up without Violence - ending legalised violence against children**

**Faculty:** Social Sciences **Room:** SR11

RC12 The workshop will discuss how the WCC Decade to Overcome Violence and recommendations of the United Nations World Report on Violence against Children can continue to inspire people of faith to work ecumenically with their communities and with the wider society to address the problem of violence against children.

**Call to Mission - A Call to Peacemaking: The Transformative power of the 'Gospel of Peace' (1 of 2 workshops)**

The second session is RC93.

RC13 **Faculty:** Social Sciences **Room:** SR8

This workshop will discuss how Christian witness through mission work and the sharing of the Gospel of Peace, becomes a pacifying presence within troubled communities and amid distressed peoples, juxtaposing the challenges with successful paradigms of peacemaking practices.

**To Claim One's Own Power and Dignity - sharing of the Liturgical Practice of the Church's Resource Centre against Sexual Abuse**

**Faculty:** Pure & Applied Sciences **Room:** Chem Phys

RC14 This workshop is to enable other churches to start the work of developing a liturgical practice, where the abused soul can find God in the Church and among fellow worshippers without feeling guilty about what has happened to him/her. We want to create a liberating liturgy which has room for the experiences of abused people. What is special about the Resource Centre's liturgical practice and way in which it differs from the traditional one, is the focus on actions and participation as a way of regaining one's own sense of personal value in society. The issue of violence and sexual abuse is universal, and in order to have peace in our communities, we must create spaces to express and name also the difficult experiences, and to also share the experience of hope and dignity.

**Seeking peace and wholeness through pain and death**

**Faculty:** Social Sciences **Room:** GLT1

RC15 This workshop will provide insights into palliative care and issues that congregations and communities can deal with in situations associated with suffering, death and dying. The session will provide a possibility to discuss and reflect on these important issues.

### **Local to Global Protection**

**Faculty:** Social Sciences **Room:** SR12

RC16

This workshop will share key experiences with community based protection of civilians from ongoing research and activities in different parts of Myanmar, Sudan and Zimbabwe. The workshop will also explore the real life dynamics between actual local protection efforts and efforts by external actors (national authorities, armed groups, United Nations, international & national Non-governmental Organisations etc.) and how this all relates to the wider international frameworks such as The Responsibility to Protect & International Humanitarian Law.

### **Learning Skills for Building Peace (1 of 2 workshops)**

The second session is RC75.

RC17

**Faculty:** Social Sciences **Room:** SR15

This series of workshops will give participants new tools for working with conflicts and building peace in their families, communities, countries and globally. The skills are those taught at Eastern Mennonite University's Centre for Justice and Peacebuilding and will include: Active listening; peacemaking circles; analysing conflicts; breaking cycles of violence and finding paths to healing.

### **Ecumenical Advocacy for peace in the community**

**Faculty:** Pure & Applied Sciences **Room:** Chem Phys

RC18

The workshop will seek to explore the specific nature and practice of 'ecumenical advocacy' - through the experiences of the Ecumenical Advocacy Alliance in addressing the issues of HIV-AIDS and food - and consider the role of ecumenical advocacy in challenging injustice, stigma and discrimination so as to contribute to true peace in the community.

### **Peace between Religions - A delicate plant**

**Faculty:** Social Sciences **Room:** SR15

RC19

Conflicts between young people are an everyday occurrence in all cultures. In Germany mediators are trained for schools, in order to be able to resolve conflicts between pupils and work on finding solutions together. With the Ecumenical Center of the Protestant Church in Hesse and Nassau and their partner church in Ghana (Presbyterian Church of Ghana) the workshop will demonstrate the forms of conflict management used by the young mediators and report on what they have achieved.

### **Women with Disabilities in Violent Situations: Seeking Peace and Reconciliation**

**Interpretation:** French - English

**Faculty:** Humanities & Education **Room:** N2

RC20

This workshop will explore the situation of women with disabilities with specific reference to disabled women in the Democratic Republic of Congo and the Republic of Korea, who suffer from violence and abuse. The workshop will offer a space for the exchange of experiences, and to propose and adopt actions and commitments for inclusion, non-violence, peace and reconciliation.

#### **Les femmes handicapées dans des situations de violence: En quête de paix et de réconciliation**

Cet atelier se penchera sur la situation des femmes souffrant de handicaps, en s'intéressant tout particulièrement au sort des femmes handicapées en République démocratique du Congo et en République de Corée qui sont victimes de violences et d'abus. Cet atelier permettra aux participants d'échanger leurs expériences et de proposer et d'adopter des mesures et des engagements favorisant l'inclusion, la non-violence, la paix et la réconciliation.

#### **Inclusión y papel prominente de las personas discapacitadas**

**Interpretation:** Spanish – English

**Faculty:** Humanities & Education **Room:** N2

RC21

En este taller se compartirá la exitosa experiencia de la creación de una alianza para promover la inclusión y el papel prominente en la sociedad de las personas discapacitadas mediante la formación para el ejercicio de sus derechos y de su influencia en las esferas religiosas y gubernamentales. El taller pondrá de relieve las dimensiones ecuménicas e interreligiosas.

#### **Promoting inclusion and prominent roles for persons living with disability in communities**

This workshop will share best practices in creating good partnerships in order to promote the inclusion and role of persons living with disability in society. The workshop will focus on ecumenical and inter-religious dimensions.

#### **Training for nonviolent conflict resolution**

RC22

**Faculty:** Social Sciences **Room:** GLT2

In this series of three workshops, training will be offered in non-violent conflict resolution for everyday life, including best practices/positive experiences with networks of trainers and alumni, as an example for ongoing work at a grass roots level.

**Diversity in Unity - Sexual Orientation as Challenge and a Living Example of the Ecumenical Dialogue**

RC23

**Faculty:** Social Sciences **Room:** SR4

The aim of this workshop is to share personal stories about experiences of being gay/lesbian in the Christian faith and to present the 'Safe Space' ecumenical training project, which was developed by the European Forum of Lesbian, Gay, Bisexual and Transgender Christian Group.

**Living Faithfully in a Violent World: When will the stones speak? (1 of 2 workshops)**

The second session is RC78.

RC24

**Faculty:** Humanities & Education **Room:** HN5 *\*no wheelchair access*

This workshop will explore how people can live faithfully in a violent world. Participants will be guided by a written resource and will commit to actions that will lead to making a real difference in building a culture of peace.

**Steps Against Violence: Anti-Racism and violence prevention**

RC26

**Faculty:** Social Sciences **Room:** GLT2

This workshop will give an introduction to "Steps against Violence" – an anti-racism and violence prevention programme developed for students (Gr.8 and above) with an ecumenical background. In South Africa it is conducted through theatrical communication tools/skills; in Germany it is carried out as a non-violence training within a formal school curriculum. It has been the connecting bond between the "Peace to the City" partner cities of Durban and Braunschweig and continued in "Peace Train" projects between South Africa and Germany within the Decade to Overcome Violence.



### **Violence against oneself - Prevention and Postvention of Suicide**

This workshop will be given both in English and German.

**Faculty:** Social Sciences **Room:** SR4

Prevention: The five pillars of suicide prevention:

1. Methodical Prevention (constraining the availability of suicidal means)
2. Dealing with crises (specific prevention for high-risk groups)
3. Involvement of multipliers
4. Media (prevention of acts of imitation)
5. Persons concerned, high-risk groups (claim for help in crises)

- Postvention: guided self-help groups, supervision and networking:

introduction to self-help groups for people who lost a parent or spouse or another close person through suicide.

- Meeting for people how have to deal with suicide in their profession

### **Gewalt gegen sich selbst - Suizidprophylaxe und –postvention**

Prävention: Die fünf Säulen der Suizidprävention:

1. Methodenspezifische Prävention (Einschränkung der Verfügbarkeit von suizidalen Mitteln)
2. Krisensituationen bewältigen (spezifische Prävention für Risikogruppen)
3. Einbindung von Multiplikatoren
4. Medien (Prävention von Imitationshandlungen)
5. Betroffene, Risikogruppen (Inanspruchnahme von Hilfe in Krisensituationen)

- Postvention: Geführte Selbsthilfegruppen, Supervision und Vernetzung: Vorstellen der Selbsthilfegruppen für Menschen, die einen Elternteil oder Partner / eine Partnerin oder eine ihnen nahe stehende Person durch Suizid verloren haben.

- Suizidrapport für Personen, die im Beruf vom Suizid betroffen werden

RC27

### **Lessons for peaceful living from the school village to the global village**

**Faculty:** Social Sciences **Room:** GLT2

### **The Heart of Peace: Women and Children's health and welfare**

**Faculty:** Pure & Applied Sciences **Room:** Chem Phys

This workshop will give a global overview of the situation of women and children's health and will share strategies and the actions taken by faith communities in addressing this key concern from specific contexts.

RC28

RC29

RC30

**Children's' contributions to Peace** (1 of 4 workshops in Spanish and English)

The remaining sessions are: RC90, RC91, RC92.

**Faculty** : Humanities & Education **Room**: NELT (Sessions 1-3; Session 4 in HN3)

Young people are normally very active in peace processes implemented in their communities when they are given the opportunity to participate and lead. Conflicts sometimes are handed down from one generation to the next and children and young people do not always have the opportunity to reassess the situation and look at it from other perspectives. Churches and religions need to value the contributions of children and young people. These four workshops will provide a space for children and young people for: (i) learning tools and methodologies on how to contribute to peace; (ii) reflecting on the IEPC from their own theologies, values and backgrounds, (iii) sharing their best practices through concrete examples related to peacemaking. A mix of music, art and dialogue will be used to explore these issues.

**La contribución de los niños para la paz**

La juventud es normalmente muy activa en los procesos de paz que se implementan en sus comunidades, especialmente cuando reciben la oportunidad de participar y dirigir dichos procesos. Muchos conflictos se transmiten de una generación a otra sin que los niños y jóvenes tengan la oportunidad de re-evaluar la situación y poder mirarla desde otras perspectivas. Las iglesias y las religiones precisan valorar más sus contribuciones y ser conscientes de que los niños y jóvenes tienen mucho que aportar. Estos cuatro talleres proporcionarán un espacio a los niños y jóvenes para: aprender herramientas y metodologías sobre cómo contribuir a la paz; reflexionar sobre la CEIP desde sus propias teologías, valores y trasfondos; compartir sus mejores prácticas a través de ejemplos concretos relacionados con el establecimiento de la paz. Para explorar este tema se echara mano de una combinación de música, arte y diálogo.

RC32

**Healing of Memories - Training of Facilitators** (1 of 4 workshops)

The remaining sessions are: RC79, RC80, RC81.

**Faculty**: Humanities & Education **Room**: NELT

The need for healing and reconciliation in our broken world cannot be overemphasized. The pain and burden of memories- of ongoing, recent and past conflicts haunt and hamper normal life and progress. This training programme is a series of four workshops that is designed to train facilitators to advocate, develop and promote healing of memories and other healing and reconciliation processes in churches and faith communities, so as to be channels of hope, healing and reconciliation in our world today. The training will orient the group on 'healing of memories' and promotes the theological and ethical dialogue surrounding the issue.

### **Human Security and Human Dignity: Violence and Persons with Disabilities**

RC33

**Faculty:** Social Sciences **Room:** SR6

This workshop will address the issue of violence and persons with disabilities, exploring ways in which churches and communities need to work together to promote human security and dignity for all.

### **Inmigración en el siglo XXI**

**Interpretation :** Spanish - English

**Faculty :** Humanities & Education **Room :** HN3

RC35

Los objetivos de este taller son ubicar teológicamente el tema de la inmigración; buscar la paz y el bienestar para los inmigrantes, visibilizar el drama de la inmigración forzada y desenmascarar las leyes discriminatorias de los países del primer mundo. Se abordará también el tema de los inmigrantes indígenas y sus tradiciones frente al trauma de la interculturalidad.

### **Immigration in the 21st Century**

The objectives of this workshop are looking at the issue of migration from a theological perspective; seeking peace and wellbeing for migrants, showing the drama of forced migration and exposing the discriminatory laws of first world countries. The issue of indigenous migrants and their traditions facing the interculturality trauma will also be tackled.

### **Peace: Beyond Dialogue**

RC36

**Faculty:** Social Sciences **Room:** SR11

This workshop will explore the 'Dialogue of Life' Peacebuilding tools used by the National Council of Churches in India as they work in conflict situations going beyond the traditional 'faith based dialogue among communities' to life-based dialogue amidst peoples' as the locus for conflict transformation and Peacebuilding.

### **Fostering Peace – the approach and practice of the Uniting Church in Australia**

**Faculty:** Social Sciences **Room:** GLT1

RC37

The Uniting Church holds that a Christian responsibility to society is fundamental to the mission of the church. Therefore it is involved in a range of Peacebuilding activities. The experience and strategies of the Uniting Church in Australia will be explained as an example of how one church is seeking to engage in Peacebuilding in its region. Various practices are being used to influence government and foster peace among people in the area. In particular the Young Ambassadors for Peace workshops held in the Asia and Pacific region will be described. In the workshop these approaches will be outlined and the accounts and experiences of others involved in peacemaking will be invited.

### **Reflecting on Peace Practices**

**Faculty:** Humanities & Education **Room:** HN5 *\*no wheelchair access*

RC38

'Reflecting on Peace Practices' is an initiative about reflection and practice. An introduction of 'Reflecting on Peace Practices' contains the sharing of experience and lessons learnt from peace processes since 1999 up to now, conducted by actors like faith communities, agencies, United Nations and governments. By analysing these experiences through 26 case studies and consultations with over 1000 practitioners, the initiative was able to clarify why some things work and others do not. This workshop is about sharing these core findings.

### **Start Dancing- Stop AIDS**

**Faculty:** Social Sciences **Room:** SR6

RC40

HIV/AIDS doesn't discriminate against people according to religious denominations, nor colour or age, nor has it got any boundaries. It requires collective and uncompromising voices of principle to prevent it from further spread. This workshop will explore how faith traditions compel us to achieve universal access to HIV treatment, care, support and prevention, and how networks with people of faith involved in the global response to HIV and AIDS can inspire others on the need to be advocates for this issue. The workshop will share the 'Dance Drill' methodology used to promote this community work in Uganda.

### **Reconciliation and Restorative Justice**

**Faculty:** Social Sciences **Room:** SR5

RC42 Pax Christi International derives its inspiration from the Biblical call to live in a just and peaceful world. The movement is driven by its basic value which is reconciliation among peoples. This workshop will share the experience of Pax Christi in the area of reconciliation and restorative justice.

### **Church's efforts for a permanent peace treaty in the Korean peninsula**

**Faculty:** Pure & Applied Sciences **Room:** C2 *\*no wheelchair access*

RC43 This workshop deals with peace issues in Korea and suggests a world petition campaign for a permanent peace treaty between the two Koreas. Dialogues and exchanges between the two Koreas have been suspended for the last three years and political and military tension is high. Koreans need world churches' and people's support for the peace treaty and at the same time, pressure on the South Korean government to build sustainable peace. Please come and share your ideas to make the campaign successful.

### **Experiencias y desafíos de paz en Colombia**

**Faculty :** Humanities & Education **Room :** HN3

RC44 El objetivo de este taller es compartir las experiencias del conflicto armado de Colombia y de las experiencias de construcción de paz emprendidas por las iglesias y los organismos sociales en este contexto, haciendo un llamamiento para fortalecer la solidaridad y el apoyo a las iniciativas de paz en las que participan algunas iglesias de Colombia.

### **Experiences and challenges to peace in Colombia**

The main purpose of this workshop is to share experiences in the context of the armed conflict of Colombia and the Peacebuilding initiatives set up by churches and social organizations, while making a call to enhance solidarity and support to peace initiatives to which some churches in Colombia are contributing.

### **Accompaniment: A Model for Peacemaking in Colombia**

**Faculty:** Social Sciences **Room:** SR4

RC45 This workshop will show how for the last five years the Colombia Accompaniment Program has represented a unique example of international ecumenical cooperation in an active ministry of witnessing to peace in the face of violence. The churches and communities involved are agents of Peacebuilding. It is a program that has made a significant difference in the lives of the people and churches in Colombia and in the United States.

**Jóvenes, cultura y paz****Interpretation** : Spanish – English**Faculty** : Humanities & Education **Room**: N2

RC46

En este taller se compartirán herramientas metodológicas sobre el trabajo sociocultural en el contexto de los procesos de reinserción de jóvenes colombianos que se enfrentan a diferentes conflictos como el reclutamiento forzado, la delincuencia, la drogadicción o la prostitución, en los espacios de protección y de las iglesias.

**Youth, culture and peace**

This workshop will be an opportunity to share methodologies for sociocultural work in churches and protection centres, in the context of rehabilitation processes for Colombian youth who face different conflicts such as forced recruitment, delinquency, drug addiction or prostitution.

**Overcoming Hidden Violence – A Spirituality of Survival****Faculty**: Pure & Applied Sciences **Room**: C7

RC47

The British Methodist Church (BMC) has done ground breaking work with the issue of domestic abuse, through research and reflection of key Christian theological themes. This work was carried out collaboratively with Churches Together in England and other ecumenical partners. The British Methodist Church has also funded domestic abuse work in overseas partner churches. This workshop would offer opportunities to share experiences of this work within the group, reflect on the deceit of abuse and its incompatibility with the Christian life and deepen participants reflective practices.

**Training for a Prophetic Church****Faculty**: Pure & Applied Sciences **Room**: C6

RC48

The workshop acknowledges the gulf that often exists between the stated position of our churches on peace and justice and the engagement with the mainstream of church members. Participants will be offered case studies in prophetic action and will share their own stories and experiences. In so doing the workshop aims to affirm participants in counter-cultural prophetic action and explore how churches at all levels might develop greater confidence in supporting action by members.

**Partnering in Mutuality in Mission Toward Reconciliation and Peace****Faculty**: Social Sciences **Room**: SR15

RC49

This workshop will address important themes of Peacebuilding and reconciliation, through initial exchange of particular experience and evaluative reflection and then in creative collaboration with participants. It will also be related to the Ecumenical Call to Just Peace through the conceptions and practices of reconciliation and restorative justice.

### **Deconstructing Power and Creating Peace (1 of 2 workshops)**

The remaining session is RC82.

**Faculty:** Humanities & Education **Room:** Graduate Conference Room (GCR)

*\*no wheelchair access*

RC50

Unchecked and unconstructive power is a form of violence. The misuse of power can create disharmony and structural inequities. This workshop aims to look at how best to deconstruct power and create peace. As such, one part of workshop will focus on: defining power, personal power and unearned privilege. A second part will focus on racism. This workshop will end with the inclusion of an ecumenical component, and particularly focus on the work around transformative justice in the World Council of Churches, and the work of the Canadian Ecumenical Anti-Racism Network.

### **Garrisons into communities: Empowerment through the Arts**

**Faculty:** Social Sciences **Room:** SR11

RC51

This workshop will explore how a culture of violence is growing in Jamaica. It has brought an epidemic of homicides. From a human and Christian perspective the solution lies in ending the social exclusion that has created a process of criminalization driving youth into criminal gangs. This means tackling unemployment, giving opportunities for training and development, ending police brutality, correcting a court system that allows murder to be committed with impunity. Only these and similar steps will bring the justice on which peace can be built.

### **Ecumenical Women Addressing Disarmament and Gender Based Violence in Pastoralist Communities**

**Faculty:** Social Sciences **Room:** SR8

RC52

This workshop will share a project of Peacebuilding from the perspective of gender based violence. Women from rural communities embarked on a training programme to raise awareness of the status of women in their communities and to look at how to best address issues of gender based violence. The workshop will explore their best practices in the training undertaken and especially in how they have been able to multiply and transfer the training in neighbouring communities.



RC53

### **Securing safe spaces- HIV & Human sexuality**

**Faculty:** Social Sciences **Room:** SR12

Resistance to providing information and a forum for honest dialogue on issues related to human sexuality and HIV —either in faith communities or in secular settings—often comes from people's unwillingness to question firmly held beliefs and to step outside our comfort zones of feigned ignorance. The workshop will share different churches' experiences in preparing safe spaces in their congregations with well designed material and training programmes (for different age groups) in dealing with human sexuality and HIV. The experience of Christian Conference of Asia in bringing clear policies to the fellowship of churches to provide a safe space for HIV and Sexuality will also be a clear offering from a diverse regional ecumenical context.

RC54

### **Construyamos juntos una Pastoral del Adulto Mayor. Hacia una sociedad para todas edades**

**Interpretation:** Spanish - English

**Faculty:** Humanities & Education **Room:** HN3

Este taller aboga por el reconocimiento del derecho de los adultos mayores a un envejecimiento digno en el contexto del rápido incremento de la población adulta mayor en Perú y en las regiones más pobres del mundo. El taller tiene una dimensión ecuménica e interreligiosa, y busca avanzar de manera conjunta en la construcción de una Pastoral del Adulto Mayor.

**Building together a Pastoral response to care for the Elderly. Towards a society which includes all ages.**

The workshop calls for the recognition of the right of elderly to age with dignity in a context of a rapidly increasing elderly population in Peru, as well as in other poor regions of the world. The workshop presents an ecumenical and interfaith dimension seeking to move forward in building a pastoral response to care for the Elderly.

**Models of Christian-Muslim Dialogue in Theological Education as a contribution to Peacebuilding - An Inter-Regional Dialogue (1 of 2 workshops)**

The second session is RC83.

**Faculty:** Social Sciences **Room:** GLT1

RC56

The interfaith component is essential for many contexts in world Christianity with regard to Peacebuilding and conflict resolution. Theological education plays a major role to prepare attitudes, values and theological reasoning and capacity building for people active peace work in today's multi-religious world. How is Christian-Muslim dialogue reflected, practised and built into current programmes for theological education in different contexts? What are the innovative models for Christian-Muslim dialogue in theological education which contribute to Peacebuilding today?

The two workshops will offer case-studies on different models of Christian-Muslim dialogue and peacebuilding in theological education and will share helpful resources in this regard. The workshop is aimed at representatives coming from networks and institutes on interfaith dialogue as well as regional associations of theological schools.

**Peace, Mission and Evangelism: Exploring the Implications of the 'Code of Conduct on Conversion'**

**Faculty:** Social Sciences **Room:** SR11

RC57

The workshop will offer participants a brief overview of how the Code of Conduct came about and aims to draw them into thinking about difficulties that arise in the mission context when it is done without proper consideration of people's religions, cultures and contextual realities. The Code itself – used as a basis for inter-religious dialogue - can serve peacemaking practice, since it provides for meaningful discussion and dialogue about the expectations acknowledgement of past failures. The Code of Conduct will also serve as a success story in ecumenical cooperation and will encourage participants to think together about their own witness and the witness of their communities, whether these are located in a Christian minority or majority context.

**Historic Peace Church Continental Consultations during the Decade to Overcome Violence**

**Faculty:** Humanities & Education **Room:** N2

RC59

This workshop will share the results of a series of conferences convened with the theme on the evolving theology and practice of peace. Each of the conferences involved the participation of Mennonites, Quakers and the members of the Church of the Brethren. The workshop will highlight the outcomes of the conferences and other activities of the historic peace churches over the past decade.

### **Life under Occupation - the Impact of Occupation in the daily Life of Palestinians**

**Faculty:** Humanities & Education **Room:** HN4 *\*no wheelchair access*

RC60

Since 1967, each Israeli government has invested significant resources in establishing and expanding settlements in the Occupied Territories, resulting in approximately 500,000 Israeli citizens now living in settlements in the West Bank. This workshop will present the hardships of life under occupation as experienced by Palestinians and will tackle a crucial question: Can there be peace between these communities while Israel continues the occupation of Palestinian land?

### **Contextual Bible Study (1 of 2 workshops)**

The remaining session is RC87.

**Faculty:** Humanities & Education **Room:** HN4 *\*no wheelchair access*

RC61

How do we read biblical texts that are otherwise difficult to deal with-- texts that we usually do not find in the liturgical calendar yet they narrate realities that are still part of endemic issues of concern in today's communities? How do we read those texts that actually help us to talk about taboo issues of sexual violence and other related violence against women that most churches tend to have a conspiracy of silence? This workshop will help train readers of Scriptures to be able to read for gender just peace for the process of building just communities of women and men.

### **Gender Training Using A Manuel (2 of 2 workshops)**

**Faculty:** Humanities & Education **Room:** HN4 *\*no wheelchair access*

RC62

See RC06 description.

### **Peace Making as Witness and Friendship: Local Practices, Global Implications**

**Faculty:** Social Sciences **Room:** SR15

RC63

This workshop addresses the practice of peacemaking and reconciliation as a necessary and inherent aspect of the Christian gospel. 'Peace' is part of the good news in the Hebrew Scriptures as well (Isaiah 52:7) and it is this ministry that has been given to the Church (2 Cor. 5). Within this context, this workshop examines how the Church bears witness to this task and how this witness happens "on the ground" in local, personal practices of peacemaking and friendship. Through a closer look at these stories, the workshop explores both the implicit and the explicit connection between Christian peacemaking and evangelism and will demonstrate an ecumenical dimension drawing on the experiences of its participants in both the ecumenical movement and in interreligious dialogue.

**World Student Christian Federation Contribution to Peacemaking**  
**RC64 Faculty:** Pure & Applied Sciences **Room:** C6  
 This workshop will explore the contribution of the World Student Christian Federation to peacemaking within their global youth network.

**Creating an Atmosphere for Racial Justice through the Ecumenical Movement from an Ecumenical and Interfaith Context**  
**RC65 Faculty:** Pure & Applied Sciences **Room:** C2 *\*no wheelchair access*  
 One of the pernicious issues facing the ecumenical movement is that of creating structures that adhere to the mandates of racial justice. Facing the need for racial justice within our church structures and our societies is critical to the quest for unity. This workshop will explore the ways in which racism hinders community building and strategies for eradicating racial discrimination.

**To become a Church of Peace?**  
**RC66 Faculty:** Humanities & Education **Room:** HN3  
 The churches and the ecumenical movement played a significant role during the intense years of political transformation and the peaceful revolution in the German Democratic Republic (GDR). What can we learn from these experiences? How can the ideas, hopes and actions evolved from the churches in the GDR help to develop a spirituality and theology of peace today?  
 Grounded on various perspectives from East and West and from different generations the workshop will provide the opportunity to reflect on the peace movement of the 1980s in the GDR and to transfer some of these ideas and hopes into our contexts and our time.

**Dialogue for Peaceful change** (1 of 4 workshops)

The remaining sessions are: RC88, RC89, RC94.

**Faculty:** Pure & Applied Sciences **Room:** C7

RC67

From early childhood we face the challenge of living and working with each other, in the playground, at home, at school, in the community and at the office. Conflicts are opportunities to help us grow and learn. However, conflicts can also seriously hamper relations or development if it becomes a trap where we stay with our opposing positions and there seems to be no way out. In a series of four workshops participants will explore the Dialogue for Peaceful Change (DPC) methodology. DPC is a model for Peacebuilding which creates a setting and provides a pathway for overcoming division. DPC is not the goal but the instrument in a process which seeks to build creative and practical skills for peaceful change. It's about analysing conflict situations and facilitating the road to solutions, found and agreed by the people who are in conflict or experience opposite interests.

**A Forum for Pursuing Peace**

**Faculty:** Social Sciences **Room:** GLT2

RC73

The Decade to Overcome Violence (DOV) has sought to intensify and resource the church's peace witness through Living Letters visits and the Annual Focus. It has identified leading peacemakers in churches around the world and encouraged them in their efforts. There is a need to continue to offer these groups and individuals an opportunity for ecumenical collaboration on a global level, beyond regional and denominational structures. This workshop will be an opportunity to have a conversation reflecting on the DOV and to look to the future for potential forums that could enhance the exchange of theological and practical resources for peace and justice among churches around the world.

**Empowerment for Just Peace** (2 of 2 workshops)

RC74

**Faculty:** Social Sciences **Room:** SR6

See RC09 description.

**Learning Skills for Building Peace** (2 of 2 workshops)

RC75

**Faculty:** Social Sciences **Room:** SR15

See RC17 description.

**RC78** **Living Faithfully in a Violent World: When will the stones speak?** (2 of 2 workshops)  
**Faculty:** Humanities & Education **Room:** HN5 *\*no wheelchair access*

**RC79** **Healing of Memories - Training of Facilitators** (2 of 4 workshops)  
 The remaining sessions are: RC80, RC81.  
**Faculty:** Humanities & Education **Room:** NELT  
 See RC32 description.

**RC80** **Healing of Memories - Training of Facilitators** (3 of 4 workshops)  
 The remaining session is RC81.  
**Faculty:** Humanities & Education **Room:** NELT  
 See RC32 description.

**RC81** **Healing of Memories - Training of Facilitators** (4 of 4 workshops)  
**Faculty:** Humanities & Education **Room:** NELT  
 See RC32 description.

**RC82** **Deconstructing Power and Creating Peace** (2 of 2 workshops)  
**Faculty:** Pure & Applied Sciences **Room:** C3 *\*no wheelchair access*

**RC83** **Models of Christian-Muslim Dialogue in Theological Education as a contribution to Peacebuilding - An Inter-Regional Dialogue** (2 of 2 workshops)  
**Faculty:** Humanities & Education **Room:** N1  
 See description RC56.

**RC87** **Contextual Bible Study** (2 of 2 workshops)  
**Faculty:** Humanities & Education **Room:** N2  
 See RC61 description.

**RC88** **Dialogue for Peaceful change** (2 of 4 workshops)  
 The remaining sessions are RC89, RC94.  
**Faculty:** Pure & Applied Sciences **Room:** C7  
 See description RC67.

- RC89** **Dialogue for Peaceful change** (3 of 4 workshops)  
The remaining session is RC94.  
**Faculty:** Pure & Applied Sciences **Room:** C7  
See description RC67.
- RC90** **Children's contribution to Peace** (2 of 4 workshops in Spanish and English)  
*La contribución de los niños para la paz*  
**Faculty :** Humanities & Education **Room:** NELT  
The remaining sessions are: RC91, RC92.  
See description RC30.
- RC91** **Children's contribution to Peace** (3 of 4 workshops in Spanish and English)  
*La contribución de los niños para la paz*  
**Faculty :** Humanities & Education **Room:** NELT  
The remaining session is RC92.  
See description RC30.
- RC92** **Children's contribution to Peace** (4 of 4 workshops in Spanish and English)  
*La contribución de los niños para la paz*  
**Faculty :** Humanities & Education **Room:** HN3  
See description RC30.
- RC93** **Call to Mission - A Call to Peacemaking: The Transformative power of the 'Gospel of Peace'** (2 of 2 workshops)  
**Faculty:** Social Sciences **Room:** SR8  
See RC13 description.
- RC94** **Dialogue for Peaceful change** (4 of 4 workshops)  
**Faculty:** Pure & Applied Sciences **Room:** C7  
See description RC67.

### **For the Healing of the Nations**

**Faculty:** Social Sciences **Room:** SR6

RC95

In a broken world of strife, greed, injustice and pain, we look for signs of hope for a better world. This workshop shows us two specific examples which show how communities can promote justice, healing and reconciliation. The first example deals with- Violence and hope in the Great Lakes Region (Central Africa) : how basic communities struggle for healing of little girls accused of witchcraft

The second example is from Egypt, with the church related programme- ' Freedom' which has strived to free the society from Drug dependence and HIV.

### **Movimientos indígenas en Bolivia: puentes hacia la paz**

**Faculty :** Social Sciences **Room :** GLT1

RC96

Los Pueblos indígenas de Bolivia, en solidaridad con otros sectores sociales, han movilizado sus fuerzas para lograr el anhelado cambio del país. Los movimientos indígenas no son nuevos sino que tienen una historia larga de resistencia y protesta frente a los poderes de dominación. Pero además de protestar, los movimientos indígenas se atreven a plantear propuestas políticas y de organización social que pueden ayudar a traer paz a este mundo en crisis y ser puentes para la construcción de la paz. Con este trasfondo, el taller presentará experiencias nacionales y locales de participación política indígena, especialmente enfocando en el liderazgo de mujeres aymaras. A través de la experiencia local, se espera abrir canales de diálogo para compartir las experiencias indígenas en la construcción de la paz.

### **Weaving Pacific women's voices against violence**

**Faculty:** Humanities & Education **Room:** HN5 *\*no wheelchair access*

RC98

This workshop will explore the issue of gender based violence in the Pacific region. Participants will also discuss the role of the churches in advocating and educating for the dignity of all - identifying critical issues and concerns in the issues of violence against women.



**Christian women's presence, role and participation in the churches in the Middle East – the case of Lebanon**

**Faculty:** Social Sciences **Room:** SR12

RC99

This workshop deals with the status and role of Christian Women in the Middle East, with a special focus on Lebanon. It will tackle several issues pertaining to them, such as the challenges that face women in church and their position in the personal status laws. In addition, the workshop shall focus on the recommendations which resulted from workshops and conferences women from different countries participated in, especially those related to 'women as peace makers', 'ecumenism' and 'dialogue.'

RC100

**RC100 - Encouraging a Culture of Justice and Peace through Dispute Resolution**

## **Reasoning – Peace with the Earth (RE)**

**Green Theology: The Armenian Church and Its Nature Friendly Projects**

**Faculty:** Social Sciences **Room:** SR11

RE01

This workshop will explore the 2004 initiated project of 'Green Theology,' a project to test and implement a new course in the educational curriculum of future clergy, trying to link 'the science of ecology with the deep wisdom of theology' and to re-think the relationship of Christian faith and nature and better understanding of God's Creation.

### **Ecological Theology and the Work of Reconciliation**

**Faculty:** Social Sciences **Room:** SR12

RE02

The theological approaches of the ecological problem have pointed out its deep anthropological and cosmological roots. By not accepting the creation as a donation of God, the human person fails to realize the ontological foundation of the world; the earth may be easily regarded as the field of a merciless struggle between egocentric individuals. In its workshop, the Orthodox Academy of Crete (OAC) would like to present the eucharistic way of behaving towards the creatures and the ontological framework which, according to the Orthodox tradition, should inspire the human relations as relations between beings created in the image and likeness of God; the OAC will share its over 40 years old experience of work upon the fields of ecology and reconciliation and will refer to its initiatives for establishing peace and justice, as these have been realized in a great series of ecumenical conferences organized by this institution of the Ecumenical Patriarchate. Since a serious part of its work is youth-oriented, it will also provide proposals for the engagement of young people for the IEPC goals.

### **Just Water**

**Faculty:** Social Sciences **Room:** SR6

RE04

This workshop will share the JUST WATER initiatives of the first Congregational Church of Christ including:

How Community WASH Projects Contribute to a Comprehensive Just Peace;

How Faith Communities can assist other Communities in Achieving Clean Water and Community Control of Water (inter-faith); How Community Control of Water can lead to Improved Governance in Fragile Developing Countries.

JUST water requires that everyone in the world have affordable access to the water they need for drinking, cooking, bathing, domestic animals, and subsistence farming and livestock -- as well as sanitation and health promotion education. It also requires community control of water and other common resources. If we fail to provide JUST water, wars in the 21st century may well center on availability of clean water for drinking and community development. Community efforts to provide just water can create the basis for community development, effective community governance, and community leadership and influence on regional and national policy.

### **From Ecological Debt to Ecological Justice: Churches need to side with the poor!**

(1 of 2 workshops) The remaining session is RE08.

**Faculty:** Social Sciences **Room:** SR4

RE05

The two-tiered workshop will explore (i) concepts of ecological debt and ecological justice as part of overcoming violence; (ii) analyze the violent root causes of the earth-destroying western civilization and collect resources for an inter-cultural, inter-religious new culture of life; (iii) share stories from around the world of communities that have been violently displaced from their land and dispossessed of their sources of sustenance by multinational and state actors, often in the name of development and (iv) highlight successful examples of how churches have worked or are working together with affected communities on actions to halt harmful extractive industries, exploration and development projects as well as to demand restoration and reparations for the ecological debt owed to them.

### **Empowering Women and Youth for Sustainable Benefits with Mother Earth**

**Faculty:** Humanities & Education **Room:** HN5 *\*no wheelchair access*

RE06

This workshop will explore the sustainable use of natural resources; the equitable distribution and access to natural resources for all; and the representation and participation of women and youth groups in decision-making for environmental conservation.

### **Derecho a la tierra, derecho a la paz**

**Faculty:** Humanities & Education **Room:** HN3

**Interpretation:** Spanish - English

RE07

Se propone este taller con el fin de generar una reflexión en torno a la inserción de la iglesia cristiana en las comunidades indígenas y cómo poder emprender caminos de paz en un contexto de conflictos por el derecho a la tierra con los poderes dominantes. El contexto base es el caso del pueblo Mapuche en Chile.

### **Land rights and rights to peace**

The aim of the workshop is to generate a reflection on the role of the Christian church in indigenous communities and how to engage them in peacemaking in a context of struggles for land rights. This struggle is against the dominant powers which also take the control over the land. The case study builds on the experiences of the struggles of the Mapuche peoples in Chile.

RE08

### **From Ecological Debt to Ecological Justice: Churches need to side with the poor!**

(2 of 2 workshops)

**Faculty:** Social Sciences **Room:** SR4

See RE05 description.

RE10

### **Bringing together Ubuntu and Sangsaing- In search for theology and spirituality for making peace with the Earth**

**Faculty:** Humanities & Education **Room:** N1

It is widely accepted today that ecological crisis has its origin in Western civilization and along with it the Christian worldview has been a major contributor to ecological destruction. In face of this situation, many efforts for re-orientation on theological thinking in the face of ecological crisis have been made over the last many years. However, such efforts are still being made within the framework of traditional theology that has been developed on the basis of a Western worldview. For a substantial response to this crisis, a radical re-orientation of theology and spirituality is needed. In 2007 a theological consultation was organized, Changseong, Korea to explore a more inter-related and organic worldview by studying Ubuntu and Sangsaeng concepts. A follow-up consultation was held in 2010. This workshop will further explore the results of this work

RE11

### **There is no Way to Peace- Peace is the Way**

**Faculty:** Humanities & Education **Room:** HN4 *\*no wheelchair access*

Pax Christi International began a new project on the development of peace spirituality and peace theology. The theme is "There is no way to peace, peace is the way – Our life is a journey in peace – a peacemaking journey." Justice and peace activists worldwide have been invited to participate in the project. This is an open process wherein we first listen to and capture the lived experiences of Pax Christi individuals and groups from diverse situations of war, violence and conflicts. Bringing together the human stories of grassroots people – individuals and communities – we aim to provide a space for the expression of experiences of hope and despair, joy and suffering, light and darkness - experiences that often change with different situations. During the workshop, the first results of this project will be presented and new witnesses will be given and further reflections considered.

### **After the Flood**

**Faculty:** Pure & Applied Sciences **Room:** Chem Phys

RE12

Natural disasters harm more than the physical environment, they destroy community. Churches can work together, with government agencies, NGO's and local communities themselves to heal and bring peace. Taiwan's Christians have experienced this kind of disaster and recovery several times between 1999 and 2010. Their experience may serve to guide others who are confronted with disaster. Many churches around the world refrain from this kind of intervention. In this workshop the Presbyterian Church in Taiwan wants to demonstrate how the church's role is critical in holding the government to account and that such a partnership with the government is a very practical way of bearing witness to God's love for all people especially those in desperate need.

### **Empowering Churches in North and South to Advocate for Climate and Environmental Protection**

**Faculty:** Pure & Applied Science **Room:** C2 *\*no wheelchair access*

RE14

This workshop will share concrete examples how churches respond to the challenge of climate change and environmental destruction (giving different perspectives from North and South). It shall encourage and empower others in their efforts to address the issue from a theological/ spiritual, human rights and development perspective. These examples shall also show that churches can act locally and globally and that their actions can make a difference and raise awareness within communities and societies.

### **As Long As We have our Land**

**Faculty:** Social Sciences **Room:** GLT1

RE15

This workshop will explore the doctrine of discovery and indigenous peoples, the secularisation of indigenous sacred spaces, exploring indigenous spiritual resources for peace in a global context rooted in soil and the land and identity of indigenous peoples.

### **Kairos Palestine**

**Faculty:** Social Sciences **Room:** SR8

RE16

The “Moment of Truth: A word of faith, hope and love from the Palestinian suffering” is the Christian Palestinian word to the world about what is happening in Palestine. The document is not a theoretical theological study or a policy paper, but is rather a document of faith and work. Its importance stems from the sincere expression of the concerns of the people and their view of this moment in history that we are living through. It seeks to be prophetic in addressing things as they are without equivocation and with boldness. In addition it puts forward ending the Israeli occupation of Palestinian land and all forms of discrimination as the solution that will lead to a just and lasting peace.

This workshop will examine the context of the elaboration of the document and the many responses by churches and several other partners that were received. It will also try to make an analysis of the impact it had on the local Christian communities in Palestine, and on theological debate ecumenically.

### **Water and Just Peace**

**Faculty:** Humanities & Social Sciences **Room:** HN5 *\*no wheelchair access*

RE19

Water is the very source of life, yet it is also increasingly becoming a source of conflict. The Ecumenical Water Network (EWN) strives to promote the preservation, responsible management and the equitable distribution of water for all, based on the understanding that water is a gift of God and a fundamental human right. In this session, partners involved in the Ecumenical Water Network from around the world will be exploring, together with the participants of the workshop, the links between water, struggles, and building just peace.

### **The Moana Declaration: The witness of Pacific churches on climate change**

RE20

**Faculty:** Pure & Applied Sciences **Room:** C3 *\*no wheelchair access*

This workshop will explore the Pacific churches concerns for the rights of the marginalised and vulnerable in the Pacific region in relation to climate change and their current involvement in advocacy, education and resettlement.

### **Under the catastrophe of nuclear meltdown in Japan**

RE21

**Faculty:** Pure & Applied Sciences **Room:** C2 *\*no wheelchair access*

This workshop will discuss the recent nuclear power plant crisis in Fukushima, Japan, following the earthquake and tsunami in March, 2011. The workshop presenters will share stories and experiences of these tragic events and will discuss the churches’ response to the crisis.

## **Reasoning – Peace in the Marketplace (RM)**

### **Arms Trade - Fair Trade?**

**Faculty:** Pure & Applied Sciences **Room:** C7

**RM01**

The Gothenburg Process has worked on involving churches in a public discourse on Arms Trade by raising awareness and promoting ethical considerations. Four church based and Christian organizations are behind the initiative. Several international seminars or workshops have been arranged. This workshop will discuss the implications of the arms trade and how it relates to Christian ethics.

### **Selling Justice for a pair of sandals: Fenestration of Justice in the market**

**Faculty:** Social Sciences **Room:** SR6

**RM02**

This workshop will help raise issues of how courts of law get manipulated in favour of the 'market' and in the name of 'development'. From the Democratic Republic of the Congo to Macambini Traditional community area, from Colombia to India indigenous poor - communities get evicted from their land in the name of 'development'.

### **Combating Human Trafficking - Churches' Role in Tackling Emerging Vulnerabilities**

**Faculty:** Social Sciences **Room:** SR8

**RM03**

This workshop will discuss conceptual understandings of the issue of human trafficking with special reference to South Asia. It will share a model of combating human trafficking in India through the "just" engagement of the Church of North India (which has pushed the agenda of combating human trafficking in the South Asian region and globally in partnership with the Council for World Mission and UNIFEM) together with success stories of churches' and communities' effective roles in restoring the dignity of survivors. Therefore, the workshop will look at churches' engagement in overcoming violence, especially against women and children; discuss the challenges faced; celebrate the successes achieved and share effective tools of prevention, social re-integration and restoration of justice and peace.

### **Solidarity Economics - Focal Point, Turning Point, Future of the Ecumenical Movement**

(1 of 2 workshops)

The remaining session is RM21.

**Faculty:** Social Sciences **Room:** SR5

RM04

This workshop will explore the ongoing international debate on Solidarity economics. Nowadays it becomes more and more obvious, what some key speakers of the social movement had ever since pointed out: You have to offer alternatives to the current dominant neo-capitalism governed by the financial markets. To achieve this, it is essential to mobilize political will and pressure. This workshop aims to contribute to this by sharing guidelines, experiences and strategies, originated from the last 18 months of work in the academy of Solidarity economics in the German ecumenical grassroots network.

### **Our Economy is a violent one - The Theology and Practice of Moving towards 'God's Economy'**

**Faculty:** Social Sciences **Room:** SR15

RM05

Wendell Berry calls our dominant economic system "industrialism" and says it has been, since its inception, in a "constant state of riot" against that which gives life, against the health of creation. Viewed from the eyes of those whose voices are not powerful, the violence of this economy is particularly clear. The church community is called to speak out for those voices in word and deed, prophetically and practically. Creating a peaceful world by definition requires understanding and implementing a peaceful economy. This workshop will provide a model/diagram of our current dominant human economy and a more sustainable economy, discuss the worldview and theology behind those economies, and reflect on the violence embodied within our dominant economy. The workshop will also include discussion and stories of what churches in the United States particularly are doing to be more sustainable, describing some practical ways individuals and congregations, particularly those in "the global North," are practicing sustainability.

### **The Palestinian Economy: From Exploitation to Strangulation (1 of 2 workshops)**

The remaining session is RM15.

**Faculty:** Pure & Applied Sciences **Room:** C2 *\*no wheelchair access*

RM06

Since the 1967 occupation, more than three quarters of the occupied Palestinian territories' exports and imports of goods and services, were to and from Israel. This workshop will tackle the complex web of economic links between Palestine and Israel, the essential asymmetry of that relationship and the impact that boycotting, divestment and economic sanctions may have on both communities.



### **Overcoming the Violence of Global Imperial Capitalism (1 of 2 workshops)**

The remaining session is RM20.

**Faculty:** Pure & Applied Sciences **Room:** Chem Phys

This workshop will:

- offer a biblical foundation for overcoming the violence of imperial capitalism;
- analyse the institutional mechanisms of global capitalism and their violent effects in six continents, esp. the linkage between private property and capital accumulation (“possessiveness creates violence”, Gandhi);
- detect a possible “greed line” for wealth, discussing greed as the general change in human subjectivity through the money economy as interpreted by Buddhism;
- give practical examples of how people at local/regional levels can transcend capitalist economy by forms of solidarity economy, thus showing that a non-violent, cooperative economy is possible;
- give practical examples of how people can build alliances against privatization, liberalization and deregulation for the common good diminishing the violence of capitalism.

RM08

### **Healthcare for all in the Marketplace**

**Faculty:** Humanities & Education **Room:** Graduate Conference Room (GCR)

This workshop will explore healthcare and peace in the marketplace, highlighting the struggles and successes of providing health care to resource poor communities in a highly commercialized environment such as in the United States of America. It will highlight the mobilization of societal assets in bringing about health to the community from the congregational level, with excellence, participation and professionalism. The workshop will share some of the key experiences of the venture and suggest ways of adapting and applying this strategy in different contexts.

RM09

### **Ending Poverty Locally, Nationally, and Globally: Linking Ministries of Local Congregations with Broader Ministries**

**Faculty:** Humanities & Education **Room:** HN5 *\*no wheelchair access*

This workshop will look at how to link poverty ministries of local congregations with national (and global) poverty ministries. This will work from a case study of the First Christian Church of Omaha, Nebraska, United States, and its connection with the domestic poverty initiative of the National Council of Churches.

RM10

### **Interreligious Cooperation and Advocacy for Economic Justice in Extractive Industries**

**Faculty:** Social Sciences **Room:** GLT1

RM11

This workshop will explore interreligious cooperation and advocacy for economic justice in extractive industries. What role can and should religious leaders play in this arena? What is the scope for South-South and North-South cooperation? This workshop will give a recent example of how religious leaders and Faith Based Organisations (FBOs) can play an important and transformative role in the struggle for economic justice in developing countries. In many countries in the South, religious leaders and FBOs are the only organisations with a wide enough reach and legitimacy with people able to challenge companies and authorities. The workshop will be based on the experience of the Christian Council of Tanzania, Tanzania Episcopal Conference and the Muslim Council of Tanzania against the mining practices of companies in Tanzania.

### **Religion and Violent Radicalisation**

**Faculty:** Social Sciences **Room:** SR5

RM12

Peace processes over the world are undermined by the presence of radical religious groups. Although a minority, they often have a detrimental influence on sustainable Peacebuilding processes. Military responses to the challenge of growing violent radicalisation have proven to be insufficient at best and counterproductive at worst. Civil society organisations such as Pax Christi International have more flexibility in dealing with these issues and can play a different role. They are in a unique position to engage with the reality of violent radicalisation in a non-militaristic and non-exclusive way. This workshop aims to develop practical approaches and methods to deal with manifestations of violent radicalisation in a non-violent way. As such, it aims to help countering and preventing the negative impact of growing radicalisation on sustainable Peacebuilding.

### **Dalits in the Context of Economic Globalisation**

**Faculty:** Social Sciences **Room:** SR11

RM13

This workshop will address the issue of how Dalits are negotiating economic globalization. Dalits are those who belong to formerly untouchable communities and who continue to be at the very bottom of the caste hierarchy. This workshop will speak of the ambiguous promise that globalization holds for Dalit communities, where on the one hand it serves to break down feudal ties while on the other it reinvents the nature of Dalit subjugation and co-opts the caste system as a whole. The workshop will look at the situation of Dalits in traditional employment as well as those Dalit entrepreneurs that have apparently benefitted from the changes that globalization has made in modern India. Specifically the workshop will raise the issues of social discrimination and economic justice and how these interphase with each other.

### **“Sans-Papiers” - undocumented Migrants**

This workshop will be given both in English and German

**Faculty:** Social Sciences **Room :** SR12

The workshop shows the living conditions of people without a residence authorization in the European-Swiss context. It includes information on the help desk for “Sans-Papiers” (French for "without papers") in Bern/Switzerland. What are the key questions concerning the work with and for “Sans-Papiers” at present? And what are the positions of our churches?

RM 14

In particular, we welcome people from Southern countries in this workshop. They are invited to depict their situation and their view on “Sans-Papiers”. Together, we search for a meaningful and Christian engagement.

### **“Sans-Papiers” - Menschen ohne Aufenthaltsbewilligung**

Im Workshop werden die Lebensbedingungen von Sans-Papiers im europäisch-schweizerischen Kontext aufgezeigt und über die Arbeit der Berner Beratungsstelle für Sans-Papiers (Französisch für "ohne Papiere") informiert. Mit welchen hauptsächlichen Fragen ist die Arbeit mit und für Sans-Papiers heute konfrontiert? Und wo stehen unsere Kirchen?

Wir wünschen uns Teilnehmende aus dem Süden in diesem Workshop, die ihre Lage und Sicht auf das Thema schildern. Gemeinsam suchen wir nach Lösungsansätzen und sinnbringendem christlichem Engagement.

RM15

### **The Palestinian Economy: From Exploitation to Strangulation (2 of 2 workshops)**

**Faculty:** Pure & Applied Sciences **Room:** C2 *\*no wheelchair access*

See description RM06.

### **Building Human Security through the Economics and Economies of Care**

**Faculty:** Social Sciences **Room:** SR4

RM16

This workshop has the objective of (1) bringing to fore, via feminist analytical lenses, critical connections between security, gender relations and the economy as well as (2) identifying possibilities for collaborative interventions between and among women’s movements and churches towards developing an economics of care as well as economies of care that build socio-economic security. What lessons can be gleaned from those who work at the intersection of these struggles for peace and socio-economic justice, and how can churches in solidarity with women’s movements jointly strengthen these efforts? It is envisaged that the workshop will not only sharpen theoretical frameworks but also contribute towards the realisation of different kind of multilateral cooperation that can produce practical alternatives to the often violent measures being implemented in the name of security and development.

- RM20** **Overcoming the Violence of Global Imperial Capitalism** (2 of 2 workshops)  
**Faculty:** Pure & Applied Sciences **Room:** Chem Phys  
 See description RM08.
- RM21** **Solidarity Economics - Focal Point, Turning Point, Future of the Ecumenical Movement**  
 (2 of 2 workshops)  
**Faculty:** Social Sciences **Room:** SR5  
 See RM04 description.

## **Reasoning – Peace among the Peoples (RP)**

- RP01** **The Responsibility to Witness: The Historical Peace Church Testimony towards Peacebuilding** (1 of 2 workshops)  
 The remaining session is RP07.  
**Faculty:** Pure & Applied Sciences **Room:** C6  
 The workshop will highlight practical examples of Peacebuilding as expressions of faithfulness to Christ from within the Peace Church tradition. It will show how members of the Mennonite, Quaker and Brethren faith communities conceive of the nature of the Church in terms of living for and testifying to the peace of Christ. This has led to active engagement in peace and reconciliation in many parts of the world, at local, national and international levels. Particular attention will be paid to efforts they have made toward getting conflicted parties to enter into dialogue for the sake of conflict reduction, working for reconciliation after conflicts have been quelled and the lobby work of the Peace Church tradition with important international organizations like the European Union and the United Nations.
- RP02** **World without Nuclear Weapons**  
**Faculty:** Social Sciences **Room:** SR4  
 The workshop will discuss 'Peace for Life in a World Free of Nuclear Weapons' from the perspective of people, peoples movements and from the perspective of non-nuclear states vis-à-vis states that possess nuclear weapons.
- RP03** **In Our Lifetime: Overcoming Nuclear Weapons' Deadly Connections**  
**Faculty:** Social Sciences **Room:** SR11  
 This workshop has three dimensions. With background presentations and through discussion it will provide 1) an opportunity to learn about the little known history and the continuing dangers of the use of nuclear weapons, 2) background about religiously based opposition to nuclear weapons and work for disarmament, 3) an overview of and ways to engage with local, national and international initiatives and campaigning for the elimination of nuclear weapons.

**Youth in Action: Promoting Dialogue for Peacebuilding and Regional Reconciliation**

**Faculty:** Pure & Applied Sciences **Room:** C3 *\*no wheelchair access*

RP04

Encouraging youth involvement and boosting of regional peace and reconciliation is the proposed topic for discussion and experience sharing at the workshop. Breaking negative stereotypes of the “other” side and the image of enemy, preparing a ground for more perceptive ideas for peace and reconciliation on grassroots’ and public level is a key objective of an ecumenical Armenia Round Table (ART) Foundation’s Regional Peace and Reconciliation Programme.

**Dignity, Freedom, Human Rights: A Christian Perspective (1 of 2 sessions)**

The remaining session is RP22.

RP05

**Faculty:** Humanities & Education **Room:** Graduate Conference Room (GCR)

*\*no wheelchair access*

This workshop will explore questions regarding freedom, dignity and human rights ideas from a Christian-Orthodox perspective, and how these can contribute to building peace in the community.

**How to mobilise in campaigning on peace-related issues - Changemaker Norway's Experiences**

**Faculty:** Social Sciences **Room:** SR8

RP06

Changemaker has experience in both mobilizing people in relation to the churches of Norway and outside. This workshop will use the Changemakers peace campaign as an example of good practice and give some tools on campaigning peace work in civil society. In June 2009, Changemaker launched a campaign to get a stricter arms export regime in Norway. The success of this campaign was a direct result of lobbying politicians, doing stunts in the streets, collecting signatures and getting media attention all over Norway. In the workshop, we will use this campaign as an example on how best to develop and implement political strategy, campaigning and mobilizing.

**The Responsibility to Witness: The Historical Peace Church Testimony towards Peacebuilding**

RP07

**Faculty:** Social Sciences **Room:** SR12

See RP01 description.

**Healing and Reconciliation**

**Faculty:** Social Sciences **Room:** SR15

RP08

The workshop will focus on Peacebuilding and reconstruction in a post-conflict Sri Lanka. The workshop will share best practices, including the creative handling of conflict situations which require ecumenical and interfaith responses.

### **Interfaith Dialogue as a tool for building Peaceful Societies**

**Faculty:** Social Sciences **Room:** SR12

RP10

The primary aim of this workshop is to present cases of good practices in the field of interfaith dialogue, and how strengthened relationships created through dialogue can contribute to conflict resolution and Peacebuilding. Another important aspect to be covered in this workshop is how dialogue can have a normative impact on different groups in society and through this contribute to the building of peaceful communities. The case presented will be that of the Contact Group between the Council of Ecumenical and International Relations in the Church of Norway (MKR) and the Islamic Council of Norway (IRN).

### **Christian Mission and the Struggle for a World without Empire (1 of 2 workshops)**

The remaining session is RP49.

**Faculty:** Humanities & Education **Room:** HN4 *\*no wheelchair access*

RP11

A workshop in two sessions, it will offer biblical and theological foundations for resistance against empire and becoming prophetic communities of solidarity and peace through Christian mission and working with people in struggle. It will situate the global context by providing an analysis of the nexus between imperial power and global capital and presenting the experiences of resistance by communities, churches, and social movements in Palestine/Israel, Colombia, and the Philippines.

### **Conscientious Objection to Military Service and Asylum**

**Faculty:** Social Sciences **Room:** SR5

RP12

This workshop on conscientious objection to military service and asylum will recall and explore the WCC Central Committee Minute on conscientious objection, taking into account the national and international experience and the role of religious groups and communities in promoting and protecting conscientious objection for those in their own country and those fleeing persecution and seeking asylum in other countries using different examples.

### **Developing Strategic Education on Peacemaking: An Orthodox Christian contribution**

**Faculty:** Pure & Applied Sciences **Room:** C7

RP13

This workshop is designed to build upon the WCC-Decade to Overcome Violence's work and leadership in peacemaking. It will focus specifically on how to strategically apply Orthodox Christian resources to the development of local and international justice, international relations theory, international diplomacy, ecumenical and interfaith collaboration in peacemaking and reconciliation, as well as to the development of an integrative peace education of the future religious leaders and policymakers. The workshop will also 'harvest' the findings from two international pan-Orthodox expert consultations jointly developed by ecumenical partners.

### **Whose Priorities? Military Spending vs. Spending to achieve the Millennium Development Goals**

**Faculty:** Social Sciences **Room:** GLT2

RP14

This workshop will look at nuclear disarmament: ethical, political, economic and ecological dimensions. The workshop aims to share experiences of campaigning for a shift in perspectives, especially among nuclear weapons states towards a human security approach that does not require reliance on weapons of mass destruction. The workshop will also explore the current state of negotiations on disarmament and the situation one year after the 2010 Non-Proliferation Treaty review. A particular focus will be work on creating a zone free of nuclear weapons in the Middle East – an area in which faith communities play an especially important role.

### **Peace: the Lens for Re-visioning Christian Theology and Mission**

**Faculty:** Social Sciences **Room:** GLT1

RP15

This workshop will explore how some main themes of Christian theology have often been expressed in ways that can support violent oppression of other peoples and religions, and will give a proposal for formulating these themes, through the lens of peace, in ways which strongly critique this orientation and provide a very different Christian vision.

### **Korean Church's Vision for Peaceful Reunification in the Korean Peninsula**

**Faculty:** Social Sciences **Room:** SR5

RP16

This workshop will explore the issue of reunification in the Korean Peninsula as an urgent call for peace and security in the whole of North East Asia and not only in the two Koreas.

### **A Christian Understanding of War in an Age of Terrorism**

**Faculty:** Pure & Applied Sciences **Room:** C2 *\*no wheelchair access*

RP17

The churches have struggled to find a central voice on the reality and permissibility of war. Appeals to 'just war' theory are not sufficient in this age of unbridled terror and conflict. Examples of individual and state-sanctioned terror are explored following an assessment of how the churches have responded to the violence of war and terror in the past two thousand years. This workshop will explore a major paper developed in the fall, 2010 by the National Council of Churches in the United States. The paper is titled 'A Christian Understanding of War in an Age of Terror(ism).' The challenge to the churches across the globe is to reach consensus on how they will emerge in the pluralistic and interreligious 21st century with one, unified voice on war and terror in the world.

### **Religions for Peaceful Co-existence**

**Faculty:** Pure & Applied Sciences **Room:** C3 *\*no wheelchair access*

RP18

Using Ethiopia as a case study, this workshop will share how different faith groups teach and influence their wider constituencies and act together for peace. This workshop will also give wider perspectives on how people understand conflict and turn threats into an opportunity.

### **Promoting Peace and Reconciliation in the Great Lakes Region of Africa**

**Faculty:** Social Sciences **Room:** SR8

RP19

This workshop will develop how a concept of just peace can be promoted in a region that has suffered and is still suffering from heavily violent conflicts by promoting reconciliation and development. The workshop will introduce the approach of the German organization EIRENE, which supports "peace-alliances" by sending experts to local initiatives that focus on peace-journalism, gender-equality and training in civil conflict management.



### **Faith into practice: Seeking Peaceful Change at the Global Level**

**Faculty:** Humanities & Education **Room:** N2

RP20

Building a more peaceful, just and sustainable world demands change at all levels: from the personal to the global. This particular workshop will draw on the now more than 60 years of experience of the Quaker United Nations Office in working at the global policy level. It will seek to demonstrate how issues and methods are discerned for that work, choices made, and tensions between ultimate values and practical engagement are resolved. It will also demonstrate how we work with others—including governments and other organizations, including religious ones—in the pursuit of global change. The workshop will seek to show how the Religious Society of Friends, one of the historic peace churches, seeks to live out its faith at the coal face of international politics and the issues and dilemmas it faces in trying to do so.

### **Just Peace and Global Advocacy: Setting the Compass in Kingston**

(1 of 2 workshops) The remaining session is RP43.

RP21

**Faculty:** Pure & Applied Sciences **Room:** C3 *\*no wheelchair access*

In the first quarter of the 21st century what are the four key global public goods on which churches committed to Just Peace must advocate together globally? (Global issues they cannot address adequately or effectively on their own.) This workshop is intended to challenge and engage a cross-section of church and other participants including resource people. With those participants, it will (a) examine premises for the question, (b) assess a range of possible answers, (c) discuss goals related to possible 'answers', (d) draw on ecumenical heritage, and (e) explore collective advocacy strategies and capacities with reference to the above.

### **Dignity, Freedom, Human Rights: A Christian Perspective (2 of 2 sessions)**

RP22

**Faculty:** Humanities & Education **Room:** Graduate Conference Room (GCR)

*\*no wheelchair access*

See RP05 description.

### **The Codification of the Human Right to Peace 1 of 3 workshops)**

The remaining sessions are: RP50, RP51.

RP23

**Faculty:** Social Sciences **Room:** GLT2

The main objective of the workshop is to share the Santiago Declaration on the Human Right to Peace with civil society representatives and to identify and explore how intercultural and inter-religious dialogue is a component of the human right to peace. It is anticipated that the workshop will also encourage peace activists and movements to become part of the Global Alliance for the Human Rights to Peace Declaration.

### **Healing Trauma, Building Peace**

**Faculty:** Pure & Applied Sciences **Room:** C6

RP24

The Church's Foundation Wings of Hope is a "child" of the Decade to Overcome Violence. It was founded in 2003 München with the aim of helping children and young people in troubled regions to overcome their violence-related trauma to help. The work of Wings of Hope is interreligious, the traditions of religions and their scriptures are valued as an important part of healing and reconciliation processes.

### **The Role of the Orthodox Church in Peacebuilding**

**Faculty:** Social Sciences **Room:** SR12

RP25

Recent research demonstrates that the Orthodox Church has been struggling when responding to situations of war, conflict or persecution of Christians. As an important part of the society the Orthodox Church can develop initiatives to address the roots of violence before the escalation of conflict by means of negotiations aiming at mediation. The Orthodox Church is in need to maintain independently a careful analysis of any conflict in which it finds itself involved; this analysis focuses on parties involved, dynamics of a particular conflict and the cultural context. Certainly, the church may not be able to provide such an analysis but it must be aware of its importance and have a resource group to help with such research. The workshop aims at involving in panel discussion on this topic by representatives of the Orthodox Church(es) in Kingston.

### **Models for Peacebuilding**

**Faculty:** Social Sciences **Room:** SR4

RP26

This workshop will discuss the "Ecumenical Accompaniment Programme in Palestine and Israel" (EAPPI) and why this particular way of accompaniment was chosen versus other types already existing and the added values of the churches in forming such a programme. Participants will be invited to discuss how EAPPI has the potential for being used in other conflicts.

### **No Peace Without Justice - Challenges for Churches to strive for human rights against impunity and absence of the rule of law**

**Faculty:** Humanities & Education **Room:** N1

RP27

The workshop will share concrete examples how churches respond to different forms of violence using example which show how important international solidarity is and what can be achieved by local and international lobby and advocacy work making use of international standards and mechanisms to protect human rights. The workshop will especially focus on marginalised people in conflict areas e.g. indigenous people, children and women.

**Philip Potter Chair in Ecumenism: Challenges for Peace, Justice, Liberation and**

**Reconciliation** (1 of 4 workshops)

The remaining sessions are RP40, RP41, RP42.

**Faculty:** Humanities & Education **Room:** N1

RP28

This series of four workshops will share the inspirational and effective work of Philip Potter in ecumenism, and other ecumenical issues in the region. In light of the re-launching of the United Theological College of the West Indies Philip Potter Chair and the need to establish a new awareness of ecumenism in our classrooms and church relationships in the Caribbean region, we believe the historical, sociological, religious and theological dimensions ought to be important projections for the purpose of the workshop.

**Health for the People, By the People- A Jamaican Example**

**Faculty:** Humanities & Education **Room:** HN5 *\*no wheelchair access*

RP29

This workshop will share the experience of the Bethel Baptist church which has developed the 'Whole Person Health and Church-based Health Ministries' in a participatory and sustainable manner, ministering underserved areas of Kingston, Jamaica over the last 35 years. The workshop will provide insights into how the community and a spiritually based comprehensive initiative in health care can be established and run with the resources available within communities.

**Haïti : Genre, Paix et Communication**

**Interpretation :** French – English

**Faculty :** Humanities & Education **Room:** N2

RP30

Cet atelier est une invitation à réfléchir ensemble sur la représentation non équilibrée des femmes dans les médias et son impact négatif de leur implication dans les processus de résolution de conflits et de préservation de la paix. Du point de vue du cas d'Haïti, les présentateurs vous invitent à trouver ensemble des propositions généraux qui doivent influencer les acteurs concernés dans les divers pays à adopter des mesures à appliquer la résolution 1325 des Nations Unies relatif à la participation de la femme dans la résolution de conflits.

**Haïti : Gender, peace and communication**

This workshop is an invitation to think together about the unbalanced representation of women in the media and its negative impact in the processes of resolution of conflicts and preservation of the peace. From the particular case of Haiti, The presenters invite you to find general propositions together that can promote countries to adopt measures to apply the resolution 1325 of the United Nations relating to the participation of the women in the resolution of conflicts.

### **Theology of Life - Overcoming the violence of HIV**

**Faculty :** Humanities & Education **Room:** NELT

HIV can be interpreted as a state of violence experienced by individuals and communities, causing suffering accentuated by societal discrimination and theological misinterpretations.

RP32

This workshop will be lead by experienced theologians and will present innovative ecumenical and inter-faith reflections and experiences, based on contextual bible studies and sound theological curriculum. The workshop will discuss how to further bring lamentation, healing of memories, forgiveness and reconciliation to the concerned people. The basis of the work is to try to mend the injustices and to bring healing processes into the centre of the churches and the hearts of our leaders.

### **A Peace Theology: An Orthodox View**

**Faculty:** Pure & Applied Sciences **Room:** Chem Phys

Given the urgent necessity for peace all over the world, a new ethos, based on a fresh and dynamic interpretation of the common biblical sources and tradition will be offered by this workshop, aiming to give practical solutions to burning issues, rendering the concerns for peace, justice and reconciliation, that is the essential task of Church's mission in the world today. This workshop will (i) address an Orthodox understanding of the word peace and just peace, (ii) develop an Orthodox proposal for cultivating a theology of peace in the community, with earth, in the market place and among peoples, and (iii) discuss the necessity of ecumenical cooperation and common good practices in promoting an ethos of peace and reconciliation.

RP33

**Los cinco cubanos - una historia de solidaridad (1 of 2 workshops)**

The remaining session is RP48.

**Interpretation:** Spanish – English

**Faculty:** Humanities & Education **Room:** N2

Estos 5 cubanos están en prisiones de los Estados Unidos de América por más de 11 años. Fueron erróneamente condenados por las cortes federales en Miami. Dos de las esposas no han podido visitarles en la cárcel durante esos 11 años porque no se les ha facilitado las visas para verles, Estos talleres nos ofrecerán información sobre este caso. que no es presentado en los medios de comunicación masiva, las esposas compartirán sus historias para poder lograr la solidaridad y paz entre nuestros pueblos. La reconciliación será promovida a través del desarrollo de estos talleres.

RP37

**The Cuban FIVE: A history of Solidarity**

The Cuban FIVE are five Cuban men who have been incarcerated in the U.S; prisons for more than 11 years after being wrongly convicted in a federal court in Miami. During all these years there are two wives of the Cuban FIVE who have not been able to see their husbands. These workshops will offer first hand information of this case, which is not portrayed in the mass media, sharing stories and promoting solidarity and peace among the peoples. It is hope that reconciliation will be further promoted among the two countries.

**Pilgrimages for Transformation**

**Faculty:** Social Sciences **Room:** GLT1

Palestine is a unique country from all perspectives: history, religion, landscape and culture. It is known around the world as the home of the three monotheistic world religions: Christianity, Islam and Judaism.

RP38

The Alternative Tourism Group (ATG) invites IEPC participants to join a workshop that seeks to suggest how transformational pilgrims to Palestine can be justice tourists, seeking to understand and make a positive difference in the lives of people by visiting Palestinian families, witnessing the effects of occupation, learning about the history, religions, conflicts, cultures of this region and, thus, bring hope to the people.

### **Youth Voices for Peace in Israel and Palestine**

**Faculty:** Social Sciences **Room:** SR6

RP39

This workshop is based on a visit of a youth delegation of the United Church of Canada to Israel and Palestine, which focused on solidarity, witness and exposure to the situation of conflict. Drawing on the stories and experiences of communities we visited in the region, this workshop will encourage the call to understanding, peace and solidarity among religious groups and solidarity within the wider community of nations as we work together for just peace.

### **Philip Potter Chair in Ecumenism: Challenges for Peace, Justice, Liberation and Reconciliation (2 of 4 workshops)**

RP40

The remaining sessions are RP41, RP42.

**Faculty:** Humanities & Education **Room:** N1

See RP28 description.

### **Philip Potter Chair in Ecumenism: Challenges for Peace, Justice, Liberation and Reconciliation (3 of 4 workshops)**

RP41

**Faculty:** Humanities & Education **Room:** N1

See RP28 description.

### **Philip Potter Chair in Ecumenism: Challenges for Peace, Justice, Liberation and Reconciliation (14 of 4 workshops)**

RP42

**Faculty:** Humanities & Education **Room:** N1

See RP28 description.

### **Just Peace and Global Advocacy: Setting the Compass in Kingston (2 of 2 workshops)**

RP43

**Faculty:** Pure & Applied Sciences **Room:** Chem Phys

See RP21 description.

### **Mission, Power and Peace**

**Faculty:** Pure & Applied Sciences **Room:** C6

RP44

Mission and evangelism are theologically grounded in God's power. The experience of power and conflict of those sent out have always been crucial issues for mission. So some, especially in the North, connect mission with manipulation and conflict, other connect mission with experience of the Holy Spirit. At this International Ecumenical Peace Convocation, we consider it essential in our deliberations to bring different views of mission on a scale between power and powerlessness, peacemaking and peace-destroying energy into a real dialogue with one another.

**Empire and religious violence: Imperative of Interfaith Solidarity (1 of 2 workshops)**

The remaining session is RP47.

**Faculty:** Pure & Applied Sciences **Room:** C7

RP45

This workshop will (i) analyse the nexus of empire building and religious wars along with the nature of and reason for the rise and spread of violence identified as motivated by religious belief ; (ii) demonstrate the role of religious doctrines (of the world's major religions) in perpetuating structural violence, economic exploitation, wars, various forms of social stratification etc and (iii) develop approaches to building interfaith solidarity against the instrumentalisation of religion for empire building and militarised globalization.

**Christian presence in the Middle East**

**Faculty:** Social Sciences **Room:** SR5

RP46

Recent developments and appraisals in the Middle East might bring some hope for the populations in different countries. But at the same time, several attacks against Christians in their places of worship have raised fears and concerns among churches everywhere.

This workshop will make an analysis of the situation in different countries of the region, focusing on the role of Christians in building just societies, based on respect of human dignity, human rights, and diversity.

**Empire and religious violence: Imperative of Interfaith Solidarity (2 of 2 workshops)**

RP47

**Faculty:** Pure & Applied Sciences **Room:** C3 *\*no wheelchair access*

See RP45 description.

**Los cinco cubanos - una historia de solidaridad (2 of 2 workshops)**

RP48

**The Cuban FIVE: A History of Solidarity**

**Interpretation:** Spanish – English

**Faculty:** Humanities & Education **Room:** HN3

See RP37 description.

RP49

**Christian Mission and the Struggle for a World without Empire (2 of 2 workshops)**

**Faculty:** Social Sciences **Room:** SR5

See RP49 description.

**RP50**      **The Codification of the Human Right to Peace** (2 of 3 workshops)  
 The remaining session is RP51.  
**Faculty:** Social Sciences **Room:** GLT2  
 See RP23 description.

**RP51**      **The Codification of the Human Right to Peace** (3 of 3 workshops)  
**Faculty:** Social Sciences **Room:** GLT2  
 See RP23 description.

**RP52**      **Gen Rosso - International Performing Arts Group**  
**Faculty:** Social Sciences **Room:** SR11  
 This workshop will share its work with educating young people towards peace and violence prevention through different disciplines of stage performing arts: instrumental music, dance, singing, acting etc. The Gen Rosso projects have already been experienced in different parts of the world and in various religious contexts.