



DISARMING Pax Christi TIMES

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ANZAC 2015, WHERE NOW?

Harry Kerr

In a few weeks it will be ANZAC day 2015, one hundred years since the Gallipoli landings. ANZAC 2015 will be big. There will be special stamps, special radio and TV programmes, and newspaper articles, special church services and community gatherings, special focus on ANZAC sacred sites as well as the dawn services and marches on the day itself. We are told that Gallipoli was where Australia “became a nation,” and that our freedom was won by the sacrifice of brave young men.

Movements such as the ANZAC Centenary Peace Coalition have been questioning the ANZAC narrative, probing the history to uncover the real story, and posing the ultimate question: “Who Is Australia?” There are some excellent and accessible historical studies which not only “tell it like it was” but include the stories of those who resisted the war.

The question for Pax Christi and the Peace Movement is: *What Now?* It is easy to be reactive, to invest energy in responding to events and crises as they happen. When the ANZAC “celebrations” are over, where will we be and where do we go from here? What are our long terms aims and goals? Jesus wept over Jerusalem because he could see that the Jewish people were walking blindly into a conflict which would destroy them. *If you, even you, had only recognized on this day the things that make for peace!*” (Luke 19.37) For the early Christians peace, *Shalom* is God’s gift and purpose for humanity and for creation. It embraces the totality of human life, wholeness and peace within, loving and creative relationships, just and cooperative

local and national communities, peace, justice and co-operation between states, the end of domination and empire and non violence conflict resolution. Early Christians believed that *Christ is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us* (Ephesians 2.12). We are called to participate in Christ’s peacemaking: *Blessed are the peacemakers, for they will be called children of God.* (Mathew 5.9). In so doing we participate in the building of *a new heaven and a new earth, where Death, mourning and crying and pain will be no more.* (Revelation 21).

We can be grateful that the focus on ANZAC and WW1 confronts us with the awful human realities of war: the arbitrary, wilful and unceasing destruction of young men and women, the incompetent leadership, the blind ideology, the gut wrenching mental and physical disabilities, and the ongoing suffering of those who returned and their families. They also confront us with the futility of the whole enterprise. All that was achieved was the setting of the scene for the much greater destruction of WW2 followed by Korea, Vietnam Iraq and Afghanistan and many other conflicts.

The ANZAC centenary poses the question: *Is this inevitable? Is war and violence an inescapable part of human DNA?* Can it only be dealt with by force or the threat of force? The evidence for this is disturbingly close to home, a “clear and present danger.” We are being confronted by the shocking level of violence towards women and children in families and communities. Some of us

will have seen it up close. While the spotlight has been on churches and other institutions and organisations, most violence and abuse happens within the circle of families and friends. It appears that wherever people have power over people, particularly over children, violence and abuse will happen.

Thankfully this is not the whole story. Many families and friendships are centres of love, nurture and growth. Creative things are happening in many churches and communities, religious and secular. The United Nations and other international bodies have been able to diffuse conflicts and promote international co-operation in many fields. Civil Society movements have runs on the board in various fields of human well being. Many more continue to struggle on and to suffer against overwhelming opposition. We may have war and conflict in our DNA. There is no doubt that “the things that make for peace” are also firmly rooted.

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DISARMING TIMES

A quarterly journal of Pax Christi Australia. It aims to provide members and interested peacemakers with peace news and views both local and international. We endeavour in each edition to reflect the three-fold emphasis of Pax Christi which engages members in study, Non-violent action and prayer for peace, justice, human rights, development and inter-faith and inter-civilisation dialogue.

PAX CHRISTI AUSTRALIA

is an Australia-wide

Christian Peace Movement, affiliated with Pax Christi International.

Human rights, justice and integrity of creation are central to its work.

We take a stand against militarism, nuclear weapons and the arms race.

As an ecumenical Christian movement

Pax Christi fosters the spiritual and scriptural dimensions of peace-making.

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Which brings us back to the original question: *What now for Pax Christi and the wider Peace Movement?* My analysis suggests that both peace and conflict are in our DNA. We see this in the inner politics of some peace movements. Mega Conflicts are small conflicts writ large and driven by the same dynamic. Likewise small efforts towards peace can have much larger implications.

If Pax Christi is to be an effective peace movement into the future, we might begin by recognising that peace begins with us, with our personal lives and our shared life as a Pax Christi community. What does it mean for us to live as a 'Peace Community?' How are we different from other community groups? Do we need a Rule of Life to which we all commit? This might help us to know ourselves as peacemakers and to know the "inner struggles" of peacemaking and being human and how they relate to the Big Picture issues. We are inspired by the historic peace churches, the Quakers, the Mennonites the Anabaptists, and the early Franciscans.

Secondly we might focus on the long term while not excluding immediate issues. ICAN has as its goal the achievement of an international treaty banning nuclear weapons. This is a long slow business but they work their way slowly but surely towards the goal. We support them of course but maybe we

should identify some long term goals of our own.

Thirdly we might take seriously our calling as a faith based peace movement. This means taking time and energy to develop our own theology and spirituality. We rightly value our openness. However there is a difference between a bland minimalism and being a people of firm and deep conviction who are open to people of different firm and deep convictions.

It would also mean taking seriously the disturbing fact the religion is a factor in many conflict situations at home and abroad and that anti-Semitism and intolerance of Muslims are rearing their ugly heads. We need to learn how to distinguish the religious, the cultural and the political elements in these conflicts. We might seek as a long term goal to enter into serious dialogue with at least some faith communities about the "things that make for peace" and claim religion (s) as a force for peacemaking and not just a cause of conflict. In our recent Agapes, we have sought to explore what peace means for other faith communities. We now realise we are only at the beginning of a very long journey but one upon which it is vital to venture. The only way to honour the fallen is a renewed dedication to the "things that make for peace. *"Lest we forget indeed!"*

Harry Kerr is convenor of Pax Christi Victoria

EVERYTHING CHANGES THE WORLD

Naomi Shihab Nye

Words, lies.

My friend in Bethlehem says,
Pious myth-building and criminal
behaviour,
that's what.

Every shattered home,
every shattered story worth telling.
Think how much you'd need to say
if that were your kid.

If one of your people
equals hundreds of ours,
what does that say about people?

Boys on a beach,
women with cookpots,

men bombing tender patches of
mint.

There is no righteous position.
Only a place where brown feet
touch the earth.

Maybe you call it yours.
Maybe someone else runs it.
What do you prefer?

We who are far
stagger under the mind blade.
*Naomi Shihab Nye, is a Palestinian
poet, and novelist.*

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THE GALLIPOLI CENTENARY IS A SHAMEFUL ATTEMPT TO HIDE THE ARMENIAN HOLOCAUST

Robert Fisk

As world leaders plan to commemorate the First World War battle for Gallipoli, another horrific anniversary risks being overlooked

When world leaders, including Prince Charles and the Australian and New Zealand prime ministers, gather at Gallipoli to commemorate the First World War battle at the invitation of the Turkish government in April, the ghosts of one and half million slaughtered Christian Armenians will march with them.

For in an unprecedented act of diplomatic folly, Turkey is planning to use the 100th anniversary of the Allied attempt to invade Turkey in 1915 to smother memory of its own mass killing of the Armenians of the Ottoman Empire, the 20th century's first semi-industrial holocaust. The Turks have already sent invitations to 102 nations to attend the Gallipoli anniversary on 24th April — on the very day when Armenia always honours its own genocide victims at the hands of Ottoman Turkey.

In an initiative which he must have known would be rejected, Turkish President Recep Erdogan even invited the Armenian President, Serge Sarkissian, to attend the Gallipoli anniversary after himself receiving an earlier request from President Sarkissian to attend ceremonies marking the Armenian genocide on the same day.

This is not just diplomatic mischief. The Turks are well aware that the Allied landings at Gallipoli began on 25th April — the day after Armenians mark the start of their genocide, which was ordered by the Turkish government of the time — and that Australia and New Zealand mark Anzac Day on the 25th. Only two years ago, then-president Abdullah Gul of Turkey marked the 98th anniversary of the Great War battle on 18th March 2013 — the day on which the British naval bombardment of the Dardanelles Peninsular began on the instructions of British First Lord of the Admiralty Winston Churchill. At the time, no-one in Turkey suggested that Gallipoli — Canakkale in Turkish — should be remembered on 24th April. The Turks, of course, are fearful that

1915 should be remembered as the anniversary of their country's frightful crimes against humanity committed during the Armenian extermination, in which tens of thousands of men were executed with guns and knives, their womenfolk raped and then starved with their children on death marches into what was then Mesopotamia. The irony of history has now bequeathed these very same killing fields to the victorious forces of the 'genocidal' Islamist ISIS army, which has even destroyed the Armenian church commemorating the genocide in the Syrian city of Deir ez-Zour. Armenians chose 24th April to remember their genocide victims because this was the day on which Turkish police rounded up the first Armenian academics, lawyers, doctors, teachers and journalists in Constantinople.

Like Germany's right wing and revisionist historians who deny the Jewish Holocaust, Turkey has always refused to accept the Ottoman Turkish Empire's responsibility for the greatest crime against humanity of the 1914-18 war, a bloodletting which at the time upset even Turkey's German allies. Armenia's own 1915 Holocaust — which lasted into 1917 — has been acknowledged by hundreds of international scholars, including many Jewish and Israeli historians, and has since been recognized by many European states. Only Tony Blair's government tried to diminish the suffering of the Armenians when it refused to regard the outrages as an act of genocide and tried to exclude survivors from commemorating their dead during Holocaust ceremonies in London. Turkey's claim — that the Armenians were unfortunate victims of the social upheavals of the war — has long been discredited.

Several brave Turkish scholars — denounced for their honesty by their fellow countrymen — have researched Ottoman documents and proved that instructions were sent out from Constantinople (now Istanbul) to regional officials to destroy their Armenian communities. Professor Ayhan Aktar of Istanbul Bilgi University, for example, has

written extensively about the courage of Armenians who themselves fought in uniform for Turkey at Gallipoli, and has publicised the life of Captain Sarkis Torossian, an Armenian officer who was decorated by the Ottoman state for his bravery but whose parents and sister were done to death in the genocide. Professor Aktar was condemned by Turkish army officers and some academics who claimed that Armenians did not even fight on the Turkish side. Turkish generals officially denied — against every proof to the contrary, including Torossian's photograph in Ottoman uniform — that the Armenian soldier existed.

But now Turkey has changed its story. Turkish foreign minister Mevlut Cavusoglu recently acknowledged that other ethnic groups — including many Arabs as well as Armenians — also fought at Gallipoli. "We [Turks and Armenians] fought together at Gallipoli," he said. "That's why we have extended the invitation to President Sarkissian as well." The Armenian president's reply to Erdogan's invitation even mentioned Captain Torossian — although he sadly claimed that the soldier was also killed in the genocide when he in fact died in New York in 1954 after writing his memoirs — and reminded the Turkish president that "peace and friendship must first be hinged on the courage to confront one's own past, historical justice and universal memory... Each of us has a duty to transmit the real story to future generations and prevent the repetition of crimes... and prepare the ground for rapprochement and future cooperation between peoples, especially neighbouring peoples."

Armenians hold their commemorations on April 24th — when nothing happened at Gallipoli — because this was the day on which the Armenian intellectuals were rounded up and jailed in the basement of Constantinople's police headquarters prior to their deportation and — in some cases — execution. These were the first 'martyrs' of the Armenian genocide. By another cruel

twist of history, the place of their incarceration is now the Museum of Islamic Arts – a tourist location to which Prince Charles and other dignitaries will presumably not be taken on 24th April. These killings marked the start of the Armenian people's persecution and exile to the four corners of the earth.

Professor Aktar's contribution – along with that of historian Taner Akcam in the US — to the truth of Turkish-Armenian history is almost unique. They alone, through their academic research and under enormous political pressure to remain silent, forced thousands of Turks to debate the terrible events of 1915. Many Turks have since discovered Armenian grandmothers who were 'Islamised' or seized by Turkish militiamen or soldiers when they were young women. Aktar also points out that other Armenian soldiers – a First Lieutenant Surmenian, whose own memoirs were published in Beirut 13 years after Torossian's death – fought in the Turkish army.

He has little time, however, for either the Turkish government or Armenian president Sarkissian. "If you want to honour the Armenian officers and soldiers who... died for the fatherland (Turkey) in 1915, then you should in-

voke the Armenian patriarch of Istanbul," Aktar told me. "Why do (they) invite President Sarkissian? His ancestors were probably fighting in the Russian Imperial Army in 1915. He is from Karabagh [Armenian-held territory that is part of Turkish Azerbaijan] as far as I know! This is a show of an 'indecent proposal' towards President Sarkissian... it is rather insulting!"

Many Armenians might share the same view. For several months, Sarkissian was prepared to sign a treaty with Turkey to open the Armenian-Turkish frontier in return for a mere formal investigation by scholars of the genocide. Then-US Secretary of State Hillary Clinton supported him, along with sundry politicians and some Western journalists based in Turkey. But the Armenian Diaspora responded in fury, asking how Jews would feel if friendship with Germany was contingent upon an enquiry to discover if the Jewish Holocaust had ever occurred. In the First World War, American and European newspapers gave massive publicity to the savagery visited upon the Armenians, and the British Foreign Office published a 'black book' on the crimes against Armenians of the Turkish army. The very word 'genocide' was coined

about the Armenian holocaust by Raphael Lemkin, an American lawyer of Polish-Jewish descent. Israelis use the word 'Shoah' – 'Holocaust' — when they refer to the suffering of the Armenians.

The Turkish hero of Gallipoli, of course, was Lieutenant Colonel Mustapha Kemal – later Ataturk, founder of the modern Turkish state – and his own 19th Division at Gallipoli was known as the 'Aleppo Division' because of the number of Arabs serving in it. Ataturk did not participate in the mass killings of Armenians in 1915, but some of his associates were implicated – which still casts a shadow over the history of the Turkish state. The bloody Allied defeat at Gallipoli was to cast a shadow over the rest of Winston Churchill's career, a fact well known to the tens of thousands of Australians and New Zealanders who plan to come to the old battlefield this April. How much they will know about an even more horrific anniversary on April 24th is another matter.

Robert Fisk is a distinguished journalist who has lived and worked in the Middle East for many years. This article is reproduced by kind permission from the "Independent newspaper, London."

NATIONS PLEDGE SUPPORT FOR GLOBAL TREATY BANNING NUCLEAR WEAPONS

More than 150 governments gathered in Vienna this month for the third diplomatic conference on the catastrophic humanitarian impact of nuclear weapons. Many pledged their support for the start of negotiations on a treaty outlawing nuclear weapons.

The International Campaign to Abolish Nuclear Weapons (ICAN) played a leading role at the conference, as well as at previous conferences on the same topic held in Mexico earlier this year and Norway last year. ICAN is confident that a ban treaty can be achieved in the near future.

"The 70th anniversary of the atomic bombings of Hiroshima and Nagasaki – to be observed in August 2015 – is an appropriate milestone by which to achieve our goal," said ICAN Australia's director, Tim Wright. Immediately before the government conference, ICAN hosted a two-day civil society forum bringing together experts and activists from 70 countries. NucSue Coleman-Haseldine, a Kokatha-Mula woman from South Australia, delivered a powerful speech in Vienna on the devastating long-term effects of British nuclear testing on Aboriginal land in the 1950s and '60s. "Nuclear weapons must be permanently banned," she said. "Keep in mind the future forever belongs to the next generation."

More than 100 Australian parliamentarians have signed ICAN's global appeal for a treaty banning nuclear weapons, and opinion polls show that well over 80 per cent of the Australian public also support a ban. Ahead of the Vienna conference, 31 major non-government organisations endorsed an open letter to Foreign Minister Julie Bishop urging her to voice Australia's unequivocal support for ban treaty negotiations.

FILLING THE GAP

Ray Acheson

Law stands on hollow ground where a solid moral conviction is absent. On the contrary, a gap in law is often just a mirror through which we are impelled to gaze into our own ambivalent souls. And so it is the case with nuclear weapons.

– Dr Nobuo Hayashi, University of

Oslo

The intersection of law and morality became a central theme at the third conference on the humanitarian impact of nuclear weapons (HINW). Following the previous two conferences in Oslo and Nayarit in providing irrefutable evidence about the devastating consequences and risks of the use of

nuclear weapons, the Vienna conference went on to explore the corresponding normative framework governing these weapons.

The "inescapable conclusions" noted by the Austrian government in its Pledge at the end of the conference included the conviction that nuclear weapons raise profound

moral and ethical questions that go beyond debates about their legality and that efforts are needed now to stigmatise, prohibit, and eliminate these weapons of terror. These conclusions provide the basis for the Austrian Pledge to “fill the legal gap” for prohibiting and eliminating nuclear weapons. They also provide the framework for all states and civil society to move forward from this resounding turning point in the history of the nuclear weapons debate.

The legal gap

In his presentation during the final panel at the Vienna conference, philosopher Nobuo Hayashi noted what many states and the International Campaign to Abolish Nuclear Weapons (ICAN) have highlighted before: that the law does not address the legality of nuclear weapons in the way it does biological and chemical weapons. “It is as though we can strangle this beast from all directions,” remarked Hayashi, “but not quite strike directly at its heart” Some states, such as Ireland, have repeatedly questioned this distinction among the weapons of mass destruction (WMD). Why should nuclear weapons be viewed as somehow more “necessary,” “legitimate,” or “justifiable” than other WMD, asked the Irish delegation. “Is that because of a belief in their value as a deterrent? Then why has this deterrent failed to prevent conflicts breaking out in various regions in which the parties directly or indirectly involved have nuclear weapons in their arsenals?”

Nuclear deterrence took a hit at the Vienna conference, with most states reiterating long-held views that nuclear weapons bring insecurity and instability, not safety and protection.

Only a handful of states argued that nuclear weapons provide some “security benefit that must be taken into account when considering legal or policy options. Yet despite the consistent and overwhelming objections to the concept and practice of nuclear deterrence, human society has still failed to establish law prohibiting and setting out a framework for the elimination of nuclear weapons the same way it has for biological and chemical weapons.

Why?

It is not because nuclear weapons have some sort of inherent, magical value that other WMD do not have. It has

much more do with the way nuclear weapons are positioned within the political-military-academic-industrial nexus than anything else. Any “magic” these weapons are perceived to possess has been falsely granted to them by those who benefit from them materially or politically. But like all magic, the illusion can be unmasked and its power taken away. The moral gap, an important step in unveiling the truth about nuclear weapons could be through unleashing our “moral imagination”.

Dr. Hayashi suggested that we have been imprisoned by arguments for or against nuclear weapons that are built on an “ethics of outcome”. That is, we tend to look at the consequences of the use of nuclear weapons and decide whether or not the ends justify the means. Instead, we might start looking at the suffering nuclear weapons cause as “suffering per se, rather than suffering that is necessary or unnecessary for this or that purpose.” He drew upon the shift in thinking about torture as a precedent for this approach, arguing that “most of us now agree that torture is a moral wrong in itself, and that under no circumstances do outcome-based claims ever justify it.” Fittingly, the CIA torture report was released in the United States the same day Dr. Hayashi gave his presentation in Vienna. The massive outcry in the US and beyond indicates that despite continued justifications by certain elements, the findings have been condemned as abhorrent and unacceptable by the vast majority of the world. Would the reaction be the same if nuclear weapons were to be used again today? While the users might claim they had the right and the responsibility to wreak the havoc and devastation promised by nuclear weapons, would the rest of the world really accept it? Lithuania’s delegation remarked that the testimonies of survivors have become a powerful moral deterrent against any use of nuclear weapons. The voices of survivors from Australia, Japan, Kazakhstan, the Marshall Islands, and the United States at the Vienna conference indeed could not be denied. Even the US delegation, after a rather callous delay, thanked those who brought personal testimonies to the conference.

But will these voices deter? Will they deter use? Can they deter the threat of use? Possession? Speaking at the ICAN

Civil Society Forum the weekend before the Vienna conference, investigative journalist Eric Schlosser described nuclear deterrence as a “psychological threat to annihilate the population of another country.” If we cannot conceive of accepting the use of nuclear weapons and the suffering it will bring, how can we accept the ongoing practice of nuclear deterrence? How can we accept that the use of these weapons is written into “security” doctrines of states? That they are deployed, on alert, ready to use? That they still exist, in any hands?

“We don’t do that anymore” “Indiscriminate weapons get banned,” declared ICAN in its statement to the Vienna conference. “We have done it before with other weapon systems, including biological and chemical weapons.” It is what human societies do to protect themselves. We no longer tolerate many of the technologies or practices of violence upon which we previously relied. Categorically prohibiting nuclear weapons—for everyone, under all circumstances—is the logical outcome of the examination of the risks and consequences of the use of nuclear weapons. It is the logical progression of the law regulating nuclear weapons, including the Non-Proliferation Treaty (NPT) and the Comprehensive Test Ban Treaty, as well as other WMD, including the Chemical Weapons Convention and Biological and Toxin Weapons Convention. It is the logical conclusion of a moral assessment of the human and environmental suffering that would be caused by any use of nuclear weapons. It is a meaningful, feasible, achievable option that can be negotiated now and that would have wide-ranging normative and practical impacts.

We need to fill the legal gap when it comes to nuclear weapons, and the best way to fill it in the current context is with a treaty that prohibit and sets out a framework for the elimination of these weapons. But we cannot just fill this gap with law alone. One of the biggest challenges with nuclear weapons is that existing law is being circumvented. If the NPT was being implemented, we would not have nuclear sharing arrangements and the nuclear-armed states parties would be engaged in multilateral negotiations for the elimination of their arsenals. **Contd on p 6**

PRO-ISRAELI, PRO-PALESTINIAN, PRO-JESUS

By Ryan Roderick Bieler

Evangelicals are no longer automatically taking a one-sided approach to conflict in the Middle East.

STUN GRENADES AND tear gas bombs exploded in the street outside of Bethlehem Bible College, forcing Rev. Alex Awad to end his class early. Down the block, youth threw stones at the Israeli separation wall that cuts deep into Bethlehem. Frequent clashes had erupted in the months since the Israeli offensive known as Operation Protective Edge killed more than 2,200 Palestinians in Gaza, most of them civilians. During that operation, 66 Israeli soldiers and seven civilians were killed by Gaza militants. In the months that followed, Jerusalem became the focal point of further violence.

“Many people ask, what are signs of hope?” says Awad. While the facts on the ground get worse, he names one encouraging trend: “Many evangelicals are moving from the Israeli side into what I think is the peace and justice side.”

Here are seven signs that he’s right:

1. Evangelicals are listening to Palestinian Christian voices. Jerusalem-born with a degree from a U.S. Bible college, Awad is uniquely suited to speak to evangelicals—including some unlikely guests. John Hagee, leader of Christians United for Israel, the U.S.’s largest Christian Zionist organization, arranged for five tour groups to visit Bethlehem Bible College. The first group arrived last August.

“When I started speaking, almost every two words I would see 10 hands of

people wanting to ask questions,” recalls Awad. “Very patiently, I answered one after the other. Then I would make another statement, and another 15 hands are up.”

Near the end, one man stood up. “I think I am convinced that what Rev. Awad is saying is right. Am I the only one? Could I see hands?” Some 10 to 15 out of about 40 people raised their hands.

“People are definitely changing their minds. Christian leaders who used to visit Israel without being exposed to the other side are now asking to meet Palestinian Christians,” says Munther Isaac, Awad’s colleague at Bethlehem Bible College and director of its biannual Christ at the Checkpoint conferences.

While Palestinian Christian groups such as Sabeel have mobilized mainline churches for decades, Christ at the Checkpoint specifically targets evangelicals. U.S. gatherings such as Impact Holy Land, Q Conference, Empowered21, and Catalyst have also brought Palestinian Christians to evangelical audiences.

Documentary films, such as Porter Speakman’s *With God on Our Side* and Yasmine Perni’s *The Stones Cry Out*, are also exposing evangelicals to new perspectives. Says Perni, “By seeing the conflict through Christian eyes, something changes in how people accept the Palestinian story.”

2. Leaders are getting educated and helping to educate others. “At Willow Creek,” says Lynne Hybels, speaking of the church she and her husband, Bill, started 40 years ago, “we’ve spent the last three years educating our highest levels of leadership, taking them on alternative Holy Land trips to learn from people on all sides of the conflict: Jewish settlers, Palestinians living in refugee camps, Muslim sheiks, Jewish rabbis, Palestinian pastors, human rights activists on both sides, journalists, politicians.”

“In each community there are those who reject peace and those who daily pursue peace,” says Hybels. “We want our people to be so captivated by the

peacemakers that they will stand in solidarity with them.”

Other groups organize similar “multi-narrative” pilgrimages. “Our approach is to familiarize Americans with the different historical narratives and to help them build relationships with Israelis and Palestinians,” says Todd Deatherage of The Telos Group. “In this way, we hope that American leaders invest their energies in resolution of the current conflict rather than things that perpetuate it.”

According to a National Association of Evangelicals poll, 40 percent of U.S. evangelical leaders have changed their thinking about Israel and Palestine over the past 15 years, with the most common change being “a greater awareness of the struggles faced by the Palestinian people.”

3. Young evangelicals are more passionate and less prejudiced. “With younger evangelicals,” says Isaac, “there is an openness because they’re very interested in social justice issues. They want to put their faith into action.”

During Megan Giesecke’s second year at Wheaton College, a friend studied in the Holy Land. His testimony inspired her to attend the Christ at the Checkpoint conference in 2012 with a group from Wheaton.

“Once in Palestine, I was shocked,” says Giesecke, who recalls seeing the separation wall, meeting Israeli activists and settlers, going through a crowded checkpoint at 6 a.m., and hearing about everyday experiences of occupation.

When she decided to volunteer for a year in Jerusalem with Sabeel, her mother objected: “We are supporters of Israel, as Christians and as citizens of the United States!”

But after eight months of emails and Skype calls culminating in their own trip from Dallas to witness firsthand the situation in Palestine, Giesecke’s parents abandoned their unquestioning support for Israel.

In Giesecke’s experience, personal stories are more convincing than political arguments. “You want to shake them with the reality, but many evangelicals can be turned off to that sort of strong

Filling the gap, contd. from p 3

To give the law power and resilience we must also fill the gap with morality, compassion, responsibility, and accountability. Vienna gave us a starting point. It gave us a Pledge to pursue a legal prohibition on nuclear weapons. But it also gave us a way forward in reconstructing how we think about and approach nuclear weapons. It is the most exciting opportunity we have to deal with these weapons once and for all. We must seize it and ban nuclear weapons now

approach. They need reassurance that you care for both sides.”

4. Evangelicals of colour know injustice when they see it. While black and Latino Christians see parallels with their own histories of oppression, they’re also demonstrating how a balanced approach need not ignore unbalanced power structures.

Many African-American leaders hesitate to criticize Israel because of the important role that Jews played in the civil rights movement. While acknowledging that legacy, Dennis Edwards, pastor of Sanctuary Covenant Church in Minneapolis, says, “During our visit, I found the treatment of Palestinians to be reminiscent of the way blacks were discriminated against in the U.S.”

“For me, this looks like apartheid,” says Moss Ntlha, general secretary of the Evangelical Alliance in South Africa, recalling a conversation with Jewish friends. “Between you and me—I am black, you are white South African Jews—who do you think has more credibility in deciding whether or not this is apartheid?”

Ntlha’s honesty comes from respect: “I continue to love and pray for Israel. But it is precisely because we love Israel that we must help Israel recover a sense of the God of justice who they revealed to us.”

“The most inspiring evangelical responses we’re seeing are people doing a power analysis of Palestine and Israel that refracts onto their own lives,” says Sarah Thompson, executive director of Christian Peacemaker Teams. She recently co-led a delegation with Mariano Avila of Hope Equals, which organizes study tours for college and seminary students.

“We take these very privileged kids,” says Avila, “and by the time they come back they understand what it means to be an ally, they understand the power imbalance, and they understand how to have discourse without dehumanizing anybody.”

“Hope Equals is pro-people,” Avila emphasizes. “We stand for human rights and human life. So if Israel bombs Gaza, that’s a problem. If Hamas launches rockets at Israel or threatens human life, we’re not going to stand with them.”

“As a Mexican, I come at it from my own embodiment of oppressor and op-

pressed,” says Avila. “I have very clear lineage from Spain, but I also have Aztec and Zapotec blood.”

“The colonizer isn’t necessarily always an ideological colonizer, and you shouldn’t demonize that person. But the amount of power that each group has bears on the amount of responsibility that it has,” says Avila. “It’s Israelis who control the freedoms and rights of Palestinians—not the other way around. So of course our actions are more pressuring towards Israelis and more advocating for Palestinians.”

5. Jewish voices are broadening the boundaries of debate. “There is a push from the Jewish left wing in the U.S.,” observes Avila. “People like Jon Stewart have played an enormous role in opening up the dialogue for Jews in America to talk about it. And if Jews in America are talking about it, then Christians in America are talking about it.”

Strikingly, Christians are often more Zionist than are Jews. A 2013 Pew Research Center poll showed that white evangelicals are twice as likely as Jews to believe that “Israel was given to the Jewish people by God” (82 percent vs. 40 percent).

“Young people tell me that they grow up in churches being told that Jews are God’s chosen people,” says Dale Hanson Bourke, author of *The Israeli-Palestinian Conflict: Tough Questions, Direct Answers*. “Then they go to universities where Jewish students laugh at their Christian Zionism and want no part of it.”

“If you go to the campuses today in the U.S., the atmosphere is totally different than it was 10 years ago,” says Yonatan Shapira, a former Israeli Air Force pilot turned solidarity activist. “Many of the activists in the Palestine committees are Jewish students. Their parents were supporting the right-wing Jewish lobbies, but the second generation is with the Palestinians working together side by side.”

Palestinian evangelicals have also built bridges with Israeli Messianic Jews. “We differ when it comes to issues of politics and eschatology,” says Awad. “But through the years we have learned to love them. They have learned to love us. They have been defending us when it comes to attacks by the radical side.”

6. When governments fail, grassroots movements grow. As talks broke down last year, U.S. officials condemned Israel’s ongoing settlement expansion but did nothing to stop it. The carnage that unfolded in Gaza was similarly met with harsh words but no real action. For its part, Palestinian leadership has shown little strategy beyond seeking symbolic international recognition.

Lacking confidence in politicians, many activists on the ground are now calling for grassroots international pressure, including the Boycott, Divestment, and Sanctions (BDS) movement modeled on campaigns targeting apartheid South Africa. The Kairos Palestine document, signed by some 3,000 Palestinian Christians and the heads of 13 historic denominations, calls for “boycott and divestment as tools of nonviolence for justice, peace, and security for all.”

“BDS will save human life,” says Awad, a Kairos signatory. “It will save Jewish life. It will save Palestinian life. Because it will give the international community and Palestinians a way to fight oppression without spilling blood.”

However, even some sympathetic U.S. evangelical leaders argue that BDS is one-sided, counterproductive, and will end conversations before they’ve even started. Instead, evangelicals tend to promote efforts focusing on dialogue and personal reconciliation.

Though none have endorsed full-scale BDS, other churches, including Presbyterian Church USA, the United Methodist Church, and several Quaker bodies, have taken various measures to either screen occupation-implicated investments or boycott settlement products.

Responding to PCUSA’s divestment measure, Rabbi Steve Gutow of the Jewish Council for Public Affairs warned that such actions will “have a devastating impact on relations” with mainstream Jewish groups.

At the same time, Jewish groups that support BDS are growing. Jewish Voice for Peace, which lobbies churches to support divestment, reported a jump of 50,000 names on its email list in 2014 and a tripling of Facebook “likes”—which as of this writing stands at 199,384—compared to 93,781 for AIPAC and 25,850 for the more moderate J Street, both of which oppose BDS.

7. Evangelicals are trading pop-prophesy for prophetic theology.

While default Zionism still permeates the subculture, its underlying theology is being left behind by many evangelical scholars.

“I was surprised to learn that dispensationalism is no longer taught in most evangelical seminaries,” says Hanson Bourke. “Since that is the very basis of much of Christian Zionist teaching, it means that most young pastors are not trained in the theological view that

gives Jews and Israel a special dispensation.”

Others are taking a more direct approach. “We are challenging evangelicals that rather than looking at the Middle East through the lens of prophecy,” says Isaac, “that they look at it through the teaching of Jesus to be peacemakers.”

Ultimately, better theology will inspire activism, says Isaac. “In the past we used to say there will never be peace in the Middle East until Jesus comes.

This is a very typical evangelical response. Now we’re saying rather than waiting for divine intervention—get busy! Listen and respond to God’s call to action!”

Ryan Rodrick Beiler

(ryanrodrickbeiler.com) is a freelance photo-journalist in Oslo, Norway, and a member of the Activestills collective (activestills.org). He lived in the occupied Palestinian territories from 2010-14.

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JESSICA IN PALESTINE, MUSINGS ON THE BANALITY OF EVIL

Jessica Morrison

Dear friends

I have just arrived in Palestine to serve with Christian Peacemaker Teams (CPT) for six weeks. I'm writing from Hebron in Palestine, a city where the most ideological settlers have taken over properties literally on top of Palestinians, and the city crawls with Israeli military. I'm wrapped up in my warmest woollen clothes as winter has started to really bite here, and I'm listening to the call to prayer beam out around me. It seems very far from home! If you'd like to hear more about CPT's work - they've just put together a little clip about some of their recent work.

As I've prepared to travel to the West Bank and stand beside Palestinians with CPT, there is a phrase that keeps returning to my mind – *the banality of evil*. For me this refers to our desensitisation to horror in our world, and how we can see many terrible things as 'no big deal'. It seems to encapsulate so much of what I hear and see in how we can respond to the so called "Israel:Palestine conflict" - somehow it has become banal. However since 1948 Palestinians have suffered terribly at the hands of the State of Israel. Many Millions of Palestinians remain stateless, others live under discriminatory laws in Israel, others are under siege in Gaza, and here in the West Bank many Palestinians live under a brutal military occupation, what Israeli historian Jeff Halper describes as a matrix of control I first saw Occupied Palestine four years ago and was shocked at the behaviour of Israel – a country my Government and many Christians actively support.

Not all of what Palestinians experience is banal - this year's most obvious examples being the horrendous bombings of Gaza or the ruthless lynching of a teenage boy in Jerusalem. But so much of the stories of Palestinians seems so banal in of themselves.

In the last few weeks the CPT team have been posting photos of a Mr Salah, an old distinguished gentleman who is waiting. He is waiting for the Israeli military to release his donkey, which they have held up at a checkpoint. Banal. In one of the photos is his son, who's head had a white scar running through his cropped dark hair. The caption of the photo tells us that his son is brain damaged from an Israeli military bullet. Not so banal.

I have just written to a friend in Bethlehem – telling him that I am coming to Palestine. We met in Iona Christian community in Scotland over ten years ago, however he cannot travel to Jerusalem about 10kilometres away because Israel will not let him. Banal.

As I crossed the border from Jordan to Israel, I missed the river itself, as I was distracted by the military turrets that overshadowed it. Banal. As I proceeded through Israel's most thorough immigration processes, the Israeli officials barked at Palestinians, mostly in a language they don't understand. Banal. An Israeli teenager with a military uniform and machine gun boarded my Palestinian run bus at the checkpoint on the way to Jerusalem, while the Israeli owned bus was waved straight through. Banal.

I decided to look up where the phrase originates from. I am a little shocked to learn that it was coined by an Israeli

woman as she watched a trial of a senior Nazi bureaucrat in Jerusalem. She expected to face a monster, but she found the man frighteningly normal – in fact he seemed bland and even nice. He had completely normalised what the Nazis were doing to minorities, and hadn't seen his own actions as any big deal.

Understandably many Jewish people are offended when comparing Nazi Germany to Palestine. I am a little thrown off balance that the phrase that has been my meditation point in thinking of Palestine in recent months in fact comes from the Nazi horrors. However, even with this knowledge, there is no phrase that seems more apt to me as I have prepared to travel.

The picture below is of a second hand painting that Banksy bought and then painted in the Nazi soldier. He calls it *The Banality of the Banality of Evil* (which recently sold for \$615,000 at auction!).



Of course it isn't just the Nazis that somehow come to accept evil as normal. I take this phrase as a challenge to always rail against evil and to not become the proverbial frog in boiling water.

There is much in this world that we must not accept as banal: children

starving, the execution of many by drones; the gobbling up of our earth's finite resources.

And Palestine.

So I invite you to journey with me to Palestine, to share in my experiences and learn more about the effects of the everyday 'banal' military occupation is playing out.

Jessica

WITNESSING THE DEMOLITION OF A FAMILY'S LIVELIHOOD

Winter is just starting to bite here in Hebron, or Al Khalil as the local Palestinians call it.

Al Khalil has a long history - the place where Abraham bought a plot of land to bury his dear wife Sara, it has been a place sacred to all three Abrahamic faiths for thousands of years. Before the British took over the region after the first world war, it was a bustling place where Jews and Muslims lived side by side. It was a thriving place of trade, and the cheese made by the Jewish people was famous all around.

The history in the last almost hundred years however has been horrendous. The British forced the Jewish people out, so the town became an almost exclusively Palestinian town. In the last few decades, the most militant Israeli settlers have forced themselves into the main city, taking over Palestinian homes and refusing to leave. They see it as their spiritual imperative to re-take the city, many who believe the city should be exclusively Jewish. The city has also become surrounded by settlements.

The Jaabari family live on the outskirts of Hebron, and the nearby hills are covered in Israeli settlements. Under the Oslo accords, the area is designated as 'Area C', where the Israeli authorities have full control. This was meant to be a temporary measure, but decades later, this remains the situation. The family have a strong flock of 70 sheep where they had built a sturdy brick shelter and have a nursery for their 30 baby calves. They also have a small field in front of these where baby onions grow.

The last week has been a difficult one for the Jaabari family. The weather has started to get very cold, so the animals have become more reliant on their animal shelters to keep the animals warm in the bitter nights. Yesterday, a group

of 50 settlers walked down the nearby streets, the family kept their distance but groups of settlers in the neighbourhood can never be good.

Yesterday morning, an Israeli bulldozer and the military rolled up the Jaabari family's street. In Area C, one must get permission from the Israeli authorities to build any structure. For Palestinians, in 97% of cases this permission is never given. A bulldozer can only mean that Israel has decided to demolish something.

Having had their animal pen demolished previously, the family quickly moved all their animals to a neighbour's property. The bulldozer entered their property, trampling and digging through their onion field. The military offered neither paperwork to justify their actions, nor an explanation. The bulldozer destroyed the animal shelter the family had invested the equivalent of \$60,000AUD into building. And then they turned on their animal nursery, destroying it also.

This family are farmers, so their livelihood has just been destroyed.

I heard today that there were two other demolitions in the area. Another two families, with painful stories of lives and livelihoods turned upside down. As the first snow of winter approaches, the families and their animals have a frightening week in front of them.

WALKING IN MY WHITE SKIN PRIVILEGE

Christian Peacemaker Teams was inspired by a speech at the Mennonite World Conference thirty years ago, and in the first stages was led by a wonderful bunch of committed people who experimented with peace team work. Most of these people wonderful people were white North Americans, which CPT came to see as a problem. Part of the reason this was seen as a problem was that it appeared to capitalise on 'passport privilege' (ie to hurt or kill a US citizen will cause countries more problems than killing their own), and also risks reinforcing the colonial idea that what is needed is for white people to come and save the day. The other more positive reason is that CPT acknowledged that to do a good job, it needs the wisdom and knowledge of people whose country the work is done within. So in the last decade, CPT has

worked hard to diversify their teams, with a priority of having local people in their teams. The Palestine CPT team right now has people from Palestine, Brazil, Canada, England, the USA and Australia.

One of the things that most aggravated me in my first week on team is noticing the extra challenges to Palestinian on team. The most blatant example of this happened the other day. To get from the CPT apartment to the front of the Ibrahim Mosque, everyone needs to pass through a checkpoint with two turnstiles and a metal detector. On every single time I've walked through this checkpoint, I've set the metal detector off, but keep walking. This is how it works for most people, most of the time. Recently however I was walking along with two wonderful young men - one white man from the USA, and a very experienced Palestinian team member. Our Palestinian team member walked through first but was waved back. The soldier was yelling something, but we didn't know what it was. So I walked through and was given no corresponding hand gestures or commands. My US teammate then did the same. He and I were free to go on our way. Not for our Palestinian team member though. He knew what was happening, and begun to empty his pockets. Our Palestinian teammate had to go through several times until he didn't set off the metal detector. The only difference between my US colleague and I and our Palestinian one? The soldier knew our teammate was Palestinian. I seethed with anger at the blatant discrimination by the soldier. When we were all through, I went to share my anger with my Palestinian teammate, who said it 'was fine'. Clearly it wasn't fine, but in reflecting later, he said he knew it wasn't going to help him in his role to express this frustration. Rather his spiritual practice is to breathe through his anger and frustration until he can re-find his centre.

And of course, this wasn't an isolated experience. Earlier in the week two CPTers walked by a checkpoint to notice a Palestinian School Teacher having his phone confiscated and being detained at a checkpoint on his way to school. So the CPTers talked with the teacher and stood by to ensure that the

border police returned his phone and released him. During their wait, one of the well known and particularly aggressive settlers wandered down and began talking to a border policeman. The border police asked who the people

who were watching. The settler

who came here to cause trouble. The teacher volunteered that one of the team members standing by was in fact Palestinian.

It isn't clear why the teacher said this - perhaps to demonstrate that Palestinians could also provide this role themselves, and that they weren't dependant on foreigners. However suddenly the Palestinian team member had been 'outed' to the soldier and was at risk of being detained herself. Again the white team member was in an entirely different position than the Palestinian team member.

Of course these two situations aren't an

anomaly -but they do serve to dramatise the situation. As a non-Palestinian I can walk on any street in Hebron, something that is not allowed to the Palestinians. When a soldier challenges my authority to be on my own rooftop, I am happy to argue back, knowing he has little authority over my life.

Racism of course is present through our world. And of course my white privilege is present at home and anywhere else I've travelled. It is just brutally severe in Palestine.

Jesica Morrison is a Executive Officer of the Australian Palestine Advocacy Network member of Pax Christi

BOGOTA 2014

Ann Ng

The Latin American friends who organised our time and tours in Bogota were simply amazing people.

Ben Posta College was the first. After the Trans Millenium (the local bus system which had its own assigned 'path' on the roads) and a local smaller bus-van, and a tiny walk up a very steep hill in the outer suburbs of Bogota, we entered the gates of this beautiful space and school. I no longer remember the name of the boy sentry but each day had its own schedule of sentries for the gate into the school. The boy (or girl) would be in charge of ensuring that only the allocated people could enter or leave the grounds. Why, you might ask? This was a special school because in the words of Daniel Campo, our guide and the very first student in the school, "it is run like a government in itself". The students aged between 8 and 17 live in this tranquil space, study 8 subjects a day and two extras - the first on "Living in Community" and the second, something like "Learning to Govern oneself" - and have their own councils and senates/parliaments etc. The residential blocks each have their own leaders/mayors and the various committees meet daily to decide on misdemeanours and discuss the issues of the day. Ben Posta, whom the school is named after, was a circus owner (I think he came from Spain) who took pity on the street kids he encountered and slowly took them into his circus providing them some sense of job and self-esteem.

When a Swedish Church donated seed money to buy the property, the school was established and today is shelter and home to about 130 students. I was struck when I saw at least two girls who wore noticeable make-up and many of the young boys had very modern hair-styles.

The School had an interesting logo, depicting peace (dove) and the rising sun, symbolising hope, a smile and most importantly, a space at the bottom left hand corner symbolising the unknown or possibilities that could yet be built.

We joined the students for lunch (cooked by three women in the kitchen), and saw how each had their allocated cleaning/tidying away the dishes jobs and did them heartily and as one team. More than half the students are local Bogota children/youth whose parents have placed them in the school for their benefit, but the process to study here has to be a tripartite one where parent, school admin and student are agreeable to the arrangement. The other 40% of students are those young people who have been forced to flee the war that raged/still rage in parts between the paramilitary and the drug cartels. Caught in the crossfire, they are either orphaned or have managed to flee. They need about US\$30 per month to pay for their food and board and this funding comes largely from the Lutheran World Relief program in Colombia.

There were some beautiful murals in this school as well as a really odd-looking building that was their theatrette (could pass for a nuclear or bomb shelter), and in one section War Child Holland had raised funding to build a special two-storey 'home' for the girls who were 15 to 17 years old and needing more of their own private space. Walking into their dormitories and seeing the teddy bears and little colourful notes on their notice boards next to their beds, I couldn't help feeling that it is the same for young people everywhere - the need to belong and be loved and cared for and to show that love and caring for others as well.

Another morning, we visited an area called Sowacha which didn't exist till about 50 years ago. This was a sort of shanty town, higgledy piggledy homes made of any materials that one could scavenge off the street. The 'roads' were unsealed mud-paths similar to what I had grown up among in my village in Singapore 60 years ago. This area houses anything from 700,000 to a million people, and in an area where the population is one-eighth that of Bogota's it boasts a homicide rate that is at least four times that of the capital city! The morning we were there, our social worker guide was extremely cautious as he escorted us into the town. We removed all jewellery on us (necklaces, rings) and moved in a tightly-knit group to visit the aged day care centre, again

operated by Lutheran World Relief. Later we learnt that police had raided some house that very morning and found a huge cache of knives and guns. At the aged care centre, we were greeted by about thirty to forty elderly people, many excited that we had come to visit them. Are (from Sweden) was the only SCMer amongst us with some Spanish, so it was a heavy reliance on sign language and some humorous attempts at trying to master a few Spanish words. Each elderly person introduced themselves, and our guide explained a little about the program they ran before we heard directly from three of the older folk about the 'craft boxes' that they had put together – interesting collages of their 'earlier' lives (memories of football, dances, vinyl records, relatives and so on). Many had lost numerous relatives in the conflict zones, but they were cheerful and eager to meet us, and it felt right when just before we left, Lizeth (our local intermediary) got all of us to sing together a well-known local hymn with very simple actions accompanying it. Across the day care centre was a space for a basketball court, and in simple things like this, the community made an attempt to try to keep the youth in the area off crime. I felt sad thinking about the future of this community, and was touched to observe how close the social worker was with many of the young kids in the area whom we came across in our walk out of the 'village'.

3

At the women's cooperative in Caracoli, we were introduced to a group of women (varying ages) who often came around to this centre, initially sometimes just for company and partly because they were unemployed. They had grown into a community and were now (the program organiser said) on the verge of being able to begin their own cooperative. He explained to them that each person had developed her own skills (in sewing, marketing, accounting) and encouraged them to contribute a little cash towards the cooperative, and in pooling their common resources they would then have a sense of ownership

and be able to set about becoming independent and self-sustaining. One of the bright young women there, a black Colombian girl, (maybe university age) didn't hesitate to ask our group quite pointedly why we had come to chat with them and what we hoped to achieve through the visit, challenging questions indeed!

If you would like to make a direct donation to this 'possible' cooperative please email

ncord@ascm.org.au and I will make sure that the donation goes to them via WSCF Latin America.

4

On Day 4, we were taken to visit the YMCA in one of the 'tolerance areas' of prostitution in Bogota (of which there are three). Many women arrive at the bus station in Central Ciudad and because there is temporary housing available in the 'inkilinato' nearby for either one night or more, they tend to end up residing in these apartment blocks where prostitution/sex work is a key industry. The women are often poorly educated and have little skill for other employment. In the inkilinato, there are anything up to ten families located on one apartment floor (about a five to six storey building) in little rooms accommodating mother, sometimes grandmother and child or children. The YMCA approaches these families and offers free programs for their children outside of school hours. The children are from primary school age upwards, and we saw tiny ones learning how to use simple carpentry tools or making the most delightful figures from plasticine. The idea is to try to provide a look-in at/experience of some sort of normal life (as many people understand it) for these children, and we were also introduced to one of their 'graduates', a young man who had actually managed to complete university and who was now one of their volunteers as well. There were sports/dance programs offered as well as classes that tried to address the future hopes/aspirations of these young people. In one classroom, so many of these young kids talked about their dreams in which becoming football stars featured equally with cars which they wished to use to drive their moth-

ers around; how could one not be touched by such simple hopes?

Around noon, we were led out of the Y building and allowed to walk around the streets very guardedly as it wasn't always safe – there were 'poorer' streets where the prostitutes were forced to accept very little payment, and others that had very attractive-looking stiletto-ed transvestites who competed with the women sex workers. Though it was broad daylight, business was already on the go, and I couldn't help comparing with the situation I had encountered in Seoul, South Korea in 1983 where at least even at 4 pm, the whole sex worker area was still 'dead' and the workers were actually still on their 'rest break'.

We also visited a non-government agency, CEPALC whose Spanish name translates roughly into "Organisation combating against the Colonialism of Colombia by the private companies of North America". The director-founder was a phenomenal woman who had been there for three decades; unfortunately as my Spanish was so minimal, it proved difficult to have any real conversation. The Centre employs a few part-time workers, and Eva B was the gorgeous young woman from the Philippines, a Methodist intern who often filled in as translator-interpreter. One of the issues she was working on was the production of a DVD especially for men to help them understand gender issues; she was at the stage of organising some focus groups to provide feedback on the effectiveness of the DVD.

Another evening, the director's husband did a talk for us, filling in the blanks about Colombia, providing a structural analysis of the country. How shocking to learn that only 20 to 30% of people are fully employed, that 50% earn less than pittance a day, and half the people are under- or unemployed.

Ann Ng is the staff Secretary of the Australian Student Christian Movement. She travelled to Bogota in connection with the World Student Christian Federation Assembly

NOTICE BOARD

NEW SOUTH WALES

Pax Christi Meetings

We normally meet on the First Monday of each month at 6.00pm for shared meal that members bring and the meeting follows at 6.30 pm.

**Contact: Claude Mostowik
(02) 9550 3845 or 0411 450 953**

The venue: MSC Justice and Peace Centre, 15A Swanson Street,

Erskineville. 2 minutes walk from Erskineville Station

QUEENSLAND

Pax Christi Meetings

Pax Christi Queensland

Branch meets monthly.

Contact:

Pancras Jordan OP

0415 461 620

panjordan@yahoo.com

Clare Cooke SSps

mccl@holy.spirit.com.au

**Pax Christi National Council
Meets on Skype no less**

**than bimonthly
for issues of national import**

Contact:

02 9550 3845

0411 450 953

VICTORIA

ANZAC and other events.

16 March, **FEDERATION TO THE AFTERMATH OF WW1**
7.30 p.m Forum organised by Anzac Peace Coalition
Unitarian Church, 110 Grey St, E Melbourne .

29 March **PALM SUNDAY: MARCH FOR REFUGEES**
2 p.m State Library, Swanson St

15 April **ANZAC Q&A DISCESSION**
7.30 p.m Camberwell Library, Camberwell Road, Camberwell.
(City of Boroondara Anzac Committee)

19 April **PAX CHRISTI AGAPE, BUDDHISM AND PEACE.**
1 p.m "Kildara," Stanhope St, Malvern

24 April **WAR TO END ALL WARS:**
7.30 p.m **Our Responsibility to Those Who Died and their Families**
Deakin Edge, Federation Square
Organised by the Medical Association for the Prevention of War

25 April **ANZAC DAY**
11.A.M **Ecumenical Service in St Paul's Cathedral**
Truly We will remember Them:
a Service of Lament, Repentance and Hope.
Sponsored by Pax Christi, The Anzac Centenary Peace Coalition
the VCC and denominational Groups

EXHIBITION
FIRST WORLD WAR WOMEN
2-5 March, Collingwood Town Hall, 140 Hoddle St.
6-32 March, Richmond Library, 415 Church St.,
Thereafter, 'Gluttony, It's a Sin,' 378 Smith St, Collingwood.

**I/We wish to apply for or renew membership of the International Christian Peace
Movement - Pax Christi Australia. (Membership is from January to December)**
(Please tick box if you wish to receive your copy of Disarming Times by e-mail)

Name..... Address.....

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Email..... Mobile.....

ENCLOSED \$..... (Single \$35; Low income \$20; Family \$45)
Please return to: Your State Branch Treasurer (See address on Page 2)