

Joint APDESAM and ASCAF JP&IC Assembly
Good Shepherd Peace Centre¹
Kit – Juba – South Sudan
1-6 April 2019

Catholic Response to Justice and Peace Issues in a Changing Africa



FIRST DAY

Evening

a) PRESENTATION OF THE PARTICIPANTS

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15	Dr. Ojore Otieno Aloys	Kenya – Tangaza University	Social Ministry Institute – Main Speaker	aloysojore@gmail.com
16	Mr. Kenyi Isaac	South Sudan	JP&IC office SSCBC – Speaker	kilavua@yahoo.co.uk
17	Mr. Zacharia Diing Akol	South Sudan	SUDD Institute – Speaker	Info@suddinstitute.org

¹ The Centre was officially opened on 15th October 2016. There are forty, en-suite bedrooms, each capable of accommodating two beds, plus a youth hostel that can accommodate sixty people. With spacious conference and dining rooms, a central chapel and many seminar rooms and outdoor tukuls, on a peaceful site near the Kit river, it is expected to be a positive force in the search for peace in South Sudan. The simple but profound message above the chapel entrance says: 'Be at Peace'. The Project was financed by Italian and German Catholic Charities, some international NGOs, and several Catholic religious congregations present in South Sudan.

b) PRESENTATION OF THE PROGRAM

1 st April 2019	8:30pm	Opening session (Fr. Louis and Fr. Arlindo)
2 nd April 2019	Morning 1 st and 2 nd Session	Brief presentation of the role of Local Church in JP&IC SSCBC and Presentation of South Sudan Reality.
	Afternoon 3 rd & 4 th Session	Introduction talk – Dr. Aloys Ojore
3 rd April 2019	Morning 1 st and 2 nd Session	Presentation-report by 4 Circumscriptions
	Afternoon 3 rd and 4 th Session	Presentation-report by 4 Circumscriptions
	<ul style="list-style-type: none"> Each Circumscription has 45 minutes for the presentation-report, including questions and comments. 	
4 th April 2019	Morning	Input (Dr. Aloys Ojore)
	Afternoon:	Input (Fr. Arlindo)
5 th April 2019	Whole day	The Way forward, our Presence in AU – (Dr Ojore and Fr. Arlindo)
6 th April 2019	Outing to Gondokoro	(Fr. Paolino)
7 th April 2019	Masses in different parishes	
	Departure	

SERVICES	
Main moderator 'In-Putter'	Dr. Aloys Ojore
Other Inputs by	Kenyi Isaac – Office of JP&IC SSCBC; Zacharia Diing Akol - SUDD Institute
Other Moderators	Bro. Adossi Matthias-and
Social	Fr. Paolino Tipo
Secretaries	Fr. Armada Diez de Rivera Rafael and Fr. James Gitonga Iriga
Liturgy	All provinces-circumscriptions in turn
Timekeeper	
Organisers	Fr. Louis Okot, Fr. Paolino Tipo and Bro. Giuseppe Redaelli

c) A LETTER FROM THE GENERAL COUNCIL WAS READ.



Missionari Comboniani
Direzione Generale

Via Luigi Lilio, 80
00142 Roma
Tel. 06 51 94 51

Feast of the Annunciation of the Lord

Dear confrères in charge of Justice and Peace and Integrity of Creation of the Circumscriptions of Africa,

May the joy of the Gospel fill your hearts and may you share this joy with our brothers and sisters, especially with the poorest and most marginalised of them.

You are meeting in Juba, South Sudan, for the JPIC Assembly during which you will study, discuss and share your views on the “Catholic response to Justice and Peace issues in an ever changing Africa”. Your assembly will be held in South Sudan, a place dear to our Comboni memory but, at the same time, a territory devastated by a persistent civil war and wounded by crimes against human rights. With South Sudan we would also like to remember the Congo and the Central African Republic, where violence seems unstoppable and of where the poorest and the defenceless are the primary victims.

The Chapter of 2015 reminds us that “reconciliation, justice, peace and the integrity of creation (are) intrinsic elements of evangelisation” (no. 11). Indeed, reconciliation is, among the dimensions of our missionary ministry, one of the most important: finding paths of healing for the victims and perpetrators, committing ourselves to justice, establishing relationships based on trust become essential elements in our commitment to proclaiming the Gospel of justice, peace and mercy. The missionary proclamation of Jesus, who, in the synagogue of Nazareth, echoes the words of the prophet Isaiah, is also our own: “The Spirit of the Lord is upon me... to proclaim the year of grace of the Lord.” (*Lk.* 4:18-19).

The Chapter also emphasises that commitment to JP&IC is a real ministry to which some confreres must devote themselves completely and professionally. A missionary presence among marginalised and frontier peoples must have personnel qualified in terms of methodology and know-how (no. 45.2).

The year 2020 will be dedicated, in our Institute, to *ministeriality*. The General Council is thinking, with the General Secretariat of the Mission, of organising various events but also of preparing, with the Comboni Family, a Forum on Social Ministeriality. Such an idea, born in the World Social Forum in Salvador Bahia (Brazil) in 2018, arose from the need to develop common criteria and guidelines in the field of social ministry for the Comboni Family.

Let us also mention the encyclical *Laudato Si'* by Pope Francis whose ideas should guide our work of JP&IC. The Pope proposes the idea of an integral ecology where “everything is closely interrelated, and today’s problems call for a vision capable of taking into account every aspect of the global crisis” (no. 137); the environmental, economic, social and cultural dimensions are intrinsically connected: “the intimate relationship between the poor and the fragility of the planet – writes the Pope – the conviction that everything in the world is intimately connected” (no. 16). Therefore, a work of justice and peace is not possible without a commitment to the protection of creation, just as it is unthinkable to work for the safeguard of creation without facing the many social and economic injustices, nourished by a mentality of profit and exclusion.

Finally, we would like to invite you to create networks of collaboration among ourselves, the local Church, Religious Institutes and civil society. You know that our Institute is part of the Africa-Europe Faith and Justice Network (AEFJN) - an organisation that promotes economic justice between the European Union and Sub-Saharan Africa with VIVAT, which supports human rights efforts through advocacy work at the United Nations. We would like JP&IC representatives from African circumscriptions to work with these organisations through antennas, or groups that engage in JP&IC already present in your countries, or by promoting their establishment. The work of JP&IC becomes an instrument of change the more it is based on collaborative networks.

In concluding this letter, we would like to thank you for your work and commitment, which have often been carried out in difficult situations of insecurity and serious injustice. Many thanks on behalf of the Institute.

May the Lord of life and peace give you strength and courage in your missionary service. Fraternally,

the General Secretariat of the Mission and the General Council.



Suggestion

TOWARDS A LETTER-MESSAGE

At the end of the opening session, Fr Louis Okot, Provincial of South Sudan, in-charge of Peace and Integrity of Creation (JPIC) sector of the Comboni circumscriptions of English-speaking Africa (APDESAM), strongly urges the participants to begin to think about a letter-message to be sent to all our provinces and circumscription at the end of the assembly.



SECOND DAY

First in-put

*The day begins with the talk on **South Sudan Reality** and the Role of the Local Church in JP&IC SSCBC, by **Mr. Isaac Kenyi**, Church Parliamentary Liaison Office South Sudan Catholic Bishops'*

Secretariat. His aim is to "give some highlights on the South Sudan Reality, on the power struggle within the SPLM Party, on the attempts to resolve the problem, and on the Role of the Local Church".

South Sudan Reality

South Sudan was born amidst great joy and hope of its people on 9th July 2011. The people of South Sudan expected Sudan People's Liberation Movement/Army (SPLM/A) leaders to translate its promised "liberation" and its "transformation agenda" into action, to change from the mandate of liberation movement to mandate of service delivery, to build new schools and train teachers, to provide clean drinking water, sanitation, efficient health care, decent housing and electrification, to build roads, river ports and airports, and also to link up the Capital with the States and Counties.

SPLM leadership had often been preoccupied by Power Struggle within the Party, rather than translating its Liberation and transformation agenda into action. Consequently, issues of governance became problematic as time passed.

Only two years into independence, the vision of a liberated nation, in which all people may live in peace, was shattered, when supporters of President Salva Kiir and those of the former Vice President Dr. Riek Machar fought against each other in Juba. There followed an escalated ethnic killings, with many unnecessary deaths and incredible displacement of individuals and communities. People sought refuge in UNMISS Protection Camps around the country. Many went as refugees to neighbouring countries. So far, the efforts to resolve the conflict have remained elusive.

Power Struggle within the SPLM/A

South Sudanese leaders in conflict have deeply entrenched divisions, rivalries, disputes and conflicts, arising from the power struggle within the SPLM Party, and showed no political will to end the fighting. The conflict seems to have been personalised between President Salva Kiir and Former First Vice President, Dr. Riek Machar, and their supporters. The fighting was no longer for "national Interest", but for "personal interests" (each one sees some advantage in military solution).

On **28th August 1991**, senior military officers, led by Commander Riek Machar, announced the overthrowing of Dr John Garang de Mabior from the leadership of the Sudan People's Liberation Movement/Army and declared himself the Leader of the Movement/Army. Followers of the two fought bitterly against each other, till Machar and his group were forced to sign Khartoum Peace Agreement with the Government of Sudan (GOS) in 1997. According to the terms of the Khartoum Peace Agreement, Machar became the President of the Coordination Council and Leader of Southern Sudan Government from 1997-2000.

2004

Salva Kiir Mayardit, deputy chairman of SPLM/A, Chief of General Staff, accused Dr. John Garang, Chairman and Commander in Chief of the SPLA, of plotting to eliminate him. This caused tensions between supporters of the two leaders, which almost degenerated into military confrontation.

It was believed that those who were close to Salva Kiir and opposed the signing of the Comprehensive Peace Agreement (CPA) instigated the crisis to derail signing of the CPA itself, already scheduled for 9th January 2005. Under serious pressure from Church leaders, International Community and friends of South Sudan, the two leaders agreed to end the crisis peacefully at the Rumbek Conference, thus allowing the CPA to be signed on 9th January 2005. However, this left behind a deep division within the SPLM, with competing interests.

2008 – SPLM/A National Convention

There was an attempt to remove Riek Machar from the post of Vice Chairman of the SPLM Party, and Mr. Pagan Amum from that of Secretary General of the Party. This, too, created further tension and division in the leadership of the SPLM. The issue was only resolved when Riek Machar retained his position as the vice Chairman of the Party and Vice President of the South Sudan. Secretary General Pagan Ackech Amun retained his post as Secretary General of the SPLM Party, and all the deputy secretaries were nominated rather than through a competitive election. The move to remove Riek Machar and Amun created tension and mistrust within the party, which became more and more dysfunctional.

2012 – Loss of Vision, and Direction

The Secretariat of the SPLM Party sent delegations to the ten States to thank people for electing the SPLM Party to the Government in 2010 National Election, and for voting for the Secession of South Sudan from Sudan on 9th January 2011. The delegations were asked also to assess the performance of the SPLM Party, by soliciting opinion and suggestions for the way forward. The following were the findings of the delegations:

- *the SPLM had lost vision and direction;*
- *had failed to provide services to the People;*
- *had lost touch with the grass roots*

The report called for the review of structures and documents of the SPLM Party, as well as for grass root congresses, which would lead to the renewal of leadership. The report recommended the review of the following structures of the SPLM/A:

- *The Office of the Chairman of the Party*
- *National Liberation Council,*
- *Political Bureau and General Secretariat.*
- *Manifesto of the SPLM/A and Constitution.*
- *Basic rules, Regulations and the code of conduct*

The members of the Political Bureau refused to accept the report, convinced that it was the making of the Secretariat against the leadership of the SPLM/A. Nothing was done to address the issues raised.

Open Criticism

Riek Machar began to criticise openly President Salva Kiir, accusing him of failing to administer and manage the country properly, combat corruption, and stop the culture of impunity in the country. He also expressed the intention to run for the position of the chairman of SPLM Party (hence, presidential candidate of the Party in 2015)

Training of New Presidential Guards

A Dinka lobbying group, known as the **Jieng Council of Elders**, began the recruiting and the training presidential guards, choosing men exclusively from the Dinka ethnic group, from Baher el Ghazal, outside the command structures of the SPLA Forces. This was contrary to Article 152 (2), which recites: “The Sudan People’s Liberation Army shall be transformed into the South Sudan Armed Forces and shall be non-partisan, national in

character, patriotic, regular, professional, disciplined, productive and subordinate to the civilian authority as established under this Constitution and law”.

23rd July 2013

On such a date, Salva Kiir issued republican decree No. 49/2013, for the relieve of Riek Machar as the Vice President of the Republic of South Sudan, with immediate effect; Decree No. 50/2013 for the relieving of all the National Ministers; Decree No 51/2013 rfor the relief of all the National Deputy Ministers; and Order No. 01/2013 for the _suspension of SPLM Secretary General and the formation of the committee to investigate him.

The relieving of Riek Machar from the post of the Vice President did not please at all the Nuer ethnic group and and his supporters. The situation in Juba became tense and there were clear indications that fighting would bus tour between supporters of the President (pre-dominantly from the Dinka ethnic goup) and those of the Vice President (pre-dominantly from the Nuer ethnic group). Likely enough, Church leaders and some senior Army Generals intervened and the situation was defused.

Groups siding with Riek Machar planned a public rally on 14th December 2013, the very same date the SPLM Secretariat had announced for the National Liberation Council Conference. Confrontation between the two camps appeared unavoidable. Senior military officers appealed to group supporting Machar to postpone their rally, and also called on the Chairman of the SPLM Party to postpone the National Liberation Council Conference. Also Church leaders called on the President not to hold National Liberation Council Conference on 14th December 2013, but their voice were ignored.

14th December 2013

The National Liberation Council Conference began as planned. Differences between the followers of the President and those of Machar became more and more apparent. On Sunday 15th December 2013 the group of Machar decided to boycott the last session of the Conference.

15th December 2013

Sources close to the Presidential Guards stated that orders were given to disarm all the Nuer soldiers in the Presidential Guards. Nuer soldiers refused to hand over their arms. Their refusal sparked off a fighting, on the night of 15th December 2013, between the supporters of the President and those of the Vice President predominantly, which degenerated soon into ethnic killings between the two ethnic groups, causing unnecessary deaths and the displacement of individuals and communities, who took refuse in UNMISS camps, or in neighbouring countries as refugees.

South Sudanese leaders in conflict have deeply entrenched divisions, rivalries, disputes and conflicts arising from the power struggle within the SPLM Party. They have not shown any political will to end the fighting. The conflict seems to have been personalised between Kiir and Machar and their supporters.

2016 – Future scenarios

The voluntary network Concern Citizen Network for Peace (CCNP) has produced a report entitled: *Monitoring the scenarios for South Sudan in 2020 – Peace: the only thing worth pursuing*”. The five scenarios described in the report were intended to provide a picture of what South Sudan might look like in 2020, determined by three key uncertainties:

1. Will life in South Sudan be dominated by war and armed political conflict, or will there predominantly be peace – or at least the absence of large-scale armed political violence?
2. Will South Sudan make progress towards good governance, or will the country face a further downturn towards bad governance?

3. Will governance in South Sudan be further decentralised (by design or violently), or will there be no further decentralisation and central governance perhaps strengthened even further?

Current situation of South Sudan

People of South Sudan are experiencing the most difficult time in our history of self-destruction. A rapidly deteriorating economic situation is leading to hardship for the ordinary citizens. All developmental projects and investments have come to a halt. The economy of the country has virtually collapsed. Inflation has reached astronomical levels and the value of the South Sudanese Pound has fallen to the lowest level to the International currencies.

Civil Servants have not been paid for many months, causing unbearable suffering to the citizens. Most the families live on one meal a day or feed on wild fruits. There is an increase in interethnic conflicts between and within local communities, due to cattle rustling, migration and land grabbing, sharply dividing South Sudanese along ethnic/tribal lines.

The National Capital Juba can only be reached by air. All roads leading to the States have become unsafe and dangerous. Human rights are being violated and abused at every level. People are killed. Women and men are raped. Children are recruited into armed groups. Security organs are acting as if they are above the law. Looting is generalised. Arrests take place for no reason. The space for citizens and civil society to speak out is shrinking. The current pathetic situation has been observed by many individuals and institutions, including the Church, the United Nations, the NGOs, AU, IGAD² and many others.

Agreement on the Resolution of the Conflict in South Sudan signed in August 2015 was not able to bring peace. National dialogue, decreed by the President in December 2016 has not ended the conflict. The current Revitalised Agreement on the Resolution of the Conflict in South Sudan (R-ARCSS) is based on the same power-sharing model as the original ARCSS of 2015. This model does not address the root causes of the conflicts in the country. It addresses mostly the power-sharing, accommodation of the opposition parties into the Transitional Government of National Unity, while keeping of the *status-quo*.

The Revitalised Agreement was written by IGAD with virtually no consultation with South Sudanese parties. It has been described as an agreement between Kampala and Khartoum, rather than between South Sudanese parties. Some countries refused to sign it, since they had not been consulted and not seen the text before it was presented to them.

Although other major parties signed under pressure from Khartoum, it cannot be said that they are committed to the terms of the agreement. The R-ARCSS has a detailed implementation schedule. Implementation is currently far behind schedule, and the parties show no sense of urgency.

While the level of fighting has reduced, parties are not respecting the Cessation of Hostilities Agreement signed on 21st December 2017. Fighting still continues in some areas. Security forces still commit human rights abuses against civilians with impunity. None of the parties appears to be committed to demilitarisation and disarmament – on the contrary, recruitment and re-arming continue.

The role of the Local Church

The Church has ethnical leadership that all South Sudanese respect. The Church is able to influence high-level decision-making processes. It tries to convince military leaders to agree on a peaceful means of resolving conflict, since they will be held accountable by a strong moral

² The **Intergovernmental Authority on Development (IGAD)** is an eight-country trade bloc in Africa, with a focus on development and environmental control. Its members are: Djibouti, Ethiopia, Eritrea, Somalia, Sudan, South Sudan, Uganda and Kenya.

voice, which genuinely represents the will of the people and offers guidance towards peaceful resolution of the conflict.

Churches and faith communities generally are “non-partisan”, in the sense that usually they are not connected directly or indirectly to any political party. The Catholic Church is free and in a position of evaluating the present situation without fear and favour, as well as supporting or rejecting any position or proposal on the basis of fundamental values, rather than party loyalties. Church leaders are in good position to indicate the root causes of the conflict and to see that they are kept in due consideration by the parties in conflict and properly addressed.

The Church is the “voice of the voiceless”. In South Sudan all too often the voice of the people is suppressed. Yet, the Church can give voice to individuals and groups and sees that their wishes and concerns are taken into heard in discussions and included into the agreements.

The Church in South Sudan is the only credible institution that has remained on the ground next to the people throughout the various civil wars: 1955-1972, 1983-2005, 2013. Even when there was no government, no real civil society, no NGOs, no United Nations, she was infallibly there. And when the standing of the traditional chiefs and elders was being eroded by the young comrades with guns, she was the only hope for the people of South Sudan. Church personnel remained, suffered, lived and died with their flock. The Church kept providing many of the services one would expect from a government (health, education, food and water, reconciliation mediation, even security). There is no doubt that the constant presence of Church personnel has often moderated the violence.

Amid immense destruction and totally failed politics, church leaders emerged as the only players left *in loco*, standing with credibility and national recognition. They continued to lobby the international community to support the peace process, at time even brokering peace between communities torn apart by war and ethnic strife.

➤ South Sudanese looked at the Church for leadership during troubled times. The Church’s engagement in peace building has a long and proud history. She has been involved in past peace processes at all levels, and still is.

Conclusion

The Catholic bishops of South Sudan held a meeting in Juba from 26th to 28th February 2019, during which they reflected on the current situation in our country and prayerfully discerned the way forward. They listened to reports from various dioceses and pastoral agents. Then, the addressed a message “to our heir own Christians, to all South Sudanese, to our neighbours and friends in the international community, and to all people of good will. We also humbly share this message with our Holy Father Pope Francis as we know of and are grateful for his deep personal interest and concern for South Sudan”.

Among other things, the bishops stated: “Politics alone will not resolve the conflicts in South Sudan. While many ordinary people long for peace, there is no will or commitment for peace amongst many of our leaders, hate speech and propaganda abound, and there is a thirst for revenge amongst many of our communities. What is needed is conversion, a change of heart, amongst individuals and communities. This message is at the core of the Church’s ministry. In our teaching and preaching, in every interaction we have with our fellow human beings, this must be a priority. Only then will the political efforts bear fruit. ‘You were to put aside your old self, which belongs to your old way of life and is corrupted by following illusory desires. Your mind was to be renewed in spirit’ (*Ephesians* 4:22-23)”.

On IGAD, they said: “While we thank IGAD for its efforts, we note that the Government of South Sudan is a member of IGAD, and that other IGAD members have their own national interests. It thus becomes difficult for IGAD to act as a truly impartial mediator”.

Questions, sharing and discussion



1. Was the agreement of December 2018 genuine?

It was a power-sharing agreement, midwifed by a partisan IGAD. It does not look able to bring stable peace. Some factions have pulled out from the agreement, and conflict still goes on in some parts of the country.

2. Leaders of SPLM are of military character and not endowed with political minds. How can this country come out from a civil war with military people as leaders? What about new faces in politics?

The Church has brought the issue of South Sudan to international community. When SPLM became a government, some Church leaders thought that they should give time to the new leaders. The leaders' mentality was still typical of militia generals. And dictatorship became a reality.

Civil society has no space to speak out. Political parties want to be in the government to be able to loot. In fact, there is no true political party in the country, but only people who want to grab natural resources. IGAD countries believe (?) that Juba has a political government, but do not listen to other voices, such as civil society... We are trying to raise concern in the Church and her leaders about IGAD's stand.

3. Is Sudan Bishops' Conference divided? Is it true that the Pope does not come to South Sudan because the bishops do not want?

During the war, there were two Bishops' Conferences, one in Khartoum and the other in the South. After the independence, the South Sudan Bishops' office moved from Nairobi to Juba. There are seven dioceses in south and two in Khartoum. They keep one conference, though with different offices.

4. Does conflict bring economic profit?

In the 1960s, some nations in Africa were granted independences most probably in a hurry for fear that communism may take over. Some countries were not yet ready at that time, and that explains the many military coups in the 1970s. Today we should concentrate on developing civil societies and forget about politicians.

5. What are the interests of Kampala and Khartoum in South Sudan?

As long as there is trouble in the south, Khartoum may carry on with their businesses in our country (natural resources). Kampala's interest is evident in the fact the Uganda People's Defence Forces, the Uganda national army, has always been present in South Sudan. Uganda has always supported Salva Kiir.

6. Some would say that the division among the bishops and the clergy blocks the peace and reconciliation process, since they do not seem to have one voice.

The Catholic Church remains united. She is the voice of the people and the source of hope for the entire nation. The Presbyterian Church, instead, is divided along tribal factions.

7. South Sudan is a non-nation state. Nation-building is tragically lacking.

SPLA/SPLM brought about a new nation in 2011. People expected a transformation from a liberation movement to a political party. However, SPLA/SPLM continues to be what is used to be: an army, guided by illiterate leaders, inspired by tribalism and militarism. Most generals were people coming from the bush, who have been promoted to high positions of power- They are able to reason only with weapons. In their minds there is no space for concepts like 'the common good' or 'the dignity of the person'. Such ideas do not feature in their Manifesto.

8. Are there any external factors fuelling the situation of conflict?

South Sudan is very rich in natural resources. It has become the common market for Africa. Many IGAD members seem to have interests to protect in the country. Hotels are controlled

by Ethiopians. Kenya and Uganda are very present in the economy sector (especially banking). Khartoum has interest in the oil of South Sudan. Having a dysfunctional government in South Sudan is tantamount to alluring their interests.

9. Was South Sudan prepared for independence?

Independence was a demand of the people of South Sudan. They were determined to secede from Khartoum. The sense of jubilation was real in 2011. SPLA seemed to have a vision for the new South Sudan, but somehow it lost it in 2012. Today, the enemy comes from within and the original vision has to be recovered, if the country has to go back to the track.

10. Other issues touched upon

For more than 6 months now, civil servants have not been paid, and they are brutally told not to ask why.

In Juba town there is peace. Away from Juba, killings, bombardments and other atrocities continue.



Second in-put

Presentation by Mr Zachariah Diing – SUDD Institute

Zacharia Diing Akol is the Director of Training at the Sudd Institute (a 'think tank' in policy analysis). Diing has extensive experience in community outreach, government and organisational leadership. He is currently working on M.Res./Ph.D. in political science at the London School of Economics. Diing's research interests include the role of civil society organisations in peacebuilding, traditional leadership and democratic governance, post-conflict reconstruction, faith and public policy, and the dynamics of civil war.³

South Sudan is a nation in a state of conflict.

South Sudan is the youngest nation in the world. It has reached its independence after constant conflicts from 1956 (when Sudan became an independent republic). Soon after independence, the south of the country was turned into a theatre of conflict. It was purely political conflict, not religious, as Khartoum has tried to portray it. Religion was only instrumentalised. People of South Sudan felt they were always left out in terms of development and attention. They fought the war together in order to take their right place in the Sudan, as any other Sudanese human group.

From 1955 to 1972, there was the First Sudanese Civil War, at the end of which (the Addis Ababa Agreement of March 1972) the South obtained an autonomous government.

However, the agreement failed to completely dispel the tensions that had originally caused the First War, leading to a reigniting of the north-south conflict during the Second Sudanese Civil War, which lasted from 1983 to 2005. The second conflict ended with the Comprehensive Peace Agreement (CPA), signed on 9 January 2005 in Nairobi. The agreement envisaged autonomy for the South for six years, followed by a referendum on independence (in 2011).

The *interim* period focused on the implementation of the peace agreement. Many issues were nevertheless overlooked: governance, reconciliation of the bush war warring factions, as well as fostering of positive ethnicity. A number of institutions – churches and civil societies – in addition to playing mediatory roles after the conflict, called upon the government to focus on rendering services, achieving a sense of belonging for the South Sudanese people. Though the

³ Before co-founding the Sudd Institute, Diing served as a consultant for the Government of South Sudan, evaluating parliamentary activities and government programs. He was also a Transitional Justice Fellow at the Institute for Justice and Reconciliation in Cape Town, South Africa, a Project Luke Fellow at the Overseas Ministries Studies Center in New Haven, Connecticut, USA. Diing has facilitated short courses on conflict resolution, peace building, leadership and administration in Grand Rapids, Michigan, USA, Malakal and Renk, South Sudan and given public lectures on Sudan and South Sudan at numerous universities across the United States.

South Sudanese were accommodated during this transition period, they were not prepared for governance.

Sudan-Khartoum applied a “*divide and win*” rule system, especially during the Second War. This provoked enormous damage between communities in the South, which led to South-South killings. Those scars were not addressed in the transition period.

Lack of vision in 2011 brought, as a consequence, the 2013 war.

SUDD Institute was established in Juba in 2012 by a team of leading South Sudanese policy analysts and social scientists, with backgrounds in government, anthropology, statistical research, community organising, and international organisations. Its purpose was to monitor the first independence government in its attempts to realise the first goals it had declared to want to achieve.

In 2012, the signs were not promising about what was going to happen. IGAD took the role of mediation between the two factions.

The 2015 peace agreement did not work. The two rivals went back to their original positions. Two armies were operating in one country. Fighting resumed at the State House between two factions of body guards and more than 400 people were killed in less than 45 minutes.

In 2016, the President Salva Kiir launched the National Dialogue Initiative (NDI), complementary to the Peace Agreement (focused on issues of sharing of power).

NDI brings voices from the people. It has three phases:

1st phase – Consultations from grass-root level (local government), carried out in the former 10 state division.

In 2005, Abeyi region populace got a special status with a privilege of deciding if they would remain in Khartoum or go back to South Sudan. That same year, the President increased the 10 States to 28. In 2016, the number reach 32.

Two questions were posed by the NDI in the original 10 states: “What went wrong? What can be done?”

Reports of the consultations focused in 4 different areas: a) Peace and Security; b) Governance; c) Economy; d) Social cohesion.

2nd phase – Planning and implementation of regional and national conferences. As for the issue of ‘governance’, there was the establishment of a Federal State in South Sudan, as identified in the agreements. Other issues were: system of governance, number of states, term of governance.

3rd phase – The implementation. In September 2018, another Peace Agreement was implemented.

QUESTIONS, SHARING AND DISCUSSION



Q. What is the state of South Sudan economy?

During the war, the national economy was devastated. 75% of the government expenditure was used for military personnel and weapons. The public sector today is mortally crippled. Salaries of the civil servants are not paid in time. The rate of inflation escalates every other day. Oil exploitation and supply to the Sudan stalled, and prices went down. Investors fled and now are not so willing to come back till concrete peace become stable. That trickles down to lack of revenue for the government, as well as for the private sector, since both are interconnected.

Q. South Sudan turned out to be very corrupt since the very beginning.

Oil money is not accounted for. The phrase “*zero tolerance for corruption*” remains mere rhetoric. Massive looting from the national coffers brings about poor service delivery and slow infrastructural growth. Today Juba has no national power grid and no new roads. The same is witnessed in the country at large.

Q. Where are today the many International actors (and countries) who acted as ‘midwife’ in ushering in independence in 2011?

They are still very much around! But they are angry about what has happened, namely, the fighting among South Sudanese elites, whom they had supported. The Western countries are supporting different fighting factions. The nations that sustained strongly the independence are not very angry, since they have lost what they had expected from the independence of South Sudan.

Q. In 2013 the forces allied with Machar had many arms. Who has been supplying him with arms up to day?

Middlemen carry out arm business. They supply both factions, with hope that whoever wins will be recognise them. They continue to do so even though there is an arms embargo imposed on South Sudan by Western countries. The arms come in via the black market, through intermediaries, albeit expensively.

Q. Is civil society playing the watchdog role to ensure that the government delivers?

Civil society activities have been clipped by the government through two Acts: the NGO Act and the Security Acts.

Q. What can be done to make people aware of the richness of their oil? I am referring in particular to the youth.

The youth were promised heavens by each faction. They butchered each other because politicians instigated them. Nothing has been forthcoming for them. This situation will continue until viable strategies are put in place to put back the economy to its toes. I am afraid that the youth will have to wait.

Q. Is it true that Khartoum government steals oil from South Sudan?

It has been reported, but it is difficult to prove it.

Q. What is the role of UN in South Sudan?

UN bureaucrats are puppets of their respective governments.

Q. Fighting for the rights and awaking the mass to their rights is of paramount importance. Have the Media participated in this role?

The Media are divided, depending on whom they are allied to. However, civil societies have tried to raise awareness.

Afternoon Sessions



Third in-put

The Catholic and Advocacy in Africa (by Dr Aloys Ojore)

EFFECTIVE ADVOCACY⁴

Our role as champion of advocacy in JP&IC issues is indispensable. Our founder, St Daniel Comboni, could well be considered the first Catholic proponent of Justice and Peace in Africa. He trusted in the capability of Africans to regenerate the continent. He stood firm for what he believed was right for the Africans and, indeed, spearheaded many vital activities for the liberation, formation and transformation of Africa.

MEANING OF ADVOCACY

- The English word advocacy comes from the Latin prefix “*ad*”, which literally means “*towards*”, and “*voco/vocare*”, which means “*I call/to call*”.
- Advocacy, then, refers to the process of calling people to move towards some action. But it may also mean giving people a voice, or speaking on behalf of someone.
- An advocate is one who speaks on behalf of a client in a court of law, because the client is in danger of being jailed, deported or even killed.
- Advocacy, therefore, is a call to mobilise people to collective action that aims at bringing about social justice.
- Advocacy leads to liberation of people from *sinful socio-economic, and political structures* that inhibit human flourishing.

CONDITIONS FOR ADVOCACY

Advocacy is called for when it is clear that a government or a specific institution is *unwilling* or is *unable* to:

- Ensure transparency, accountability and responsibility in managing public affairs;
- Negotiate in the interest of the people and country;
- Apply inclusivity leading to broad-based participation;
- Embrace change when time comes;
- Promote equitable distribution of resources;
- Share power with different organs of the government (i.e. the *Executive, the Judiciary and the Legislature* – Kenya case);
- Share power with opposition (Kenya, DRC, South Sudan);
- Cater for the vulnerable.

BASIC PRINCIPLES OF ADVOCACY

1. **To identify/understand the problem** and, then set up your aims and objectives;
2. **To have clarity of purpose/to organise yourself** [i.e. what are your Strengths, Weaknesses, Opportunities and Threats (SWOT)];
3. **To have clear goals and then devise influencing strategies.** Who are your stakeholders?;
4. **To develop activity plans** – That is to have a good road map (3.g: Who will do what/where/when/how, etc? Will they do it?);

⁴ We have kept the format chosen by Dr Ojore, which suits a *Power Point Presentation*. This makes it easy for anyone who wants to use the material to create his or her own presentation.

5. **To ensure independence from statutory institutions** that may hamper your activities via clash of interest (see the IGAD case in South Sudan).
6. **Advocacy should be person-centered** – It is the people who are the focus of advocacy activities.
7. **Empowerment and liberation** – These are the main goals of advocacy;
8. **Accessibility** – People who are oppressed to access advocacy offices and staff without much effort;
9. **Equal Opportunities** – Advocacy groups have to give equal opportunities to women, men and young people;
10. **Confidentiality** – Advocacy is a ‘risky business’. Proof of confidentiality enables people to open up and share;
11. **Monitoring and evaluation** – After activities, find out if the results are positive or negative;
12. **Celebration of both success and failure** – Success proves out methods as reliable, while failure teaches us to do it differently next time.

DIFFERENT TYPES OF ADVOCACY

1. **Public Interest Advocacy** – Large scale type, involving professional lobby groups, media experts and fundraisers.
2. **Policy Advocacy** – Here all actions are aimed at policy agenda with a specific goal.
3. **Social Justice Advocacy** – Big organisations, such as Oxfam, Transparency International, etc., are usually involved. Issues are huge.
4. **People-centered Advocacy** – This is the empowerment of those who have less economic, social or political power, by using grassroots organisations.
5. **Participatory Advocacy** – It engages all civil society groups in policy debates.
6. **Feminist Advocacy** – It aims at eliminating all inequalities based on gender, and calls for equal participation by both men and women.

WHY ADVOCATES OF JUSTICE AND PEACE ACT

Catholic advocates of Justice and Peace act the way they do because they are convinced that politics are too important to be left to politicians alone. Very often, the Church has to care for the victims of reckless political decisions and actions. Often the Church has been reduced to clearing the mess created by African politicians. And it is always the Church that has to provide food, medical care and even housing for the internally displaced persons. Members of Justice and Peace believe that prevention is better than cure. We must avoid being reduced to providers of charity to victims of our greed.

CHURCH AND POLITICS IN AFRICA

- Vatican II’s Dogmatic Constitution on the Church, *Lumen Gentium* (LG), defines the Church as “the people of God”, formed by Jesus Christ (*Lumen Gentium* – LG, 1964, No. 9; and *1Peter* 2:9-10).
- Christ’s ministry, as stated in *Luke* 4:16-32, was, in fact, a social ministry of liberation of all human beings from oppressive sinful social structures. This is further stressed by Jesus in the Beatitudes, as given in *Matthew* 5, 6 & 7.
- The story of the last judgment given in *Matthew* 25: 31-46 also teaches us that failure to do social ministry and justice will lead to eternal damnation.
- Christians are all called to serve the least, to live for near and distant neighbours, “to do justice, to love mercy, and walk humbly with God” (*1Peter* 2:24).
- It is clear that the God of Jesus Christ, as preached by him, is passionate about justice.

- The Church, therefore, has the obligation to know why basic human needs are not met in Africa and elsewhere.
- The Church dreams and works for a world free from violence, fear and harm. She seeks to establish the Kingdom of God on earth. This Kingdom is one of forgiveness, love, peace and unity.
- The Church cannot compromise on this divine mandate, due to political pressure from any quarter.

The Christian Church understands Politics as:

- That science which teaches people to seek the ‘Common Good’ at both national and international level. Its task is to spell out the fundamental values of every community in the temporal sphere and to enable leaders of a nation to provide the community with ways and means for honest, just and peaceful life, and to combat all sorts of social evils – such as lawlessness, poverty, hunger, ignorance, disease and corruption. (cfr. Tarcisio Agostoni, *Every Citizen’s Handbook – Building a Peaceful Society*, SBN 9966-21-316-3; 1997; p. 373).
- The direct responsibility of the State is to enforce the rule of law and to care for political and economic aspects of life.
- The Church urges her members to be good citizens who live in accordance with the demands of the constitution and to pay their taxes to enable the government to provide services.
- The Church holds and teaches that “in their proper spheres, the political community and the Church are mutually independent and self-governing” (*Gaudium et Spes*, 1965, 76; *Catechism of the Catholic Church*, 2245).
- “The Church cares for and provides spiritual welfare while the state cares for and provides everything that is part of the temporal common good” (*Compendium of Catholic Social Teaching*, 2004, 424).
- The State should, therefore, see the Church as a responsible partner and not a reckless critic.
- The Church accepts and supports political authority that is legitimate, but vehemently rejects corrupt political authority.
- In *Romans* 13, Paul tells all citizens – Church leaders included – that they have a duty to obey rulers. Yet, when it is time to say ‘no’ to a tyrant, the Church has to stand firm.
- The Church gives to Caesar what belongs to Caesar and to God what belongs to God (*Mk* 12:13-17).
- Due respect is given to leaders because citizens give them the mandate to govern them.
- “*The subject of political authority is the people considered in its entirety as those who have sovereignty*. In various forms, this people transfers the exercise of sovereignty to those whom it freely elects as its representatives, but it preserves the prerogative to assert this sovereignty in evaluating the work of those charged with governing and also in replacing them when they do not fulfil their functions satisfactorily” (*Compendium of the Social Doctrine of the Church*, 395).
- Consequently, those in authority are said to have acted legitimately only when the people have given them their consent to act. This is because the sovereignty of the state inheres in its own citizens.
- Although the Church and the State have mutual interests, there should be clear *separation of powers*.

THE PRINCIPLE OF SEPARATION OF POWERS

The principle of separation of powers between the State and the Church should be understood as follows:

- “If it means that the State has autonomy in regulating matters of governance, without undue interference by the Church, the principle is impeccably sound and is at the best service of democratic rule. It prevents religious tyranny. But, then, if it is taken to imply the total removal of religious consciousness (morality or ethics) from the political and economic processes, then it must be rejected because it easily leads to political impunity” (Laurenti Magesa, in *Hekima Review*, No. 49, 2013, p. 13).
- The Church believes that “Authority must be guided by the moral law. All of its dignity derives from its being exercised within the context of the moral order, [*Gaudium et Spes*, 74] “which in turn has God for its first source and final end [*Pacem in Terris*, 270]” (*Compendium*, 396).
- “Political authority is an instrument of coordination and direction by means of which the many individuals and intermediate bodies must move towards an order in which relationships, institutions and procedures are put at the service of integral human growth” (*Compendium*, 394).
- The Church, therefore, has a divine mandate to intervene in the political life of her members.

WHY CHURCH MUST ENGAGE IN POLITICS

- Some politicians and their cronies constantly tell the Church leaders to keep off politics and stick to preaching only. Church women and men have to leave politics to politicians, just as politicians have left religion to religious leaders.
They are wrong because:
 - First, it was the Greek philosopher Aristotle who wrote: “It is evident that the state is a creation of nature, and that man is by nature a political animal”. Church leaders are political animals by nature.
 - Second, *The Universal Declaration of Human Rights* proclaimed by the United Nations General Assembly in Paris on 10th December 1948, states: “All human beings are born free and equal in dignity and rights (*Art 1*); Everyone is entitled to all the rights and freedoms... without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status (*Art. 2*) ... Everyone has the right to take part in the government of his country, directly or through freely chosen representatives (*Art 21b*)”.
 - Third, “both the Church and the State serve the personal and social vocation of the same human beings” (*Compendium*, 425). In other words, “since the State and the Church have society as their context, absolute categories of separation of involvement and activities cannot be sustained” (Laurenti Magesa, 2016, p. 103).
- The same subjects of political authority are also the same congregations that gather in our places of worship.
- When members of our congregations are constantly attacked and beaten, raped and displaced, hungry and sick, maimed and frequently murdered by various agents of the political class, the Church has to condemn such tyranny, even if it hurts politicians.
- Failure to do so would amount to abandoning the people to the mercy of political scavengers. Like John the Baptist, Church leaders have no choice but to tell all the would-be Herods that he has sinned: “It is not lawful for you to...” (*Mark 6:18*). The cost of such prophetic stand was the beheading of John. Justice work is often dangerous and may lead to exile, hostility, persecution, or even martyrdom (see the case of Bishop Patrick Kalilombe of Malawi).

- In a violent and unstable world, people need a stable organisation to express their fears, hopes, and desires for their future. John Henry Okullu, Kenyan Anglican Bishop of Maseno, a man of God with a heart for justice, once wrote: “One cannot think of any other organisation better placed than the Church to play that prophetic role”. The Church is, indeed, the conscience of society and the voice of the voiceless.
- However, justice and peace advocates must ensure that they are not calling for standards that they are not able to keep.
- African bishops taking part of the assemblies of the Symposium of Episcopal Conferences of Africa and Madagascar (SECAM) have reminded the faithful, several times in the past, that “there can be no dichotomy between their Christian conscience and their political conscience. Even in political matters, they should remember that they are the salt of the earth and the light of the world (Mt 5:14)”.
- The Lord Jesus reminded his disciples that, if the salt loses its taste, it is good for nothing, but has to be thrown away to be trodden underfoot. No one lights a lamp and then hides it. It has to be placed on a lamp stand to provide light to all (cfr. *Matthew* 5). The Church must be the salt of the earth and the light of the world.
- Jesus told Pilate that he had no power over him (*John* 19:11). “Christ is the head over every power and authority” (*Colossians* 2:10b). Christ “Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come” (*Ephesians* 1:21). In obedience to her Master, the Church has to be everywhere in the world (cfr. *Matthew* 28: 18-20).
- With one voice, the Church tells political leaders that they want nothing from the world of politics, except good governance of God’s people.
- The political leaders have to be shepherds of God’s people, knowing that they shall also give an account on whether they united them or scattered them (cfr *Jer.* 23:1ff).

THE CHURCH AND RESPONSIBLE LEADERSHIP

The church understands leadership as service to citizens. This means that a good leader provides *servant-leadership* for his people. The current President of Uruguay, Tabaré Vázquez, is a good example. He leads a simple life, drives an old car, and avoids wastage of resources on none-essential activities.

The following are some of the characteristics of a good Christian leader:

- *A strong character who relies on God’s guidance.* Such people are principled and are not reeds swayed by all kinds of winds.
- *Honest and truthful.* A liar or a double-faced person will never win the confidence, respect and the loyalty of the people he/she leads.
- *Promotes the Rule of Law.* A true leader must be a stickler for the general application of the law.
- *Courageous.* He/she is not afraid to make enemies in the process of honest service to the people.
- *One who really loves people.* A leader who attracts people to himself/herself is one who is kind to all who are entrusted to his/her care.
- *One whose personal life is a witness.* People of the modern world listen more to actions rather than ideas. “Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses” (Pope Paul VI, *Address to the Members of the Consilium de Laicis*, 2 October 1974).
- *One who does not ask people to do what he/she cannot or is unwilling to do.* Do not preach water and drink wine.

- *One who has confidence in oneself and in others.* Leaders who have no confidence in themselves are often known to resort to dictatorship and fear as tools to lead to compliance. Instead of being authority, they have authority.
- *One who is ready for self-transformation.* Some of us are incapable of identifying our own rough edges that need refining. We are quick to tell others what they need to change, but we remain unchanged and, thus, we become perpetual problems and obstacles.
- *One who has the ability to identify challenges and take bold steps to address them.* Some people are scared to tackle issues, lest they make mistakes. (See the positive example of the current Prime Minister of Ethiopia).
- *One who is able to listen and understand.* A good leader listens more and talks less. He/she understands what others are saying and is able to translate their words into action.
- *He/she puts the common good first.* A leader who seeks and promotes personal interests first leads to people to destruction. This has been our main problem in Africa, leading to all manner of suffering, including political violence.
- *He/she provides room for loyal opposition.* The concept of loyal opposition is absent in Africa. It is difficult to accept that your ardent critic may be the best friend you have! Those who choose to comply may do so for their own selfish reasons and the critic may well be the only person offering you alternatives to be considered in a given case. Listen more to the critics than to those who have chosen to agree with you.
- *He/she is committed to his or her duties.* A good leader is always available to the people she/he serves.

QUESTIONS, SHARING AND DISCUSSION



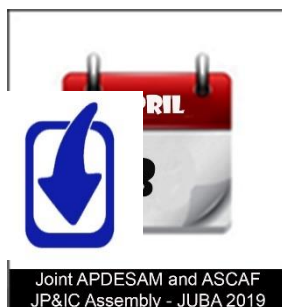
As JP&IC advocates, we need coherence in our lives, both personal and communitarian. We need to examine the way we relate to justice issues, before we deliver sermons that are contradicting our lifestyle. “We must walk the talk”.

Many Catholics prefer to listen to ‘spiritual matters’, rather than politics, when they are in the church.

Priests must help the faithful to understand that there is no dichotomy between their spiritual and political matters. They are both spiritual and social beings.

The Church has a responsibility to challenge political views/actions that offend human dignity. At the same time, she has a duty to promote what upholds that dignity.

JPIC workers may easily face isolation, criticism, and even persecution. They need a strong spiritual life and resilience.



THIRD DAY

First in-put

Report from Ethiopia

We, Comboni missionaries of the Ethiopian Province, wish to thank God for all he continue doing in our province, also through us, his servants.

As we prepare ourselves to participate in the Juba Assembly, the hearts of many, both here in Ethiopia and in many other parts of the world, are mourning the victims of the recent plane crash in Bishoftu, a town that is 60 kms from Addis Ababa. We continue to pray to God to welcome the souls of the victims in his eternal peace and to give true consolation to the families affected.

SOME MAJOR RECENT EVENTS IN OUR PROVINCE

1. AMECEA – “Bishops celebrate ethnic diversity”

The 19th AMECEA plenary, which brought together about 100 bishops from the AMECEA region, was held in Addis Ababa from 13th to 23rd July 2018, under the theme “*Vibrant Diversity, Equal Dignity, Peaceful Unity in God in the AMECEA Region*”. The Assembly was opened with a colourful Eucharistic celebration, conducted in the Ethiopian Catholic Rite, at the Don Bosco Centre. The principal celebrant was Card. Berhaneyesus Souraphiel, the Ethiopian Catholic Archbishop of Addis Abeba, also the current Chair of AMECEA.

The Ethiopian Catholic Church has two liturgical traditions: the Ethiopian Catholic Ge-ez Rite and the Latin Rite. The Catholic Ge-ez Rite is similar to that of the Ethiopian Orthodox Church Rite. The majority of Ethiopians are members of the Orthodox Church. Ethiopia’s Ge-ez Rites have had a significant role in promoting Ethiopian culture.

Though small in numbers – (0,96% of the population) – has tremendous influence and presence through its many schools and social development programmes.

2. Ethiopia’s current political situation

a) Historic visit of the Eritrean President

The Amecea Pleanary Assembly event coincided with the historic visit of the President of Eritrea, Isaias Afewerki, to the Ethiopian capital, where he met with the new Ethiopian premier, Abiy Ahmed, as the first gesture of the renewed friendship between the two Countries, after the Peace Agreement, signed on 9th July in Asmara, which ended 20 years of war and tensions.

Sharing in the joy of Ethiopians who flooded the roads of Addis Ababa, carrying the flags of the two Countries in a symbolic gesture of unity, Card. Berhaneyesus said: “Nine months ago AMECEA sent a High Delegation of Solidarity Team to visit Eritrea. It is, therefore, a great joy to see that reconciliation, peace, and unity among the people from the two Countries is happening”. He continued: “We are happy to have this plenary here in Addis Ababa. So many have come. Each AMECEA Country, each bishops’ conference is well represented; present are also our affiliate members, Djibouti and Somalia”.

Card. Berhaneyesus said that he hoped that the people of South Sudan would follow the example set by the two leaders, so that a lasting reconciliation, peace and unity might be found. “If the leaders from such countries, which are currently witnessing conflict, really want, they only need to realise that they have the wisdom to solve their own problems; they can sit under the tree and talk; they do not need big conference centers or five-star hotel”, he concluded.

b) Shock of Peace – Ethiopia hails its charismatic young leader as a peacemaker

The flags of Ethiopia and Eritrea flapped bright and sharp. The two leaders waved at the happy crowds. The formal meetings overran, amid ostentatious displays of bonhomie. Even the hatchet-faced security officials appeared relaxed. The meeting of Abiy Ahmed, Ethiopia’s 41-year-old prime minister, and Isaias Afwerki, the 71-year-old president of Eritrea, left seasoned Africa observers gasping for breath. “The pace of this is simply astounding,” said Omar S. Mahmood, of the Institute for Peace and Security Studies in Ethiopia’s booming capital.

The meeting between Abiy and Isaias concluded an intense bout of diplomacy that appears to have ended one of Africa’s longest-running conflicts. “Words cannot express the joy we are feeling now,” Isaias said: “We are one people. Whoever forgets that, does not understand our situation.”

Many Ethiopians expressed their exhilaration on social media. “The events of these past days between Ethiopia and Eritrea are like the fall of the Berlin Wall. Only amplified 1,000 times,” Samson Haileyesus wrote on *Facebook*. The reaction in Eritrea has been equally ecstatic.

Analysts may say that such hyperbole is justified. The bid for peace with Eritrea is just the latest in a series of efforts that may bring revolutionary reform to Africa’s second most populous nation, transform a region and send shockwaves from the Mediterranean to the Cape of Good Hope.

Since coming to power in April 2018, Abiy has electrified Ethiopia with his informal style, charisma and energy, earning comparisons with Nelson Mandela, Justin Trudeau, Barack Obama and Mikhail Gorbachev. He has reshuffled his cabinet, fired a series of controversial and hitherto untouchable civil servants, including the head of Ethiopia’s prison service, lifted bans on websites and other media, freed thousands of political prisoners, ordered the partial privatisation of massive state-owned companies, ended a state of emergency imposed to quell widespread unrest and removed three opposition groups from a list of “terrorist” organisations.

3. Some of the Amecea Plenary conclusions

Some of the conclusions of the 19th Amecea Plenary Assembly came at hand to encourage us in what we are doing. Here are some of them, taken from the final communiqué of the Plenary Assembly.

a) Vibrant Diversity of all People of God

“AMECEA region is endowed with many good things which are not always similar. As AMECEA Bishops, we acknowledge this diversity as a positive thing to be cherished and not to cause divisions. This is in line with the *Catechism of the Catholic Church*, which underscores that differences belong to God’s plan (Cfr. no. 1937). Differences among people should encourage mutual complementarity in the AMECEA region and beyond”.

“As Shepherds, we, therefore, strongly condemn any form of manipulation of differences in our region that undermines the dignity of the human person. This is in line with what the Catholic Church teaches that ‘... all men have the same nature and the same origin.

Redeemed by the sacrifice of Christ, all are called to participate in the same divine beatitude: all therefore enjoy an equal dignity” (CCC, no. 1934).

“We call upon the family of God in AMECEA countries to bear witness to this tenet of faith we profess and promote in our society. For this reason we strongly condemn negative ethnic diversity that divides our societies”.

b) Equal Dignity

“In the light of the above doctrine about human dignity, we, AMECEA Bishops, affirm the teaching of Vatican II Council that ‘... although rightful differences exist between men, the equal dignity of persons demands that a more humane and just condition of life be brought about. For excessive economic and social differences between the members of the one human family or population groups cause scandal, and militate against social justice, equity, the dignity of the human person, as well as social and international peace’ (*Gaudium et Spes*, no. 29). We appeal to all Catholics and people of good will to promote, defend and uphold the equal human dignity of each and every person created in the image of God (*Imago Dei*). Consequently, socio-economic, political and cultural development in the society is intrinsically connected to human dignity”.

c) Integral Human Development

“As AMECEA Bishops, we uphold that integral human development cannot be limited to mere economic growth alone. In order to be authentic, it must first focus on the human person, should be holistic and cover all aspects of life of the human person and geared towards the common good. Therefore, grounded in the principles of the Catholic Social Teaching, we commit ourselves to promote positive vibrant diversity, equal dignity of all people, peaceful unity in God for integral human development in the region”.

d) Promotion of Peaceful Unity

“We uphold and endeavor to promote the Church’s basic peace building plan which has four principles: recognition and defense of equal dignity of all members of the human family, promotion of integral human development, support for international institutions and forgiveness in AMECEA region. These peace building blocks are the basis for enhancement of human dignity that must be enjoyed by every human being through respect of human rights”.

e) Solidarity with our Eritrean and Ethiopian Brothers and Sisters

“During our Plenary Assembly in Addis Ababa, we have witnessed the coming together of Eritrea and Ethiopia breaking the barriers that divided the two countries for two decades. It is with great joy that these two countries have accepted the new steps for peace and dialogue. The Catholic Church in both countries had been raising their voice to denounce the fraternal conflict and war, prayed together and gave hope to the people throughout by remaining firm to solve the situation peacefully and showing solidarity with the peoples of both countries. We thank the AMECEA solidarity delegation which visited Eritrea in November 2017. As this process of reconciliation continues, the Catholic Church urges the stakeholders to ensure that justice and peace are restored and let the peoples of these countries be involved in the process, their voices heard and captives return to their families. The steps taken by the leaders of Ethiopia and Eritrea show that Africans have the wisdom to solve their own problems amicably”.

Comboni Missionaries Commitment to Peace and Justice and Interreligious Dialogue

The present situation

There is an Inter-Religious Council of Ethiopia (IRCE) at work. It was started in 2010 in response to the interfaith violence and the increase of Muslim extremist appearances on the public scene. There were numerous demonstrations and some clashes with the political authorities as well as Christian communities. The government, with some leaders of the Churches and moderate Muslim leaders, decided to do something about it. They initiated a national union, which can deal with religion-related violence.

The IRCE is run chaired by two leaders, with their committee which changes regularly. At the moment, an Orthodox priest is the Chairman, and a Catholic layman, trained on Social Transformation in Tangaza University, is the full-time worker as the Secretary-General of the Institution.

IRCE was established under the Ethiopian Constitution in October 2010 as civil society. It functions as an independent and neutral body. As its core mandate, it promotes interfaith dialogue and it enhances collaboration and synergy among religious institutions. It strategises the commitment to address issues of common concern, such as the prevention of violent extremism, peace-building, conflict transformation, social transformation and culture of dialogue.

Its Mission

The Mission of IRCE is to promote peace and peaceful coexistence by enhancing collaboration among religious institutions and preserving long-standing moral values, religious ethics, interfaith understanding and tolerance among communities in Ethiopia.

Its Vision

“To see religious communities and their institutions in Ethiopia stand together for peace, justice, human dignity, mutual respect, tolerance and development”. In the last 8 years, IRCE has organised a series of seminars, dialogue forums and public awareness on extremism throughout the country. It has produced peace an education manual in Amharic. It has also organised several regional ‘training of trainers’ on good governance, religious freedom, fundamentalism for religious officials in collaboration with government leaders, women and youth.

The IRCE *advocated* for peace, all-inclusive dialogue, and reconciliation at regional and local levels, especially during the social movements of 2016/17. Even today it holds conferences (training and advising the public and the government continue). It takes issues of urgency, raised by the public in conferences and dialogue forums, to government for implementation. IRCE continues its engagement, through dialogue and advocacy, anti-radicalisation initiatives and interventions in partnership with others actors and empowering local Inter-Religious Councils (IRCs).

It trains IRCE regional offices, community/traditional leaders, religious leaders at all levels, government officials, youth and women, private and public media, etc. It has a highly interactive approach facilitated by religious leaders and co-facilitated with the government when it is about good governance related dialogue/training – based on principle.

IRCE follows up with the government at all levels to find out if problems are being solved and supremacy of law is being ensured with regard to religious freedom, equality. It aggressively engages itself also in fighting Harmful Traditional Practices (HTPs), such as early marriage, kidnappings of girls for marriage, FGM, and other Gender-Based Violence (GBVs), in line with global and national commitments.

IRCE has chosen an integral approach to human development and peace, partnership for sustainable peacebuilding and inter-religious harmony.

Aware that all these purposes are impossible to sustain financially and intellectually, IRCE works with reliable partners such as UNDP, USAID, LPI, NCA, Life & Peace, and WV Ethiopia, etc.

IRCE concentrates on combating religious radicalism and extremism. It also manages and transforms the conflicts. It strengthens and preserves longstanding moral values, religious ethics, and interfaith understanding and tolerance. IRCE ensures the existence of an effective platform for sustainable dialogue.

It is observed in many regions that the plan is already being practised. Many local IRCs are established. The central office deals most of the times through those offices for further training and awareness, as well as for mitigating the religion-related violence. Especially in 2018, when the southern part of the country went into tribal and religious conflicts, IRCE was really instrumental in managing the situation.

During the last three years, when there were strong social movements that, at times, turned to violence, IRCE helped to moderate and channel the grievances in a peaceful manner.

4. Islam during and after the election of DrAbiyi as the Prime Minister

Many Ethiopians are really astonished by the person and transformation vision of the newly elected Prime Minister. Within less than a year, he scored actions that no prime minister in Ethiopia has managed in his whole time of ruling. He reconciled the country with the neighboring countries, especially with Eritrea. He reconciled the Orthodox Church, which has been divided for more than half a century. He reconciled the Muslim community, which has been divided among themselves. He freed many prisoners. He endorsed the first female president in the history of the country. He elected a ministerial cabinet of 50% women and 50% men.

And many people expect him to do many more wonders in Ethiopia and in the neighboring countries. He has opened the doors of the country without a visa or with easily accessible entry visas.

Yet, there are also fears that his altruism and his naïve religious politic might put him and the nation into irreversible problems. For instance, it is known that Muslims in Ethiopia have a long-standing plan to control the nation through economic power, political power and demographic power. They have tried to have a Muslim as the assistant prime minister, ready to take over power in case something happens to the prime minister. Now they have a prime minister who is Christian, but very lenient with Muslims: Dr Abiyi's father is Muslim; his mother, Christian. He has already given Muslims key political positions (deputy prime minister, the minister of defense, the minister of peace, minister of finance, minister of health, the minister of agriculture and livestock). Out of twenty ministers, 7 important ministerial posts are held by Muslims.

The Muslims are softening Dr. Abiyi's heart even further. The first country he visited outside Africa was Saud Arabia. The controversial Prime Prince of Saud Arabia gave him a new car as a gift. Already a Saud Arabia-related Muslim organisation has granted him 2.5 billion Dollars for the annual petrol expense. When he got sick, he flew to Saud Arabia. He invited Saud Arabian Government to build a big Islamic University in Addis Ababa. He has already given 98 hectares to another Muslim (Ethiopian and expatriate) organisation in Addis Ababa, which is going to build a "multi purpose village", where "purpose" stands for business, education and, most probably, *da'wa* (proselytising or preaching). The same organisation has been very generous with Dr. Abiyi: it financed his political campaign with 1 billion dollars, and added 2 billion as an investment.

The prime minister has freed many Muslim extremists who were accused of various terrorist acts, even against civilians. He has welcomed back home many political and religious appositions leaders who were in exile. He has welcome the Oromo Freedom

Fighters Fronts leader. He invited Mr Jawar Mohammad, who allegedly has been working with Muslim Brotherhood, to extend the Salafi Islam of Egypt to Ethiopia. Jawar is already causing a lot of controversies and violence in Addis Ababa and several people have lost their lives.

Present day Muslim community of Ethiopia is suspected of resurrecting their requests made in the 1990s. One of these was to have the constitution based on the Sharia Law.

Questions, sharing and discussion



The Comboni JP&IC commission in Ethiopia is under the umbrella of the larger Mission Secretariat. The value of its ministry has not been fully felt in the province. The task of putting down the proper statutes of the sub-commission is underway.

How many are the Muslims and the Christians?

It depends on the source one consults. According to the national census conducted in 2007, over 32 million people (43.5%) were reported to be Ethiopian Orthodox Christians, over 25 million (33.9%) were reported to be Muslim, 13,7 million (18.6%) were Protestants, and just under two million (2.6%) adhered to traditional beliefs. Today, some would say that 45% of the population is Muslim, although many Muslims claim that the actual percentage is higher. Muslims control a considerable percentage of the country's economic wheel.

Status of the Catholic Church in Ethiopia

Until last year, she has always been considered as an NGO, providing social services. Last year, after a lengthy tiresome process, she was recognised as a Church. However, to date the status has not added any value to her; expatriate missionaries continue to struggle in order to find work permits and the Church's institutions – schools, clinics, children's homes... are not always facilitated or aided especially in terms of renewal of licenses.

Why the recent tensions and violence?

Most of the tensions are politically instigated. Oromia group, with 40 % of population, has not had any political power up to now. Their yearning to be at the helm of the country continues, at times even through unethical means.

What is the general atmosphere with the new prime minister?

There is a sense of rejuvenation and hope, marking the end of authoritarian leadership. Many Ethiopians have a feeling of a brighter and better Ethiopia with Dr Abiy at the helm. Within one year of his leadership, Ethiopia has made remarkable achievements:

- Landmark peace deal with Eritrea.
- Political and economic reforms. Corrupt officials and human right abusers have been arrested. There is expanded political space, as attested by the release of journalists and political activists. Partial privatisation of state enterprises – telecom, electricity – attracts investors.
- Better diplomatic ties with Somalia. The World Bank has given 1.2 bn to aid infrastructure projects after 13 year of frozen aid.

Challenges

- The PM has failed to address rising ethnic tensions and violence satisfactorily.
- Ethno-nationalists continue to frustrate Pan-Ethiopian Unity, thus keeping avenues of tensions open.
- The issue of Addis Ababa as a federal city within Oromia region remains volatile. Expansion of the city has led to displacement of some people in the region, leading to violence and killings. Many displaced people are yet to be settled.



Second in-put

Tchad report

1. General introduction

Located in the heart of the continent, the former territory of the Vicariate Apostolic of Central Africa, now Chad, is one of the last African countries to receive the Gospel. Its situation is complex and fragile. Yet there are some elements of hope that make us believe in its future.

a. Geography and Society

By its geography and its legacy of colonisation, Chad is a country inhabited by people with contrasting cultures. This explains the difficulty of the relations between the different groups that make up society: the citizens of the north, nomads and Muslims, and the citizen of the south, farmers, followers of African Traditional Religion or Christians. The sense of ethnic belonging and the attachment to traditional culture are still strong and make social integration very difficult, particularly in the urban areas.

Since independence (11 August 1960), Chad has had a very painful history, whose consequences are still very much felt. Reconciliation remains one of the fundamental challenges this country still faces.

b. Economy

Chad is a country rich in resources – agriculture, livestock, and subsoil minerals – but still classified among the poorest countries in the world. Civil wars and various armed conflicts have prevented its progress. Its oil is a source of hope, but it also raises questions about the management of its earnings and the consequences in the social life and on the environment.

Cotton production, which was the most important traditional economic resource, is today in crisis. Slowly, other opportunities are emerging: more adequate management of food crops, better policies of savings and credit, improvement of traditional habitat, new marketing opportunities, improvement of road network... However, Chad remains a country feeble country because of the enormous military expenditures, the plague of corruption and incredible wastage of resources.

c. Political situation

The creation of national unity remains one of the major challenges. None of the past regimes have been able to deal with it adequately. Present political leaders, like their predecessors, seem unable to free themselves of corruption, abuse of power, tribalism, and nepotism. They are interested only in personal interests or in the interests of their ethnic group. The ideas of ‘common good’ and of ‘authority as service’ are far from their minds and, so, are not likely to become guiding principles for action.

In 1990, a process of democratisation – very slow and often contradictory – began: multi-party system, trade unions, freedom of opinion, of press and of religion... Yes, the Rule of law and a true constitutional State are still to come. Much is needed in terms of civil education, participation in the political and social life, and peaceful settlement of conflicts.

2. Comboni Missionaries and Church context

Following refugees from the Sudan, the Comboni missionaries entered in east of the Central African Republic in 1966. Gradually they have spread in the west and centre of the country.

Called by the bishops of Chad, the first three Comboni missionaries arrived in Moissala in 1977.

The Catholic Church in Chad is the youngest in the continent, with 90 years of evangelisation. Today there are seven dioceses and an apostolic vicariate. The apostolic personnel is mainly international. The number of the local clergy is increasing. The role of laity remains essential.

The Church is a landmark in the country through its works of social and charitable nature (schools, health centres, radio stations, and micro-credit). Some of the initiatives related to peaceful coexistence and J&P issues have helped to bring hope back to the people. In 1992 the National Commission of Justice and Peace was created, followed by replicas at diocesan and parochial levels.

Meetings with Protestant Churches and Muslim communities, prayer events and joint declarations are very much appreciated. Recently, an agreement signed between the State of Chad and the Holy See has given the Catholic Church in Chad legal status.

3. Various challenges for justice and peace in Chad

a. Economic context

Chadian economy is primarily based on traditional agriculture and animal husbandry, still at rudimentary and subsistence levels. Often men marry several women to have many children, who can help at harvest time.

Agriculture in Chad is facing enormous difficulties, due to the weather and lack of adequate technical means. In addition, the eternal conflict between farmers and nomads is making the situation worse. This leads to the exodus from the rural areas to cities.

Lack of grazing land pushes herdsmen to lead their animals to more fertile land in the south and invade the fields of the farmers. Violent outbreaks between pastoralists and farmers are daily occurrences. At times, entire villages of farmers are left empty, since people spend days and nights in the fields to defend their crops.

The exploitation of oil begun at Kome in October 2003. The World Bank offered a \$ 3.5 billion for the enterprise. A pipeline of 1.070 km was built to port of Kribi, in Cameroon. According to the law, 80% of oil revenues were assigned to the priority sector (infrastructure, health, education), 10% to future generations, 5% to a reserve fund, and 5% to the producing regions. Since the very beginning, the 10% assigned to future generations was forgotten.

Unfortunately, no adequate *precautionary* were taken *measures* to prevent soil degradation and negative repercussions on agriculture. Lack of responsibility in public institutions (customs, tax department...) and poor governance brought the cotton, sugar, electricity, water, construction, and transportation companies to crisis, followed by the reduction of salaries of state agents. Maybe, Chad was not ready to manage the oil boom, and the Chadians have been trapped by the new "manna". Instead of wealth and development, oil has increased poverty, diseases, and injustices.

At present, the country is evolving "without a budget". Poor governance and corruption translate into generalised poverty and misfortunes (lack of maintenance of roads is the cause of many fatal accidents).

b. Socio-political context

The economic crisis finds its roots in a veritable "plan of enslavement", both social and political, that takes the form of dictatorship. The authoritarian exercise of power has been the subject of criticism from the political opposition and civil society. The reduction of wages caused strikes that brought about the closing of schools and of the services in hospitals and health centres. Public services have gone rotten. Even if the government were to resume paying

public servants, it will take long to repairs the damages caused (just consider the students who have not been able to sit for their exams). The strikes have caused public protests, with violent clashes resulted in many people wounded and killed.

On the political level, one fact is clear: all the past regimes have been dictatorial. The politicisation of religions has the goal of dividing the population. Add to this a scandalous disregard for the rights of Chad, lack of transparency of public properties, lack of respect of press freedom, youth unemployment, ethnic conflicts, clashes between farmers and herdsman... and you have a veritable enslavement of the people.

On 4th May 2018 a new constitution has been approved, and this marked the birtf of the Fourth Republic. The new text looks nice at first sight. As a matter of fact, the new law grants the president all powers. It is a step back from the previous law. The Constitutional Court has been disempowered.

c. Legal context

At Independence, Chad adopted the “Code of Napoleon” in civil matters. That decision was completely inadequate to the new reality. In 1996, the country adopted a new Constitution, with a very beautiful text, even though “the family code” was let outside.

On 8th May 2017, a new code of criminal procedure was appoved. It looked an ideal framework for justice, with new crimes taken into account, such as prostitution, cybercrime, sexual harassment, etc. Yet, the text has remained dead letter. Decisions taken are not implemented. Not to forget that law texts in Chad are issued in perfect and ‘inspired’ French, but investigators and magistrates are Arabic-speaking and have an Arabic mind.

People do not have any confidence in the justice system. Corruption is the only way to proceed. A folder does not pass from an office to the other without a ‘push’ expressed in money. Members of the judiciary are appointed following political criteria. The Judicial Council is committed to the cause of the executive. The incompetence of some judges is visible in the courts. Too many obstacles hindrance the carrying out of justice in Chad. Inevitably, you end up having “parallel justices”, such as the one carried out by the various *militias*, or the one applied by local leaders, following the Islamic concept of “*al Día*”, which involves a payment to the family of a crime victim. (Non-Muslim groups challenge the practice, asserting it is unconstitutional).

The criticality of this situation lies not only in the misery of the families that lose their crops, but also – and in larger part – in the administration of justice. Often, the shepherds who tend large herds are not the owners of the animals (often, they are just children). The real owners are state officers or army generals. And who dares deliberate against them? Often, if the farmers respond to the invasion of the herds in a decisive way – causing also some damage –, are condemned to pay very large fines. It goes by itself that, quite often, the farmers resort to take justice in their own hands by hunting the herds and killing the herdsman. , who are in fact indigenous and are not major owners of livestock. Bloody retaliations would then follow.

d. The challenge of “child herders”

Child herders are forced to follow the herds and live far away from their family. They are often victims of injustice.

At the roots of this phenomenon the are the endemic misery of the population and the loss of purchasing power of families, as well as the depletion of the soil, climate change, and the devastation of fields caused by the herds.

The families of these child herders are given false promises of money. Soon, the owners of the herds will consider the herd children as their own property. Practically, they are “slaves”, with no rights. Often, they are abused, beaten, tortured, deprived of food, sleep, education... What is really heinous is the fact that they are isolated from their families and communities. At

times, they are forbidden to speak their native language and to talk to anyone of their group of origin. Parents do not know where their children are.

Some of those who manage to get out of this condition of slavery go back to their families. Many of them, however, become “bandits”. A great part, however, have never “emerged”. It is difficult to know how many they may be. Certainly, they are in the thousands!

Civil society has begun to combat this phenomenon in 1993. The government has ratified several texts against the practice (texts dealing with human trafficking and the protection of children). Art 18 of Chad’s Constitution recites: “No one may be subjected to abuse or treatment, degrading and humiliating treatment or torture”, yet the practice continues. Many believe that the government is an accomplice in this crime against humanity.

4. Comboni Missionaries and JP&IC

In the provincial six-year Plan of Action (2017-2022) we agreed on the following:

- **General objective:** to be disciples of Comboni, called to live the joy of the Gospel, despite the many challenges we face in terms of JP&IC.
- **Specific objectives:**
 - a) To promote the Kingdom of God and its values in the society and in the Church of Chad.
 - b) To decrease the suffering of the poor.
 - c) To prevent conflict and injustices
 - d) To building a culture of peaceful co-existence.

The duration of the Plan of Action has been divided in two phases.

- First Phase: 2017-2019
- Second Phase: 2020-2022

Planned activities

First Phase (2017-2019)	Second Phase (2020-2022)
To realise the 2018 Agenda on the issue of ecology.	To sensitise people on “Farmers-Herdsman Conflict” and train the coordinating group.
To study the following phenomena: <ul style="list-style-type: none"> • Child Herders • Farmers-Herdsman Conflict. • The “curse of oil” in Chad 	Spread the “ <i>Brochure on offences</i> ” and other similar material.
To form JP&IC commissions in our parishes and to visit them for training sessions, in collaboration with Diocesan JP&IS commissions.	Visits and formation meeting in the prisons present in our parishes.
To take part in the World Social Forum	To organise a formation workshop on the agreement signed by Chad and the Holy See.
To organise a meeting with representatives from all our parochial JP&IC commissions.	To sensitise people on the phenomenon of Child Herders.
To organise a meeting of the Comboni JP&IC commissions of French-speaking Africa.	To carry out an evaluation of the planned activities.

Expected results

- A reduction of the phenomenon of child trafficking and Child Herders.
- A reduction of the conflicts between farmers and herdsman.
- An increase of awareness in ordinary citizens and faithful Christians about injustices perpetrated in the country, and on the values of the Kingdom.

- An increase in the number of social and ecclesial networks able to deal with the injustices.
- An increase in the awareness of the roots causes of the many injustice still present in Chad.

Activities realised by Comboni JP&IC commission

- Daily reading of and reflection on *Laudato si'*!
- A training session of the members of our JP&IC commissions in N'Djamena (4-6 June 2018).
- In the framework of capacity building, we carried out several initiatives aimed at training our JP&IC commission members on various JP issues (challenges of JP in Chad; conflicts between farmers and herdsmen, child trafficking...).
- A letter addressed to the bishops on the phenomenon of child trafficking in the north/north west of Chad.
- The workshop of 14-15 January 2019 in Moissala on the prevention and management of conflicts between farmers and herdsmen, organised by the Delegation of the Comboni Missionaries in Chad, in collaboration with NGOs, Baobab (an office of support to community-based organisations). The workshop helped to put in synergy all the necessary forces (the State, civil authorities, administrative and military leaders, NGOs, grassroots organisations and religious leaders) to find lasting solutions to the conflicts that have been plaguing the country in the past two decades.
- Visits and formation sessions with parochial JP&IC commissions.

Questions, sharing and discussion



Q: Does the government give space to JPIC?

The Vatican and Chad signed an agreement that recognises the Church's. This implies that there is recognition of the JP&IC activities of the Church. Freedom of religious associations is not curtailed. Protestants, Catholics and Muslims do collaboration with government and vice versa.



Third in-put

Uganda Report

My name is Robert Lukwiya Ochola, the parish priest of Opit Catholic Parish, in the Archdiocese of Gulu, in Northern Uganda. Gulu is my diocese of origin.

I am happy to be present here for this assembly, first of all because of my personal interest in the issues relating to JP&IC, but also because I am the secretary of the Secretariat of Mission, under which the JP&IC falls.

The MCCJ Province of Uganda

A brief profile of the Province could be glanced at from the document *Comboni Missionaries: 150 years of history and mission*, by Fr Manuel Augusto Lopes Ferreira, MCCJ, former superior general. The communities where we are still present are the following: Rushere, Kyamuhunga, Mbuya 1, 2 &3, Namugongo, Kasaala, Jinja, Alenga, Ngetta 1 & 2,

Iceme, Aliwang, Kalongo, Opit, Layibi 1, 2 & 3, Lacor, Angal, Ombaci, Matany, Kangole, Moroto 1&2, Namalu, Kanawat, Losilang and Kotido.

Because of its position and recent activities in the Great Lakes region and its past and current leaders, especially President Yoweri Kaguta Museveni (who is now over 30 years in power), Uganda is a well-known country.

The **socio-political and economic situation** depends very much on the perspective from which you view it. From a relativist point of view, Uganda is progressing much better than a number of the so-called third world countries. From the beneficiaries of the *status quo*, the situation is certainly rosy. From a realist point of view, however, it is something else, not quite different from the rest of the developing countries. Its form of democracy is that of the 'big man syndrome'. The peaceful co-existence with the neighbouring countries, as it is sung beautifully in the national anthem, is still to be desired.

The Province's JP&IC activities

Since I returned to the province three years ago, I am not aware of the explicit JP&IC activities of the province. The hitherto coordinator reported to us of how he could not do anything due to his heavy pastoral duty in a very busy parish.

Implicitly, more or less, the Province is involved in the issues of JP&IC. Firstly, the MCCJ is one of the founding bodies in the setting up, building and running the John Paul II Justice and Peace Centre in Kampala. Our former Provincial Superior is still, *de facto*, a member of the board of directors of the Centre. Our active involvement in assigning personnel to work at the centre and to liaise its activities with the province, however, has become greatly reduced over the years.

Personally, I occasionally update myself of the activities of the Centre over its webpage: <http://www.jp2jpc.org/>. This is a very resourceful structure that could be of great benefit to the Province and, indeed, to the whole country on the issues of JP&IC. Its glorious days go back to the time when its coordinator was a Comboni Missionary Sister. After her departure, the activities of the Centre were reduced significantly.

The Province is involved in the issue of JP&IC through *Leadership*, a monthly magazine with wide readership across the country, though its subscription base can be increased. The magazine, through its feature articles/dossiers, publishes regularly matters of JP&IC. For example, a glance at the last issues could give a feel of what this is like. In March 2019 issue, the cover story is "Labour Export to Middle East – Government reaps Big"; the subtitle, "Hard life for Ugandans in East, as government reaps big". February 2019 issue had the cover story, "Wetlands – Do We Still Have Them?". Again, October 2018 issue published "China-Uganda relations – Losers and Winners" as one of the future articles. Finally, July 2018 issue published "Human trafficking – Human beings sold as goods" as its cover story. All these articles and many others in almost every issue are directly related to JP&IC matters.

It might be good to remember that the magazine was established with the aim enlightening Catholic laity on their citizenry's roles and duties in the then-approaching-independence Uganda.

True enough: one thing is publishing these matters, another thing altogether is reading these articles, reflecting on them and working with the (in)formation received to animate the Province in JP&IC issues and activities. As for the second thing, I have no idea.

Comboni missionaries have set up and partly still run two/three radio stations, at Lira (*Radiowa*), at Arua (extended to Gulu – *Radio Pacis*) and *Radio Comboni* at Mbuya Catholic Parish, Kampala. All these radio stations have in their schedule issues of JP&IC, with information to general public, discussions, sharing, feed-back from the audience during call-in programs.

In the Ecclesiastical Province of Gulu, where I come from and where I work at present, there is an annual activity of the Provincial Prayer Peace Week, started by the current Archbishop of Gulu, John Baptist Odama, in 2005, that is at the ebbing of insurgency in Northern Uganda. This Prayer Week was started with the aim of fostering peaceful coexistence among various tribes in Northern Uganda and West Nile, who regarded each other as enemies due to the past wars. The initiative has already produced tremendous positive results of healing the wounds of past tribal hatred amongst the ‘Northerners’, as the people from the greater North of Uganda are generally referred to. Over the years, the activities of this event have started embracing and looking critically at the issues of the South Sudanese refugees living in these areas of GANAL (Gulu Archdiocese, Nebbi, Arua and Lira [dioceses]). It is an activity of the local church, which we could greatly participate in, help enhance it and make it serve the true needs of the people, in protecting their dignities and rights, and helping them become responsible citizenry. What we as MCCJ do in this prayer week seems to be *ad personam*.

There might be many other activities of individual confreres, communities, zones, parishes and dioceses in the field of JP&IC, of which I am not aware of, and, therefore, sadly miss to report it here. I can imagine that in our areas of Karamoja and the Western Uganda, where there are the Congolese refugees, our confreres are certainly doing some notable things for the suffering humanity. They may be the unsung heroes of the JP&IC of the Province and of the Institute.

Challenges

The first and serious challenge is personnel. There is hardly a person to appoint as a full time JP&IC coordinator for the province. Those who have so far accepted this responsibility have done by adding a side dish on top of the main menu. There is no readily available information at a glance on the Province’s JP&IC roles.

Perhaps, the greatest challenge is rethinking JP&IC as an integral activity of a parish and a community. The ideal of letting all our communal and pastoral activities change from the traditional evangelisation to the “new evangelisation”, called for by *Laudato si’!* and *Evangelii Gaudium* is still something to reckon with. We have to become champions of JP&IC in our personal, communitarian, provincial and institutional being and doing.

May this assembly help us in this!

Questions, sharing and discussion

- Uganda is one of the oldest missions of the Comboni missionaries. It has made great strides in the missionary service that have consequently recorded positive impacts in the lives of the Ugandan people. However, the explicit activities of JP&IC under the auspices of the commission have been rather lukewarm. This is partly due to a somehow dormant commission.
- There has been collaboration with the Comboni Sisters and other religious congregations (see the case of John Paul II Centre).
- Among the urgent issues of JP there are “child trafficking” and “child labour”. Children are taken from Karamoja region to Kampala as sex- or labour-slaves by traders. Rich Karamojong people ‘buy’ young girls and ‘traffic’ them to the city promising to secure jobs. Documentaries on TV have been aired on this evil. The government is aware, but no tangible actions have been taken. JP&IC ought to tirelessly petition the government to act on this. This could be done through Comboni Missionaries run media platforms (radio stations and *Leadership*).





Fourth in-put

Togo-Ghana-Benin Report

Historical background

Togo, Ghana and Benin are three neighboring countries that form one province, the only one Comboni Missionaries have in West Africa. Though the three countries are similar in many ways, there are also notable differences in terms of politics, economy and religion. All three states share almost the same geographical situation: the south, being close to the ocean, is greener and fresher and harbors the capital cities with huge phenomenon of urbanisation, while the north is dryer and less populated. There is also a large presence of Muslims in the north, while the south is dominantly Christian.

Politically, Benin and Ghana are making strides democratically, whereas Togo's situation is far from what democracy stands for. Consequently, both former countries are more developing economically than the latter.

The Comboni Missionaries have been working in the region for the past fifty-five (55) years. The first group of 8 missionaries arrived in Lomé (Togo) on 19th January 1964. They moved to Ghana and Benin ten years later (1974).

Currently, there are:

- 4 communities in Togo (1 Postulancy, 2 Parishes in Adidogome and Tabligbo, and the Provincial House, comprising the Provincial seat and the missionary animation and vocation promotion centre);
- 3 communities in Ghana (1 scholasticate, with a priest in charge of the parish; 1 parish in Accra (one of the priests is the formator in the postulancy) and 1 in Mafi Kumase;
- 4 communities in Benin: 1 parish in the capital (in the south), 2 parishes in the north, and the Novitiate in the south, in a suburb of Cotonou. There is also a nascent community at the entrance of Cotonou, in Pahou, destined to be a missionary animation and youth formation centre.

Memberships and objectives of the JP&IC Commission

The current Comboni JP&IC commission, set up in 2016, is formed by 4 confreres [2 in Benin [north and south], 1 in Ghana, and 1 in Togo. Its first goal is animating the whole province in terms of commitment in Justice, Peace and Integrity of Creation, by organising seminars and workshops, through which confrères can get equipped for a more effective role in the field.

More specifically, the commission aims at:

- protecting, defending, teaching and caring for the oppressed in our various missions in the province;
- denouncing, with a prophetic spirit, causes and situations of injustice, and working in integral human promotion (CA 2003, no. 42.6; 7);
- being close to the marginalised groups in the society (CA 2015, no. 45.3);
- spearheading our collaboration with other religious and diocesan bodies engaged in the domain;
- helping confrères with formative inputs, which are sent them through their e-mails.

What has been done

You will all agree with us that the best way of concretising these objectives is through our local communities. Thus, we have tasked every community of the province to appoint a confrère as “the in-charge” of JP&IC. This confrère will animate the activities of the parish JP&IC commission (communities which did not have a JP&IC commission were asked to set it up) and send around periodic reports on the commission activities.

We have also tasked each community to follow these guidelines:

- making sure that all workers in our missions are paid their due salaries, as stipulated in the employment laws of our countries;
- organising frequent workshops for the youths of our parishes;
- training and helping in educating some of our parishioners, who though qualified, lack the means to further their education;
- going to our schools to sensitise our children on the need to protect the environment;
- planting trees, putting dustbins at vintage points in our missions, and inviting our parishioners to keep the environment clean.

It is worth noting that reports from our communities are positive and we hope this will continue. Some communities have “special” commitments in terms of fighting for the liberation of the innocents who have been forcefully and wrongly imprisoned, training the girl children in drawing their awareness to their rights and duties in today’s society, and giving shelter to orphans and the underprivileged.

Meanwhile, though Justice and Peace remains a “priority” for the province in Togo according to the six-year plan, nothing has been done in terms of collaboration with other religious congregations present in the country. We are still to figure out the feasibility of such adventure.

Conclusion

Despite the many efforts being made, JP&IC remains, according to our modest views, a far-fetched goal. The more you delve in it, the more situations of injustice you see. Day-in day-out, we see new faces of insecurity, lack of reconciliation, oppression, filth and environmental degradation, due to man’s industrial advancement.

We are resolved to continue the fight for the liberation of the oppressed, the underprivileged, the marginalised and the regeneration of creation, as “it awaits in eager expectation the revelation of the children of God” (*Romans 8:19*).

Questions, sharing and discussion



How is the structure of JP&IC in TGB province?

Ideally, the Commission should be one. Yet, given the fact that contexts vary from country to country, issues are not mixed in the three countries.

JP&IC activities are carried out together with the local church at diocesan level.

We often ask ourselves what we can do, as religious institutes, to address the International Court of Justice, when, we witness abuses of human rights and the support from the bishops’ conference is lacking.

In **Togo**, JP&IC should prioritise collaboration with other religious institutes on issues of JP&IC, so to be able to intervene more efficiently in matters of social injustice, even when the bishops remain quiet. During the latest elections, the dictatorial regime carried out killings and

used excessive force to quell protest. The bishops kept silent. They finally, belatedly issue a not very challenging letter.

In **Benin**, through the action of our parishes, healthy Muslims and Christian coexistence, especially in the north, has been witnessed. The living environment is more peaceful now than in the old days.

In **Ghana**, JP&IC is focusing on educating the youth in matters of justice and peace. Muslims are very much present, especially in the north, but also in the south. They are about 25% of the population. They dominate the economy, especially the trade.

In the south of the **three countries**, Muslims are putting up schools and are also taking Christian girls for marriage. Apparently, it is not a big threat for now, but, in the long run, it may turn out to be one. Islamisation of Africa is their real strategy, though there is no fundamentalism.

Voodoo is instilled in the lives and culture of the people. In Benin, it is an official religion. Presently, Islam has a far greater expansion rate than the Voodoo.

Afternoon sessions



Fifth in-put

Kenya report (cf. Annex 7)

General situation

Kenya has one of the most vibrant and dynamic political activities.

Politicians are really after power and offices.

- They exploit the country and its resources along tribal lines.
- Elections are easily associated with violence and bloody ethnic conflict.
- Political supporters can be – and often are – very violent.

In Kenya, like in many countries, the one who in fact loses the election ‘rules’, at least at the executive level. However, the judiciary can show its muscles: both in the far past and recent past, there have been many cases of “results corrected” and election re-runs.

Corruption

Corruption has infected every social cell. Kenya may be ‘beaten’ to the top only by Nigeria.

- High Speed Trains System have become a bonanza for some rich individuals... while the country finds its external debt growing dramatically.
- Oil could be a blessing... but has become a new field of exploitation. Few individual gets tremendously rich, while the country gets very little.
- Kenya has a very good education system, with many spots of corruption – One can get a degree or a PhD in the Information and Communication Technology bureaus.
- President Uhuru, part of his Administration, as well as the Opposition Leader, Raila Odinga, keep promising to track down and prosecute perpetrators of social crimes, but theirs are empty words. Long lists of corrupted leaders have been published in the national dailies, but hardly one has been taken to court. Actually, frequent are the cases of ministers and civil administrators accused of corruption and dismissed from the job, only to find them re-elected governors or appointed to a new parastatal firm.

Economy and other aspects

- Kenya has quite a few very rich people and mass of very poor people. It has been like this since independence (1964).

- In the last ten years, however, despite the usual trend, we have experienced the rising of middle class, and this has made the economy more stable.
- Kenya is frequently victim of terrorist attacks. Immigration laws have become stricter and stricter, clipping the wings of tourism (one of the main resources of the country). In past, tourist visa had a three-month validity, with the possibility of being renewed. Now it is of one month and can be renewed only once. After this, a person has to leave Eastern Africa, and apply again for a 1-month tourist visa.
- Even to get a student pass had become difficult and cumbersome. A student has to apply for it before reaching Kenya.
- Everyday there are outcries from the workers of health and educations sectors. Teacher, doctors and nurses are not well paid and hardly promoted. Most of the time they are on strike.

Comboni in Kenya and JP&IC

- JP&IC and all it goes with it have always been a challenge to Comboni missionaries in Kenya, for the simple fact that we have never had a full-time person in charge of the sector.
- It has never been clear how a provincial JP&IC commission could support the communities in the work of justice and peace.
- Single cases of Parish JP&IC commissions able to carry out marvellous activities have been there. Kariobangi Parish could be taken as a model of a parish fully committed to JP&IC issues. The parochial JP&IC office is very active. The Lenten Campaign is an event very felt by all parishioners.
- **Napenda Kuishi** Rehabilitation Programme, a registered “Not-for-Profit Organisation under the sponsorship of Comboni Missionaries, an International Catholic Religious Order”, is a flagship not only of Kariobangi Parish but also of the Province. Since its inception in 2006, the program has rehabilitated and facilitated the education and medical care of more than 420 street youth and children, vulnerable youth and adults from Korogocho, Dandora, Kariobangi and Ngong.
- All Comboni missionaries in Kenya know that the role of the sector is to facilitate their work of justice and mission. Our engagement has been also through Justice and Peace of RSCK in which we participate actively. With them, in collaboration with the Institute of Social Ministry, we were able to have two major events (symposium) during the Year of Mercy (2016).
- We also organised two-day workshops with Europe Faith Justice Network (EFJN) to determine the areas of focus on Justice and Peace in Kenya. We are in the process of setting up the Kenya antenna for EFJN.
- In order to respond to the specific needs of our missions, we recently carried out a survey among the Comboni missionaries. The result of this survey is what is going to determine our work in the coming years.
- Based on the experience of the World Social Forum, we plan to facilitate JP&IC activities in our formation houses. We have the privilege of having three formation houses, where the candidates can be introduced into these activities.
- We consider our collaboration with the Institute of Social Ministry in Mission another advantage to exploit for our JP&IC ministry.
- In April 2019, we plan to facilitate the Universal Peer Review (UPR) mechanism that will collect information from the grassroots for advocacy. The UPR review is sent to UN.

We like to finish this presentation, by reporting what our Provincial Directory 2018 says about JP&IC:

The Sector of Justice, Peace, and Integrity of Creation (JPIC)

1. It maintains Comboni's missionary purpose of regenerating Africa, following his and many confrères' footsteps in striving for justice, peace and care for creation.
2. It animates confrères, communities, zones and the Province to integrate fully JPIC ministry in our pastoral, academic, administrative, and formative work, and to collaborate effectively with the Local Church, and with other Institutions and/or Organisations, both religious and civic, for the transformation of the Kenyan society.
3. It organises workshops and seminars at zonal and Provincial level for formation on ministry, aiming at understanding the concepts of ministeriality, ministry, and integral evangelisation, by apprehending the dynamics of the "pastoral cycle", and understanding the significance of the ministry of JPIC and how it is a "constitutive dimension" of the preaching of the Gospel.
4. It cares about the integration of JPIC ministry in our Comboni formation, especially in the Scholasticate and Comboni Brothers Centre, in collaboration with the Institute of Institute of Social Ministry in Mission (ISMM).
5. It strives for regular participation in meetings and activities of the Religious Superiors' Conference of Kenya (RSCK), VIVAT International-Kenya, and the Africa-Europe Faith and Justice Network (AEFJN) at Kenyan level.

Questions, sharing and discussion



Comboni JP&IC commission collaborates with other institutes in writing and distributing *Reflections on Sunday's Readings* from the JP&IC perspective. This is done by individuals, but how much the reflections are used in the homilies is a question of research.

Nairobi has 7 million people, half of which live in slums. The disparities between the rich and the poor are appalling. Land is taken from the people through evictions. Slums grow because there are more opportunities in the city than in the rural areas. We have been asking ourselves whether it is possible to decentralise the opportunities and develop other regions.

The cost of living in Nairobi is too high. Some areas of the country were abandoned in terms of development (political and economic exclusion). Things are changing (a bit) with the new County Governance.

NGOs favour development for those who stay in the slums. Which is a good thing. However, brain drain from those slums must be highly discouraged. Another check to make on NGOs is their tendency to make business out of people's poverty.



Sixth in-put

DR Congo Report

DR Congo has been on the road of democracy since April 1990. The road has always been paved with a lot of instability, inconsistency, violence, corruption, treason, and an infinite series of injustices.

Today, everything is at stake!

Present political situation

- Today we are in a post-electoral period. The people voted in favour of a break with the Kabila regime, but the vote was tainted by cheatings. The opponent Martin Fayulu won 60% of the votes, but it was Felix Tshisekedi to be declared officially winner. And this trick has been orchestrated by Kabila.
- The Church has paid a high price for elections to take place.
- After the elections, we are at a crossroads. The direction we are heading to is not an easy guess.
- We have a president with no real control over the army, the parliament and the senate

The economic situation

- People are victims of political instability, total lack of infrastructures, corruption and high criminality, privatisation of the State and its resources by the minority in power, injustices...
- The result of this is that the richest country in the world in terms of resources (both human and natural) is one of the poorest ones, because of its unscrupulous political leaders.
- According to the International Monetary Fund, "the acceleration in economic growth that has been seen since 2017 should continue in 2018. However, it suffers from the weakness of inclusivity that will help reduce poverty".
- The country depends heavily on the extractive industry of raw materials, which are promptly looted.
- Agriculture remains the largest sector of the economy, accounting for 57.9% of GDP and occupying 66% of the labour force. Only 10% of 80 million hectares of arable land are used today.

The social situation

DR Congo's social situation can be described thus:

- 66% of the population living on less than \$ 2 a day have other priorities;
- the country is the perfect theatre of Social Injustice (*Jeune Afrique*).
- the rate of unemployment is extremely high;
- people live with a sense of uncertainty for the future;
- basic services are in need of the support of the State, but the State is totally absent.

Security

- The eastern part of DR Congo remains one of the bloodiest regions in the world. The tramp of boots has never ceased to be heard for more than two decades, preventing any kind of development or economic activity able to favour a better future.

- Dr Congo has 26 provinces, 4 of which are particularly affected and battered by the activism of armed groups. They are: North Kivu, South Kivu, Iturbi and Maniema. Nearly 70 of the armed groups operate in the east of the country.
- The security forces are as well a part of that insecurity:
 - they are mixed up with many rebel groups;
 - they were formed in a context of war;
 - they are not well remunerated (some live in extreme poverty);
 - many officers and politicians are involved in the instability of the country;
 - arms trade is flourishing. The reason? Armed groups need to control power and to exploit mineral or forest resource as two important sources of income.

Climate change and its effects

- Congo Basin forests form one of the last biodiversity reserves in the world where primary forests are interconnected, and allow the perpetuation of biological mechanisms without disruption.
- Congo Basin is the second largest tropical forest in the world, covering six states. It contains a quarter of what remains of the tropical rainforests on Earth. With an annual loss of 0.3% during the 2000s, the region has the lowest rate of deforestation of all major forest areas (Cameroon, Central African Republic, Republic of Congo, Democratic Republic of Congo, Gabon and Equatorial Guinea).
- The forest covers an area of 155.5 million hectares. It represents nearly 62% of the national territory, 60% of the forests of the Congo Basin, 50% of Africa's dense forests, and 10% of the world's tropical forest reserves.
- It has an exceptional ecological value: 415 mammal species, 11,000 plants species, 1,117 bird species and nearly 1,000 water fish species have been recorded for the Democratic Republic of Congo (DRC) alone. Forest elephants, gorillas, bonobos and okapis are among the most emblematic species of this extraordinary biodiversity.
- Commitment to promote inclusive and sustainable development, and to make the fight against the harmful effects of climate change a high priority in the Congo Basin Climate Commission area
- **Land grabbing** – “Land grabbing is the last frontier of colonialism”. It increases poverty, insecurity and emigration.

The journey of the Local Church

- a. The Catholic Church in RD Congo plays a key role in the political life of the country. Being one of the main “majorities” in the country, some of the most important social activities are run by the Catholic Church (schools, hospitals, etc.).
- b. The recent role of the Local Church
 - It prevented any change of the constitution.
 - It urged the government and the opposition to have last December elections.
 - It formed political awareness of local populations, stressing their role in building a just and a democratic country.
 - It efficiently monitored the elections

Comboni JP&IC

- It has been a secretariat by itself in the past
- It is divided in three sections/regions (Kinshasa, Kisangani and Isiro)
- It has been involved in the journey of the Church in the field of J&P.

- Comboni missionaries working in DR Congo have been participating regularly in World Social Forums.
- It cherishes collaboration with other agencies working in the field: “Together for the safeguarding of our common house”.

MISSIONARY CENTRE *LAUDATO SI'* – Identity and mission

- 1. The headquarters are located** in the 7th Street, No. 6563/13, in LIMETE, a Common Industrial District, in a plot belonging to the Province of the Comboni Missionaries in the DR Congo. The headquarters can be transferred to any other place in the national territory by a decision of the Orientation Council.
- 2. Duration** – The Missionary Centre *LAUDATO SI'* for the Protection of the Environment and Ecological Citizenship in the DR Congo has been created for an indefinite period.
- 3. Range of action** – DR Congo in general; City Province of Kinshasa in particular. It aims at opening antennas or representative offices throughout the country and throughout the world.

Reasons of this particular commitment

- To publicise and spread of the encyclical *LAUDATO SI'* of Pope Francis.
- To remind everybody of the importance of the issues of the environment and the safeguarding of creation.
- To highlight the issue of the survival of natural species (human, animal, and plant) in their integral dimension.
- To stress the need for the emergence of a pastoral approach towards an ecological commitment to safeguard creation and the promotion of Justice and Peace.
- To participate in the promotion of environmental actions, in the protection of nature, and in the safeguarding of creation.
- To remind everybody of our co-responsibility to ensure the progress and development of present and future generations.

Goal and objectives

- 1. Goals**
 - a.** To promote – through animation, training and research – activities aimed at the protection of the environment and the safeguarding of creation, as well as the promotion of ecological citizenship, justice and peace.
 - b.** To participate in the development of ecological and environmental pastoral care as an innovative missionary axis.
- 2. Specific objectives**
 - a.** To ensure the dissemination of the encyclical *Laudato si'!*
 - b.** To build the capacity of communities, managers and young people to protect the environment through training and facilitation.
 - c.** To promote and carry out studies/research on environmental issues, as well as those relating to the safeguarding of creation
 - d.** To implement micro projects for environmental research, including environmental protection, safeguarding creation, sustainable development and ecological citizenship.

Areas of intervention

1. Animation and training

through capacity-building programs at all levels, thematic training sessions, open days, field immersion activities, awareness campaigns, panel discussions, retreats, international, regional and national symposium,

2. Research and documentation

- Promoting studies and research related to environmental issues, the safeguarding of creation and ecological citizenship;
- Development and establishment of a resource centre to offer specialised documentation in its areas of intervention through a library with a relevant library.
- Development of a multimedia and computer space, with access to the Internet for users, and facilitation of the networking of stakeholders interested in environmental issues at local, national, regional and international levels.

3. Support to micro projects

Depending on the means at its disposal, the Centre will support micro-projects related to relevant ecological themes (pollution, waste treatment, climate change and preservation of ecosystems and biodiversity, sustainable management of natural resources, deforestation, environmental education, ecological citizenship, etc.).

Organisation and operation

There are 4 organs:

- a. GENERAL ASSEMBLY** – It defines and adopts the general policy and strategies of the organisation; it adopt programs of action for the organisation and approves budgets of programs and projects; it adopt the manual of administrative and financial procedures on the proposal of the steering committee and it adopts the reports of the activities of the Steering Committee and the Control b. Commission; adopt and / or amend the statutes and rules of procedure of the organisation; adopt fees or dues amounts of members.
- b. ORIENTATION COUNCIL** – It provides overall oversight of the Centre in its administrative, legal, financial and technical aspects; if ensures the mobilisation of funds, the search for partners, the development of external relations.
- c. CONTROL COMMISSION** – It ensures the respect of the management tools of the Centre; it ensures the rational management of the organisation's resources; it monitors the use of financial resources; it report to the General Assembly with reasoned observations and recommendations; and it takes any precautionary measure which contributes to the smooth running of the Centre.
- d. EXECUTIVE COORDINATION** – It ensures the day-to-day management of the Centre's activities and resources; it reports to the Orientation Council.

Afriquespoir

The work of the Centre is that of missionary animation, which consists in awakening and increasing the missionary consciousness of the local Churches through the means of communication. This Comboni community is open to the promotion of vocations. It aims to offer its collaboration in the various activities of Missionary Animation, especially through:

- the publication of a periodic magazine;
- the preparation and the sending of material for Missionary Animation;
- training in the field of communication and Missionary Animation;
- being the liaison with the various missionary agencies of the sector;

- animating groups;
- publishing books.

Questions, sharing and discussion



on board!

Our priority is to contribute to save the rainforest through the newly established *Laudato Si* Missionary Centre. The Centre will spread educative programs, aiming at achieving a change of mentality among the people. It is interesting to note that the next synod (when?) will deal with the topic of conservation of the Amazon and other forests. We are



Seventh in-put

South Africa report

A. INTRODUCTION TO THE COMBONI MISSION IN SOUTH AFRICA

A.1. Some historical landmarks

The history of Comboni presence in South Africa had its beginnings with the German-speaking congregation of the Missionary Sons of the Sacred Heart (MFSC). They took the responsibility of the newly erected Prefecture of Lydenburg (Mpumalanga Province) and eventually the former region of Transvaal in 1923. During that time, the MFSC began to put up permanent structures, such as churches, hospitals, schools, clinics and farming projects. As a result of those intensive missionary activities, the so-called outstations became parishes.

The missionary activity in South Africa has always been linked to the formation of pastoral agents.

In 1967, the first Comboni Missionaries from the Italian branch (FSCJ) came to Lydenburg-Witbank Diocese. Thereafter, confrères from different nationalities were sent to the country, thus strengthening the internationalisation of the Province.

Faithful to the various dimensions of our charism, vocation promotion was undertaken on a full-time basis, and a postulancy was opened in August 1988. Shortly afterwards, a media centre, Worldwide – now Comboni Media Centre – started and the first *Worldwide* magazine was published in October-November 1990.

Presently, the Comboni Missionaries in South Africa are working in four dioceses: the Diocese of Witbank (since 1924); the Archdiocese of Pretoria (since 1971); the Archdiocese of Johannesburg (since 1991) and the Archdiocese of Durban (since 2002). In the process of re-qualification of commitments in the Province, the agreement with the Diocese of Kokstad came to an end in 2012, after more than two decades of presence.

A.2. Current pastoral commitments

The present commitments in the Province are the following:

- Pastoral care of seven parishes in the four dioceses in which we are present, that are: Acornhoek, Waterval, Lydenburg, Silverton, Mahube Valley, Orange Farm and St Joan of Arc in Pietermaritzburg;
- Direction of the Pontifical Mission Societies;
- Direction of Maria Trost Pastoral Centre in Witbank Diocese;
- Lecturing and spiritual direction in Seminaries as well as in other institutions;

- Involvement and collaboration in JPIC at Diocesan level;
- Vocation promotion and formation;
- Mission animation and mass media

A.3. JPIC and Missionary Animation

The promotion of human development and resistance to apartheid have always been integral part of our commitment and missionary work in South Africa.

We collaborate with the existing JPIC structures at parish, diocesan and national levels and take part in the different campaigns which are launched, such as the campaign against human trafficking, one of the priorities of Southern African Catholic Bishops Conference (SACBC).

Worldwide magazine has been publishing on social issues, bringing to a larger readership the main themes of the Social Doctrine of the Church.

B. THE SOCIO-POLITICAL REALITY OF THE COUNTRY

The Republic of South Africa (RSA), as it is officially called, is located at the southern tip of Africa. It covers a total of 1 219 912 km². It is divided into nine provinces.

B.1. Political situation

South Africa is a constitutional parliamentary republic with the President both head of state and of the government. The sites of the three powers of governance in the country are located in three cities: Pretoria (executive), Bloemfontein (judicial) and Cape Town (legislative). Since the end of Apartheid, in 1994, South Africa enjoys a multi-party system of a political democracy. On the 8th May Presidential and provincial elections will be held in the country.

The quality of the country's democracy has been degrading especially during the period of 10 years that Jacob Zuma took over as President from 2009. The ANC lost the sense of public service, letting some of its 'friends' control the state ('State capture') in exchange for huge kickbacks stashed in offshores, allowing its cadres to occupy and deplete financially the state and parastatal companies, packing parliament with political allies, and avoiding transparency and accountability. There's no surprise that with piles of scandals hitting the headlines almost daily, the party has been eroding – if not imploding – fast. The proclamation of Cyril Ramaposa as new President brought some hope though some of the members of the old team are still holding important positions in the party.

The elections are bringing some uncertainty as the ANC might loose the Parliamentarian majority and there is a real possibility of a rise of the radical and populist EFF (Economic Freedom Front) lead by Julius Malema and supported by a good number of the youth of the country.

B.2. Social and cultural reality

According to 2014 national statistics, South Africa has a population of 52.98 million. The 2011 national census showed that the medium age of the population stands at 25 years. In its constitution, South Africa is defined as a secular state. The 2001 census revealed that 79.8% of the population identified themselves as Christians of which 7.1% are Catholics. More than 15% were practising African Tradition Religion while the remaining percentage of the population belonged to other world religions.

South Africa is a multi-ethnic nation and has a diversity of cultures and languages. Eleven of these languages are recognised as official in the country. In 2011, the Blacks made 79.2% of the population; the Whites, 8.9%; the Coloureds, 8.9%; and the Asians 2.5%. The number of immigrants staggers at five million, the majority of which are from other African countries.

South Africa is home to well-known learning institutions and universities. Despite them, the country's education sector, especially on the level of basic education, experiences many problems.

However, the greatest problem facing society is the breakdown of family life and traditional moral values, that lead to teen pregnancy, irresponsible childbearing, abortion, high rate of HIV infections, drugs, alcohol abuse, anger, misuse of freedom, law breaking and crime. Domestic violence against women and children is also a big issue in the country. This year, Witbank diocese has taken as priority the following theme: "How to end violence in the families, particularly in catholic families". Workshops are planned to tackle it and the annual Pilgrimage will be focusing on it.

Socially speaking, half of the population of the country lives in poverty, but due to the high social inequality, the other half resorts to consumerism. There's still racism, political violence and xenophobia, often instigated by politicians to justify their failure, as well as the slow pace of reconciliation and service delivery.

B.3 Economic situation

Being one of the largest economies in Africa, South Africa is ranked as an upper-middle income economy by the World Bank. It is blessed with many natural resources which greatly contribute to its economy. The key sources of income include tourism and mining. There is also a robust manufacturing sector. In this regard, it is worth noting that since some years ago, millions of homes have gained access to potable water, electricity and telephone services.

Since 1994, the African National Congress (ANC) government has been implementing the socio-economic policy called Black Economic Empowerment (BEE) in order to redress the inequalities inherited from Apartheid. With this policy, houses have been built under the so-called Reconstruction and Development Programme (RDP). Alongside this economic strategy, currently there is going on, in a slow pace, the land redistribution programme. Despite all these government efforts, the fact remains that about a quarter of the population is unemployed and many live on less than US\$2 a day. There is a continual demographic movement from the rural to urban areas. People come to the cities in search of work, education and other opportunities that promise a better standard of living. This phenomenon of urban immigration does not occur without triggering other challenges, namely housing, employment, lack of family stability, security and so on.

This year the government has established a minimum wage of R3,600 (240\$) or R20 (1.3\$) per hour, especially addressing agriculture and domestic workers who were paid much lower salaries.

South Africa has a developed system of grants that reaches 17 million of people, including residents older than 60, children of less than 13 years of age, orphans and disabled people.

B.4. Religious and ecclesial reality

South Africa is celebrating the second centenary of evangelisation. It is a majoritarian Christian country, even though Catholics are only about 7% of its population – but decreasing. The Bishops have identified the deepening of faith and Catholic identity as some of their pastoral priorities. Lack of proper catechesis and transmission of faith, make the Church a 'revolving door' (people coming to the sacraments and leaving immediately after).

The Catholic Church in Southern Africa launched in 1989 its Pastoral Plan under the theme Community Serving Humanity, still the current one. She stressed the role of the Small Christian Communities (SCC) as a space for Gospel sharing which leads to the embracing of the matters of justice and peace. What happens, however, is that there are no common Church policies, methods and resources which make people 'shop' around for the quickest ways to receive the sacraments.

The beatification of Benedict Daswa in 2015 was a significant event for the Catholic Church. He was killed because of his opposition to witchcraft, but it seems the Church missed the opportunity to highlight the damage still being perpetrated by such scourge.

C CURRENT JUSTICE AND PEACE AREAS

The following can be identified as some of the priorities issues on Justice and Peace Integrity of creation mostly relevant in SA today:

- Land Reform (Expropriation of land without compensation) / Land evictions
- Elections on 8th May – Awareness, letter issued from SA Bishops Conference
- Corruption related Issues
- Violence in the families and sexual abuse of women and children
- Human Trafficking

C.1. Responses to Justice and Peace issues at the level of SABCC

- Good Governance and Social Cohesion – culture of democracy, respect for human rights, the rule of law, race relations, xenophobia, corruption.
 - Gender Justice: gender-based violence, discrimination.
 - Economic Justice – poverty, unemployment, inequality.
 - Land Justice – land redistribution, land restitution and security of tenure.
 - Environmental Justice – climate change, food security, energy sources, pollution.
- Laudato si'!* (Lenten reflections)

On-going projects of SABCC

- Good Governance – Advocacy for service delivery in health care facilities – clinics, hospitals
- Gender Justice – Men as Peace Makers Campaign – gender-based violence – Bringing these issues in the Taverns (where men have social drinks).
- Gender Justice – Counselling for victims of gender-based violence
- Social cohesion – addressing anti-xenophobia in affected communities
- Ending illegal deductions on Social Grants – Pensioners and the Disabled
- Good Governance – Ending Tender Corruption in Municipalities
- Environmental Justice – Reduction of carbon footprint and energy justice
- Mining Justice – Ensuring Mine affected Communities benefit from Mining and action lawsuit on coal and gold sick miners.
- Land Justice – Assisting communities in land claims and use; security of tenure; assisting them to form a workers forum.
- Social Cohesion – Anti-Racism
- Economic Justice – Alternative means of energy – Biogas Digester project

C.2 Justice and Peace in Witbank Diocese

Justice and Peace Commission in the Diocese has not been very active in recent times. Nevertheless, it has been involved in awareness campaigns on Human Trafficking (Parish of Ackerville 2018).

This parish, not under Comboni missionaries, started to implement the Taverns ministry that is having an impact in the behavioural change particularly of some men.

C. Comboni Parishes and Justice and Peace groups

Mamelodi – There are plans to establish a justice and peace group and one priority will be the safety of children. They have just started the family desk in the parish.

Silverton – Here are some of the activities that they have been doing in the parish:

1. They have a docket that deals with the issue of migrants and there is a parishioner working with the Human trafficking issues in the parish. There have been peaceful demonstrations and awareness on this issue. With the intervention of the parish, last year they helped a lady from Ghana to go back home after she was trafficked and her passport seized by the traffickers. Currently she is united with her family and has been helped to start her own salon.
2. The whole of last year they were dealing with issues of healing the wounds, forgiveness and reconciliation, especially among the different members of the parish from different nationalities and races.
3. They had a series of workshops and recollections on this theme seeking to unite parishioners.
4. They are making compost and giving it away to parishioners or those who have gardens. The CWL (Catholic Women League) are planning to start a vegetable garden project to assist the poor. Currently they are trying to ensure that the parish environment is green by planting grass, flowers, some trees...
5. They are minimising the use of plastics and encourage recycling. They have a big bin outside that they fill with paper for recycling and its collected periodically by the recycling company.

Pietermaritzburg – They have JP&IC committee. They work the whole year.

1. They have regular meetings at Archdiocesan level in Durban.
2. They have a meeting once a month at parish level.
3. They have initiatives of engaging with the people next door, the 2 squatter camps. There are lots of problems, from family issues to economic issues. People are very poor. There is also influx of foreigners from many places in Africa. There is prostitution and there are also drug dealings, etc.

Actions taken:

- a. Meetings with leaders. Government officials, like the councillor is also present.
- b. Help (from all parishioners) for the children in the crèche.
- c. Collection of clothes, especially for the children.
- d. Visit to some families, some are Catholics some are not.

Acornhoek – They have justice and Peace Committee in the parish that operates in three centres due to the big number of outstations (more than 40) and the distances involved.

They do awareness in human trafficking in the centres and they deal with issues of land, also to preserve the church land (Project of fencing the property of the church).

The Youth group has been very much committed in making awareness to the local people on human trafficking in the different Centres. The Justice and Peace Committee is also assisting the Local Christian Committee in obtaining the title deeds as a way of safeguarding their lands. Caritas has been the focal point these days during different meetings, so that sodalities, associations may understand it and help each other to assist the less fortunate. The parish has two orphanage projects that attend 78 children.

Lydenburg – There is not JPIC committee established, but there is family desk in the parish ready to accommodate the JPIC committee. Some awareness has been done in human trafficking coinciding with the feast of St Bakhita. They are raising awareness on the need of choosing right politicians in the upcoming elections. The National Church Leaders Forum invites the faithful to participate as observers in the election. The issue was raised in the parish.

They are using Lenten reflections on *Laudato si'*! during Lent, distributed to the different sodalities.



Eighth in-put

Malawi/Zambia report

Since the change of the Coordinator, Fr. John Paul Somanje, this sector has not been active for a period of more than one year now. Fr. Ruben was appointed to replace Fr. Somanje as new in-charge for the JP&IC Commission. The Secretariat asked Fr. Ruben to link with Fr. Arlindo, General Coordinator of this sector in Rome, who always sends materials for reflection regarding issues of JP&IC.

It is important that these reflections are shared with all the Confreres in the Province.

The Coordinator invites all the confreres to treat well the workers who work in our communities by giving them just salaries according to the civil law and respecting them in all circumstances (*see 2016-2021 Six Year Plan no.4.4.2,2.*).

In all the previous meetings, the confreres were reminded to be active in our Parishes and other apostolate places regarding the issues of JP&IC. We were also asked to plant more trees in our places as part of our active contribution to the initiative of Pope Francis on nature conservation following his Encyclical "*Laudato si'*".

In Malawi, some political parties have conducted their conventions, in which they have elected and endorsed their presidential candidates in view of the General Elections that will take place on 21st May 2019. The JP&IC will be needed in all our parishes to give direction and orient the people to be responsible in the course of that important exercise.

Questions, sharing and discussion



We would like to see in our JP&IC some replicas of the likes of Peter Henriot and other giants of Justice and Peace in Zambia. Revamping this commission will be a priority, especially now that the countries in this province face some issues of national interests.

In Zambia, the judiciary has been used to persecute other political parties.

Zambia has gone back to debts with China. The country is paralysed or dormant. The poor are not considered. The country has been looted by politicians.

Zambia will go for elections in 2021. There are attempts to make some amendments to the constitution to suit the politician's interest. Archbishop Mpundu, archbishop emeritus of Lusaka, tries to raise the voice, but he is alone.

There is not a unique voice of Church in the country. There is an attempt to have a national dialogue with the ruling party and the different opposition parties to address the political violence that has threatened the peace of Zambia.

Ninth in-put



Egypt/Sudan report

Sudan under Al-Bashir's Regime – State and Church Historical Background: 1989-2019

Date	State	Church	Comboni JP&IC	Events linked with JP&IC
1989	Beginning of Omar El Bashir's Regime backed by National Congress Party and Islamists as H. Al Turabi	Strong opposition by the Church Hierarchy: letters from Episcopal Conference pointing out the misbehaviour of the Gov.	Working hand to hand with the local Church	- Breaking down of centres and schools by Urban Planning. - Confiscation of Church properties, e.g., the Catholic Club in front of the Khartoum airport by the President's party.
1991		End of the 1 st Diocesan Synod : • JP is one of the 5 Priorities • Setting up of CTTC= Theological Institute for Laymen.	Combonis: implement the guidelines & priorities of the Synod.	Court cases: e.g., Doreshab Centre; a court case won after 5 years of trial.
1993	• Al-Bashir asked to be invited to the Vatican • Islamists are still strong	Visit of Pope John Paul II	Big boast to the Church	Relations between Church and Gov. remain still tensed
2000		• Great Jubilar Year • Canonization of St. J. Bakhita		
2001		• Beginning of the Second Diocesan Synod	JP&IC is still working under the umbrella of the Diocese	Registration of properties has become a big issue
2003	Improving of relations between State & Church	• Canonization of St. D. Comboni • Arch. G. Zubeir becomes Cardinal		A rebellion began in Darfur against Khartoum
2004			University programs are set up in the Comboni College premises	The teaching of the Social Doctrine of the Church has been implemented for Christian students since the setting up of the university programs
2005	CPA – End of 22 years of civil war. An extraordinary achievement in history of Sudanese politics	The work of second Synod continues	Many young people are trained through the work of Synod	Best period in the history of Sudan for Southerners
2011	January: Referendum for secession			On July 9, 2011: Celebration for Independence of the South
After 2011		• Catholic Church is blamed for supporting the secession • Search for a new identity	As Comboni we suffer a lot: • Denial of entry visas • Increase of taxes (schools) • Tide control by security • Expulsion of one confrere	
2013			Attempt to confiscate the Comboni Playground: a	Four letters of complaint have been addressed to the security

			hectare surface in the centre of Khartoum. For two years all sport activities have been forbidden for "security reason".	office in charge of the Church affairs. A meeting with the chief of that department has been held. In March 2015 we can resume the sport activities.
2016		Mons. Michael Didi is appointed Arch. of Khartoum	We start organizing JP&IC on our own	
2017			Church Schools are banned from working on Saturdays	The Apostolic Nuncio, the heads of the Diocese and some Embassies are working on this issue.
2018	On December 19: starting of demonstrations against the President and his regime.			
2019	Demonstrations have entered in their fourth month		Provincial Assembly: another confrere is appointed to JP&IC office	On March 22, the ban from working on Saturdays is lifted

SUDAN

1. Political and Social Situation

In the past years, after the independence of South Sudan, there have been tensions between Islamists and those thirsting for democracy. The President has been trying to eliminate the conservative brand of the Islamists in his government, without success. Moreover, the economic situation has been worsening with the value of the local currency weakening everyday with the corresponding consequences. The separation of the South, corruption and the economic sanctions are also important factors behind the hard-financial situation of the country.

As a consequence of the war in South Sudan which started in December 2013, thousands of refugees have come to the North. We are confronted with an increased number of displaced people in need of houses, jobs, education and health. A number of emergency programs have been started obliging Church personnel once more to re-organise themselves and find a new balance between long term plans and emergency ones.

The government has not been kind at times with the South Sudan refugees especially with those found outside Khartoum. The most affected area was in Kosti region.

Official statistics of UN speaks of 500,000 registered refugees from South Sudan in camps in the North. We are, however, aware of many South Sudanese just welcomed in houses of other South Sudanese who never went to the South, or who have rented houses. The number of these ones may be even larger than the one officially registered (1,000,000?).

Another focus of tension comes from the relation between the peripheries and the centre and their understanding of Sudanese identity. War in the Nuba Mountains, Blue Nile and Darfur affects the social and economic reality of the country resulting in lack of work, low salaries, increase in food prices, and deterioration of public services.

2. Today political and social situation

President Bashir, who came to power in an Islamist-backed military coup in 1989, is facing the most serious challenge to his regime to date. Now entering their fourth month, nationwide protests calling for regime change are continuing in defiance of the national state of emergency declared by the president on 22 February.

The government has responded to the protests with a brutal security crackdown. Peaceful demonstrations have been fired on using live ammunition, and thousands of arrests have been made, with some detainees reported to have been tortured.

Bashir has appointed a new government, installed military and security officers in all state governorships, issued emergency decrees banning unlicensed protests, established emergency courts, and deployed large numbers of security forces on the streets.

But protests continue to take place almost daily, with support from nearly all sectors of society. Disenfranchised youth who have grown up under Bashir's regime have been joined on the front line of the demonstrations by women who have suffered harassment and humiliation by the public order police, as well as independent professionals.

The Troika (the US, the UK and Norway), Canada and the EU have all condemned the regime's excessive violence, urged the release of detainees, emphasised the need for political and economic reform, and warned that their future engagement will be affected by the Sudanese government's actions.

If these warnings are to be taken seriously, Western governments should suspend talks on normalisation and bilateral strategic dialogues while violent repression continues; engage seriously with a broad range of parties calling for reform; and support an independent international fact-finding mission to investigate alleged recent human rights violations, bearing in mind that domestic inquiries in Sudan have not previously resulted in accountability for perpetrators or justice for victims (See more in attached report by *Rosalind Marsden Associate Fellow, Africa Programme*).

3. Christian Community and Church's Concern

The different Churches are not united in addressing common problems and everyone looks to act on her own. Some elements of struggle for power and personal interests have been noticed at the level of the Sudan Council of Churches which poses a threat to unity and witnessing, especially in a country where Christians are a minority. Nonetheless there are positive experiences of collaboration at grassroots level.

The separation of South Sudan from the North in 2011 originated a search for a new identity for the Catholic Church and a new way of relating with the Sudanese Government in addition to a loss of qualified pastoral agents.

In this context, the Church is mainly formed by people from the Nuba Mountains, Blue Nile State and people from South Sudan whose number is still very meaningful. Moreover, most of the local clergy is from South Sudan and therefore foreigner.

The challenges facing our Christian communities have helped the Catholic laity to:

- strengthen their faith, rediscover Christ as the key of their identity,
- increase the sense of belonging to the Church.

At the same time, this particular situation has exposed some weak aspects such as the little interaction with the Sudanese society and Government.

4. Comboni Missionaries

As Comboni Missionaries in Sudan we are very involved in the activities of the local Church such as the running of parishes and schools, formation of the clergy and teachers of Christian religion, financial administration of the dioceses, and various services in the curia of the two Dioceses.

5. Activities of JPIC

5.1 Working on the removal of economic sanctions and other issues

The economic sanctions imposed by US on Sudan have mainly had an impact on the citizen rather than on the government. Thus, those sanctions have been punishing the innocent

people more than those who abuse them. Sanctions were, in theory, removed at the end of the Obama Administration but, since Sudan remains in the list of nations supporting terrorism, bank transactions and commercial agreements are still blocked.

Some confreres, in collaboration with the Apostolic Nuncio and the head of the Archdiocese, have been involved in a dialogue with US representatives aiming to remove the burden of the sanctions in order to improve the general living conditions of the Sudanese people.

Other important points for the Church in this dialogue are:

- The Saturday issue. For almost two years, the state ministry of education forbade us to work in our schools on Saturdays. This kind of "sanction" from the government against the church schools has been removed last week.
- Working for an approval of the juridical personality of the Catholic Church (Persona morale)
- Bureaucracy done on purpose: difficulties to get new entry visas and delays in the renewal of stay permits.

5.2 Church Schools

Schools are the privileged places where we can meet the needs of both Christians and Muslims people searching for a good education and civil formation out of the 'narrow minded standard' offered by the regime. More of 30,000 students of different academic degrees are attending our Comboni and Diocesan Schools, called Church schools.

Due to the above mention critical situation, CCK opened the doors not only to the displayed boys from different parts of the South, but also to girls.

Since 2014, an English Secondary Section for girls has been working (with a regular permit given on the 7-9-2014) in the compound of the Comboni College (Boarding House). In the past five years more than a thousand girls, 90% Christians, have sat for the Secondary Sudanese Certificate. At the beginning, they were coming mainly from Malakal, but now from all over the South.

5.3 CCST's Activities on the field of JP&IC

- The teaching of the Social Doctrine of the Church as Syllabus for Christian Religion has been implemented for university students since the setting up of the university programs.
- **Social Entrepreneurship – Start-ups incubator to support the business initiatives of students who live in the outskirts of the metropolitan area of Khartoum** (*see attachment*).

5.4 Prisons

Prisons have been my field of Sunday ministry since '96. In Khartoum there are several houses of reformation. The biggest are two: the prison of Kober, a heritage of the British colonisation and them reformatory Prison of Huda, hosting more than five thousand prisoners. A prison for women is located in Omdurman which is regularly served by religious ministries of different confessions.

- **Pastoral activities:** Sunday Mass; preparation of catechumens to baptism; Spiritual assistance, confessions and last sacraments to the Christians prisoners sentenced to death.
- **Legal assistance**, particularly to those sentenced to death. This work has been carrying out by a layman called Marko Anei with the help of good lawyers, both Christians and Muslims. Together with a Comboni sister, we are working in equip,

under the association called: "Sudan Prison Fellowship". This is linked with an international association whose regional headquarters are based in Lebanon.

5.5 Capital punishment and the “*Diya*” or Blood money

In Sudan death penalty is legal under Art. 27 of the Sudanese Criminal Act 1991. The Act is based on *Sharia* law, which prescribes both the death penalty and corporal punishment.

A way to avoid the capital punishment is the payment of Blood Money called in Arabic *Diya*: a legal mechanism, which allows an offender to compensate a victim's family for the crime they had committed. Basically, it is a commutation of death penalty by paying a large sum of money to victim's heirs. However, *Diya* can only be awarded if the family or heirs agree to grant it. There are thirteen jurisdictions (countries) that currently practice *Diya*, mainly Arab countries. After the payment of Blood Money, the offender may also serve some years in prison for correction. For the implementation of *Diya*, the state decides the amount money: actually, in Sudan it amounts to SDG 335000 = \$ 5000.

Sometimes, to save a life, it is just a question to get the offender's family and the victim's family to sit around a table and discuss the case. Two steps are essential: to convince the victim's family to accept the *Diya* and then to agree about the amount of money. With this “agreement”, they go to the court and present the case in front of the Judge, who, normally, accept the deal.

EGYPT

1. The Arab spring that swept the country in the last three years had positive as well as negative impact. As a result, a strong and violent confrontation between the fundamentalist and moderate Islam has arisen. This social turmoil has affected the whole country.
2. The Catholic Church is undergoing changes. There is greater openness and dialogue with the different realities of the country. At the same time, there is also resistance from the conservative part of the faithful. Laity is still considered as labour force more than partners standing on equal status.
3. The relationship among churches has improved. There is a Council of Churches to encourage encounter and dialogue.
4. The disruption within the Egyptian society has had a deep impact on the life of refugees, who are coming especially from South Sudan, North Sudan (Nuba) and Eritrea. Financial strain, racism and the need to migrate to other countries render their conditions extremely difficult to bear.
5. Most Latin faithful are expatriates. There are two parishes and one shrine which mainly minister to expatriates and refugees and two churches that mainly minister Coptic and Oriental Catholics.
6. We are seen as foreigners by people, the local clergy and Bishops and the Coptic Catholic Patriarch. There are seven rites and this sometimes becomes source of confusion for people.
7. Pope Tawadros is open to dialogue and collaboration with other Churches.
8. Schools are a privileged place of dialogue of life where people learn to live together. Religious education is essentially given according to the Orthodox Church's teaching. There is lack of equal opportunities between Christians and Muslims.

Conclusion

The political, social and religious situation we face now in Sudan and Egypt is a fertile soil for JPIC activities.

All of us are dealing in one way or another with social issues claiming more justice. Those issues are addressed in different fields, such as schools, parishes, small associations as our “lobby” for lifting the sanctions or the Sudan Prison Fellowship, which works almost in hiding, yet getting a lot of results in saving human lives.

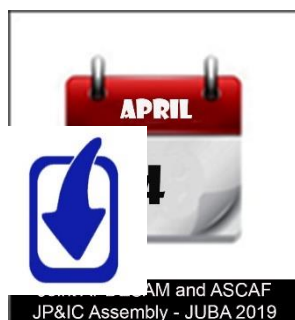
One of the positive results we got recently, is the permit to work again on Saturdays. Surely, this is the fruit of both internal and external pressure on the government done during the last two years: the new context of on-going uprising has also helped a lot to solve this problem.

The office of JP&IC is now under the Secretariat of Mission. It should organise itself and coordinate all the members and Catholic organisations working in this sector both in Sudan and in Egypt. Another member has been appointed to JP&IC Commission/Sudan, at the end of the Provincial Assembly, last March 2019.

Questions, sharing and discussion



- The Majority of the ministers’ children are in Catholic schools, but it is surprising how the ministry of education could block teaching/learning activities on Saturdays in school for almost two years.
- Some decisions are made by individual ministers arbitrarily, partly to stamp their power and partly to please the majority Muslims, since they have their full support.



FORTH DAY

A reflection by Fr. Mariano Tibaldo e Fr. Arlindo Pinto
(General Secretariat of the Mission)

The commitment to JPIC, it is good to keep reminding us about it, is not a marginal commitment in our missionary ministry. According to the Chapter Acts of 2015, reconciliation, justice, peace and the integrity of creation *are intrinsic elements of evangelisation* (n. 11). These words are an echo of the words of the final document of the Synod of Bishops of 1971 “*Acting for justice and participating in the transformation of the world - it was said in the document - appear to us clearly as a constitutive dimension of the preaching of the Gospel, that is, of the mission of the Church for the redemption of the human race and the liberation from all oppressive situations*”. It should be emphasised that this commitment **is a participation in the transformation of the world and its liberation**, indeed, more precisely, in the structural transformation of areas such as politics, economics, legislation and education. A huge task, of course, which for this reason requires a multi-level collaboration network.

As it has been emphasised in the letter of the General Council and the Mission Secretariat, there can be no real commitment to justice and peace without a commitment to the protection of creation. To quote the encyclical *Laudato si’* of Pope Francis, “the intimate relationship between the poor and the fragility of the planet, the conviction that everything in the world is connected, the critique of new paradigms and forms of power derived from technology, the call to seek other ways of understanding the economy and progress, the value proper to each creature, the human meaning of ecology, the need for forthright and honest debate, the serious responsibility of international and local policy, the throwaway culture and the proposal of a new lifestyle” (n. 16). The Pope speaks, precisely, of integral ecology where “*everything is intimately connected*”.

1. The JPIC commitment in the Institute

The work of Justice and Peace is a ministry, that is, is a specific service that requires particular skills (CA '15 n. 45.2). This means that the mission today demands more and more specialised tasks

according to the people's needs and requirements. In the early days, the missionary arrived in a mission with well-defined and, so to speak, standardised tasks: the brother (and the nun) had to take care of the aspect of human promotion (care of the workshop and follow the workers, construction, education, health, etc.) and the priest all that concerned the 'care of souls' (catechesis, liturgy, courses for catechists, etc.). Today missionary commitment requires an increasingly contextualised type of presence dependent on times and places, and on the particular situation of a people.

For this it is required a deep discernment to see the signs of the times and places where we are and operate, identifying the concrete needs of the people. A discernment that, however, cannot be guided by individualistic criteria that depend on personal tastes, but must be the result of a communal decision that involves the local community, the circumscription and the continent. In fact, speaking of pastoral services, the Chapter Acts 2015 state that these services must be "*in line with the continental priorities, shared among several circumscriptions and lived in broader collaboration, on the inter-Provincial or Continental levels*" (45.3).

2. In the circumscriptions

Each circumscription has developed a Directory and a Six-year plan, where the principles and rules of engagement in the field of JPIC are described. We may mention the *Justice and Peace Manual* prepared by the South Sudanese circumscription. A truly qualified work.

There are some circumscriptions, where the commitment to JPIC has been directed towards specific areas and where different working methods have been adopted. To name a few:

- *Commitment to protest and struggle*; for example, the organisation *Justiça nos Trilhos* in Brazil - also supported by the Comboni Missionaries - working close to local communities; its purpose is to examine human and environmental rights abuses committed by mining companies and steel companies, in particular the multinational Vale.
- *Commitment to formation, reception and legal aid for migrants in Europe*. This commitment is a continental priority for the European continent.
- *Formation and education*: the *Laudato si' Centre* in Kinshasa which deals with animation, formation and research on the environmental protection and safeguarding of creation; the *Institute of Social Ministry in Nairobi* offering university courses to become agents of social transformation.
- *Work in the field of health* with the presence of confreres specialised in the medical field.
- *Commitment to reconciliation and peace*, and *the training of agents* who are helping in overcoming the traumas of violence. This was a commitment that the circumscription of South Sudan had assumed, but in which other circumscriptions in Africa should be committed, especially where war and violence are a tragic reality.
- What we have mentioned is only part of a great work in the field of Justice, Peace and Integrity of Creation that is done at the level of the circumscription, in collaboration with the dioceses.

At the level of the Institute we are part of international organisations such as VIVAT and AEFJN and, as you know, the Mission Secretariat coordinates the preparation and presence of the Comboni Family in the World Social Forum and the Comboni Forum. As mentioned in the letter, one of the commitments of the Comboni Forum, after the World Social Forum of Salvador Bahia (Brazil) in 2018, was to organize a possible Forum on the Social Ministry of the Comboni Family that will take place between 2020 and 2021.

3 The task of the person responsible of JPIC

Some indications about the tasks of the provincial responsible for the ministry of JPIC, in particular in the light of the theme of this assembly of JPIC: "*Catholic response to Justice and Peace issues in a changing Africa*". The tasks of the person in charge could be summarised in these four verbs: *to form, to inform, to animate and to create networks of collaboration*.

- a. **To form:** it is an important task that concerns the formation of consciences on the biblical and spiritual dimension of JPIC, on the Social Doctrine of the Church, on human rights, on the importance of the safeguard of creation, on reconciliation and forgiveness, etc. In summary, to form *on the principles of Justice, Peace and Integrity of Creation* according to a Christian perspective.

- b. **To inform** on social, economic/financial, global and local issues. To inform on the injustices that are perpetrated against marginalised populations and human groups; on cases of corruption and violation of human rights; on damage to the environment; on the trafficking of persons; on forced migration, on land grabbing... in other words, on events and activities that are happening in the country and on the continent where we are working, and which are contrary to justice and peace.
- c. **To animate.** For instance: helping the confreres to become involved in the campaigns for the defence of life and human rights. Encouraging the circumscriptions, when it is realistically feasible, to take a position on some issues that affect JPIC. Encouraging (even here, when it is humanly possible and after a serious community reflection) to participate in protest marches in order to put pressure on the political or on district authority to intervene against cases of abuse and corruption. The task of “animating” could also have the purpose of setting up trauma healing and listening centres, or other centres concerning recovery and healing (like, for instance, the association *Napenda Kuishi* in the parish of Kariobangi in Kenya that is geared to rehabilitate and facilitate education and to provide medical assistance to street youth, vulnerable children, young people and adults in the slums surrounding the parish).
- d. **To create networks of collaboration** is very important for a JPIC commitment that is truly transforming. It is vital to establish networks of collaboration with the diocese, with the confreres who work in the circumscription, with other religious Institutes, with civil society groups that are engaged in the various fields of justice and peace, with the international organisations such as, for example, VIVAT and AEFJN.

The task of the confrere entrusted with the ministry of JPIC is not an easy one but it is essential because, after all, it concerns the very credibility of our proclamation of the Gospel.

We are also aware that, in most cases, the person to whom this task has been entrusted has also other commitments, especially in the parish ministry, if he is a priest.

Above all, the person in charge of this task must even overcome the resistance of some confreres who say: “It is not our task, we are here to evangelise! Let the diocese and the local church worry about this!”. The confrere in charge of JPIC has also to overcome some suspicion from the ecclesiastical authority (sometimes in high places, like the Nuncio).

The commitment to justice and total liberation is a work which, as previously mentioned, that the Church considers a constitutive part of the preaching of the Gospel and which is announcement and prophetic action for “*the coming of the new heavens and the new earth where it will have its righteous dwellings*” (2Pt. 3.13).

Mariano Tibaldo e Arlindo Pinto
(General Secretariat of the Mission)

Questions, sharing and discussion



Fr. Arlindo praised the participants for the reports presented and for the work of JP&IC in the provinces.

He noted that Africa is a big continent with numerous and diverse issues affecting many countries (exploitation of natural resources, migrations, human trafficking, land-grabbing, corruption...). All these are complex situations that touch the very life of human persons. Our task is to give hope to them and to find solutions of their problems.

“This is an urgent call, because JP&IC ministry is intrinsically tied to the proclamation of the gospel”, he concluded.



In-put by Dr Ojore

The Struggle between Church and State in history

The Catholic Church has not only been involved in politics, but has also had to struggle for her identity from the very beginning of her inception. First, she had to try to fit within the Jewish religious and political structures. Second, the Roman imperial-religious power tried to force the Church to follow her religious dictates. Christians rejected this and took a relative view of the Emperor and the Empire: they were only to be obeyed when they were in harmony with the will of the one true God, a will that had been revealed to his Church.

Eventually, Christianity triumphed, following its recognition by Emperor Constantine in 313 AD, with the Edict of Milan, which decriminalised Christian worship.

The marriage between the Catholic Church and the Roman State led some Popes and Emperors to act as co-leaders of both Church and State. Consequently, the question of contestation of power between the emperor and the bishops, the princes and the priests, the earthly rulers and the divine representatives became constant.

Sometimes, the political authorities reigned supreme and, at other times, clerics directed the political realms. This relationship has been viewed differently by various individual personalities down the centuries.

Augustine and Aquinas

In his book *The City of God*, St. Augustine of Hippo (AD 354-430), on the one hand, characterised politics as belonging to the Earthly City, which is infested by sinful and lustful people; its political leaders are perceived as corrupt and largely immoral, due to the incessant pursuit of their selfish interests. The Church, on the other hand, symbolises the City of God, which is superior to the state and should, therefore, have nothing to do with politics (cfr Mhandara et al., *The Church and Political Transition*, p. 104).

St. Thomas Aquinas however, had very positive political views. He held that politics was good for the purpose of both human happiness and development. Aquinas recognised that the state and the Church are intertwining institutions of the same social reality. Consequently, there is only a division of labour between the two, since they serve the same purpose, that is, human happiness on earth, which is important for their connection to God (cfr Mhandara et al, p. 104).

In line with this view of Aquinas, it was totally in order for Pope Leo III (795-816) to anoint and declare Charlemagne the first Christian Emperor of the Holy Roman Empire in 800. This event marked the “second marriage” between the Catholic Church and the State after Constantine.

Martin Luther

The debate on the separation of powers between Church and State, as held by Augustine, reached its climax during the Reformation, led by Martin Luther in the 16th Century. Luther’s views were carried on by the Baptist Minister Roger Williams in 1644. Both talked about “the wall of separation between Church and State” (Lauenti Magesa, *Taking Strategic Positions*, p. 12).

The breaking away of the English Church from the Roman control during the reign of King Henry VIII, via the Act of Supremacy in 1535, confirmed the wisdom of the separation between the two realms. By the Act of Supremacy, the King became the *de facto* head of the English Catholic Church. Those who resisted the King, like St. Thomas More, were killed.

Eventually, Europe was divided along religious lines at the treaty of Westphalia in 1648, after thirty years of religious wars.

The powers of the Sovereign political leader and that of the Church were eventually defined in Europe. During the Age of Reason/Enlightenment, the struggle to push the Church out of public life reached fever pitch. Due to the fear of being controlled by the Church, Emperor Napoleon Bonaparte grabbed the Crown from the hands of Pope Pius VII and placed it on his own head. In so doing, Napoleon 'crowned himself' in the Cathedral of Notre Dame de Paris in 1802.

Despite the volatile and suspicious relations between the Catholic Church and the secular states in Europe, collaboration between the two continued right into the evangelisation moments of the African Continent.

Church and Politics in Colonial Africa

Evangelisation of Africa was tied together with the colonial process. In French and Portuguese colonies, for example, the Catholic Church had a much closer relationship with colonial authorities than it did in the British areas. The same trend was realised in Belgian Congo, a largely Catholic colony.

Similarly, the Anglican Church missionaries belonging to an established Church in England, tended to work closely with the British colonial authorities. This was replicated in Ghana, Nigeria, Kenya and Uganda. Consequently, "Christian mission churches were perceived by many African elites to be the vanguard of the advance of European hegemony." (Haynes, *Religion and Politics*, p. 43).

It is important to note that relations between Church and State has always varied from place to place, according to particular history, culture and circumstances.

Catholic missionaries in Africa, for example, were always guided by instructions from Rome. In his Encyclical *Ad Beatissimi Apostolorum*, Pope Benedict XV seemed to suggest that it was not prudent to divorce religion from the political life and development policies of a country. He wrote: "Let the Princes and Rulers of peoples remember this truth, and let them consider whether it is a prudent and safe idea for governments or for states to separate themselves from the holy religion of Jesus Christ, from which their authority receives such strength and support. Let them consider, again and again, whether it is a measure of political wisdom to seek to divorce the teaching of the Gospel and of the Church from the ruling of a country and from the public education of the young" (Pope Benedict XV, *Ad Beatissimi Apostolorum*, 11, 1st November 1914).

The spiritual goal of evangelisation

Surprisingly, in his *Maximum Illud* of November 30, 1919, Pope Benedict denounced the political activities of the missionaries as "a plague": "It would be tragic indeed if any of our missionaries forgot the dignity of their office so completely as to busy themselves with the interests of their terrestrial homeland instead of with those of their homeland in heaven. It would be a tragedy indeed if an apostolic man were to spend himself in attempts to increase and exalt the prestige of the native land he once left behind him. Such behavior would infect his apostolate like a plague. It would destroy in him, the representative of the Gospel, the sinews of his love for souls and it would destroy his reputation with the populace" (Benedict XV, *Maximum Illud*, 19). Missionary apostolate at a "spiritual Goal" (*ib.*). Hence, missionaries should not involve themselves in politics, unless there are fundamental matters of morals and faith.

This was repeated again in 1938, at the start of the Second World War. One may conclude that for the Catholic missionaries in the early parts of the XX Century, "politics was

taboo... Their most important task was to establish the Church of Christ, which was supranational and above politics” (De Jong, *Church and Politics*, p. 26).

Bishops on the ‘wrong’ side

In the 1930s, Bishops in Africa used to send telegrams to colonial governors, in which they pledged their loyalty. The missionaries depended on the colonial government for granting visas, for buying and renting land, and subsidising schools and hospitals. Collaboration was needed to have success in all sectors. This explains why, in the 1930s, 1940s and 1950s, when the nationalistic movements came into being, the Church could not support them at first.

It is known that the Catholic Church was initially highly suspicious of African nationalism, as it was often equated with communism. Consequently, Catholics were urged to avoid joining political parties and to remain obedient to the colonial authorities.

After World War II, the attitude of the Mission Church towards the African nationalism changed. The missionaries chose to forge close ties with nationalist leaders and, later, independent governments.

Two main reasons can be cited for this change on the part of the mission churches. First, the Universal Declaration of Human Rights, proclaimed by the United Nations General Assembly in Paris on 10th December 1948, stressed that all peoples of the world had the right to self-determination. On this basis, although the Churches remained none-involved in politics, they supported movements that fought for independence. Second, in the 1950s, African Bishops and priests were joining the ranks of the missionaries in ever-increasing numbers and were better placed to call for equality and better treatment for the African peoples. For this reason, the Catholic missionaries in South Africa, for example, did not confront apartheid system for a long time because. There was a continuing fear that, since the Hierarchy and clergy were until the 1970s predominantly expatriates, any serious Catholic resistance to apartheid could lead to the deportation of prominent leaders of the Catholic Church from South Africa, leading to the virtual collapse of Catholicism in the country.

Independence led to a new relationship between Church and state in Africa.

Church and State in Post-Independent Africa

In the late 1960s, the Christian Churches in Africa began to support local political movements which were demanding independence.

Right after the independence of many African countries, the Catholic Church has been very actively involved in the political life of the African people. Pope Paul VI set up the Commission for Justice and Peace in 1967. As its name suggests, Vatican Council II has had to confront delicate political situations in Africa, such as racism, apartheid in South Africa and civil wars.

There is no doubt that the Vatican takes justice and peace issues very seriously. The fact that the Commission for Justice and Peace has been led from 2009 by Cardinal Peter Turkson, an African bishop from Ghana, may be instructive enough of the fact that Africa needs special attention regarding violation issues that are closely connected with poor political governance.

In 2011, for example, Cardinal Turkson was sent by Pope Benedict XVI as Vatican mediator in the conflict between President Laurent Gbagbo and Alassane Ouattara in Ivory Coast.

Church and Politics in Uganda

The interplay between Church and politics in Uganda took a unique trend right from the beginning. Religious wars were fought between Protestants and Catholics since the very

beginning of their presence. However, when Kabaka Mwanga became despotic and murderous, Catholics, Protestants and Muslims joined forces and overthrew him in 1888. Mwanga had killed his young pages who chose to disobey him because of their loyalty to Christ and the Church. (Twenty two of those pages – baptised Catholics or catechumen, would be canonised by Pope Paul VI on 18th October 1964).

When the British took over Uganda from 1894 to 1962, they favoured the Protestant Baganda people, to the displeasure of Catholics and the minority Muslims. Consequently, the rivalry between Protestants and Catholics was the main political issue in the 1950 and 1960s. The conflict focused on the role of the Baganda and their King in the political structure of the country. The Kabaka was a Protestant, but many of his chiefs were Catholics.

Uganda became independent from Britain in 1962, with Milton Obote as Prime Minister and King Edward Mutesa II as a non-executive President. Soon afterwards, power struggle arose between the two and reached a critical point in 1965, when Obote deposed King Mutesa and forced him to exile in Britain.

The then catholic Archbishop Kiwanuka condemned Obote, who became an executive President from 1966 to 1971, when he was deposed by General Idi Amin Dada.

Amin's despotic regime was accused of numerous murders and of violent persecution of the Church. In 1976, the Bishops of the Anglican Church of Uganda, the Catholic Bishops and prominent Muslim leaders met under the chairmanship of the Anglican Archbishop of Kampala Janai Luwum. They categorically condemned the atrocities committed against the people of Uganda under the leadership of President Amin. Luwum read the statement on behalf of the religious leaders. He was later found tortured and murdered.

The Anglican Church appeared to have been cowed down by this killing, because, after the murder, the Church of Uganda elected Silvanus Wani from Amin's ethnic community to succeed Luwum.

When Obote returned to power after the overthrow of Amin, the Church of Uganda elected Yona Okoth, an Obote supporter, to succeed Wani.

In response to the killing of citizens in Uganda, the Symposium of Episcopal Conferences of Africa and Madagascar (Secam) said: "We condemn all the crimes committed in the name of the security of the State, as if the State were absolute and not at the service of the citizen, that is to say, the human person. It is the human person, and not the State, which has a transcendental character".

Emerging Justice and Peace Issues in Uganda

The Christian Churches have hardly achieved much success under President Yoweri Museveni's 30 years. Emerging J&P issues in Uganda include:

1. absence of genuine Opposition Parties;
2. a silent Church;
3. compromised Members of parliament;
4. fearful citizens;
5. rigged elections with predetermined outcomes;
6. a rogue security force that is trigger happy;
7. emergence of dictatorship;
8. supporting a rebel (Kony) to punish a rebellious section of the country.

The experiences of the people of Uganda have been replicated in Kenya. We will see the Uganda case in the next in-put.

Questions, sharing and discussion



- We need well-formed lay Catholics, collaborating with us Comboni missionaries, who can challenge not only the political but the church's misplaced priorities such as the use of Lenten campaigns' collections.
- Africa Europe Faith Justice Network (AEFJN) composed of 45 religious institutes deals with socio-political relations of Europe with

Africa. It offers a link for us at the grassroots to reach the EU parliament.

- USG/UISG religious superiors work in issues of JPIC. They inform of what is happening in the world.

- Peaceful demos are handy tools to pass messages on some issues as it was the case in Kariobangi parish during the 2017 elections in Kenya.

We should be using church/papal documents to reflect on some pertinent issues and diverge information on the same issues – (Meaningful was the case of Kariobangi Parish using chapter two of Pope Francis' *The Joy of the Gospel* to animate the Way of the Cross on Good Friday).

- Religious institute are called upon by Pope Francis to be "prophetic voices" – In Comboni Missionaries' Rule of Life, "Loyalty and challenge to the Local Church" is considered part of their charism. Loyalty is good, but may be sterile without challenge. We still find difficulties to have a common voice as a religious institute, due to fear of victimisation.

- The Institute of Social Ministry in Mission (ISMM) has been in the forefront in making efforts to infiltrate the government to induce change from within. To date a considerable number (over a hundred) of police officers have been accorded scholarships in the institute. This is already bearing fruits, especially on how the police force deal and work with the people for the better of the society.

- In collaboration with universities, JP&IC commissions and the Church at large, ISMM could be instrumental in replicating universities in slums and other informal settlements, in order to allow healthy engagements with the local people on issues affecting their countries and possible approaches to tackle them.

Afternoon Sessions



In-put by Dr Ojore

Church and Politics in Kenya and Tanzania

Church and Politics in Kenya

After the volatile colonial period and conflicts during the liberation struggles of the 1950s, the relationship between the Church and the State in post-independent Kenya has been largely cordial.

While addressing the AMECEA in 1976, President Jomo Kenyatta reminded the Bishops that "the Church is the conscience of the society, and today a society needs a conscience. Do not be afraid to speak. If we go wrong and you keep quiet, one day you will answer for our mistakes". "A nation without a conscience is like a ball bouncing on the waves" (Rodrigo Mejia, SJ, *The Conscience of Society*, Pauline Publications, 1995, p. 50).

Mindful of that challenge, the bishops of Kenya remained very vocal throughout the Kenyatta and Moi regimes. Agbonkhianmeghe E. Orobator, SJ, observed that from 1963 to 1978, Catholic Bishops and leaders of other Churches in Kenya fulfilled their roles as conscience of the Kenyan Society. During the dictatorial regime of President Daniel arap Moi (1978-2002), "collaboration shifted to opposition... The opposition was spearheaded by

individual church leaders renowned for the strident denunciation of political figures, usually in the form of political sermons” (A. E. Orobator, “Church, State and Catholic Ethics – The Kenyan Dilemma, in *Theological Studies*, 70(1):182-185, February 2009). Catholics and Protestant Church leaders from the main-line Churches took the lead, as seen in Bishop Henry Okullu, Bishop Alexander Kipsang Muge, Bishop David Mukuba, Bishop Gitari, Reverend Timothy Njoya, and Bishop Raphael S. Ndingi Mwana'a Nzeki.

President Moi played the ethnic card against Church leaders who opposed his dictatorial regime with much success. The Churches that supported him received parcels of land to build church structures, schools and hospitals. The President contributed a lot of money to help build many church structures in Kenya.

Moi won 1992 and 1997 elections because he divided the opposition along ethnic lines. In 2002, when opposition got united, they managed to remove Moi from power. Kenyans became hopeful for a better future.

After Moi's exit, Church leaders from Kibaki's ethnic community rejected Constitution reforms, arguing that Moi had been the problem. After the 2007 contested elections, the top leadership of the Catholic Church was publicly divided along ethnic lines, thus putting exclusionary tribal identities ahead of inclusive Christian identity and commitment. The post-election violence which followed left nearly 2,000 dead, 600,000 internally displaced, thousands raped and maimed, and destructions estimated at 8 billion shillings. The Church's credibility and capacity to challenge the political class was deeply dented. The Protestant Churches also failed to make a stand against the ethnic cleansing that was taking place in Kenya.

In 2008, the National Council of Churches of Kenya publicly apologised to Kenyans for the lack of spiritual leadership before and after the election, acknowledging that church leaders within its membership had been partisan in the political process. The Catholic Church never apologised, and yet it was clear that the Bishops were also divided along ethnic lines.

The failure by the Christian Churches to respond to political crisis in Kenya was repeated in 2013 and 2017 contested presidential elections. In 2013, it was the Supreme Court's decision in favour of Uhuru Kenyatta, and Raila Odinga's acceptance of that decision that helped to save Kenya from political violence. Kenyans listened and respected the Judiciary, rather than the divided Christian Churches.

In August 2017, it was again the Judiciary that nullified Uhuru's win, while the Churches kept mum over the obvious political manipulations in the Country. Kenyans became so disillusioned after the 2017 elections that a huge part of the country started talking about secession from the Kenyan state.

Church intervention always came too late after the deadly political debates. Christian Churches lost their credibility and moral position as the conscience of the society after the 2007 elections.

Emerging Justice and Peace Issues in Kenya

- Apart from Absence of genuine Opposition Parties, a Silent Church, a Compromised Members of parliament, Fearful Citizens, Rigged elections with predetermined outcomes, a rogue security force that is trigger happy, and Emergence of parliamentary Dictatorship, Kenya has made available shared power after stolen elections. Corruption has reached unprecedented levels. In fact corruption has been devolved to County government.
- Moral integrity has been lost among Kenyan leaders, as corrupt leaders remain in power.
- Unlike Uganda and Kenya, the Church and the Tanzanian state have had a very healthy relationship worth emulating by other African countries.

Church and Politics in Tanzania

In the Trust Territory of Tanganyika, after World War II, the Catholic Church recognised the legitimacy of the colonial state. In 1953, the Conference of Ordinaries of Tanganyika Territory issued a pastoral letter entitled *Africans and the Christian Way of Life*. They wrote: “There is in many parts of the world a growing consciousness of the brotherhood of man and of the right of all races to a place in the family of free nations... The people of the territory may rest assured that in their efforts to build their homeland, they will have the full support of the Church”.

At the eve of independence in 1960, the Catholic bishops wrote another pastoral letter, titled *Unity and Freedom in New Tanganyika*. They called for a separation between Church and state, but appealed for collaboration in the areas of human service.

When Julius Nyerere became the first President in 1961, he called for closer links between the Church and State. The warm relations and mutual respect continued until Nyerere retired in 1985. He did this by setting up a Council of Elders made up of three Catholic bishops, one Anglican bishop, one Lutheran bishop, and the Secretary General of Tanzanian Evangelicals.

Throughout the Presidency of Nyerere, the Church and the State collaborated to create a peaceful, harmonious and developing nation, which promoted brotherhood, sisterhood and respect of human dignity.

Ujamaa

Tanzanians refer to each other as *Ndugu*—brother and *Dada*—Sister. In 1967, Tanzania opted for the Villagisation (*Ujamaa*) system of government following the Arusha Declaration.

Rural populations were moved to live together in huge villages to promote production and to keep African Social System threatened by modernism.

In 1968, bishops issued a Pastoral letter, titled *The Church and the Developing Society of Tanzania*, in which they declared the Church’s support for *Ujamaa* in so far as it upheld the Christian principles of justice, unity and equality. However, when it was clear that the system was not working, the Church leaders told the President as much. When Nyerere retired in 1985, he publicly admitted that his experiment had failed and asked the people of Tanzania to forgive him for the mistakes his government had made.

President Julius Nyerere of Tanzania had built a very cordial relationship with the Church from the 1940s. He kept this relationship even after Tanzania became independent in 1961. After his retirement, Nyerere was the point of reference in the relations between Church and state, to whom Church leaders had easy access in case of conflicts.

After Nyerere’s presidency, the Church in Tanzania remained vigilant over successive governments. For example, when President Ali Hassan Mwinyi used state resources to cater for his many Muslim wives, the Archbishop of Dar es Salaam, Cardinal Pengo attacked his government calling it corrupt.

There is no doubt that Tanzania is an exception in State Church relations in Africa. It is the ideal for J & P workers.



In-put by Dr Ojoro

Church and Politics in Zimbabwe

In 1963, when Ian Smith of Zimbabwe (then called Southern Rhodesia) declared independence from Britain, the then Anglican bishop Kennedy Skelton and his Catholic counterpart bishop Donal Raymond Lamont two long-time critics of the policies of the Rhodesian government, confronted him and supported the guerrilla war led by Mugabe. Christian Churches played an active role in denouncing racial segregation, human rights abuses and other excesses of the state.

During the liberation war, the Lutheran Federation, Catholic Bishops' Conference, the Evangelical Fellowship of Zimbabwe, and the Zimbabwe Council of Churches held meetings with politicians to try to mediate in the conflict but with little success.

In 1979, the Churches called upon all political parties to end war and to accept national unity and reconciliation during the Lancaster House Conference in Britain. The war of liberation eventually led to the independence of Zimbabwe on 18th April, 1980.

Watchdog

Right from independence, the Church was clearly part of political life in Zimbabwe. In fact, the first two presidents of Zimbabwe were Rev. Canaan Banana and Bishop Abel Muzorewa.

The first decade of independence was guided by a socialist ideology based on Marxist-Leninist philosophy. Mugabe and his Vice President Canaan Banana, an ordained Methodist Minister, called upon the Zimbabwe Christian Churches to support all government policies. Any criticism from the Church was associated with American Imperialism, meaning that the Church was Western in character, while Mugabe's government had Eastern or Socialist leanings. The Church cooperated with the state in the provision of education and health services to the people.

Between 1982 and 1985, the Church supported the government efforts to promote rural development to uplift the conditions of peasants. The Church also provided water and sanitation, self-help projects in irrigation, food and nutrition. Yet, even as the Church collaborated with the government, the Zimbabwe Council of Churches and the Catholic Commission for Justice and Peace adopted a watchdog position in the endeavour to promote civic consciousness.

In 1997, the government forces moved into Matabeleland to crash demonstrations against Mugabe. The Catholic Justice and Peace Commission documented the atrocities and the abuses committed by the government forces and handed it over to the Catholic Bishops. However, the Bishops refused to adopt the report. The report was later smuggled out to Britain, via South Africa, and was published in the *Independent Newspaper* in London, to the embarrassment of the Bishop's Conference.

Frustrated by the Churches inability to address the problems facing the country, the lay-led Catholic Commission for Justice and Peace decided to play the advocacy role amidst harassment from Mugabe's security forces.

Justice and Peace Commission

In 1998 Zimbabwe carried out an intervention war in the DR Congo. The Catholic Justice and Peace Commission organised a demonstration against the government. The bishops refused to join, but the Commission went ahead without them. In the same year, the World Council of Churches held its conference in Zimbabwe and called upon the Churches to be courageous. Christian Churches, then, started educating the people on the need for constitutional reforms. This prompted the government to form its own Constitutional Commission, which excluded main-line Church leaders.

In 1999 the government drafted a constitution and called a referendum to ratify it in 2000. The lay-led Catholic Justice and Peace Commission continued to campaign against the

document. Sensing that the people would not obey the bishops on the constitution, the Zimbabwe Council of Churches, together with the Catholic Church, led the National Constitutional Assembly and urged the people to reject the government draft of the constitution put to the vote. The government was defeated and humiliated in the referendum. Mugabe resorted to the accelerated land reform to win back the rural and peri-urban vote constituting the majority of the eligible registered voters. He had to win the coming elections of 2000, which the opposition party of Morgan Tsvangirai was poised to win. The elections were bloody and massively rigged.

The Catholic Church and, indeed, other Christian Churches remained rather ambivalent and afraid to take Mugabe's government on regarding human rights abuses and economic crises facing the country. The only Catholic Bishop who dared to face Mugabe was later forced to resign after Mugabe's secret service implicated him in a serious sex scandal. The other bishops learned their lessons and kept off politics as the inflation in Zimbabwe reached levels not seen anywhere in the world.

There seemed to be no hope for Zimbabwe. However, political change came from a much-unexpected quarter.

The fall of “the god”

On 14th November 2017, Zimbabwe Military put Mugabe under house arrest. Shortly before the military intervention, Mugabe had sacked his Vice President and heir apparent, Emmerson Mnangagwa. He was paving way for his wife Grace to take over from him.

The move by the military was aimed to thwart this Mugabe plot. In their address to the nation, the Generals who led the coup pleaded: “To all Churches and religious organisations in Zimbabwe, we call upon you and your congregations to pray for our country and preach the Gospel of love, peace, unity and development” (*The Standard*, Kenya Newspaper).

Mugabe was forced to resign and the deposed and the self-exiled Mnangagwa was invited back to the country from South Africa and sworn in as the new President of Zimbabwe.

It was intriguing that the Churches kept a low profile throughout the process of the sudden change in Zimbabwe. The Churches were unable to influence regime change, because Mugabe had managed to divide them.

Church Leaders Playing Political Roles

In many African countries (DR Congo, Kenya, Zimbabwe, South Africa, Nigeria, Mozambique, and Southern Sudan), the majority of the structures of dialogue for reconciliation have called on prelates and high religious personalities of the Church to take the lead. Such involvements are proper because, the main role of the Church in politically disturbed areas is peacemaking that is based on justice. The Truth, Justice, and Reconciliation Commission in South Africa, led by Anglican Archbishop Desmond Tutu, was the best known example of this commitment.

In Kenya, the Committee that finalised the Bomas of Kenya Constitution draft was chaired by Bishop Philip Sulumeti, the retired Catholic Bishop of Kakamega Diocese. The late Rev. Prof. John Mary Walligo also served on the Uganda Constitution Commission. On January 23rd 2017, the retired Archbishop Eliud Wabukhala of the Anglican Church of Kenya was appointed Chairman of Ethics and Anti-Corruption Commission of Kenya.

Politicians always try to associate with prominent Church leaders to gain credibility. This ‘trick’ is hard to die. See how present day political leaders are rushing to meet the Pope or the Archbishop of Canterbury.

Addressing Emerging Issues

While the Church's commitment to social justice has evidently led to social change in a number of African countries, there is need to invent creative ways to address the ever-changing dynamics of the challenges Africa faces.

Some of these include:

1. *Mutual acceptance* – It is based on two facts: first, both Church and State are there to stay; one cannot wish away the other; second, both have the same citizens as their objects of interest, services and ministry.
2. *Constructive engagement* – We saw this in the relationship between the Church and State in Tanzania. President Nyerere's involvement of the Council of Elders from Mainline, Pentecostal Churches and the Islamic faith gave religious groups opportunity to voice their concerns directly to the president. My view is that this model could be expanded to include the youth, Academics, professionals and civil society groups. African Presidents would then have an objective alternative consultative group that would tell them facts that their self-seeking kitchen Cabinets and cronies may avoid to address.
3. *Critical collaboration* – Frequent are the calls upon the Church to remember her prophetic role each time she has to engage with the state or with politicians. In Kenya, religious leaders failed to reconcile a divided nation after the highly contested elections of 2007, 2013 and 2017. Instead, they remained silent, implying that they had recognised Presidents whose elections were contested by many.
4. *Effective Use of Media* – Electronic, print and social media can engage the African faithful in searching, nurturing and demanding for good governance, both in Church and State. Pope Benedict XVI stressed that "the media can make an important contribution towards the growth, in communion of the human family and the ethos of society when they are used to promote universal participation in the common search for what is just" (Pope Benedict XVI *Africae Munus*, 142). How can we as J&P activists use media to change Africa?
5. *Equate Corruption with Genocide?* – When government health officials steal billions of shillings meant for the purchase of drugs, they cause early deaths of many citizens that could have been avoided.
6. *Promote value-based education* – Education increases knowledge, which can break down barriers to social participation. It can also expand perspectives, values and aspirations, and encourage critical and analytical thinking beyond individual circumstances. But it must be education which touches the hearts and minds and transforms lives (*Many African leaders took their heads to school but forgot their hearts at home*).
7. *Re-call/withdrawal of degrees* – Could Catholic Universities and Institutes in Africa add clauses to their Statutes that would help to force their graduates to remain upright and responsible where they serve? The Statutes could spell out the circumstances that would lead to the re-call of an MA/PhD degree, awarded to a former graduate who has become a national disgrace, due to child abuse, corruption or any other unacceptable behaviour.
8. *Introduce Open and Popular Universities for illiterate people* – All attendants are taught about good governance. Lectures are orally delivered in the language of the attendants. We award them certificates of attendance and mark them as 'think tanks'. Such people would demand servant leadership and not leaders suffering from the big man syndrome (chiefs, Kings, etc).

In January 2017, President Yoweri Museveni of Uganda shocked many during the celebrations to mark his 31 years in power held in the oil rich Bunyoro sub-location. While responding to the call by the Ugandan Opposition that a President is a servant of the people, Museveni retorted: *“I am not a servant of anybody. I am not an employee. I am just a freedom fighter. That is how I come in. I fight for myself and I thought I might help you also. Those who think I am their servant are deluding themselves”*.

Museveni’s remarks were very honest reflection of what many African leaders do not dare say in public but live in reality.

Towards the “Message of the Participants” and “Steps of a way forward”



In the evening, Fr. Agboli John Hanson and Fr. Franco Moretti jotted down a draft of the Message of the Participants, while other confreres worked towards a list of suggestions for the way forward.



FIFTH DAY

First session



The draft of the *Message* was read and commented. Suggestions and corrections were made.

On a second reading, the *Message* was approved (see *Appendix 1*)



In-put by Dr. Ojore

Globalisation, Justice and Peace in Africa

Definition of Globalisation

- **Positive** – Quick Communication, The World coming together, Shrinking of National Borders, Global Acculturation, Interconnectedness of Nations, Global Sharing of Issues, Global Solidarity.
- **Negative** – Rapid Spread of Social Viruses, Pauperisation of Third World States, Social and Political Domination by the Powerful.

Other views on Globalisation

- Globalisation is the process of bringing the whole world community into one common economic and social system.
- Globalisation aims at integrating people economically in order to reduce inequalities imposed by geographical locations of certain countries thus making jobs and business opportunities available to all across the world.
- It is also the tendency to invest funds and businesses beyond one's borders and domestic markets. This promotes interconnectedness among world populations.
- For Victor Ferkish, "globalisation is the joining of all people the planet over into a single interrelated system of economic and cultural ties, increasingly mediated by the computer and above all by the Internet".
- Anthony Giddens (*British social theorist*) defines globalisation as "action at a distance".
- Hazel Henderson (1999) states that globalisation is an attempt to create a new world without borders.
- Globalisation is a creation of the revolution that has occurred as a result of fast development in the field of information technology.

Globalisation calls for the "transformation of local and even personal contexts of social experience" (Giddens, 1994, p. 45).

The theologian Robert Schreiter tells us that globalisation for a poor youth in a poor country may mean dressing, walking, speaking and singing like those celebrities in rich countries. "Globalisation is therefore not a simple process but truly a complex mixture of processes, which often act in contradictory ways, producing conflicts, disjuncture's and new forms of stratification" (Giddens, *ibid*, p. 5). Consequently, globalisation has been defined as the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa.

Origins of Globalisation

- Some people argue that globalisation is not a new movement but one that can be traced back to human desire to go out and conquer and expand territory. Globalisation is therefore as old as humanity.
- Others trace it to the cold war periods dating back to 1960s right into the 1980s, ending with the collapse of the Soviet Union. They argue that competition between capitalism and communism all contributed to the birth of this new stage of evolution in human relationships.
- Movements for independence also helped to bring countries with common interests together.
- Feminist and human rights activists and movements sparked off the need for global actions.
- Environmental awareness and all the above-mentioned occurrences "brought into being new dominant social structures, network, information, global economy, and a new global culture. Globalisation is an attempt to create a new world without borders.

Phases of Globalisation

1. The first phase of globalisation is to promote world trade. Countries that had formerly over-protected their interests may open up to others. This leads to the creation of what is called *the global market*. At the global market, countries that have less to export often have weak currencies and those that export more have very strong currencies. Countries with weak

currencies therefore find it extremely expensive to import goods from rich countries since they have to buy such goods using the strong currencies of those rich countries.

Despite these obvious problems, poor countries still gain in a globalised economy because poor countries are attractive destinations of investors from the rich countries. The biggest challenge is the constant fluctuation of the exchange rates, which are subject to many factors, including international security situation for their stability. When political or some drastic economic phenomenon occurs, such as the collapse of banks in the USA in 2008, weak currencies lose their value and consequently prices increase and the rate of inflation shoots up with deadly political and social consequences (see maize meal protests and demonstrations in Zambia when SAPs were introduced).

2. The second phase of globalisation is establishment of global governance. This is seen as the best way to ensure respect for human rights, world peace and security. The formation of the United Nations (UN) in 1945 and the Universal Declaration of Human Rights in Paris in 1948, were basically attempts to come up with a global/world state/government. Globalisation is, therefore an attempt to end claims to sovereignty of states. Many rogue states have developed destructive weapons and must be controlled before they use them in the name of self-defence or sovereignty (*Iraq, North Korea, Pakistan and Iran*).

Critical Issues facing the Globalised World

Some of the critical issues facing the globalised world and which the G8 Countries have had to discuss include:

- 1. Global Imbalance in economic growth – (*The Rich North Vs the Poor South*).** Global imbalance is a threat to global stability. Poor countries bear the burden of maintaining higher standards of life of the rich North. Poor countries of the south pay high interest rates on loans advanced to them by rich countries. Rich countries set prices of commodities imported from poor countries while rich countries set prices for their own goods.
- 2. Climate Change –** The world cannot simply cope with current patterns of production, consumption and pollution. The modern human persons live as if they are the last generation on earth! (*Depletion of Ozone layer, Rising Sea levels, flooding and the spreading of Deserts, search for alternative fuels and clean energy etc*). Global efforts are required to protect the environment.
- 3. Promotion of Growth and Reduction of Poverty –** There is urgent need to promote growth). By 2016, the number of poor people in Sub-Saharan Africa was more than 336 million people. The positive story of the quick development realised by the Eastern Tigers has proved that Africa could also turn around and develop. African countries that were at the same economic levels with these East Asian Countries in the 1960s have been left far behind.
- 4. Improving Global Governance –** Poor leadership has stalled development and led to violent conflicts in the world. In Africa, we need to look at our governance structures and leadership styles critically. We may also have to change our education systems, increase food production, and embrace the beauty of rich cultures to realise genuine change.

Positive Effects of Globalisation

Globalisation aims at integrating people economically in order to reduce inequalities imposed by geographical locations of certain countries thus making jobs and business opportunities available to all across the world;

- It helps to promote human rights protection via UN Instruments e.g ICC;

- It promotes collaboration among states and regions;
- Promotes International security;
- Fiorenza (2001, p. 74) observes that “globalisation makes us increasingly conscious of steering mechanisms that are outside the control of individual nations and states”;
- Globalisation promotes awareness of the International nature of human rights and their protection.

Negative Effects of Globalisation

- If not checked, globalisation will keep the powerful always powerful and powerless constantly powerless. Rich nations will always occupy first positions while poor countries remain classified as third or fourth countries.
- Absolutisation of economy at the expense of human beings. Unfortunately, globalisation evolves from the a means of bringing peoples of the world together as brothers and sisters, to a means of expanding economic dominance by the rich over the poor. The Christian must not forget the Lord’s warning that “*man shall not live by bread alone*” (Mt. 4:4). Globalisation tends to suggest that man shall live by economic development alone. We have noticed that a world minus God leads to societies where the laws of the jungle apply, i.e. *the survival of the fittest of Sir Francis Bacon where life is unbearable, brutish, short, and nasty*.
- Reduction in the provision of essential public services in order to compete with external forces. Poor countries invest less and less in education, health and agriculture.
- Creation of mass-unemployment as machines replace human beings in order to compete with industrialised countries who are producing goods more efficiently and more cheaply (*introduction of tea picking machines in Kericho*)
- Reducing Africa and other less technical countries into dumping grounds for obsolete electronic gadgets such as computers and other pharmaceutical products.
- Destruction of the environment as we strive to produce more for export and consumption

Reactions to Globalisation – States and the Church

There is need for dialogue on globalisation so that we direct/shape it into the direction that promotes peace, democracy and social justice. The dialogue will involve movers or the shakers of events in the world such as: Politicians, Trade Unionists, Government Leaders, Journalists, NGOs, Human Rights Activists; International Organisations such IMF and the World Bank, etc; Academics, Religious Leaders and other Opinion Leaders (Council of Elders).

Practical Actions by Movers

- Eliminate Taxes on items used in generating clean energy.
- Establish Global Research fund and research findings shared.
- Give real AID and not loans with huge interests under the guise of Aid.
- Declare Global War on poverty and bad governance to reduce risks of war and terrorism.
- Fight corruption in Government in all other sectors of life to ensure better services to the citizens of poor countries.
- Europe and America must stop accepting stolen money from developing countries It is not enough for developed countries to demand transparency on the part of African Governments and yet they are ready to collaborate with corrupt people in Africa.
- Call for Cross-cultural Living.

- On 24th May 2015, Pope Francis released the Encyclical on the Environment called *Laudato Si'*! ("Praised be you"). In his forward to the Encyclical, Patriarch Bartholomew of Istanbul called upon humanity to replace consumption with sacrifice, greed with generosity, wastefulness with a spirit of sharing, an asceticism which "entails learning to give, and not simply to give up but a way of loving, of moving gradually away from what I want to what God's world needs. It is liberation from fear, greed and compulsion". As Christians, we are also called "to accept the world as a sacrament of communion, as a way of sharing with God and our neighbors on a global scale. It is our humble conviction that the divine and the human meet in the slightest detail in the seamless garment of God's creation, in the last speck of dust of our planet". (LS, 9).
- Pope Francis stresses that the "urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development... The Pope laments that many efforts to seek concrete solutions to the environmental crisis have proved ineffective because of: Opposition to environmental efforts, General lack of interest, Obstructionist attitudes, Denial that environmental problems are real, Indifference to dangers facing us, Resignation to whatever come and blind confidence in technical solutions (LS, 14).

The Christian/Church and Globalisation

The Church must stick to the Ten Principles of Catholic Social Teaching. They are more relevant in a globalised world than ever before. The Ten Principles are:

1. *The Principle of Human Dignity*, based on the belief that each person is an *Imago Dei* ("an image of God"). Each person must, therefore, be respected regardless of the accidents of race, sex, age, nation, origin, religion, and economic status, status of health or even sexual orientation.
2. *The Principle of Respect for Human Life* – All human beings have received life from God. Life is sacred and therefore nobody has the right to take it away. Abolish capital punishment.
3. *The Principle of Association* – We are all meant to be in community starting with the family and then the larger human family. Social groups are meant to foster growth, protect each one's dignity, rights and to promote the common good.
4. *Principle of Participation* – Every human being has the right to participate in all human institutions. All are called to be co-creators and to make a difference according to our capacities.
5. *The Principle of Preferential Option for the poor (vulnerable)* – The poor and the powerless must be protected against the rich and powerful. This is done to ensure balance in society. Option for the poor is not pity on the poor! We must not reduce people into objects of charity. Charity is an appropriate reaction to an emergency situation, but never a permanent condition. The poor are created by our greed and injustices in the economic, political and social order. We as a church must address the root causes of poverty. "The church's love for the poor is inspired by the beatitudes, by Jesus' call to poverty and by his own special attention to the poor" and vulnerable (*Compendium*, 184).
6. *The Principle of Solidarity* – All human beings are sons and daughters of the same heavenly father. We belong to one Divine family. The reality of globalisation has taught us that an attack on one human community somewhere is an attack on all. Global solidarity must be sought in the areas of politics, economics, social issues, security and in religious well-being.

7. *The Principle of Stewardship* – Early Church Fathers believed and taught that God created all goods of the earth. He can also take it away as He wishes. Those who have resources at their disposal are merely stewards. Some church fathers who taught this were: Clement of Alexandria, Basil the Great, Ambrose of Milan, John Chrysostom and Augustine of Hippo. We Christians know that when private property is not shared with the needy then it is unjustified because it violates the very meaning of justice i.e. *Giving each one that which each one deserves*.
8. *The Principle of Subsidiarity* – The principle is meant to limit governments and other human authorities from taking over individual responsibilities. Any responsibilities that people can do on their own should be left to them. But they should be assisted when they are unable. People must be empowered to help themselves and not to remain perpetual beggars at the mercy of charity. Rich countries, churches and individuals must adopt the attitude of *subsidium* i.e. support and promotion of the poor. This principle does not only help the poor to increase their capacities for self-management, but it also protects them against exploitation by individuals and Institutions that put profit a head of service to humanity.
9. *The Principle of Human Equality* – It derives from the dignity of the human person. Differences in height, body size, skin colour, intellect, language, education, culture, etc... are accidents. The notion of human equality also arises from the principle of fairness.
10. *The Principle of the Common Good* – The *Compendium of the Social Doctrine of the Church* (Art. 164, p. 93), defines the common good as "the sum total of social conditions, which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily". A society of common goods "wishes to remain and intends to remain at the service of the human being at every level". The principle calls for equitable distribution of resources among all citizens. However, individual ownership must still be respected and upheld.

Discussion



Comboni and "globalisation"

The discussion was provoked by Dr. Ojore's question: "*How would St. Daniel Comboni respond to globalisation today?*"

- ♦ Comboni was a writer and an excellent communicator. If he were to be living in today's world, he would use modern communication tools – Twitter, Facebook WhatsApp – to lobby and make the voiceless, the abandoned, the marginalised heard, thus lifting the issue of Africa to the highest level, making the continent the concern of all the Church and of all international bodies.
- ♦ Comboni would be an activist. He would write documents that would shatter negative aspects of globalisation like he did with slave trade. Slave traders disappeared wherever Comboni appeared. Being the charismatic and moral person that he was, he would be a champion of shalom.
- ♦ We may not really know what Comboni would do today, Yet, at least, we should know what to do as Comboni missionary. For instance, we should be using both globalisation and localisation dynamics to maximise results.

♦He would probably be in the frontline, enabling the African people understand that their poverty is not the result of their own making. At the same time, he would tell the West that their richness is not theirs, but must be shared with the poor. Insufficient sharing and distribution of resources, due to individualism, has now become a boomerang in the world problem of immigrations.

♦He would probably scold us for being still far too far from fulfilling his dream.



In-put by Dr Ojore

Truth, Justice and Reconciliation Commission

Introduction

From the 1970s, groups of States in Africa and Latin America moved from dictatorships to democracy. The process continued in the 1980s, reaching the climax with the collapse of the Soviet Union in 1989-91 and of the Apartheid System of government in South Africa in 1994.

One of the major issues these countries had to address was how to ensure that former conflicting different groups accept to live peacefully, side by side. Peaceful co-existence, after many years of conflict, is often a daunting task.

Since the 1990s, international organisations involved in reconciliation and peace-building processes have found Truth, Justice and Reconciliation Commissions (TJRCs) to be very critical for healing and achieving lasting peace among former enemies.

What is the TJRC?

According to Pricilla B. Hayner (1994, p. 558), TJRCs are, generally, “bodies set up to investigate a past history of violations of human rights in a particular country... which can include violations by the military or other government forces or armed opposition forces. Crimes committed by civilians are not excluded, as long as there are people willing to give evidence before the TJRC. It is mainly a temporary body that investigates and compiles findings about human rights abuses. Usually, TJRCs are set up by International Organisations, like the UN or by a Government. Its mandate is to investigate human rights abuses, which took place in time of war or conflict. TJRC is therefore an alternative diplomacy different from political and legal options. They also assist the victims and abusers of human rights to reach a compromise”.

“The main philosophy behind TJRCs is that abusers and victims have a shared future. Abusers publicly admit responsibility for the violations and ask for pardon. The abused listen, cry and understand, forgive and accept to live in peace with their former abusers. They are able to do this because the TJRC helps them to look for the common good and agree to transcend the tragedies of the conflict period. Via public confessions, there is some restorative justice experienced by the abused. TJRC therefore becomes a process of repentance and forgiveness leading to a lasting peace in a country”.

Characteristics of the TJRCs

1. All of them focus on the past.

2. They investigate a pattern of abuse over a set period of time, rather than a specific event. They are given parameter of investigation, i.e. the mandate is well specified in terms of time and violations to be investigated.
3. All are temporary bodies lasting between 6 months to 2 years.
4. They are officially sanctioned, authorised and empowered by the State. This enables them to have limitless access to whatever person or information they would like to have. Members also have security and there is public assurance that findings and recommendations will be taken seriously.

Formation of the TJRC

It is generally accepted as prudent and fruitful to form a TRC soon after the end of a serious conflict, when the newly formed democratic government still has the popular support of the local people. If it takes too long before it is formed, it may become very difficult to have people ready to give witness. Some crucial witnesses may also be lost through natural attrition of death. Others may choose to move to other places to work. Since TJRCs are usually formed by Presidential decrees, it would be advisable for the new head of state to move fast in this direction. It would be ideal to form a TJRC via Parliamentary bill, but this rarely happens.

How TJRC works depends very much on the members and how impartial they are at work. Certain Commissions set by some heads of states have been very partial. In Chad, for example, the Truth Commission was used to discredit the former regime and to legitimise the new one. Where the Commission is too inclusive, the results may be exclusive. In Chile the former supporters of Gen. Augusto Pinochet and his opponents worked together but the military still rejected the Commission's findings.

In El Salvador, the violence had been so polarising that no Salvadorian could lead the Commission. The UN Secretary General in agreement with all the parties to the conflict agreed to bring in foreigners to lead the process. A former Colombian President, a former Venezuelan foreign Minister and a former President of Inter-American Court of Human Rights had to conduct the Commission on behalf of the citizens.

Members of the TJRC

These are usually men and women of good reputation. They have to be citizens of the country emerging from the situation of conflict. They have to be able to maintain confidentiality and impartiality.

They are usually drawn from:

1. Reputable local people working with both local and International Organisations
2. Representatives from the legal fraternity
3. Human Rights Organisations
4. Experts in peace building, diplomacy, psychology
5. Youth Groups
6. Women Groups
7. Religious Institutions
8. Representative of People with Disabilities
9. Some TJRCs have representatives from the Government, Former rebel group, representatives from the security department and International observers, who are not allowed to talk.

NB. There should be no domination by one group. It would also be ideal to let the citizens vet the proposed members of the TJRC.

Who should be summoned by the TJRC?

The following should be appearing before TJRC:

1. Victims of human rights abuses
2. Perpetrators of the abuses
3. Surrogate witnesses who appear on behalf of those who are unable to appear in person, either because they have died or are unable to speak due to the injuries sustained or psychological trauma.
4. Witnesses of the abuses

NB. It should be noted that some witnesses would be both victims and perpetrators! One good example is a situation in which a child is abducted and turned into a child soldier, who is subsequently ordered to kill people. While in the bush, they are in a position to witness abuses by their Commanders. Before witnesses are summoned to appear before a TJRC, they are expected to register by filling in a form in which they state whether they would like a public confession or they would prefer to be heard in camera.

Concerns of the TJRC

1. All TJRCs are concerned with retrospective activities such as investigating and documenting past abuses. They may recommend prosecution and rehabilitation of both victims and perpetrators of human rights abuses.
2. All are proactive i.e. forward looking. TJRCs expect a better future after a serious conflict and they rally the people towards that dream. This is why all of them end up by calling for national unity and reconciliation.
3. TJRCs call for understanding and not vengeance, for reparation and not retaliation, for respect of human dignity and no victimisation.
4. Recommends to parliament to set dates for amnesty.

How TJRCs Work

TJRCs are usually composed of different working committees as follows:

1. *Human Rights Violations Committee* – It conducts open hearings all over the country, at which the survivors of abuses are given a chance to testify regarding their experiences. The committee also prepares evidence of the said violations and compiles a report. This report is shared with other committees.
2. *Committee on Amnesty* – It grants amnesty to those who committed political crimes. In order to enjoy the amnesty, the violator has to disclose all the violations he/she participated in and why.
3. *Committee on Reparation and Rehabilitation*. Survivors of violations must be compensated for the injuries sustained and the losses they suffered. The committee recommends to the government on how to go about it.

Objectives of the Committees

1. Outlining the causes, nature and the extent of the gross violations of human rights, which occurred within the Commission's stipulated mandate.
2. Granting amnesty to people who committed political crimes.
3. Ascertaining the fates and whereabouts of victims of violations, and trying to restore their dignity and rights by inviting them to testify before the Commission.

4. Recommending various measures to be taken to provide reparations to victims and their rehabilitation to society.
5. Submitting a report to the Government, which details the findings of the Commission. The report has to indicate what should be done to prevent any future violations.

All TJRCs should have well stipulated mandates. The mandate includes:

1. Length of time it will last
2. Period open to investigation
3. Crimes to be investigated
4. Broad base in order to cover a wide range of issues.

The Reports

Upon completion of their work, the Commission has to present a report to the government. The report is divided into Sections/Chapters or parts.

It is divided as follows:

1. Report of the Amnesty Committee
2. Report of the Reparation and Rehabilitation Committee
3. Intersection between 1 and 2. TJRC has to show where the two sections agree or differ.
4. Report of the Human Rights Violations Committee
5. Findings and the Recommendations of the Commission
6. Administration Report.

The Commission's report is its legacy and it is usually a summary of the main findings. It provides recommendations for rebuilding the society. It has to reveal the Institutional structures or factors that facilitated the abuses. The common recommendations revolve around the military, police and the judicial reform. It is important the findings are made public to avoid speculation and suspicion. TJRCs also propose reparations to be given to the victims of state terrorism. No amount of payment can pay for the wounds, but it is a sign of commitment on the part of the government to heal the wounds.

What each section of the report contains

1. **Amnesty** – This section discusses the legal basis, administrative report, how the committee worked, legal challenges and reflections on the Amnesty Process.
2. **Reparation and rehabilitation** – This section stresses the importance of reparation and rehabilitation in both domestic and International law, arguments given for a specific case considering comparative and customary law, arguments for reparation based on witnesses, Reparation and the business sector, reparation of the civil population and finally, Administration Report of the committee.
3. **Intersection between 1 & 2** – This section looks at the role of political leaders, security forces, political parties and other Groups in the abuses.
4. **Human rights violations** – This section reports on abductions, disappearances, exhumations to be carried out and ends with Administration Report.
5. **Findings and recommendations** – This section presents:
 - a. Legal frameworks the Committee used
 - b. Applicability of the Geneva Conventions
 - c. How to hold the State and other political parties responsible
 - d. Schedules for sharing the recommendations
6. **Administration** – This section contains:

- a. The Report of the CEO of the TJRC
- b. Management Reports
- c. Financial Statements
- d. Corrections (Errata)
- e. Acronyms if any.

Advantages of TJRCs

1. A lot of previously hidden and unknown mysteries are revealed during public confessions. Anxieties and former mysteries are laid bare and victims begin to relax, as truth is unveiled before their very eyes and ears. People need to know why they were treated badly, and by whom, before they are asked to forgive and reconcile. Blanket amnesty without any form of restitution is defeatist. It helps victims to understand the position of the perpetrator. There is real recovery of truth as some perpetrator turn out to have been victims as well! They need to be forgiven in the manner in which Africans forgave the whites after Colonialism and even embraced their Christian faith.
2. TJRC plants confidence in the people. The victims recover some of their injured personality and dignity. The ability of Nelson Mandela to forgive those who imprisoned him for 27 years did portray the positive image of African political leadership. It stressed the fact that there is an alternative to revenge. Restorative justice helps in overcoming trauma and to eventual healing.
3. Via TJRC, it is evident the Truth always triumphs and that falsehood cannot prevail. Error has no rights, but the one who errs has rights.
4. In the absence of the full disclosure and public knowledge of past human rights abuses, the inherited Institutions of the new government may very well retain, unchanged, their organisational culture of clandestine and unaccountable covert activities of the past regime.
5. It gives the new government legitimacy, since it is seen to promote democratic ideals, the rule of law and justice.
6. Could be one way of deterring future repeat of similar crimes.
7. It is a message to both local and international partners that the new country is ready to break away from the ugly past and begin to move forward a fresh

Limitations of TJRCs

1. TJRCs leave out the majority of the people since only a small number of the population can appear before the Commission. The audience allowed into the venue is also small.
2. TJRCs tend to be elitist exercises. Members are always from among the educated. Ordinary people tend to be left out of the exercise. TJRCs need the popular support of the people if their findings have to be accepted.
3. Being a new concept in the modern world, TJRCs do not have a well-defined method to follow. Approaches differ from country to country. At times, some TJRCs have been called off, because the chair and his/her team failed to be impartial. However, whatever works for a specific group is the best for them.
4. During the hearings, the focus is usually too much on the victims, thus portraying them as saints and the perpetrators as demonic and monstrous. This tendency often discourages and prevents potential witnesses from turning up before the Commission.
5. There is usually little attempt to use African Traditional peace building and reconciliation mechanisms.
6. TJRCs have a time frame within which they must complete their mandate. This causes a rash in order to beat the deadline. Healing and reconciliation cannot be fixed into some fixed patterns that must work.

7. TJRCs may end up making people angrier and ready to revenge.
8. TJRCs may be used by the new regime to win peoples' confidence by discrediting members of the previous regime. The Uganda Commission of 1974, under Gen. Amin was meant to discredit President Obote.

NB. The main goal is to find out what happened in the past. Normally TRC has no power to prosecute. They may recommend prosecution, but even this is rare. They do not even name names. These limitations tend to portray TRCs as having contradiction between finding out the truth on the one hand and administering justice on the other hand.

Are TJRCs necessary?

Many countries have emerged from serious conflicts without them and have done fairly well. Examples are Mozambique and Cambodia. Such countries believe that opening up past wounds may escalate violence. Countries that have had them include:

1. Argentina
2. Chile
3. El Salvador
4. South Africa
5. Guatemala
6. Sierra Leone
7. Kenya

Discussion



Although they are not always common, TJRCs are important tools for restoration of trust and enduring relationships especially after situations of conflict, war and violations.

It is imperative for personnel working with the field of JPIC to understand the technicalities involved in formation of TJRCs, their mandate, advantages and limitations.



In-put by Fr. Paolino Tipo, Mccj

South Sudan Report

THE CONTEXT

The Republic of South Sudan became independent from Sudan on 9th July 2011, after 40 years of civil war. Its history has been marked by a succession of civil wars, interethnic and intra-ethnic clashes since the invasion of slave trader. The country has known several tyrannical regimes in the past (Turkish-Egyptian, Anglo-Egyptian, and Arabic-Islamic).

This past history hampered the development in the whole territory, keeping some groups and areas cut off from basic services and marginalised from the rest of the country.

South Sudan today is divided into 32 states. It has a surface of 239,285 km² and a population of 12.58 million (World Bank 2017), subdivided into 64 ethnic groups.

A. New Civil War

The root causes of the current civil war can be summarised in three words: ■ power struggle, ■ greed and ■ selfishness.

The net results are:

- Lack of solid institutions
- Dramatic rate of illiteracy
- Tribalism
- Regional and interregional conflicting interests.

This political crisis has resulted in several social evils:

- Proliferation of arms – They are present all over the country, increasing the level of insecurity.
- Loss of many human lives and natural resources.
- Displacement of huge human groups in search of security within the country or in neighbouring countries.
- The collapse of the local currency and of the economy in general.

All these evils have affected negatively important sectors of society: education, health, family...

- The number of homeless and street children has considerably increased during the last 5 years of civil war.
- The number of alcoholics and drug addicts has also increased.
- Many cases of human rights violations are registered in the different parts of the country.

Some challenges

1. *The creation of a national identity* – The problem of tribalism has come up very strongly, especially during the 2011 clashes. Today, almost all tribes are claiming or expecting their own state and/or jurisdiction as something that to them as a tribe, in order to govern themselves. Every tribe is claiming that their language to be used in the education of their children.
2. *Peace building, conflict solution and national unity* – Tribal divisions and hatred make things extremely difficult.
3. *Promotion of human rights* – There are many cases of killing, abuses and violation of human rights.
4. *Encouraging and participating* in improving the level of education, the means of communication and transportation, and the quality of life in general (socially, economically, spiritually, politically...).
5. *The creation of strong institutions* in the country (Judiciary, Police, prisons...) and promoting the Rule of law.

Good chances to explore

1. The country has a lot of minerals and natural resources: petroleum, iron ore, copper, chromium ore, zinc, tungsten, mica, silver, gold, and hydropower... These resources will be of great advantage, if they are explored and used for the common good.
2. Most of the politicians and senior officers in South Sudan identify themselves with the Catholic Church and even with the Comboni missionaries. It goes without saying that this is a double-edged sword. Yet, the role of a strong and dynamic Catholic Church, in collaboration with the Churches, represent a great asset.

B. JP&IC activities

- **Training peace-building actors**

This activity consists in bringing together a number of J&P militants for training in the Social Teaching of the Church and in the use of J&P manuals. They are also trained in social analysis, to be able to identify injustices prevailing in their communities and reduce them, as well as to build a just environment that favours peace and harmony.

After being formed, they are commissioned to create committees or commissions of Justice and Peace in their respective parishes, and to strengthen the existing ones.

- **Achievements**

- We have trained 40 peace-building actors in Good Shepherd Pastoral Centre.
- We have trained 60 peace-building actors among young people in Gurey.
- We have created a commission of J&P and security in Gurey.
- We have created a commission of J&P in Buluk and in Rajaf.

C. Project of dialogue at the grassroots level

This project was initiated in September 2018 and it aims at **training 600 peace building actors** among the traditional and religious leaders, including women and youth leaders, in all important towns in South Sudan: Juba, Malakal, Renk, Bentiu, Bor, Pibor, Akobo, Wau, Raja, Rumbek, Aweil, Torit, Kahokeji, Yei, Nimule, Tumbura, Yambio, Maridi...

The objective is to reduce the level of hatred and mistrust between different tribes, clans and community, to facilitate the implementation of the recently signed Revitalised Peace Agreement, as well as to favour good collaboration in the work for Justice and Peace and reconciliation in the country.

The current civil war has deeply divided the people of South Sudan, destroying the social fabric, family and cultural values that are fundamental in conflict resolution and peaceful coexistence. In this context of hatred and mistrust, it is very difficult to bring people to work together for justice, peace and reconciliation.

Achievements

- Five-day workshop and training for 120 peace building actors (men, women and youth) from various Protection of Civilians (PoC) sites located on UNMISS bases and in Malakal town. They were trained in basic principle of peace building and conflict management. They have been commissioned to organise sessions on dialogue and reconciliation in the respective communities.
- Three-day workshops and meetings in the PoCs of Malakal.
- One-day workshop on peace and reconciliation between Dinka and Shilluk in Mangateen.
- One-day workshop on peace and reconciliation between Dinka and Shilluk in Gudele.
- One-day workshop on peace and reconciliation between Dinka and Shilluk in New Side.
- One-day workshop on peace and reconciliation between Dinka and Shilluk in Good Shepherd Peace Centre (GSPC) (three times).
- Youth Conference for the youth in Rumbek.
- One workshop for the youth in Wau.
- A workshop for senior military commanders and governors in Malakal.

D. Homeless and street Children (“Divine Mercy Action”)

In collaboration with a group of lay people, the Comboni Office for Justice and Peace has created a house for homeless children. This initiative, termed “Divine Mercy Action”, aims

at recovering the children from the Street, contributing in promoting their human rights, and giving hope and proposing a better future for children who are victims of social sin,

Indeed, the dramatic increase of home children in Juba is a clear sign of great injustice that today seems to have become normal in the eyes of many people in South Sudan's society.

Achievements

70 children out of 100 have changed their behaviour and are now going to school like other children, Three of them were 'top students' in their respective classes in the final exams in one of the best schools of Juba.

Fifteen lay people (men and women) are fully engaged in taking care of the children as volunteers. They have become aware of their responsibility towards the needy and marginalised.

E. Other challenges

- The creation of a Communication Office.
- To guarantee the future of "Divine Mercy Action".
- To get stable and reliable funds for the present activities.
- To involve other confreres (who feel attracted and interested) in these activities, not necessarily on full-time basis.

Questions, sharing and discussion



The MCCJ Justice and peace office, though ill-staffed, in collaboration with UNMISS, is doing prodigious work in securing peace deals and fostering their sustainability among rebels, generals, governors of 10 states, by bringing them together to get committed to follow up the last Peace agreement. So far, the persons involved have signed agreements to stop gender-based violence and other atrocities in the light of the rather infamous **Revitalise peace agreement**.

■ **The priest in the reconciliation** – As long as the priests/religious keep their identity as faithful servants of God and neutral mediators, no matter which tribe they hail from, the warring groups listen to them. They take their message seriously and even defend them against some violent elements that might attack them. This is an important trait to be emulated by advocates of JP&IC.

■ **The sustainability of the current peace agreement** – The so-called Revitalised Peace Agreement is shaky and fragile since it is based on power sharing. Even if there may not be a new break out of war, it will be of little use to the common South Sudanese, because each party in the deal tries to safeguard its 'share'. Nevertheless, for Christians, hope is a virtue that should never die. All efforts must be done to seal the faulty lines in the deal, as well as to enrich it.

STEPS TO A WAY FORWARD



After few brainstorming and vivid sharing, the Assembly was able to list out concrete "steps" on a possible way forward.

The Assembly also decided that the suggested steps would figure in the *Message of the Participants* to their confrères, as the last part of the text.

Steps of a possible “way forward”:

1. We strongly suggest that Comboni candidates in any formation centre (pre-postulancy, postulancy, scholasticate and International Brothers' Centre) be passionately encouraged to make good use of the JP&IC materials produced by the General Secretariats of Mission and Formation. The topics proposed, together with other suitable texts, must be integral part of their formative journey, to help them to become convinced that today's Comboni missionaries – like their Founder – must be champions of the “shalom” (*peace, harmony, wholeness, completeness, prosperity, welfare and tranquillity*) God wants for his children.
2. We ask our JP&IC provincial commissions to find a way to link with Catholic parliamentarians in their respective countries, as well as with councillors and people's representatives at county or region levels, aiming at creating grounds for lobbying and advocacy on issues of JP&IC, so as to have an impact in any law making process. [Kenya has already launched such an initiative, which has proved to be an effective tool. In DR Congo there are already chaplains in the Parliament: they could improve this presence and use it to champion issues of common good. Another initiative that could be studied and followed is the newly created Comboni Innovation Centre for Entrepreneurship (CEIC) Khartoum.] Similarly, we expect Comboni JP&IC commissioners to work in partnership [*network and collaborate*], whenever possible, with continental and regional organs of Episcopal conferences, such as the Symposium of Episcopal Conferences of Africa and Madagascar (SECAM), the Association of Member Episcopal Conferences in Eastern Africa (AMECEA), the Inter-Regional Meeting of Bishops of Southern Africa (IMBISA), the Association of Episcopal Conferences of Central Africa (*Association des Conférences Episcopales de l'Afrique Centrale, ACEAC*), the Association of Episcopal Conferences of the Region of Central Africa (*Association des Conférences Episcopales de la Région de l'Afrique Central, ACERAC*), the Association of Episcopal Conferences of Anglophone West Africa (AECAWA), and the Regional Episcopal Conference of French-Speaking West Africa (*Conférence Episcopale Régionale de l'Afrique de l'Ouest Francophone, CERAO*), to make it possible to be heard in matters of national interest: elections, situations of conflict or suffering, Lenten campaigns, etc.
3. We encourage collaboration and networking at all levels, beginning from parochial and diocesan offices up to VIVAT International and Africa Europe Faith and Justice Network AEFJN (a Faith-based International Network, established in 1988, present in Africa and in Europe, of forty-eight religious Congregations working for economic justice between Africa and Europe). We aim at becoming “affiliated” to these last two networks. A new AEFJN antenna was launched in Nairobi on February 16, 2018.⁵
4. We will make use of legal channels wherever possible, especially in cases of human rights violations. Each Provincial JP&IC commission will make efforts to identify and

⁵ Anyone who want to forward an issue (or more issues) to the United Nations or to the European Union, these are the two possibilities:

- a) You can directly contact to offices of VIVAT International or AEFJN and present the case you want to be examined, by providing a full self-identification. Describe the case as fully as possible, adding the level of confidentiality you wish the case to be deal with.
- b) You may forward the case by using the Comboni contact person (jpici@mccj@comboni.org).

In both cases, precise information is required. The “Five Ws” are questions whose answers are considered basic in information gathering or problem solving. According to the principle of the ‘Five Ws’, a report can only be considered complete if it answers these questions starting with an interrogative word: • *Who* was involved? • *What* happened? • *When* did it take place? • *Where* did it take place? • *Why* did that happen? Some authors add a sixth question, *how*, to the list: • *How* did it happen? *If photos and clips are provided, all the better.* Confidentiality is assured.

establish a working relationship with some organisations that offer ‘legal services *pro bono*’.

5. We will ensure that our circumscriptions/provinces are veritable “champions of Justice and peace” by considering as matter of urgency the reviewing, the re-examination and, indeed, rectification of the working conditions of our employees, paying them adequate salaries and guaranteeing that their rights are not infringed upon.
6. We request the Provincials Superiors of the APDESAM and ASCAF to facilitate the continuation of this assembly with a regular frequency.⁶
7. In each province-circumscription we will revive as soon as possible past vibrant initiatives of JP&IC that proved effective but have died out or gone underground (e.g. Kutoka Network in the Nairobi slums). At the same time, we will strengthen existing initiatives.
8. We request the circumscriptions-provinces to ensure that there is a yearly budget for JP&IC commissions (and their activities), as it is being done for other secretariats and sectors.
9. We call upon circumscriptions-provinces to explore the possibilities of creating centres dedicated to furthering JPIC agenda, such as the case of *John Paul II Justice and Peace Centre* in Uganda and *Laudato si’* in DR Congo.
10. We ask the Provincial Superiors and their Councils to care for the training and formation of personnel to be employed in our JP&IC commissions, so as to guarantee the credibility of their ministry. While appreciating the existence of other places of formation in this respect, we propose Tangaza University College as the institution we should take advantage of.
11. We demand that every circumscription-province revisit its directory/statutes of the Secretariat of Mission in such a way that language used therein features and captures the demands and the spirituality of the ministry of JP&IC.
12. We request that in every Comboni parish or mission there must be a JP&IC commission, and that the formation of their members be considered a priority of the parish pastoral team. We also strongly advice the creation of JP&IC clubs in schools and colleges present in our parishes or missions.
13. Finally, we dare to challenge all our provinces and circumscriptions, in particular their Councils, to share wholeheartedly the cherished dream of having a representation of AEFJN at AU level.⁷

⁶ This Juba Assembly is of the opinion that once every two years would be an appropriate frequency. DR Congo and Togo-Ghana-Benin are proposed as the next possible hosting provinces.

⁷ For the last two years, people in our Roman Curia have been reflecting on and aiming at establishing an office – a replica of AEFJN office is in Brussels – at the African Union. Two possible locations – Addis Ababa and Nairobi – are under discussion. However, Nairobi is considered more suitable for logistical reasons, as well as for the existence of democratic space. The problem is to find a person available for this task. Are the confrères in Kenya ready to take this challenge?

It must be an initiative carried out together by the members of AEFJN. They represent 45 religious institutes and 50,000 religious working in Africa. The case remains under serious reflection, and the APDESAM and ASCAF provincials are invited to take up this matter with Major Superiors of the member institutes for further reflections. It would be better if we managed to involve the Nuncio, who may give weight to the matter.



SIXTH DAY

Pilgrimage to Gondokoro



APPENDIX 1

Some useful bibliographical references for the various in-put of Prof. Dr. Ojore Otieno Aloys

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