

briefing

Peru

Campaign for the implementation of the Truth and Reconciliation Commission Recommendations

NOVEMBER 2008



CHRISTIAN
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I. Background

In 2003, after two years of intense work, the Truth and Reconciliation Commission (TRC) presented its final report. The findings were shocking, even to human rights activists, who were well acquainted with the atrocities that occurred during 20 years of extremely violent internal conflict. **The TRC, a government-appointed, 12-member working group, found that upwards of 70,000 people had been killed or “disappeared”**, as extreme leftist guerrilla groups battled government forces for control of the country.

The majority of the violence took place in the central highlands, among Quechua speaking populations, who also happen to be the poorest and most politically marginalised groups in the country. This was also the location of the most significant growth of the Evangelical Church in Peru in the years leading up to and during the period of violence.

It suffered disproportionately to the rest of the country. **In some instances, entire villages of Christians were wiped out in massacres carried out by the Shining Path**, which based its extremist philosophy on Maoist principles. A significant number of Catholic priests, nuns, and lay workers were also killed by the Shining Path in “people’s executions.” Foreign missionaries, both Catholic and Protestant, were particular targets for being agents of imperialism.

Unfortunately, **Christians were targeted not only by the Shining Path, but also by government forces.** While some were killed simply for being in the wrong place at the wrong time, others were specifically targeted for their church work. Christian leaders who spoke out against abuses and atrocities committed by both sides became victims of forced disappearance and murder.

Pastors in the Andean highlands, who, for reasons both practical and cultural, traditionally travel by foot to visit remote communities under their spiritual care, were suspected by both sides in the conflict of acting as spies and were also disappeared or executed. Christians involved in social work, feeding the poor, for example, were singled out; government forces suspected them of “communist tendencies;” the Shining Path accused them of using charity as a tool to “oppress the people.”

The TRC report found that the Shining Path was responsible for a large majority of the atrocities, including torture, kidnapping, forced disappearance, the conscription of child soldiers, and murder.

It also found, however, that a significant percentage of the abuses were the responsibility of the State, as government forces, under the leadership of Presidents Fernando Belaunde and Alan Garcia in the 1980’s and under President Alberto Fujimori in the 1990’s, employed many of the same violent tactics used by the guerrilla groups.

Between them, the Shining Path, the MRTA,¹ the Peruvian military and police, and some paramilitary death squads were responsible for human rights abuses on a huge scale, including torture, thousands of murders, wrongful imprisonments, and forced disappearances. The legacy of these atrocities lives on in the suffering of the victims and their loved ones. The families of thousands of forcibly disappeared men and women, for example, have been left with the agony of not knowing what has happened to their loved ones, prolonging the grieving process and making it difficult to move on with their lives.

Timeline of events

- 2001** Truth and Reconciliation Commission (TRC) established
- 2003** Final report of TRC published
- 2008** Five year anniversary of TRC report

¹ El Movimiento Revolucionario de Tupac Amaru, or the Tupac Amaru Revolutionary Movement, another, but much smaller, leftist guerrilla group

While CSW and our partners in Peru recognize that the government was not, by any means, solely responsible for the atrocities that occurred, its agents were the perpetrators of a significant proportion of the abuses of its citizens. Although most of the men and women in the Shining Path and MRTA are serving long, and well-deserved, prison sentences, the number of state agents who have been held to account for human rights violations that they committed is negligible. In addition, according to the TRC, for many years the State failed completely to make any effort to protect many of its own historically marginalised people. Consequently, it has an obligation, which the members of the TRC recognised, to make some attempt at reparations, both collectively and individually to those who suffered and continue to suffer as a result. In addition, **the government is responsible for implementing important reforms that will aid in the national healing process and will help to ensure that such a tragedy never again happens in Peru.**

2. The current situation

Five years on from the TRC 2003 report, it still appears that little has been done to implement the recommendations or to implement reforms necessary for reconciliation to occur and truth to be uncovered. Unfortunately, but not surprisingly, the current Peruvian government, which is headed up by the same Alan Garcia who was president during the worst years of the violence, has expressed strong resistance to acknowledging any fault on the part of the State. In fact, in his first few months in office, Garcia campaigned for legal changes, including the amplification of the application of the death penalty, which would effectively take Peru out of the Inter-American Human Rights system, thus removing a legal channel that many victims see as their only hope for justice. In addition,

government prosecutors in different parts of the country have reported that when requests are made to the Ministry of the Interior and the Ministry of Defence for information on personnel who were posted to specific locations where atrocities occurred, they receive no reply or are told that the relevant files have been destroyed, severely hampering their investigations. Human rights defenders, including personnel at CSW partner organisations, Peace and Hope and CEAS, have received death threats because of their work in giving legal, spiritual and psychological support to victims and their families.

It is vital that President Garcia, and all of those involved in Peruvian politics, understand that the international community continues to be concerned about human rights in Peru, and particularly the implementation of the TRC recommendations, the safety of human rights defenders, and the quest for justice of many of the victims and their families. For that reason, **we would like to ask you to write to key Peruvian government officials to ask them to support legislation that will make it possible for the government to implement the TRC's recommendations in full.** We would also encourage you to write to some of the people and communities featured in this publication, to encourage them and to let them know that despite their long wait for justice, they are not forgotten.

It is important that the work of the TRC not only be an exercise in "truth", in documenting what happened in the country over the past two decades, but also that, in order for true national reconciliation to take place, the recommendations made by the Commission be implemented. We believe, along with our Peruvian partners, that this is fundamental to the national healing which must take place and to ensure that Peru never descends into a state of such violence and terror again.

2.1. Writing Letters

Please find below a list of names and addresses of key people in Peru along with a sample letter in English and in Spanish. You may wish to reword the letter to make it more personal, which can sometimes be more effective than sending a form letter. However, if you are short on time or prefer to use the Spanish version of the sample letter, this, of course, will also help the campaign. You might also consider writing to your MP/MEP in the UK and European parliaments (or your Senator or Congressperson if you are reading this in the USA) to ask them to encourage the Peruvian government to implement the recommendations.

For more information on the recommendations themselves, please contact the CSW office.

PLEASE WRITE TO THE FOLLOWING GOVERNMENT LEADERS

President of the Republic, Dr. Alan García, Av. Paseo de la República 4297 Surquillo Perú	Primer Ministro Yehude Simon Munaro Presidencia del Consejo de Ministros Calle Manco Cápac 879 Miraflores, Lima Perú
Ministra de Justicia- Dra. Rosario Fernandez Scipion Llona 350 Miraflores, Lima 18 Perú	Ministra de Defensa Antero Flores Aráoz Av. Arequipa 291 Lima 01 Perú

PLEASE WRITE TO THE GOVERNING POLITICAL PARTY

Partido Aprista Peruano Av. Alfonso Ugarte No. 1012 Lima Perú
--

PLEASE WRITE TO THE AMBASSADOR IN YOUR COUNTRY

United Kingdom

Ambassador Ricardo V. Luna
Embassy of Peru in the United Kingdom
52, Sloane Street,
London SW1X 9SP,

Fax: +44 (0) 20 7235 4463

United States

Ambassador Felipe Ortiz de Zevallos Madueño
Embassy of Peru
1700 Massachusetts Ave, NW
Washington DC, 20036

Fax: (202) 659-8124

To find out who your MP or MEP is you may use the following numbers:

For MPs: Telephone the House of Commons Information Office on 020 7219 4272. For MEPs: Telephone the UK Office of the European Parliament on 020 7227 4300 or visit www.europarl.europa.eu, click on "Your MEP's and your country and region."

General mailing addresses for MP's and MEP's are as follows:

For MPs: House of Commons, London, SW1A 0AA.

For MEPs: European Parliament, Rue Wiertz, 1047 Brussels, Belgium.

2.1.1. Sample Letter in English

(For Peruvian Government Representatives and Ambassadors)

Your Excellency:

Over the past five years I have welcomed progress in the area of judicial reform and respect for human rights in Peru and was particularly pleased by the creation and the final report of the Truth and Reconciliation Commission. As you will, of course, be aware, the Truth and Reconciliation Commission presented its final report in 2003 along with a number of key recommendations.

While I was very happy to learn that the Peruvian legislature has approved a law on reparations to the victims of the conflict, I am writing to express my continuing hope that the Truth and Reconciliation Commission's recommendations will be adopted in their entirety by the Peruvian government.

I firmly believe that this is key to ensuring that such terrible atrocities never happen again in Peru. I hope that you will be able to use your influence to push for the recommendations to be made law.

Thank you for your attention to these matters.

Yours sincerely,

2.1.2. Sample Letter in Spanish

Su Excelencia:

Durante los últimos cinco años he seguido con entusiasmo el progreso de la reforma judicial y el respeto por los derechos humanos en el Perú, y estaba muy contenta de ver la creación y el reportaje final de la Comisión por la Verdad y la Reconciliación.

Como usted sabe muy bien, la Comisión por la Verdad y la Reconciliación presento su reportaje final en el año 2003, con una cantidad de recomendaciones claves.

Estaba muy feliz al saber que la legislatura peruana aprobó una ley en julio de 2005 con respeto a la reparación a las víctimas del conflicto, y estoy escribiendo para expresar mi esperanza continua que las recomendaciones de la Comisión por la Verdad y la Reconciliación sean adoptadas en su totalidad por el gobierno peruano.

Creo que esta es la clave para asegurar que tales atrocidades nunca se repitan en el Perú. Espero que usted pueda usar su influencia para asegurar que estas recomendaciones sean incorporadas a las leyes nacionales.

Le agradezco mucho su amable atención en estos asuntos.

Le saludo atentamente.

3. Truth and Reconciliation Commission Cases

3.1. Arbitrary Detention

3.1.1. Case I: Pascual Vilchez Poria and Carmen Soledad

*Sentenced to Life in Prison; Served 12 years
Married, 4 children*

Pascual Vilchez was detained and accused of belonging to the Shining Path in 1995. He had been an elected community leader in the Los Olivos District of Lima, which was considered by the authorities to be a “Red Zone” during the violence of the 1980s and 1990s. His case met with a major setback on Monday, 27 June 2005, when, at the conclusion of his retrial, the judges declared him to be guilty. According to his Peace and Hope lawyer, the judges did not take into account any of the new evidence presented, and referred solely to the original trial documents.



Pascual's family: Irene, Carmen Soledad, Veronica and Arturo with a CSW staff member

His family has suffered particular tragedy, as his wife, Carmen Soledad, was also a victim of wrongful imprisonment in the 1990's. Their detentions overlapped, leaving their three adolescent daughters and baby son as virtual orphans, living on the streets for over a year before Carmen Soledad was finally absolved and released in 1996. She still suffers from physical problems stemming from the torture and sexual assault she suffered during her detention.

The family, now living in extreme poverty, has been particularly hard hit by this second guilty verdict. Carmen Soledad and her children suffer from physical, emotional and psychological problems because of their experience. The three daughters, now in their early 20's, were not able to continue their education because of their economic situation. Unscrupulous relatives have, on numerous occasions, attempted to take advantage of the parents' absence, and subsequently of Pascual's absence to try to take control of their property. Thus far the family has managed to keep them more or less at bay but are living in a precarious situation. They continue to suffer verbal and physical attacks from neighbours who still consider them to be “terrorists” because of Carmen Soledad's detention and Pascual's imprisonment.

Over the past year, Carmen, Pascual and the children have been enormously encouraged by spiritual support they have received from other Christians in Peru, including former



prisoners, and by the letters of support and encouragement they have received from Christians abroad. They are grateful for the prayers of many Christians around the world and point to this as crucial in giving them hope and aiding the process of reconciliation and emotional healing within their family.

Prayer Points: Please pray for Pascual's release from prison. Pray for emotional strength for his family despite the setbacks they have experienced. Ask God to continue to bring about

Absolved former prisoner, Carmen Soledad, wife of Pascual

healing and reconciliation within the family and to provide for their needs.

Write: You can write letters of encouragement to Pascual and Carmen and the rest of the family care of Julio Cusihuaman at:

**c/o Julio Cusihuaman Ccorahua
Iglesia Evangélica Peruana
Av/Calle Central 128
Vitarte, Lima
Perú**

3.1.2. Case II: Juan Peña Cerna and Agustín Anticona Otiniano

*Awaiting Decision and Sentence
Trujillo Maximum Security Prison*

Juan and Agustín were imprisoned during the summer of 2006 and charged with belonging to the Shining Path. They are still awaiting the court's decision and sentence. Both were imprisoned in the 1990's, but were found by the courts to be innocent and were released. Nevertheless, the prosecutor introduced their previous imprisonment as evidence against them in this trial.

Both Juan and Agustín come from the region of Huamachuco in the north of the country. Juan, a committed Christian, is the Catholic catechist² for his remote community, and Agustín, his stepfather, is also an active church member. Human rights workers familiar with their case, say there is no Shining Path activity in that part of the country and have vouched for their Christian commitment, saying that both of these factors make it highly unlikely that they are involved in any kind of terrorist activity.

The circumstances around their arrest were highly irregular and both were beaten. Juan and Agustín have said that the accusations against them came from an acquaintance with a grudge against Juan. Ironically, their accuser has also been imprisoned. Both have families and young children in Huamachuco, 184 km away from the prison in which they are being held.

Prayer Points: Please pray for Juan and Agustín to be found innocent and released. Pray that the justice system works properly and swiftly. Ask God to strengthen them and their families and to use them as witnesses of His power and love to the other prisoners.

Write: You can write letters of encouragement to Juan and Agustin at:

**Juan Pena Cerna and Agustín Anticona Otiniano
Pabellón de Máxima Seguridad - Hombres
Penal "La Victoria"
La Victoria, Trujillo
La Libertad,
Perú**

Or

**Juan Pena Cerna and Agustín Anticona Otiniano
Penal "La Victoria" - Trujillo**

² Catechists are laypeople who serve the Catholic Church through teaching, witness, prayer, service and building community. Catechists minister in a variety of ways: parish faith formation & religious education programs, youth ministry programs, sacramental preparation, family programs, and Bible studies. In areas where there is no priest, their role is especially vital.

**c/o Julio Cusihuaman Ccorahua
Iglesia Evangélica Peruana
Av/Calle Central 128
Vitarte, Lima
Perú**

3.1.3. Case III: Carlos Jorge Garay

*Served 12 years, released innocent
Awaiting retrial in prison*

In 1992, Carlos Jorge Garay was imprisoned at the age of 19, on charges of terrorism following President Alberto Fujimori's mandate allowing security forces to detain and interrogate anyone suspected of terrorist activity.

By 1997 President Fujimori was admitting that some innocent people may have been imprisoned under abuses of the mandate through lack of accountability. Following this recognition, a three man Ad Hoc Committee was set up to review cases of those who claimed to be innocent. Carlos Garay was one of these.

Carlos was finally release after 12 years in prison on 2 November 2004. The National Penal Court absolved all his charges and he once again became a free man. However, after only three years of freedom, in which Carlos had settled down, got married and had a little baby girl, the Supreme Court ordered his return to prison. They called his previous acquittal invalid and demanded that Carlos await his trial in prison.

Strict prison rules in Peru mean that unless Carlos is released, he is unlikely to see his daughter again for potentially four years. In 2005 when this case was reopened the Supreme Court declared the Carlos was innocent. Now however, one witness has come forward to testify against Carlos; one who had in previous trials, denied knowing him. Carlos' lawyer, Dr. Lourdes Zegarra, commented that prisoners who under threat were forced to acknowledge their guilt and provide the names of others find their own sentences reduced, and these witnesses have now been produced in the trial of Carlos.

Pray: Please pray for Carlos and his family as they await trial and Garay fights for his freedom. Please pray for wisdom for Garay's lawyer, Dr. Lourdes Zeggara. Pray that justice would prevail and that Carlos would be released to return to his family soon.

Write: You can send letters of encouragement to Carlos to remind him that he does have international support behind his case and that Christians around the world are thinking of him and his family and praying for them during this difficult time.

You can write to him care of Julio Cusihuaman:

**c/o Julio Cusihuaman Ccorahua
Iglesia Evangelica Peruana
Av/Calle Central 128
Vitarte, Lima
Peru**

3.2. Massacres

3.2.1. Case I: Ccano

On 23 February 1991, the Shining Path orchestrated a surprise attack on the community of Ccano, located about 230 miles south-east of Lima. The attack took place two or three months after the military had closed its base in the village, which had been located near the church, effectively removing official protection.

At the time of the attack, around 11:00 pm, members of the local evangelical church were attending a prayer vigil. Approximately 80 Shining Path guerrillas, all heavily armed, rode into the town in three vehicles, forced their way into the church, and began to fire indiscriminately at the Christians gathered there.

The population of Ccano was usually vigilant in watching out for Shining Path activity, but that night many cars had passed through the village and they had not realised what was happening until it was too late.

As the guerrillas entered the church, they ordered the people inside not to move. However, when some people cried out, the Shining Path guerrillas threw petrol on them and burned them alive. Meanwhile, they continued to shoot and stab others. Once they had killed everyone inside the church, they piled all the bodies in the middle of the floor, doused them with petrol and set them on fire. They then went house to house, killing everyone they found, including women and children. Some were stabbed and others were tortured. In the end, a total of 34 people were killed; only a few escaped.

The attackers were finally confronted by members of the civilian defence force in Ccano which attempted to counter their attack. In the end, four members of the Shining Path were also killed. As other survivors joined the civilian defence force, the Shining Path escaped, leaving their cars behind. The whole attack lasted until 4:00 am.

Peace and Hope believes that the Shining Path attacked the village of Ccano because many of its inhabitants were founding members of the civilian defence force. Evangelicals had been very active members of the civil defence force and this may be the reason that the Shining Path targeted them in particular.

Máximo Maule offered his testimony to the TRC regarding what he found when he arrived in the community the day following the massacre. He said that he found his mother's corpse but not her head. His brother had been stabbed in the heart and stomach and their throats had been cut. Other Christians had been killed in the same way. According to Máximo, the Shining Path had used submachine guns, knives, and petrol. They had destroyed church property using planks of wood. They had pursued the pastor, killing both him and his wife.

Apparently they had also been looking for Máximo Maule and other figures of authority. Máximo also lost his sister-in-law in the attack.

Write: You can send letters of encouragement to the community of Ccano. A letter or card will remind them that they are not alone and that despite the passage of time, we continue "to weep with those who weep, and rejoice with those who rejoice."

You can write to them care of the Peace and Hope offices in Ayacucho:

La Comunidad de Ccano
c/o Paz y Esperanza
Urb. Mariscal Cáceres Mz. L. Lt 30

Ayacucho PERU

3.2.2. Case II: Callqui

1 August 1984 – as darkness fell at around 6:00 pm, around twenty-five members of the church, mostly young people, were holding a prayer and praise service in Callqui-Nisperocnyocc, a small community located in the eastern suburbs of Huanta and less than one kilometre away from the municipal stadium, which was being used by the military as the location of a marine infantry base.

The service was led by a few youths, handpicked by the pastor who was away in the jungle for a few days doing mission work. There was no electricity in the area at the time and the church was lit by only a few lamps.

Suddenly about 15 heavily armed military men led by “Capitan Camión” (a code name) surrounded the church. The church members were surprised by their attempts to force an unused door. As one of the parishioners noticed them, she pointed to them the correct entrance. When they entered the church they asked for a woman called Concepción Chávez, a member of the church who was not present that day.



The road leading from the military base to the church in Callqui

The true reason for the raid is still unknown – some think it may have been an act of vengeance – that a member of the church had been denounced by someone who held a grudge.

Although the person they were searching for was not in attendance the soldiers entered the back room where the children were having their service. They found a number of wooden toy rifles and swords, which were to have been used for the parades on 28 July, the national holiday. The parade had been cancelled that year because of fear of an attack by the Shining Path. The soldiers confiscated the toy rifles and began to accuse the members of the church of being terrorists. They posed the question, “What do we do with terrorists?” and answered it themselves, “We kill them.”

At about 7:00 pm they called six of the young men – the two leading the service and four others - out of the church and commanded the rest of the group to stay inside the church. The soldiers were in radio contact with outside parties during the duration of the raid, leading to the belief that the atrocities committed were not random but were actually ordered by higher levels. A pair of soldiers remained in the sanctuary where they commanded the worshippers to continue singing songs. Suddenly the sound of gunshots mixed with the singing voices – the worshippers thought that the soldiers were trying to intimidate them – but the truth was far worse.

Constantino Yañez Huicho age 24 (the head of the Christian Youth Union in Huanta) José Yañez Huicho (the brother of Constantino), Wenceslao Florencio Huamanyalli Oré (son of a church elder), Paulino Cayo Ccoriñaupa, Jorge de la Cruz Quispe, who was only 12 years old, and Melquíades Quispe Rojas, all active church members had been taken around to the back of the church and made to stand in a line with their backs to the stream that ran at the bottom of the incline. They were shot down by machine guns and then their lifeless bodies were repeatedly stabbed. The nearby stream ran red with their blood.

The soldiers threw a grenade at the door of the church to keep the other worshippers inside and disappeared. When the worshippers finally managed enough courage to venture out they were confronted with the gruesome scene barely visible in the darkness. The soldiers did not return for the bodies and they lay there for over 24 hours.

The investigations led by the Minister Public and the Judicial power concluded that the main person responsible for this crime was Captain Corbeta A.P. Alvaro Artaza Adrianzen, known under the nickname “Camión” who was a military political leader in the provinces of Huanta and La Mar. However he has never been punished for the crimes he committed.

A case against some of the officers, however, has gone forward and is being processed in the courts in Lima. Peace and Hope, which has given legal, spiritual and psychological support to the families of the victims, remains concerned, however that some influential individuals would like to see the case closed. Please pray for the process, for the justice system to function properly and for healing and resolution for the families.

Write: You can send letters of encouragement to the church in Callqui. Write to them care of the Peace and Hope offices in Ayacucho:

La Iglesia Presbiteriana de Callqui
c/o Paz y Esperanza
Urb. Mariscal Cáceres Mz. L. Lt 30
Ayacucho
PERU

3.2.3. Case III: Canayre

On December 27, 1989, five boats carrying around 30 men, dressed as soldiers, approached the village of Canayre, an isolated and predominantly Christian community located 250k from Ayacucho in the northern part of the jungle and on the border with the department of Junin Province.

At the time of the boats' arrival, there were approximately 100 people present in the community. A group of about 60 civilian guards from Canayre had left the village in the morning after having been informed of the presence of the Shining Path in the region. However, the majority of the villagers had remained at home and were busy working on their farms.

When the few civilian guards who had been left behind to keep watch saw the men dressed as soldiers approaching, they went out to welcome them. After entering the village, the visitors gathered the community together in the football field. Once there, the leader asked for volunteers to participate in an anti-terrorist operation. Around 30 men responded to his call and formed a group in the middle of the field. The rest of the people were told to go to the evangelical church, where they would receive further instructions.

For some reason, at that moment, a few members of the community realised they were not dealing with soldiers in the Peruvian army but instead with members of the Shining Path. The villagers began to run away, and the Shining Path responded with violence.

The first to be killed were the members of the community who had volunteered for the bogus anti-terrorist operation. Many had their throats cut. Some were murdered while they were crying out to the Lord on their knees.

After the massacre, in which a total of 39 people were killed, including children, among them a three-month old baby, the Shining Path gathered the rest of the population together and forced them to praise the founder and leader of the Shining Path.

Eventually, the guerrillas left the village, but not before burning Bibles, ransacking homes and burning down three small shops.

Write: You can send letters of encouragement to the community of Canayre. Write to them care of the Peace and Hope offices in Ayacucho:

La Comunidad de Canayre
c/o Paz y Esperanza
Urb. Mariscal Cáceres Mz. L. Lt 30
Ayacucho
PERU

3.2.4. Case IV: Matucana Alta

On July 11, 1993, at approximately 5:00 pm, the Shining Path invaded Matucana Alta, a village hamlet located in the Sivia District, Huanta Province, in the Department of Ayacucho.

Matucana Alta is a relatively peaceful and small community, composed of about thirty families, with no electricity or telecommunication services and located far away from any military presence. The Shining Path had attacked in the past but none compared to the one that took place on the date mentioned above.

Approximately 80 Shining Path guerrillas, stormed the village, accompanied by loud explosions which immediately provoked the flight of a great number of the community members. However, not all were able to escape as the terrorists started to destroy everything they found in their way, human lives as well as material goods.

Twelve people were killed and two were left severely wounded as a result of that tragic attack. Eight were burned alive after being attacked with guns and knives. One of the two persons injured died some time afterwards. Six children, including babies of less than three years of age, were among those murdered that day.

The terrorists resorted to cruel means to kill and did not hesitate to slash children in the face or skull; some of them had their fingers cut off, many victims were cut into pieces, and others were burnt. The terrorists also burned down houses. The massacre lasted for six hours, then they left, but returned an hour later to see if any of the escaped villagers had returned (they had not) and killed or stole all of their animals and livestock.

Among those who were killed that day, many belonged to the Evangelical Church. One of the church members, who had just arrived to the village, was able to partially film what happened without being discovered. The film has been made into a video.

One of the villagers who escaped that day testified almost ten years later to the Truth and Reconciliation Commission saying, "Some escaped, thanks to God, it truly was God who saved our lives. He is responsible for the fact that we have our lives." He cried as he continued "We thank God that he saved a few people and today we can be present to bear witness to what happened with our truthful testimony."

Write: You can send letters of encouragement to the community of Matucana Alta Write to them care of the Peace and Hope offices in Ayacucho at:

La Comunidad de Matucana Alta
c/o Paz y Esperanza
Urb. Mariscal Cáceres Mz. L. Lt 30
Ayacucho
PERU

3.2.5. Case V: Putis

In 1984, villagers in the Putis community in the Andean Highlands were massacred by Peruvian military who were meant to be providing protection for them from the Shining Path.



<http://news.bbc.co.uk/1/low/world/americas/7449079.stm>

Putis is a remote community of Quecha speaking indigenous people. Between the 1980's and 1990's, the Shining Path had a strong presence in the area and the large number of evangelical Christians in the community felt threatened by the Shining Path's 'anti-Christian' attitudes. This led the community to request the presence of a Peruvian Military base in the Andean Highlands.

The military agreed to protect the community and set up a base. Once established, they got men from Putis to dig shallow pools for trout fishing. They

then proceeded to line up the Putis community and shoot them. The pools, rather than being used for trout fishing became mass graves; a burial ground for those who had been massacred.

134 people were killed in an attack where the motives still remain unclear. Some who survived the ordeal suggest that the Putis were shot because the soldiers suspected the villagers of sympathising with the Shining Path; others suggest that the massacre occurred so that the soldiers could steal the goods of the Putis. Whatever the motive, the protectors became the attackers of innocent lives; not even women or children were spared from the firing range.

Currently the Ministry of Defence has not released the names of those military officials based in the Putis community during that time, preventing justice from being pursued.

Our partner agency, Peace and Hope, is involved in an exhumation of the mass graves, and in ensuring that the bodies are identified as best as possible, though in cases where whole families were wiped out this may be impossible. The government is providing little support for this process. Peace and Hope have sent staff members to the area to provide psychological and spiritual counselling for survivors who are now identifying, and finally being able to properly bury, their loved ones.

Pray: Please pray for the survivors of the Putis massacre, for God's comfort and healing in the grieving process. Please ask God to provide the funds and support necessary to complete the exhumation and identification, but also to provide much needed psychological and spiritual support. Praise God for the faithful work of Peace and Hope in this situation and pray that those who were involved in carrying out the massacre will be brought to justice.

Write: You can send letters of solidarity to the relatives of the victims of the Putis massacre. Write to them care of the Peace and Hope offices in Ayacucho:

**La Comunidad de Putis
c/o Paz y Esperanza
Urb. Mariscal Cáceres Mz. L. Lt 30
Ayacucho
PERU**

Cases of the Forcibly Disappeared

3.2.6. Case I: Pastor Jorge Párraga Castillo, Guzmán Castillo Roque and Tito Roque Huamanlazo

Guzman Castillo Roque, Jorge Párraga Castillo and Tito Roque Huamanlazo were detained on October 25 1989 in Atcas, located about 180 kilometres southeast of Lima. The three were taken by a military patrol and were never heard from by their families again.



Epifania Castillo, the widow of Guzman Castillo Roque

In March 2005, the remains of Guzman Castillo Roque were uncovered and identified as part of an official exhumation requested by Peace and Hope, after investigations led them to believe that the bodies would be found on a former military base located in Manta. The bodies of Jorge Párraga Castillo, an Evangelical pastor and of Tito Roque Huamanlazo were not recovered but, based on eyewitness testimony; it is assumed that they met a similar fate. Peace and Hope will continue with the investigation until the bodies can be located and returned to their families and until those responsible are brought to justice. Another exhumation is scheduled for April 2007 on a site where some witnesses have indicated that Pastor Parraga's body might be buried.

Investigators found a bullet among the ribs, pieces of clothing, and burnt rope along with a number of broken bones amongst Castillo Roque's remains, and concluded that he was tortured before being killed. Investigators also noted that the body was covered with gasoline and burnt before being buried in a clandestine location. This was in keeping with the eyewitness testimony collected by Peace and Hope.

The remains of Castillo Roque were returned to his family who gave him a Christian burial.

The exhumation at the former military base in Manta was carried out under judicial order and was performed by the public prosecutor responsible for Forced Disappearances, Extrajudicial Executions and the Exhumation of Clandestine Graves, Mario Gonzalez. In addition, the Legal Medicine Institute participated in the exhumation alongside family members of the victims, including Pastor Párraga's wife, Ida Beltran, and Castillo Roque's wife, Epifanía Castillo, accompanied by a team from Peace and Hope.

According to Ruth Cespedes, Regional Director of Peace and Hope, the organisation considered this exhumation and identification to be a positive development. However, Peace and Hope are concerned that the search for the bodies of Pastor Párraga and Roque Huamanlazo should continue and that the Ministry of Defence is forthcoming with details of

which military personnel were responsible for the activities at the base at the time of the murders.



Pastor Párraga's wife, Ida Beltran, and their children and grandchildren

Pastor Párraga left his disabled wife, Ida Beltran, with seven children under the age of eleven. She sold off their livestock and eventually their small landholding in order to pay for her transport to locations all over the country and other costs

associated with her search for her husband, over the past decade. The family was eventually forced to relocate to the city of Huancayo where they live in extreme poverty. While most of the children are now grown up, they have been unable to continue their studies because of the precarious financial situation and are now faced with few options.

Since a body has not been recovered, the family continues to hold out hope that he might be found alive somewhere. However, according to Peace and Hope, other prisoners at the



Ida Beltran, wife of Pastor Párraga

Manta military base have come forward as witnesses and have testified that they heard Pastor Párraga being severely tortured and finally murdered along with the other two men from Atcas. According to these witnesses, a military officer who was conducting the interrogation was very drunk and in an effort to frighten the men by firing his gun, actually hit and killed one of them. The soldiers then killed the other and decided to burn the bodies, by dousing them with petrol and setting them alight, in order to hide the physical evidence of torture.

The witnesses clearly remembered Pastor Párraga, because he consistently refused to give up his Bible, carrying it with him even through the interrogations and torture. This image singled him out in their memories. The fact that the witnesses positively identified the grave of Castillo Roque lends considerable weight to their testimony.

The Ministry of Defence, however, continues to be extremely uncooperative in the investigation and has apparently “lost” all files related to the fate of the men after their detention and of the events at the Manta military base.

Pray: Please pray for a resolution to this long ordeal. Whatever the results of the exhumation in April please pray that God grants strength, protection and closure to Ida and her family. Pray for healing and provision for their needs.

Write: You can send letters of encouragement to Ida and her family at:

Ida Beltran
c/o Julio Cusihuaman Ccorahua
Iglesia Evangelica Peruana
Av/Calle Central 128
Vitarte, Lima
Peru

3.2.7. Case II: Joaquin Vereau Lujan

One morning in 1982, Joaquin went out to work, leaving his wife and young son at home. He never returned. He and two of his brothers were picked up by the police. One was tortured and then released; he then went into exile in France, where he remains today, still too afraid to return home. A second brother, Jorge Miguel, was sent to prison in Lima, charged with being a



Lester Joaquin's son, at a memorial to the victims of the violence in Lima, holding his father's photo.

terrorist. He was killed four years later when guards opened fire on the inmates.

Joaquin, however, was never heard from again, although his name continued to appear on “wanted” lists. His wife, Gladys, fought for years for information on his fate. Finally, in an exhumation last year, Joaquin’s body was recovered. Investigators confirmed that he had been tortured and found two bullet holes, one in his head and one in his heart.

Gladys and her husband were both Christians and she believed it was their faith in action that brought about her husband’s death. “I knew from the moment I was baptised at 14 that it was about more than just belief, it was about living a testimony, loving your neighbour, and this is why we have suffered so much.” Both Gladys and her sister-in-law told CSW about the pain of their 25 year ordeal. “We just want justice. Those who are responsible are still walking free.”



An order for capture has been issued for the officials who were responsible for Joaquin’s detention and murder. However, none have yet been detained. Reportedly, one is living in California and Gladys was still hoping that he would be sent back to Peru to stand trial when she passed away this year.

Pray: Please pray for the Vereau Lujan family whose ordeal has now lasted a quarter of a century. Pray that God will allow for the remaining family to be reunited and that they would see their longing for justice fulfilled. Ask God to bring them healing and peace.

Write: Families of the disappeared that you might consider writing to are:

<p>Adalgiza Moreno Escudero Urbanizacion Vista Bella Trujillo PERU</p>	<p><i>Husband, was taken to military base and disappeared, the officer responsible was General Arceniegas</i></p>
<p>Donatilda Rosas Chuquino Gonzalez Prada #1010 Urbanización El Sol Trujillo PERU</p>	<p><i>Husband, Silos Ramirez Herrera was killed/disappeared by the Shining Path on 21 October 1987</i></p>
<p>Laila Tejada Chirinos M2 Q Lote 30 2ndo Piso Urbanización Youcenate por la Somida Policial Trujillo PERU</p>	<p><i>Husband, Luis Jeri Bao was killed/disappeared by the Shining Path in October 1988</i></p>

3.3. Extrajudicial Execution

3.3.1. Case I: Irene McCormack

Irene McCormack was an Australian nun who moved to Peru as a missionary in 1986. In 1989, after spending three years in a poor part of Lima, she was sent to the Andean village of Huasihuasi, located in an area where the Shining Path was highly active. While the military was also present, and regularly carried out anti-terrorist operations, the village was considered unsafe enough for the priests to be sent back to safer parts of the country. Although she was also advised to leave, Sister McCormack, felt strongly that the Church should not abandon the village in its time of need and decided to stay on. Another nun, Sister Dorothy Stevenson, stayed with her. For the next few years, Sister McCormack carried out many of the normal responsibilities of a priest, acting as the de facto Church leader in the area. On May 21, 1991, Shining Path guerrillas entered the village. They went from house to house, dragging four men to the village square. A few also went to the convent, where they found Sister McCormack alone; although both nuns were on their death list, Sister Stevenson had gone to Lima for medical treatment.

Sister McCormack was also taken to the village square where the guerrillas forcibly gathered the rest of the village to watch as they announced the accusations against her. They accused her of being an agent of imperialism, “dispensing American food” (distributing Caritas food aid), and “spreading American ideas” (providing Peruvian schoolbooks). The villagers attempted to defend Sister McCormack, pointing out that she was not, in fact, American and had been dedicated to helping the poor. They also spoke out on behalf of the four men, who they said were all good men. The guerrillas, however, stated they were not there to have a dialogue but rather to carry out sentences which had already been decided.

The five were ordered to lie face down on the ground. One of the guerrillas, a young woman, according to witnesses, carried out the execution, shooting Sister McCormack in the back of the head, just yards from the doors of the church. She was 53 years old.

After the guerrillas left the village, abandoning the bodies where they lay, the villagers gathered round and kept vigil all night, burning candles and praying. When authorities approved the removal of the bodies, the villagers took Sister McCormack, treating her as if she was one of their family. A local parishioner donated his plot in the Huasihuasi cemetery for her burial. Her funeral, held on May 23, 1991 was attended by the villagers and also others from the surrounding region who had experienced her ministry firsthand.

Pray: Praise God for Sister McCormack’s dedication to the call to serve the people of Huasihuasi, even to the point of giving her life. Pray for the villagers of Huasihuasi, and in particular the families of the other four men who were killed that day. Ask God to bring healing and reconciliation and pray that Sister McCormack’s witness would continue to inspire Christians around the world and glorify Him.

3.3.2. Case II: Haydee and Raul Sacsara Pariona

When Victoria Pariona left her home in the village of Neje, a small community outside Ayacucho, to travel to Lima, and left her two oldest children to look after their younger siblings for a couple of days, she had no idea she would never see them again.

Haydee, age 16, and Raul, age 14, both active members of the Presbyterian church and students at the local high school stayed late after school on October 31, 1984. While they were at the school, a stranger, who had escaped from the police, entered their house in an attempt to hide. When Haydee and Raul returned home, the person was gone, but

members of the Civil Guard came to the house and forced the two teenagers to come with them.

When Victoria returned home on November 3, her children had still not returned. Neighbours told her what had happened and she rushed to the police station, Los Cabitos Cuartel. Officials there, however, told her they had no information on their whereabouts.

Victoria returned home, despondent and worried. That night she had a dream about Haydee. She spoke to her, saying “Mother, why didn’t you push open the door? I was just behind it, sitting there.”

On November 30, the bodies of both teenagers were found in a mass grave. Both showed signs of torture. To date, no one has been brought to justice for their kidnapping and murder.

Pray: Pray for Victoria and the rest of her family. Ask God for healing and freedom from feelings of guilt. Pray that those responsible for the torture and murder of these two children will be identified and held to account. Ask God to bring about reconciliation within the family – thank Him for Haydee and Raul’s lives and their commitment to Him.

Write: You can write a letter of sympathy and encouragement to Senora Victoria Pariona at:

Señora Victoria Pariona
c/o Museo de la Memoria de ANFASEP
Prolongación Libertad 1229
Huamanga, Ayacucho
PERU