

STANDING COMMISSION ON
ANGLICAN AND INTERNATIONAL PEACE WITH JUSTICE CONCERNS

MEMBERSHIP

The Rt. Rev. James L. Jelinek, <i>Chair</i>	Minnesota, VI, 2009
The Rev. Michael Kinman, <i>Vice Chair</i>	Missouri, V, 2009
Dr. K. Tyler Miller, <i>Secretary</i>	Newark, II, 2009
The Rev. Dr. Lee Alison Crawford, <i>Executive Council Liaison</i>	Vermont, I, 2009
The Very Rev. Allen W. Farabee	Western New York, II, 2009
The Rt. Rev. Carol Joy Gallagher	Newark, II, 2009
Mr. Matthew N. Gobush	Dallas, VII, 2012
Ms. Jane Macarthy	Ohio, V, 2012
The Very Rev. Jose Luis Mendoza Barahona	Honduras, IX, 2012
Ms. Guadalupe Moriel-Guillen	Los Angeles, VIII, 2009
The Rev. Dr. Nelson W. Pinder, <i>Chaplain</i> <i>Liaison for President of the House of Deputies</i>	Central Florida, IV,
Mr. Joseph Ernest Smith	Central Florida, IV, 2012
Ms. Michele K. Spike	Europe, I, 2009

COMMISSION REPRESENTATIVES AT GENERAL CONVENTION: Bishop Gallagher and the Rev. Dr. Pinder are authorized to receive non-substantive amendments to this report.

SUMMARY OF WORK

The Standing Commission on Anglican and International Peace with Justice Concerns (SCAIPJC or Commission) develops recommendations and strategies for the Presiding Bishop, the Executive Council and the General Convention regarding ministry opportunities and concerns on issues of international peace with justice [Canon I.1.2(n)(1)].

INTRODUCTION

The Commission met in November 2006 to outline and organize its work and address Resolutions referred by the 2006 General Convention and requests by the Presiding Bishop. We met again in the spring of 2007 near Washington, D.C., to take advantage of the proximity of the Washington office of The Episcopal Church (Office of Government Relations) and experts available from government and non-profit organizations. We met in December of 2007 and December of 2008 in New York to more easily work with TEC staff. In addition, Gobush and Jelinek accompanied the Presiding Bishop during her visit to Haiti, and Jelinek traveled to Honduras and Ecuador—at his own expense—to study international gangs, and then to Johannesburg, South Africa, for the TEAM (Towards Effective Anglican Mission) conference. The Commission has regularly reported on U.S. foreign policy to the Executive Council’s Standing Committee on International Concerns, providing background work for some of their Resolutions that were too timely to wait for the next General Convention. The Rt. Rev. M. Thomas Shaw, SSJE, contributed greatly to the work on Zimbabwe during his visit there as a representative of the Presiding Bishop.

DURING THE TRIENNIUM, THE COMMISSION FOCUSED ON:

- Corruption in emerging democracies (Macarthy)
- Cuba (Guillen)
- Haiti (Gobush, Jelinek)
- Immigration (Farabee, Guillen, Jelinek)
- International gangs (Jelinek, Mendoza Barahona, Pinder)
- Iraq (Kinman)
- Israel/Palestine (Gallagher, Gobush, Macarthy, Spike)
- Just war/pre-emptive strikes (Gobush, Macarthy, Spike)

- Korea and the Philippines (staff, on behalf of the Presiding Bishop)
- Millennium Development Goals (Kinman)
- Water (Gallagher, Macarthy, Mendoza Barahona, Miller, Smith, Spike)
- Zimbabwe (Shaw, Miller)

The Commission extends its gratitude to the following staff of The Episcopal Church who have assisted so ably during the triennium: Brian Grieves, Director, Peace and Justice Ministries; Maureen Shea, Director; Alex Baumgarten, International Policy Analyst, Office of Government; Richard Parkins, former Director, Episcopal Migration Ministries; and Ms. Dinora Padro, our skilled interpreter/translator. We are also grateful for the many people who cooperated in interviews and met with us on these subjects offering advice, counsel and information.

COMMENDATORY

The Commission has a long-standing guideline to not develop policy on geographically-oriented issues without having first visited our partner churches in those places. However, the Commission wishes to note that our Presiding Bishop has been actively engaged in peacemaking in Korea, the Philippines, East Africa and Cuba during this triennium. We therefore commend her efforts and recommend the following Resolution.

RESOLUTIONS

RESOLUTION A031 COMMENDATORY RESOLUTION

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention commends the world-wide
2 peacemaking efforts of the Presiding Bishop during her first triennium, especially on a visit to North and South
3 Korea in November 2007, in support of Korean reunification in her work to support the Communion-wide
4 efforts for further steps to reunification under the inspiring leadership of the Anglican Church of Korea; and be it
5 further
6
7 *Resolved*, That the General Convention also commends the visit of the Presiding Bishop to the Philippines in June
8 2008 and her role in exposing the deplorable human rights abuses by elements of the Philippine government in
9 the policy of politically motivated killings and disappearances of civic and socially conscious leaders; and be it
10 further
11
12 *Resolved*, That the General Convention commends the Presiding Bishop and other Episcopalians who have
13 worked to support the search for peace and reconciliation in the interrelated conflicts in the Sudan, Northern
14 Uganda and the Democratic Republic of the Congo, particularly in support of the peacemaking efforts of The
15 Episcopal Church of the Sudan, the Church of Uganda and the Anglican Church in the Congo; and be it further
16
17 *Resolved*, That the General Convention commends the Presiding Bishop and her predecessor, the Right Reverend
18 Frank T. Griswold, for their work toward reconciliation between the United States and Cuba, an end to the U.S.
19 embargo against Cuba and a strengthening of the rights and wellbeing of Cuban citizens; and in support of
20 partnerships between dioceses in the United States and The Episcopal Church of Cuba; and also commends the
21 efforts of the Church Pension Group in the past triennium to increase the limit imposed by the U.S. Government
22 on the level of pension benefits that may be paid legally by the Domestic and Foreign Missionary Society of the
23 Protestant Episcopal Church in the United States of America to its ordained clergy in the Cuban Church.

PHILIPPINES

RESOLUTION A032 HUMAN RIGHTS VIOLATIONS IN THE PHILIPPINES

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention joins The Episcopal Church in the
2 Philippines and the National Council of Churches in the Philippines in urging the United States government to
3 use its considerable influence (including withholding of military aid) to champion human rights until such killings
4 and disappearances have ended.

SUDAN

RESOLUTION A033 PEACE AND RECONCILIATION IN SOUTHERN SUDAN

1 *Resolved*, the House of _____ concurring, That the 76th General Convention commends to Episcopalians the
2 report *The Search for Peace and Reconciliation in Southern Sudan*, published by a joint delegation of bishops in The
3 Episcopal Church and the Evangelical Lutheran Church in America that traveled to the Sudan in April 2008; and
4 urges continued advocacy and prayer from all Episcopalians for peace with justice in the Sudan as outlined in this
5 report, specifically: (1) Renewed international commitment to the successful political implementation of Sudan’s
6 Comprehensive Peace Agreement; (2) Increased and better-coordinated economic-development and investment
7 efforts, both public and private, in Southern Sudan; and (3) Internationally coordinated efforts to care for and
8 resettle the more-than 600,000 refugees and persons who have been displaced internally as a consequence of the
9 Sudan’s long-running conflicts.

CUBA

RESOLUTION A034 ADVOCACY FOR CUBA

1 *Resolved*, the House of _____ concurring, That the 76th General Convention urge continued advocacy and prayer
2 from Episcopalians for an end to the United States embargo against Cuba, particularly provisions that hamper the
3 mission of the Church in Cuba, including the ban on U.S. citizens traveling to Cuba, stringent limits on financial
4 remittances from the U.S. to Cubans and severe restrictions on the ability of Cuban citizens to visit the United
5 States.

ESTABLISHMENT OF ENVIRONMENTAL COMMISSION

RESOLUTION A035 ESTABLISH STANDING COMMISSION ON THE ENVIRONMENT

1 *Resolved*, the House of _____ concurring, That the 76th General Convention establish the Standing Commission
2 on the Environment; and be it further
3
4 *Resolved*, That this Standing Commission be consistent in size and authority with the other Standing Commissions
5 of the Church, and have as its membership *consist of* people with professional skills and training in the sciences,
6 communication and education to help Episcopalians and others deeply understand and find ways to respond to
7 the environmental crisis, both personally and in our congregations and organizations and in the witness and work
8 of our Office on Governmental Affairs; and be it further
9
10 *Resolved*, That the triennial budget be \$45,000, with enough extra money for a start-up meeting with the Presiding
11 Bishop and President of the House of Deputies or their designees and with staff who will work with the
12 Commission.

RATIONALE

The Standing Commission on Anglican and International Peace with Justice Concerns did an initial study on water during the current triennium. We looked at it from the political manifestations of commoditization and as a source of and reason for conflict and war. We did not have the skills or time to study this or other matters affecting the environment, which are equally serious and life-threatening. We have little policy in this church on the environment, which limits the Presiding Bishop and the Office of Governmental Affairs in their capacity to speak for the church and to work to safeguard the environment. Theologically, when God said to Adam and Eve, “have dominion over the earth,” we believe God meant for humanity to be in relationship with the earth as God (dominus) is, to live in love with “this fragile earth, our island home” and be caring of it.

ZIMBABWE EXECUTIVE COUNCIL RESOLUTION

The Standing Commission on Anglican and International Peace with Justice Concerns put forward the following proposal, which was adopted by the Executive Council at its meeting on January 29-31, 2009, in Stockton, California, at which a quorum was present and voting.

Resolved, That the Executive Council of The Episcopal Church, meeting at the Stockton Grand Hotel, Stockton, CA, January 29-31, 2009, commend the work of Presiding Bishop Katharine Jefferts Schori, Bishop M. Thomas

Shaw of the Diocese of Massachusetts for their efforts to stand in solidarity with Bishop Sabastian Bakare of the Diocese of Harare and the Anglican Church in Zimbabwe as it has suffered under the repression and abuses of human and political rights perpetrated by the government of President Robert Mugabe; and be it further

Resolved, That the Executive Council joins the calls of Bishops Jefferts Schori and Shaw, and other international leaders, for fair political representation for all Zimbabwean citizens, in free and open political processes; and be it further

Resolved, That the Executive Council urges the international community, particularly Zimbabwe's neighbors in the Southern African Development Community, to insist on an end to the political violence, torture, intimidation, and other abuses of human and political rights undertaken habitually by the Mugabe government; and be it further

Resolved, That the Executive Council urges Episcopalians to stand in solidarity with the Anglican Church in Zimbabwe, and all Zimbabwean people by advocacy, education, and continual prayer, in the Name of the Prince of Peace, for the peace, healing, and reconciliation of Zimbabwe.

EXPLANATION

In late May of 2008, the Rt. Rev. M. Thomas Shaw, SSJE Bishop of the Episcopal Diocese of Massachusetts, spent one week in Zimbabwe as the personal representative of the Most Reverend Katharine Jefferts Schori and at the invitation of Bishop Sabastian Bakare of the Diocese of Harare. The purpose of Bishop Shaw's visit was to express The Episcopal Church's solidarity with its Anglican brothers and sisters in the Diocese of Harare who are oppressed profoundly and to gather information for the Presiding Bishop about the political situation there. He interviewed some 50 priests, lay people and human-rights lawyers in Harare during his stay.

Bishop Shaw, who has shared his experiences with U.S. lawmakers and with members of the Standing Commission on Anglican and International Peace with Justice Concerns, has affirmed calls by church and political leaders around the world for stronger international action to contain Zimbabwe's political crisis and ensuring fair national elections, political representation for all Zimbabweans and an end to the widespread political violence and other human-rights violations perpetrated by the ruling government of President Robert Mugabe.

What follows are excerpts of his observations from his time in Zimbabwe:

"You are undoubtedly aware of the ongoing political turmoil and violence in Zimbabwe that lead to the June 27th run-off election. You may be less aware of the suffering of thousands of Anglicans there who have been physically assaulted while worshipping and their house of worship locked. The government police forces considers them enemies of President Mugabe and are attacking them as the have human rights workers and others...

The situation in Zimbabwe is indeed grave. There are widespread violations of human rights, daily reports of murder and torture and an economic and humanitarian crisis of enormous proportions. The inflation rate is one million percent, and unemployment ranges between 80-90%. There are long lines for gas and at banks, limited electricity and clean water and virtually empty shelves in supermarkets. The judiciary has been compromised as members of the high courts and Supreme Court have directly benefited from President Mugabe's so-called "land reforms," fueling corruption and violations of civil liberties.

According to the Zimbabwe constitution, citizens are entitled to freedom of religious expression and conscience but these rights have been violated. Thousands of Anglican worshipers have been locked out of their churches, their church properties have been occupied by government-backed allies and their personal automobiles have been confiscated. A local priest must move from house to house every night to avoid possible arrest. A nine-year-old boy and a widowed mother of five children were beaten by police for failing to leave the church site."

Since the time of Bishop Shaw's visit, the Zimbabwean opposition to the Mugabe government, led by Morgan Tsvangirai, has dropped calls for national elections, fearing that the political violence and fraud that tainted elections conducted earlier in the spring would make a fair electoral process nearly impossible. Instead, Tsvangirai and President Mugabe entered into negotiations for power sharing mediated by the then-President of the Republic of South Africa. Under that agreement, Mugabe will remain president while Tsvangirai will assume the newly created post of prime minister. It remains to be seen whether such a power-sharing agreement will affect genuine change in Zimbabwe's governance, and international calls for fair elections and new measures to stem human rights abuses remain.

MILLENNIUM DEVELOPMENT GOALS

For much of this decade and particularly in the past triennium, The Episcopal Church's engagement with the brokenness of extreme global poverty has been through the structure of the Millennium Development Goals. The MDGs are a new framework for global healing and reconciliation, but they are nothing new for the people of God. These tangible, achievable goals—feed the hungry and care for the poor; educate and nurture children; empower and treasure the lives of women; keep children healthy; value and ensure healthy motherhood; heal the sick; steward God's gift of creation; and work together for a just world—are but a 21st century articulation of what the church has been called to and worked toward its entire existence.

For the past two triennia, individuals, congregations and dioceses have been invited to embrace Christ's call that echoes through these goals in many ways—with one tangible sign being a commitment to giving a minimum of 0.7% of income toward their achievement.

In 2006 we reported that 41 dioceses had embraced 0.7% giving toward the MDGs as a sign of their embrace of God's mission of global reconciliation. At this writing, at least 88 of the 100 domestic dioceses in The Episcopal Church have endorsed the MDGs, with at least 82 dioceses committed to giving 0.7% of their budgets toward them and another two dioceses committed to raising a minimum of that amount outside their budgets. An updated listing of diocesan participation is at <http://www.e4gr.org>.

In addition, The Episcopal Church, in partnership with Episcopal Relief and Development, has established the MDG Inspiration Fund with a goal of raising \$3 million for the Nets For Life malaria eradication program in Africa, as well as programs in Latin America and the Caribbean that prevent malaria, HIV/AIDS, water-borne illnesses and acute respiratory infections; provide maternal health care; and train community health workers.

Even more important than the numbers is the spiritual transformation we have seen take place in the church as we come face-to-face with Christ, working in partnership with our sisters and brothers around the world to end extreme poverty. While one measure of success is certainly in dollars raised, an even deeper measure is to be found in stories told around the church—stories of sacrifices made, lives changed and joy discovered.

From the elementary school kids in St. Louis who put up a lemonade stand to fund a microfinance loan in Cambodia to the pediatrician in Massachusetts who spent months working at an Anglican mission hospital in Kenya. From the group of homeless people in New York City who raised money for AIDS orphans in Tanzania to the Diocese of Bethlehem (PA) raising nearly \$4 million for their companions in Christ in Kajo Keje, Sudan. From the missionaries of the Young Adult Service Corps to the thousands who picked up a phone or sent an email on September 25, 2008, to let their leaders in Congress know they care not only about their own bank balance, but more about the 2 billion people living on less than \$2 a day around the world. The Episcopal Church is experiencing an awakening—at its best humbling and, at times, stumbling—but an awakening, nonetheless.

We look back at the past three years and humbly celebrate what God has seen fit to do through us. We look forward to the next three years and wonder what dreams God will set before us and pray for the grace and courage to embrace them.

This Standing Commission offers no legislative Resolution on the MDGs for General Convention to consider. Instead, we offer the prayer that our resolve to be agents of God's mission of global reconciliation will continue to be strengthened by the people around the world to whom God binds us and the Spirit of God that binds us together.

HAITI

For much of its history, Haiti has been seen "through a glass, darkly." When slaves on the island won independence and founded the world's first black republic in 1804, many in the United States viewed Haiti with fear. Slave-owners were afraid it would inspire similar rebellions and conspired to ostracize Haiti, stunting its growth.

More recently Haiti has been viewed with pity and despair. The international community has all but abandoned hope that the impoverished country can recover from chronic political turmoil and serial natural disasters. In 2007 alone food riots forced the prime minister to resign, four hurricanes wreaked havoc on Haiti's fragile economy and the collapse of a poorly-constructed elementary school in the nation's capital of Port-au-Prince claimed the lives of 92 young children.

Haiti's current conditions indeed look bleak. It is the poorest country in the Western Hemisphere, with 80 percent of Haitians struggling to survive on less than two dollars a day. As of 2006, approximately 55 percent of Haitians were illiterate and 80 percent unemployed. About 42 percent of Haitian children under age five were malnourished and nearly 100 percent were medically underserved, with only one doctor available for every 10,000 citizens.

Ravines honeycombed with cinderblock slums; gnarled streets choked with traffic, littered with debris and awash in mud; roadside landfills crawling with scavenging children and rooting farm animals; hillsides shorn of vegetation and dilapidated bridges recently submerged by raging floodwaters—these sad images and others seared into the mind of any foreign visitor to Haiti testify to its seemingly desperate conditions.

But hope springs eternal among the Haitian people, and the Spirit dwells within the Episcopal Diocese of Haiti, as the Commission discovered during its travels to the Caribbean country November 15-19, 2008. The Commission has long taken a keen interest in Haiti and two of its members were able to visit for the first time during this triennium—joining the Presiding Bishop for her pastoral visit at the invitation of the Rt. Rev. Jean Zache Duracin, Bishop of Haiti.

During the visit, the Commission bore witness to Haiti's proud heritage, vast potential, rich diversity, inspiring beauty, generous hospitality, intrepid spirit and deep faith. As the Presiding Bishop said in her sermon during a service at Holy Trinity Cathedral in Port-au-Prince, "it is a nation of many talents which, if invested, could achieve miracles." This same confidence in Haiti's future is reflected in the words scrawled on a chalkboard at a diocesan school for disabled children: "Blessed assurance, Jesus is mine! O what a foretaste of glory divine."

The Commission's visit illuminated the Diocese of Haiti's standing as one of the crown jewels of our Communion, ministering to more souls and administering more educational and health institutions than any other diocese in The Episcopal Church. Lifting the darkness and bringing to light for the entire church the hope, faith and love abounding in Haiti was a primary mission of the Commission's visit.

The Episcopal Church's notable and historic success in Haiti is in large measure due to its strong leadership, vital partnerships with dioceses in the United States and unique standing in Haitian society. The diocese's established Episcopal leadership structure enables it to be a responsive and responsible partner with the government and non-governmental organizations. Furthermore, the diocese's autonomy, like all dioceses within the church, gives it the local latitude to effectively address Haiti's unique challenges. As a result, as President Rene Preval observed in his meeting with the Presiding Bishop and the Commission, "[the] churches often have greater credibility than the state."

The Episcopal Church has leveraged this credibility in Haiti with impressive results. Education has been the primary ministry of the diocese since it was founded in 1861 by Bishop James Theodore Holly, who said, “To use the Bible and Prayer Book, one at least must know how to read.” In a country where public schools serve only about 15 percent of its youth, and 55 percent of the population remains illiterate, The Episcopal Church today plays a crucial role in providing young Haitians with the knowledge, skills, practical training and Christian education to find gainful employment, reinvest in their native country and fulfill their God-given potential. The diocese currently manages a network of 254 schools educating more than 80,000 young people from preschool to higher education. There are nearly two educational institutions for every congregation within the diocese—a ratio second to none throughout the entire church.

The diocese also performs the church’s healing ministry in Haiti through numerous health clinics and medical facilities, including the nation’s only hospital and educational center specifically for handicapped children and its first nursing school, which will graduate its inaugural class next year. God’s glory is also reflected in the ministry of the Holy Trinity Philharmonic Orchestra, the pride of Haiti’s music community.

As Bishop Duracin makes clear, the diocese’s success would not have been possible without the prayers, partnerships and pecuniary support of numerous congregations and organizations within the church, including ERD and UTO. Such solidarity in addressing Haiti’s economic and social ills gives hope and greater prospects for peace and stability.

Support from the international relief organizations and foreign governments—especially the U.S. Government—is also crucial to enabling the people of Haiti to regain their footing after a particularly devastating year. Paraphrasing the words of U.S. Ambassador Janet Sanderson, with whom the Commission met, the question is not whether the situation in Haiti is hopeless, but rather how truly hopeless the situation would become if the American people did not stand in solidarity with the people of Haiti.

In terms of U.S. policy towards Haiti, the Commission noted several issues demanding the attention of U.S. Congress and the Administration. Increasing developmental assistance to Haiti, while strengthening its effectiveness and transparency, is one. In the wake of tropical storms Fay and Hanna and hurricanes Gustav and Ike—four “body blows” suffered by Haiti in 2007 that would have devastated even the most developed nation, in the words of Ambassador Sanderson—disaster assistance remains an urgent priority. In addition, the Presiding Bishop identified the cancellation of Haiti’s \$1.3 billion in debt to international lenders and to wealthy countries (including \$20 million in bilateral loans to the U.S. Government) as a moral imperative. Extension of the H.O.P.E. Act providing trade preferences for Haitian exports to the United States would similarly provide badly-needed economic relief. And as the Presiding Bishop urged in a letter to President Bush in November 2008, designation of Temporary Protected Status for Haitian immigrants living in the United States would provide them the ability to work legally and to contribute to the reconstruction of Haiti until it is safe for them to return.

Despite the political turbulence, economic exploitation, social hardship, international isolation and natural disasters suffered by the Haitian people, the Commission found, through the good works of The Episcopal Church in Haiti, reason for hope and potential for peace. To realize this promise, continued solidarity with the wider church and renewed support from United States Government is vital.

RESOLUTION A036 HAITI

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention stand in solidarity with the people of
- 2 Haiti as they struggle to recover from recent natural disasters, political turmoil, economic hardship, social
- 3 dislocation and environmental degradation; and be it further
- 4
- 5 *Resolved*, That the General Convention commend to all Episcopalians the Diocese of Haiti as a model of faithful
- 6 ministry through its extensive and exemplary network of educational, medical and cultural institutions serving the
- 7 people of Haiti; and be it further

8 *Resolved*, That the Convention urge the National Association of the Episcopal Schools in the United States to
9 partner with the Diocese of Haiti in supporting its 253 educational institutions serving over 80,000 Haitian
10 students; and be it further

11
12 *Resolved*, That the Convention urge the Society for the Increase of the Ministry to recognize and support the
13 Theological Seminary of Haiti in its continuing efforts to instruct and counsel the next generation of Episcopal
14 clergy in the Church's largest diocese; and be it further

15
16 *Resolved*, That the Convention urge congregations and dioceses within the Church to support the Diocese of Haiti
17 through companion relationships; and be it further

18
19 *Resolved*, That the Convention support the Presiding Bishop and the Office of Government Relations in their
20 continuing efforts to work with the United States Government to increase disaster and developmental assistance
21 to Haiti; to extend trade preferences for Haitian exports to the United States; to secure accelerated debt
22 cancellation for Haiti; and to designate Temporary Protected Status to Haitian immigrants living in the United
23 States.

PALESTINE/ISRAEL

On Christmas 2008, as was true for every Christmas in this millennium, Christian Palestinians remained imprisoned behind a 30-foot high concrete wall in the town of Bethlehem where Jesus Christ was born. When next you sing "O Little Town of Bethlehem," consider the metaphysical implications of a thirty-foot high wall surrounding the place where the Prince of Peace was born.

It is unrealistic to talk about a "two-state solution" in Israel/Palestine when the viability of two states has been destroyed, actively and consciously, by Israeli settlements in the West Bank, settler highways and, in particular, the Wall which divides the land and separates the Palestinian people into five barely contiguous isolated areas.

When completed the Wall will have cost Israel approximately 1.4B USD. Israel receives more U.S. foreign aid—both military and development assistance—than given to any other country. The Wall, settlement expansion and military support are all assisted indirectly by U.S. taxpayers. The United States needs to face as a nation its complicity and support, financially and emotionally, for this occupation.

At a Holocaust remembrance lecture at Baylor University in 2002, Sara Roy, the daughter of a survivor, said: "Israel's occupation of the Palestinians is not the moral equivalent of the Nazi genocide of the Jews. But it does not have to be. No, this is not genocide but it is repression and it is brutal. And it has become frighteningly natural. Occupation is about the domination and dispossession of one people by another. It is about the destruction of their property and the destruction of their soul. Occupation aims, at its core, to deny Palestinians their humanity by denying them the right to determine their existence, to live normal lives in their own homes. Occupation is humiliation. It is despair and desperation." From a Christian perspective, funding oppression is unacceptable.

The building of the Wall is an act of fear, and Christians are called to live in hope. Not only has this wall created apartheid for Palestinians, it re-creates a ghetto for Jews. The world itself has become a hostage to this terror of the other. We do not love our neighbor—our neighbor terrifies us.

What then is the role of a church which lives in hope and is dedicated to the Gospel of love?

RESOLUTION A037 PRAYER FOR WALL AROUND BETHLEHEM TO COME DOWN

1 *Resolved*, the House of _____ concurring, That the 76th General Convention, urge every Episcopalian and every
2 Episcopal Church and every Episcopal diocese, to pray, especially in Advent and during the Christmas season, for
3 the Wall around Bethlehem and all other barriers to come down:

4

5 “Almighty God, Creator of the wonderful complex diversity of humanity; you have fashioned us in your
6 image and commanded us to love one another;

7
8 Reach down your divine hand so that the wall shall come down in Bethlehem, the birthplace of your Son, the
9 Prince of Peace; And may the crumbling walls herald the fall of all barriers that divide us.

10
11 Bind us together so that love gives rise to an abundance of tenderness among all people; and may our hearts
12 like Mary’s magnify the Lord, and may your love shower down throughout the world so all divisions are
13 scattered and washed away.

14
15 We ask this all with expectant hearts through Christ Jesus, our Lord, Amen.”

RESOLUTION A038 REAFFIRM RESOLUTION 1991–A149

1 *Resolved*, the House of _____ concurring, That the 76th General Convention reaffirm Resolution 1991-A149:

2
3 “*Resolved*, the House of Deputies concurring, That this 70th General convention of The Episcopal Church calls on
4 the United States government to render a full accounting of all military assistance and sales of military equipment
5 to all nations in the Middle East, and to develop a plan for reducing the amount of military arms in the entire
6 region, and be it further

7
8 *Resolved*, That this General Convention urges the President of the United States and the Members of Congress,
9 during this period of de facto annexation of Palestinian land, to develop a policy which requires the State of Israel
10 to account to the Government of the United States for the use of all aid in whatever form that the United States
11 grants to the State of Israel and its instrumentalities, in full compliance with all sections of the Foreign Assistance
12 Act of 1961; and be it further

13
14 *Resolved*, That this General Convention requests the President of the United States and the Members of Congress
15 to take appropriate steps to ensure that no assistance provided the State of Israel shall be used to cause the
16 relocation of Palestinian people from their homes, nor for new settlements to be located in the occupied areas of
17 the West Bank, Gaza, and East Jerusalem; with further relocations and new settlements to result in the immediate
18 curtailment of aid from the United States.”

19
20 and to note that the situation of the people living in these lands has tragically deteriorated since its enactment 18
21 years ago.

RESOLUTION A039 WALL AROUND PALESTINE

1 *Resolved*, the House of _____ concurring, That the 76th General Convention, urge the Presiding Bishop and the
2 leadership of The Episcopal Church to use the authority and power of this Church and of their offices to actively
3 lobby to enforce Resolution A-149 and to influence and change the policies and behavior of the Israeli,
4 Palestinian and United States governments so as to end the oppression and the ghetto-ization and to bring the
5 Wall down.

RESOLUTION A040 SINGLE SOVEREIGN STATE OF PALESTINE

1 *Resolved*, the House of _____ concurring, That the 76th General Convention, commend to the attention of the
2 President and Congress the hope of the Palestinian people for a single sovereign state, independent of the State of
3 Israel, and created from territory in the West Bank and Gaza, with Jerusalem serving as the capitol of both Israel
4 and Palestine, and urges the Administration’s immediate and continuous engagement with representatives of
5 Israel, Palestine, the Arab League and other countries in the region to achieve a comprehensive and enduring
6 peace in the region and in the world.

IRAQ WAR

RESOLUTION A041 WAR IN IRAQ

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention reaffirm Resolution D020 of the 75th
2 General Convention in confessing that “the conditions of the ‘Just War’ tradition have not been met in the
3 national government’s decision to attack the nation of Iraq,” and also confess that our nation’s invasion and
4 occupation of Iraq has resulted in individual and global injustices including death and maiming of countless Iraqi
5 innocents, displacement of millions of Iraqi citizens, silent response to atrocities, illegal confinement without
6 representation or formal charges, torture, lack of support and care for military personnel returning home and the
7 opportunity costs of nearly \$600 billion spent; and be it further
8
9 *Resolved*, That in repentance we urge all Episcopalians to support independent international relief efforts such as
10 those of the International Red Cross and Red Crescent to bring healing to this deeply broken nation; and be it
11 further
12
13 *Resolved*, That in striving for amendment of life we urge all Episcopalians to use Christian formation materials that
14 stress nonviolent methods to conflict resolution and change; and be it further
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16 *Resolved*, That in striving for amendment of life, we urge the President and Congress to abide by the demand of
17 the Iraqi government to withdraw all U.S. combat forces from Iraq by December 31, 2011; and be it further
18
19 *Resolved*, That in striving for amendment of life we urge the President and Congress to listen to and consider
20 deeply the voices and concerns of the Iraqi people in determining our continuing relationship with that sovereign
21 nation, including the establishment of permanent U.S. bases and the presence of military and non-military
22 personnel; and be it further
23
24 *Resolved*, That in striving for amendment of life we urge the President and Congress and our entire nation to seek
25 wisdom from sin committed in Iraq and let that wisdom inform future relationships throughout the world; and be
26 it further
27
28 *Resolved*, That we urge all Episcopalians to honor through their prayers and actions the men and women who
29 conscientiously serve their country, some who have been killed and wounded in Iraq and some who have
30 objected to this war.

RATIONALE

As Christians we follow our Lord through a process of discipleship that involves confession, repentance and amendment of life as a way to be more perfectly formed into the Body of Christ. Even sin committed with best intentions must be confessed so we may receive forgiveness and enter into the risen life of Christ. While there may be honest and faithful disagreement over whether intentions were good and sin was intended in Iraq, it is plain that sin was committed, and so our Lord calls us to confess, repent and amend our lives.

We have much to confess and much we have confessed already. On October 1, 2002, the House of Bishops of The Episcopal Church sent a letter to members of Congress in which they argued that the conditions for a just war had not been met in the national government’s decision to attack the nation of Iraq. Nevertheless, the Armed Forces of the United States invaded Iraq in 2003.

The results of our invasion have been catastrophic. More than 4,500 members of the United States Armed Forces and Coalition Forces have been killed as part of the ongoing combat operations in Iraq. The Defense Department’s official tally of U.S. wounded is more than 30,000 with many independent estimates surpassing three times that number—not counting hundreds of thousands of combat veterans returning home with some level of traumatic brain injury. There is no official reckoning of Iraqi innocents killed but independent estimates range from 90,000 to 1.3 million. In addition, according to Oxfam, “Eight million people are in urgent need of emergency aid; that figure includes over two million who are displaced within the country, and more than two

million refugees. Many more are living in poverty, without basic services, and increasingly threatened by disease and malnutrition.”

Sin is sin. But even if the most conservative estimates are to be believed, the scope of the death, destruction and displacement that have occurred during our invasion and occupation of Iraq is so vast and the brokenness rendered so deep that the repentance needs to be of similar depth and guided by the will of the people whom we have wronged.

The best indicator we have of the will of the Iraqi people is the Status of Forces Agreement passed by the government of Prime Minister Nuri al-Maliki demanding that all US troops in the country be withdrawn from Iraqi cities and towns by June 30, 2009, and from all of Iraq by December 31, 2011. Repentance and amendment of life begins with complying with this demand but does not end there. We must seek out, listen to and deeply consider the will of the Iraqi people in considering our future relationship with that nation, particularly as it pertains to any permanent American presence on Iraqi soil. If we are truly to be penitent and follow Christ’s call to amend our lives in the face of our sin, we must commit to such listening and being guided by the will of sovereign peoples in all our relationships around the world.

FIRST-USE MILITARY ACTION; JUST WAR ETHIC; PACIFISM

During the last triennium, the Commission answered the call of the previous General Convention to engage in faithful dialogue about war and peace in the context of the church’s historic teachings on the Just War ethic and our baptismal covenant that invites us to constant reconciliation. The Commission partnered with the Episcopal Peace Fellowship to address the recent military actions and, in particular, preventive strikes undertaken by the U.S. Government and its allies.

The Commission and the Fellowship found that the first-use military option exercised in the U.S.-led invasion of Iraq in 2003 is contrary to both strands of Christian tradition on war. Nonviolence rejects all war; Just War ethic requires, among other criteria, that armed force be used for a just cause and only as a last resort. Beginning in 1952, the General Convention of The Episcopal Church has consistently opposed preventive war.

The first-use option, including conventional, chemical, biological and nuclear weapons, is antithetical to the teachings and example of Jesus. It also contradicts the function of international law by justifying unilateral and aggressive action towards others, which generates violence, chaos and evil rather than promoting peaceful co-existence and fulfilling our baptismal covenant to strive for justice and peace among all people and respect the dignity of every human being.

RESOLUTION A042 FIRST-USE MILITARY ACTION

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention condemn in any nation the first use
- 2 of armed force in the form of a preventive or pre-emptive strike that is aimed at disrupting a non-imminent,
- 3 uncertain military threat; and be it further
- 4
- 5 *Resolved*, That the Convention strongly admonish the United States Government to renounce its 2002 policy that
- 6 asserts the right to act, by armed force if necessary, to “forestall or prevent” threats even if “uncertainty remains
- 7 as to the time and place of the enemy’s attack”; and be it further
- 8
- 9 *Resolved*, That ordained and lay leadership of The Episcopal Church promote the renunciation of “first use”
- 10 military action as the established teaching of our Church, encouraging parish study and public witness.

INTERNATIONAL GANGS

Gang activity has existed for a long time all over the world and it has been increasing dramatically within the past ten years. The Standing Commission is more familiar with the work of gangs that operate in Central and South America and the United States than with others, though there are similarities in all of them. The drug cartels of South America have developed relationships with gangs (maras) in Central America, predominantly in Honduras,

El Salvador and Guatemala, but clearly in all countries and with tens of thousands of members in the U.S. In addition to drug smuggling and distribution, the gangs traffic in people (both for indentured servitude and prostitution), murders for hire, kidnappings, money-laundering and auto theft.

Many of the gang members start as early as age 12, and though they may begin with petty crimes, if they show promise they may be given or sold an AK-47, which they use to hold up buses and cars and in kidnapping. The gangs tolerate such activity, even though it calls attention to them, because it keeps the police busy and the people fearful of strong retribution from the government, believing that retribution triggers more violence. Over 80% of the deaths of youth between ages 15 and 20 in Honduras are from guns through local turf battles. Gang operations have become increasingly sophisticated and they are infiltrating the courts, public ministries, police and narcotics forces and investigations units. When raids are planned it is common to find no one there, since the gang members have been tipped off by a mole. Those judges who are not part of a gang may be terrorized and/or terrified by them. In some countries the top directors of the gangs are members of the government. Currently, the gangs are sending their brightest youth to university to study law and medicine. Jails are overcrowded, there is usually no such thing as maximum security and supervision is so lax that killings on the outside may be directed by a prisoner with a cell phone.

Gangs contribute greatly to a vicious cycle of poverty. Unemployment in many countries is extraordinarily high, and youth often cannot attend school due to costs even for public education. In gang membership youth find identity and belonging, which both church and the weakened family structures have failed to give the poorest of the poor. Youth and young men who father children often do not live long and leave orphans behind who will one day be prime candidates for gang membership, or they will take the long, dangerous journey to cross the U.S. border illegally, where they are always in danger of being caught and deported and in more desperate straits than before.

Due to widespread corruption, this is a very complicated dilemma. Who can be trusted within a country? Foreign investments are few because of the high cost of bribes and protection money, and executives do not want to live in places where they or their families are in constant danger of kidnapping and extortion. There is a need for a multi-national immigration policy as there is for declared refugees. Police, drug agencies and other governmental bodies need to cooperate more on an international level to try to deal with corruption and moles, since that is difficult within a single country. Without such cooperation (with the U.S. as a major partner), it is unlikely that there will be sufficiently honest relationships for trust and political stability for all countries.

The Body of Christ is bleeding in Central America and elsewhere, in the loss of the sons who have left, the fathers who have been killed and the mothers and daughters who have been left behind in poverty or kidnapped for sexual and other servitude. It is the rightful and appropriate ministry of the church to engage more strongly in youth ministries and to advocate on behalf of the weak, the forgotten and the invisible.

RESOLUTION A043 RELIEF FOR VICTIMS OF INTERNATIONAL CRIMINAL GANGS

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church, urge the
- 2 dioceses of The Episcopal Church to stand in solidarity with and support of those dioceses in the Anglican
- 3 Communion struggling with the ravages of gang activities, particularly in helping those dioceses provide more
- 4 youth ministries and education; and be it further
- 5
- 6 *Resolved*, That the convention urge the United States Government and the United Nations to extend international
- 7 refugee conventions and national immigration norms to provide relief to victims of criminal gangs; and be it
- 8 further
- 9
- 10 *Resolved*, That the Convention support the Presiding Bishop and the Office of Government Relations in their
- 11 work with the U.S. government to increase the focus and commitment to conquer the cancer of gangs, both local
- 12 and international.

RESOLUTION A044 AD-HOC TEAM ON INTERNATIONAL GANGS

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church urge that
2 the Presiding Bishop and the President of the House of Deputies appoint an ad hoc team to share resources and
3 collaborate on a vision and concrete actions for the Church to provide the identity and belonging that many youth
4 are currently finding in gangs; and be it further
5
6 *Resolved*, That membership of this team should include, but not be limited to, multiple youth representatives and
7 multiple representatives from Province IX and should report back to the Church no later than the 77th General
8 Convention on methods and programs of pastoral care, prevention, mentoring and intervention.

GOD’S GIFT OF WATER: PEACE AND JUSTICE ISSUES

“Let justice flow like a river and righteousness like an ever-flowing stream.” (Amos 5:24)

We baptize with water as a sign of our rebirth into Christ and entrance into the community of the faithful. Water is life; to some it is sacred. Today we face a global crisis where water has become a commodity, often controlled by the wealthy, and where the poorest among us suffer disproportionately from the contamination and decreased supply of clean water.

DECREASING SUPPLY

Among the effects of global warming, according to a report of the International Panel on Climate Change, is the dwindling supply of clean water arising from: (1) A decrease in river runoff and general water availability in arid and semi-arid regions including the Mediterranean basin, western America, southern Africa and northeastern Brazil; (2) An increase in water pollution caused by long term droughts and depletion of fresh water aquifers; and (3) A rise in sea levels caused by melting of glaciers and ice caps leading to salt water intrusion in fresh water ecosystems.

Two examples, among many, illustrate the effect of a diminished supply of clean water on the environment and its contribution to conflicts among local peoples:

In Australia, the Murray River is to the Aboriginal people what the Nile is to the Egyptians. It drains an area in excess of 1,800 miles from the mountains in the northern part of the country to its mouth in southern Australia. Agricultural areas irrigated by the Murray account for over two-thirds of Australia’s crops. Controversial actions by the Australian Government including dams and other water-management projects have dried the river, leaving once fertile agricultural areas desert-like, exacerbating the struggle between the Australian government and the Aboriginal people.

Water is an important, if rarely mentioned, element in the Israeli and Palestinian conflict. In this semi-arid to arid region, rainfall is scarce and water for drinking and agriculture is at a premium. One result of the 1967 War was to transfer control of the headwaters of the Jordan River to Israel, diverting the Jordan through the National Water Carrier to Israel at the expense of the Palestinians. One result of construction of the Wall and the Settlements is to transfer control of the water aquifers in the West Bank to Israel. For example, a portion of the Wall crosses Palestine’s prime agricultural area of Tularem and Qalqilya on the groundwater basin known as the Western Aquifers. The Western Aquifers contain the sweetest and most easily accessible water in the area through relatively shallow “well-fields”.

If the supply of clean, fresh water continues to decline, the just distribution of water among all peoples will become an ever-increasing source of conflict

CONTAMINATION

Throughout the northern and southern hemispheres and across the globe, drilling for oil, uranium mining and gas production have occurred on the traditional lands of tribal or indigenous people. In Honduras, for example, one international company drained an entire aquifer, eliminating a community’s water supply. In Mexico, large

agricultural operations and commercial and industrial enterprises have received permits to drill for water in aquifers also servicing urban areas. Such commercial exploitation exacerbates previously existing water shortages. According to David Barkin, a professor at Universidad Autónoma Metropolitana, “centuries of mining and decades of industrial and commercial agricultural production have resulted in large volumes of poisonous substances (e.g. mercury, DDT, organochlorides) seeping into aquifers.” In India, international bottling operations are draining the aquifers leading to water shortages in nearby villages and farms.

COMMODITIZATION

Bottled water comes from the same streams and ground water aquifers as tap water. Exploitative bottling of water for profit, however, can entirely deplete an aquifer, leaving nearby communities without water. In Mexico the poor, native Mexicans pay more for their water and receive poor service and in some locations water is sold by private sources charging high prices. Mexico has a high rate of bottled water usage because the tap water is plagued by contamination and a degraded infrastructure.

Clean water from our aquifers is a finite resource and once it is gone, it is gone.

We pray in the Book of Common Prayer: “Give us wisdom so to use the resources of nature so that no one may suffer from our abuse of them and that generations yet to come may continue to praise you for your bounty.” One way that all the baptized can respond to the depletion, contamination and commoditization of the world’s water supply is to enact the following Resolution and for us to live by it.

RESOLUTION A045 RESTRICTING USE OF BOTTLED WATER, ENERGY AND WATER CONSERVATION

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention ask the Church to restrict, starting
- 2 immediately, the use of bottled water at General Convention and at other Church-sponsored activities; and be it
- 3 further
- 4
- 5 *Resolved*, That every baptized Christian be encouraged to practice simple energy and water conservation techniques
- 6 so that, by working together, we may restore the beauty of God’s creation and ensure that this resource may again
- 7 be available to all God’s children in abundance.

FURTHER READING

More reading on international gangs and longer versions of reports on Palestine/Israel, international gangs, and climate change and water supply may be found at <http://www.e4gr.org>.

BUDGET REPORT

The Standing Commission on Anglican and International Peace with Justice Concerns spent approximately \$45,000 during the 2006-2009 triennium, meeting four times and making one trip. The Standing Commission on Anglican and International Peace with Justice Concerns will meet approximately three times during the next triennium. This will require \$15,000 for 2010; \$20,000 for 2011; and \$15,000 for 2012; for a total of \$50,000 for the triennium. Some members of the commission will make site visits in the middle of the year.