

## **The Standing Commission on Peace with Justice**

### **MEMBERSHIP**

The Rt. Rev. Allen L. Bartlett (Pennsylvania) *1997*  
Ms. Carolyn H. Carlburg (Los Angeles) *1997, Vice-Chair*  
Ms. Nell B. Gibson (New York) *1997*  
The Rt. Rev. Armando Guerra Soria (Guatemala) *2000*  
The Rev. John D. Lane (Southwestern Virginia) *1997, Executive Council Liaison* replaced  
    The Rev. Canon Desmond Goonesekera (Colorado)  
The Rt. Rev. Edward L. Lee, Jr. (Western Michigan) *1997*  
Mr. Luther S. Ott (Mississippi) *2000*  
The Rev. S. Suzanne Peterson (Iowa) *2000*  
The Rev. Robert L. Sessum (Lexington) *1997, Chair*  
Ms. Madeleine G. Trichel (Ohio) *2000, Secretary*  
Ms. Mary Ann Weiss (Lexington) *2000*  
Mr. Gregg H. Westigard (Eau Claire) *2000*  
The Rev. Brian Grieves, *Episcopal Church Center Staff Liaison*  
Mr. Thomas H. Hart, *Washington Office Staff Liaison*  
Ms. Mary H. Miller, *Consultant*

*Commission Representatives at General Convention*

Bishops Allen Bartlett, Armando Guerra Soria, Edward Lee, Jr. and Deputy Robert Sessum are authorized to receive non-substantive amendments to this report.

### **SUMMARY OF THE COMMISSION'S WORK**

The Standing Commission on Peace with Justice met five times during the triennium. In addition, one subcommittee made a fact-finding trip in the summer of 1996 to Guatemala, Nicaragua, and Honduras (Guerra, Sessum, Weiss, Westigard). One member (Bartlett) traveled to Guatemala as part of a Companion Diocese exchange. One member joined a delegation from the Episcopal Church in the USA (ECUSA) to Okinawa/Japan (Trichel). Several attended the Round Table Conference: A Christian Response to the International Debt Crisis, and the meeting of the Anglican Peace and Justice Network (Westigard; Gibson, Peterson, Weiss). One member went to Palestine/Israel (Sessum). Another traveled to Palestine/Israel with the Episcopal Peace and Justice Network and to Cuba with the Diocese of Ohio delegation of the Episcopal Peace Fellowship (Trichel). Five members participated in the JPIC Summit Conference in Cincinnati (Bartlett, Peterson, Sessum, Trichel, Weiss). The Commission met with numerous resource people: the Presiding Bishop and Dr. Chinnis, bishops and other clergy, Episcopal laity, government officials, and ambassadors from other countries.

#### **Introduction**

The Standing Commission on Peace with Justice honors that portion of the Baptismal Covenant which compels us to *strive for justice and peace among all people, and respect the dignity of*

*every human being.* As in previous trienniums we understood our field to be international peace and justice issues, especially as related to the Anglican Communion, rather than domestic issues addressed by other interim bodies.

In carrying out our work as members of the Commission, we became painfully aware of the desperate needs of many of our Anglican partners and the isolation in which many of them are forced to live. In the face of overwhelming needs in many parts of the world, the Commission began the triennium by developing the following guidelines for discerning areas of concentration:

- a significant Anglican presence to justify our involvement;
- systemic injustice as evidenced by: racism; use of violence as a matter of policy, domination, or control; or human suffering;
- availability of adequate and verifiable information with resources for decision-making, including the possibility for consultation with affected parties;
- significant US involvement: (a) political, (b) economic, or (c) military;
- potential for large-scale impact; and
- an invitation from the concerned parties.

The major focus of the Commission has been to identify and address the root causes of human suffering. We identified and understand some of the major causes to be:

- the international debt;
- systemic inequities in the economic order;
- human rights violations which especially impact women and children;
- historic and chronic racial, ethnic, or religious conflict;
- immigration and emigration policies;
- over-population;
- legal and illegal arms sales and transfers; and
- resistance by developed nations to supporting critically needed sustainable development programs.

Site visits which focused on this work were made by various Commission members or related groups. The purposes of these visits were to discover what is taking place in a given area, to identify problems, to educate ourselves and others about the root causes of suffering, to be in solidarity with those visited, to report our findings to the church, and to bring before the church policy or recommendations.

While not able to address all the needs of which we became aware, we bring the following urgent matters to the attention of the General Convention.

### **REPORT ON CENTRAL AMERICA**

Our Central American neighbors and we in the United States have a symbiotic relationship. Our churches are joined. We are major economic trading partners. The United States has been a major player in Central American politics and conflicts for more than a century. Problems resulting from these conflicts still need to be addressed. For these reasons, a group of four persons from the Standing Commission on Peace with Justice visited Central America in the summer of 1996.

The Episcopal dioceses in Central America have been under the jurisdiction of ECUSA since 1957. However, most of them will join together to ask the 1997 General Convention for autonomy from ECUSA to form an Episcopal Church of Central America. It is our hope, and we believe theirs, that even as they become autonomous of ECUSA, interaction will blossom between the two provinces.

Central America is an area where one may examine the results of "first world" decisions that affect poor countries throughout the world such as economic policies and military intervention. It is also an area struggling to find peace and justice after years of war.

In several Central American countries, a major human rights concern is for those citizens who have "disappeared" without explanation. Often the killers have not been punished. Many of the accused are in the military. In many cases the criminals are known to the people, but judicial systems are not politically ready to prosecute them.

### ***Honduras***

The Honduran portion of the visit focused on efforts to improve economic conditions in one of the poorest countries in the hemisphere. The Bishop of Honduras, the Rt. Rev. Leo Frade, accompanied the team and arranged visits to health care facilities, vocational schools, and *maquiladores* (tax-free industrial zones), and with members of the military, families of the "disappeared," and new congregations.

One hope of the workers in Honduras, and in many other Central American countries, is the rise of *maquiladores*. These locally-owned sites house mostly foreign-owned factories (*maquilas*) which receive tax breaks from the host country and employ local workers. They have become a major source of employment in countries with a history of entrenched high unemployment. There has been controversy in media in the United States and in Congress about *maquilas* since TV host Kathie Lee Gifford was questioned about working conditions in a *maquila* producing her line of clothing.

These *maquilas* concern us because many are American-owned and the products are sold primarily in the United States. What we pay for these goods is considerably less than what they would cost if produced at American wages. There is concern that American jobs have left the United States, causing hardship to large numbers of American workers.

The team visited two *maquiladores* in San Pedro Sula, an industrial city in northwest Honduras, toured two *maquilas*, and spoke (away from the *maquilas*) with both current and former workers. In spite of enlightened regulations, there is ample reason to be concerned about working conditions in *maquilas*. Those visited were well-lit, air-conditioned, high-tech facilities with clean cafeterias and health clinics, but we heard of others where conditions are less than ideal.

As in the United States, areas requiring vigilance are child labor practices; physical and emotional abuse of workers in order to express dissatisfaction with their work or to maintain control; unexpected but mandatory overtime, especially at night; repetitive motion injuries; pay irregularities, particularly severance pay; and negative impact on the environment. There is a concern expressed that young workers tempted by attractive salaries cut short their education.

These young workers, however, say they have families to support and resent interference by those whom they believe do not understand their plight.

### ***Nicaragua***

The Commission's visit to Nicaragua preceded that country's October 1996 election by just a few months. Focusing on the political/economic scene, especially as a follow-up to the site visit of three years ago, seemed to make sense. Jorge Porter of the diocesan staff arranged interviews with political leaders, social activists, and church representatives, and accompanied the group. The Rt. Rev. Sturdie Downs spoke with the Commission at the Diocesan Center in Managua.

Conditions in Nicaragua are troubling. It is difficult to assess the accuracy of data, but it was suggested that 70-75% of the population do not have their basic needs satisfied and live below the poverty line. Employment in the formal sector is below 40%. The population growth rate is the highest of all Central American countries. In rural areas women bear an average of 7.5 children and the corresponding figure in urban areas is 5.5 children. There is little health care assistance and illiteracy is rising. At the present time over 400,000 housing units lack potable water and electricity. All other Central American countries continue to advance faster than Nicaragua. While much of this economic distress is a result of the long civil war fought between the Sandinista government and the United States-backed "Contras," there has been little improvement during the Chamorro administration.

In meetings at the National Assembly, members of the Justice Commission spoke of the need for judicial reform. Members of the Commission for Human Rights and Peace spoke of difficulties in disarming 40,000 combatants when land promised them was not made available.

One hopeful sign was the work of several non-governmental organizations. Among them is CEPAD (Consejo de Iglesias Evangelicas Pro-Alianza Denominacional) in which the Episcopal Church participates. One effort of note was their role as "broker" of funds received from Europe and the United States and lent to Nicaraguan farmers in modest amounts. There seem to be enormous problems in Nicaragua and no systematic approach is in place for improving the situation.

### ***Guatemala***

Guatemala, after decades of bloodshed, is a land that could be on the brink of transformation riding on a tide of good will and optimistic leadership. The Rt. Rev. Armando Guerra Soria, a member of the Commission, and the Rev. Miguel Palacios, arranged meetings with government officials, church representatives, and peace activists, and accompanied the team.

The Commission visit to Guatemala focused on the peace process. Optimism about the process is grounded in the systematic approach agreed to by the adversaries in the decades-long civil war, along with invaluable facilitating support from the United Nations, the *Amigos* (senior diplomats of the US, Norway, Spain, Colombia, Venezuela, and Mexico), and the Civil Assembly.

For more than 30 years Guatemala has been the scene of a bitter civil war between the Guatemalan military and para-military groups on the one hand, and several guerrilla groups on the other, until a cease-fire in March 1996. During this time over 100,000 people died; tens of

thousands, mostly Mayans, fled the country; and even more were displaced within Guatemala. The many atrocities included rape, torture, and mass murders in front of whole communities. The worst of the fighting took place in the western highlands, where most of the Mayan people live. Approximately half the population of Guatemala is Mayan. The conflict has been a complex one, but among its root causes is surely the vast inequality of wealth and power that characterizes Guatemalan society, an inequality that is correlated with deeply entrenched racist attitudes.

There are three ways we see the Guatemalan situation as important to the United States and to the Episcopal Church in particular:

1. The process by which an accord was negotiated appears to be a model to be studied by those concerned with resolving conflict in troubled areas of the world.
2. The United States was complicit in the Guatemalan civil war, on the side of a government that oppressed many of its people, particularly its indigenous people; we consider it a Christian obligation to be aware of our involvement in such conflicts and to make amends by supporting peaceful reconstruction.
3. Our Guatemalan brothers and sisters in the Episcopal Church are to be commended for maintaining the faith during this time of trial.

The peace process has progressed in stages. Talks began in 1987, but became more serious in 1991-92 when a strategy was negotiated by the Civil Assembly, an ad hoc group of representatives from various sectors of Guatemalan society. The Rev. Miguel Palacios has represented the Diocese of Guatemala on this committee throughout the process. The Civil Assembly laid out an agenda that would lead to a cessation of the conflict, as well as structural changes in the government and in the social and economic fabric of the country. As each of the five areas of concern have been addressed separately, the Civil Assembly presented a position paper on a specific point; then the government and the guerrilla commanders in exile responded and negotiated a final accord with the help of a United Nations mediator. The *Amigos* nudged the process along at opportune moments. The process was repeated for each area.

The pace of negotiations accelerated in 1996 with the election of the centrist government of President Alvaro Arzú Irigoyen. A total armistice was anticipated by the end of 1996.

The even larger challenge, however, will be the implementation of the various accords. Those with whom the team met spoke of their commitment to rewriting laws, reforming judicial practices, resolving land disputes, limiting the power of government, refocusing classroom instruction, and creating employment opportunities. Indeed, some reforms have already been implemented. Many, both in and out of the government, spoke of the importance of international monitoring and encouragement. However, there is concern that often the focus of international attention is on a few cases of injustice and the broader picture is ignored.

The particular issues explored by the team in Guatemala reflected the central issues in the peace process:

1. *Impunity*. Violence that goes unpunished is one of the thorniest problems facing Guatemala. During the war, horrendous and widespread atrocities took place, many with a large number of witnesses. Previous administrations failed to prosecute the perpetrators, or if cases come to court, witnesses were intimidated or killed, judges removed, and justice generally ignored.

2. *Land Reform.* Much of the land is claimed by two, three or even four persons. For land claimed by peasants, few if any legal papers exist to determine ownership. A land commission is being appointed to review claims and resolve disputes. An even more basic issue is the underlying problem of land inequality where the relatively few have vast holdings and the great majority have little or no access to land.
3. *Indigenous People.* The indigenous people in Chimaltenango spoke of the violence of the recent decades being part of a centuries-old pattern of violence against the Mayans. They spoke of the psychological violence as well as the physical violence against individuals and against their culture and collective people. Ronalt Ochaeta, human rights officer for the Roman Catholic Archdiocese, called racism “a barbed wire in our minds.” President Arzú observed that there would not be social justice without structural reform that allowed all persons equal opportunity for participation in society. Rigoberta Menchú, 1992 Nobel Peace laureate, spoke of a need to protect and preserve Mayan traditions.
4. *The Military.* Civilian control of the military is a major issue in Guatemala. President Arzú has already made bold moves to lessen the power of the top-heavy military. Cutting the overall size of the military has begun. The most significant signs to monitor will be the removal of even more officers and the prosecution of those in the military who have abused their authority.
5. *Human Rights and the Economic Restructuring of Society.* The gap between the wealthy and poor in Guatemala is immense. The Ombudsman of Guatemala, Jorge Mario García Laguardia, stated that “poverty is the largest violator of human rights.” One benefit of the peace process is expected to be economic stability. Those who took office in 1996 mostly represent the commercial sector. They recognize that what strengthens the economy will promote the well-being of all the people, and vice versa. However, all must be vigilant to see that the poor are included and protected.

Ronalt Ochaeta said that the success of the peace process depends on the international community contributing economic resources. “If the international community ignores Guatemala as it did El Salvador once the fighting stopped, peace will not be sustained.”

Although the process to create a just peacetime society in Guatemala has been deliberate and persistent, the peace is fragile. It behooves us in the developed nations of the world to maintain our vigilance to see that the agreements are carried out; to cheer on those who have risked so much to bring justice and peace to Guatemala; and, most importantly, to find concrete ways to support the people and the economic development of Guatemala.

### REPORT ON OKINAWA

At the invitation of the Nippon Sei Ko Kai (NSKK), the Presiding Bishop sent three representatives, including a member of the Commission, to the second of four planned annual pilgrimages from the Province of NSKK to its Diocese of Okinawa. The purpose of these pilgrimages is to look at the deep spiritual, emotional and physical scars of years of Japanese oppression of the Okinawans, especially during World War II. ECUSA was asked to send representatives because the 1996 focus was on the United States military bases in Okinawa.

The program for this site visit included background lectures on the impact of the bases, personal testimonies from a number of Okinawans, a visit to Kadena Air Base, a visit to a museum of the Battle of Okinawa, and an interview with staff of the Governor's Office. One of the most interesting dynamics was the participation by Episcopalians from the United States assigned to the bases, members of All Souls' Episcopal Church, who served as guides for the visit to Kadena. ECUSA participants had overnight home-stays with American military families. These stays provided an opportunity to hear the concerns of such families, who feel and live with the stress of being unwanted guests on the island. Perhaps the most moving experience was the special memorial service at All Souls' Church. All Souls is dedicated to the memory of all who lost their lives in the Battle of Okinawa in 1945, and over the last year parishioners have read aloud every name of the dead - Okinawan, American, Japanese, British - numbering 236,095, with the discovery of 2,000 additional names within the past year.

Okinawa Prefecture is geographically small, comprising only 6% of Japan. It is made up primarily of one large island, the site of the battle; and most of the military bases are located in the densely populated, highly industrialized central region of the island. Okinawa bears the brunt of American military presence in Japan, with 75% of all installations used exclusively by United States Forces Japan. These installations cover approximately 20% of Okinawa's land area; therefore the social, environmental, and psychological impact is huge and mostly adverse.

According to Okinawans, the United States bases obstruct plans for construction of roads and further urban and industrial development. Other problems include daily jet noise, hazardous waste, destruction of the environment, aircraft accidents, closure of a major highway to allow live-firing exercises, and continuing criminal incidents involving United States service people. In addition, 29 sea zones and 15 sectors of air space are restricted for United States military use, impeding land reclamation projects, use of harbors and fishing grounds and operation of civilian aircraft. Many in Okinawa are apprehensive that in consequence of the global military strategy of the United States, the bases will not only be strengthened but established permanently in their prefecture.

Okinawans desire the same status as the four main islands of Japan; that is, action by the Japanese and United States governments to reduce the concentration of bases in Okinawa to the level found in other prefectures. NSKK has requested ECUSA to join in a partnership expressing support for the Diocese of Okinawa in its opposition to the presence of United States military bases in that island diocese, to hear the concerns of the people and to ask the United States government to develop socially responsible criteria addressing the concerns of local residents.

Because the issues of justice and responsibility in Okinawa are similar to issues found wherever United States military bases are located, this Commission urges the church to consider these issues, to respond to the requests from NSKK, and to insist that the United States government address everywhere the concerns of local residents for the dignity of human beings and the environment. The Commission also:

1. encourages the Episcopal Peace Fellowship to take such on-going action as it deems appropriate, including maintaining contact with peace and justice groups of NSKK;

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2. recommends that peace and justice groups in ECUSA establish and maintain dialogue with the office of the Suffragan Bishop of the Armed Forces around the issue of the military bases in Okinawa; and
3. urges the Director of Peace and Justice Ministries to continue developing ongoing links with Nippon Sei Ko Kai counterparts.

### **REPORT ON PALESTINE/ISRAEL**

The Episcopal Peace and Justice Network (EPJN), which represents diocesan programs concerned with world peace issues, in January 1996, participated in a conference on "The Significance of Jerusalem for Christians and of Christians for Jerusalem" hosted by the Sabeel Liberation Theology Center. The Commission has linked with EPJN as a resource and presents the following statement issued at the conference as its report on the Palestinian/ Israeli issue:

*In Jerusalem, on 22-27 January 1996, over 300 Christians - Palestinians and international participants from more than 30 countries, lay people, and clergy, including church leaders or their representatives - met to consider the theme "The significance of Jerusalem for Christians and of Christians for Jerusalem." We gathered under the auspices of Sabeel Liberation Theology Center.*

*We, the conference participants, discussed the theological, spiritual, legal, political, social, and cultural aspects of Jerusalem. We reaffirmed that Jerusalem should serve as the capital for two sovereign and independent states, Israel and Palestine.*

*Furthermore, the Palestinian Christians stressed their unity with the Palestinian Muslims in striving for peace and the establishment of a sovereign state in their homeland, with Jerusalem as its capital.*

*We worshipped together in Jerusalem, and went to a number of the villages in the West Bank and Israel, so that we could meet and pray with Palestinian Christians who are prevented from entering Jerusalem. We witnessed the effects of 29 years of occupation on Palestinian society: land expropriation, new settlements and the expansion of existing ones, roadblocks preventing free movement of Palestinians, and continued detention of political prisoners (especially the women, the sick and the elderly). We were appalled by the effects of the closure of Jerusalem on Palestinian life. As a result of its illegal annexation by Israel, East Jerusalem has been cut off from its natural surrounding environment and access to it has been denied to Palestinian Christians and Muslims of the West Bank and Gaza. This closure has been strictly enforced since 1993, strangling normal life in East Jerusalem itself and depriving Palestinians of the city's rich spiritual, cultural, medical, and economic resources.*

*In the light of these discussions and experiences, we insist on the following:*

1. *The government of Israel should remove forthwith all roadblocks and obstacles preventing free access to Jerusalem for Palestinians.*

2. *There should be an immediate cessation of all land expropriation in the West Bank including East Jerusalem, and in the Gaza Strip, and of the building and expansion of Jewish settlements there, notably the Jebel Abu Ghneim (Har Homa) settlement.*
3. *The government of Israel should change its planning policies so that Palestinians have equal rights to build housing in Jerusalem and develop their institutions which have been restricted since 1967.*
4. *East Jerusalem, as an integral part of the occupied territories, should be included in all political arrangements relating to these territories ,including self-determination, release of prisoners, right of return, and eventual sovereignty.*

*The participants visited with Palestinian Arab Christians in Israel, especially the Galilee, and affirmed their demand that equal rights and opportunities for Palestinian Arabs living in the state of Israel be granted.*

*The conference participants commit themselves to respect the noble ideals of all religions and dissociate themselves from all fundamentalist tendencies which subvert the dignity of people under the pretext of an alleged divine mandate. The participants repudiate the ideology and activities of Christian Zionist fundamentalist groups and others who seek to sanctify exclusive Israeli control over the Holy City through such campaigns as "Jerusalem" 3000.*

*Palestinian Christians affirm their essential attachment to the Holy City of Jerusalem, and acknowledge its significance for Muslims, Christians, and Jews. The international participants affirm their attachment to the Holy City and the Church of Jerusalem, the Mother Church of all Christian believers, and express their concern for the welfare of Palestinian Christians (the Living Stones, I Peter 2:5). In this light, we pledge to do all we can to maintain a vital Christian presence in the Holy Land. Moreover, we call on all peoples involved in the current Middle East peace talks to seriously consider this conference message.*

*We, both local and international Christians, recognize our responsibility to witness to the Lord Jesus Christ in the land of his birth, death, and resurrection. We pray for the Peace of Jerusalem.*

#### **REPORT ON THE ANGLICAN PEACE AND JUSTICE NETWORK**

The Anglican Peace and Justice Network (APJN), one of three officially recognized networks of the Anglican Consultative Council, met in New York and Washington DC May 13 - 24, 1996. Twenty-two provinces of the Communion were represented from the Asia/Pacific Rim area, the Middle East, Africa, Latin America, North America, the United Kingdom, Sri Lanka and Burma (Myanmar). Also present were two representatives of the Anglican Youth Network and invited guests, including four members of the Commission.

Many issues were discussed, including arms transfers, violence, environmental and regional concerns, land mine proliferation, and transnational corporations. But the major focus was on the world debt, the effects of structural adjustment programs, prospects for debt relief, and related issues. Representatives gave reports on the conditions in their respective provinces and indicated

the impact of the international debt and structural adjustment programs on the lives of the people in their regions.

Support was given for the Jubilee 2000 proposal, contained in Resolution D029a passed by the 71st General Convention in 1994, which calls for the cancellation of all debts held by "third world" nations by the year 2000. Provinces were also urged to take seriously the responsibility of bringing political influence to bear on the governments which are creditor members of the World Bank to ensure that they fulfill the commitments undertaken at the UN Social Summit in Copenhagen to halve all debts by the year 2015.

In addressing the role and effects of transnational corporations and the need to encourage them to assume responsibility for their corporate practices, the Network endorsed the principles and recommendations set forth in "Principles for Global Corporate Responsibility: Bench Marks for Measuring Business Performance," and in its report to the Anglican Consultative Council urged "the member provinces to provide for such support as may be appropriate to each for the ongoing initiatives to circulate for real world testing and refinement." These principles are the result of a joint effort among church-based corporate responsibility organizations in Canada, the United Kingdom, and the United States.

In addition to social and political issues affecting the human family, the Network also looked at its "internal" life and how it might more nearly mirror the global Anglican family it represents, looking at being more inclusive in terms of gender balance and age representation. The Network also seeks an established link between itself and the Anglican Communion Office at the United Nations.

As a part of its meeting in the United States, the Anglican Peace and Justice Network met with the staff of the Washington Office of the Episcopal Church. At present the Washington Office encourages Anglican church leaders and other official representatives of their provinces to utilize its staff and contacts to facilitate meetings with United States government representatives. These dialogues enable the voices of representatives of the Anglican Communion to articulate the concerns of the peoples in their respective regions. Network members from around the world emphasized the expanded role the Washington Office could play within the Anglican Communion if its staff could be enlarged and strengthened to include a greater focus on United States foreign policy.

#### **REPORT ON RWANDA**

One of the most perplexing and tragic situations facing the Anglican Communion is the plight of the Episcopal Church of Rwanda. It is a part of the vast misery caused by war, genocide, and the consequent flight of millions of refugees across the borders of other central African nations as well as Rwanda. Some Anglican bishops accused of complicity in the 1994 genocide in Rwanda have gone into exile. Despite continued inquiries and repeated visits by church officials to these bishops in exile, they have refused to respond to requests they return to their leaderless dioceses, since they fear reprisals.

The concern is how the church there can function as an instrument for justice, peace, and reconciliation without resolving its Episcopal leadership and constitutional issues. The church is seen as in danger of losing its credibility among its own people and with the government of Rwanda as a result of this continuing crisis in leadership. The Rt. Rev. David Birney, the Archbishop of Canterbury's Envoy to Rwanda and Retired Bishop of Idaho, spent several months visiting the country and its bishops.

The Anglican Consultative Council at its meeting in Panama in October 1996 considered the situation in Rwanda at some length and adopted a resolution based on a proposal passed by the Provincial Synod of the Episcopal Church of Rwanda. The Commission recommends endorsement of this resolution, which could provide a way out of the impasse.

The larger challenge for the Anglican Communion, including ECUSA, is to express its repentance for having looked the other way when the horrid genocide in 1994 began to unfold. It is important that the Communion develop ways to respond quickly and forcefully to gross injustices, especially when the church, either as victim or perpetrator, is involved.

#### **REPORT ON SALE AND SPREAD OF WEAPONS**

The Commission was mandated by the 71st General Convention in resolution 1994: DOI9a to "extend its study of the sale and spread of armaments by . . . a review of existing and pending state and national legislation" concerned with limiting the manufacture and distribution of weapons, ammunition and weapons parts, both domestically and internationally.

The reports of the Commission in previous trienniums, especially in 1991 and 1994, include considerable evidence of the very significant commitment of United States defense industries and the United States government to international weapons sales and distribution. As this Commission heard and studied expert testimony, we found that the situation has changed for the worse as competition for markets among weapons-producing countries has increased. Indeed, the sheer number of weapons-producing countries has risen significantly, and sadly it is among the less industrialized nations that the arms business is growing, both buying and selling. However, it is still the case that the arms industry of the United States controls about 70% of the global market in arms; since the end of the Cold War, United States export of arms has more than doubled; and over 90% of United States arms transfers go to countries which have undemocratic forms of government, or do not respect the human rights of their own citizens, or engage in aggressive acts against other countries. There are particular legislative restrictions which are meant to curtail trade with nation-states found to be committing human rights violations. But ways around these restrictions have been sought and found so consistently by the United States government that weapons and their delivery systems continue to be sold or given away.

One particular legislative remedy has been proposed in the Congress since the last General Convention: The Code of Conduct on Arms Transfers. The Code would prohibit arms exports to any government that does not meet the criteria set out in the law, unless the President exempts a

country and Congress passes legislation affirming that exemption. The conditions which a country must meet in order to be eligible for United States weapons or military assistance are:

1. democratic form of government;
2. respect for basic human rights;
3. no involvement in armed aggression that violates international law; and
4. full participation in the United Nations Register of Conventional Arms.

The non-governmental sponsors of the bill, which since the February 1996 Executive Council meeting have included the Episcopal Church (an action based on Resolution A104a of the 1994 General Convention), originally projected a campaign of several years to enact this legislation. Thus, a goal for 1996 was to bring it to the floor for an initial vote, with no expectation of passage. The Bill was defeated, but by a far smaller margin than anticipated. It will be reintroduced in each succeeding Congress until its passage.

In recent years we have become more aware that United States-made conventional weapons of all sorts are turning up on the battlefields of other conflicts. We regularly hear of "Made in USA" discoveries in the Middle East, in southern Africa, in Central America - sometimes even being used against civilian nationals rather than in military combat. Yet another phenomenon has arisen, commonly known as "the boomerang effect," in which weapons originating in the United States are used against our own military and civilian personnel serving in international peacekeeping forces or as relief aid providers in areas of conflict. We also heard our partners in the Anglican Peace and Justice Network echo all these concerns and plead for relief from the effects of such military and civilian arms trafficking.

The issue of domestic firearms control must be addressed at national, state, and local levels. The resources of the national Episcopal Church can be utilized best where national legislation is at stake, such as opposition to attempts to repeal or restrict the provisions of the ban on assault weapons and the "Brady Bill." Such attempts were mounted against both laws within the past triennium and were defeated. The Government Relations Office of the Episcopal Church, including the Public Policy Network, proved effective in mobilizing Episcopalians in a timely fashion. It must be said plainly that the efforts of the National Rifle Association (NRA) to promote the ownership and use of weapons remain the most formidable obstacle to gun control and reduction of gun violence in our communities.

Yet much of what needs to be done is not on the national level. Across the United States during this past triennium, attempts were made on state and municipal levels to limit further the availability of guns; and counter-attempts were made to loosen existing restrictions. Again, the NRA was seen as the chief opponent of gun control efforts. Its particular interpretation of the Second Amendment to the Constitution concerning the *purpose* of the right to bear arms poses a special problem. Until the Amendment is understood rightly, it will stand in the way of desperately needed gun control. Therefore, it is state and local laws and legal systems, community concern and control, and personal and social commitment to nonviolence that will make the difference. The church must be involved at these levels. The monitoring of legislation must be done closer to home, with the help of experts in the field and acting together in coalitions for gun control. Many national organizations whose mission is exactly this have state and local affiliates.

For example, Handgun Control, Inc., and the Coalition to Stop Gun Violence/The Educational Fund to End Handgun Violence, provide information and action plans.

This is not a task we have to take on alone, nor should we even try. Yet we must act. As members of the Standing Commission on Peace with Justice, we urge the 72nd General Convention not to pass more resolutions for the archives of this church, but rather to recommit as individuals and as the Body of Christ to a resolution already adopted at the last General Convention: a call to "the Church at every level to oppose violence and the means by which violence is perpetrated in all areas of our common life. . ." (1994: D005a). Peace and justice advocacy groups in the church, including the Episcopal Peace and Justice Network, the Episcopal Peace Fellowship, the Episcopal Urban Caucus, the Episcopal Women's Caucus, Integrity, and the Union of Black Episcopalians all have special concern for violence in our world as they have seen and experienced it. Supported by the program offices of the church on the national level and with the involvement of diocesan structures - beginning with the leadership of our bishops - the Episcopal Church could make a difference.

### **REPORT ON OTHER CONCERNs**

During the triennium we continued to monitor the situations in Liberia, Nigeria, South Africa, the Philippines and Cuba through reports from other official ECUSA visits. We received resolutions from several dioceses regarding Tibet and received correspondence from the China Christian Council.

### **FINANCIAL REPORT FOR THE 1995-97 TRIENNIUM**

	<i>1995</i>	<i>1996</i>	<i>1997</i>	<i>Total</i>
<i>Income</i>				
Budget	\$14,987	\$32,600	\$7,413	\$55,000
<i>Expenses</i>				
Non-Staff/Consultant		\$400		\$400
Administrative	74	107	181	
Full Committee Meetings	19,063	18,318		37,381
Sub-Committee Meetings		8,717	3,044	11,761
<i>Total</i>	\$35,045	\$61,705	\$12,464	\$49,723

### **GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM**

We recommend that this Commission continue to work on policy recommendations to General Convention including strategies for common ministry opportunities within the Anglican Communion; issues of peace and justice especially related to: immigration, China and Tibet, Burma, Liberia, Nigeria, and Cuba. We also recommend that one member of the Commission be an observer to the 1999 Anglican Peace and Justice Network meeting. The Commission further

## PEACE WITH JUSTICE

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recommends that previous and major work regarding Palestine/Israel, Central America and southern Africa should be monitored and reviewed by the Commission as events in those areas unfold.

### BUDGET APPROPRIATION

	1998	1999	2000	Total
<i>Expenses</i>				
Non-Staff/Consultant	\$200	\$400	\$200	\$800
Administrative	275	400	250	925
Full Committee Meetings	16,000	16,000	8,000	40,000
Sub-Committee Meetings (Site Visits and Travel)		25,765		25,765
<hr/> <i>Total</i>	<hr/> \$16,475	<hr/> \$42,565	<hr/> \$8,450	<hr/> \$67,490

### RESOLUTIONS

#### **Resolution A104 Standing Commission on Peace with Justice Budget Appropriation**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That the sum of \$67,490 be appropriated for the  
2 1998 - 2000 triennium from the Budget of the General Convention for the expenses of the  
3 Standing Commission on Peace with Justice.

#### **Resolution A105 Guatemalan Peace Process**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 72nd General Convention of the Episcopal  
2 Church commend those actively participating in the Guatemalan peace process, including the  
3 Civil Assembly; representatives of the insurgents and the government; the *Amigos*, a group of  
4 international diplomats; and the United Nations facilitators and peace keepers; and be it further  
5 *Resolved*, That the Episcopal Church seek ways to support the Diocese of Guatemala's  
6 participation in the societal transformation process; and be it further  
7 *Resolved*, That the General Convention of the Episcopal Church urge the US government to  
8 provide economic aid to the countries in Central America with the same vigor that it provided  
9 military aid in the recent past; and be it further  
10 *Resolved*, That those working for peace in areas of conflict elsewhere in the world be encouraged  
11 to examine the Guatemalan process for a workable model to emulate.

#### **Resolution A106 US Military Presence on Okinawa**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 72nd General Convention send its love,  
2 greetings, assurances of prayers and concern for the Diocese of Okinawa, Nippon Sei Ko Kai  
3 (NSKK); and be it further  
4 *Resolved*, That the Convention assures the people of the Diocese of Okinawa that the Episcopal  
5 Church hears their concern over the impact of US military bases on their daily life and, in  
6 response to a resolution of NSKK, pledges to work jointly with NSKK towards concrete actions to  
7 address this concern, including advocating this concern to the US government; and be it further  
8 *Resolved*, That this Convention asks the US government to develop socially responsible criteria  
9 that address the concerns of local residents wherever the US has military operations, recognizing

10 that such presence must be balanced against the impact on the dignity of human beings and the  
11 environment.

**Resolution A107 Jerusalem**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That this 72nd General Convention affirms  
2 1. that Jerusalem should serve as the capital for two sovereign and independent states, Israel and  
3 Palestine;  
4 2. the government of Israel should remove forthwith all roadblocks and obstacles preventing free  
5 access to Jerusalem for Palestinians;  
6 3. the government of Israel should change its planning policies so that Palestinians have equal  
7 rights to build housing in Jerusalem and develop their institutions which have been restricted  
8 since 1967;  
9 4. East Jerusalem, as an integral part of the occupied territories, should be included in all political  
10 arrangements relating to these territories, including self-determination, release of prisoners,  
11 right of return, and eventual sovereignty; and be it further  
12 *Resolved*, That copies of this resolution be sent to President Clinton and other appropriate parties.

**Resolution A108 The Church in Rwanda**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That this 72nd General Convention, responsive to  
2 widespread regional conflict in central Africa, endorses the following statement by the 1996  
3 Anglican Consultative Council (ACC): In the light of continuing tension in Rwanda, and within  
4 the Episcopal Church of Rwanda, this Council:  
5 1. urges the Anglican Communion to continue its prayer for the people, Government and Church  
6 in Rwanda;  
7 2. in the quest for peace, we urge the Episcopal Church of Rwanda never to abandon its call to be  
8 God's instrument of justice and reconciliation without which no peace in Rwanda can be  
9 lasting;  
10 3. in the light of steps taken both by the Provincial Synod EER [Episcopal Church of Rwanda] and  
11 the Archbishop of Canterbury, to persuade the bishops in exile to return to their dioceses, or to  
12 resign, and given that these bishops have not responded to these calls, we recognize that those  
13 sees are now vacant, and request the authorities in those dioceses to communicate this to their  
14 respective bishops, and to record this action in their records. (In this respect, we refer to the  
15 Dioceses of Cyangugu, Kibungo, Shyira, and Shyogwe);  
16 4. we urge the Church leadership, in consequence, in consultation as necessary with the secular  
17 authorities, to set in motion legal procedures to elect bishops to those four vacant sees; and as  
18 soon as possible after these elections and consecrations, to call a Provincial Synod meeting in  
19 order to finalize a Provincial Constitution;  
20 5. not only do we applaud and support the initiatives which have been taken by the Archbishop of  
21 Canterbury, the Secretary-General [of the ACC], and the Archbishop's special envoy to  
22 Rwanda, the Right Reverend David Birney, but we offer our continued support and  
23 encouragement to them to take such future initiatives as they think necessary, consulting where  
24 possible the Primates of the Communion, the ACC Standing Committee, and other  
25 representatives of the Communion whose special knowledge of the situation may aid the  
26 process.