

# Standing Commission on Anglican and International Peace with Justice Concerns

## Membership

### Membership List

Mr. Matthew N. Gobush, <i>Chair</i>	Dallas, VII	2012
The Rev. Jose Luis Mendoza-Barahona, <i>Vice-Chair</i>	Honduras, IX	2012
Ms. Brenda Hamilton, <i>Secretary</i>	Maine, I	2015
The Rev. Devon Anderson	Minnesota, VI	2015
The Rt. Rev. Francisco Duque	Columbia, IX	2015
The Rt. Rev. Leopold Frade	Southeast Florida, IV	2015
Dr. Linda L. Gaither	Central New York, II	2012
The Rt. Rev. Carol Joy Gallagher	North Dakota, VI	2012
The Rev. Canon Dr. Isaac I. Ihiasota	Western New York, II	2015
Mr. Joseph E. Smith	Central Florida, IV	2012
Ms. Alejandra Trillos	New York, II	2015
Mr. Ethan Vesely-Flad	New York, II	2015
The Rev. Canon Mark Harris, <i>EC Liaison</i>	Delaware, III	
Mr. Alex Baumgarten, <i>Staff</i>		

### Representation at General Convention

Deputy Brenda Hamilton and Bishop Leopold Frade are authorized to receive non-substantive amendments to this report.

## Summary of Work

In accordance with the Canon I.1.2(n)(1), it is the duty of the Standing Commission on Anglican and International Peace with Justice Concerns “to develop recommendations and strategies regarding common ministry opportunities and concerns with other Provinces of the Anglican Communion as to the work of this Church and the Anglican Communion on issues of international peace with justice and to make recommendations pertaining thereto to the Presiding Bishop, the Executive Council and the General Convention.”

### Introduction

To fulfill its mandate, the Commission was blessed with a rich diversity of clergy and laypeople with keen interests, seasoned expertise in the work of the Church throughout the world, and deep passions in a variety of professional fields. Its twelve members brought experience in national and local governments, multinational corporations, peace movements, non-profit agencies, international religious and humanitarian organizations, universities, and more. The Commission also included prominent Church leaders from Latin America.

These many ministries were called upon as the Commission pursued its work during an extraordinary period in Church and world affairs. Scripture teaches that “to everything there is a season, and a time to every purpose under heaven,” including “a time to tear and a time to mend,” as well as “a time of war, and a time of peace” (Ecclesiastes 3). These seasons and others unfolded during the Commission’s time, infusing it with a clear sense of purpose.

The triennium began amid a season of hope following an historic election to the presidency of the United States, which brought new promise for United States foreign policy and the prospects for peace worldwide. However, this promise was immediately tested by the global financial crisis, which caused widespread economic hardship, especially among marginalized minorities, impoverished communities and developing countries. It also strained the abilities of governments and congregations to meet the Millennium Development Goals (MDGs), and renewed questions of economic justice in the United States and worldwide.

During this time, the war in Iraq surged and then subsided, as the United States and its allies began drawing down their overseas military deployments. In Afghanistan, the conflict escalated as the United States redoubled and reoriented its military operations there. The threat of nuclear conflagration diminished as the United States and Russia agreed to reduce their arsenals, although nuclear tensions on the Korean peninsula persisted. Elsewhere around the globe, the threat of mass atrocities and human rights violations was confronted through United Nations-mandated diplomatic initiatives and humanitarian interventions.

The so-called global war on terrorism that had begun a decade before took an uncertain turn during this crucial three-year period. New tactics (such as the targeted killing of suspected terrorists) and new technologies (such as weaponized drones) achieved their military objectives (such as the assassination of Osama bin Laden and other terrorist leaders) but raised serious moral questions.

Democracy and human rights made significant strides in the Middle East and North Africa with the emergence of the Arab Spring, although the course of the regional revolution vacillated between peaceful protest (as in Egypt) and violent overthrow (as in Libya). In nearby Sudan, civil war was averted as the country and its Anglican diocese parted peacefully, although tensions persist. In the Holy Land, the tragic conflict between Israelis and the Palestinians continued to simmer and the international community searched for solutions.

Within The Episcopal Church's own provinces and neighboring dioceses, a devastating earthquake struck Haiti in January 2010, claiming thousands of lives and wreaking tremendous damage in the Church's largest diocese. The dioceses of Colombia, Ecuador, Honduras and others in Province IX continued to struggle to adequately resource their ministries. In Cuba, which has struggled for half a century with political repression and economic isolation, relations with the United States showed limited signs of progress.

Amid these turbulent and momentous international developments, the Commission's first challenge in fulfilling its expansive global mandate was to focus its energies and organize its efforts. It endeavored not to address all "issues of international peace and justice," but those to which its diverse members believed they could make a unique and valuable contribution. This discernment suggested three principle areas of focus, around which the Commission formed the following subcommissions:

- International Economic Development and Justice, led by D. Anderson, B. Hamilton, J. Smith and A. Trillos
- Conflict Resolution and International Law of War, led by L. Gaither, C. Gallagher, M. Gobush, and E. Vesely-Flad
- Latin American and African Affairs, led by J. Mendoza-Barahona, F. Duque, L. Frade and I. Ihiasota

After its initial organizational meeting, the Commission gathered three additional times during the triennium to conduct its work.

The first full Commission meeting was held in Washington, DC, May 11–14, 2010. The proximity of the gathering to the headquarters of the United States government, the diplomatic community, and leading international non-government organizations enabled intensive discussions with authorities in the Commission's three focus areas. It culminated with a meeting at the White House with the Deputy Director of the Office of Faith-Based and Neighborhood Partnerships. The Commission wishes to thank the Church's Office of Government Relations for its support and hospitality during the Washington meeting.

The second Commission gathering took place at the Duncan Center in Delray Beach, Florida, February 21–25, 2011, at the invitation of Bishop Leo Frade. During the four-day meeting, the Commission took advantage of the retreat setting and its proximity to centers of the Cuban American and Haitian American communities in Miami to hold productive internal and external discussions regarding its proposed resolutions. The Commission expresses its appreciation for the generous accommodations arranged by the Diocese of Southeast Florida during the meeting.

On October 25–29, 2011, the Commission visited Havana, Cuba, with the express purpose of a face-to-face encounter and dialogue between Commission members and the faithful leadership of the Episcopal Church of Cuba. The brief visit included an experience of warm hospitality at Holy Trinity Episcopal Cathedral and the diocesan headquarters in Havana, a stop at the Seminario Evangelico de Teologia in the Province of Matanzas, and a tour of St. Francis Parish and hostel in Cardenas. An informative meeting at the United States Interest Center added depth to the Commission's fact-finding objectives, as well as an encounter with representatives of the Cuban government's Office of Religious Affairs. The Commission is thankful to Bishop Frade for his expertise and leadership in arranging its visit.

Over the course of these several meetings, the Commission met with an array of knowledgeable Church, governmental, organizational and community leaders, who generously supported its work in sharing their time and counsel. These included:

- Ms. Marion Arnaud, Senior Outreach Officer, International Coalition for the Responsibility to Protect
- The Rt. Rev. Griselda Delgado Del Carpio, Bishop of the Episcopal Church of Cuba; and the Rt. Rev. John Bryson Chane, Bishop of Washington
- Amb. Warren Clark, Executive Director, Churches for Middle East Peace
- Mr. Craig Cole, President and C.E.O., Five Talents USA
- Mr. Tom Malinowski, Washington Advocacy Director, Human Rights Watch
- Fr. Juan Mollina, Director, Church in Latin America, U.S. Conference of Catholic Bishops
- Mr. C. Richard Parkins, Executive Director, American Friends of the Episcopal Church in Sudan (AFRECS)
- Ms. Mara Vanderslice, Deputy Director, White House Office of Faith-Based and Neighborhood Partnerships

Because three of its proposed resolutions were particularly time-sensitive in nature, the Commission chose to submit them to Executive Council in advance of the General Convention meeting. These three regarded the earthquake in Haiti (WM-001, adopted February 22, 2010), the military campaign in Afghanistan (A&N-004, adopted February 22, 2010), and the ratification of the United States-Russia nuclear disarmament treaty (A&N-013, adopted June 17, 2010).

Additionally, in March 2011, one of the members of the Commission collaborated with members of the Standing Commission on Health and the Executive Council Committee on Science, Technology and Faith, in order to assess issues surrounding genetically modified organisms (GMOs). This conference resulted in a report to Executive Council that reflected the complexity of environmental, health, economic and ethical issues related to the science of genetically modified food crops and other organisms.

Based on its external discussions, internal deliberations, and prayerful discernments, the Commission recommends adoption of the following resolutions and consideration of the following report of its visit to Cuba.

## Proposed Resolutions

### **Resolution A011 Reaffirm Commitment to Millennium Development Goals as a Mission Priority**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 77th General Convention affirms its commitment to the Millennium Development Goals as a primary mission priority through 2015 and pledges to redouble its efforts in pursuit of achievement of these goals by 2015; and be it further

*Resolved*, That the 77th General Convention requests that the Joint Standing Committee on Program, Budget & Finance include in the 2013–2015 General Convention Budget a line item of no less than 0.7% of the non-government revenue of the Episcopal Church to support the Millennium Development Goals; and that this 0.7% commitment will be a visible and prophetic act of leadership in fighting global poverty; and be it further

*Resolved*, That the funds from the 0.7% line item be contributed to a campaign for the 2013–2015 triennium to be led and administered by Episcopal Relief & Development in support of its programs that are working to achieve the Millennium Development Goals.

#### **Explanation**

The Episcopal Church has been a leader among communities of faith, nationally and globally, in calling attention to the Millennium Development Goals (MDGs) as one way of responding to God's mission of reconciliation.

Countless individual Episcopalians as well as Episcopal parishes and dioceses have taken up the challenge to meet the MDGs by contributing 0.7% of their annual income to international development as commended by 1998 Lambeth Conference Resolution I.15 and General Convention resolutions 2003-D066, 2006-D022, and 2009-D016.

It is important for The Episcopal Church to provide continued leadership through 2015, which marks the date by which the MDGs are to be met.

**Resolution A012 Advocate for a Just Global Economy for International Trade**

*Resolved*, the House of \_\_\_\_\_ concurring, That all things in heaven and on earth belong to God alone, and that all worldly treasure is held in trust by the human hands of the greater glory of God; and be it further

*Resolved*, That the global economy exists for the sake of human beings, not human beings for the economy; and that all economic policy thus has moral dimensions and consequences for all human beings; and be it further

*Resolved*, That all economic life within communities, nations, and the global family should contribute to the wellbeing of all persons, serve the poor and the needy, and promote the dignity and rights of all human beings; and be it further

*Resolved*, That trade between nations forms a vital and significant component of the global economy and thus should exist within a framework that promotes the common good and serves all persons; and be it further

*Resolved*, That The Episcopal Church urges governments to adopt trade policies that reflect the following principles:

(a) Respect for every human being's right to life and to the basic necessities of life, as well as to fair participation in the global economy and the economy of their communities and nations, including: a right to work, to receive just wages and benefits, to experience decent and just working conditions, and to organize and join unions or other labor associations;

(b) Promotion of the principle of mutuality between all persons in the formation of trade rules and agreements, giving equal rights and voice to persons and institutions – governmental, commercial, labor, and civil society organizations – whether they live in developing or industrialized countries;

(c) Respect for local peoples and realities with an aim for trade to bring the fruits of one nation or people into the economic life of another without undermining the basic ability of local people to provide for their own economic wellbeing;

(d) Respect for the sanctity of all creation and the principle that human life exists, by God's design, in oneness with the environment and the larger created order;

(e) Ensures that societies, including governments, meet their basic obligation to assure economic opportunity for all, meet basic human needs, and provide justice in economic life; and be it further

*Resolved*, That the 77th General Convention urges all Episcopalians to communicate these principles to their elected officials.

**Explanation**

For decades, The Episcopal Church has supported global economic policies that seek to ensure the fair participation of all people in the worldwide economy and to ensure that all basic human needs are met. This support is rooted in our Baptismal Covenant in which we promise to “seek and serve Christ in all persons, loving our neighbor as yourself” and to “strive for justice and peace among all people, and respect the dignity of every human being.” (Book of Common Prayer, p. 305) Through emphatic support of the Millennium Development Goals, and in particular Goal 8 (“...develop a global partnership for development”) at the 74th, 75th, and 76th General Conventions, the Church has acknowledged implicitly that global trade policy plays a significant role in shaping the world economy and the manner in which economic systems do or do not contribute to the wellbeing of all people. To date, however, The Episcopal Church has not adopted significant policy addressing specifically how global trade rules should be shaped to further the common good. The 76th General Convention commended that matter to the study of this Standing Commission over the 2010–2012 triennium.

In approaching its task, the Standing Commission reviewed past General Convention resolutions on global economic life, inter-Anglican engagements such as the Lambeth Conferences, and the trade policies adopted by ecumenical partners.

Rather than seeking to address the virtues or limitations of free markets, the proposed resolution reflects the Commission's desire to speak to economic reality as it presently exists in the world. The free market itself is neither an intrinsic force for good or ill; it is simply the reality in which trade and the larger global economy exist. Accordingly, such simplistic formulations as "fair trade" versus "free trade" do little except create false dichotomies that ultimately are unhelpful in advocating for trade policies that serve the human family. Rather, the guiding principle for the Church should be to promote policies that, working within the present global economic realities, contribute to the wellbeing of all persons, serve the poor and the needy, promote the dignity of all human beings, and seek to maximize the participation of all people in the global economy.

### **Resolution A013 Study Genetically Modified Food Crops**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 77th General Convention seek to inform the Church of the issues surrounding the development of genetically engineered crop plants and the patenting of genetically modified organisms (GMOs); by charging the Standing Commission on Anglican and International Peace with Justice Concerns, the Standing Commission on Health, the Executive Council Committee on Science, Technology and Faith, the Standing Commission on Social Justice and Public Policy, and other CCABs deemed relevant, to jointly study those issues and report to the 78th General Convention; and be it further

*Resolved*, That in commissioning such study, the 77th General Convention intend to empower the 78th General Convention to take action toward developing policy that will allow the Office of Government Relations to address these issues as they relate to Congressional farm bills and other federal policy or legislation; and be it further

*Resolved*, That the 77th General Convention seek to empower with information those organizations of The Episcopal Church that strive to address equity and social justice in matters such as global economic development, the environment, sustainable agriculture, health, and nutrition; and be it further

*Resolved*, That the 77th General Convention encourage individual Episcopalians seek to undertake study about GMOs and reflection upon the theology and stewardship of creation; to learn about the influence both domestic and globally of GMOs upon agriculture, economic development, the environment, alleviation of hunger, and biodiversity.

#### **Explanation**

With the development of strains of genetically modified foods crops and their dissemination worldwide, concerns are being raised about the impact of genetically modified organisms (GMOs) on ecological sustainability and global economic justice.

The issue of patenting geneplasm and other life forms raises both general and contextually specific ethical questions. When the question arises about patenting crop seeds, the particular considerations have much to do with economic justice for small-scale farmers. This applies to family farmers and sustainable farming in the United States, and especially to small-scale and subsistence farmers in the developing world.

The Executive Council commissioned a report on these issues in 2011 and has sought counsel from experts in the field. Given that these are complex issues, pertinent to both domestic and international policy, The Episcopal Church would do well to follow the example of the Lutheran Church of America and other denominations in seeking to identify the moral, ethical and theological principles involved.

### **Resolution A014 Engage in Conflict Resolution on the Korean Peninsula**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 77th General Convention commends the Anglican Church of Korea for its leadership toward the goal of Korean reunification; and be it further

*Resolved*, That the General Convention urges the United States government to minimize the practice of organizing military exercises near the border of the Democratic People's Republic of Korea; and be it further

*Resolved*, That the General Convention also affirms its past commitment to call for a withdrawal of United States military forces from the region; and be it further

*Resolved*, That the General Convention urges the governments of the Democratic People's Republic of Korea (DPRK) and the Republic of Korea (ROK) to continue allowing family visits across their border; and be it further

*Resolved*, That the General Convention encourages the development of people-to-people exchanges with the DPRK, especially from the United States.

### **Explanation**

The Episcopal Church has stood in solidarity with the Anglican Church in Korea and with the National Council of Churches of Korea in their continuing efforts for reunification of the Korean Peninsula and disarmament of the region.

During this past triennium, controversial incidents between the Democratic People's Republic of Korea (DPRK) and the Republic of Korea (ROK) involving civilian and military casualties have led to an escalation in political tensions. "War games" sponsored by the ROK and the United States armed forces near the DPRK are experienced as provocative and are one cause for tensions.

The border between the DPRK and the ROK is considered the most heavily militarized region in the world. An increased militarization of the region, such as has been seen in recent months, is deeply concerning, especially given the DPRK's access to nuclear weapons technology.

We pledge in our Baptismal Covenant to respect the dignity of every human being. There has been a high level of demonization of the DPRK in the international community. To address this challenge and to increase understanding, we recommend that local and national religious leaders, academics, members of civil society, and political representatives sponsor and engage in increased interaction between our nations.

### **Resolution A015 Commend Democratic Movements in the Middle East and North Africa**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 77th General Convention commends the "Arab Spring" democratic movements in the Middle East and North Africa for their witness to justice and human rights, and to the power of popular nonviolent organizing for political, economic and societal change. And since the response to these popular movements will ultimately depend on the political institutions these uprisings generate, be it further

*Resolved*, That the General Convention calls on the United States government to continue exercising leadership within the international community for adopting a universal standard for democracy, that includes participatory governance marked by freedom of religion, speech and assembly; a commitment to the rule of law and to equality before the law; the acceptance of state monopoly over the use of force, and adherence to international agreements to which a country is bound; and be it further

*Resolved*, That the General Convention reaffirms Resolution 1991-A149, "Urge a Full Accounting of the Use of Foreign Aid in the Middle East," adopted by the 70th General Convention, and calls on the President of the United States for a full accounting of how United States foreign aid, including military aid, is used in the Middle East and North Africa, in recognition that transparency is critical for requiring accountability from aid recipients; and be it further

*Resolved*, That the 77th General Convention calls upon the President of the United States to seek accountability for those policies and practices of recipients of United States aid that contradict and undermine core democratic principles, as well as those United States laws and statutes that define legal uses of United States funding.

### **Explanation**

In this period of rapid political transitions in the Middle East and North Africa, reshuffling a fragile status quo in the relationships between states in the region, the Standing Commission supports the development of internationally-recognized democratic principles to complement the legal guidelines already in place to regulate United States foreign aid, including military aid, to the region. The Arab Spring provides an occasion to renew the call for transparency and accountability in United States foreign aid to ensure that policies and practices in the administration of this aid promote peace, protect human rights and the strengthen of civil society, as well as uphold the fundamental dignity and worth of every human being.

### **Resolution A016 Commend the Responsibility to Protect from Mass Atrocities**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 77th General Convention affirms that our Lord's commandment to love thy neighbor implies a binding moral responsibility on sovereign states to protect their populations from mass atrocities, including genocide, war crimes, ethnic cleansing and crimes against humanity, as defined by international law; and be it further

*Resolved*, That the General Convention welcomes the United Nations' establishment of the responsibility to protect as an international norm, and its efforts to uphold it through collective action when individual states fail to do so; and be it further

*Resolved*, That the General Convention commends the President of the United States for adopting the responsibility to protect as a principle of United States foreign policy; and be it further

*Resolved*, That the General Convention condemns the abuse of this norm to rationalize military actions in sovereign states for political ends exceeding its humanitarian intent; and be it further

*Resolved*, That the General Convention encourages the Presiding Bishop through the Office of Government Relations to join the International Coalition for the Responsibility to Protect so as to shape the continued development of precautionary principles for this norm and promote its faithful implementation; and be it further

*Resolved*, That the General Convention urges all Episcopalians to understand and reflect upon the principle of the responsibility to protect, and to advocate for its adherence by their respective governmental leaders.

#### **Explanation**

The Responsibility to Protect (R2P) is a moral response to the tragic persistence of mass atrocities such as genocide in the world today. The development of this international norm over the past decade bears witness to the historic genocides committed against Native Americans during the period of European colonization, against the Jewish people and other persecuted minorities during the Holocaust, and against innocent victims in Rwanda, Bosnia, Congo and Darfur, among other regions in conflict.

In 2005, heads of state and government established R2P as an international norm at the United Nations World Summit, to be understood as a solemn promise made by leaders of every country to all persons endangered by mass atrocities. The United Nations Security Council subsequently reaffirmed R2P. President Barack Obama adopted R2P as a principle of United States foreign policy in his 2010 National Security Strategy.

To ensure the norm's proper application, and to prevent its abuse, several precautionary principles governing R2P have been discussed, although they have yet to be explicitly endorsed by the United Nations. These precautionary principles would include: mass atrocities must include large-scale actual or threatened loss of life; the purpose of the intervention must be to prevent or halt suffering; military force must be the last resort; the means must be commensurate with the ends sought; and the intervention must have a reasonable prospect of success.

The formal adoption of the basic principles for faithful implementation of R2P is a task that faces the International Coalition, in which the resolution encourages the Presiding Bishop to participate. When these basic principles as adopted are not observed, it is the responsibility of the International Coalition and other moral voices to object.

### **Resolution A017 Monitor the Use and Ethics of Drone Warfare**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 77th General Convention bears witness to the increased use of unmanned aerial vehicles, or "drones," by the United States in war zones as well as disputed areas of conflict for surveillance and weaponized attacks; and be it further

*Resolved*, That the General Convention acknowledges that the stated purpose of drone attacks against suspected terrorists raises both legal and moral questions. Legally, the use of armed drones to conduct targeted killings of

alleged militants may contravene international legal standards and United States policy against extrajudicial killings. Morally, drone attacks have also led to the tragic loss of innocent civilian lives, raising concerns about the distant and dehumanizing administration of these weapons systems; and are it further

*Resolved*, That the General Convention expresses concern about the rapid growth of this technology without sufficient public dialogue and without clear international conventions to regulate this emergent technology of war, including its relation to prohibitions against the preventive first use of aggressive military force; and urges the President of the United States and his Administration to provide transparent accounting for the use of surveillance and combat drones; and be it further

*Resolved*, That the General Convention encourages the Suffragan Bishop for Federal Ministries to provide chaplaincy services to members of the military involved in the operation of drones; and be it further

*Resolved*, That the General Convention urges the Standing Commission on Anglican and International Peace with Justice Concerns, in collaboration with the Committee on Science, Technology, and Faith of Executive Council, to collaborate to monitor the continued use of drones, weigh their ethical implications, and prepare a report for the 78th General Convention with recommendations for governmental leaders and military commanders concerning their use.

### **Explanation**

Although drones have been in operation for approximately a decade, their use by the United States has expanded enormously since 2009, and they have emerged as the “weapon of choice” in prosecuting the so-called war on terrorism. Under President Obama’s direction, targeted killings from drone strikes increased fourfold within two years from the previous Administration (from 2008 to 2010), and have resulted in the celebrated killing of several alleged terrorist leaders as well as an unknown number of civilians.

Control of this new technology has alternated between the United States Air Force and the Central Intelligence Agency, raising questions about accountability and transparency. And the deployment of drones not only in war zones, such as Afghanistan, but also in allied countries, such as Pakistan, and in sovereign states such as Somalia and Yemen, have raised concerns that they potentially violate international law.

The effectiveness of combat drones has also been questioned, given the increased anti-United States sentiment their use has generated among the general population in Pakistan, for example. Also, given the dependence of drones and other forms of robotic warfare are on communications technologies, they are vulnerable to exploitation and “hacking” by non-state actors.

The use of drones is transforming modern warfare in uncertain ways. Some argue that, because they are often remotely controlled by individuals based far from the battlefield, they dehumanize warfare and could therefore lead to increased violence and cruelty. Moreover, personnel operating drones have reportedly experienced similar psychological stress disorders to armed forces in the battlefield, causing a form of disassociation between their workday war experience and their afterhours “normal” civilian lives.

Others contend that they are a more discriminate and proportionate use of force than alternatives such as strategic “carpet-bombing” or the deployment of ground troops, and therefore risk fewer lives and reduce the destruction that might otherwise result.

Finally, much of the debate to date over drones has revolved around their practical and legal implications, with less attention to their moral and ethical ramifications – a subject this resolution urges the Church to consider more deeply at its next General Convention.

### **Resolution A018 Support Aid for the Drought in the Horn of Africa**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 77th General Convention calls for prayer and relief for the ongoing serious drought in the Horn of Africa and the effect of this on populations of the region; and be it further

*Resolved*, That the General Convention calls upon Episcopal Relief & Development and its ecumenical partner Church World Service to redouble its efforts to address the drought; and be it further

*Resolved*, That General Convention urges the United States government to continue to support humanitarian aid to the victims of the drought in the Horn of Africa.

#### **Explanation**

Since July 2011, a severe drought has been affecting the entire Horn of Africa region in the eastern portion of the continent. Said to be the worst in 60 years, the drought has caused a severe food crisis across Somalia, Ethiopia and Kenya that threatens the livelihood of more than 13.3 million people. The crisis cries for international aid.

#### **Resolution A019 Continue Advocacy for Peace in Sudan**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 77th General Convention calls for continued advocacy and prayer from all Episcopalians for peaceful resolution of the conflict in the Blue Nile of Sudan and South Kordofan, Sudan; and be it further

*Resolved*, That the General Convention expresses sincere gratitude to the Episcopal Church in the Sudan for its continued leadership toward the goal of a just peace in the region; and be it further

*Resolved*, That General Convention urges the United States government to support international efforts for a successful and truly comprehensive political implementation of the 2005 Comprehensive Peace Agreement (CPA) between the government of Sudan in Khartoum led by the National Congress Party (NCP), and the government of the Republic of South Sudan under the Sudan People's Liberation Movement (SPLM).

#### **Explanation**

For two decades, Sudan was involved in a bloody civil war between the north, government of Sudan in Khartoum, the National Congress Party (NCP) and rebellion in the south, the Sudan People's Liberation Movement (SPLM) and other rebel groups. This civil war, which was described as one of the worst civil wars in Africa, cost millions of lives. In 2005, a Comprehensive Peace Agreement (CPA) between Khartoum's ruling National Congress Party (NCP) and the Sudan People's Liberation Movement (SPLM) was signed. The CPA ended the two-decade-long civil war, and after a referendum conducted by the United Nations, the Republic of South Sudan became a separate nation state.

Recently, the government of Sudan in Khartoum lodged a complaint with the U.N. Security Council accusing the Republic of South Sudan of supporting rebel groups in the country's border-states of Blue Nile and South Kordofan. This renewed conflict threatens the implementation of the Comprehensive Peace Agreement (CPA), and the peace and stability of the region. According to political observers, the renewed conflict is rooted in unimplemented provisions of the 2005 Comprehensive Peace Agreement. The issues include the failed democratic transformation of Sudan, stymied popular consultations, and the unresolved status of the Sudan People's Liberation Army (SPLA) forces indigenous to the North.

#### **Resolution A020 End the Embargo Against Cuba**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 77th General Convention of The Episcopal Church urges continued advocacy and prayer from all Episcopalians for an end to the United States economic embargo against the Republic of Cuba, including the ban on United States citizens traveling to Cuba and financial remittance limitations from the United States to Cuba; and be it further

*Resolved*, That General Convention commends the work of the Presiding Bishop and many other religious leaders, and the Obama administration for easing the restrictions on United States citizens traveling to Cuba and for Cuban citizens to visiting the United States.

#### **Explanation**

On March 17, 1960, following the 1959 revolution in Cuba that brought Fidel Castro to power, President Eisenhower approved a covert action plan against the Cuban government. The plan included the use of a "powerful propaganda campaign" designed to overthrow Castro. It also included: a) a termination of sugar purchases from Cuba; b) an end of oil deliveries to Cuba; c) a continuation of an existing arms embargo imposed on Cuba in the mid-1958; and d) the organization of a paramilitary force of Cuban exiles in the United States to invade Cuba.

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## Standing Commission on Anglican and International Peace with Justice Concerns

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On October, 19, 1960, the Cuban government nationalized all United States businesses, without compensation. The United States retaliated by breaking off diplomatic relations with Cuba, and imposed a “partial economic embargo” that excluded food and medicine. On September 4, 1961, the United States Congress passed the Foreign Assistance Act of 1961. The Act prohibited aid to Cuba and authorized the President to create a “total embargo upon all trade” with Cuba. For over five decades, United States presidents have continued some form of a total economic embargo on Cuba, despite several U.N. resolutions and other religious and human rights groups calling for an end to the embargo.

On April 13, 2009, President Obama lifted all restrictions on Cuban Americans’ travel and remittances to Cuba. Now, Cuban Americans can “go as often as they like, stay for as long as they like and go see pretty much any family member.” In addition, President Obama removed restrictions on remittances to Cuba and loosened cell phone, satellite radio and satellite television restrictions.

On January 15, 2010, the Cuban government opened its airspace to allow the United States to fly over Cuba in order to aid with the earthquake relief efforts in Haiti. On February 1, 2010, the Cuban government announced that the United States and its officials would sit down to negotiate the issue of immigration. These are all good signs, especially as nothing happens without dialogue and negotiations. The Cuban government clearly hoped its actions, especially opening up its airspace to provide a more direct aid route to Haiti, would lead the United States government to lift the five-decade-old economic embargo. That has not happened.

In February 2011, the Commission visited Florida and met with Cuban Americans living in Miami. And from October 25 through October 29, 2011, the Commission traveled to Havana, Cuba, on a fact-finding mission about the effects of the five-decade-old economic embargo on Cuba. The Commission met with the Bishop and other leaders of the Episcopal Church in Cuba, a United States official at the United States Interest Section in Havana, as well as Cuban government officials. The Commission found that:

- The five-decade-old economic embargo has had no substantial direct effect on the Communist government of Cuba.
- The embargo gives the regime in Cuba the excuse to suppress Cuban citizens.
- The embargo has not weakened the Cuban government; instead, it has hampered the mission of the Episcopal Church of Cuba.
- The embargo hurts the welfare of common Cubans and not the government.
- In a recent poll (September 19, 2011), a majority of Cuban Americans living in Miami-Dade County favored an end to the United States embargo against Cuba. (Cuban Research Institute, Ford Foundation, Department of Global and Sociocultural Studies, Florida International University).
- Even Cuban dissidents living in the United States are calling for the lifting of the five-decade-old economic embargo.

### **Resolution A021 Advocate Humane Treatment for Cuban Prisoners**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 77th General Convention calls for humane treatment of all political prisoners in the Republic of Cuba; and be it further

*Resolved*, That General Convention urges the government of the Republic of Cuba to stop the policy of banishing released Cuban political prisoners who wish to remain in their homeland to foreign countries; and be it further

*Resolved*, That the General Convention urges the President of the United States to consider the request of the Episcopal Church in Cuba to release the five Cuban nationals convicted of spying for the government of the Republic of Cuba.

### **Explanation**

In 1998, five Cuban intelligence officers (one of them a naturalized United States citizen) were arrested and charged in Miami with spying against the United States, including on American military installations. These so-called “Cuban Five” were accused of working in Miami for the Cuban government, to detect and prevent attacks from Cuban exile groups. The Cuban government considered these attacks as a threat to their national security. For example, one member of the Cuban Five was convicted of gathering information on “Brothers to the Rescue,” a pro-democracy group that was dropping leaflets on Cuba and helping Cuban migrants at sea.

In June 2001, the so-called Cuban Five were charged with conspiracy to murder, and it was alleged that their actions contributed to the downing of two planes flown by Brothers to the Rescue offshore Cuba. The Cuban Five were convicted and sentenced in Miami for spying for the Cuban government. The case of the Cuban Five became a rallying cry for the Cuban government.

On October 7, 2011, one of the so-called Cuban Five, René González, 55, was released on probation after serving 13 years in a Florida prison. González continues to live in Miami. On the other hand, the Cuban government has a policy of banishing released Cuban political prisoners to a third country.

In December 2009, Alan Gross, a United States citizen, was detained in Havana, Cuba, accused of spying for the United States government. Alan Gross was traveling to Cuba on his sixth visit, having traveled several times to Cuba without any problem, following President Obama’s lifting of travel restrictions.

In February 2011, the Standing Commission on Anglican and International Peace with Justice Concerns visited Florida and met with Cuban Americans living in Miami. And from October 25 through October 29, 2011, the Commission traveled to Havana, Cuba, on a fact-finding mission. The Commission met with the Bishop and leaders of the Episcopal Church in Cuba, a US official at the United States Interest Section in Havana, as well as with Cuban communist government officials. The Commission found that:

- The Cuban government hails the so-called “Cuban Five” as heroes, with billboards in Havana Airport, books and movies.
- Alan Gross claimed that he was in Cuba to help set up Internet access for Jewish citizens of Cuba.

### **Resolution A022 Initiate Program of Accompaniment with the Dioceses of Colombia and Ecuador Central**

*Resolved*, the House of \_\_\_\_\_ concurring, That in support of Executive Council Resolution WM-010, affirming the efforts of the Diocese of Colombia to minister to refugees on the border with Ecuador and to alleviate the conflicts that gave rise to the displacement of poor persons, the 77th General Convention commits the Church to continue its efforts by initiation a program of Accompaniment whereby bishops of the dioceses of Colombia and Ecuador Central have an advocate in the wider Church; and be it further

*Resolved*, That this be initiated in the 2013–2015 triennium, by assigning a member of either the Standing Commission on International Peace with Justice Concerns or the Executive Council Committee on World Mission, or another as named by the Presiding Officers, to be present with bishops and diocesan leaders of the Dioceses of Colombia and Ecuador Central, in such meetings and events as the bishop of each diocese might direct, such persons to serve for one triennium; and be it further

*Resolved*, That the members so assigned will report on each meeting to the body from which he or she has been assigned, to the appropriate Partnership Officer, and to other ecclesiastical groups as the bishop of the diocese may wish; and be it further

*Resolved*, that the person so assigned will advocate with the Diocese for such concerns as the Diocese believes are matters for attention by the whole Church; and be it further

*Resolved*, that a sum of \$60,000 be allocated from the budget of the Domestic and Foreign Missionary Society for the 2013–2015 triennium for this purpose.

#### **Explanation**

There is a growing appreciation of Accompaniment as an essential ministry of the church, providing living witness and support to leaders of dioceses in times of severe trial. In the recent past, natural disasters (Hurricane Katrina and the earthquake in Haiti) and organizational crises (including departures of bishops and diocesan leaders from The Episcopal Church) have been addressed in part by acts of Accompaniment or “standing with” local leadership, initiated at several levels of The Episcopal Church. Accompaniment has enhanced communication and affected decision-making on resources and funding. Perhaps the greatest effect is spiritual, assuring those in crisis that they are joined in some immediate way with the larger church as compassionate witness to their distress and suffering.

This resolution responds to a call for Accompaniment by the Dioceses of Colombia and Ecuador Central. The response to this call should rightly include members of appropriate committees and commissions, and/or those authorized for this role by the primary officers of the Domestic and Foreign Missionary Society.

The Commission believes that careful and committed presence with the leadership of dioceses addressing natural or human-based crises is a ministry of this church grounded in our Baptismal Covenant.

### **Resolution A023 Encourage Prison Ministry Throughout The Episcopal Church**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 77th General Convention directs the Suffragan Bishop for Federal Ministries to include in his or her responsibilities the encouragement and development of prison chaplaincies on a national level in the various nations of The Episcopal Church; and be it further

*Resolved*, That the program for development of such ministries include training for chaplains and for diocesan leaders as advocates for the human rights of prisoners in the several nations of The Episcopal Church; and be it further

*Resolved*, That the Suffragan Bishop for Federal Ministries explore ways in which that office can assist in national level chaplaincies in the several nations of The Episcopal Church; and be it further

*Resolved*, That a sum of \$60,000 for the 2013–2015 triennium be allocated for this purpose.

### **Explanation**

The specific occasion for this resolution was the hearings held by our Commission which clarified the needs of clergy in Latin America for support and training to implement effective chaplaincy programs for prisoners, with standards set at the national level (in each nation). There are issues surrounding living conditions, as well as human rights issues in Latin American prisons that clergy there are asked to deal with on a regular basis, yet there are few resources to support them.

Training and financial support are crucial for the development of prison ministry, not only in Latin America. Such support is owed to all dioceses and clergy in all Provinces of The Episcopal Church.

### **Budget Report**

At the time of its report, the Commission had expended \$36,596.99, approximately \$8,400 less than the previous triennium. The Commission was budgeted \$40,000 for the current triennium. Given its broad mandate and international membership (which necessarily incur significant travel expenses for meetings), the Commission will again require \$40,000 in the next triennium to fulfill its canonical duties.

## Appendix: Report on Mission to Cuba

For its third and final gathering, the Commission traveled to Cuba to visit the Diocesis Anglicana, Iglesia Episcopal de Cuba (Anglican Diocese, Episcopal Church of Cuba) under the leadership of Bishop Griselda Delgado del Carpio at the Cathedral in Havana. The visit was described by Commission member Bishop Francisco Duque of Colombia as an act of accompaniment; reaching out to an extra-provincial community to affirm our solidarity in the communion of the Body of Christ, despite the realities of physical isolation and political barriers.

Some of the Commission's goals for the journey included: face-to-face meetings to deepen ties and inform the context for the Commission's advocacy on behalf of the Episcopal Church of Cuba; listening to the story of the Cuban church while bringing word of our ongoing support, prayers and hopes for an abundant future for Cuba; reaffirming the opposition of The Episcopal Church to the United States embargo, imposed fifty years ago.

From Bishop Griselda, we learned about the strategic planning process in the Diocese, responding to a 33% reduction in financial support in 2010–2012 from The Episcopal Church. The goal of sustainable development, through ecumenical collaborations, provides energy and hope. Of particular concern to the Commission is the pension quandary in this missionary diocese; from 1967 on, no ordained priests are covered by a pension program.

The Commission also met with the Dean, faculty and students at the Seminario Evangelico de Teologia (Presbyterian and Episcopal) in the Province of Matanzas, where it learned of the seminary's high academic ranking in the Province IX context, as well as the ongoing need for current theological books in Spanish. Finally, we saw a small parish in action when we visited the Iglesia Episcopal San Francisco in Cardenas, where Father Aurelio de la Paz gave us a tour of the church and the just-completed hostel designed for retreats and regional gatherings.

The Commission meeting with a staff member at the American Interest Center, formerly the United States Embassy, provided insight into the current political climate in Cuba, the small steps being made by the government with respect to private enterprise and long term land leases, the numbers of political dissidents serving sentences, the impact of the embargo and related issues.

Representatives of the Cuban governmental Office of Religious Affairs also addressed the Commission during the visit at the Cathedral. All of these meetings and encounters added to our sense of a dynamic moment in the evolution of Cuba's revolutionary context. The Commission is grateful for this opportunity to accompany our brothers and sisters in the Cuban church and pray for a future marked by freedom of travel, communication and cooperation in our common service to our One Lord, Jesus Christ.