

# STANDING COMMISSION ON ANGLICAN AND INTERNATIONAL PEACE WITH JUSTICE CONCERNS

## Membership

Ms. Brenda Hamilton, *Chair*, 2015  
The Rt. Rev. James Magness, *Vice Chair*, 2018  
The Rev. Devon Anderson, 2015  
The Rt. Rev. Francisco Duque, 2015  
The Rt. Rev. Leopold Frade, 2015  
Dr. T.J. Geiger, 2015  
The Rev. Canon Dr. Isaac I. Ihiasota, 2015  
The Rev. John Kitagawa, 2018  
Dr. Dora Mbuwayesango, 2018  
Ms. D. Rebecca Snow, 2018  
Mr. Ethan Vesely-Flad, 2015  
Ms. Rebecca Wilson, 2018  
The Most Rev. Katharine Jefferts Schori, *Ex Officio*, 2015  
The Rev. Gay Clark Jennings, *Ex Officio*, 2015  
Ms. Karen Longenecker, *Executive Council Liaison*  
The Rev. Jon Richardson, *President of the House of Deputies Representative*  
Mr. Alex Baumgarten, *Staff*

### *Changes in Membership*

The Rev. John Kitagawa replaced The Rev. William Stokes, who resigned when he was elected Bishop of New Jersey.

### *Representation at General Convention*

Bishop James Magness and Deputy Brenda Hamilton are authorized to receive non-substantive amendments to this report at General Convention.

## Summary of Work

**Mandate:** 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.

**Meetings:** The Commission met first in St. Louis, Missouri from November 13-15, 2012, along with all the other CCABs. The Commission opened the meeting by first establishing norms among members of the Commission. Following this discussion, elections were held. Ms. Brenda Hamilton was elected Chair of the Commission. Bishop Jay Magness was elected Vice Chair. The Rev. Isaac Ihiasota was appointed Chaplain. Rebecca Wilson served as Secretary for the first meeting. For the remainder of the triennium, various members of the Commission served as note-takers and recorders for meetings and will assist in the posting of those notes in minutes format to the GCO extranet before the end of the triennium.

The Commission met virtually several times via Adobe Connect: June 13 and July 10, 2013, and on April 4, 2014. Virtual meetings were a new format for several members and presented significant challenges to the kinds of relationship-building and creative discussion of ideas that had characterized the Commission during past triennia. Another serious challenge posed by budget reductions was the inability to engage in any

foreign travel, which has been a primary tool in past triennia for relationship-building with Anglican Communion partners and for direct observation of foreign mission opportunities. After lagging somewhat, the work of the Commission was revitalized beginning in March 2014, with a written exercise that involved all members in archive research and review of previous meeting notes and extranet discussions, which helped to further define and focus issues related to referred resolutions.

During the Adobe conference on April 4, 2014, the Commission reviewed the Issues Worksheets submitted by the membership that had then been reviewed and organized into thematic groups by the Chair and Vice Chair. Based on that review, the Commission created four Working Groups to work with resources and consultants outside the Standing Commission to gather a range of perspectives and information to inform policy and mission recommendations. It also reviewed and discussed documents (posted on the extranet) that helped to outline the scope of work that the Commission would endeavor to complete by the end of the triennium and to set a specific timeline for remaining meetings and writing of the Blue Book reports and resolutions. Finally, note was made of issues that might require further collaboration with other CCABs.

Leading up to a face-to-face meeting in May 2014, the Chairs conferred by telephone on several occasions with advocacy groups, with The Episcopal Church's Office of Government Relations (OGR), and with other members of Commission to line up consultations and briefings. The Commission continued to receive reports on the B019 Coordinating Committee from representative member Rev. John Kitagawa and from OGR staff member Alex Baumgarten. The Commission also received various reports from our members of the House of Bishops, especially noting the resolutions of HoB in support of the Church in Venezuela and of human rights issues concerning Haitians in the Dominican Republic. Other world events were monitored (especially in Syria, Sudan, and Ukraine) for the need to issue interim recommendations to the Executive Council.

From May 19-22, 2014, several members of the Commission met face-to-face in Washington, D.C. to further explore areas of interest and to finalize the selection of topics for the development of specific resolutions that follow in this report. The face-to-face meeting included consultation with Mr. Alex Baumgarten from OGR; with Mr. Talmage Day from the Committee on Science, Technology, and Faith; and with Ms. Lelanda Lee from the Joint Standing Committee on Networking and Advocacy — as well as meetings with organizations working on advocacy and services for victims of human trafficking.

Given the challenges of convening plenary meetings, the Chair not only elected to host daily “open hours” for work sessions via Adobe during the final week before deadline, but also served as general editor for this report. This allowed a majority of members of the Commission to participate in the process of writing, commenting on, and refining resolutions and the narrative of the Blue Book report through a combination of phone and Adobe conversations, and postings to the CCAB extranet site.

## **Introduction**

To fulfill its mandate, the Commission was blessed with a rich diversity of clergy and lay people with keen interests, seasoned expertise in the work of the Church throughout the world, and deep passions in a variety of professional fields. The racial and cultural backgrounds of the Commission's 12 members represented cultures from the African continent, Asia and Latin America, and a variety of regions within the United States. Commission members brought to the table their experiences in international religious and humanitarian organizations, military chaplaincy, consulting and communications, peace movements, legislative advocacy, nonprofit agencies, health care and public health, parish ministry, universities, and more.

The Commission identified three referred resolutions as informing its work plan for the triennium. Referred resolutions B019, D005, and A017 were addressed through study, discussion, and collaboration with both the

B019 Coordinating Committee and the Executive Council's Committee on Science, Technology, and Faith. The Rev. John Kitagawa was assigned as this Commission's representative to the B019 Coordinating Committee.

These collaborations — as well as conversations with the Standing Commission on Social Justice and Public Policy, and outputs from the U.N. Conference on the Status of Women and from the Anglican Consultative Council — informed the triennial work of this Commission on topics as broad-ranging as immigration policy and refugee migration, genetically modified organisms, political upheaval and abductions in Liberia, theological frameworks on moral injury and violence, corruption, terrorism, drone technology, the complexity of finding political and economic solutions to the escalating conflict between Israel and Palestine, human rights issues in the Occupied Territories, national security for the state of Israel, and mission support for Anglican partners in the Diocese of Jerusalem.

Other areas of focus and collaboration that were explored over the course of the triennium were gender-based violence, peacemaking efforts in African nations, land use, truth and reconciliation in Latin America (especially Colombia), and implications for The Episcopal Church of the gradual softening of political separation between the United States and Cuba. With the formation of a Coordinating Committee on Human Trafficking, the Commission requested representation based on prior interest and expertise among members and was pleased to assign The Rev. Devon Anderson to participate in the work of that Committee.

The Commission drew upon several resolutions from the Anglican Consultative Council (ACC) to inform its work seeking consistency between the foreign policies of The Episcopal Church and priorities identified by the world-wide Anglican Communion. At their initial face-to-face meeting in November 2012, the Commission collaborated on these particular matters with The Rev. Gay Clark Jennings, President of the House of Deputies; and with Mr. Alex Baumgarten, Director of The Episcopal Church's Office of Government Relations (OGR).

Jennings spoke with the Commission in relation to her attendance at the ACC-15 meeting in Auckland, New Zealand in October-November 2012. Jennings and the Commission discussed areas of interest, issues, and groups that posed potential for future work and collaboration. Over the course of the triennium, Mr. Baumgarten conferred with the Commission regarding ongoing work within OGR on immigration reform, federal spending, South Sudan, and Israeli/Palestinian conflicts and foreign aid policy. With Baumgarten, the Commission discussed Resolution B019 and ways in which the Commission can support The Episcopal Church's advocacy for a two-state solution that respects human rights in both.

Before delving into further detail about the work of the Commission during the current triennium, a few words about the future of our mandate are in order. Striving for justice and peace in the world, and strengthening God's people for that mission, are hallmarks of the Christian faith. Christ's teachings to care for the poor and the oppressed, and to spread the peace of God throughout all nations, are essential messages of the Gospel.

As the structures of The Episcopal Church undergo adaptive change over the course of coming triennia, the Standing Commission on Anglican and International Peace with Justice Concerns strongly urges the General Convention, the Executive Council, and the various Offices of the Domestic and Foreign Missionary Society (DFMS) to secure a place amid the bodies of the Church where both laity and clergy can continue to work on this important mandate.

## Description of Work

Discernment by the membership resulted in the Commission's undertaking to study, discuss, and make recommendations in four principal areas of inquiry:

### 1. Moral, Ethical, and Theological Frameworks for Addressing Global Conflicts, Extremism, and Technological Warfare

Referred resolutions D055 and A017 led to many conversations regarding the moral and ethical implications of technological (robotic) warfare, and eventually evolved toward a desire to look at the socio-cultural roots of extremism, the spiritual impact of conflict upon a global society, and the subsequent need for pastoral care and healing for both military personnel and displaced persons — rather than trying to address issues of terrorism and “drones” from a military, political foreign policy, or jurisprudence perspective.

When considering both of these referred resolutions, early discussions with The Rev. George Clifford and other theologians noted that while the Church has theological frameworks, such as the Just War tradition, with which to approach the moral and ethical ramifications of military conflicts between nations, we do not have similar comprehensive theological or ethical frameworks with which to approach the subjects of global terrorism or the use of military troops in peacekeeping missions and nation-building.

Early in our process, we recognized that an attempt to contribute to the development of such comprehensive theological frameworks was beyond the scope of our abilities. However, The Rt. Rev. James Magness' participation in the Oklahoma conference on Building a Culture of Peace fueled interest among Commission members to bring forward the work being done around “moral injury” among military personnel — including the operators of weaponized Remotely Piloted Vehicles (RPVs, or “drones”) — and to recognize the moral and ethical implications of the use of drones among civilian populations, which at times become the collateral victims of this particular type of military engagement, while also recognizing drone technology's ability to limit such civilian “collateral damage.”

Research and discussion by this Commission regarding RPVs acknowledged the rapid pace of technological development and the inability of theological and moral discussions to keep up with the pace of how that technology is being utilized and applied. In addition to equipping “the church on the ground” to address the needs of military personnel and veterans, this Commission recognized the need to engage seriously in discerning what it means to love one's enemy by also addressing the psychological and spiritual impact of remote or technological warfare, the global actions of extremist groups, and prolonged exposure to life in conflict zones upon people who live outside our borders and who may rightly or wrongly be considered our enemies. Displacement and forced migration, traumatic stress, and existential and physical human suffering are daily realities for people in many parts of the world and contribute to the ability of extremist groups to recruit individuals to their causes.

Given the enormity and complexity of these issues, resolution writing was very difficult. The recommendations presented here touch only the tip of the iceberg, but they attempt to focus The Episcopal Church's attention, resources, and ministry upon what we as a Church can best do to bring God's love and healing to a global society that is fraught with religious and ethnic hatred and violent political conflicts.

### PROPOSED RESOLUTIONS

AO47: ADDRESS MORAL AND SPIRITUAL INJURY IN CONTEXT OF TRAUMA AND POST-TRAUMATIC STRESS

Resolved, the House of \_\_\_\_\_ concurring, That the 78th General Convention of The Episcopal Church call the Church to a triennium of pastoral care and Christian formation that is focused upon those whose lives have

been directly and indirectly impacted by exposure to traumatic events related to global and domestic terrorism, the violence of warfare, and displacement through natural and man-made disasters, to address the effects of massive and chronic exposure to these particular expressions of violence and global chaos; and be it further

*Resolved*, That a consortium be formed among the of the Office of Global Partnerships; the Office of the Bishop Suffragan for the Armed Forces and Federal Ministries; the Office of Diversity, Social, and Environmental Ministries; and Episcopal Migration Ministries, along with representatives of the Church appointed by the Executive Council, to consult with relevant experts in the field, to collect and make available relevant resources, and to coordinate communication among a wide network of ministries focused upon healing from traumatic stress injuries related to warfare, terrorism, and population displacement; and be it further

*Resolved*, That the same consortium make available to military chaplains, parish clergy, and lay ministers resources and training specific to helping them address the needs of uniformed men and women of the armed forces and of veterans who either continue to be directly or virtually involved in global combat engagements or who are returning from service with “spiritual and moral injuries;” and be it further

*Resolved*, That the same consortium work with Anglican Communion partners and with migration and refugee organizations to develop or disseminate resources for the relief of traumatic stress and to promote spiritual healing for women, men, and children who are affected by terrorist organizations that continue to be intent on harming innocent, non-combatant populations through intimidation, recruitment, physical violence, and geographic displacement; who are the non-combatant victims of military engagements; or who are the subjects of population displacements due to terrorism, military combat, or large scale environmental disasters; and be it further

*Resolved*, That the same consortium present annual progress reports to the Executive Council, and a triennial report to the 79th General Convention of The Episcopal Church, on the progress that has been made to address this need, with recommendations for further action; and be it further

*Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget, and Finance to consider a budget allocation of \$20,000 for the implementation of this resolution.

#### EXPLANATION

During and after the 77th General Convention of The Episcopal Church, members of the Standing Commission on Anglican and International Peace with Justice Concerns were engaged in numerous conversations and research about emerging theories that pertain to what has been described as "moral injury." Initially, what was studied had primarily been applied to military service members who were engaged in real-time but virtual, traumatic, combat-related events (i.e., unpiloted or remotely piloted aerial vehicle operators). Psychological and emotional effects akin to what has historically been referred to as combat fatigue or combat stress have been documented among these operators. Extensive research and clinical treatment of direct combat stress over the past half century has led to a better understanding of what has come to be diagnosed as Post-Traumatic Stress Disorder (PTSD).

The emerging body of work that the Commission studied seeks to move beyond a strictly clinical diagnosis of PTSD. The basic understanding of traumatic or moral injury is that service members who have experienced

combat-related traumatic events potentially have injuries to the soul, and that these injuries frequently are overlooked. In addition to psychological treatment, there is a growing recognition of the need for spiritual healing, including pastoral care and ritual that speak specifically to this type of injury, which is caused in part by the experience of extreme dissonance between deeply held core beliefs or values and lived military or other traumatic experience.

Our interest in this subject evolved into a discussion about how these theories could be applied to the individual and corporate effects of post-traumatic stress and moral dissonance resulting from a wider range of exposure to other types of violence among civilian populations. We theorized that if military service members experience injury by being exposed to such trauma and moral dissonance, it is likely that other members of our society who are exposed to traumatic events in theaters of war, in regions of famine, on the streets of our cities, in homes, in schools, and in workplaces might also be spiritually and morally injured and be in need of assistance. At a congregational level, we recognize that dealing with such injured persons and their families can be a challenge requiring advanced training for both clergy and laity.

Related to our interest in how we work in spiritual ways with violence related-trauma, we had numerous discussions about what constitutes the ethical operation and targeting of unpowered or remotely piloted vehicles, also known as Unmanned Aerial Vehicles (UAVs), or “drones.” Inasmuch as our interest in violence-related traumatic events was a pastoral concern, our interest in UAV operation was rooted in our commitment to the prophetic side of our Christian tradition and in a desire to set these circumstances into a theological context.

**AO48: CONFRONT THE CHALLENGES AND IMPACTS OF ROBOTIC AND CYBERWARFARE**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 78th General Convention bear witness to the moral challenges to the Just War tradition and to the implications for security, privacy, and other human rights posed by evolving capabilities for cyberwarfare, by the integration of “big data” and robotics, and by the new types of combat enabled by these trends; and be it further

*Resolved*, That the General Convention express concern for the personal and cultural impacts and social dislocations occurring in areas where remotely operated weapons are deployed; and call for greater attention to the need to mitigate the personal, cultural, and social impacts of cyberwarfare inasmuch as they are a factor that gives rise to continued violent extremism in the regions now experiencing conflicts; and be it further

*Resolved*, That the General Convention, while acknowledging the greater tactical precision achieved through deployments of remotely operated aircraft and other weapons, articulate support for alternatives to targeted killings whenever and wherever feasible, and call for ministry by this Church to the moral dissonance and suffering of operators of remotely operated weapons who experience, as a consequence of sustained monitoring of targets, an experienced sense of involvement in the lives of their targets and their families; and be it further

*Resolved*, That the persons or committees designated by the Presiding Bishop, the Standing Commission on Anglican and International Peace and Justice Concerns, and the Committee on Science, Technology, and Faith report to the 79th General Convention on the implications for the Just War tradition, security, privacy, and other human rights of developments and trends in cyberwarfare, tactical uses of social media, and the integration of “big data” and robotics.

## EXPLANATION

This resolution addresses issues posed in Resolution A017, as adopted by the 77th General Convention. In our joint discussions, the Standing Committee on Anglican and International Peace with Justice Concerns and the representative of the Executive Council Committee on Science, Technology, and Faith concluded that we must respond in two ways. First, we concluded that the rule of law (i.e., international law) and applicable parts of Just War theory ought to be followed when assigning and acquiring targets. The second conclusion was, as stated more expansively in a companion resolution on traumatic stress and violence resolution — that attention must be given to the operators of these aerial vehicles.

Our work reviewing the implications of drones during this last triennium has concluded that remotely operated weapons are significant as tactical weapons that in many circumstances permit more proportionate applications of force than alternatives and are, in that respect, fully consistent with the principles of the Just War tradition. Further, given the dependence of drone operations on tactical and logistical support in their theaters of operation, the moral issues posed by drones are fundamentally quite similar to the issues posed by covert warfare generally. These issues generally reflect the challenges posed by the changed nature of threats from violent extremists, compared with threats from nation states, and by the capabilities for networked terrorist recruitment and violence created by globalized social media.

The resolution further acknowledges that the greater capability created by drones for monitoring at high resolution the activities of intended targets for extended periods of time, including the interactions of targets with their families, can cause experiences of moral dissonance that are qualitatively different from those experienced by soldiers on conventional battlefields, albeit with similarities in some circumstances. There is a role for pastoral ministry in supporting operators, their families, and others involved in this new kind of warfare that needs concerted support from the Church.

The impacts of targeted killings for further recruitments in “revenge cultures” are clearly a concern, but the Commission is likewise mindful that the devastation being experienced in traditional societies is not exclusively a consequence of remotely directed targeted killings. Violent religious extremists have targeted and executed tribal elders to project their power in the lands where drones are operating, with the result that the tribal structures that previously maintained order have been severely weakened, perhaps beyond the point of revival. This is largely a consequence of murders by terrorists.

Similarly, while the Just War tradition is support for alternatives to targeted killing, the Commission is concerned that too often, alternatives are not feasible due to the political disruption in a weak state that may occur when a target is seized, due to political resistance to trials in the United States, and due to the sheer scale of terrorist groups. Steps other than capture are necessary to encourage orderly paths for political integration of disaffected regions that are only loosely under the control of central governments. Too often, the central authorities do not provide security and rule of law and are validly perceived as remote, ineffective, and corrupt.

Proportionately, within any society, terrorists are a minority, including in the lands where they are operating as quasi-states or in safe havens. While the motives for any particular person to become a violent extremist are nuanced and complex, the Commission is mindful that the social disruptions and involuntary migrations attributable to water scarcity, degradation of crop lands, and crop failures have created ready pools for terrorist recruiting among dislocated, alienated populations of climate refugees. Meaningful action to mitigate the impacts of climate change is one essential element in strategy to eradicate the roots of violent extremism, an effort that the Commission acknowledges will not occur quickly.

## 2. Equality and Empowerment of Women and Other Marginalized People

After considering a broad range of issues impacting women and other marginalized people around the world, the Commission's subcommittee focused on the following resolutions in consideration of their potential for peacemaking through economic development and protection of human rights.

### A049: MAKE GENDER EQUALITY AND EMPOWERMENT OF WOMEN A FOCUS OF FOREIGN AND CHURCH AID

Resolved, the House of \_\_\_\_\_ concurring, That the 78th General Convention commend giving priority to gender equality and empowerment of women by using the following principles as appropriate standards for distribution of foreign aid by the United States: Any proposed economic aid will increase economic capacity, using methods such as global trade and financial and investment agreements, and will include the direct involvement of and capacity building for women; any proposed aid for health care will require a goal of universal coverage, ensuring access without discrimination for women and girls to all types of services offered, without imposing financial hardship on the patient; any proposed aid for agriculture or aquaculture will facilitate the participation of women in the programs; any proposed aid responding to financial or economic crises or natural disasters and their aftermaths will include steps to minimize negative impacts on gender equality and empowerment of women, providing opportunities for women's employment, and access to essential services and social protection systems for women's and girls' and other vulnerable and disadvantaged persons' human rights; and any proposed aid for environmental and climate-change issues will promote full and equal participation of women at all levels of decision making regarding the use of such aid; and be it further

Resolved, That 78th General Convention commend the achievement of gender equality and empowerment of women through capacity building to dioceses and congregations throughout the Domestic and Foreign Missionary Society as a criterion for engagement in domestic and international projects, whether through direct aid or involvement of personnel.

#### EXPLANATION

The Millennium Development Goals, most of which will not meet their deadline for accomplishment in 2015, included specifically to "Promote gender equality and empower women," as well as several other goals that would improve the conditions under which women and girls live in much of the world. As the MDGs pass into history, it would be good to retain one of the central tenets of the Goals.

Research has shown that improving the status of women and their educational level raises the economic status of their families and the economy around them. This resolution seeks to extend the application of these goals and benefits through a set of principles to guide US foreign aid policy, to the extent that our government affairs office has opportunities to participate in discussions about such policy.

The 13th Anglican Consultative Council passed a resolution acknowledging "the MDG goal for equal representation of women in decision making at all levels" and requesting "all member churches to work towards the realization of this goal in their own structures of governance, and in other bodies to which they nominate or appoint." Since the Church is determined to treat women equally within its structures, it seems appropriate to use a similar lens through which to view the work it does outside its own structures as well, both domestically and internationally.

The principles outlined in this resolution are based on some of the agreements set out in the report of the 58th Meeting of the UN Commission on the Status of Women (2014).



A050: ADOPT AND IMPLEMENT CHARTER FOR SAFETY

Resolved, the House of \_\_\_\_\_ concurring, That the 78th General Convention join the 2012 Anglican Consultative Council in adopting the following "Charter for Safety of People Within the Churches of the Anglican Communion" as a summary of The Episcopal Church's policy regarding maintaining the safety of all who come to or work for our churches:

“1. Pastoral support where there is abuse — We will provide pastoral support for the abused, their families, and affected parishes and church organizations by listening with patience and compassion to their experiences and concerns; offering spiritual assistance and other forms of pastoral care.

2. Effective responses to abuse — We will have and implement policies and procedures to respond properly to allegations of abuse against clergy and other church personnel that include: making known within churches the procedure for making complaints; arranging pastoral care for any person making a complaint of abuse; the impartial determination of allegations of abuse against clergy and other church personnel, and assessment of their suitability for future ministry; providing support for affected parishes and church organizations.

3. Practice of pastoral ministry — We will adopt and promote, through education and training, standards for the practice of pastoral ministry by clergy and other church personnel.

4. Suitability for ministry — We will have and implement policies and procedures to assess the suitability of persons for ordination as clergy or appointment to positions of responsibility in the church, including checking their background.

5. Culture of safety — We will promote a culture of safety in parishes and church organizations by education and training to help clergy, other church personnel, and participants prevent the occurrence of abuse;”

and be it further

Resolved, That the Executive Council collect current data from all member dioceses regarding their "safe church" policies and practices, including identification of reasons for not implementing the recommended policies and practices; and publish that information to The Episcopal Church through its most widely accessible media; and be it further

Resolved, That the Office of Global Relations collaborate with Province IX to develop and disseminate culturally appropriate materials for use in the Spanish-speaking dioceses of TEC that are consistent with the principles of the ACC "Charter of Safety" and the standards previously set out by General Convention, including a process for training of local trainers; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget, and Finance to consider a budget allocation of \$ 40,000 for the implementation of this resolution.

## EXPLANATION

Anglican Consultative Council 15, meeting in 2012, adopted Resolution 15.09, calling "upon all member churches to adopt and implement the ... Charter for the Safety of People within the Churches of the Anglican Communion and report to the next meeting" of the ACC as to steps taken. The 78th General Convention is TEC's first opportunity to consider this resolution. While General Convention is on record as approving guidelines for protection of children (2003-Bo08) and adults (2006-A156), not all dioceses have implemented the recommended policies and procedures. The 2009 Blue Book report of the Church Pension Group reported that CPG has training materials and model policies available to the Church.

But it also reported that only 45 dioceses had training in place, although 25 others were considering the CPG materials. Thus it seems quite timely for TEC to join its sister provinces of the Anglican Communion in holding up the continuing pastoral need to ensure that our churches are safe against abuse, misconduct, and exploitation for all who come to them and all who work in them. By doing so, we will also be reminding ourselves that we have more work to do to ensure that our own values and policies are indeed implemented.

Although some of the previous resolutions have called for data on compliance, if the information has been collected, it has not been widely reported to the whole Church. None of the previous mandates for collection of information from the dioceses has sought to discover what the barriers have been to implementation -- data that would help the CPG, for example, to refine its materials and expand their use. One factor is obvious, however, particularly for TEC's international dioceses: not all of TEC's dioceses share the common language and cultural norms reflected in the available training materials.

Given our commitment to integrate all dioceses into this international province of the Anglican Communion, we need to begin to develop appropriate materials in collaboration with Episcopalians from those other cultures. Province IX is the most cohesive place to begin this effort. The necessary collaboration and preparation of Province IX trainers will make the process costly. Not to do both pieces properly will be even more costly.

## A051: SUPPORT LGBT AFRICAN ADVOCACY

*Resolved*, the House of \_\_\_\_\_ concurring, That the 78th General Convention of The Episcopal Church encourage parishes, dioceses, especially those with companion relationships in Anglican Africa, as well as advocacy groups, to build relationships with African Anglican scholars and activists who are working to advance generous understandings of the Bible that affirm the dignity of lesbian, gay, bisexual, transgender, and intersex people; and be it further

*Resolved*, That the Office of Global Partnerships, Justice, and Advocacy Ministries; the Office of the Presiding Bishop; and other relevant church-wide offices be directed to support efforts of African Anglicans who publicly oppose laws that criminalize homosexuality and incite violence against lesbian, gay, bisexual, transgender, and intersex people; and be it further

*Resolved*, That The Episcopal Church direct the Standing Commission on Anglican and International Peace with Justice Concerns or other appropriate standing commission to compile for church-wide reference and use a listing of information and resources developed by African Anglican leaders and organizations working to curb anti-gay violence, discrimination, and marginalization. In the event that there is no Standing Commission whose charge encompasses this work, a task force pursuant to Joint Rule of Order IX.22 of at least two priests or deacons, two lay people, and two bishops shall be appointed to complete this work by the 79th General Convention.

**EXPLANATION**

According to Amnesty International, “legal rights are diminishing for lesbian, gay, bisexual, transgender and intersex (LGBTI) people across the African continent.” In Uganda, where it was already illegal to be gay, the Anti-Homosexuality Act passed by the parliament lengthened sentences for consensual homosexual sex and made it illegal to “promote” homosexuality. In Nigeria, “the conditions of imprisonment have become wider, and the punishment much harsher, when Nigeria's president passed amendments to existing laws in January 2014.” A similarly harsh bill has been proposed in Kenya’s parliament.

Too often, the Bible is cited as a text that justifies these draconian punishments and the violence and discrimination that accompany them. But across Anglican Africa, an increasingly active network of church leaders, scholars, and activists is working to change ways of interpreting the Bible’s teachings on human sexuality and to use those new, more generous understandings to oppose draconian anti-gay laws and violence against LGBTI people.

Church-wide offices and Episcopal parishes and dioceses with companion relationships in Anglican Africa can form relationships with these African leaders and scholars who are working to change the Church’s legacy of anti-gay teaching.

The Standing Commission on Anglican and International Peace with Justice Concerns, its successor, or a task force pursuant to Joint Rule of Order IX.22 can compile information and resources about this work happening in African Anglican contexts. These resources will help church-wide offices, parishes, dioceses, and advocates develop and facilitate relationships among people in different contexts working to stop-anti gay violence across the Anglican Communion.

**Report on Human Trafficking Coordinating Committee**

In late April 2014, the Executive Council formed a Coordinating Committee on Human Trafficking to address Resolution Do42, which was passed at the 77th General Convention. A convener was appointed in early May. The Standing Commission on Anglican and International Peace with Justice Concerns nominated Devon Anderson to serve as its liaison to the Do42 Coordinating Committee.

The Do42 Committee began with email introductions and had its first conference call on July 1, 2014. During this call, it was decided that a needed resource was a web-based toolkit. This toolkit, which would be placed on a web page with other resources, would be not only for those interested in learning more about the issue of human trafficking, but also for those working with survivors or eager to work with survivors. It would list who, in each province, was working with survivors and could be a local resource for others.

In following the spirit of Resolution Do42, the idea was that the web page and toolkit could reach all areas of the Church and could be translated into the many languages spoken by The Episcopal Church. Human trafficking exists everywhere, and no one area can combat trafficking alone. The resolution sought to bring together people who are at all stages of their learning about human trafficking — from ones eager to begin to understand this scourge, to those who already work with survivors.

Resolution Do42 also discusses Provincial Representatives. During the first call, members of the Coordinating Committee agreed to ask our respective provinces for coordinators who would be willing to serve as links between the Committee and the wider Church. The toolkit would contain the coordinators’ information. To date, the Coordinating Committee has identified coordinators from several provinces, but is still seeking others.

The initial meeting ended with a decision to promulgate a survey to the Church regarding its awareness of, and work with, human trafficking and its survivors. Each member was tasked with creating questions for this survey.

The Committee met a second time, on July 28th, 2014, via conference call to discuss the survey. It needed many elements: an opening for understanding of the issue, questions about knowledge, efforts taken, policy concerns and challenges, and a closing for further information. The survey questions were reviewed, and members were chosen to craft the opening and closing pieces of the survey. The group is currently finalizing the survey, and hopes for widespread dissemination soon.

After the survey is finalized, the Coordinating Committee hopes to utilize Listservs already in place to promulgate it. There is also a hope that the toolkit and web page can be hosted by either an organization connected to The Episcopal Church, or on The Episcopal Church website.

Due to the Committee's recent beginnings, it is seeking to continue its work for the rest of this triennium. The Committee has begun a fruitful discussion of the issue of human trafficking and the work that is already being done. For the rest of this triennium, committee members hope to finalize and disseminate the survey, tabulate the results, and create a web page/toolkit to showcase resources available for anyone interested in this issue.

### **3. Regional Issues in the Middle East**

The B019 Coordinating Committee was formed early in the triennium in recognition of mutual interest and shared responsibilities among the Standing Commission on Anglican and International Peace with Justice Concerns, the Executive Council, and the Office of the Presiding Bishop. The current Chair, The Rev. Canon John E. Kitagawa, was appointed about a year into the triennium. The Coordinating Committee's work was mainly done through two Adobe Connect meetings, the extranet, emails, and telephone contacts between the Chair and Episcopal Church Washington staff. Much of the work was hampered by lack of budgetary resources, including those necessary to produce and widely distribute an annotated bibliography of resources.

Episcopal Church staff contributed greatly to the limited achievements in accomplishing Resolution B019's goals. A major feature of the resolution was a request for the Presiding Bishop to lead an Interfaith Pilgrimage to the Holy Land. This is currently scheduled for the latter part of January 2015. Thus, any reporting or recommendations flowing from the visit will come after Blue Book deadlines. The Coordinating Committee Chair submitted a report to be incorporated into the Executive Council's *Blue Book* report.

Knowing that the work of the B019 Coordinating Committee, the voices of several advocacy groups, and several diocesan resolutions would represent the Church's best efforts to grapple with questions of policy on Israel and Palestine, and would give the 78th General Convention plenty of material to work with in terms of the content of that policy, the Commission recognized that what it could best contribute was a focus on shaping the process through which we discern our way forward. We begin with this prayer:

*Prayer in Times of Conflict –*

*O God, you have bound us together in a common life. Help us, in the midst of our struggles for justice and truth, to confront one another without hatred or bitterness, and to work together with mutual forbearance and respect; through Jesus Christ our Lord. Amen. (BCP p. 824)*

A052: CALL FOR UBUNTU WITHIN THE EPISCOPAL CHURCH REGARDING POLICY TOWARD PALESTINE AND ISRAEL

Resolved, the House of \_\_\_\_\_ concurring, That the 78th General Convention call upon members of The Episcopal Church to engage in an intentional process of "Ubuntu" and of peaceful, mutual discernment

regarding the policy approaches of TEC toward advocacy, economic investment or divestment, humanitarian mission, and peacemaking in Palestine and Israel; and be it further

*Resolved*, That the Office of the Presiding Bishop, the Office of Government Relations, the Episcopal Public Policy Network, and a broad range of advocacy groups and ministries within the Church be tasked with collaboratively defining and facilitating such a process, to be enacted at all levels of the Church — community, congregational, diocesan, national, and international; and be it further

*Resolved*, That this collaborative group collect and disseminate a wide range of educational resources, and collaborate with a wide range of policy experts, humanitarian aid organizations, and ecumenical and interfaith groups to inform and enliven a process of listening and conversation among those of differing convictions; and be it further

*Resolved*, That methods of peacemaking and mediation be applied so that The Episcopal Church in its deliberations and advocacy efforts might model the love of God and the possibility of civil dialog over controversial and confounding issues of global conflict.

#### EXPLANATION

The ‘philosophy’ of Ubuntu derives from a Nguni Bantu term roughly translating to “human kindness.” It is an idea from the Southern African region that means literally ‘human-ness’ and is often translated as “humanity toward others,” but is often used in a more philosophical sense to mean, “the belief in a universal bond of sharing that connects all humanity.”<sup>[Wikipedia]</sup>

Ubuntu is a way of being with one another that The Episcopal Church has invoked in other times of crisis, when people of good faith from around the wider Church and the Anglican Communion have vehemently disagreed with one another on matters of theology, policy, and human relationships. While Episcopalians may differ in their opinions of how successfully we have utilized this concept, the living force of Ubuntu in communities in Southern Africa and in the teachings of Bishop Desmond Tutu have undoubtedly shaped the theology of Anglicans worldwide, and has opened our hearts to a willingness to know and understand one another at a deeper level in order to find reconciliation and peace.

In recent years, members of The Episcopal Church have engaged in intensifying debate over what should be the economic policies and missional approaches of the Church to best address the needs and suffering of both Palestinian and Israeli peoples. We have engaged in fact-finding on both sides of the border, in Gaza, in Jerusalem, and in the West Bank. We have visited with Christian brothers and sisters in Palestinian camps, hospitals, and schools, even as we have witnessed the expansion of settlements and an increase in hostility and conflict in the region.

People of good faith within The Episcopal Church continue to discern differently what the best course of policy and action should be toward resolving the Palestine-Israel conflict and the suffering caused by it. At the best of times, we agree to pursue different courses of personal advocacy and to seek common ways to support mission that alleviates human need. At our worst, we mirror this ancient conflict ourselves, standing across a chasm of disagreement, shouting our deeply held convictions at one another in hope of convincing our “adversaries” to see things according to our own views.

It matters not what the issue is — the ordination of women, full inclusion of LGBT persons in the life of the Church, advocacy and foreign policy regarding Palestine — the Church of God can choose to be a prophetic

light to the world by the way in which we engage those with whom we disagree; or we can mirror the anger, conflict, and hostility of the world.

In this resolution, the Standing Commission for Anglican and International Peace with Justice Concerns does not seek to establish a specific policy for the Office of Government Relations or others to employ toward the Israeli-Palestinian conflict. Rather, it seeks to call our Church to prophetic witness about the love of God and the process of peacemaking. This resolution calls The Episcopal Church to model the tools of dialog, listening, truth-telling, and reconciliation that have been employed in other times to seemingly intractable political issues around the world. This resolution calls for us to engage with deepest intention, to love and understand one another, even as we seek to wrestle with deep differences in the convictions and witness of our own membership toward a political and humanitarian problem of huge proportion and complexity.

#### **4. Regional Issues in Latin America**

Because of the cultural contributions and perspectives of members whose countries of origin are not the United States, the Standing Commission on Anglican and International Peace with Justice Concerns has tended to have a special interest in Province IX of The Episcopal Church. While not wanting to overstep our mandate — which is to address policy and ministry opportunities across the wider Anglican Communion — we naturally recognize the international nature of The Episcopal Church and have inevitably been drawn toward focusing on issues that are unique to those dioceses of our Church that lie geographically in Latin America and elsewhere outside the United States.

During this triennium, the Commission was moved to support the emerging peace process in Colombia, through conversation with the Bishop of Colombia and through prayer. The formal process of truth and reconciliation in Colombia is being uplifted in the region after long years of conflict. The Commission wishes to commend those who engage in the difficult exercise of truth-telling and listening in order to create political and cultural will toward peace, in regions where peace has long been elusive, and in particular where human rights violations or crimes against humanity have occurred.

In October of 2011, as part of this Commission's work for the last triennium, several current members of the Commission traveled to Havana, Cuba to partake of a unique opportunity for exchange. During that trip, The Rev. Devon Anderson, Mr. Ethan Vesly-Flad, The Rev. Isaac Ihasota, Ms. Brenda Hamilton, Bishop Leo Frade, and Bishop Francisco Duque met with The Rt. Rev. Griselda Delgado, Bishop Diocesan of Cuba; and with her staff, with lay leaders of the diocese, with parish ministers, with seminarians and their professors, and with representatives of the Cuban government who oversee the role of religious organizations in Cuban society. The General Convention has long supported ending the US political embargo against Cuba. Feeling that there was yet more we could say to the General Convention as a result of that trip, the Commission offers the following resolution.

##### **A053: STRENGTHEN RELATIONSHIP WITH DIOCESE OF CUBA**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 78th General Convention urge the Office of the Presiding Bishop and the Office of Global Partnerships to take action to continue to strengthen the relationship between The Episcopal Church and La Iglesia Episcopal de Cuba, with the goal of promoting both greater understanding and fellowship between the Anglican Diocese of Cuba and particularly the dioceses of The Episcopal Church located in the United States; and be it further

*Resolved*, That such efforts seek to promote mutual ministry and understanding through cultural exchange, prayer, worship, fellowship, education, and humanitarian work — identifying and facilitating specific opportunities for exchange, including but not limited to international travel so that face-to-face exchange may occur between Cuban and American Episcopalians; and be it further

*Resolved*, That such efforts seek to strengthen and support education and training of lay and clergy leadership for congregational ministry within the Cuban church, specifically by identifying ways to support the Diocesan Center in Havana, whose aim is to provide both training and respite for congregational and diocesan leaders; and be it further

*Resolved*, That organizational bodies and individuals within The Episcopal Church seek to strengthen and support theological education, discernment and preparation of priests, deacons and laity for ministry within the Diocese of Cuba, specifically by creating and fostering opportunities for visiting scholars and others to participate in both live and distance-learning at the seminary level; and be it further

*Resolved*, That the goal of such efforts be to strengthen overall the ability of The Episcopal Church in Cuba to work effectively with both secular and religious or denominational organizations to meet the spiritual and physical needs of the Cuban people; and be it further

*Resolved*, That such efforts seek to promote and strengthen understanding among Episcopalians — especially in the United States — of the role of God’s Church in Cuban society and of the needs to which we can mutually minister; and to benefit and strengthen the faith and vocation of American Christians through relationship with our Cuban counterparts as our nations move cautiously toward a time of more open relationship, reconciliation, and peace after long years of political and cultural conflict or separation.

#### EXPLANATION

Members of the Standing Commission on Anglican and International Peace with Justice Concerns were given the opportunity during the last triennium to travel to Cuba in order to establish greater relationship between the Anglican Diocese of Cuba and The Episcopal Church as it is embodied in North and Latin America. This trip afforded a unique opportunity for lay leadership to interact with one another, given the relaxation of travel restrictions between Cuba and the United States for religious or educational purposes.

While in Havana and in one other local parish outside the city, members of the Standing Commission were able to identify several specific ways in which The Episcopal Church — especially in the United States — could begin to effect a rapprochement between our two nations after long years of political separation and embargo.

The resolves enumerated above indicate several specific ways in which the Anglican Diocese of Cuba and The Episcopal Church in the United States could collaborate to strengthen international relations and to enable the Church in Cuba to minister to the needs of the Cuban people and to prepare for a time of potential political and social transition in relationship to US foreign policy.

#### **Recommendations for Areas of Focus in Future Work**

As we noted above, the scope of issues that the Commission undertook to study and make recommendations upon is broader in range and complexity than can be dealt with in the course of one triennium’s work by one CCAB, especially given the challenges we experienced not only in convening our membership, but also in engaging with experts in these various fields of study and policy making or with foreign partners in the Anglican Communion.

We would therefore recommend that further work be done in these areas: moral injury and spiritual healing; addressing the roots of religious extremism; advocacy for human rights in the Middle East; human trafficking; and women and global economic development.

In 2015, the UN's focus on the Millennium Development Goals will be replaced with a new plan to continue movement toward the several unmet goals. This Commission should examine that plan to see how The Episcopal Church may contribute to furthering development and reducing extreme poverty in the world.

## Budget

At the time of its report, the Commission had expended \$ 13,856.36 for the costs associated with one face-to-face meeting and Adobe Connect licensing fees. The Commission was budgeted \$17,000 for the current triennium (a decrease of 43 percent over the last triennium). Given the realities of budget cuts for all CCABS, this Commission felt the impact of substantially reduced funding not only through fewer face-to-face meetings of its membership, but also in the elimination of foreign travel altogether.

Given its international mandate, the Commission posits that opportunities for face-to-face relationship-building with counterparts from other Provinces of the Anglican Communion, as well as opportunities for direct observation of conditions and issues in foreign countries that we seek to mutually address, are essential for responsibly carrying out the work that our mandate requires.

For members of a Commission based largely in the United States “to develop recommendations and strategies regarding common ministry opportunities and concerns with other Provinces of the Anglican Communion,” without having representatives be able to visit those Provinces or to enable envoys of those Provinces to visit us, brings into question the validity of those recommendations. At its worst, such an approach runs the risk of perpetuating post-colonial myopathy.

In considering the next triennial budget for this Standing Commission — or whatever body is tasked with international policy work in emerging church structures — this Commission would advocate strongly for a budget that includes international travel for at least some members, and would ask that the various offices of the DFMS work closely with the Commission to coordinate travel and exchange opportunities with those already occurring for other church purposes, so that Commission representatives might accompany pilgrimages and fact-finding missions and might appropriately join meetings with other Anglican partners when hosted in the United States.

The Standing Commission on Anglican and International Peace with Justice Concerns plans to meet face to face twice during the next triennium, and to send at least one representative annually to the UN Conference on the Status of Women. If the Commission were to meet face to face in the first and third years of the triennium, and in the second year focus travel on foreign exchange, then this would require a minimum of \$13,000 for 2016, \$13,000 for 2017, and \$13,000 for 2018, for a total of \$39,000 for the triennium.